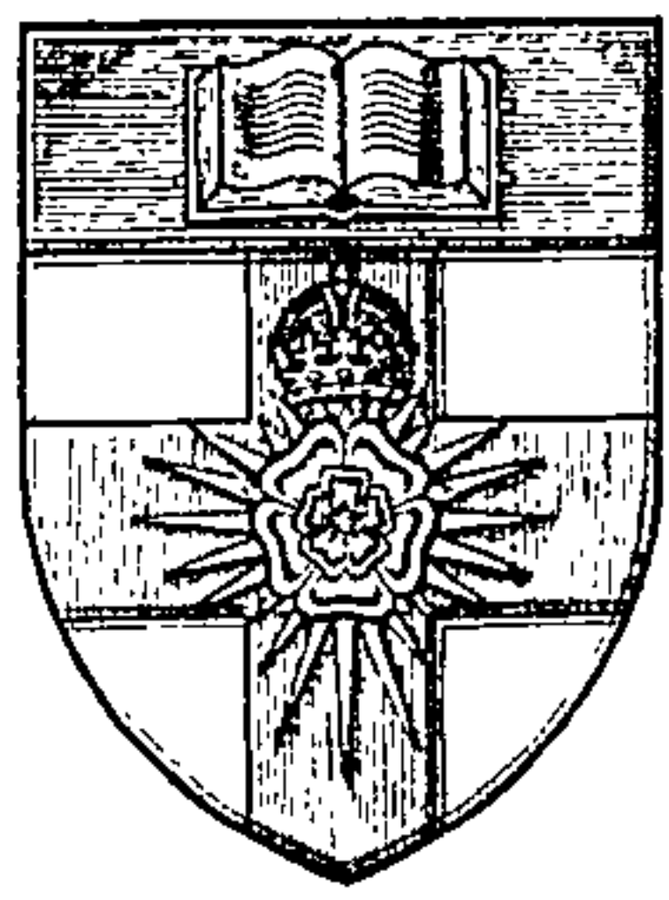
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Vol. IV.

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A

VOYAGE

ROUND THE

WORLD,

BY

Dr. *John Francis Gemelli Careri.*

In Six PARTS, *viz.*

I. Of *TURKY.*
II. Of *PERSIA.*
III. Of *INDIA.*
IV. Of *CHINA.*
V. Of the *PHILIPPINE*--ISLANDS.
VI. Of *NEW*--*SPAIN.*

Written Originally in *Italian*, Tranſlated into *Engliſh.*

THE

PREFACE.

THE *Author* Dr. John Francis Gemelli Careri, *has here oblig'd the World with ſo excellent an Account of his Travels, that ſcarce any can be thought to exceed, and very few to be equal to it. He undertook this laborious and dangerous Task only to ſatisfie his own Curioſity, and gives the Publick a true Relation of what he ſaw in many Parts, where other Travellers had made it their Buſineſs to bring little but Fables and Romances. He omitted nothing in his Round worth obſerving, becauſe his only Buſineſs was to ſee and be inform'd; and being a Man of Learning and excellent natural Parts, he had all the advantages of taking good Obſervations, and delivering 'em politely, which common Travellers generally want. He was a Doctor of the Civil Law, which ſufficiently evinces his Learning; and as he tells us, beſides his natural Curioſity, was further mov'd to Travel by Croſſes and Misfortunes he met at home. Neither did he go as a Vagabond truſting to Fortune, but well provided with Mony to make him acceptable in all Parts, and gain Admittance where others under worſe Circumſtances could not. Nor does he only give a judicious Account of what he ſaw, which is perform'd by way of Journal, but touches upon all Antiquities deliver'd by the beſt Authors, of Countries, Cities, and other Places and Things of Note. This of him in general, but to ſay ſomething in particular of each Part or Volume*

In the firſt he aſſigns the Motives he had to Travel, and then beginning at Naples *runs along the Coaſt of* Calabria, *croſſes to* Sicily, *then ſails along that Iſland till he comes to* Malta, *of which he gives a very exact Deſcription; the ſame he doth of* Egypt *whither he ſail'd next, and there of the* Pyramids, Mummies, *&c. whence he proceeds to the* Holy-Land, *the Iſland of* Rhodes, *the City of* Smyrna, *ſeveral ſmall Iſlands, the Imperial Cities of* Conſtantinople, Adrianople, Burſa, Trebizond, *and many other Places in his way to* Perſia; *with a ſuccinct Account of the Religion, Manners, Antiquities,* &c. *of the* Turks, *and the Succeſſion of their Monarchs.*

The ſecond Volume contains a curious Deſcription of the Perſian *Empire, the diſtances from place to place, beginning at the Frontiers to* Iſpahan, *the Court of that Nation; and thence down to* Bander-Congo, *a Sea Port on the Gulph of* Perſia. *He treats of their Religion, Antiquities,* &c. *as in the other Books, and particularly ſets down all the remains of* Darius's *Palace, with ſomething of the* Banians *or Idolaters. Gives ſeveral Cutts of ſingular Curioſities; diſcovers ſome Miſtakes made by* Tavernier *in his Travels, which he alſo does in his firſt and third Parts of* Turky *and* India. *And having deliver'd all that may ſatisfie the niceſt Reader, proceeds on his Voyage to* Damian, *the firſt City he came to in* India.

The third Volume beginning at Damian, *belonging to the* Portugueſes, *runs along all that Coaſt, particularizing all that that Nation is poſſeſt of in thoſe Parts, as* Goa, Bazaim, Diu, *and other Places; as alſo what is ſubject to Idolaters, and what to* Mahometan *Princes; moſt lively repreſents to the imagination the wonderful* Pagod *of the Iſland* Salzete; *not only deſcribes, but gives all*

the

the Cuts of the choice Fruits, and Trees that bear them; and excellently informs us of the Superstitions and Customs of those Gentiles. Whence the Author ventur s by land to the Great Mogul's *Camp, to acquaint us thoroughly with that Prince's Person, Progenitors, Practices, Wealth, Strength, and all other Particulars. This done he proceeds on his Voyage by Sea towards* China; *in his way delivers the best Accounts of those Countries he past by in a Voyage of a thousand Leagues, which are no less than the rich Island of* Ceylon, *the golden* Chersonesus, *or Peninsula of* Malaca, *the vast Islands of* Sumatra *and* Borneo, *with many small ones, and the powerful Kingdoms of* Bengala, Siam, Pegu, Conchinchina, Tunquin, *&c. till he comes to* Macao, *the first Lana of* China, *where begins*

The fourth Volume which mentions every place great or small he pass'd through in that vast Empire, curiously sets down the distances, describes all he saw on the Roads, and all Cities as they deserve, as also the Rivers, Lakes, and Mountains, and particularly the great Tartar *Wall, the* Portuguese's *City of* Macao, *and all that relates to it; and the manner of Travelling to the Court of* Peking. *He distinguishes ingenuously between what he saw and consequently writes of his own knowledge, and what he had from others, which still he took upon good Authority and mentions it for the satisfaction of the Reader. Having had the honour to see the Emperor he relates all that Ceremony, and what he knew of the Palace as an Eye-witness, the rest as he receiv'd it. The manner of the Emperor's going abroad he had from others, but so curious as the Reader cannot but like it. Other things as the Religion of* China, *the last persecution of Christianity, the Antiquities of the Empire,* Government, Courts, &c. *are collected, but curiously and well grounded.*

The fifth Volume treats very particularly of all that is to be known concerning the Philippine-*Islands, and then follows an exact Journal of his long and dreadful Voyage thence to* Acapulco *in* New Spain, *which is altogether new, and by the way describes* California; *laying down the Reasons there are to believe that the North Continent of* America *joins with that of* Asia, *or the great* Tartary.

The sixth Volume being the account of what he saw in New Spain, *mentions all that part he travell'd through, which is the Port of* Acapulco, *the Road thence to* Mexico, *which is not common, and thence again to* Vera-cruz. *But the Particulars he gives us of the Mines, of reducing the Ore and refining the Silver, of separating the* Gold *from the Silver, of the conditions upon which all Persons hold their Mines, and of the royal Mines, are most singular and curious.*

In short, It is one of the most complete Works of this nature, and therefore I shall not need add any more in commendation of it, for it will sufficiently commend it self to the Reader.

A Voy-

A

VOYAGE

Round the WORLD,

By Dr. *John Francis Gemelli Careri.*

PART I.

Containing the moſt Remarkable Things he ſaw in *TURKY.*

BOOK I.

CHAP. I.

The Reaſons that induced the Author to Travel, and an Account of what happened to him in his Way from Naples *to* Meſſina.

Gemelli. 1693.

The Author's Reaſons for Travelling.

WERE it always in the power of cruel and unſteady Fortune, with whom we are daily to ſtruggle, to reduce us to a miſerable and wretched Condition; and could not a wiſe Man, by bearing up againſt its Injuries and Aſſaults, open himſelf a way to a more peaceable State of Life; our condition would certainly be too rigid and unhappy; and the great Work of that all-wiſe Artificer, who drew us out of nothing, appear the leſs perfect and valuable. Yet it often happens, that we are much in the wrong when we complain of Fortune; becauſe when ſhe ſeems moſt averſe to us, ſhe then often forwards us, to undertake ſome worthy Enterprize, and helps to raiſe us to a higher degree, obliging us, through neceſſity, to perform good and noble Actions. This may be plainly evinc'd by the whole courſe of my Life, which has been interwoven with ſuch ſtrange Accidents, that the very remembrance of them terrifies me; and yet to them do I owe the ſeeing of ſo many Countries, the ſailing ſuch *vaſt* Seas, and if it may be allow'd me to hope for any, the Glory of theſe unpoliſh'd Lines. I cannot deny, but that it was my natural Curioſity and Deſire of Travelling about the World, (tho' often diſappointed) that made me undertake the Voyage of *Europe*, in the year 1683. whereof I afterwards printed only the firſt Volume; but it is as certain, that I had no other reaſon to undertake this other dangerous and painful Voyage, but the unjuſt Perſecutions, and undeſerved Outrages I was forc'd to endure.

Being therefore reſolv'd to ſet forward, not regarding the loving Perſuaſions of Friends, who made an Argument of the Diſtemper I labour'd under, to divert me from my purpoſe; and having provided all Neceſſaries, I took my leave of them, and particularly of the Counſellor *Amato Danio*, of the Judge of the *Vicaria D. Joſeph Chaves*, now a Counſellor, of *F. Alonſo Riſi*, Knight of *Malta*, and of Dr. *Laurence Sandalari*. This done, without farther delay, I embark'd on *Saturday* the 13th

He Embarks.

Gemelli. 1693.

of *June*, 1693. on a *Feluca* of *Naples*, to carry me into *Calabria*, in order to go over from thence into the *Levant*.

Amalfi City.

Having sail'd 50 Miles, we landed at Night on the Shore of *Amalfi*, & sail'd of a City of that Name, which ow.. its Foundation to certain Families of *Romans*, who sailing towards *Constantinople*, about the year of our Lord 829 and finding in this place a safe Harbour, after a dreadful Storm at Sea, stay'd here to build it, and settled their Abode. Nor do I think it at all strange, as some do, that they should build it in so craggy a place among such steep Rocks; when I consider, that in those Times, when all *Italy* was infested by barbarous Nations, every one endeavour'd to fix himself in the strongest place he could. From that time forward it was govern'd as a Commonwealth, till Times changing, and the *Grecian* Emperors having lost that Kingdom, this City became subject to Barons. At present it is a Demesn of the Crown, and beautify'd with many curious Structures, erected by several Families on account of the wholsomness of the Air.

The *Spanish* Nation owes the Discovery of a New World, and the *Portugues* that of the *East-Indies*, to *Flavio Gioja*, a Native of the City of *Amalfi*, as being the inventer of the Use of the Loadstone, without which they could never have ventur'd out so far into the vast Ocean, to discover unknown Empires, nor have found any method to steer their Ships so regularly through the boundless Waves of the Sea. *Amalfi* is also famous, because a Citizen of it was Founder of the Noble Order of S. *John* of *Jerusalem*, or *Malta*; but above all, for preserving in its Cathedral, which is an Archbishop's See, the Body of the glorious Apostle S. *Andrew*, brought thither from *Constantinople*.

Licosa Point.

The Weather proving unfit for Sea on *Sunday* the 14th, we set out on *Monday* the 15th, and having sail'd about 40 Miles, near Night-fall, put into the Point of *Licosa*, formerly call'd *Leucosia*, where we found very bad Entertainment at the Inn.

Palinuro Town.

Tuesday 16. putting to Sea again, we sail'd 36 Miles to *Palinuro*, a place so call'd from *Palinurus*, Pilot to *Aneas*, who is said to have dropp'd into the Sea near this Shore, and swimming to Land, to have been kill'd by the Inhabitants. Here we found a wretched Inn; not because there was any want in the place, but because our Host was a compound made up of an excellent Thief, and a base Cook.

Running 40 Miles further, on *Wednesday* 17. we put into *Scalea*, a Town on a Rock, at the foot of vast high Mountains, where we were forc'd to continue *Thursday* 18. by reason of the foul weather. *Friday* 19. we advanc'd as far as *Paola*, where the Inn was nothing better than that of *Palinuro*. The chief thing this City can boast of, is its being the place of the Birth of S. *Francis*, the Founder of the *Minims*, and where he wrought his greatest Wonders. As to other particulars, it has good Buildings, and a Castle on the Eminence that commands it.

Scalea Town.

Paola City.

Saturday 20. we sail'd 60 Miles, and came betimes to *Pizzo*, a Town seated on a Rock almost flat at top; whence there is a delightful Prospect along the pleasant Shores of the noble Country of *Calabria*, and upon the open Sea. I stay'd there *Sunday* 21. at the request of Friends, but *Monday* 22. taking leave of them, went aboard the Vessel, and having run 30 Miles, arriv'd at the City *Tropea*, seated after the same manner as *Pizzo*. The Nobility there have the privilege of acting in a distinct Body from the Commonalty in publick Affairs.

Pizzo Town.

Tropea City.

Having stay'd here *Tuesday* 23. upon some business; on *Wednesday* 24. we cut across the Bay, and having sail'd 24 Miles, ended this short Voyage on the Shore of *Gioja*. Having landed my Baggage, I caus'd it to be carry'd on Horses to the Town, a Mile distant, where I continu'd all *Thursday* 25. to rest my self, being weary of the Sea.

Friday 26. my Brother Dr. *John Baptist Gemelli*, a Man of an exemplary Life, and most innocent Behaviour, came to meet me from *Rediena*, bringing Horses with him, and would needs have me spend those few days I had, to provide Necessaries for my Voyage at his House. I thankfully accepted his kind offer, and on *Saturday* the 27th, we went together to *Rediena*, which was 10 Miles distant. Several Persons came on *Sunday* 28. to bid me welcome, and wish me a good Voyage. *Monday* 29. I went out a shooting, the Country being plain and full of Game; and would have done the same the two following days, had I not been employ'd in providing for my Voyage; yet on *Thursday* the 2d of *July*, I went out upon the Plains of *Gioja*, and had the pleasure of killing some Pheasants. The Air of the place being bad, I re-

turn'd

Gemelli. 1693.

turn'd to *Reduina* on *Friday* the 3d, much tir'd.

Conſidering with my ſelf what unexpected Dangers and Accidents might happen in ſo long a Peregrination, on *Saturday* 4. I made my Will, and left it ſeal'd, and on *Sunday* the 5th made a Confeſſion of my Sins, and, tho' unworthy, receiv'd the bleſſed Sacrament; praying to God to bring me home ſafe from the difficult Undertaking I had in hand. I ſhall not ſtay to mention the tears and tender Embraces at parting with my Brother, as not knowing whether he ſhould ever ſee me again: To leſſen his Grief, I told him, I intended only for the *Holy Land*, and thence to return as ſoon as poſſible; tho' at the ſame time I had abſolutely reſolv'd not to ſettle till I had taken a view of *China*, and could be an Eye-witneſs of ſo many Fables as are deliver'd to us, among ſome few Truths.

I ſet out on *Monday* 6. to Embark at *Palmi*, 12 Miles diſtant, and came thither before Noon; where I was generouſly Entertain'd by *John d'Aquino*, a Gentleman of that Town. Then diſmiſſing *James Romeo* my Steward (who came out of kindneſs to bear me Company) I Embark'd on *Tueſday* the 7th for *Meſſina*, and having croſs'd the Narrow Streight, ſailing in all 24 Miles, arriv'd in that City before Night. *Joſeph Lacquanti*, a Gentleman of *Roſarno*, who was Marry'd there, entertain'd me at his Houſe.

CHAP. II.

A ſhort Deſcription of Meſſina, *and an account of all the Author ſaw till he came to* Malta.

Meſſina deſcrib'd.

THE City *Meſſina*, formerly call'd *Zancle*, is ſeated in the Province of *Valdemone*, in the Eaſtern part of the Iſland of *Sicily*, and in 39 degrees and 12 minutes of Latitude. It is reported to have been built by the Giant *Zancle*, in the year of the World 1435. and that it was join'd to *Italy*, as well as the reſt of *Sicily*. Its Figure is long, by reaſon of the Hills that ſurround it, and has the fineſt Harbour in the World for capaciouſneſs and ſafety, and for its delightful Shores, embelliſh'd above a Mile in length, with ſtately Palaces uniformly built, the curious Iron Balconies being all of an equal height. Here the Ships ſeem to ride ſecure in the Arms of the Earth, their oppoſite Element, the Anchoring is ſo very good; which makes me admire that *Tavernier*, *lib.* 1. 2 *par. cap.* 13. who reckons *Goa*, *Conſtantinople*, and *Toulon*, the beſt Ports of our Continent, ſhould make no account of that of *Meſſina*, which is ſo far from being inferiour to any of thoſe above-mention'd, that it may be call'd the prime Mart of *Europe*, and a neceſſary thoroughfair to all Parts of it. The Mouth of it is guarded by the Caſtle *Salvadore*, by the Citadel, and other Forts.

As for the City, it is an Archbiſhoprick, and the Mint of that Kingdom. Famous Men have flouriſh'd there in all Ages, and at preſent it is adorn'd with Profeſſors of all Sciences, and an Academy of Virtuoſo's. The Churches are beautiful enough, the Palaces magnificent, the Streets wide; the Ladies beautiful and witty; the Air temperate, the Soil Fruitful, the Suburbs large, and the Sea may be call'd a Pond, containing all ſorts of Fiſh to pleaſe the Appetite. In ſhort, *this City* is plentifully furniſh'd with all that can be deſir'd for Food, Cloathing, and Delight, and the more for the Neighbourhood of *Calabria*, which continually affords it a moſt pleaſing Proſpect of its rich and fruitful Lands. It has ever been Loyal to its King, and the Inhabitants ready to ſerve him with their Lives and Fortunes; and if of late years ſome of its Natives, of reſtleſs Spirits, and lovers of novelty, incurr'd the Royal Diſpleaſure, the crime of a few, and the corruption of part of the Members, is not to lay a blemiſh upon the whole Body, and infect the other Members; ſince thoſe being cut off, as rotten Limbs, and the part that was tainted being cauteriz'd, the evil has been not only retriev'd, but abſolutely aboliſh'd.

That very day, being the 7th, I look'd out for ſome Veſſel bound for *Malta* (there being none ſo ready for the *Levant*, as I had imagin'd, by reaſon of the War then raging throughout *Europe*) and agreed for my Paſſage aboard a Tartan of *Malta*, then ready to ſail; the Maſter of it telling me, he would

would ſail on the 9th in the Morning, I endeavour'd to make my ſelf ready on *Wedneſday* 8. but found he was endeavouring to get away that very Morning. Thinking I could not get ready in time, I caus'd my Baggage to be put aboard, and in the mean while apply'd my ſelf to diſpatch a buſineſs of moment. I concluded what I went about with all poſſible expedition, but yet found the Tartan was gone, and, what was worſt, with all I had; and I knew neither the Maſter's, nor the Veſſel's Name. This did not daunt me, but enquiring at the Cuſtom-Houſe, was inform'd that the Tartan was gone to *Ali*, to load with Wine; and therefore not thinking fit to loſe any time, for as much as the loſs of my Equipage would quite break off my intended Journey, I went that ſame day aboard a Feluca, bound for *Auguſta*, taking a ſhort leave of *Lacquanti* and his Wife.

Genelli. 1693.

We ſail'd with a fair Wind through the famous and dangerous Streights of *Meſſina*, diverting my Melancholy by caſting my Eye towards the left, upon the delicious Gardens of *Cotona* and *Reggio*, and towards the right on the beautiful *Drommo*, a Suburb of *Meſſina*, which ſtretches out for ſeveral Miles in pleaſant Country-Houſes and Gardens; then upon the Village of *S. Stefano*, and upon *S. Placido*, a Monaſtery of Benedictines, ſeated on an Eminency, which by reaſon of its advantagious Situation, was the cauſe of many bloody Frays between the *French* and *Spaniards*, in the laſt War of *Meſſina*. Keeping my Eyes ſtill fix'd upon the Land, in expectation of finding the Tartan, I obſerv'd *Briga*, *Pezzulo*, *Giampileri*, *la Scaletta*, *Aitala*, *Ali*, *Fiume di Niſi*, *Savoca*, and other Villages ſeated near the Sea-ſide. The Tartan was cloſe up in *Ali*, but the Maſter of the Felucca, to ſave putting me aſhore, ſaid it was another, and therefore continuing our Voyage, not without anguiſh of Heart we paſs'd by *Taormina*, a Royal City ſeated on a Mountain, and 30 Miles diſtant from *Meſſina*. From this place appear'd to the view *Calatabiano*, *Mafcari*, *Jaci*, *Ognari*, and the ground of the City *Catania*, utterly ruin'd, and bury'd in the Aſhes of its Neighbouring Mountain, after the dreadful Earthquake which hapned that ſame year. The few Citizens that remain'd unbury'd, live in poor Cottages about *Jaci* Gate. Having ſeen this deplorable Spectacle, the Sun ſhining out on *Thurſday* 9. we proceeded on our Way (having run 60 Miles) without Landing, and leaving behind us the Royal Cities of *Lentini* and *Caltolentini*. At Noon we put an end to this ſhort Voyage of 90 Miles, arriving at *Auguſta*.

Catania deſtroy'd

Auguſta City.

Xiphona, now call'd *Auguſta*, was firſt put into a poſture of Defence by the Emperour *Frederick* II. and afterwards better Fortify'd. Hither the Knights of St. *John* of *Jeruſalem* retir'd, after the loſs of *Rhodes*, before *Malta* was given them. This City had the ſame misfortune as *Catania*, being overthrown by the laſt Earthquake, and therefore the People, like the others, liv'd in Cottages. The Caſtle, which was one of the beſt in *Sicily*, as well for the natural Strength of the Place, as for the great Fortications about it (having two Bridges and four Gates to the Sea) was much damag'd, eſpecially the Dwellings of the Soldiers. The City lay to the Eaſt along the Hill, and had a good port, defended by 4 Forts.

Siracuſa.

Going aboard another Veſſel, I came in the Evening in ſight of *Siracuſa*, or *Zaragoza*, a City that had ſuffer'd much by the Earthquake. As far as I could perceive from the Sea, it is commodiouſly ſeated, with a large Caſtle on the South, and a Fort on the North. Here we were ſeiz'd with much fear, ſeeing the Boat of a Veſſel which we thought to be a Turk coming aboard us, inſomuch that we ran aſhore to defend our ſelves under the ſhelter of the neighbouring Rocks; and, in ſhort, we oblig'd the Boat to make away; which it ſeems belong'd not to Pirates, but to the Town of *Trapano*.

Noto City.

That Night we could not advance much, and therefore on *Friday* the 10th lay in ſight of the City *Noto*, deſtroy'd as well as the reſt by the Earthquake. At Night we lay at the Fiſhery of *Cape Paſſaro*, where I had Salt-Fiſh preſented me for my Voyage. Here the *Malteſe* Galliot and Brigantine, that guard the Channel, were at Anchor, but they could give me no account of the Veſſel I went in queſt of.

Going aboard again on *Saturday* 15. the contrary Wind oblig'd us to Land on the Shore of *Spaccafurno*, 55 Miles from *Siracuſa*. *Sunday* 12. having ſail'd 40 Miles, we arriv'd at *Brazzetto*, a Town on the ſhore of the Town of *Santa Croce*, whence that Night I went to *Scoglietti*, in the County of *Modica*, to get another Veſſel to carry me to *Malta*.

Accordingly *Monday* 13. I went aboard a ſmall Bark to croſs that narrow

Sea,

Sea, there being no better Veſſel, and being becalm'd a few Miles at Sea, we ſtood in great fear of *Turkiſh* Pirates, that Paſſage of 60 Miles being never free from them in Summer.

Genebi. 1693.

The Calm continu'd Tueſday the 14. when ſeeing the Boat of a *Tartan* making towards us, and believing them to be Rovers, we forſook ours Loaden with Wood, and defenceleſs, and fled in our Boat, the Seamen not allowing me ſo much liberty as to take my Gun. The others ſeeing us fly, forbore purſuing any further; by which we perceiving that the *Tartan* was of *Malta*, return'd to our Bark, and continu'd there all the reſt of the day. The Wind coming up in the Evening, we Sail'd all Night, and got into the Port of *Malta* on Wedneſday 15th before Day, but waited for *Pratick* till two hours after Sun Riſing.

Malta Iſland.

The Iſland of *Malta* was given to the Knights of St. *John* of *Jeruſalem*, by the Emperor *Charles* the V. for the yearly Tribute of a Hawk, which at preſent the Vice-Roy of *Sicily* receives in the name of his Catholick Majeſty. Its length from Eaſt to Weſt is 22 Miles, the breadth 12, and the compaſs 60. The City of *Malta* is in 35 degrees, 40 min. of Latitude, and enjoys an excellent Climate. It was beſieg'd by the *Turks* with a great Power, in the Year 1565, but without ſucceſs. The Port lies to the Northward, and is large, and can contain very many Ships, dividing it ſelf into ſeveral very deep Bays; in the moſt retir'd Part whereof is the place call'd *Bormola*, on the right of it, the Borough, and on the left the Iſland, Places Inhabited by the common ſort,

The Port.

who are about 3000 Souls. The Entrance of this Port is well defended on the ſide of the City, by the Caſtle of St. *Elmo*, which is well furniſh'd with Cannon, has a deep Ditch, and other Fortifications; and by 10 pieces of Cannon planted on the Wall; further up by *Barracca Vecchia*, on which there are 10 pieces of Cannon above, on Arches, and as many below: Still further up beyond the Gate of *Italy*, by 17 Guns on the upper, and 20 on the lower Battery. On the oppoſite ſide, it is defended by the new Fort of the Iſland, *Caſtel S. Angelo* of *Borgo*, and the new Caſtle of *Ricaſoli*, where the Guns were not yet mounted, but it may be ſpeedily furniſh'd from the City, if there be need; ſo that the Port is inacceſſible, and the City impregnable, becauſe ſeated on a vaſt high Rock, which towards the Sea is naturally Fortify'd by Precipices, and furniſh'd by Art with mighty Forts, Walls and Towers. On the Land ſide, the whole compaſs of three Miles, which contains the City, it is well furniſh'd with Cannon, not only on the particular Forts and Batteries, but along the whole extent of the Wall, being a delicate Walk from the Fort to the *Lazaretto*, and may be gone in a Coach.

The Port of the aforeſaid *Lazaretto*, call'd *Marſciamſcet*, which growing deeper within, keeps Ships in ſafety cloſe under a Rock, would not be inferiour to the other for conveniency, were it not appointed only for the Ships that come from the *Levant*. Beſides theſe two Ports, they told me, there were many more very commodious in all the three Iſlands, and all defended by Forts.

The City.

The City, tho' ſmall, is not inferiour to the beſt in *Italy* for beauty; for tho' ſeated on a barren Rock, yet Art has exerted it ſelf to make it delightful, yeilding an excellent Proſpect from the Sea, and from the Land, repreſenting a curious Flower, always odoriferous; neither the hardneſs of Winter, nor the violence of other Seaſons ever withering it, tho' it is very hot in Summer, as being ſeated on a Rock. The Plain of it is like the Superficies of a Hand the length from North to South, with ten ſtrait Streets, very well Pav'd, which divide it; that is, five on the Weſt, three on the Eaſt, which are ſteep and crooked, and two on the top Plain. This unevenneſs of the Ground is no way offenſive to the ſight, but rather adds to its beauty, there being no place for any filth to lie, all being carry'd away to the Sea, which makes the Palaces and publick Places of the City appear the more graceful. The breadth of it is cut by two Streets running from Eaſt to Weſt, both large and plain. It has three Gates, the moſt frequented of them is that of *Molo*; in the Ditch whereof, there is a great Orchard of Lemons and Oranges for the uſe the great Maſter. The other is the Land Gate, and the third that of the *Lazaretto*, without which there is a Powder Houſe, beſides thoſe within. On the Land ſide, there are two deep Ditches running from the *Lazaretto* to the Port, with a double Wall undermin'd.

The

Gozo. 1693.

The three Iſlands I mention'd before, are *Malta*, 60 Miles in compaſs, ſhap'd like a Tortoiſe, and in it, the old and new City, from which it takes Name; but the old one at preſent does not contain 2000 Souls. The ſecond Iſland is *Comina*, 10 Miles in compaſs, with a Fort in it; and the third call'd *Gozo*, the moſt fruitful of them all, and has a good Fort commanded by a Knight of the Order. All three Iſlands contain about 60000 Souls, in 30 Towns and Villages; moſt of them fierce and Warlike, as being of *Mooriſh* Extraction and Cuſtoms. The Knights of the Order, who are Subjects to his Catholick Majeſty, have the priviledge of being Governours of the Caſtles of St. *Elmo*, and St. *Angelo*, excluding all other Nations, and their Government laſts two years.

During my ſtay at *Malta*, I lodg'd in the Monaſtery of the *Franciſcans*, of the Invocation of St. *Mary* of Jeſus, where the Religious Men entertain'd me civilly. After Dinner I went to the *Carmelite* Church, where I hear'd good ſinging of Eunuchs, it being their Feſtival of our Lady. Thurſday the 16th. the Great Maſter came to hear Maſs in that Church, a Canopy being prepar'd for him. Thence he went to St. *Johns*, whither I follow'd to ſee the Ceremony. The Great Maſter ſate on the right Hand of the Altar, on a Throne of Purple Velvet, with Gold Fringes, plac'd within the Rail of the High Altar, and encloſ'd with Baniſters of fine Marble: Oppoſite to him ſate 16. of his Pages, on Benches cover'd with Red, Laced with Silver, and two others waited behind his Chair. On the Floor of the Church, four ſteps below their Prince, ſate the great Croſſes on Benches, made faſt, cover'd with Leather, on which were Seats for 32 with Desks before them, to kneel at, cover'd with Carpets; on the ſides, and along the middle, were ten other antient Knights, and below them places for the reſt. The Great Maſter had the Goſpel brought him to kiſs, and was incens'd: The great Croſſes kiſs'd the *Tax*, and were incens'd with two Cenſors at the ſame time, one on the right, and the other on the left. The Great Maſter was clad in a thin black Silk, with a long Veſt, as is worn by our Seminary Students, but with a Cape behind, and over all, a Caſſock like a Prieſt's, but ſhorter, on which was the Cross of the Order; the reſt of his Garment was black, made after the *French* Faſhion; when the Service was over, the Great Croſſes and Knights attended him. I was told, the Great Maſter was much given to Country Sports, as is natural to the *French*, and was generally in his little Wood. His Name is *Adrian Vignacourt*, he is of an indifferent Stature, his Countenance lively and ſtrong, tho' he be 76 Years of Age. His chief Favourite, is *Philip Charles Fredac*, Grand Prior of *Hungary*, whom he always keeps at his Table, as alſo the Great *Seneſcal D. Charles Caraffa*, of the Noble Family of the Dukes of *Bruzzano*, and one other Knight in his turn. They ſay, The Great Maſter is allow'd 6000 Ducats for his Table, a Revenue of 20000 as a Temporal Prince, and as much as makes that up 60000, out of vacant Comendaries and Cuſtoms.

The Great Maſter.

The Church of St. *John* has three Iſles, the middlemoſt of them Arch'd, as are the 12 Chappels on the ſides. The Walls are rich in Gold, and the Floor adorn'd with Marble. On the two oppoſite ſides, were the Tombs of the Renowned Great Maſters *Cottonier*, and *Gregory Caraffa* of the Race of the Illuſtrious Princes of *Roccella*. As for the Divine Service, the Church is well ſupply'd with Chaplains of all Nations, who devoutly recite the Divine Office in the Choir every day.

S. John's Church.

Friday 17th. was a happy day for me, the Tartan that had my Equippage aboard arriving at Noon, and delivering me from the apprehenſion that my Travels would end at *Malta*. After Dinner I went to ſee the Great Maſter's Palace, ſeated on that plain part, where the two Streets are. Entring at the Eaſt Gate, on the right and left, were the Stables with 50 Horſes and Mules. Further on is a Garden, and that, leaving the ſecond Gate on the left, which is the way to St. *John*'s Church, leads into another Court, in which there are two oppoſite Doors to the Great Maſter's Apartments. He makes uſe of that on the left for his private Abode, and of that on the right (whither I ſaw him go) for publick Functions. The Hall is one of the biggeſt that may be ſeen, richly hung with Crimſon Damask, with a Canopy of the ſame Fring'd with Gold. In this Hall, and the firſt Room within it, are painted the moſt glorious Enterprizes and Exploits perform'd by the Order. The third Room was adorn'd with the ſame Silk. The whole Palace is beautify'd with curious Iron

Great Maſter's Palace.

Balco-

Balconies, which grace it on every ſide. On the Weſt ſide of it is a large Square, with a ſtately Fountain in it, and another on the South, where the Chancery Court of the Order is kept, and the Treaſury that is daily paid in and out; the Treaſure, deſign'd to ſupply publick Neceſſities, being kept in the little Tower in the great Maſter's Palace.

Genuh. 1693.

Women.

The *Maltese* Women wear a Vail after the *Moorish* Faſhion, like the Hood of the *Spaniſh Chia*, with a long Peak ſpreading like a hollow Tile on the Forehead, being made of ſtrong Paſt-Board. This Dreſs is common to the Gentry, who add to it an indented Edging, or Purling, and to the vulgar ſort, the meaneſt of them wearing Vails of courſe Woollen, with a little ſort of Petticoat a-croſs the Head, which in Summer is as good as a Stove, in a Country ſo very hot, that I could not ſleep in all the Night. In other reſpects the Women are very beautiful, agreeable, and in ſhort, of the beſt Blood in *Europe*.

The common Coin is of Braſs, and of high value, for changing a Zecchine (a piece of Gold worth Eight Shillings) they gave me but ſix pieces of Braſs for it, valuing each of theſe Pieces at four *Taris*, three whereof make a Crown; a falſe Coiner here would make a vaſt profit.

Saturday 18th. I went to ſee the *Albergo de Italia*, or *Italian* Houſe of Entertainment, where there is a Table for the poor Knights of that Country; but there are few that will come to this hungry Table, becauſe the Order allows but two *Sicilian Taros* a head for their Expence. The Structure is ſtately, and of late embelliſh'd by the Great Maſter *Caraffa*. Not far from it is the *Albergo*, or Inn of *Caſtile*, and *Portugal*. Thence I went to ſee the Churches of the *Jeſuits* and *Dominicans*, and another of the Souls in Purgatory, which are all but indifferent Fabricks. In my way home I went into the *Polveriſta*, a Palace of the Order, little inferiour to that of the Great Maſter, which is let, being divided into ſeveral Apartments. Below it I ſaw another, call'd *Della Catmaretta*, a retiring place, where the Knights that are pioully given, live in Community, paying a yearly Stipend, and apply themſelves to godly Exerciſes.

The Hoſpital.

The Hoſpital of *Malta*, is one of the famouſeſt in *Europe*, as well in regard, the ſick are ſerv'd by Great Croſſes and Knights, and all in Plate; as for the good Order obſerv'd, notwithſtanding the great number of Sick. Before it is a great Court, and on the ſides a Noble Apothecary's Shop. Going up there is a ſmall Gallery with ſick Perſons, and ſuch another oppoſite to it; but going down, there is another of a vaſt length, with a great number of Beds on both ſides, as there are in the other two Arms that form a Croſs, the Chappel for Divine Service riſing in the middle. This Hoſpital is ſo well ſerv'd, that many Knights when they are ſick go into it to be cur'd.

Sunday 19th, the great Croſſes were at high Maſs, in long Garments of black courſe Stuff, with wide Sleeves, but ſhort, hanging under the Paſſion Embroider'd on a Scarf of black Silk, the end whereof is ty'd to the Sword Hilt. The Great Maſter wore the ſame, having beſides, a Purſe by his ſide as *Almoner*. Behind the great Croſſes, ſate on twelve Benches, the Elders and Commendaries, and below them on the ſides the Knights, of whom there was a great number. On the left of the Great Maſter, were the Officers of the Palace; that is, the Receiver, the *Maſter* of the Horſe, the Chamberlain, and others, who ſate on a plain Wooden Bench, but they wore the ſame Habit as the Great Croſſes. The Maſs was ſung by the Prior of the Church. The chief place next to the Great Maſter was taken up by his Nephew, who ſate on the firſt ſeat of the Great Croſſes (as he did at all other Ceremonies) clad after the *French* faſhion. He alone, after the Great Maſter, kiſs'd the Goſpel, and ſo made his Offering, having had the *Pax* given him, and been incens'd before the Great Croſſes. I was told, that the great Croſſes, when they ſate in Council, wore another Garment with longer Sleeves, like that worn by the Senators of *Venice*.

After Maſs I went to ſee the Great Maſter Dine. The Table was ſpread in the great Hall near the Canopy, under which was his Chair of Crimſon Velvet, and four others of Leather lower at the end. On the firſt of theſe ſate his Nephew, on the ſecond, the Grand Prior of *Hungary*, on the third, the Great Croſs *Cavarretta* of *Trapano*, and on the 4th. the Great Seneſchal *Caraffa*. The Great Maſter was ſerv'd in gilt Plate, and his Meat was brought apart; the three Knights that carv'd were cover'd.

ver'd. The Great Master drank in a little Glass, the Health of the Knights present, which was as good as dismissing many of them, who made their Court round the Table; and it may be truly said, that no Prince in the World of his Quality is more nobly attended.

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The first place in the Island, where this Noble Order resided, was Old *Malta*, afterwards *Castle* S. *Angelo*, where they withstood the terrible Siege of the *Ottoman* Fleet. At last they remov'd to the place where they now are, building such a beautiful City by reason of the conveniency of its Quarries, like *Naples*.

Monday the 20th. there put into *Malta* a *French* Tartan, sent by the Merchants of *Marseilles* to carry Advice to the French Vessels then lying at *Alexandria*, *Cyprus*, and *Tripoli* of *Soria* for fear of the *Dutch* Privatiers, that they might safely venture out of those Ports on their several Voyages, three *French* Men of War then cruising in the *Mediterranean*, which would secure them. Therefore to avoid wasting my time in Expectation of a better opportunity to Sail for *Constantinople*, whither I had resolv'd to go, I readily agreed to give twelve Crowns for my passage to *Alexandria*.

CHAP. III.

The Authors Voyage to Alexandria.

HAving provided all Necessaries, I Embark'd on Tuesday 21th with a fair Wind, which held all Night, and Wednesday 22th. It fail'd a little on Thursday 23th, but came fair again on Friday 24th. and carry'd us in sight of the Island *Gozo*, West of the Kingdom of *Candia*, along whose Coast we ran with the same Wind, Saturday 25th. and Sunday 26th. It held on all Monday 27th. but Tuesday 28th. we had a tedious Calm. Wednesday the 29th. it blew somewhat fair. The Master of the Tartan being Young and unexperienc'd, ignorantly took a fancy to make the High-land, for fear of falling in unawars upon the Flat of *Egypt*, and at break of Day, he found himself 50 Miles above *Alexandria*, in the Neighbourhood of *Rosetto*; so that being to turn back, the Wind was full in our Teeth, and after much Tacking, we put in at *Bichier*, 18 Miles beyond *Alexandria*. This is a small Castle, provided with many Pieces of Cannon, and a Garrison of 200 *Turks*. About it, there are a few Huts of *Arabs*, barbarous in name and manners, and hideous to behold; these tho miserably poor, being wholly devoted to idleness, will not Work upon any account. There is a plentiful Fishery, and particularly of Mullets, whereof for a Farthing they sell a large Cut, and the Roes of them dry'd for a quarter of a Ducat. The Natives live on the plenty of Fish and Fruit, for no sort of Flesh is sold there.

Bichier in *Egypt.*

The Master of the Tartan went ashore that same day, being Wednesday, and tho' it was late, would needs go to *Alexandria*, to deliver his Letters to the Consul; wherefore going ashoar with him, we spoke to the *Aga* in the Castle, who gave him a *Janizary* to conduct him thither and back again, for three Pieces of Eight and a half, taking along with them a Horse and an Ass, which in those Parts Travel wonderfully to serve them both. The Master return'd on Thursday 30th. betimes, and had a Contest with the *Janizary*, who would have as much more as had been agreed, for conducting him back, so that he was forc'd to go before the *Aga* with the *Jew* of the *Custom-house*, who decided the matter to the *French* Mans cost, tho' he had before pay'd three Pieces of Eight and a half to go and come; a piece of knavery those Barbarians often put upon Christians. This made me very apprehensive about the Landing of my Equipage, which I much dreaded to expose to the avarice of such Miscreants, by Landing it; but the Tartan being order'd for *Cyprus*, I resolv'd to put it aboard another Boat, without venturing ashoar among such Thieves, to carry it by Sea to *Alexandria*, where I knew there were Christians, who could help me out, in case the *Arabs* should go about to put upon me; but the contrary Wind would not permit me to stir. Therefore on Friday 31th. I was forc'd to Land all I had; I put my self into

into the Power of a *Jew* that was Cuſtomer, of the two Evils chooſing the leaſt. But to ſay the truth, he attended me very kindly, cauſing his Wife to dreſs my Meat, and giving me a Room in his Houſe, for half a piece of Eight a day.

Gemelli. 1693.

The *Jew* having ſearch'd my Baggage. Saturday the 1ſt. of *Auguſt*, about Sunriſing, I ſet out for *Alexandria* in a *Germa* or Boat, and arriv'd there in the Afternoon. Here another Cuſtomer *Jew* ſearch'd my Baggage, to recover his duty, becauſe he of *Bichier* had ſearch'd them only as his Deputy, but I found ways at both ſearches to hide ſome ſmall things that were of moſt conſequence. I went to lodge at the *Hoſpitium* of St. *Catherine* of the *Franciſcan* Fathers of the Holy-Land, in whoſe Church I confeſs'd, and receiv'd on Sunday the 2d. to gain the Indulgences of the *Portiuncula*, giving thanks to God for my happy arrival in *Egypt*, after a Voyage of 1200 Miles, or 400 Leagues from *Malta*.

Alexandria deſcrib'd.

Alexandria, or *Scanderia*, as the *Turks* call it, was Built by *Alexander* the Great, according to the form drawn by *Dinocrates*; 322 Years before the Birth of Chriſt, and in the Latitude of 30 deg. 58 min. It is ſeated on the Shore of the *Mediterranean*, on a Sandy Ground, and is longer than it is broad. The Old City is much diſinhabited, and the antient Spot ſerves to preſerve the Rain Water for the uſe of the Citizens. The new City is but ill peopled, ſtretching along the Shore two Miles in length, and half a Mile in breadth; and it would have been reduc'd to a worſe condition, and perhaps utterly abandon'd, by reaſon of the unwholſomeneſs of the Air, had not the conveniency of its Harbour and free Trade, which makes it the chief Mart of the *Levant*, brought thither the Commerce of all the *Mediterranean*, and Ocean, becauſe of the convenient Carriage of Goods brought from the *Indies* up the Red Sea, and of thoſe *Egypt* it ſelf affords. It was formerly a City 15 Miles in compaſs: It was reduc'd to the miſerable, ruinous condition it is now in, by falling under ſeveral Maſters, and enduring many bloody Sieges; but above all, by the Deſtruction made in it by *Antoninus Caracalla*, who fill'd it with Blood and dead Bodies, not to mention what *Maximilianus Herculeus* did to it.

Many Learned Men flouriſh'd in *Alexandria*, bred up in its Univerſity; and it produc'd many glorious Martyrs for confeſſing our Holy Faith. And were there nothing elſe, its former Antiquity appears by ſo many Obelisks, Pillars, and other publick Structures, the remains whereof are to be ſeen to this very day.

That ſame day, I went about out of curioſity to view the Modern Buildings, in which I found nothing great, nor any thing remarkable in its Market places, there being in its *Bazar* or great Market, only two Rows poorly cover'd, and wretched Shops on both ſides; and the Inhabitants are not in all above, 15000 Souls. The Port is almoſt round the new City taking up one eighth part of it on the South-ſide. On the North is the entrance defended by a pitiful Tower on the Eaſt, and an indifferent Caſtle on the Weſt, but weakly Fortifi'd, with a Bulwark to retire too near which is the *Moſque*, not to be ſeen, for they will not allow any body to go into it; and I drawing near to take a view of it, was in great danger, for the *Moorijh* Children drove me from it with Stones, and ſome came forwards with their naked Knives in their Hands, demanding Money, by means whereof, I ſav'd my life, ſtill flying as faſt as I could, becauſe the crowd increas'd, ſo that my Periwigg dropp'd off; a misfortune the *French* often meet with, and ſome times it proves fatal, for among thoſe Barbarians it is dangerous to be given to curioſity, which is natural to me. In ſhort, the *French* Conſul charg'd me not to go far from his Quarter, but I not regarding it, broke the Injunction, tho' with ſuch eminent danger. In my return I obſerv'd, that there was another convenient Harbour to the Northward, form'd by a neck of Land lying between the City and the Sea.

Pompey's Pillar.

Monday 3d. I went with a *Janizary*, aſſign'd me by the Conſul, out of the City, to ſee *Pompey's* Pillar, it ſtands on a high Ground, which the Sea leaves between North and South. It is all of one entire piece of red Marble, except the Capital, Pedeſtal, and Baſe, on which there are certain *Egyptian* Hierogliphicks carv'd. The height of it is 100 Foot, the Circumference 25, that of the Baſe and Pedeſtal 85. Some will have this Pillar to be four times as big as that of the *Rotonda* at *Rome*; and the Conſul, who is a very ingenious Man, told me that a *French* Ingenier had offer'd his King to take it down, and Land it ſafe in *France* without breaking, but that the Grand Seignior would not con-

Obſerve, that in the Book the heighth of the Pillar is ſet down to be 100 Foot, and in the cut but 100 Spans, which is a fourth part leſs, and ſeems moſt probable. The firſt may be a miſtake in the Preſs,

Gemelli. 1693. being but once mention'd whereas Spans are three times nam'd in the cut.

consent to it. The following Cut will give the Reader a better Idea of it.

See Cut Number I.

Cleopatra's Pyramids.

Wednesday the 4th. I went to see *Cleopatra*'s Pyramids. There are two of them near the Port, one of them demolish'd, the other standing. They are of a mixt marble, and carv'd with *Egyptian* Hieroglyphicks on all sides. I took not the Dimensions of them, but by what I could guess by my Eye, they seem'd to be 40 Spans about, and 70 in heighth. About the Old City, there are several Monuments of Antiquity to be seen, in great hew'd Stones, and other Structures demolish'd by time.

Marc. Antony Tamborin the *French* Consul, born at *Marseilles*, would not suffer me to continue any longer in the Monastery of the Fathers, but that I should lodge in his house, and Diet with some of his Country Merchants, and accordingly I remov'd thither Wednesday the 5th. Here we far'd very well, especially at Supper, at which we had above an hundred little *Cipras* Birds, as the *Venetians* call them, which I should call little *Beccaficos* of *Alexandria*, because they are fat and melt in the Mouth, there being nothing to throw away of them but the Feathers. Nine other *French* Men that Din'd at the Table, treated me with the same Civility, vying who should be most obliging to me, saying, That I being a stranger, who out of curiosity went about spending my Money, and observing what I saw, to make it known to other curious Persons, they were oblig'd to assist me as Parties concern'd, and use all their Endeavours that I might observe, and write all things compleatly; insomuch that other Nations paying 20 *per Cent.* Custom, and the *French* but three, as has been stipulated between the Traders of *Marseilles* and the *Turks*, they made me enjoy their priviledge, as if I had been their Country-Man, which was much forwarded by *Arrigo Grimano*, a Merchant of that City, in whose House I left my Equipage, when I went thence to *Jerusalem*. This is a thing not to be slighted in that Country, where the Customs are farm'd for 250000 Crowns a year, including Grand *Caire*, *Rosetto*, and *Damiata*.

CHAP. IV.

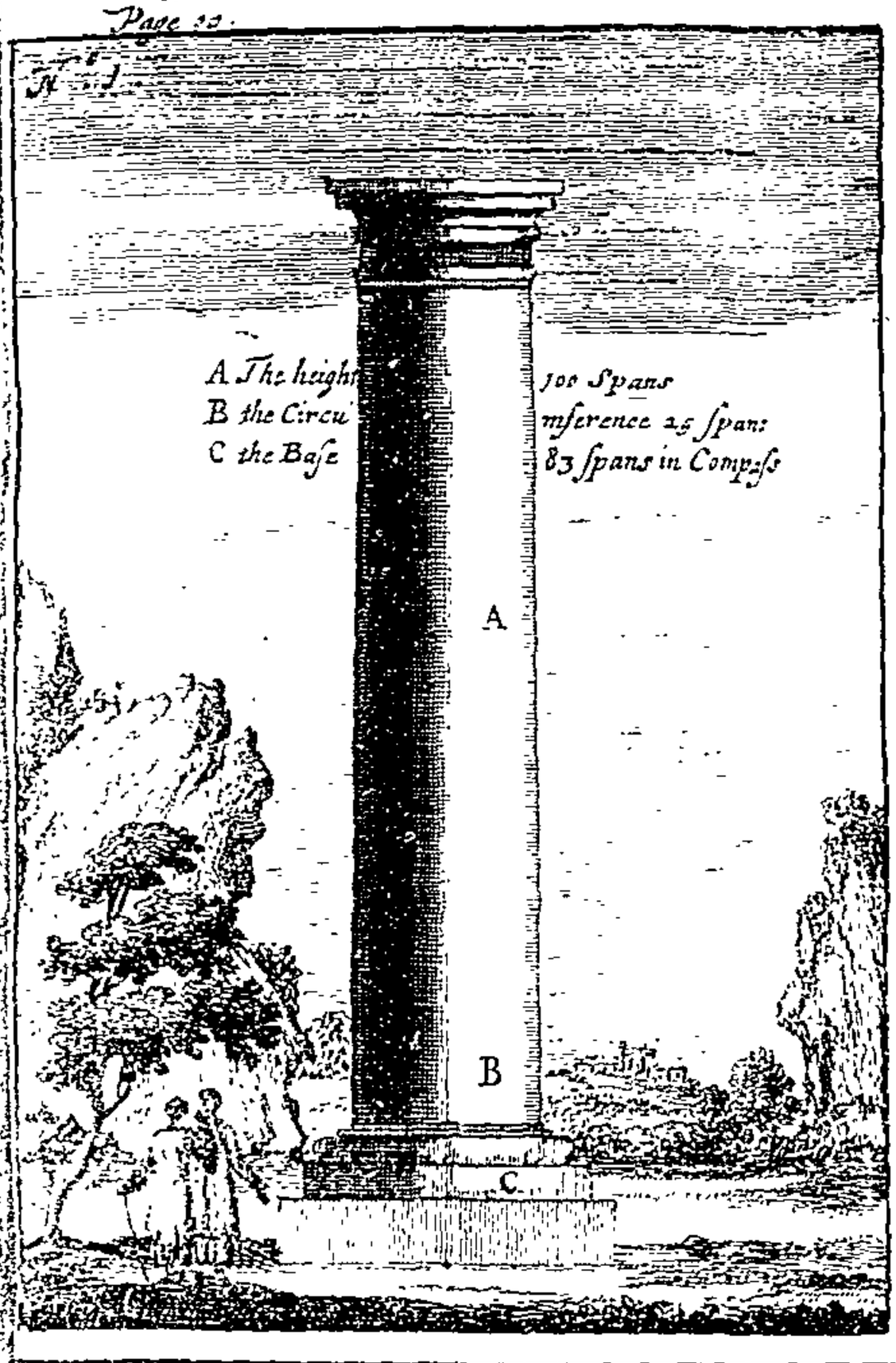
The Author's Voyage on the Nile, *and Description of* Grand Caire.

THE *French* perswaded me to cloath my self after the Country Fashion, that I might appear less odious in the sight of the *Arabs*, and particularly the *Biduines*, who are Herdsmen, and live in Tents about the Country, carrying their Houses about, like the Antient *Nomades*. I took their advice, being to meet with several Bands of those barbarous People in the way I design'd to take. I order'd all my Affairs on Thursday the 6th. and on Friday the 7th. in the Morning, being clad like an *Arab*, went aboard a small *Saique* bound for *Bichier*, whither I arriv'd after three hours Sail. Aboard the same Vessel came a *Capigi*, Porter to the *Bassa* of *Cairo*, who gave me to understand by means of a *Jew*, that he should be glad to go with me, and to share what conveniency he had for himself, offering me Money if I stood in need. Tho' I understood this to be a *Turkish* Compliment for his own ends, I took no notice, but return'd him thanks, being in a barbarous Country, where he alone could secure me against the insolency of the basest Rabble in Nature, for the *Turks* are Angels in comparison of the *Arabs*. This *Capigi* for a piece of Eight hir'd a small *Germa*, or Boat, in which we lay that Night for want of an Inn.

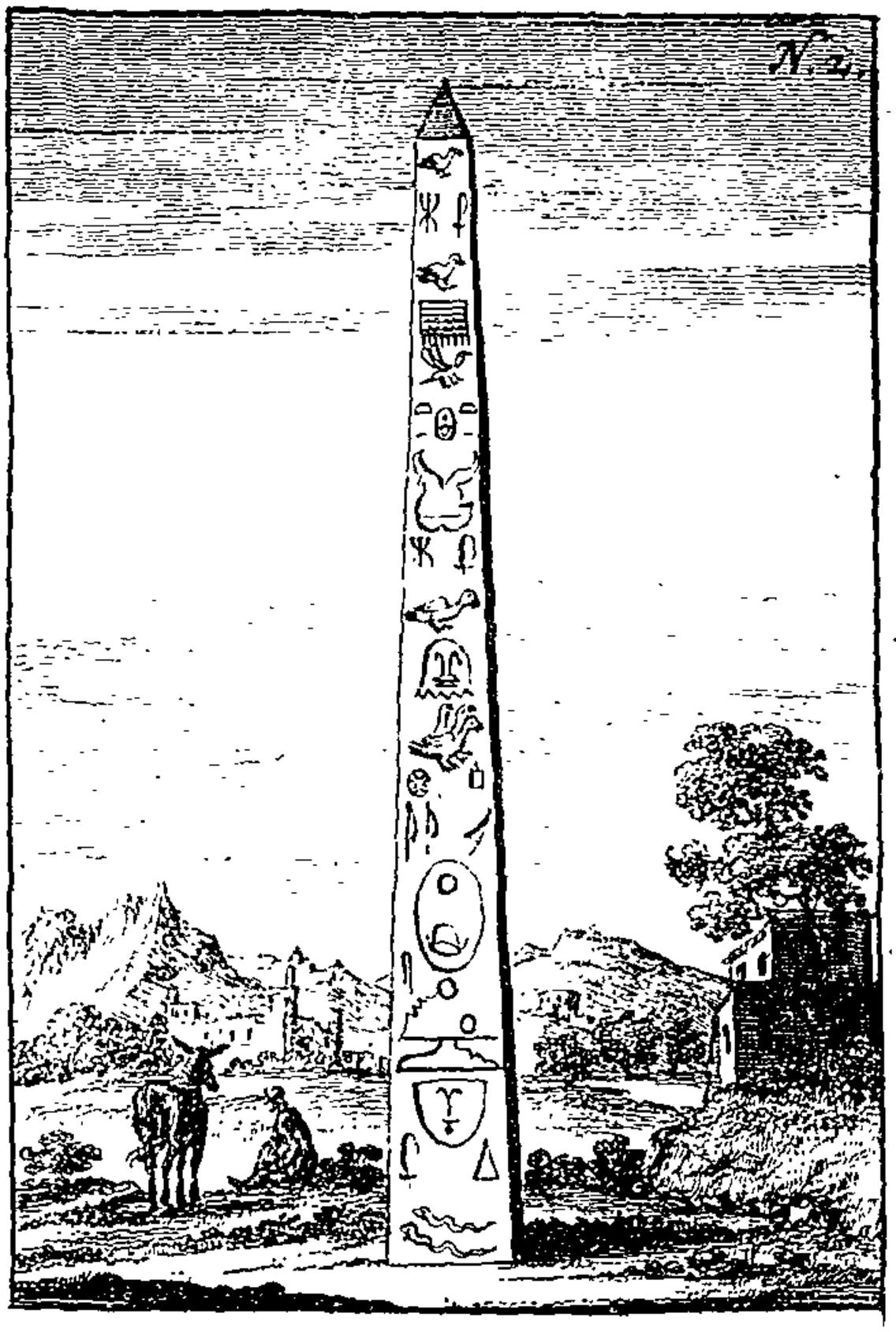
Saturday the 8th. we set out at break of day, but we had scarce Sail'd 4 Miles, when the Old *Capigi* began to be afraid, because the Wind blew hard, and the Sea ran high; and tho' the *Bey*, or Master encourag'd him with good Words, yet he could not shake off fear, but made the Boat return to *Bichier*. The *Turks* and *Arabs* are very fearful of the mouth of the *Nile* (which is 5 Miles below *Rosetto*, because Ships are often lost there, coming in from Sea, and it is become a Proverb among them, That he who fears not the *Bogasi* (so they call the mouth of *Nile*) fears not God.

We therefore resolv'd to go one half of the way by Sea and the River, and the

N.° 1.



N.° 2.



N.° 3.

Gemelli

Gemelli. 1693. the other half by Land; whereupon the insolent *Capigi*, making the *Bey* or Master return what he had pay'd for the Boat, which he ought not to have done, because the other had not been in fault, he hir'd another at the same rate to carry us as far as the Village of *Ethco*.

Being aboard again with a fresh gale, when after three hours Sail, we came to the mouth of the Bay of *Media*, we had like to have been lost, the Mast of the Boat coming by the Board, and I was washed from Head to Foot, with all my Manuscript. This mouth is made by the Sea, running 20 Miles into the Land, like a long deep Lake, a *Turk* compar'd it to the Entrance of S. *Malo* in *France*; People that Travel by Land cross it in a small Boat, but the Entrance from the Sea is dangerous. In this place it is usual to pay four *Medinos* (an *Egyptian* Coin) a Head, but the Authority of the *Capigi* clear'd me.

Being come to *Ethco*, 15 Miles from *Bichier* and as far from *Rosetto*, we took the common conveniency of the Country, and about Sun set came to *Rosetto*, all a sandy way, which produces no Grass, or any thing but Palm Trees, and it is so difficult going, that I wonder it did not kill the Asses. Generally speaking all *Egypt* is of this nature, the Natives making several uses of this sort of Trees, without losing any part; for of the Leaves they make Baskets, of the Twigs Cages, and Lettice Windows, of the Tree Beams for Houses, and the Fruit serves for Food.

The *Capigi* very civilly bore me company to the *French* Vice-Consuls House, where I took up my Lodging, after giving some few *Medines* for the Ass. This is an *Egyptian* Coin, worth about a *Roman Bajocco*, ten of which make a *Julio*, worth little more than Six-pence *English*.

Rosetto described. *Rosetto*, or *Raschet*, as the *Turks* call it, was formerly *Cleopatra*'s most beloved place of abode, because seated on the Bank of the best Branch of the River *Nile*, and the easiest for conveying the Merchandize brought from the *Mediterranean*, and thence to *Alexandria*. All along this Branch of the River as far as *Grand Caire*, there lie above 300 Villages, and small Dwellings. This City is but five Miles from the Sea, the mouth of the River there, being guarded by an excellent Castle. As for the Buildings, it looks more like a Village, and the more because it is open without a Wall, yet it may be counted very populous, as containing about 80000 Souls, whereas *Alexandria* has not above 15000. Its Circumference is six Miles, its Figure almost round. For three Miles about it, there are good Orchards of sower Fruits; *Cassia* Trees, which are like the Plane, Palmes, and other sorts, but planted without any order; nor are the Gardens divided into Alleys, those barbarous People taking no care to make them delightful, as the *Europeans* do, which yet would be very easie for them, by reason of the goodness of the Soil.

The *Bazar* of *Rosetto* is more light than that of *Alexandria*, and all cover'd with Vines, producing delicious Grapes, as are the best Houses, which have all pretty good Gardens.

At *Rosetto* the *Capigi* gave me to understand his Design, sending on Sunday the 9th. to ask some *Medinos*, a Coin before mention'd of me, which I sending him, and he perceiving how freely I gave, came himself at noon to exact a greater Sum, making the Interpreter magnify the great Service he had done me by the way, protecting me against the Insolencies of the Natives; in short, stating the account after his own mind, he requir'd what was not due to him; and tho' he was convicted of lying, yet he handled his grey Beard to gain credit to his Imposture, as if it had been a known truth, and therefore to avoid contending with *Turks*, I gave him what he demanded. The Vice-Consul told me, that those People were not satisfy'd to have the Charges of their Journey born, by those that Travel with them, but will get by them, sucking the very Blood, much more the Money of a *Frank*, for so they call the *European* Christians.

Having pay'd the Vice-Consul for my Diet, and made the necessary Provision, I Embark'd with a Servant on Monday the 10th. for *Grand Cairo*, aboard a *Measci*, with a *German Franciscan* Father. This *Measci* is a large Boat, with three Masts, and as many Sails, which carries a great Burden, and about 100 Passengers; but Persons of any Quality pay some small matter more than the common fare, and have a cover'd place apart from the Rabble, where I went commodiously with the Friar. The Wind blowing fresh, carry'd us on briskly, always in sight of curious Dwellings and Meadows; for the *Nile* rendring the Soil on both sides delightful, and fruitful in Rice, Corn,

Gemelli. 1693. and Fruit, eaſily allures People to ſettle their abode there; but eſpecially the Iſland form'd by the two Arms of the River between *Roſeto* and *Damiata*, is the fruitfulleſt in all *Egypt*.

Firſt, we paſſed by two Villages, and after Sailing 10 Miles by *Abrimbel*, ſeated on the Iſland; then by *Mathubus* on the right, and *Deſſin* on the left, then by *Sunſeir* on the right, and *Figar* oppoſite to it; higher up by *Beruths* on the left, and *Zendigon* on the right, all large Towns on the River, not to mention, other Villages. Here, they ſay, the beſt *Sal Ammoniack* in the World, is dug by reaſon of the dampneſs of the Soil, and Camels piſs; but this reaſon is of no weight, there being no want of Camels throughout all *Aſia*, and yet no *Sal Ammoniack*.

This Arm of the River we ſpeak of, is about a quarter of an *Italian* Mile over, in ſome places more, in ſome leſs; the Stream gliding ſo gently, that with two Sails abroad, we run ſeven or eight Miles an hour againſt the Current, ſo that it is delicious Sailing along it in good Company.

Atl. 5 p. *Egypt, Tur.* Prov. The River *Nile*, or *Abanchi* (which in the *Abiſſine* Language ſignifies Father of Rivers) or *Tacui*, as the *Ethiopians* call it, proceeds from two Lakes, or Pools, in the Kingdom of *Goyama*, ſubject to the Emperor of *Abiſſinia*, one of them call'd *Zambre*, and the other *Zaire*, whence croſſing that Kingdom, *Ethiopia*, and other Countries it runs down to fertilize *Egypt*, and loſes it ſelf at laſt in the *Mediterranean*. The Water is muddy, but when ſetled, very good to Drink. *Nile* River.

The Arm of the River we Sail'd upon is winding, ſo that there is no knowing how many Miles it is from *Roſeto* to *Grand Cairo*, becauſe it is not gone by Land, but ſome reckon 150 Miles. We had a good Voyage, the River being then at fulleſt. Modern Authors aſſign two Reaſons for the Inundation; One is the conſtant Rains, which in *Ethiopia* begin with *April*, and continue 5 Months, the other the many Lakes, Pools, and Rivers in the Country, which being ſwell'd, communicate their Waters to the *Nile*. They ſay, the River begins to ſwell, when the Sun enters *Cancer*; it is higheſt in *Auguſt*, and declines in *September*, fatning the Soil to ſuch a degree, that the Husband-men are forc'd very often to qualify it with Sand; were they not ſo ſloathful, they might gather two Harveſts in a Year. The common Maps divide the *Nile* into ſix Branches, and make the greateſt of them to run by *Alexandria*. In my time, I ſaw none but the two here mention'd. This miſtake may perhaps proceed from the ſeveral Cuts made from the *Nile*, when it overflows the Country; which is a neceſſary evil, becauſe in the upper *Egypt* it never Rains, and in the lower, only three Months in the Year, which are *December*, *January* and *March*.

The ſame Wind continuing fair for us, and all our three Sails being ſpread, tho' the Veſſel crack'd, between Noon and Sun-ſetting we run about 60 Miles, leaving on the right *Fex*, *Selmib*, *Minicoraſed* and *Edſuch*, and on the left *Aſſiub*, *Sumgrath*, and *Mecas*, all great Towns. At Night the Wind fell, and the *Nile* which before ran high like the Sea, grew calm; ſo that we made little way, but always in ſight of well-peopled Villages on the Shoar. There were no Crocodils to be ſeen, becauſe they never come down below *Grand Cairo*, tho' the Water be one or two Pikes length deep, which is not ſo at all times; for in the Winter the Voyage laſts eight or ten days, by reaſon of the ſhallowneſs of the Water, and ſometimes they are forced to lighen the Boats to go forward, and the Country People uſe other Inventions to Water the Land.

The *Turkiſh* Diet is continual Penance; for the common Suſtenance, even of thoſe that are well to paſs, is a ſort of ill-made Bread, Garlick, Onions, and ſour Curds; and if they have a little boil'd Mutton, it is a great Feaſt among them. Pullets and other Fowl are utterly baniſh'd the Table, tho' in that Country they are very cheap. The honeſt *Capigi* far'd no better; but a *Janizary* his Companion, being leſs ſcrupulous as to the Obſervance of the *Alcoran*, having ſpy'd a Bottle of Wine, I carry'd for my own uſe, brought it to a ſmall quantity, asking for Drink every moment; and therefore I to encreaſe the little that remain'd, order'd my Servant to put Water to it, and by that means was deliver'd from the importunity of the Infidel, who afterwards did not like it, ſaying, *It was weak.*

The Wind quite ceaſing, on Tueſday the 11th. Nine Perſons went aſhoar, and hal'd the Boat along with a Rope, without Rowing, and thus we paſs'd by *Scilmo*, famous for Corn ſhipp'd off there; then we left *Abici* on the left, and *Nahari* on the right, with other ſmall Villages,

lages and Iſlands, form'd by the River in ſome places. The Land, tho' naked of Trees, was Plow'd with Oxen and Buffalos. The *Arabs* love the Fleſh of both, as alſo Mutton, which is there large and fat; the Sheeps Tails often weighing ſeveral Pounds, but it is tough. Theſe *Mahometans* eat a ſmall ſort of Grain they have, which has the taſte of a Cheſnut, mix'd with parch'd Fitches.

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About Noon the Wind freſhned, and we made more way, but the winding of the River made it much longer. On the right ſide of the River, I ſaw abundance of Trees, like white Mulbery Trees, which bore a Fruit near the Trunk like Medlars, and ſweet taſted, they call them *Giuremus*, or *Pharaohs* Figs, to eat them, the *Arabs* flaſh them before they are ripe to let out the bad juice. When we came to *Chiaforzear*, they told me, we were half way. At Sun-ſet we found our ſelves near the Villages of *Scabal*, *Nigili*, and *Comſcirich*, the Wind being fair, which tho' it continu'd, yet the Boat ſtay'd at *Terrana*; the *Bey* or Maſter refuſing to go any further on account of their great Feſtival call'd *Aziram Bairam*, or the Sacrifice to *Mahomet*.

Stopping at this Village two hours after Sun-riſing, on Wedneſday till they had ended their helliſh Ceremonies, I took notice of a great heap of Earth, which they call *Natron*, dug out of a Neighbouring Hill, which they told me was ſhipp'd off for ſeveral parts of Chriſtendom, to whiten Cloth, and take out Spots. On the left ſide of the River is a long ſandy Hill, which runs as far as *Grand Cairo*.

Wedneſday the 12th. we continu'd our Voyage, always in ſight of Villages on both ſides, and within view of *Menuf*, a great City, ſix Miles up the Land, on the right of the Iſland. About Sun-ſet we paſs'd by *Dulap* and *Nixas*, a Village where the *Nile* divides it ſelf into two Branches, the one running towards *Roſetto*, and the other to *Damiata*. We came to *Bulac* three hours after Night, by reaſon of the time ſpent on account of the afore-mention'd Feſtival. Here all the Boats that come from the upper *Egypt*, *Alexandria*, and *Roſetto*, make a ſtop.

Thurſday the 13th. at break of Day, I went aſhoar, and ſaw the Country overflow'd by the River, like a Sea, being then out at its full extent. I was told, that on Friday the 7th. of *Auguſt*, the *Baſſa* attended by a great Retinue, perform'd the Ceremony us'd every Year, of cutting the Bank of a ſmall Branch of the *Nile*, call'd *Xalic*, that the Water might run by new *Cairo*, enriching the Country, and rejoycing the Hearts of the *Arabs*, who judge whether they ſhall have a good, or a bad Harveſt by the riſing of the Waters at the *Niloſcope*, or meaſure of the ſwelling of the *Nile*, ſet up in an Iſland near Old *Cairo*. This Ceremony varies eve-Year 7 or 8 days, according as the Waters increaſe ſooner or later, which being come to the heighth, a Cryer Proclaims it to the People. The *Nile* at that time appear'd to me greater than the *Danube*; what it is when loweſt, I ſhall ſay when I ſee it.

Having taken my leave of the *Janizary*, who lov'd ſtrong Wine, I ſet out for New *Cairo* upon Aſſes, and being come thither, lodg'd at the Houſe of the *Franciſcans*, in the quarter of the two Gates, being that of the *Venetians*, call'd *Hart*.

I found them at *Cairo*, celebrating the Feſtival of *Bairam*, which had been kept the Day before in the Villages. There was a great number of People in the burying places, holding Lights over the Tombs of their dead Friends; in the publick Places, all Perſons vy'd in offering Sacrifices to their Prophet, of Oxen, Gelt Goats, Lambs, and Fowls. Beſides the mutual Invitations and Treats, the multitude diverted themſelves with beholding eight Children turning round upon a Wheel. During theſe Days, they did eat the Fleſh of their horrid Sacrifices, eſpecially of the Fowls, which are very cheap, as are the Pigeons, whereof there is a prodigious number in the Dovecotes of all the Villages. Grand *Cairo*.

Having reſted my ſelf in the Father's Houſe, after Dinner, I hir'd two Aſſes, and went with a Fryar to Old *Cairo*, croſſing the New, for the ſpace of two Miles and a half, and as far over the Fields. Here alſo I lodg'd at the *Franciſcans*; then I went to viſit the Church of the *Grecians*, built within the Fort, to ſee the Arm of St. *George* kept there in a Chappel. The Church has nothing great, and the Caſtle is a dark Priſon. They ſay, it belong'd to the Antient *Copti*, or Circumcis'd People, as did another adjoyning to it, deſtroy'd by the *Turks*. Theſe *Copti*, they ſay, were Maſters of the Country. The wretched Remains of them, are ſtill to be ſeen Old *Cairo*.

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Gemelli. 1693. in a particular Quarter; but joyning to Old *Caire*, where they have 5 Churches, say Mass after their manner, obey their Schismatick Patriach, and consequently are Enemies to Catholicks. They lead an austere and wretched Life, feeding only on Bread and Water, or at best on Herbs and Pulse.

Old *Caire*, seated on the right side of the Branch of the *Nile*, is almost disinhabited, there being not above 3000 Souls in it, and it is dreadful to see its Ruins scatter'd in all Parts. *Joseph*'s Granaries which are there, are about a Mile in compass, with a Wall that closes them in. They are divided into 14 large Squares, in which Corn is lay'd up at this time in the open Air, because either it does not Rain in *Egypt*, or but a few small drops.

Joseph's Granaries

The Father Superior of the House, and another Father his Companion, both *Spaniards*, carry'd me to see the place, where *Moses* was found floating on the *Nile* in a Basket, by *Pharaoh*'s Daughter; the Royal Palace then standing near that place; at present there is a *Mosque*, with Gardens and Houses of Pleasure. Not far from it is the Island before-mention'd, where they measure the increase of *Nile*. Along the Banks of *Caire*, there is always a number of Boats loaden with Corn, much better than ours, brought from the Kingdom of *Seyd*, which signifies happy Country, belonging to an *Arabian Mahometan* Prince, tributary to the Great *Turk*. These Boats perform their Voyage in 22 days, but with some trouble, because of the Crocodils. Opposite to this Great City, on the left side of the *Nile* is another call'd *Cizi*, the Head of a Government, and famous for the Houses of Pleasure, built there by the *Mamaluke* Princes. In the Villages about *Caire*, the *Arabs* usually hatch Eggs in 14 Days, placing them in a Room, and making a Fire in the middle; during which time, they take care to turn them now and then, that they may receive sufficient heat. I would have gone to see this, but was told they did it in Lent.

Afterwards I went with the aforesaid Fathers into the Holy House, in which the Blessed Virgin dwelt seven Years, with the Infant Jesus, and St. *Joseph*, when they fled the cruelty of *Herod*. This is within the Church of the *Coptis*; going down nine steps, near the left side of the Choir, supported by three Pillars on the right, and four on the left, which make three little partitions. In the middlemost, about four Spans from the Ground, they show a hollow in the Wall, where our Lady lay with her Infant. In the apartment on the right, is the place where S. *Joseph* lay, and in the hollow of the Wall on the left, another little place, where at first our Saviour rested, when he came into the Grot. There is also a stone, on which they say, the Blessed Virgin wash'd, and a Stone Table on which they eat; They also show'd me a great piece of Timber and a Nail, which they said was of *Noah*'s Ark. I went to see the *Greek* Church behind it, which is not large, and has but one Altar in the Choir, near which ascending eight steps, in the high part of the Wall is the seat of their Patriarch. At this Altar, the Priests say Mass, in the Old *Egyptian* Language, whereof they understand little, or nothing, they are so ignorant. Not far off is the Font, made like a Well, into which they let down the Water, Baptizing the Females 80 Days after they are born, and the Males 40, and sometime after they Circumcise them both.

Having heard Mass, I mounted my Ass to go home with the two *Spanish* Fathers. By the way I observ'd, That *Old Caire* in former Ages was a great City, its Ruins extending many Miles in Compass. I also took notice of the Aqueducts, which convey the Water of *Nile* into the *Bassa*'s Castle, drawn with Engines out of the Stream, as of a wonderful Thing, as well because of the height of the Arches, as for the distance of three Miles. Then we met part of the *Bassa*'s Retinue, going to with a good Feast to a Lord of *Old Caire*, beating four Drums, and before them two *Dervices*, or *Mahometan* Religious Men, with their Conical Caps on their Heads. But the best was to see a *Santone* of theirs, that is another sort of Religious Man, Naked, with a Cap on his Head made of several Rags, and a half Coat on his Back, and how those *Barbarians* ran in Crowds to pay their Respects to him; so that what for the Solemnity and this Concourse we could not go on, and were forc'd to take many Affronts from that Rabble, to save being Bastonado'd for answering. After some Stop, because of the narrowness of the Streets, one of the Servants step'd forward, and taking one of the Fathers by the Hood, had like to have pull'd him down to the Ground; and at the same time Reviling the other, because he had a little Dog in his Hand,

saying

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saying, One Dog carry'd another. As I was going by I obſerv'd, That an *Arab* made ſhow as if he would ſtrike me with a long Staff over the Head (for there the Servants carry Cudgels, and the Maſters Clubs ſhod with Iron, hanging at the Pummel of their Saddle) and he had certainly done it, but that a *Maronite* Chriſtian held him; therefore the danger making me more cautious, I took off my Hood that was ſo odious to thoſe *Barbarians*.

Turkiſh Feſtival.

The *Turkiſh* Feſtival continu'd *Friday* 14, abundance of Cattle and Fowl being continually Slaughter'd, whoſe Fleſh the Catholicks do not Eat, becauſe of the Superſtition us'd in Sacrificing of it, and therefore they provide ſome time before. During this three Days Feſtival (which comes 11 Days ſoonere very Year) abundance of *Arabian* Men of Note appear'd mounted on good Horſes (which is not allow'd to Chriſtians) who are oblig'd to alight when they meet with or paſs by any Officers of Juſtice. The *Janizaries* at the ſame time Exerciſe their Weapons in their ſeveral Quarters. Other Vagabonds with Bottles in their Hands ſprinkle thoſe that paſs by with Roſe-Water, to get Mony of them. From the Window I ſaw eight Women in Masks go by, crying out as if they had been poſſeſs'd by the Devil. I was told this was the ſign of a Wedding, and that they went about inviting the Kindred of the Bride and Bridegroom.

Bigneſs of *Caire*.

Caire, by ſome call'd *Memphis*, which others will have to be *Babylon*, is ſeated in the Latitude of 29 Deg. 50 Min. near the Right hand Bank of *Nile*. It was very Flouriſhing whilſt it had *Sultans* and Kings of its own; and from that time has ever declin'd for 160 Years paſt, ſince it has been under the Dominion of the *Turkiſh* Emperors, who ſend thither a Baſſa in the nature of a Viceroy. This great City was built Triangular, and tho' the Head of the lower *Egypt*, is not Peopled as formerly; nor ſuch as ſome now pretend it to be conſiſting of 2400 Quarters or Wards, and as many *Moſques*; for the Plague which continually infeſts that Country, has left it void of Inhabitants; and tho' the Miſſioners and *French* Merchants told me, That as it now is, it contains five Millions of Souls, I will not be taken for their Voucher, for I never counted them, and the Reader may believe as he pleaſes; I ſhall only add, That this Report inflaming my Curioſity, I reſolv'd to ſurround it, and deſir'd the *French* Conſul to procure me a *Janizary*, that I might do it with more ſafety. The ſaid Conſul ſending me the *Janizary* on *Sunday* 15 in the Morning, we mounted two Aſſes, and kept ſtill cloſe going round, only ſtepping aſide in ſome Parts becauſe of the Ruins. We left behind us the Aqueducts, and came to the Caſtle, which is commanded by a Hill Eaſt of it, whence it might ſoon be deſtroy'd by reaſon of the weakneſs of its Walls and Towers. For many Miles about in ſeveral Parts, are the Burying Places of the *Turks*, with *Moſchs* in them, and Tombs for Perſons of Note, rais'd on four Pillars, with a covering over after the manner of a *Cupula*. We went about it in two Hours and a half, ſo that conſidering the Time, and the ſwiftneſs of thoſe Aſſes, *Caire* in my Opinion may be about ten Miles in Compaſs. Now let the Judicious Reader make his own Computation, and conſider whether that Circumference can contain five Millions of People, for I will only add that the Streets are very narrow, and 20 or 30 Perſons live in a ſmall Houſe, as alſo that we do not include in this Compaſs *Bulach*, *Old Caire*, and the Suburbs.

The Houſes of this Metropolis are not Embelliſh'd with Marble, or built with Free-Stone, but with Bricks ill burnt, and Mud without any Magnificence. Only two Gates of the City towards the Eaſt, which are ſhut up have ſome Ornament of Marble. In other reſpects it may be call'd a Magazine of the moſt valuable Commodities brought by the *Perſians*, eſpecially along the Canal of *Hali*, and of all things neceſſary for the ſupport of human Life; Fleſh, Fiſh, Fruit, Bread, and other things being there ſold at a very low Rate; inſomuch that for the value of a *Carline* of *Naples* (which is about Six Pence (a Man may make a plentiful Entertainment.

To return to what we were ſaying; this Conceit of ſo many Millions has been produc'd by the Fame of the ancient and vaſt City of *Caire*, which they will perſwade us conſiſted of five ſeveral Cities, yet not divided, the one beginning where the other ended, like the Links of a Chain, which are all diſtinct, but not divided. The Prophet *Iſaiah*, Chap. 19. ſpeaking of them, call'd one the City of the Sun, which was the chiefeſt, becauſe there perhaps King *Pharoah* reſided. Of this there appears no other Footſteps and Remains but only an *Obeliſk*, and ſome few Ruins, the very Name being loſt, and this

this now call'd *Maſaria*. But there con-
Gemelli. tinues a Tradition, convey'd from the
1693. Chriſtians to the *Turks* themſelves, that
the Bleſſed Virgin paſſing this way with her Infant, reſted under a Tree, which ſtood there till our Times, but afterwards was remov'd, as well on account of the Chriſtians Devotion, as for the Infidels ſake; as I was told by the Father *Cuſtos* of the Houſe of the *Franciſcans*, who ſhew'd me a great piece of the Wood of it in the Choir of their Church.

The ſecond City was call'd *Aamis*, which was the ſame that *Pharaoh* gave to *Joſeph* and his Family. The third was *Miſrin*, built by *Meſrin* Son to *Ham*, and Grandſon to *Noah*. The fourth was call'd *Bubrillon*, built in Honour of and nam'd by an Idol call'd *Abrillon*, whoſe Temple was near *Old Caire*, and at preſent there is a Chriſtian Church in the place. The fifth was *Memphis*, deſtroy'd by the *Mahometans*, under the Emperor *Heraclius*, and afterwards rebuilt by the name of *Teſdar*, that is Victory, now *Old Caire*.

The New One, as we were ſaying has nothing of the Greatneſs or Magnificence of the Old (which according to the Traditions we have, conſiſted of the aforeſaid Cities) being built, as is reported by *Kahara*, the Wife of a *Saracen* King, from whoſe Name it was afterwards corruptly call'd *Caire*, through the Ignorance of the People.

Maillet the *French* Conſul, a Perſon of known Virtue, and Born in *Champagne*, ſeveral times offer'd me Lodging and Diet in his Houſe, which at firſt I civilly refus'd; but he repeating it two or three times with Tokens of Affection: I accepted of it, and began that ſame *Saturday* to partake of his Kindneſs at a plentiful Table. In the Afternoon I ſaw a Dead Body carry'd by, on a high Beer, and ſeveral Prieſts went by Singing, and Women Howling. They ſay, That upon the like Occaſions, thoſe that are well to Paſs kill Cows, Sheep and Lambs, and give the Fleſh to the Poor. Nor ſhould this ſeem ſtrange, ſince ſo much Charity is practis'd there towards Birds, to whom at *Caire* a certain quantity of Corn is given daily upon a Tower, being a Legacy left then by a *Mahometan*.

Sunday 16. in the Morning, I went to ſee the Caſtle, which is in the higheſt part of the City, taking along with me the two *French* Fathers, the *Jewiſh* Interpreter, and the ſame *Janizary*. Being all mounted on luſty Aſſes, we began to ride through the City, follow'd by the Inſolent Scoffs of the *Arabs*, who now and then pull'd the Fathers by their Cloaks. After paſſing by ſeveral *Bazars* or Markets, we came into a wide Street, which is rare in *Caire*; and in which there were good Houſes and *Moſchs*. Then into a large Place twice as big as the breadth of the Caſtle of *Naples*, in which there were two great *Moſchs*, about it good Shops, and Mountebanks in the middle. Two Gates at the end of this Place led into the Caſtle. We entred at that on the Right Hand, and paſſing through three others, ſaw a round high Wall, like the *Cupula* of a Church, but open at the top, where they told me was the *Divan*, or Tribunal where *Joſeph* gave Audience; there is nothing elſe valuable but only 38 large and high Pillars of Marble. Going further up from this Court, through two other Porticos, I went into a plain Square, oppoſite to which there are two Gates, that lead into another Court, through which they go to the Tower, where the publick Treaſure is kept for the Pay of 40000 *Janizaries*, that are ever to be in the Kingdom. They ſuffer no Man to go into it, nor into the Apartments of the *Aga* of the *Janizaries* and the *Baſſa*, which are adjoining to the ſame Place. Having obtain'd leave, at the Price of a *Zecchine*, of the *Baſſa*, to ſee *Joſeph*'s Well; we went out again at the two Gates, and going up a Way on the Left hand, in the higheſt Ground of the Caſtle Eaſtward, found four Oxen near the Well, which turning a Wheel, drew up the Water with Ropes of a vaſt length in Earthen Veſſels. I went down with a Light, to the firſt Landing place on ſteps all cut out of the Rock; there I found four other Oxen, two whereof by turns work'd about the Engine to draw up the Water from the bottom of the Well into a Ciſtern, made for that purpoſe in that place, whence the Oxen above afterwards drew it up. I caus'd a lighted Torch to be thrown in, to obſerve the depth, and after it Cords to meaſure it. By what I could perceive, it has two even ſides, but it is not quite ſquare, two ſides being of 22 Foot each, and the other two of 15. As for the depth, it is 141 Foot from the Mouth to that reſting place, where the ſecond Oxen were, and as many more to the Spring, being in all 282 Foot. The ſteps in many places are worn out, and in others clogg'd with Dirt, by the continual go-

The Caſtle.

Joſeph's Well.

ing

Gemelli. 1693.

ing up and down of Oxen; and for the most part they are uneven and broken, and therefore having begun to count them, I forbore continuing that trouble; however there may be about 154 steps down to the first resting place. From the second Oxen to the Spring, it is no wider than for the Wheel of the Engine, and measuring it, I found two sides of 12 Foot, and the other two of four. The most wonderful thing in this work, is its being cut out of a hard Rock, not only the Well, but the steps to go down to it, which in some places are 7 Foot in length, in others five. The Wall between the Stairs and the Well is six inches over, or little more. Some say, this Well was made by *Joseph* the *Sultan*; and their reason is, because there was no such City in the time of the other *Joseph*, whose it is generally believed. However it is, if the most received Opinion be true, it was dug about the year of the World 2298, after the Flood 642, and before the coming of Christ 1606, from which time to this year is 3399 years. Coming out of the Well, I went to divert my dimm'd sight by the River of the City, which is all discover'd from the Castle; and to enjoy the Noble Prospect of an infinite number of stately *Moschs*, and some Squares, and particularly a large Plain in the midst of the City, cover'd with the Waters of the *Nile*.

The Castle we speak of, is a little City, about three or four Miles in compass; but as to the Fortification, there is none Modern, that can make any long Defence. The Towers are old, and the Walls ruin'd in many places, and without the necessary Cannon; so that a few Shot would lay it level. I should rather call it a heap of disorderly Houses, than a regular Fort.

At my return I met a Beer, on which was a green Covering, or Pall held up at the four corners by four *Mahometan* Priests, carrying as many Banners of the same colour in their hands. I asking the question, they told me that was the covering or Pall of a Tomb of one of their *Santones*, or religious Men, which they carry'd about to beg Alms.

Palaces.

Being desirous to see some Palace of any one of the great Men of the City, the Interpreter conducted me to that of *Ibrahim Beg*; but the Owner of it, who then commanded in the Island of *Candia*, being absent we saw only a part of it. His Steward receiv'd us courteously in the Gallery, giving us Coffee, Sherbet, and Tobacco to Smoak. A Stair-case on the left hand of the Entrance, all cover'd with Vines, form'd in the Nature of *Pyramids*, led to this Gallery; where was the *Soffa*, cover'd with Mats and fine Carpets, as was that in a Room adjoyning, and in both of them abundance of Cushions to sit down after the Eastern manner. I was willing to spend some time in the first Gallery, to enjoy the cool Air, and the Prospect of the Court and Garden, which was set out with Vines, Cipress, Palm, Orange, and other sorts of Trees. Next I saw some very good Rooms, curiously Painted and Gilt after the Fashion of the Country, with very fine *Persian* Carpets on the Ground. In the Court which was very large, there were beautiful Deer and wild Goats grazing.

Thence we went to see the Admirals Palace, who is Superintendent of the *Caravan* of *Mecca*, and was at that time abroad with it, which consisted of above 60000 Pilgrims an Employment; that yeilds about 100000 Crowns; for the Grand Seignior allows 1000 *Zecchines*, a day whilst the Journey lasts. The Court before this Palace was larger than the other; in the midst of it, under a large white Mulberry Tree, was a *Soffa* to take the Air; there was also a white Goat of *Mecca*, beautiful enough to behold, with Hair as soft as Silk. The Goats of *Grand Caire* differ very much from them, for they have Ears like a Hound, and Hair like a Grey-hound; the *French* for their beauty carry them into *France*. Here I know not for what reason they would not allow us to see the Lodgings; and therefore not to keep the Consul in suspence, who expected me to Dinner, with all the Religious of the *French* House, I return'd home.

Monday 17*th*. I went betimes four Leagues from *Caire* Eastward, to see an *Obelisk* standing in the place call'd *la Materia*, in a Garden call'd the Garden of *Balsam*: Within it is a Fountain, at which there is a Tradition that the Blessed Virgin rested, when she came into *Egypt* with the Infant Jesus and S. *Joseph*, in the shade of a great Tree that was hard by, which was long preserv'd through Devotion, as was said above.

Not far from this Garden, stood formerly the Antient *Hierapolis*, or City of the Sun; the first the Divine Sun of Justice enlightned by his presence, when he entred *Egypt*. I saw some remains of its Antiquity, particularly the above-men-

Gemelli. 1693.

mention'd *Obelisk*, which is three Foot and a half in breadth, and 58 in height, with *Hieroglyhicks* cut on all the four ſides, as may appear by the following Cut.

See Cut number 2.

Returning a good pace on our Aſſes towards the City, I came in time to ſee the Entry of the *Aga Hamet*, who brought the *Baſſa* a preſent of Boots, Saddle, and Breeches from the Grand Seignior, which denotes, that he is ſoon to depart, and another ſucceed him in the Government. The Ceremony was after this manner. The *Aga* was firſt receiv'd in a Garden without the City by the *Chiaga*, Lieutenant, or Deputy of the *Baſſa*, who they ſaid, was a crafty Knave; and having ſtay'd there a few days to furniſh himſelf with Neceſſaries, he afterwards made his ſolemn Entry. Before him went little Drums and Trumpets, after the Country Faſhion, beaten and ſounded by Men on Horſe-back, and 200 Soldiers well clad and mounted. Then follow'd two Perſons, one of whom carry'd the Scimitar, the other on the left, in a Baſon cover'd with Silk, the Breeches of red Cloth, call'd Stuff, and the Boots; after them follow'd 100 *Janizaries* on foot, well clad in green and red Cloth, with their great wide Caps hanging down on their Backs, held up on the Fore-head by a Silver Plate a ſpan long, curiouſly wrought. Laſtly came the *Aga*, carrying the *Ottoman* Emperors Letter on his Breaſt, and the *Chiaga*, and after them two other Troops of Horſe, like the firſt, clad in Red, and marching two and two, ſome of them having Clubs hanging on their Backs, cas'd at the end with Silver, to denote they were Officers. All this Company went to the Caſtle, where the *Baſſa* expected them, and thus the Solemnity ended.

We return'd home through the Market-place of *Enaxin*, or of Braſs, and other *Bazars*, where we ſaw rich Shops of ſeveral ſorts of Rarities, brought thither to ſell from ſeveral Parts of the World; and beſides in the City, there are excellent Silk Weavers, who weave curious thin Silks for the uſe of the Country.

CHAP. V.

An Account of what the Fathers, James Albani, *and* Joſeph, Mary *of* Jeruſalem, Franciſcans, and Miſſioners *ſaw in their Travels in the upper* Egypt, *or* Thebaida.

IT being rare in *Europe* to meet with any good accounts of the Kingdoms and Countries of *Africk*, I thought it would be acceptable to the Reader, to give him a relation, which is not my own, but deliver'd by *F. James Albani*, and *F. Joſeph Mary* of *Jeruſalem*, born in *Paleſtine*, and bred up at *Rome*, both Miſſioners to *Grand Caire* in the upper *Egypt*, to whom full credit may be given, becauſe they either ſaw what they write with their own Eyes, or elſe they learn'd it of the *Arabs*, of whoſe Language they are abſolute Maſters.

Voyage up the *Nile.*

Theſe Religious Men ſet out from Grand *Caire*, with the Preſident of the *Hoſpitium*, or Houſe of the *Franciſcans*, on the 4th. of *May* 1691 towards *Bulac*, a City but two Miles from *Caire* Weſtward, which they ſay, was built by one *Polo*, there look'd upon as a God. It is about two Miles in length, one in breadth, and contains above 50000 Souls; is ſeated on the River *Nile*, and there being nothing remarkable in it. the Fathers after a ſhort ſtay, took Boat to proſecute their Voyage. About Nightfall, they came to a place call'd *Chercalſih*, or *Criſopolis*; but the Wind being fair they would not ſtop there, ſo that about break of day the 5th. they were near *Buſſic*, a very antient City, formerly call'd *Olſos* in the *Coptan* Language, ſignifying a high place. At night they came to *Hermopolis*, which in the *Greek* imports the City of *Mercury*, antiently the greateſt on the Borders of the lower *Thebaida*, where there are ſtill many Ruins of former Buildings; at preſent the *Arabs* call it *Beniſcuf*: *Abulfede* believes here ſtood a famous Temple of *Mercury*, embracing a Statue of *Venus*, and that it ſtood under the Government of the *Greeks*, but

was

Cornelli. 1693. *Habfel-arab* City.

was afterwards deſtroy'd by the *Mahometans*, when they came into *Egypt*.

Advancing further, they came to the Village call'd *Habſel-arab*: Near to it is the City *Behneſe*, built by an antient *Magus*, or Philoſopher, call'd *Behnes*. Without it is a Well made by one *Rogoes*, a notable Magician, to diſcover the increaſe of *Nile*; it is now call'd *Bir-El-Zeenus*, that is, *Rogoes*'s Well. The Natives believe, that on the 15th. of June at Night, there falls in that place a Dew, call'd *Bocrat*, or dropping, through the Interceſſion of St. *Michael* the Arch-angel, ſent that Night by God to ſtir and bleſs the River; and they are the more confirm'd in this Opinion, becauſe they ſee the River ſwell from that time forward: For this reaſon the *Copti* Chriſtians throughout the Kingdom, celebrate the Feaſt of St. *Michael* with great Solemnity, in their way; the Ceremony is thus: On the 14th. at Night, their Biſhops, and the *Cadi* of the Country go thither, and ſtop up, and ſeal the Well. The next Morning the Biſhop having ſaid Maſs, they again go to open it, to meaſure the Water, and by the greater or leſs increaſe of it, they judge of what there will be in the *Nile*, and conſequently of the plenty, or ſcarcity of the Year. This *Magician* we have ſpoke of, having done wonderful things through his Knowledge of the Secrets of Nature, was by the ignorant Multitude plac'd among the number of their Gods; erecting a Statue to him over the Well, which was adorn'd by the Natives for a conſiderable time.

A notable Well.

Sirbis City.

Being paſs'd *Habſel-arab*, the Fathers came to very uncouth Mountains cloſe to the Banks of *Nile*. At the Foot of one of theſe Mountains call'd *Gubal-elbeir*, that is, the Mountain of the Bird, are the Ruins of the City *Sirbis*, which they will have to be built by the Magician *Sirbio*; and that over one of its Gates, there was an Idol of that Name. They further affirm, That the Magician by his Art ſet up a Bird on the top of the Mountain, which in a fruitful Seaſon turn'd his Head towards the River, and in time of ſcarcity towards the Deſert; and that when any Invaſion of Enemies was at hand, it turn'd towards that part from whence they were to come, clapping its Wings, and crying very loud to give the Citizens notice. At preſent there is a Monaſtery of *Copti* Monks in this place. Ten Miles from it is a City call'd *Minieleben-eshafrin*, and many other Ruins of vaſt Cities, where the *Arabs* have their Dwellings, being places inacceſſible to any but them.

Minieleben-eshafrin City.

On the 6th. of *May*, they came to *Sachel-muſa*, that is, *Moſes*'s Well, near which, towards the Eaſt-ſide of *Thebaida*, is *Antinopolis*, a moſt antient City, and of great Renown, as may appear by its Ruins, and vaſt Pillars; one of which is not much leſs than *Pompey*'s. In this City, *Dioclefian* Martyr'd 160000 Chriſtians; and *Neſtorius* was confin'd to it, by order of the firſt Council of *Epheſus*.

Antinopolis City.

Further on, they ſaw the City of *Mellani*, and went thence under an impenetrable Mountain, ſtill along the River, where the Boats are in great danger, the Channel being ſhallow, and all Rock; and from thence forward they began to ſee Crocodils.

Mellani City.

At Night they came to the Foot of the Mountain *Abafede*, or *Apud-finem*, as the *Romans* call'd it, once famous for being Inhabited by many great Magicians and Maſters in the Art of Negromancy, who afterwards began to fail under the *Grecian* Monarchy, and had there placed Idols, particularly one they call'd *Oſeos*. *Egypt* afterwards falling under the Dominion of the *Romans*, they call'd this Mountain *Apud-finem*, becauſe of the Wonders and Prodigies ſeen on it, holding it in great Veneration. Some will have it that King *Pharaoh* brought the Magicians from this place to work their Wonders before *Moſes*. The Chriſtian Faith afterwards increaſing, it began to be Inhabited by Holy Fathers and Hermits, living in ſeveral Caves dug out of the Rock, which inſpire Dread and Devotion in the Minds of ſuch as ſee them. The Latitude here, is 37 deg. 2 min.

Abafede Mountain.

Five Miles further Weſtward, is a City call'd *Marroſaluk*, and on the Mountain that over-looks it, call'd the Green Mountain, ſtood the Monaſtery of *El-muſ-harrach*; where there is a Tradition that the Bleſſed Virgin, her Son, and S. *Joſeph* ſtay'd ſome time.

Marroſaluk City.

Thence they went to the City *Aſiut*, formerly call'd *Bubaſtus*, ſeated on a vaſt high Mountain, antiently inhabited by Holy *Anchorites*, whoſe Caves are ſtill to be ſeen. Near to it, there were two other Cities, the one call'd *Doronche*, of the name of a Goddeſs; the other *Sciolb*, where there are ſtill many Antiquities to be ſeen. Here the heat of the Sun is ſo violent, that the *Franks* have much difficulty to endure it, and the Journey is dangerous becauſe of Thieves,

Aſiut City.

Gemelli. 1693.

who every Night ſwim over to plunder the Boats.

Abritiſch City.

Going ſtill forwards they ſaw *Abritiſch*, or the City of *Venus*, where there are many antient Structures ruin'd. The Biſhop of this place ſubſcrib'd to the Council of *Calcedon*.

Giabel-eſſa-bare Mountain.

On the 11th. they came to *Giabel-eſſa-bare*, that is, the Mountain of Negromancers, formerly call'd *Iſis*, of the Goddeſs of that Name, to whom the People of the middle *Thebaida* us'd to offer Green Leaves of ſeveral ſorts, and made ſundry Sports after the *Egyptian* manner. The Statue of this Goddeſs of a prodigious bigneſs, is ſtill to be ſeen half bury'd in the Ground, at the entrance into a Cave. The *Egyptians* believe, there is a great Treaſure under it, which the Negromancers have often endeavour'd to dig up, but all in vain. On the top of this Mountain is a Cave, in which they ſay, there lives a Viper, as long as a Mans Arm, which winds it ſelf about the Necks of the *Turks* that go to viſit that place, which they eſteem moſt Holy, without doing them any harm; and Perſons of credit in other Caſes report, That it has been ſeveral times cut into 4 or 5 pieces, and always joyn'd again by means of the Devil. Let him that pleaſes believe it. Under this Mountain, the Fathers ſtood expos'd to intolerable heat till Evening, reſting at Night, about the ſame place in danger of Thieves.

Labia, Ennavid, and *Fan* Cities.

The next day being the 12th. for want of Wind, they drew the Boat to the foot of another dreadful Mountain, under which is the City *Labia*. Ten Miles from it is another deſtroy'd, call'd *Bennavid*, which in the *Copti* Language ſignifies, Houſe of the Stars, becauſe the Inhabitants worſhip'd the Stars. Proceeding further, they came to the antient City *Fan*, in the *Copti* Language called *Saupi*, and in the *Greek Crocodilopolis*, the vaſt Ruins teſtify its antient greatneſs.

Achmim and *Aſiolh* Cities.

After many Sufferings and Hardſhips, the Fathers arriv'd at *Achmim*, by the *Greeks* call'd *Oxyringus*, a City of the middle *Thebaida*, antiently a Biſhoprick, as may appear by the Acts of the Council of *Conſtantinople*, *Dorotheus* Biſhop of this place ſubſcribing to it. This was the ſecond City built in *Egypt*, by the Philoſopher *Hermes*, in the Eaſtern Deſert. Thence they went to another call'd *Aſiolh* antient as the other; its Biſhops *Coloſirius* and *Andrew* having been preſent at the Council of *Calcedon*. Here they found the Latitude to be 26 deg. 4 min. Ten Miles from this City the Fathers entred into a long Valley, where there are Caves, and little Monaſteries on the Mountains, in which there once liv'd Holy, Religious Men, and which ſtir up Devotion in the moſt ſtony hearts. Here they ſtay'd two Days and a Night to viſit them, and admire the narrow Dormitories and ſmall Cells cut out of the hard Rock. Then they Travell'd 9 Miles along the Valley, and ſaw a Spring guſh out of the ſolid Rock, which is call'd of the *Abiſſine Moſes*, a Holy Hermitage in paſt Ages. Hence they advanc'd 18 Miles further a-foot, and found a Lake they call *Birchel-Elban*, ſurrounded with pleaſant Trees, where there were alſo ſundry Caves, Hermitages, and ſolitary Dwellings, ſome whereof run a quarter of a Mile into the Rock. The biggeſt Cave had a large Entrance, adorn'd with Croſſes, and other devout Works. Theſe Holy places draw Tears from the Faithful, ſeeing them ſerve as Receptacles to infamous filthy Men, addicted to Negromancy.

Nalopolis and *Grege* Cities.

The Fathers returning to the Entrance of the Vale, proſecuted their Voyage, and after advancing ſome time Weſtward, arriv'd at the City *Maſcia*, in former times call'd *Nalopolis*, where there are many antient Monaſteries, and other Structures to be ſeen, now ruin'd. Going forwards they came to the City *Grege*, but before they arriv'd at it, they ſaw the Air cover'd with Locuſts, as big as Wheat-ears, which come from *Nubia*, and do much harm in the Country. *Grege* is 10 Miles from the *Nile*, for which reaſon they were forced to Travel by Land on Camels. Here the Fathers were entertain'd in the Houſe of a Chriſtian, whither many other Chriſtians of the Country came, very deſirous to be inſtructed, and therefore propos'd ſeveral Doubts concerning the Catholick Rites, the *Roman* Church, and Pope. They remain'd very well pleaſed and convinced by the diſcreet anſwers of thoſe Religious Men, who were well vers'd in their Language; ſaying, they had never hear'd ſuch ſound Doctrine; and not having ſeen ſuch a Habit before, they were never ſatisfi'd with beholding it. *F. Joſeph* being in a Chriſtian's Houſe, and *F. James* without, the Officers came to apprehend *F. James*, on account of the Tribute, *F. Joſeph* reprov'd them, but it avail'd nothing; but when he was gone half way, he was

reſcu'd

Gemelli. 1693. *Pardis* and *Elbeliani* Towns.

rescu'd by some Christians of the Country.

They continu'd at *Grege* till the 20th of *May*, and setting out on the 21st. the same Christian furnish'd them with all Necessaries for their Journey, and bore them company to the Boat; but finding it was gone, gave them two Asses, and made two of his Servants conduct them to *Pardis*, six Miles distant. At *Pardis* they took Boat, and setting forward with a fair Wind, came to the Town of *Elbeliani*, where the Master of the Vessel stay'd to mend it. Sailing thence and coming to the Island of the River, they saw a Crocodile 6 or 7 fadom long. At night they came to the Foot of wild Mountain, call'd *Eltareg*, where they were forced to continue that Night for want of Wind.

Disne Town.

The next Morning being the 22th. they advanced to the other little Island, where they found two other frightful Crocodils, and continuing their Voyage under dreadful Mountains altogether unpeopled, still met with more Crocodils. About Night-fall they stopp'd at a place, where one *Joseph* was head of the *Arabs*. Their Provision being quite spent, they stay'd the 23d. at a Town call'd *Disne*, and sent a *Turk* to buy a *Medine*, that is about six penniworth of Bread; but finding none they went away fasting. Some *Arabs* coming along the Road to plunder them, they put them to flight with their Shouts.

Dandara City.

Next they came to the antient City *Dandara*, being the third built by *Hermes* the Philosopher, in which was a Magnificent Temple, with many Statues, and stately Structures all ruin'd. Passing thence, they came to *Cane* or *Bericon* in the middle *Thebaida*, three Miles from whence the *Egyptians* had a Port on the *Red Sea*, now call'd *Choscir*, whence in *Pharaoh*'s time they traded to *India*, and part of *Arabia*. There they lay that Night in great fear, because three Robbers came swimming, and 15 upon the Land to clap another Boat aboard theirs, but they kept them off as they had done the others with their shouts.

Cane, or *Bericon.*

Choscir Port on the *Red-Sea.*

On the 24th. the Master of the Boat went about to gather his Passage Money, and the Fathers being still aboard, the Judge of the Country came with an Officer, to enquire who they were, and what they went about. He seeing a different sort of Garment, suspected they were Religious Men, and therefore would not be pacify'd, saying, they were *Franks* that came as Spies, whilst their *Sultan* was making so great a slaughter of *Turks*. The Fathers pleaded the best they could; but the Judge still replying, that they were come in that habit to carry on their Deceits; order'd the Master of the Boat not to depart without his leave. A Christian of the Country, the rest of the Inhabitants being *Mahometans*, interpos'd with the Judge, saying, the *Franks* were come with him, to visit the Churches and Monasteries of the Christians, and that when they had perform'd their Visitation, he himself would see them back. Yet this did not satisfie him, but he would needs send some Persons with the Fathers, to enquire into their proceedings. They seeing no other way to rid themselves of this trouble, produced a Letter of recommendation they had from the Secretary of the chief of the *Arabs*, which the Judge having read, and receiv'd six *Medines*, he was appeas'd, being able to get no more of the poor Fathers.

Coptus City.

Six Miles further, entring into the upper *Thebaida*, is the antient City of the *Copti*, from which not only the Nation of the *Copti*, but all *Egypt* took name. This Metropolis had a Trade in the Port afore-mention'd, and was seated in 26 deg. of Latitude, and 62 of Longitude; *Strabo* speaks of it thus. *Next to the Temple of* Venus, *is that of* Isis; *and then those they call* Typhonnia, *and the Cut that runs to* Coptus, *a Town common to* Arabians *and* Egyptians: *Then follows the* Isthmus *running out into the Red Sea, near the City* Berenice, *which tho' it has no Port, yet has convenient places of Entertainment, because of the nearness of the Isthmus.* Philadelphus *is said to be the first that open'd this way with his Army, when it was destitute of Water, and erected Inns as well for foot Travellers as Camels; and that he did so, because it was difficult sailing on the Red Sea, more especially from the upper part of it. Experience has shewn, that this was of great advantage; and now all the* Indian, Arabian, *and* Ethiopian *Commodities brought up the* Arabian *Gulph, are convey'd to* Coptus, *the mart of these Goods. Not far from* Berenice, *is the Port of* Muris, *which City has an Arsenal, or place for building of Ships. Not far from* Coptus *is the City of* Apollo; *so that there are two Cities, which shut up the Isthmus on both sides; but* Coptus, *and the Port of* Muris *are now the chief.* The Bishop of this City of *Coptus* went to the Council of *Ephesus*, as may appear by its Acts.

Pro-

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Proceeding on their way, the Boat was forc'd to ſtop till midnight for want of Wind, in a diſmal uncouth place; but the Wind coming up fair again, they went on, arriving at laſt after many Sufferings at the City *Kno*, or *Cosborbir*, which they ſay was *Apollo*'s City, and one of the greateſt on the Banks of *Nile*. They could not go any further for want of Wind, and the Men trying to tow along the Boat with Ropes, were not able to endure the heat of the ſcorching Ground againſt their Feet; and therefore being half parch'd with the Sun they turn'd back to put in with much labour at Night to the City *Maccade*. The Fathers being come thither, went to the Biſhop's Houſe almoſt famiſh'd, having been ſome time without Proviſions; and producing the Letter of Recommendation they had, directed to him, when they thought to make amends for their paſt Faſting, they had a wretched Supper of a little Cake, and fair Water to refreſh them. Here many doubts were propos'd to them concerning our Holy Faith, to which they gave excellent Anſwers, the Biſhops in thoſe parts being very ignorant. The City is beautiful, antient, and abounding in Monaſteries of *Copti* Chriſtians.

Kno, or *Cosborbir* City.

Maccade City.

On the 29th. having hired another Boat of a Chriſtian, they ſet out for *Aſſum*. The Wind blew ſo hard, that they were three times in danger of being caſt away; and afterwards coming about againſt them, they lay ſtill. Then towing the Boat with Ropes, they came on the 30th. to the City *Luchſerem*. It was in paſt times call'd *Luchſo*, or light, and built on the Eaſt-ſide of the River, in honour of an Idol; but in proceſs of time, another Idol being ſet up, it was call'd *Luchſerem*, that is, two Lights, or elſe had the name for being compos'd of two Cities. In it, beſides the remains of noble Structures, there are to be ſeen two Pyramids, each of them 40 Spans about, and all the four ſides full of *Hieroglyphicks*. There are alſo, before the Gate of the Old City, two Idols of a prodigious bigneſs, of which all from the Shouldiers upwards being broke down, what remains is 21 Spans high, the Shoulders are 12 Spans in breadth, the Ears 5 Spans long, and three and a half broad. Theſe Statues might have remain'd whole ſtill, had not the Natives gone about to break an Urn they had on their Heads, hoping to find ſome treaſure in it. The Marble they are made of, is wonderful bright, and as it were a mixture of Gold ſomewhat greeniſh, all of a piece. The Chriſtians conducted the Fathers into the City, ſhowing them 16 Pillars of ſeveral pieces, but 47 Spans about, and further on a great ſquare building, compos'd of 100 Pillars, 37 Spans about. Hence they went to a Temple of Idols, cover'd with vaſt great Stones, each of which was thirty Spans long, nine in breadth, and ſix in depth.

Luchſerem City.

Having ſeen this, they were conducted to the City *Chuk*, now inhabited by *Arabs*. In the four principal Streets of it, they ſaw abundance of Idols in the ſhapes of Bucks, Goats, Camels, Lions, and Bulls. Going into the Old City, they found the Gate of it of an extraordinary height, and ſix Rods in breadth, all of large free ſtone, with *Hieroglyphicks* cover'd both within and without, and the Walls being fallen, this ſtood ſtill. Further on they found a wonderful Theatre, encompaſſed with a Wall of vaſt great Stones curiouſly carv'd, 14 Spans thick, and of a proportionable heighth. In the midſt of it is the place for the Shows, almoſt a Mile about; hemm'd in by ſix Rounds, making in all about 200 large Pillars, adorn'd with Hieroglyphicks, each of them 150 Foot high, with a Capital, on which five Perſons may ſit at their eaſe. In this Theatre ſome Chriſtians and *Arabs* live; and becauſe of its ſtrength, the Robbers, when purſu'd by the *Baſſa*, retire to it. In the ſame City is a Lake of green Salt Water, not colour'd by corruption, but as they will have it, by Art Magick; nor is it known whence it ſprings, or whither it flows; but it ſwells as the *Nile* grows ſmall, and ſinks as that River riſes. What is more, dirty Linnen put into it immediately turns white: They ſay, it had formerly a hard Stone bottom in all parts, being a quarter of a Mile about.

Chuk City.

At a ſmall diſtance from the Lake, is another parcel of Pillars, which in times of Chriſtianity was a Church, there being ſtill the Pictures of Our Saviour, the Bleſſed Virgin and Angels, to be ſeen painted after the *Grecian* manner. They call this place *Samaveregium*, that is, ſtarry Heaven, becauſe the Roof, through certain holes, artificially repreſents ſeveral Stars, and Signs of the Zodiack; at preſent it ſerves the *Arabs* for a Stable.

In another place, there are two Obeliſks of a very great heighth; the Pedeſtal of one, of which is 76 Spans about, that of the other 40 half way bury'd

ry'd in the Ground; near to which there are two others of the ſame make and bigneſs, but thrown down by misfortunes of times. Not far off, there were two Idols of the fineſt Marble, 14 Spans high, on Colums of Porphiry, of a prodigious bigneſs, which led into a Street, cover'd with flat Stones, 36 Spans long, and 12 in breadth, all over cover'd with Hieroglyphicks, and ſupported by a Wall of Stones of an incredible bigneſs. As they were going to ſee another parcel of Pillars, they found in their way another very large Idol of curious Marble; and being come to the place they deſign'd, ſaw 150 Pillars 60 Spans about, but made of ſeveral pieces, and 100 Spans in height, beſides the Capitals, on which 100 Perſons might ſtand. At the entrance into this Structure, there were two Idols of the ſame Marble, little inferiour to Porphiry, and of ſuch a monſtrous bigneſs, that the very Foot was eight Spans long. A few paces further, is a Fort or Caſtle, where entring at a Gate, and going up ſtairs, they came into a great open place, with ſeveral Rooms about it, and as many more above them, in three other apartments. Cloſe by this Caſtle is a way under Ground, that leads to the *Nile* and City *Hapalimus*, on the Weſt ſide, now call'd *Medinathabu*. In this City, there are alſo many remains of Temples and Theatres. There is alſo a ſmall Lake that fills when the *Nile* increaſes, and ſinks as it decreaſes, near to which, there are two Idols ſo big, that they are diſcernable 10 Miles off; one of them by the Country People is call'd *Samnla*, and the other *Damula*.

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The Fathers having taken ſome reſt in the Houſe of a Chriſtian, ſet forward again with much fear of Robbers, and a violent heat of the Sun, and at two of the Clock in the Morning came to the City *Licophi*, now call'd *Armant*, renowned for many Temples, and great Structures, beſides Statues and Colums. It was once the ſeat of a Biſhop, and *Voluſcianus* one of thoſe Prelates, was at the Council of *Epheſus*; *S. Epiphanius* alſo makes mention of him. Oppoſite to this City, in a ſmall Iſland made by the *Nile*, there are daily ſeen hundreds of Crocodils, of ſeveral ſorts.

Armant City.

The next Morning at Sun-riſing, they paſs'd by the City *Democrat*, built by an antient Philoſopher of that name; at preſent it is call'd *Demcicrat*. On the 31ſt. they came to the Village of *Aſſon*, three Miles diſtant from the River, on a Hill, where the Houſes are meanly cover'd with Mats, for want of better Materials. Cloſe by is the City of *Latona*, now call'd *Aſne*, under the Tropick of *Cancer*; the Country about it is a continual Oven to *Europeans*, not us'd to ſuch violent heats.

Democrat City.

On the firſt of *June*, they went with a Letter from the Biſhop of *Nacade*, to find a Chriſtian, whoſe name was *Marc*, to carry them to ſee the Monaſtery built in the Plain four Miles from S. *Helena*, where *Dioclefian* put to Death 460000 Martyrs, and of the Invocation of the Holy Martyrs, now inhabited by ſome Religious Men; but they were diſſuaded from going thither by a chief of the *Arabs*, call'd alſo *Marc*, becauſe at that place, there was a Judge, who was an Enemy to *Franks*, and would either put them to Death, or Impriſon them, and therefore not being able to perform their holy deſign, they reſolv'd to return.

Having taken a ſmall Boat that was out of repair, it ſoon fill'd with Water, which oblig'd them to return to the City. Going aboard again, being call'd by the Owner of the Veſſel, who had repair'd it, they found the Men ſo weakned with faſting their *Ramadan* or Lent, that they could not row; wherefore *F. Joſeph*, and one Waterman falling to the Oars, row'd the Boat to the aforemention'd City *Armant*, 40 Miles from *Aſſun*, forbearing to Row at Night through wearineſs. In the Morning *F. Joſeph* fell to the Oar again, with the ſame Man, and they labour'd ſo hard, that at Noon they came to *Naccade*. There they went to viſit the Biſhop, but found him not at home; yet he returning with ſix *Copti* Prieſts, receiv'd them with his uſual civility. After Supper, with the Biſhop's leave, they propos'd ſeveral Queſtions about Religion; and tho' their ignorance was convinc'd by the Fathers Learning, yet they would not ſubmit, but ſaid they would the next day produce their *Arabick* Books, which did not avail them, for thoſe very Books ſerv'd the more to confound them; yet they would never give over nothing talking to the purpoſe. After which, the good Fathers return'd down the ſame River to their *Hoſpitium*, or Houſe at *Grand Caire*.

CHAP.

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CHAP. VI.

The Description of the Pyramids of Egypt, *and Mummies of the Desert.*

IT ſtill remain'd, that I ſhould ſee the Pyramids of *Egypt*, and Mummies of the Deſert, which not being practicable without a good Company, for fear of the *Arabs*, I ſpoke to the Conſul for him to find ſome method for me to go ſafely. He out of his goodneſs took the pains to ſpeak to ſome *French*, who were preparing for the ſame Deſign with a good Guard, and ſo I made one of their Company.

We were to ſet out on Tueſday 18th. but found my eyes ſore, having left the Window open at Night, by reaſon of the great heat; tho' I had been forewarn'd not to do ſo, becauſe that Diſtemper is an inevitable conſequence of it, and therefore in the Afternoon, I rode on an Aſs, about the *Bazars* or Markets, and publick places of the City. In my way I met a Man about 40 years of Age, with a long Beard, and all naked from Head to Foot, whoſe hands all People ran to kiſs, which my Aſs-driver did with much Devotion. Some Women kiſs'd the end of thoſe parts, which in modeſty ought to be cover'd, to render themſelves fruitful. Asking who this was, they told me he was a great *Santone*.

The Pyramids.

We ſet out on Wedneſday 19th. for *Bulac* or *Pulac* on twelve Aſſes. Being come thither we took Boat, there being no going by Land, becauſe of the overflowing of *Nile*. We came before Noon to the *Pyramids*, or rather vaſt Mountains of Stones, the whole way being but 12 Miles. Curioſity prevail'd with me and ſome *French* Men, to go up to the top of the firſt of them, rather on our Knees than Feet, the firſt ſteps being four Foot high, and three in breadth, going equally all about, and growing narrower by degrees till the top. From the top of the Pyramid, is a proſpect over a vaſt extent of Country, or rather a great Deſert of Sand. Being come down with much trouble, we prepar'd to ſee that they call *Pharaoh*'s Tomb, into which the entrance is through a hole half fill'd up with Sand. *F. Fulgentius de Tovars*, a Capucine, ſuperior of their Houſe at *Caire*, and an able Mathematician having drawn the Pyramid, and taken all the Dimenſions, both within and without, I prevail'd with him to give it me, as alſo that of the Well within, which *F. Lazarus* another Capucine, had taken 20 Years before, cauſing himſelf to be bound and let down with a Rope into that dark place, out of meer curioſity.

This great Pyramid, which is the neareſt to *Caire* on the North-ſide, has 208 Stone ſteps of ſeveral heights, which are ſuppos'd to have been cover'd with Marble, ſince taken away for other Structures. Its Perpendicular height is 520 Foot, the length of every ſide 682, the the flat on the top is made of 12 Stones, being 16 Foot 8 Inches Square; wherefore they ſay, that an Arrow ſhot by a ſtrong Arm, would not fly beyond the Pyramid. There are 16 ſteps up to Entrance, which leads to a Square way, all of an equal bigneſs, that goes downwards. Its height is three Foot and a half, its breadth three Foot and a quarter, its length 76 Foot. At the end of it is a place about ten Foot wide, which leads into another way, of the ſame length of 76 Foot, which goes upwards at the end whereof there are two ways, the one upon a level, twelve paces in length, with a Room at the end, and the other that goes upwards, ſix Foot four Inches wide, and 162 long. At the end of this is a Gallery to go through into a Room 32 Foot in length, 16 in breadth, and 19 in height, the Roof whereof is plain, and made of 9 Stones. Within this Room, which is about the third part of the Pyramid, is an empty Sepulcher, ſaid to be *Pharaoh*'s, of white, red, and black Marble, ſeven Foot two Inches in length, three Foot and an Inch broad, and three Foot and three Inches high, a narrow ſpace to contain ſo great a Monarch. By the meaſure of this Tomb, it appears, that Men now are as big as they were 3000 Years ago, and that we are no leſs than our Fore-fathers; as alſo that this Stone muſt be lay'd before the Structure was finiſhed, becauſe there is no way it could be carry'd in.

Between the two ways already mention'd, on the right hand, is a Wall, which appears on the Ground Perpendicularly from the *Horizon*, making the Figure of the *Hebrew Lamed*, in which down 77 Foot, there is a ſquare Window,

or inlet to a ſmall Cavern, cut out of the ſoft Stone that runs Weſtward; the Pyramid being built on the hard Rock. Down 15 Foot in this Cavern, there is an oblique Way, cut in the ſame Stone, two Foot and four Inches in breadth, and two Foot and an half in height, deſcending 123 Foot, where it is ſtopp'd up with Sand and Stones. Thoſe *Barbarians* ſay, there was a paſſage there under Ground, to the empty Head of an Idol, that ſtood not far from the Pyramid. As much of this Idol as remains, which is from the Shoulders upwards, is 26 Foot in length to the top of the Head, and from the Ear to the Chin 15. All this that has been ſaid, will appear the more plainly, by the following Cut.

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See Cut, Number III. Page. 10.

A. *The Entrance into the Pyramid*, 3 *Foot* 6 *Inches high, and* 3 *Foot* 3 *Inches wide.*
B. *The Deſcent* 76 *Foot long.*
C. *The ſpace at the end of the Deſcent*, 10 *Foot wide*
D. *The Aſcent* 76 *Foot long.*
E. *The Aſcent* 6 *Foot*, 4 *Inches wide*, 161 *Foot long.*
F. *The way between* 8 *and* 10 *Foot long.*
G. *The empty Room.*
H. *The Room* 32 *Foot long*, 16 *long, and* 19 *high.*
I. *The empty Sepulcher, or Tomb*, 7 *Foot* 2 *Inches long*, 3 *Foot and an Inch broad, and* 3 *Foot* 3 *Inches deep.*
L. *The way into the Room where the Tomb is*, 8 *or* 10 *Paces in length.*
M. *The Plain on the top of the Pyramid*, 16 *Foot*, 8 *Inches ſquare.*
N. *The Perpendicular height being* 520 *Foot.*
O. *The length of each ſide, being* 682 *Foot.*
P. *The firſt depth of the Well being* 77 *Foot.*
Q. *The ſecond depth of the Well being* 123 *Foot.*

The other Pyramid is equal in height to that already deſcrib'd, and 200 Paces diſtant from it Weſtward; the ſquare at bottom is ſomewhat leſs, and it is hard getting to the top of it, the Stones are ſo worn with Age; and the more becauſe there are no Steps jetting out like the other. Near theſe two Pyramids is a third a fourth part leſs, ſeated on a riſing Rock; each of its ſides is twenty foot leſs than the firſt; and tho' it is low, and ſmaller, it is all of a White Stone, and the breadth equal to the height.

In the Evening, all the good Company went away Northwards to the Pyramids of the Mummies, two hours Travel from the others, and at an equal Diſtance from *Grand Caire*, where we paſs'd the Night pleaſantly in Tents.

Thurſday 20th, Whilſt our Companions were bargaining with the *Arabs* to ſhew us the Mummies, *F. Fulgentius*, and I went into the firſt of the eleven Pyramids there are in that Place, whereof he taking the Dimenſions both within and without, we found every ſide to be 643 Foot. The Entrance is on the North-ſide, about the fourth part of its height, but not in the middle of the Horizontal Line; for there are 316 Foot towards the Eaſt, and 327 towards the Weſt. There is but one Way 3 Foot and a half wide, and 4 Foot high, always deſcending for 267 Foot; At the end of it is a Room 27 Foot and a half long, and 11 in breadth Arched. At the end of this Room is another way upon the Level, 3 Foot wide, and 9 and a half long, which leads into another Room 21 Foot long, and 11 broad, Vaulted like the other, and very Lofty, with a ſquare Window on the Weſt-end, which is its utmoſt length, 24 Foot, 4 inches from the Floor. From this Room we went into another Way of a conſiderable breadth, as high as a Man, upon the level, and 13 foot 2 inches long; at the end whereof is a great Room, Arched after the ſame manner, 26 foot and 8 inches long, and 24 foot 1 inch broad. The Floor is of ſolid Rock, with ſome Points jetting out unequally, leaving ſome ſpace in the middle.

Other Pyramids.

There is no going up to another Pyramid near this, becauſe there are no ſtops in the Stone outward, like thoſe already Deſcrib'd, meaſuring the bottom of it, we found each ſide to be 631 foot long.

The other nine Pyramids, excepting only one, which is equal to the laſt ſpoken of, are all little, or of a middle ſize, but differing in Workmanſhip; and ſome of them are very beautiful compos'd of Stones of a prodigious greatneſs, ſuch as ſeem impoſſible to be placed there by art of Man.

An *Arabian* Fable.

The *Arabian* Hiſtorians and Writers are of Opinion, That theſe Pyramids were erected by a King of *Egypt*, whoſe Name was *Saurid*, 300 Years before the

Flood, and they intermix their Account with ſo many Fables, that they loſe the little Truth they deliver. They write that this King having had a Viſion, wherein it appear'd to him that the Earth was turn'd upſide down, that Men lay ſtretch'd out with their Faces on the Earth, and that the Stars fell from the Firmament; he was much terrify'd, but kept it ſecret After this he ſaw the Stars fall from Heaven in the ſhapes of Birds, which ſerv'd as Guides to Men to Conduct them into two great Mountains, by which they were afterwards cruſh'd, and the Stars darkned. Being frighted at this Viſion, he brought together 130 Soothſayers, or Sorcerers, from all parts of *Europe*, among whom was the famous *Adimon*, and declaring his Dream to them, they gueſs'd and foretold, that there would happen a mighty Deluge, which would endanger drowning the Country of *Egypt*, and that this would come to paſs within ſome Years. The King hearing this, order'd theſe Pyramids to be built, and ſome conveyances under Ground, to turn away the Water of *Nile* into the Province call'd *Alſeida*, in the mean while conveying all his Wealth into the Pyramids. When they were finiſh'd, he caus'd them to be cover'd with rich Silk, and celebrated a great Feaſt, all his Subjects reſorting to it. They tell many other ridiculous Fables, and among the reſt the *Coptis* write a pleaſant One in their Books, *viz.* that under the great Pyramid there is an Inſcription of this Purport.

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King Saurid *has built the Pyramids in time*, &c. *and has finiſh'd them in ſix Years. Whoſoever comes after him, or believes himſelf as powerful as he, let him undertake to deſtroy them in* 600 *Years*; *tho' it is eaſier to pull down a Structure than to Erect it. He cover'd them with Silk, let another try to cover them with Moſs.*

When the *Caliph Almamoun* came into *Egypt*, he had a curioſity to ſee what was ſhut up in theſe Pyramids; and tho' the thing was repreſented to him as impracticable, yet he with Fire and Vinegar, and Iron Tools, temper'd after a particular manner, over-came all difficulties. In ſhort, the Entrance that is in the great Pyramid was his Work, and he found in a mighty thick Wall ſuch a Treaſure, as made good the expence of opening it. They alſo found a ſquare Well, and Doors on all four ſides, which led into certain Vaults, where there were dead Bodies wrapp'd up in Clothes. Towards the top of the Pyramid, they fell upon a Stone, in which was the Statue of a Man, with a Gold Plate on his breaſt ſet with Jewels; a Sword of a great value, and on his Head a bright Carbuncle, as big as an Egg. Under the Stone there were Characters, which no Man in the World could explain to him. They add, that after *Almamoun* open'd that way, many went in, whereof ſome dy'd, and this is the fabulous account the *Arabian* Writers give.

The truth is, That theſe Pyramids were built to ſerve for Sepulchers or Tombs, as *Strabo* and *Diodorus* affirm; and is made out by the Tomb, to be ſeen in the biggeſt of them, whether it be of *Cheophos*, as *Herodotus* Writes, or of *Chemis*, as *Diodorus* affirms. And tho' *Ariſtotle* ſays, the Kings of *Egypt* undertook to raiſe theſe Structures to exerciſe their Tyranny; and *Pliny*, that they did it to ſhew their Power, and to keep their Subjects employ'd, that they might not think of revolting; Nevertheleſs the principal end of them was to ſerve as Sepulchers, and preſerve the Bodies for a long time; for they believing, that the Souls would continue ſo long with the Bodies, as theſe continu'd entire, not to inform, but to keep them, as their firſt Habitations; they therefore us'd all poſſible means to preſerve them from Corruption, by Embalming and Placing them in ſuch famous Structures. Nor have they been altogether diſappointed in their Deſign, ſince their Bodies have been found whole, and ſound after lying two or three thouſand Years. Which mov'd *Plato*, who was 13 Years in *Egypt* to conclude from it that the Soul was Immortal.

The true Origin of the Pyramids.

Thoſe good Kings built the Pyramids in that ſhape, that they might laſt the longer, becauſe the tops doe not preſs the bottom, nor the Rain cannot Damage them; tho' ſome ſay they made them ſo, to repreſent the Figure of their Gods. Yet it is believ'd, and with ſome Reaſon, That the *Egyptians* from the top of them made their Aſtronomical Obſervations, and ſetled their Year.

The Steps of theſe Pyramids being made of ſolid Stone well Poliſh'd, *Diodorus* and *Herodotus* are of Opinion, they were cut in the Mountains of *Arabia*, which are beyond the *Delta*. *Herodotus* further believes, That ſuch vaſt Stones were drawn up by Wooden Engines placed on the firſt Steps to raiſe them to the ſecond. But *Diodorus* ſays, That ſuch

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such Engines not being yet invented at that time, there was a mount of Earth raised of such a height as was requisite, and the Stones being drawn up to it, they were then let to run down towards the Structure; which can never be swallow'd by any Man that has not a *Greek* Fancy.

The Mummies.

We purposely forbore seeing the others that were further off, being above 30, scatter'd about the Desert, and were led by the *Arabs* to see the Wells or Sepulchres of the Mummies, which those covetous *Barbarians* keep conceal'd to get Mony of the *Franks*. In short, they would have 20 pieces of Eight of us. Many are of Opinion, That the Mummies are found up in the Deserts of *Arabia*, and that they are the Bodies of People Stifled and Bury'd in the Sand when the South-Winds blow; but they are much deceiv'd, for they are no other but the Bodies of Ancient *Egyptians* Enbalm'd. There are many of them found in Caves under Ground, near the Ruins of the ancient *Memphis*, which is all hollow above and below. The way into those Caverns is through square Wells, so contriv'd that a Man may go down putting his Feet into Holes on the opposite sides. These Wells are cut in a soft white Stone, found all about those Parts, after going a Fadom deep in Sand; nor are they all of a depth, but the shallowest of them is 42 Foot. At the bottom of them are square openings, and a Passage 10, or 15 Foot long, which leads into square Arch'd Rooms, each side of them being 15 or 20 Foot in length. By each of them is a Stone, on which the Embalm'd Bodies lie, some of them in Chests or Coffins of black Mulbery-Tree; others in Tombs cut out in the same Stone shap'd like a Man with his Arms stretch'd down by his sides. There is generally found under the Tongue of these Bodies a Plate of Gold, weighing about two Pistoles; and therefore the *Arabs* deface all the Mummies, which they afterwards sell to the *Mahometans*, and they to Christians, tho' sometimes they find nothing. Near the Heads of these Mummies there are Idols found, and the shapes of Birds at their Feet. On the Walls there are Hieroglyphicks cut, which perhaps serv'd for Epitaphs, and besides there are in each Room several Sepulchres of Children and others. Going down each of these Wells, there are several Rooms and Caves, having a Communication from one to another, without any other Light but what comes from the Mouth of the Well.

Going down into one of these, we found a Room 20 Foot square, cut, as has been said before out of the Stone; about it were Tombs of Persons of Quality, and on the Floor, of Servants. There were in it but two ordinary Mummies, which I believe had been lately put in by the *Arabs* to get Mony. They were swath'd like Children, and laid in two Chests of Mulbery-Tree very thick and solid, in which there were some little Figures in Chalk, kept by me to this Day, with a Skull Embalm'd that fell to my share; being good as they say for Wounds, and some Distempers.

The way of Imbalming.

The *Egyptians* Embalm'd these Bodies, I mean those of Persons of Note, ripping up their Bellies with a very sharp Stone; then taking out their Bowels, wash'd them with Wine, and drawing them through an Aromatick Powder, fill'd them with pure Myrrh, Cassia, and other Sweets, without Frankincense, and putting them again into the Body clos'd it up. This done, they laid the Body in Niter, and left it there 70 Days, after which they wash'd it again, and wrapp'd it close in Linnen Swaths, which they Anointed on the outside with a sort of Gum, which they made use of instead of Salt. These Bodies they plac'd in Chests or Coffins of black Mulbery-Tree, courslly hew'd to the shape of Man, or Woman, as they are daily found in those Caves.

A Labyrinth.

Being come out of the Well, the *Arabs* conducted us to see a Labyrinth, where the Ancients bury'd Birds. We went down a narrow Passage into a Room, out of which we crept on our Bellies through a Hole to certain ways where a Man may walk well enough upright. On both sides of them there are Urns, in which the Birds were bury'd; there is now nothing in them but a little Dust. These ways are cut out of a *Nitrous* Stone, and run several Miles, like a City under Ground, which they call a Labyrinth.

At Night we return'd to *Grand Caire*, my share for the Expence of this short Journy amounting to four Zecchines, that is 32 Shillings.

In the way between the Old *Caire* and the New, I saw the *Turkish* Soldiers Exercise in a curious Plain near the *Nile*. They were about 4000 Horse, who ran Two and Two, dextrously striking a piece of Palm-Tree with their Lances in their full Carrier. *Hali*, then *Bassa*

Gemelli. 1693. of *Caire*, came every *Wedneſday* and *Saturday* to ſee them from a Balcony in a Great Man's Houſe; beſides the great reſort of *Begs* and Princes, with their Subjects and Slaves well enough Clad. I was told that the 18 *Begs* that are at *Caire* have many Lands, and about 500000 Crowns Revenue each of them, which they ſpend in ſupporting the *Mahometan* Pride and Arrogance with Magnificence, keeping hundreds of Horſes in their Stables.

CHAP. VII.

The Author continues his Travels to Jeruſalem.

MOnſieur *Benoit Maillet* having invited me to be at the Feaſts of *S. Louis*, with all the *French* Merchants, would not have me depart upon any Account; but I having reſolv'd to leave *Grand Caire*, return'd Thanks for all the Favours ſo generouſly beſtow'd on me during my Stay there, and prepared to ſet forwards. Accordingly on *Friday* the 21ſt I went to *Bulac*, which is but a Mile diſtant. By the way I met the Funeral of a *Turk* of ſome Note, with a great Turbant on his Coffin. Prieſts of the *Moſch* went before Singing, and his Women follow'd Weeping on Aſſes. Many of theſe Ceremonies ought to be perform'd in a Day to ſatisfie the Deſires of the *Mahometans*; for they ſay, that it being dear Living in compariſon of former Times, when they might buy 30 Eggs or 2 Pigeons, or a Fowl for a Penny, and therefore now a Plague were neceſſary that the Survivors might live the better.

I imbark'd on the *Nile* before Noon for *Damiata*, and running down the Stream without Sails got into the Arm of the River that paſſes by that City. To ſay the Truth, I ſhould not have made it my Buſineſs to go to this Place, had not the Ships bound for *Mecca* been gone three Weeks before from the Port of *Sues*; for I ſhould have imbark'd Aboard them, to take a ſhort cut to the *Eaſt-Indies*, as the Conſul had Advis'd me, whereas the way I was now going was very tedious.

Saturday 22d, we continu'd our way with our Oars, becauſe the Boat was ſmall. This Arm of the River towards *Damiata* is not ſo full of Water as that of *Roſeto*; which is the reaſon it often happens that the Boats by reaſon of the ſhallowneſs are ſtop'd for ſeveral Months near the Sea without being able to get out. There are Dwellings enough along the Banks of this Branch of the River, but not ſo large as thoſe on the way to *Roſeto*.

Sunday 23d, we Arriv'd at *Damiata* within an Hour after Day, having run 108 Miles; yet we ſtay'd in the Boat till the Cuſtom-Houſe was open'd, and were clear'd without that ſtrictneſs us'd in *Italy*. I took up my Lodging in the Houſe of a *Maronite*, Procurator to the Religious Houſe at *Caire*, to whom I was recommended by the Father Preſident, becauſe at *Damiata* there were no Religious Men, nor Conſul, or *French* Merchants.

Damiata is ſeated on the right ſide of the *Nile*, in 30 degrees of Latitude. It is ill Inhabited by reaſon of the unwholſomneſs of the Air, and is not above half a Mile in length, and as much in breadth; yet becauſe of the conveniency of the Port, and Shipping off, it is much Reſorted to, and has a vaſt Trade. Not very far from it Eaſtward on the top of Mount *Caſius*, is the Tomb of *Pompey* repair'd and beautify'd by the Emperor *Adrian*. *Damiata City.*

I endeavour'd immediately to inform my ſelf, whether there was any conveniency of Veſſels bound for *Jaffa*, or *Joppe*, and being told there was one ready at the Mouth of the River, I would not ſlip the Opportunity, laying in at once all the neceſſary Proviſion for the Voyage, and particularly of excellent dry'd Rows of Mullets which are there extraordinary cheap. As I paſs'd by the Cuſtom-Houſe, the *Janizary* demanded a *Zecchine* for my Permiſſion to Imbark; but I telling him I was a *French*-Man he was forced to be ſatisfy'd with the third part of a Crown. This happened to me becauſe there was no Conſul, and the *Jewiſh* Interpreter would not ſpeak one word to my Advantage, for fear of being Baſtonado'd; and when I would have had him go four Miles down with me to the Veſſel, to be my Interpreter

preter with the Master, he refus'd it, letting me go alone at the Discretion of the Water-Men whom I did not understand. These presented me to the Customer of *Hisba* on the right side of the River, who took no Duty of me, because I carry'd nothing but Provisions. But a Black of that Place, not willing to let slip so fair an opportunity of Cheating, seeing me alone, and without any Body to stand by me, stopp'd me, demanding a *Zecchine* for my Liberty to Pass, and tho' I answer'd it was not his Due, and that I would Write to the Consul at *Caire*, to complain to the *Bassa*; yet he continuing Positive in his Demands, bid me Pay first, and then Write at Pleasure; nor did he Desist, tho' I offer'd to go back to do as I said. Therefore not to let slip the opportunity, which once lost I must have stay'd some Months for another, (as happen'd to a Religious Man, the Mouth of the Harbour being choak'd up with Sand,) I turn'd again and gave the Black two *Dutch* Crowns.

The Water-Men would also have play'd their Knavish Part; for tho' we had before agreed what I was to give them, yet now they Demanded more, before they would take me into the Boat; holding me in Suspence when I was most eager to be gone, till they had got their Will; after which they carry'd me Aboard the great Bark which was then taking in that part of her Loading of Rice, Salt and Beans, which she had left behind to be able to get over the Flats of the River. Being come thither, the *Rais* or Master began to play his Part, asking twice as much for my Passage as was usual to Pay, which if I would not Pay, I might return to *Damiata*, which he knew was not in my Power. After much contending, I being sometimes silent because I did not understand, and other whiles Expressing my self by Signs, I comply'd with his Will, to avoid protracting the Dispute to no purpose. Truly a Christian that falls into the Hands of these *Barbarians*, is much to be pity'd, for they have not the least spark of Modesty or Compassion. They are never satisfy'd till they have empty'd a Man's Purse, giving one another Notice of the nature of the Prize; for which reason in these Countries, but particularly in *Europe* it is absolutely necessary to be stock'd with Patience, as well as with Mony, which I endeavour'd to furnish my self with in order to visit the Holy Land.

Setting out about Evening that same *Sunday* 23d, we Sail'd all Night with a fair Wind, and Coasting along a sandy Desert Country on *Monday* 24th, with the same prosperous Gale arriv'd at *Jaffa* an Hour after Night-fall, having run 150 Miles. I had no other Disturbance by the way, but the continual Cries of those *Barbarians*, who are but little skill'd in the Art of Navigation; for tho' they have learn'd it of the Christians, and therefore use the same Sea Terms, yet they are not so Expert at it.

Having rode at Anchor all Night, we Landed with much Difficulty on *Tuesday* 25th, after paying the Master of the Vessel a *Zecchine* and a half for mine and my Man's Passage. I took my Lodging in a *Jew*'s House who was an Interpreter, as all those do that go to the Holy Land, there being neither Friars, nor *French* in that little Place.

Jaffa City.

Jaffon, *Jaffa*, *Joppe*, *Zaffo*, or *Artuso*, as others call it, is thought to have been built by *Japhet*, *Noah*'s Son, before the Flood. It is seated in the Latitude of 32 Degrees, and is the Port all Pilgrims resort to, who go to visit the Holy Places at *Jerusalem*. Here it was the Materials for the Building of *Solomon*'s Temple, brought from Mount *Libanus* were Landed; and here the Ancients feign that *Andromeda* was expos'd to be devour'd by the Sea-monster. Here it was St. *Peter* rais'd *Tabitha* to Life again, and in its Neighbourhood he saw the Sheet let down from Heaven with all sorts of Creatures in it, by which God gave him to understand, that he ought not to scruple admitting the Gentils to the Faith and Baptizing them. Whilst I was here expecting the *Caravan* of Camels, which comes from *Rama*, there rose such a violent Storm on the Sea, that no Vessel could come in for several Days, and those that were in the unsafe Harbour were all lost, particularly ours which took in its Loading in the Day, and on *Wednesday* Night, the Seamen going all to Sleep, without taking care first to secure her, she sunk with all the Goods, only those sleepy Beasts being sav'd by swimming Ashore.

The Camel Driver came betimes on *Wednesday* the 26th, to awake me in order to set out with a small Caravan of 30 Camels, but I chose to ride upon an Ass. Having Travell'd Ten Miles thro' a plain Country, part Untill'd and part Till'd and Planted with Olive-Trees, we came to *Rama* at break of Day, where I was receiv'd by the Superior of the

Gemelli. 1693.

the Houſe of the *Capucins* of *Jeruſalem*, who preſently gave an Account of my Arrival to the Father Guardian of *Jeruſalem*, that with his leave I might go to that City.

Rama Town.

Rama, *Ramma*, *Ramle*, or *Ramola*, memorable for the Sepulchre of *Rachel*, and ſlaughter of her innocent Children, is a little open Town, Inhabited by *Arabs*, *Jews* and Chriſtians. The Country about it is Fruitful, producing beſides Wheat, good Fruit, as Grapes, Figs, Melons, and other Sorts. It was, as ſome believe the Country of St. *Joſeph* of *Arimathea*, a ſecret Diſciple of Jeſus Chriſt.

Thurſday 27th, I went with ſome Fathers three Miles off (I always mean *Italian* Miles) to viſit the Place call'd *Lida*, where St. *George* was beheaded, being a Church ſerv'd by *Greeks*. As I return'd I was ſhow'd a *Moſch*, which had been a Chriſtian Church built by St. *Helena*, where under the high Altar 40 Martyrs are Bury'd, brought thither by her out of *Armenia*, but the *Arabs* do not allow us to go in. The Fathers alſo ſhow'd me near the Church of their *Hoſpitium*, the Houſe of *Nicodemus*, who took our Saviour down from the Croſs.

Friday 28th, Leave being come from the Father Guardian of *Jeruſalem*, I paid the Cuſtomer for *Cafarre*, or Tribute, 14 *Albulchelb*, worth ſo many Ducats of *Naples*; and he according to his Duty furniſhing Horſes, I ſet out on *Saturday* 29th with ſome Fathers, and the *Cadi*, who was returning to *Jeruſalem*. We Travell'd 12 Miles over the Plain, and 18 more over Mountains planted with Olive Trees; paſſing through the Village of the good Thief, ſo call'd becauſe he was Born there, conſiſting of about 300 Houſes, and ſeated on a Mountain, with a ruin'd Caſtle. About half way we ſaw *Jeremy*'s Village, where they ſhow'd me a ruin'd Monaſtery of *Franciſcans*, who had abandon'd it, becauſe ſome of them had been kill'd by the *Arabs*. Not far from it is ſeen the Village where St. *John Baptiſt* was Born. Paſſing over the Bridge we came into the Valley of *Elah*, famous in Holy Writ for the Combat between *David* and the Giant *Goliah*, whilſt *Saul*'s Army look'd on from the Mountain next *Jeruſalem*; and that of the *Philiſtians* towards *Rama*. Hereabouts I alſo ſaw the noted Caſtle of *Emaus* on a Hill, where the Building is ſtill preſerv'd ſtanding (if it be the ſame) in which the two Diſciples, after the Reſurrection knew our Saviour in his breaking of Bread.

Being come to *Jeruſalem* about the Evening, the Fathers directed me to go in at the Gate of *Damaſcus*, that the *Turks* might ſee me and receive the Tribute, becauſe I had not been at *Jeruſalem* before. I went thither accordingly with a Servant, and finding no Body at the Gate proceeded directly to the Monaſtery of St. *Saviour*, without any ſtop; but the Guardian fearing ſome Miſhap, perſwaded me to return and ſend ſome Chriſtian to give Notice to the *Turks*, that they might come to the Place appointed to enter my Name, as they did. Then I went to the Monaſtery, where the Guardian receiv'd me very Courteouſly. The Structure of this Monaſtery is not large, nor lofty, but convenient. There are five ſmall Altars in the little Church; three at the upper end, and two againſt the Pillars that ſupport the Arch. The Floor is laid with good black and white Marble, but the main Point is, that the Church is decently and devoutly ſerv'd by 50 Fathers.

CHAP. VIII.

The Deſcription of Jeruſalem, *and the Holy Places.*

Jeruſalem City.

Jeruſalem, formerly call'd *Salem*, *Soluma*, and *Capitolina*, by the *Turks Curumobarech*, and *Leucoſt*, and by the Natives *Chutz*, and *Godtz*, is is 31 Degrees of Latitude. It was Built by *Melchiſedec*, between two Mountains *Calvary* on the Weſt, and *Olivet* on the Eaſt, between which and the City runs the Brook *Cedron*, that loſes it ſelf in the dead Sea. The remains of ſo many noble Structures as are to be ſeen about this City are a ſufficient Teſtimony of its ancient Spiendor, tho' it be now quite alter'd from what it was, through the Viciſſitude of Fortune, and terrible Havock made in it at ſeveral times by ſundry Nations. What Cruelties were not executed in it by *Antiochus*, the Son of

of *Seleucus*, and the other *Antiochus* his Son; who ſpar'd neither the Walls, nor *Solomon*'s Temple. *Simon Machabeus* having ſubdu'd and reſtor'd the regal Seat to it, 611 Years after its firſt Erection, *Pompey* the Great came 81 Years after, took it, and left only the name and ſhadow of its Magnificence. The Tyrant *Herod*, having taken it after a long Siege from *Antiochus*, in whom after 106 Years the Race of the *Aſſamoneans* ended, cruelly abandon'd it to Fire and Sword. Nor was *Agrippa* any better, being the laſt of his Stock, who Dy'd wickedly as he had Liv'd, about the time of *Julius Caſar*. In him ended the regal Title among the *Jews*, but not the Calamities of *Jeruſalem*, ſince not only the City was afterwards Deſtroy'd, but its famous Temple wholly overthrown by the Emperor *Titus*, who with Famine and Sword ſlew a Million and an Hundred Thouſand Citizens about the Year of our Lord 71. He that would have a further Account of its Miſeries, may find enough of it in both ſacred and prophane Hiſtories, that being a Subject from my Purpoſe.

The preſent *Jeruſalem* is not the ſame it was formerly, for its Compaſs is leſs than three Miles, and the Inhabitants under 20000. It is ſeated at the foot of the aforementioned Mountains, high on the Weſt, and low on the Eaſt. It has ſix Gates, which are thoſe of *Bethlem*, Mount *Sion*, *Sterquilinia*, or the Dunghil Gate, St. *Stephens*, *Herods*, and of *Damaſcus*; beſides the Golden Gate, which is ſhut up. The Walls are not ſtrong, nor have they any Baſtions, but ſmall Towers, without Cannon, or a Ditch, except on the Weſt-ſide, where it is not very deep. Cloſe by is the Caſtle built by the *Piſans*, on the Ruins of *David*'s Tower, which reaches over the Walls of the City. There is but a ſmall Garriſon in it, and ſome pieces of Cannon diſmounted, which they dream to have been *Godfrey* of *Bolloigns*. The old Caſtle, when *David* had fix'd his Court in it, after expelling the *Jebuſites* was by him call'd *Sion*.

In the City they drink no other Water but what they keep in Ciſterns, which ſcours the Belly like a Purge; for that of the *Fons ſignatus* runs only to the Temple of *Solomon*, and the *Cadi*'s Pallace, and for many Years paſt Water is as dear as Bread. The City and Country about is govern'd by a *Sangiack*, ſubordinate to the *Baſſa* of *Damaſcus*.

The Fathers had been ſhut up ſeven Months by reaſon of the Plague, which had rag'd all about them; and the Chriſtians being to be admitted to the Bleſſed Sacrament, within a few Days, the time was anticipated for my ſake. Hereupon all the Faithful went on *Sunday* 30th to hear Maſs at the Fathers Church, where I obſerv'd that the Women there do not cover their Faces, with a Mask, like the *Egyptians*, and all their Body is wrapp'd in a white Sheet, wearing on their Head a *Tadema*, that is, a Cap with ſeveral Points. An Infant was Baptiz'd, and the Father choſe me for God-father.

Mount *Calvary*.

About Evening I went to viſit the Holy Places, attended by a Father appointed for that purpoſe, and the Interpreter of the Monaſtery. Firſt we went to Mount *Calvary*, and aſcending many Steps, entred into a ſmall Church, ſuppos'd by the *Greeks* to be the Place where *Abraham*, by Order from God, would have Sacrific'd his Son *Iſaac*. A few Steps further is a dark Vault, formerly St. *Peters* Priſon, and the *Turks* ſtill make uſe of it as ſuch.

In another *Greek* Church, which was once the Houſe of *Zebedee*, they ſhew the Place, where St. *John Evangeliſt*, and St. *James*'s Sons were Born; and behind it the Apartments that belong'd to the Knights of the Holy Sepulchre. Then we paſs'd through a midling Arch, which they call the Iron Gate, through which St. *Peter*, when deliver'd out of Priſon, went out of the City with the Angel. Not far from thence we came into St. *Mark*'s Houſe, where they ſay St. *Peter*, when the Angel left him, withdrew to meet the reſt of the Apoſtles; who are ſaid to have there begun to Baptize in a Stone Font, ſtill to be ſeen: At preſent this Place is a little Church of *Sirians*. At a ſmall Diſtance is the Houſe where St. *Thomas* liv'd, which now is a *Moſch*, and the Houſes of the three *Marcs*, of *Cleophas*, of *James*, and of *Salome*, into which there is no entring, becauſe they are Inhabited by *Turkiſh* Women. Further on entring into a ſpacious Court, I ſaw the Church of St. *James*, with a good Monaſtery Inhabited by 50 *Armenian* Fathers. There are two great Gates to the Church, which is ſupported by four large Pillars, making a Square, and three Iſles, laid with good Marble. It was Built by the *Spaniſh* Nation, in Honour of St. *James*, who was Beheaded in that Place; and the particular Spot on which he ſuffer'd Martyrdom is ſeen in a ſmall Arch, in the third Chappel on the

the left side of the Gate. In the first on the same side, is Worshipp'd the Body of St. *Macarius*, Bishop of *Jerusalem*. The *Armenian* Patriarchs seat it on the right Hand of the Altar. In a Mile of the Womens little Church, on the left of the great one, there are three speckled Stones, on the biggest whereof, brought from Mount *Sinai*, *Moses* broke the Tables of the Law, when the People would not keep it; the other on the right was taken out of the River *Jordan*, near the Place where Christ was Baptiz'd by St *John*; the third on the left, was on Mount *Thabor* in the very Place where our *Saviour* was Transfigur'd. All the Pilgrims that come to visit the Holy Places, are well treated by these *Greek* Fathers, who find them good Lodgings, and Stables for their Horses.

Gemelli. 1693.

House where the B. Virgin Dy'd.

Going out of the City at King *David*'s, or Mount *Sion* Gate, we saw the Burying Place of all our Catholick Christians, and close by the remainder of an old Wall of the House in which the Blessed Virgin Dy'd, and St. *John* said Mass sometimes.

Church of the Apostles made a *Mosch*.

Then paying a *Zecchine*, I went in to see the Church of the Holy Apostles, which now serves for a *Mosch*. It has but one Isle, but large after the fashion of the Country, with only two Pillars. At the West-end is the Tower or Steeple, whence the *Santone* calls the People to Prayers. A few Steps lead down to the under Church, which is low, but longer than the upper. In this Place our Saviour kept the Passover with his Disciples, Instituting the most Holy Sacrament of the Eucharist; appear'd to them after his Resurrection, and Consecrated St. *James* Bishop of *Jerusalem*. Here the Holy Ghost came down upon the Apostles in fiery Tongues. Hither they say St. *Peter* came when he was by the Angel deliver'd out of Prison; St. *Matthias* was Elected into the Number of the Apostles, instead of *Judas*; St. *Stephen* was made Deacon with his six Companions; the Apostles hid themselves during the Persecution of King *Agrippa*, and they held the Counsel where it was Decreed that Circumcision was not necessary. Here the Pillar was kept at which our Saviour was Scourg'd. Here St. *Peter* said his first Mass on the Feast of *Pentecost*, as did St. *John*. Here is to be seen King *David*'s Sepulchre 16 Spans long, made by *Solomon*. Some Authors also affirm that St. *Stephen*'s Tomb is here. Near the *Cenaculum*, or great Room they shew the Place, where King *Manasses* was Bury'd. They will have it, that the Lamb our Saviour eat with his Disciples at the last Supper was Roasted under the Stairs that come down to this Place; which as it may be likely, is a Matter of no Moment. Without the Church is the Cistern, where the Apostles parted in order to go Preach the Faith throughout the World. This Church was Built by St. *Helen*, as were all the others of the Holy Places, and afterwards Repair'd by *Sancha*, Queen of *Naples* and *Sicily*.

Mount *Sion*.

Caiphas's House, now a Church.

On Mount *Sion*, which is close by, and where the Ruins of *David*'s Palace are still to be seen is another small, but neat Church, kept by the *Armenians*, in the Place where *Caiphas* the High Priest's House stood, in the Porch whereof was the Fire at which St. *Peter* was warming himself, when he deny'd Christ three times; and therefore they shew in the Wall of the same Church, the Place where the Cock Crow'd, the Pillar not being there at present. They also shew on the left of the Altar, a Vault in which Christ was Confin'd and Scourg'd the first time. On the Altar is fix'd, and takes up a great Part of it, the Stone of the Holy Sepulchre, which the *Armenians* took from that Church, during the War of *Candia*, when it was given then in Custody, the Catholick Fathers being cast into Prison. In this same Place *Judas* sold Christ for 30 Pieces of Mony, and here he restor'd them to go Hang himself in Despair.

Annas's House a Church.

In a cross way without the City they shew'd me where the Blessed Virgin wrought the first Miracle after her Death, as the Apostles were carrying her Body to Bury it in the Valley of *Josaphat*.

Returning into the City by the same Gate, I took Notice, behind the Garden of the Monastery of St. *James*, of the House of *Annas*, where Christ was bound to an Olive Tree, the Branches whereof are still in the Porch of the Church Built there, and held in great Veneration by the *Armenians* that Officiate there. On the left Hand within the same Church, they shew the Door, now made up, at which our Saviour went out, after he had been Examin'd concerning his Doctrin and Disciples, and struck over the Face.

We went out again at the *Porta Sterquilinia*, or Dunghil Gate, so call'd because of the Filth hard by it, through which our Saviour was led bound to *Annas*. An hundred Paces from it I saw a Grot or Cave, now ruin'd, where

St.

Gemelli. 1693.

St. *Peter* bitterly bewail'd his Offence in denying his Maſter.

Where the B. Virgin was preſented.

Entring the City again, we went down towards the lower Part, and paſs'd through a Garden under the Arches of the Temple, where the Virgin *Mary* was preſented by her Parents. It was once a Church call'd of the *Preſentation*, with a Monaſtery of Nuns; but is now a *Moſch*, where the *Turks* keep their young Daughters to be Educated under the Tuition of certain Matrons, till they are Marriagable. The Structure is Magnificent, being Built of very large ſmooth Stones, the leaſt of them being four Spans ſquare; and by what could be diſcern'd going under it with a Light, the Church is large with ſeven Out-lets, compos'd of the ſix Orders, each of which has three Pillars.

Going along the *Bazar*, or Market, we came to the Gate call'd *Specioſa*, through which Chriſt entred when he went to the Temple, and Diſputed with the Doctors. The Bleſſed Virgin entred at the ſame when ſhe came to preſent the Child *Jeſus* in the Hands of Holy *Simeon*, and there it was St. *Peter* heal'd the *Paralytick*. This leads to long and lofty Arches that run to the Temple of *Solomon*, abſolutely forbid being ſeen by Chriſtians.

Monday the laſt Day of *Auguſt*, I went to ſee the Hoſpital of St. *Helen*, which is really a great Structure. It was Built to Lodge the Pilgrims that viſited the Holy Places. For which purpoſe there are ſeveral long Galleries, and there ſtill remain ſeven great Cauldrons, in which they dreſs'd Meat for the Poor. The *Turks* now do the ſame, giving Alms ſome Days even to Chriſtians.

Bethesda Pool.

Going on near the Gate of *Cedron*, now call'd St. *Stephen's*, I was ſhewn the *Piſcina Probatica*, or Pool of *Bethesda*, where our Saviour Heal'd the Man that had lain 38 Years under his Diſtemper. It is 100 Paces long, 60 in breadth, and 40 in depth, all made of good Stone. In the upper Street is the Houſe of the *Phariſee*, where St. *Mary Magdalen* pour'd forth her precious Ointment on the Feet of our Lord, waſhing them with her Tears, and wiping them with her Hair; by which means ſhe obtain'd Pardon of her Sins. In Memory whereof there is adjoining to it a devout Chappel of the Invocation of the ſame Saint; tho' the Houſe is Inhabited by *Turks*. Near the ſame Gate of St. *Stephen*, adjoining to the Wall of the City, is the Houſe of St. *Anne*, where the Bleſſed Virgin was Born, with a good Church, but not well adorn'd, as being in the Power of *Mahometans*. Without the Gate, along a Street that goes down I was ſhewn the Place where St. *Stephen* was Ston'd, and the Ciſtern cut out of the ſolid hard Rock into which his Body was caſt.

A Church of ſeveral Nations.

Going further, beyond *Cedron* I went into the Church where the Bleſſed Virgin was Bury'd. Deſcending 47 Steps, I ſaw on the Right the Altars, where St. *Joachim*, and St. *Anne* were Bury'd, and on the Left about half way the Stairs, where St. *Joſeph* was Interr'd; on the Floor of the Church, near the Well, ſtands the Altar on which the *Copti* Prieſts ſay Maſs; on the Right is that of the *Jacobites*; on the Left that of the *Gregorians*; the high Altar without them belongs to the *Armenians*; on the Right that of the *Sirians*, and behind that of the *Grecians*. Within another very little Chappel, to which there are two ſmall Doors, is the Altar where the Bleſſed Virgin was Bury'd, which is ſerv'd by our Catholicks; there I heard Maſs, Celebrated by two Fathers of St. *Saviours*. Without the Church on the Right is the Grotte, or Cave, where our Saviour ſweated Blood. It was enlarg'd and made more lightſome, that it might contain a greater Number of Chriſtians; and becauſe (beſides the inconveniency) it ſeem'd leſs Decent to go into it from the Garden of *Gethſemani*, through that narrow Hole our Saviour went in at, the Door was made which ſerves now, the other being ſhut up out of Reſpect. There ſtill remain in this Garden of *Gethſemani* 8 Olive Trees, which as they ſay, are ſprung from thoſe that were there when our Saviour Pray'd; the 9th having been Burnt by the *Turks*. There is alſo the Place where the Bleſſed Virgin was, whilſt St. *Stephen* was Ston'd; as alſo where ſhe left her Girdle to St. *Thomas*. In other reſpects it is no fruitful Place, being for the moſt part bare Rock; but there are excellent Figs, whereof I eat as many as I could, the Fathers inviting me ſo to do, becauſe the Place belongs to them, through the Charity of an *Engliſh*-Man, who bought it of a *Mahometan* to give it to them.

Pilat's Houſe.

Returning to the City, I went along the dolorous Street (which begins at *Pilat's* Houſe, and ends at Mount *Calvary*) the ſame way our Saviour paſs'd with the Croſs on his Back. Firſt we went into *Pilat's* Houſe (near which is a black Arch'd Room, where our Lord was

Gemelli. 1693. scourg'd the second time) and went up other Stairs than those Our Saviour was carry'd up, which were long since remov'd to *Scala-Santa* at *Rome*. In the first Floor is a lightsome Arch'd Room, which was the *Pretorium*, or Court, where *Pilat* gave sentence of Death against Our Saviour; here being a sort of *Divan*, or place lifted up one step: Under it is a dark Room, now made a Stable, in which Our Lord was Crown'd with Thorns. Going up to the top of the House, I took a full view of *Solomon*'s Temple.

Solomon's Temple.

This Temple was built by that King, with an incredible charge, in the space of eight years, laying out on it, not only his own excessive Wealth, but also the rich Spoils his Father had taken from his Enemies. I will forbear speaking of its Glory and Magnificence, because Holy Writ speaks of it at large, and shall only by the by hint at the many Calamities it fell under at several times. First, *Sesac*, King of *Egypt*, rob'd it of all its Ornaments, being afterwards restor'd by King *Josias*; in the 18th year of his Reign, it was again utterly subverted by the Impiety of King *Zedechiah*; who went not unpunish'd for his wickedness, being taken Prisoner by *Nebuchadnezzar*, and his eyes put out, after he had seen his wretched Sons cut in pieces. Being again rebuilt, *Antiochus* the Son of *Seleucus* plunder'd, and prophan'd it; and being still restor'd, tho' not to its first splendor, it was destroy'd by the Emperor *Titus*, and the whole City subverted in the year of Christ 71. At last *Adrian* the Emperor, on its Ruins, erected a Temple to *Jupiter*, after he had subdu'd the rebellious Country of *Jury*; not to mention other vicissitudes, this wonderful Structure has run through since those times, so that it is now quite another thing than what it was.

What I could observe from the aforesaid place, is a large Square a Mile about, with 12 Gates. About it there are many Chappels, and Dwellings of Priests, as also the *Cadi*'s Palace, where our Patriarch once liv'd, and several Trees in the middle. Thence they go into the second place which is round, and less than a quarter of a Mile in compass, enclos'd with Walls, with several stately Gates and Marble Pillars. In the midst of this place is *Solomon*'s Temple, in the form of an Octogon, with four Gates Diametrically opposite to one another, built on the out-side of Tile, or hard Brick, till where the Cupola begins, which is of Lead, which closes it beautifully. Adjoyning to the Temple on the East-side, is an open Gallery, supported by small Pillars, where they say, there is a Stone brought from Mount *Olivet*, on which Our Saviour stood when he ascended into Heaven. I could discover nothing else at that distance, for the *Turks* put to Death all Christians that go into it, or oblige them to renounce their Faith.

Oppolite to *Pilat*'s, is *Herod*'s House, tho' all late built, and little of Antiquity to be seen in it; yet we went in at a little door, the first being shut, near which is a small Arch, where our Redeemer stood, before he was carry'd into *Herod*'s presence; and going up, we saw the Court of Justice, like a little Hall, where he was examin'd by *Herod*, and not answering clad in a white Garment, and sent back to *Pilat*.

Herod's Palace.

In the Square is the Arch that supported the Balconey, or open Gallery, where *Pilat* shew'd him to the People, saying, *Behold the Man*; and there is no doubt of its being the same, because the Stones worn by Time testifie its Antiquity.

The place where Christ was shew'd.

Further on is the door, through which the Blessed Virgin passed to meet Our Saviour, not being able to come the Street-way because of the Throng; and seeing him fall down under the weight of the Cross, she fainted; for which reason, the Church that now stands in that place is call'd of the *Swooning*. There they say, *Simon Cyreneus* help'd to carry the Cross. A few paces further, is the little House of *Lazarus*, and further still that of *Dives*, built on Arches, under which, there is a thoroughfare. In this the Governour lives, in *Pilat*'s the *Bassa*, and in *Herod*'s one *Mustapha* a *Turk*. In the same Street of sorrow, is the little House of St. *Veronica*, who, as the antient Tradition affirms, brought a Cloth to wipe Our Saviour's Face, and the Picture of it, remain'd Imprinted on it. Not far from it is the Justice Gate, through which Our Saviour went out, with the Cross on his back, now shut up; where there is a Marble Pillar, on which the Sentence of Death was affix'd according to custom. At a little distance is a small Tower of hard Stone, which deserves not the name of a Fort, call'd the Tower *Antoniana*, where *Saladine* fortify'd himself, when he took the Holy City; and hard by are the Ruins of the Palace

Where Christ fell.

Other particulars.

of

of *Godfrey* of *Bulloign*, King of *Jeruſalem*.

Gemelli.

1693. That ſame *Monday* in the Evening, the Father *Guardian* perform'd the Ceremony of waſhing mine, and ſix other religious Pilgrims Feet, with ſo much Solemnity, that it laſted two hours. This good religious Man, whoſe name is *F. John Baptiſt d'Atine*, daily exerciſes himſelf in virtuous Acts of Chriſtian Humility, even to waſhing the Diſhes of the Refectory. I am much oblig'd to his goodneſs, becauſe he continually attended me in ſome Indiſpoſition I had, and treated me affectionately with Sweetmeats of the Country.

Going out on *Tueſday* the firſt of *September*, betimes in the Morning at *Bethlehem* Gate, and aſcending to Mount *Sion*, the way the Apoſtles carry'd the Bleſſed Virgin to her Tomb, as has been ſaid before; I was ſhewn oppoſite to it, the Valley call'd of *Ill-Counſel*, becauſe there *Caiphas* and his Counſellers reſolv'd Our Saviour ſhould die; which has alſo given the name to the little Village, inhabited by *Arabs*, on the top of the Mountain, which over-looks the Valley. Going over a-foot to the further end of the ſaid Valley, we found ſeveral Tombs of *Jews*, and at the foot of the Mountain, the Holy Field, bought with the 30 Pieces of Money Chriſt was ſold for, to bury Pilgrims. This Sepulcher is 30 foot ſquare, cut out of the Rock. In the upper part of it, there are ſome vent-holes, through which the *Armenians* let down their dead Bodies. Below that is the Cave, where eight of the Apoſtles hid themſelves, when Chriſt was Crucified; and below that again, is a deep Well, where *Nehemiah* the High Prieſt hid the Holy Fire, when the *Jews* were carry'd Captives to *Babylon*. A little higher is the place, where the Prophet *Iſaiah* was ſaw'd in the middle; and a white Mulbery Tree inſtead of the Cedar, that open'd and hid him in its Trunk. Cloſe by the ſaid Mulbery Tree, is the Pool of *Siloe*, where Our Lord gave ſight to the blind Man. It is all Artificial, 40 Spans long, 16 in breadth, and 20 in depth, with Water in it, which is not very good, and runs out to the Fountain, where they ſay, Our Bleſſed Lady waſh'd the Linnen of her Infant Jeſus; there are above 20 ſteps down to the Water.

Valley of ill Counſel.

Valley of Joſaphat.

Proceeding along the Valley of *Joſaphat*, they ſhew'd me on the right, the Country Houſe of *Siloe*, where *Solomon* kept his Concubines, and on the top of the Hill, the Palace of the Daughter of *Pharaoh* King of *Egypt*; which for that reaſon, is now call'd the Mountain of Scandal. At the end of the ſame Valley, and at the foot of another Mountain, which is the very ſame on which *Judas* hang'd himſelf on one of *Pharaoh's* Fig-Trees, are the Sepulchers of the *Jews*, who on that ſcore, pay the *Turks* a *Zecchine* a day, whether they bury or not. Further on, is the Sepulcher of *Zachariah*, the Son of *Barachias*, who was ſlain between the Temple and the Altar, all of one piece, cut out of the Rock: cloſe by which is the Cave in which St. *James* hid himſelf, when Our Saviour was Crucify'd, ſwearing, *He would not eat, till he ſaw him riſen from the Dead*; for which reaſon, Our Saviour appear'd to him the third day, bringing him ſomething to eat. A few paces further, is the Sepulcher of *Abſalom*, all of a piece as far as the firſt Corniſh, like St. *James's* Cave, and it being empty, I went in as far as the Cupola. Behind this was made ſuch another Sepulcher, cut out of the hard Rock to bury King *Joſaphat*. In the midſt of the Brook *Cedron*, which at preſent is quite dry, on a Stone is to be ſeen the print of Our Saviour's Foot when he fell there, as he was led bound. Going up again, I went to ſee the two Arches of the Golden Gate, through which Our Saviour entred in Triumph on *Palm Sunday*, but it is now ſhut, as was ſaid before. After Evenſong, the Holy Sepulcher being open'd, I went in to viſit all the Holy Places belonging to it.

Having hear'd Maſs betimes on Sunday Morning, being the 2d. of *September*, I mounted one of the Father Procurator General's Horſes, and ſet out for *Bethania*, attended by the Interpreter and Fathers. Having Travell'd a Mile and half on the Mountain, I was ſhewn the place where Chriſt coming from the River *Jordan*, curs'd the Fig-Tree, of which no memory remains. Beyond that on the right hand is a great Wall, which they ſay, is an outlet of the Houſe of *Simon* the Leper, who invited Our Saviour. Below that, and above the City *Bethania*, is the Caſtle of *Lazarus*, whereof a Wall is ſtill ſtanding 14 Spans thick, and as firm as a Rock. Under it, entring at a narrow Door, there is a deſcent of 28 ſteps to his Sepulcher, cut like the reſt out of the hard Rock. Firſt, there is a little room, out of which is a paſſage through a narrow hole, that was ſhut

Bethania.

Gemelli. 1693.

up with a Stone to another, where there is only a small Altar, to say Mass upon the very Tomb, whence he was called by Our Saviour. Above that, is seen the Foundation of St. *Mary Magdalen*'s House, and of *Martha*'s, with a Cistern cut in the Stone, whose Water I found was not good to drink.

Not far off, they shew a sharp Stone, on which they say, Our Saviour sate, whilst he was talking to *Martha* about the Death of *Lazarus*; and going on the way of Mount *Olivet* on the right, in the place call'd *Bettasen*, they shew a Hillock, where Christ mounted upon the Ass, to enter *Jerusalem* upon Palm Sunday.

Mount *Olivet.*

Above that, is Mount *Olivet*, whence Christ ascended into Heaven, leaving two prints of his Feet behind, one of which was carry'd into *Solomon*'s Temple, and the other remains there upon a hard pebble Stone. This place is shut up within a round Chappel, the Key whereof is kept by a *Mahometan Saurone*. Next, in a great Court, enclos'd with a Wall, I saw the Stone on which the Apostles sate, call'd *Viri Galilæi*, or Men of *Galilee*. Descending from the Mount on the left hand, a Pillar lies on the Ground, near which, the Angel appear'd to the Blessed Virgin, who was visiting the places of the Passion, giving her a Branch of Palm Tree, as a Presage of her Death; and on the same side is the Cave, where St. *Pelagia* did Penance and dy'd.

Opposite to it, is the place, where they say, Christ compos'd the Lord's Prayer; at a small distance on the right, where he wept on the City of *Jerusalem* (now there is a House) and not far from it he Preach'd, to the Apostles upon the Day of Judgment. Lower still are the Sepulchers of the Prophets, that open'd at Our Saviour's Death; and twelve Caves cut in the Rock, where the Report is, that the Apostles compos'd the Creed.

There being no going to the River *Jordan* at any time but *Easter*, when there are many Pilgrims, and a good Guard of Soldiers for fear of the *Arabs*; I was satisfy'd with beholding it from the top of Mount *Olivet*, as also the dead Sea, where the five Cities of *Sodom*, *Gomorra*, &c. were destroy'd; and which they told me was 60 Miles long, and 16 in breadth, and its Water very stinking. They also shew'd me at a distance another Mountain, call'd of the *Quarentine*, where Christ fasted 40 days.

Sepulchers of Kings.

After *Vespers* going out at the Gate of *Damascus*, a *Dervis* came to open us their *Mosch*, where there is a vast Cave cut in the solid Rock, 150 Paces about, and 30 in height. In the midst of it, is a large plain place, where they say, the Prophet *Jeremiah* walk'd, when he compos'd his *Lamentations*; and up high on the right hand coming in, the Stone on which he lay. Half a Mile further, are the Tombs of three Kings cut out of the Rock. The first entrance is through a narrow hole, crawling on all fours, into a handsome Room 15 Foot square, in which there are little Doors. The first on the left, leads to a Room little less than the other, about which, there are six other small Doors, being the Passage to as many Tombs. The second Door is the way to such another Room, containing seven Sepulchers; but there are two or three Tombs in every one, and particularly one of Marble uncover'd, where they said, a King had been bury'd. The third also, is a thoroughfare to a Room, that has nine little Doors to other Sepulchers, with two or three burying places on a side. Entring at one of these Doors artificially made of Marble, and which only is now standing, of many more there were, we saw another King's Tomb open, which had for its device a Bow, and a Bottle carv'd at the head of it. The fourth Door in the first Room gives passage, tho' difficult to the third Royal Sepulcher, whose Marble Tomb is broken. These Sepulchers are certainly the most rare and wonderful Work to be seen at *Jerusalem*; and the more because all the Necessaries for shutting and opening are made of the same Stone.

Going thence towards the Wall of the City, is *Jeremiah*'s Dungeon, which is a double Arch'd Pool, in which they say, that Prophet stood up to the Neck in Water. All these places are seen at the expence of a few *Medines*, or Sixpences, because the miserable condition of those *Arabs* makes them be satisfy'd with a little.

Thursday 3d. the Father Procurator lent me his Horse to go to *Bethlehem*, ordering two Interpreters and three Fathers to bear me company. We could not get out of the City betimes, because the *Turks* kept the Gates shut, by reason of the Prayers, the Grand Seignior had order'd to be said every *Thursday*, for the good success of the War; the which being ended, and the Gates open'd, we went on, seeing near the City

ty *Bathsheba*'s Bath, enclos'd with high Walls, 100 Paces in length, 40 in breadth, and 30 in depth; so seated, that it might be overlook'd from King *David*'s Palace, which stood on the side of the Hill, as has been said before.

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Two Miles from *Jerusalem*, on the left, is a Fig-Tree, in the very place where the Oak was planted, under which the Virgin *Mary* rested with the Infant Jesus, when she came to present him in the Temple. Opposite to it, but a Mile from the Road, on the top of the Hill, is a Tower, where they say, St. *Simeon* dy'd. Further on, in the midst of the way, is a Cistern, near which, the three Wise Men saw the Star again, and on the right of the Road, a few Paces from it, there appear two Walls standing, which, as they say, belong to the House where the Prophet *Habakkuk* was, when the Angel carry'd him to *Babylon*, to give Food to *Daniel* in the Lion's Den. At a small distance is the place where *Elias* the Prophet rested, when he fled the Persecution of *Jezabel*; a plain Proof whereof, is the print of his Limbs left in the hard Rock on the right hand of the Road. The *Greeks* in memory hereof, have built a Monastery close by on the left, under the same Title, where they celebrate the Divine Office.

Further still on the right, there is still standing part of the Tower where *Jacob* rested, when he came out of *Mesopotamia*; and the remains of the Sepulcher of his Wife *Rachel*, who dy'd there, are half a Mile further.

Before we came into *Bethlehem*, we took notice of the Cistern, of whose Water, *David* having a desire to drink, yet afterwards refus'd it, because his Commanders pass'd through the midst of the Enemies Army that lay about it, with great danger of their lives to fetch it for him. At last, after 6 Miles riding, we came to *Bethlehem*, and rested our selves in the Monastery of the *Capucins*.

Bethlehem.

Bethlehem, the most glorious City in the World, for the Birth, not of *Benjamin*, but of the Saviour of the World, is seated in 31 deg. of Latitude; thinly Inhabited, and by very few Catholicks. Being seated on a pleasant Hill, it enjoys an excellent Air, so that St. *Paula* the *Roman* had much reason to choose it for her place of abode, and dy'd there in the year 404. The chief Church of this City, restor'd not long since by the *Greek* religious Men to the Catholicks, is one of the best in the *East*, for it has five Isles, made by four Rows of good Marble Pillars, ten in a row, in all 40; besides which, there are ten in the Choir, which is enclos'd quite round with a Wall. The Pavement is handsome, and the Roof of a proportionable height. The Monastery has a good Garden, and convenient Lodgings, in which 12 Religious Men live. They have another small Church, Dedicated to St. *Catherine*, pav'd with good Marble of the Country, which they made use of, before they recover'd the great Church. The *Greek* Fathers have also their Church and Monastery adjoyning to the great one, separate from that of the *Armenians*, which is near to the great Gate, with a way into our Church, that they may have the conveniency of worshipping the Holy Manger, and the place where Our Saviour was born. There is a Descent to this happy, and most venerable place, out of the Choir of the great Church, down two opposite Stair Cases of 16 steps each.

Place of Our Saviour's Birth.

The very place of the Nativity, at the end of the Cave, is cover'd with a great Marble Stone, in reverence to it, on which a Star is cut; and they use to say Mass, as on an Altar. The Manger is adorn'd the best it could be, with three Pillars, one in the middle, and the others at the ends. In the Angle, a step lower, are two other small Pillars of an equal bigness, between which, is a thing like a Manger, of Marble, with a little space in it, big enough to hold an Infant; and opposite to it is the Stone, on which the Blessed Virgin sate, with her Son in her Arms, when the wise Men came to adore him. This little Cave is all become black, and unequally cut out in the Rock. On the West-side it has been a little enlarg'd, that it might contain the Faithful; the Floor is Pav'd with a Marble, and all the place breaths Sanctity and Devotion.

Burial of Innocents.

From the little Church of St. *Catherine*, there is a dark Descent of 24 steps cut in the Rock, to a Cave, where many of the Holy Innocents were bury'd, that were slain by *Herod*; and an Altar erected in honour of them. On the left is St. *Joseph*'s Chappel, whither they say, he retir'd at the Birth of Our Saviour: and then going up ten steps, there is another Door at the foot of the Cave of the Nativity. Turning back at the end of these Stairs on the right, a little door

leads

Gemelli. 1693.

leads to a path cut in the Rock; on the right hand whereof, is the Tomb of St. *Euſebius* the Abbot; and then again, entring into a little Cave on the right, is the Tomb of St. *Jerome*; and on the left that of St. *Paula*, and of *Euſtachia* her Daughter. Beyond that, in another larger Room is St. *Jerome*'s Oratory, where he Tranſlated the Holy Bible. On the left of the Church, there are certain ſtately Oracles, ſupported by five Pillars, where they ſay, the ſame Saint taught; at preſent it ſerves the *Armenians* for a Stable.

After Dinner, I went about to ſee the other memorable places without *Bethlehem*. In the firſt place, about a Mile and a half out of the City, I ſaw in a Plain, the Village and Cave of the Shepherds, to which there is a Deſcent of 15 ſteps under Ground. Within it is an Altar, to ſay Maſs, and by it an Arch, under which, there was formerly a Church, ſince decay'd with Age. In this ſame Village, now almoſt diſinhabited, is the Ciſtern they call our Ladies; becauſe ſhe paſſing that way, and being refus'd Drink, the Water of it ſelf miraculouſly ſwell'd up to the brim, and when ſhe had drank, return'd to its place, as is deliver'd by Tradition. Three Miles thence appears a round Hill, which they call of the *French*; becauſe that devout and valorous Nation, maintain'd it ſelf there 40 Years after the taking of *Bethulia*, which was at the foot of the Hill. There are ſtill remains of Structures on the top.

Our Ladies Cave.

Within *Bethlehem*, a Piſtol ſhot from the Monaſtery, is the Cave call'd Our Ladies, becauſe the Bleſſed Virgin retir'd thither as ſhe was flying to *Egypt*. Entring through a narrow hole, there is a deſcent of ten ſteps, at the bottom whereof is the little Cavern, with an Altar in it. True it is, the Devotion of the Faithful has been always making it bigger than it was, to carry away ſome of that white Stone, which is very good for People in Fevers, and for Women that have loſt their Milk, and therefore it is now call'd the Cave of the Milk. Not far from thence, are the remains of the Hoſpital, built by St. *Paula*. The Ruins of the Monaſtery built by her, are half a Mile from the Shepherd's Cave. St. *Joſep*'s Houſe was a Musket ſhot from Our Ladies Cave; but at preſent there remains no other memory of it, but only ſome ſmall part of the Foundation.

Two Miles from *Bethlehem*, on the way to *Teoue*, where the Prophet *Habakkuk* was born, on the top of a Hill is *Solomon*'s Country Houſe, and a plentiful Fountain of Water, which perhaps was that King's delight; as alſo ſomewhat lower, his enclos'd Garden (truly enclos'd by Nature) where formerly there was Fruit of all ſorts, but at preſent it is a meere Field. Aſcending from the Garden to the Houſe, about two Miles from it, there are three great Fiſh-ponds, ſo orderd, that the ſpare Water of the upper, falls into the lower. The firſt is 200 paces in length, and 90 in breadth; the ſecond 220, and 90, the third of the ſame breadth, 160 in length; and all three 18 paces in depth. In *Solomon*'s time, they were fill'd with Water, from the *Fons ſignatus*; but the Conduit being now ruin'd, they receive none but Rain Water.

Solomon's Country Houſe.

Since we have mention'd the *Fons ſignatus*, it will be convenient to inform the Reader, that it is in the Road to *Hebron*, above the Fiſh-ponds, and 14 ſpans lower than the Road; and that the Water has three ſeveral ſources, which being all joyn'd, are convey'd by an Aqueduct to the Holy City, into *Solomon*'s Temple, and the *Cadi*'s Palace. This may be ſuppos'd to have been ſome place of Recreation of King *Solomon*'s, there being ſeveral curious Pillars, and pieces of *Moſaick* Work about the Hill, perhaps the Remains of ſome delightful Manſion Houſe.

Fons ſignatus.

A Mile from the aforeſaid Fountain, is a Church, Dedicated to St. *George*, with a Monaſtery, inhabited by four *Caloyers*, or *Greek* Prieſts, very poor, yet reſpected by the *Turks* for the Saints ſake, becauſe they have the Chain he was bound with, which being lay'd upon the neck of *Turk*, *Arab*, or other Perſon of any Religion whatſoever, infallibly cures madneſs. Having ſeen all this, we return'd very late at Night to the Monaſtery in *Bethlehem*.

S. *George*'s Chain.

Tueſday 14th. having hear'd Maſs, and receiv'd the Bleſſed Sacrament at the Altar of the Holy Nativity, I ſet out with the aforeſaid Company. A Mile from *Bethlehem*, I ſaw a Plain in the Valley, call'd *Senacherib*'s Field, where the Angel in one Night ſlew 185000 Men, that went to beſiege *Jeruſalem*: But tho' the ſtory be certain, as deliver'd in Holy Writ; yet there is much reaſon to doubt of the place, becauſe of its ſmall extent for ſo great a number of Men to encamp.

Further

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Further forward, on the right of the Hill, they told me, was the place where the Men sent to discover by *Moses*, found that great bunch of Grapes, which was carry'd between two. Going on along the same Valley, we came to a Fountain of excellent Water, where they told me, St. *Philip* Baptized Queen *Candace*'s Eunuch; and towards the top of the Mountain, is the Country House where that Saint was born.

Two Miles beyond the Mountain is the Desert, where St. *John* Baptist liv'd 23 Years, flying the Cruelty of *Herod*. There is to be seen a Haw Tree, on which they say, the Saint fed, and a Spring of good Water. Going down a considerable way into the hollow of the Rock, is the Cave, where he led a very Penitential Life, lying on a hard Rock; there is now an Altar to say Mass.

Zachary's House.

Keeping on the way towards St. *John*'s Monastery, half a Mile short of it, is the House of *Zachary* (formerly a Nunnery) whither the Blessed Virgin went to visit S. *Elizabeth*, and there compos'd the *Magnificat*. The Building is half bury'd in the Ground, so that there is a descent of 25 steps. There is an Altar to say Mass, and by it, two great Arches, which were the Celler and Refectory of the Nuns; in the biggest of them, is a Cistern of extreme cold Water, but not very good to drink

S. John's

Thence we went to the Monastery, where the Fathers receiv'd us very courteously. The Church is small, and has a Cupola supported by four Pillars. On the right, there is a descent of 10 steps to the place where S. *John* was born, made in the same manner like Our Saviour's. On the top of a Hill, opposite to the Desert, is a Country House, call'd *Modin*, or *Suva*, in the Language of the Country, in which the *Machabees* were born, and afterwards bury'd near S. *John* Baptist's House, where there are still seven Arches of their Tombs standing. S. *Samuel* was interr'd on the same Mountain, and there is now a Church on the place.

Holy Cross.

Four Miles from S. *John* Baptist, in the same Valley, is the Monastery of the Holy Cross, with 13 *Greek* Fathers, in the place where they say, the Wood of the Cross was cut. The Structure is good, and the Church, tho' small, handsome, adorn'd with Painting, and the Pavement of *Mosaick* Work. On the high Altar is a hole, where the Tree stood, that was cut down to make the Holy Cross.

Drawing near to *Jerusalem*, is the place call'd *Gibon*, once the place King *David* delighed in, where *Solomon* was Crown'd. Very little appears of the Structure, besides a Fish-pond 50 paces in length, 30 in breadth, and 15 in depth. Here are the Sepulchers of *Turks*, and they talk as if it had been the Habitation of Giants.

Not being able to go thither for fear of the *Arabs*, I endeavour'd at a distance to take a view of the place, where Christ fell into the company of the two Disciples, *Luke* and *Cleophas*: The Village of *Beleazar*, where *Absolom* murder'd his Brother *Ammon*, for forcing his Sister *Thamar*: The House of *Cleophas*, where Christ made himself known in the breaking of Bread: The Field call'd *Gabaon*, where *Joshua* overthrew five Kings, making the Sun to stand still, that he might have a compleat Victory: *Samuel*'s Fountain, and his Sepulcher: The Sepulchers of the *Jews*: The Sepulcher of Queen *Helen*, and that of the Queen of *Sheba*: The Cells of S. *John Chrisostome*, S. *John Damascen*, and S. *Basil*: The Grave where 40 Martyrs were found: The Oratory of the Abbot *Arsenius*: The Fountain and Oratory of S. *Saba*; And lastly the Cave of *Engeddi*, where *David* cut off the hem of *Saul*'s Garment, when he persecuted him.

The Holy Sepulcher.

Saturday 5th. I pay'd 16 *Piastres*, to have the Holy Sepulcher open'd; which charge, no Christian that enters the Gates of *Jerusalem* can avoid, the *Turks* to that effect taking notice of their coming in. After Dinner, I was very charitably receiv'd by the Guardian, and 12 Friars that live there; they making the usual Procession, together with the Priests of the upper Monastery, that I might visit all the Holy places; which Ceremony is also practic'd at *Bethlehem*, when Pilgrims arrive there. That night I was shut up in this sacred place, because the *Turks* lock it up and carry away the Keys.

Sunday 6th. I hear'd *Mass*, and receiv'd the Blessed Sacrament in the Holy Sepulcher. In the Court before the Gate of the Church, there are six Chappels, or little Churches, call'd S. *Mary* of *Golgotha*, S. *George*, S. *John* Baptist, S. *Mary Magdalen*, S. *Michael*, and S. *Angel*; kept for the most part by *Greeks*, *Armenians*, and *Coptis*, who all have their Churches and Dwellings in the same place. The *Greeks* are about 12, the *Armenians* 41, and only one *Copti*. The *Sirians* and *Abissinians* have no place there.

The

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The Church of the Holy Sepulcher has nothing beautiful, but inſpires, Piety and Devotion. It is very antient and dark, having no light but what comes from the top of the Cupola, clos'd by a Net of fil'd Iron, through which, of neceſſity it Rains down in Winter upon the Chappel of the Holy Sepulcher, there being no light to be let in any other way. It is all round up to the top, with 14 Marble Pillars, and 6 very antient Pilaſters, which ſupport the Arches about the Church, over the which, there are ſeveral Rooms, 11 of the *Franciſcans*, and 6 of the *Greeks*, but dark, and without Ornament.

Theſe laſt have a beautiful Church, on the right hand of the Gate, with good Paintings, and a Cupola, as alſo an excellent Choir, and Altar; near which, is a Majeſtick Chair for their Patriarch. The *Franciſcans* officiate in theirs adjoyning to the Sepulcher, which tho ſmall, is decently adorn'd. There are in it two round pieces of Marble, near which, Our Saviour appear'd to the Bleſſed Virgin after his Reſurrection. Through an Iron Grate is ſeen the Pillar, at which Chriſt was ſcourg'd, which is of Marble, of ſeveral colours, and three ſpans high; near which is a Stone, that was found in the Sepulcher. In the ſame great Church, deſcending four ſteps, is the place where Our Saviour appear'd to St. *Mary Magdalen* like a Gardiner, but cover'd with a round Marble out of reſpect. Still proceeding along the firſt Arch'd Way on the ſide of the Church, which on that ſide has two Iſles: there is a deſcent of three ſteps into the Priſon, where Our Lord was kept, whilſt the Croſs was preparing; it is a dark Arch'd Chappel, ſupported by ſmall Pillars, which divide it into three Iſles. Turning back towards the left, there are two holes, where they ſay, Chriſt fell: And going on to the ſecond Arch'd Way, behind the *Greek* Church, is the Chappel of *Longinus*, arch'd like the reſt, meanly adorn'd, and poſſeſs'd by the *Greeks*, as is that of the Priſon. Cloſe to it is another Chappel, with the place where the Soldiers divided Our Saviour's Garments, kept by the *Armenians*. On the ſame ſide, there is a deſcent of 30 ſteps to the Chappel of St. *Helen*, which is bigger than the reſt, with a good Cupola, ſupported by four Pillars, which on the ſides leave two ſmall Iſles; where on the left, is the Chappel of the good Thief, kept by the *Armenians*: On the other ſide is a Chappel, kept by the *Greeks*, in which, near the ſtairs of Mount *Calvary*, is the Pillar of Reproach, made of Marble, of ſeveral colours, 3 ſpans high, and 6 about.

Eleven ſteps cut in the Rock, lead into the place, where St. *Helen*'s Croſs was found: This is a lofty dark Chappel, belonging to the Catholicks.

Mount *Calvary.*

A little further, behind the *Greek* Church, there is an aſcent of 18 ſteps up to Mount *Calvary*, with four Arches. In the firſt on the right, 3 ſpans above the Pavement, is a hole in the Stone, in which the Holy Croſs was fix'd, with a round piece of Marble, on the floor, covering the ſpot, on which the Bleſſed Virgin ſtood, whilſt the Croſs was raiſing; and near by it, a great and very deep opening; and this belongs to the *Greek* Fathers. On the left, is the place where Our Saviour was nail'd to the Croſs, with two Altars, a great, and a little one. Under the 4th. Arch, there are five Stones, which denote the place where Chriſt was ſtripp'd, belonging to the Catholicks, as does Our Ladies Chappel, cloſe by it, to which there is a Door from without. There it was, the Bleſſed Virgin and St. *John* ſtood, when Chriſt looking on them from the Croſs, ſaid, *Woman, behold thy Son*; and to St. *John*, *Behold thy Mother*. On the ſame Mountain is the Dwelling of the *Greeks*.

Deſcending from Mount *Calvary*, we went into a Chappel, kept by the *Greeks*, call'd *Adam*'s Chappel, becauſe there they ſay, our firſt Parent's Head was found. On the right of the door, is *Baldwins* Sepulcher, and on the left, that of *Godfrey* of *Bulloigne*, Brothers. There is another, they ſay, is *Melchiſedecks*; but I know not what ground they have for it.

Oppoſite to the great Gate, is the Stone of the Holy Anointing, on which Our Redeemer was Anointed. It is of white Marble, eight ſpans long, and four broad, enclos'd within Iron Baniſters. Below it, is a place kept by *Armenians*, mark'd on the Pavement by a round Stone, where Chriſt's Friends ſtood to obſerve where he was bury'd. All theſe places are lighted by ſeveral Lamps, and I viſited them in this order, in Proceſſion with the Fathers.

The Chappel of the Holy Sepulcher, is about 24 ſpans in compaſs, in the midſt of the Church, with a little Cupola, ſupported by 12 ſmall colums. Entring into it, at a little door, there appears by the light of 17 ſmall Lamps, that

that burn day and night, the Stone the Angel remov'd from the mouth of the Sepulcher, half bury'd in the Ground. A narrow hole gives a paſſage into the Sepulcher, which is 8 ſpans ſquare, where is the Tomb, of the ſame length, which being cover'd with a Marble Stone, ſerves for an Altar to ſay Maſs on. Tho there be three holes on the top to let out the Smoak, yet the place is exceſſive hot, by reaſon of 47 Lamps burning there continually. Both this, and the Oratory that contains it, are all hung within and without with Silk. The *Copts* have their Chappel adjoyning to the back part of it; oppoſite to which (firſt paſſing through the Chappel of the *Syrians*, and then through a Way cut in Rock) are to be ſeen the Tombs of *Nicodemus*, and *Joſeph* of *Arimathea*, cut out at length in the Stone; beſides that, which the latter caus'd to be made for himſelf, in imitation of Our Saviours.

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Then I went up the ſtairs near the place of Chriſt's Friends, to the Chappel of the *Armenians*, and ſaw them ſay Maſs. The Prieſt had on a Cope, with a Coller, like that of the Habit of the *Theatins*, and a long Cap on his Head. He came out into the Chappel, with a ſmall Chalice, cover'd with a Vail; ſeveral Silver Horſe Bells the People there preſent had in their Hands gingling, becauſe they are not allow'd there to ring others Bells; but inſtead of them, they make uſe of a piece of Wood 12 ſpans long, which upon occaſion, they beat with a Wooden Mallet.

Armenian Maſs.

The Plate that has been given by ſo many Kings and Princes to the Holy Sepulcher, is kept bury'd, for fear of the *Turks*, nor do they ſhew it to any Pilgrim; but the *F. Guardian* did me this ſpecial Favour, by ordering it to be taken up, which the Sacriſtan was unwilling to do. This rich Church ſtuff, conſiſted of a Lamp of about 300 Pound Weight, ſent thither, by *Philip* the III. King of *Spain*; a Croſs, Chalice, and moſt coſtly Veſtments, the Gift of the moſt Chriſtian *Lewis* XIV. King of *France*; other Veſtments adorn'd with Gold, Pearls, and precious Stones, ſent by King *Philip* the II. and other Chriſtian Princes; a Chalice by Queen *Catherine* of *England*, and ſix Candleſticks, four Flower-Pots, and a Silver Croſs, given by the City of *Meſſina*, in memory of the Letter, which thoſe People very-ly believe was Writ to them by the Bleſſed Virgin: The Feſtival whereof they celebrate with great pomp, on the ſecond of *June*; of which Furniture, for its excellent Workmanſhip, they make uſe upon the greateſt Feſtivals.

The *Greeks* alſo open'd to me their *Sanctum Sanctorum*, where I worſhipp'd ſome precious Relicks; as an arm of S. *Mary Magdalen*; a great piece of the Holy Croſs, and S. *John* Baptiſt's Scull. Beſides this, I ſaw ſeveral Boxes, Cenſors, and other Veſſels all of Silver, ſuch as they uſe in their Ceremonies, and a Wooden Croſs of wonderful Workmanſhip, carv'd by a *Greek*, with ſuch ſmall Figures, that it requires a Microſcope to diſcern them; as alſo ſome excellent Pictures, drawn by *Candiots* and *Muſcovites*.

Greek *Sanctum Sanctorum.*

Over this Holy Place, a *Mahometan Santone* has his Dwelling; not ſo much to guard it, as to receive the Mony paid for opening of it: and therefore on *Monday* 7th. after having perform'd my Devotions in the Holy Sepulcher, I made him open me the door to go out. I went directly to S. *Saviours*, where I was ſhew'd the curious and artificial Lamp, ſent by the Commiſſary of *Naples*, worth 14000 Crowns; and the Copy of the Holy *Sudarium*, or Picture of Our Saviour, Imprinted on the Cloth wherewith the Holy Woman *Veronica* wip'd his Face, ſent by the Duke of *Savoy*.

It is fit the Reader be inform'd, that theſe Holy places were many years ſince ſeiz'd upon by the *Greeks*; but after a long Trial before the *Divan* at *Conſtantinople*, they were reſtor'd to the *Capucins*; the Marquis *de Chateauneuf*, his Moſt Chriſtian Majeſties Embaſſador to the Port, particularly ſupporting them for 12 years together, with the aſſiſtance of *B. Dominick* of *Ruizaval* a *Biſcainer*, a Perſon of admirable Capacity, tho' a lay Brother. In memory of which Benefit, thoſe Fathers have put down the Marqueſs in their Table of Maſſes for Benefactors, immediately next to the Crown'd Heads. Thus ſeven Maſſes being ſung every Week in the Holy Sepulcher; the firſt is appointed for the Pope, the ſecond for the Emperor, the third for the King of *Spain*, the fourth for the King of *France*, the fifth for the King of *Poland*, the ſixth for the Republick of *Venice*, and the ſeventh for the Marqueſs *de Chateauneuf*.

To return to the buſineſs in hand; this Country is moſt holy and worthy of all Veneration, as having been ſprinkled with the moſt precious Blood of Our Saviour; but on the other ſide it is to be fled from, becauſe of the *Turks* and

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Arabs, who forbear no Robbery or Insolency they can commit; and therefore the discreet Pilgrim, as soon as he has perform'd his Devotions, must make hast and be gone, to be out of the power of those *Barbarians*, who are utter Enemies of the Christian Name. Nor is it allow'd on any account, for a Christian to stand upon his Defence, but he must suffer himself to be beaten; for if a Christian happen to kill a *Mahometan*, his Blood alone, which is certainly spilt, and his Goods seiz'd, is not a sufficient Attonement, but all his Abettors, and his whole Nation must pay several thousand Crowns.

Tuesday 8th. being the day of the Nativity of the Blessed Virgin, and I to prepare for my Journey, I hear'd Mass four hours before day, in the very House she was born in. Many religious Men, and Christians of the Country were present; and besides private Masses at several Altars, there was one Mass sung, after which, I, and all the Catholicks receiv'd the Blessed Sacrament. I should not have had that conveniency at another time, because the *Turks* have a *Mosch* over it, and do not suffer Mass to be said there, but only on that day; and this priviledge bought with a considerable Sum of Money.

CHAP. IX.

The Author's return to Alexandria *the same way he came.*

I Return'd before day to S. *Saviour's* Church, where the Reverend Father Guardian gave me his Blessing in his Patriarchal Vestments; and then came to my Lodging to wish me a good Journy, with many Expressions of tender Affection, and with him the Father Procurator General, both of them presenting me with Chocolate, and some devout Gifts; and to compleat their kindness, caus'd two Masses to be said, one in the Holy Sepulcher, and the other on Mount *Calvary*, for the happy success of my Voyage.

Getting on Horse-back without *Bethlehem* Gate, with only the Guard of the Muletier, whom there they call *Muccaro*, I took along *Jeremiah's* Road, and met with no trouble till I came to that Mountain, where two Peasants, who observ'd me at a distance, would have me go to them. I stopp'd till my *Muccaro* came up, who had stay'd behind to eat Figs (whereof as also of Grapes, Olives, and Pomegranats, there is great plenty on the Neighbouring Hills) he being come, had a quarter of an hours dispute with the Peasants. They seeing I had a red Coat on, thought I was some Merchant loaded with Money, and had a mind to rob me; as I, tho' ignorant of the Language guess'd by their Actions, so that the *Muccaro* had enough to do to perswade them, I carry'd no Mony, whilst I fretted to see my self in a Country, where two naked Men durst impose upon me.

But I far'd worse in the Village of the good Thief, where a wretched barefooted Fellow ran after me, call'd to me to stay, till the Receiver of the tribute, or duty, who was his Master, and an *Arab* came up. I obey'd, and he being come, began by signs to demand Money of me, tho' the *Muccaro* had already pay'd the Duty, because he also by my habit, took me for a Merchant. Having told him I had none about me, because I had left it at *Rama*; he fell to search me, beginning at my Breeches, as being excellently skill'd in the Art of Robbing; and finding I had none, would have me promise to pay him a Piastre at *Rama*, or else he would carry me away Prisoner to the next Mountain. To avoid this danger, I promis'd what was not his due, and he came punctually to receive it, but I made the Muletier pay it, who had undertaken for 28 Piastres, to clear me from all such Impositions, and carry me to *Jaffa* upon his own charge.

By these Passages, any one may judge how little Justice is to be had in those Countries, since the Tax-gatherer robs so openly, and without controul: Nor is this to be admir'd at, because the People of that Nation are naturally, or through custom lazy, and therefore love to live by robbing, without taking the pains to till the Ground. Besides, if any of them would labour, he should not reap the Fruit of it, and therefore there are continual Scuffles between the Coun-

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Country People and the *Arabs*, who are always ſtealing their Corn. One day, before I came to *Bethlehem*, ſeven *Arabs* and three Country Men had been wounded in a Fray. There are mortal Enmities among the *Arabs* themſelves, ſome being of the white Banner, and ſome of the red, which is the cauſe that many of both Parties are kill'd daily. Thus both *Arabs* and Peaſants live a wretched life, lying on the bare ground, and feeding on a little Bread, without any other Food, becauſe they cannot always meet with *Franks* to rob. After the Tax-gatherer had left me, I put on a ſcurvy black Garment of the *Muccaro*'s, that my own might not call Thieves, and made haſt to *Rama*. Being come thither, I ſtay'd all *Wedneſday* 9th. expecting the conveniency of ſome *Caravan* to *Jaffa*.

Thurſday 10. I pay'd the viſit to ſome Chriſtian *Maronites* of note that had been to ſee me. *Friday* 11th. I went with ſome Fathers to the Holy Places about *Rama*. *Saturday* 12th. we ſaw a Cavalcade of *Arabs*, with Pipes carrying two Children to be Circumcis'd, which Ceremony ended in a plentiful Treat of many Diſhes of *Pilau*; that is, Meat boil'd with Rice.

Sunday 13th. I ſet out after Dinner for *Jaffa*, with a *Caravan* of *Arabs*, and came thither at Sun-ſet. The *Muccaro* would have me give him another Reward, beſides what he had from the Cuſtomer, but I would not hearken to him. The viſiting of the Holy Places, coſt me 70 Crowns of our Money in all. The poor and diſabled Pilgrims, who cannot go up to *Jeruſalem*, gain all the Indulgences of the Holy Land at *Jaffa*, as if they had viſited it, and from *Jaffa* return into *Europe*.

S. John of Acre.

I imbark'd on *Monday* 14th. with a fair Wind, and ſailing all Night, arriv'd on *Tueſday* 15th. at the antient *Ptolemais*, now call'd St. *John* of *Acre*, moſtly ruin'd and void of Inhabitants. I went to the Monaſtery of the *Franciſcans*, where I was furniſh'd with neceſſaries to go to *Nazareth*.

Wedneſday 16th. I ſet out with an Interpreter, and got into *Nazareth* about Evening, the days Journey being 25 Miles. *Thurſday* 17th. I perform'd my Devotions, worſhipping the Holy Place, where the Angel ſaluted the Bleſſed Virgin, ſerv'd by the *Capucins*, who receiv'd me with much civility and affection. *Friday* 18th. having viſited ſome other devout Neighbouring Churches, I return'd to St. *John* of *Acre*, it being impracticable for Pilgrims to go further to ſee *Galilee*, and other Holy Places for fear of the *Arabs*.

Saturday 19th. there was no conveniency of Boats, and therefore I departed on *Sunday* the 20th. after Noon. That Night we were becalm'd, but *Monday* 21ſt. made much way, yet came not to *Jaffa* till *Tueſday* 22th. *Wedneſday* 23d. I bargain'd for my Paſſage to *Damiata*, aboard a *Saick*, that was returning thither, and imbark'd on *Thurſday* 24th. to return to *Alexandria*, where I had left my Equipage.

Friday 25th. the Wind prov'd fair, and ſo continu'd till midnight, but came about almoſt in our Teeth on *Saturday* 26th. *Sunday* 27th. it blew brisk and fair, ſo that on *Monday* 28th. we arriv'd at the *Bogaſi*, or mouth of the River of *Damiata*, near which St. *Lewis* King of *France*, after taking that City, caus'd a Fort to be built, which is ſtill to be ſeen. I took a Boat to carry me to the City, and tho' I endeavour'd to ſhun the knavery of the Black of *Hisba*, yet I could not ſhun the *Janizaries*, who exacted half a *Piaſtre* for ſuffering me to paſs, and then ſearch'd my Portmantue for the Duties of the Cuſtom-houſe.

I thought I ſhould have a good Nights reſt, in the Houſe of the Chriſtian *Maronite*, who is Procurator to the Religious of *Jeruſalem*; but it was my misfortune to paſs it much worſe than I had done the four laſt at Sea, becauſe of ſome ſmall Night Inſects there were in the Room; and of a black Woman, who being in Labour cloſe by, cry'd out all Night as if ſhe had been poſſeſſed.

I reſolv'd in the Morning to complain to the Cuſtomer againſt *Selim* the Black, who had extorted two *Piaſtres* more than his due: He anſwer'd me, he had no power over him, but that I might acquaint the *Baſſa* of *Caire* with it. The Boat being ready to depart, I was oblig'd to go aboard it with the Cuſtomer, who went the ſame way, leſt I ſhould let ſlip that opportunity.

Wedneſday the laſt day of the Month, we Sail'd with a fair Wind up the ſame Branch of the River *Nile*, before deſcrib'd; and on *Thurſday* the 1ſt. of *October*, we run up the River. The Cuſtomer was pleas'd to live two days without eating any Meat, becauſe there was never a *Jew* there, who with a Knife, without any blemiſh might kill ſome

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gelt Goat, Hen, or other Fowl there were aboard, according to the *Mahometan* Superſtition.

Friday the 2d. of *October*, we arriv'd at *Bubac*, and that being the day the Boat was to ſet out for *Roſeto*, I only went out of one Veſſel into another, running down the *Nile*, which had drown'd all the Country. I ſaid before, and ſay it over again, that a Chriſtian, who Travels in *Egypt*, and the Holy Land, muſt arm himſelf with patience, and be deaf, becauſe Chriſtians are equally hated by *Turks* and *Arabs*, and muſt take abundance of Affronts from them both; for very often a naked Scoundrel, that has not Rags to cover him, has the impudence to ſcoff at grave People. The other miſchief is, that they think all the *Franks* are Phiſicians, and therefore, tho' they be in health, will have them feel their Pulſe, which I was forc'd to do, to avoid ſome greater trouble, knowing I ſhould not be thank'd for it.

Saturday 3d. the Wind was contrary, ſo that we made little way; the ſame on *Sunday* 4th. Through the negligence of the ignorant Sailers, the Bark run a-ground, and they were forc'd to unload it to get off, and then load again, which took up a great part of the day; but the Wind coming up fair, we arriv'd at *Roſeto* about Sun-ſetting. *Monday* 5th. I imbark'd for *Alexandria*, and Landed there before Night. In that Port, I found a *French* Veſſel ready to Sail for *Leghorn*, with whom, if I would have return'd into Chriſtendom, I ſhould have ended this curious Voyage in three Months and a half; but being reſolv'd to go on into the Eaſt, I ſlighted that opportunity. On the other ſide, being inform'd there were ſome Veſſels at *Bichier* ready to Sail for *Conſtantinople*; I made it my buſineſs to have a paſſage aboard them, wherein I was much forwarded by the civility of *Arrigo Grimau*, a Merchant of *Marſeilles*, who during my whole ſtay at *Alexandria*, very affectionately labour'd to clear me from any trouble at the Cuſtom-Houſe.

Tueſday 6th. I got a Letter writ to the *Aga* of *Bichier*, to procure my paſſage aboard one of thoſe Veſſels. *Tueſday* 7th. I went about to take my leave of the Conſul and Merchants. *Thurſday* 8th. Monſieur *Grimau* treated me with all that the Country affords; and *Friday* 9th being to depart the next day, I Supp'd at the Conſul Monſieur *Tamburin*'s, with all the *French* that dieted there.

CHAP. X.

Of the Religion, Government, Cuſtoms, Habits, Fruit, and Air of Egypt.

BEfore I depart *Egypt*, it will not be amiſs, but rather very advantageous, and delightful to the Reader, if after theſe Particulars, I give ſome general account of the preſent State of that Kingdom, which has ſuffer'd ſo many Revolutions: Firſt, under the Yoke of the *Pharaohs*, and ſince from time to time under the *Ptolomeys*, *Romans*, *Agarenes* of *Arabia Felix*, and *Turks*, who are now poſſeſs'd of it. The Chriſtians of the Country call *Egypt Maſſr*, the *Turks Miſſir*, and the *Jews Eretſmiſraim*. It is bounded on the North by the *Mediterranean*, on the Eaſt by *Arabia* and the *Red Sea*; on the South by *Abiſſinia* and *Nubia*, and on the Weſt by the Deſerts, and Kingdom of *Barca*. It is generally divided into three parts, which are *Bahri*, or the lower *Egypt*; *Voſtani*, or the middle *Egypt*; and *Said*, or the upper *Egypt*. The lower contains all the ſpace between the Sea and *Caire*, being that which the Antients call'd *Delta*, becauſe the Arm of the *Nile*, and the Sea that bounds this part make a Triangle, which is the ſame as the *Greek* Letter *Delta*; and the chief City of this lower *Egypt* is *Alexandria*. The middle *Egypt* is bounded by the Village of *Giza*, and *Monſalot*, and its principal City is *Caire*. The upper *Egypt*, otherwiſe call'd *Thebaida*, has for its chief City *Aſna*, or *Iſne*, formerly *Syene*, built on the Banks of *Nile*.

Egypt is Inhabited by *Coptis*, *Moors*, *Arabs*, *Turks*, *Greeks*, *Jews*, and other Nations. The prevailing Religion is the *Mahometan*, of which I ſhall ſpeak in the Deſcription of the *Ottoman* Empire. The *Copts*, ſo call'd from *Copt*, the

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the Son of *Misfrain* King of *Egypt*, were formerly Idolaters, like all the other *Egyptians*, worshipping not only *Isis* and *Serapis*, but many other monstrous Deities; but after the coming of Christ, they were the first in *Africk*, converted to the Christian Faith, by the Preaching of St. *Marc* the Evangelist, their Apostle. They continu'd Catholick till the time of their Patriarch *Dioscorus*, who fell into the Error they still continue in to this day. In past Ages they were a very considerable number, 600000 paying Tribute; at present they do not amount to 15000 Souls. One of the principal Causes of their decrease, has been their constancy in the Christian Religion, which so provok'd the rage of the *Pagan* Governours under the *Roman* Empire, that they Butcher'd many thousands at a time, and now they are the People most oppress'd by the *Turks*. The Government of *Egypt* is subject to the *Ottoman* Laws, and manag'd by a *Bassa*, sent thither by the Port.

As for the Inhabitants, as formerly they were accounted ingenious, courteous and civil, some attributing to them the Invention of Geometry, Arithmetick, Astrology, and Physick; so now, they are barbarous, rude, fierce, sloathful, false, treacherous, great Thieves, and extreamly covetous; insomuch, that they will sell their own Brother for the value of Six-pence; but above all, they hate the very name of a Christian, and have infus'd that Aversion into their very Beasts; for even the Dogs run after the *Franks*, knowing them by their Apparel. The Habit of the better sort of *Arabs*, is almost the same as that of the *Turks*; but the inferiour People wear a Sack, or as they call it, a *Caban* over their Shirt, wrapping a poor piece of Cloth or Silk about their Heads instead of a Turbant. The Women cover their Faces with a Mask of Cloth or Silk, and their Bodies with a long Cloth over their other Garments; the better sort of them wear high Wooden Clogs, insomuch, that to us, they look like Monsters. Of themselves, they are low, and brown, and their greatest beauty in the Opinion of the Natives, is a sparkling Eye.

Their Seasons are three Months before ours, for they eat Figs and Grapes at the beginning of *June*. All the sorts of Fruit known in *Europe*, are there in a greater Perfection, by reason of the goodness of the Soil, especially Pears, Pomgranets, Apples, and some others; not to speak of Dates, which are peculiar to *Africk*. As for Birds, there are all sorts we have in *Europe*, and many particular. There are most delicious *Beccasichos*, like Wheat-ears; and the Turtles are so numerous and tame, that they walk about the Streets and Houses like Pigeons, but their Partridges are sallm and hard.

The Air of the Country is unhealthy, by reason of the great heat, and therefore there is no Travelling at all times of the Year; partly by reason of the overflowing of *Nile*, and partly because of the violence of the Sun.

The End of the First BOOK.

A

VOYAGE

Round the WORLD,

By Dr. *John Francis Gemelli Careri.*

PART I.

Containing the moſt Remarkable Things he ſaw in *TURKY.*

BOOK II.

CHAP. I.

An Account of the moſt Remarkable Things the Author ſaw in the Iſlands of Rhodes, Stanchio *and* Scio, *and in the City of* Smirna.

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THE Boat being ready, I went Aboard it on *Saturday* the 10th of *October*, being Bound for *Bichier*, where I Arriv'd about Noon, and gave my Letter of Recommendation to the *Aga* of the Caſtle, who ſpoke to the *Rais*, or Maſter of the Veſſel for me. Being agreed about my Paſſage, I caus'd my Baggage to be put Aboard the Ship, which was under Sail, and began to make way within two Hours, with a fair Wind, which laſted all Night. I paſs'd it indifferently, becauſe theſe ſort of Veſſels, call'd *Londras*, have the Poop, Deck, Gang-ways, and Maſts like a Galley, only they have one little Maſt and Sail more.

The Wind contimu'd fair *Sunday* 11th till Noon, but after that it began to blow ſo hard, and contrary, that it oblig'd the fearful Maſter and Sailors to turn back. Thus on *Monday* 11th, we came again into the Port of *Alexandria* at two in the Afternoon, and going Aſhore, I went to pay my Reſpects to Monſieur *Tamborin*, who oblig'd me to ſtay in his Houſe, where he and all the *French* often drank to my good Voyage.

Tueſday 13th, we Sail'd again with a fair Wind; but when we had run 40 Miles, the Maſter, who was better skill'd upon Rivers than at Sea, out of a vain Fear, ſtood about again for *Alexandria*, tho' neither the Sea ran very high, nor the Wind was very boiſterous. Being ſenſible of his Miſtake, he ſtood his Courſe again, but we had not Sail'd far, before Fear and Ignorance brought him about again, and we put into the Port of *Bichier* on *Wedneſday* 14th. It was a Torment to me to ſee my Voyage retarded by his Folly, and would have given any Mony to be Aboard a Chriſtian Ship to be out of the Hands of Scoundrels.

Thurſday 15th, there was as dreadful a Storm by Sea and Land, as was ever known in *Italy* in *December*. *Friday* 16th it Rain'd hard, by which it appears they are much deceiv'd, who think the Sky is clear all over *Egypt* in Winter; for the Ancients, who deliver'd this Account, meant it only of the Upper, but not of the Lower *Egypt*.

Saturday

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Saturday 17th, I went aſhore to divert the Melancholy I was troubled with for being among *Turks* and *Greeks*, where no Body underſtood me. Going Aboard again at Night, all the Proviſion I carry'd with me was Eggs, the Country affording nothing elſe.

Sunday 18th, the Wind began a little to fall. *Monday* 19th it Rain'd again, and held on *Tueſday* 20th, which ſettled the Sea. The Seamen ſtay'd *Wedneſday* 21ſt to dry their Sails, and prepare to Sail; and at length, *Thurſday* 22d, the *Rais* or Maſter, encourag'd by other Veſſels that ſhew'd him it was ſafe going to Sea, crept out of his Hole. The Wind blew ſo briſk and favourable that Day and *Friday* 23d, that our Veſſel carrying three Sails, left three *Saicks* a Stern; and *Saturday* 24th, before Noon, we happily Arriv'd at the Port of *Rhodes*, having run 500 Miles in 47 Hours.

Rhodes.

The City *Rhodes*, once one of the moſt flouriſhing in *Aſia*, is in the Latitude of 36 Degrees. It maintain'd it ſelf a long time as a Commonwealth, gaining ſo much Reputation by Sea, that the Emperor *Antoninus Pius* doubted not to Decree, That the Pretentions of one *Eudemon* ſhould be decided according to the Laws of the *Rhodians*. But this City afterwards falling under the Dominion of ſeveral Princes, was at laſt granted by *Emanuel*, Emperor of *Conſtantinople*, to the Knights Hoſpitallers of St. *John*, who had been Expell'd the Holy Land. The Knights being in Poſſeſſion, fortify'd themſelves, and defended it bravely in the Year 1444. againſt the Sultan of *Egypt*. In the Year 1480. under the Empire of *Mahomet* II. they held out a Siege of three Months, by the Valour and Conduct of the great Maſter *Amburſon*; but afterwards in 1522. after a vigorous Defence made by *Adam* the great Maſter, the Iſland fell under the Dominion of *Soliman* II.

The City.

This City is ſeated on the Eaſt-ſide of the Iſland; part on the Plain, and part on the Hill. It is three Miles in compaſs, the Streets are wide, ſtrait, and well Pav'd; and in the midſt of the greateſt is a row of white Marble Stones from one end to the other. In this Street are to be ſeen the Lodgings of the Knights of St. *John*, and the Pallace of the great Maſter. The Buildings are after the *Italian* manner, of ſquare Stone, harder than the *Naples* Stone; the *Bazars* or Markets, are furniſh'd with all the Iſland, or adjacent Continent affords, ſold at a very eaſie rate. By the Buildings it appears to have been in the Hands of Chriſtians, their Magnificence being nothing diminiſh'd by the Brutality of the *Mahometans*, who have not aboliſh'd the Antiquities; and the Arms of the Knights of *Jeruſalem* are every where to be ſeen, even upon the Artillery.

After hearing a *Greek* Maſs on *Sunday* 25th, I walk'd about to ſee the City, which is a good Fortreſs; for beſides being all round furniſh'd with good Cannon, it has a treble Wall, and two Ditches, and on the Caſtle ſide three. The Gates on the Land ſide are five; but three of them ſhut, and two open, ſecur'd by ſeveral Works and Draw-Bridges; and to the Sea there are two more. The Inhabitants are *Turks* and *Jews*; for all the *Greek* Chriſtians, being the greater Number, live in the Suburbs and Country Houſes about it, which yield a pleaſant Proſpect amidſt the Gardens and Vineyards. The *Turks* drive them all out of the City on *Friday*, to ſay their Prayers at Noon with the Gates ſhut, puniſhing thoſe ſeverely that do not make haſte out, when the Signal is given.

Monday 26th, I went to ſee the great Maſter's Palace, ſeated on the higheſt part of the Hill, which at preſent ſerves for a Priſon, and Dwelling-Place of two *Chams* of little *Tartary*, depos'd out of Jealouſie, and kept perpetual Priſoners by the *Great Turk*; to the end, that if he who Rules, behaves himſelf amiſs, one of the Priſoners may be ſet up in his Place, and he ſucceed the other in the Priſon. I ſaw nothing Curious in it, but only a great Structure which the *Turks* ſuffer to run to Ruin, without taking care to Repair it. The Church of St. *John* adjoining to the ſaid Palace, is now the chief *Moſch*. Palace.

I ſaid before, the City was encompaſs'd by three Walls, and as many Ditches; I muſt now add, that it has as many Ports for ſecurity of its Ships and Galleys. That which ſerves the Ships is defended by the Baſtion St. *Elmo* with Ten Pieces of Cannon, which alſo ſerves for a Light Houſe. The other adjoining to it, is defended on the Left by a Tower with Eight ſmall Guns, and on the Right by the Enchanted, or *Moors* Tower with Twenty Eight Guns, but only the Eight that lie level with the Water carry a large Ball. A Man may almoſt creep into one of them, on which cloſe by the Arms of the Knights, I

read

read this Inſcription, *Opus Franciſci Mu-*
Gemelli. *tuani*, A. D. 1486.

1693. They told me, that when the City was taken, there were found three Pieces of a prodigious bigneſs, which ſhot Stone-Bullets ſo large, that two Men could ſcarce Fadom them; for which reaſon they were afterwards Tranſported to *Conſtantinople*. The aforeſaid Fort is ſquare, having four little Towers at the Angles, and an Octogon in the middle, all made by the Knights. From it to the oppoſite Baſtion, they draw a Chain to ſhut up the Port, which is not very ſafe, for in my time the Admiral of *Algier* was caſt away in it, and a little before my coming, a Ship and a *Saick*.

The Port.

From this Port, they go into the other within it, which is like an Arſenal, and ſerves for ſmall Veſſels. It has two Mouths, one in the middle, and the other near the aforeſaid Port, from whence to the City it is ſhut up by Art. In this ſecond Port ſtood the famous *Coloſſus* of Braſs, ſet up by *Chares* of the City *Lyndus* (Diſciple to the famous Statuary *Liſippus*) who in the Term of 12 Years finiſh'd it, with the Expence of 300 Talents. The height of it was 70 Cubits, and no Man could Fadom its Thumb, every Finger being as big as the largeſt of the ancient Statues; ſo that the ſpace between the two Legs ſerv'd for Veſſels to paſs under, that went to Anchor there. It held a Veſſel in its Hand, in which they kept a great Fire, to Light Ships in the Dark of the Night; but when it had ſtood 56 Years, it was thrown down by an Earthquake; the *Rhodians* threatned by their Oracle, not daring to ſet it up again; and thus that wonderful Work lay on the Ground for ſeveral Ages, till the Year 654, when it was knockt in pieces. In 1136, about 1460 Years after it had been Erected, it was utterly Deſtroy'd by one *Mahavia*, a chief of the *Saracens*, who made himſelf Maſter of the Iſland, and ſold the Metal to a *Jew*, who Landing it in the leſſer *Aſia*, had it carry'd into *Egypt* on 900 Camels.

The *Coloſſus*.

Atl. p. 3. Deſcrip. of of Holy Land. *Plin. Lib.* 36. *Maillet Deſcript. de l'univerſe, tom.* 2. *pag.* 286. *Marmol. Africk, tom.* 1. *pag.* 141.

The Port of the Galleys is the beſt for Security and Conveniency. There were at that time three Galleys, the other two being Abroad under the Command of their General *Ammaza-mammat*.

Tueſday 27th, I went to ſee the *French* Conſul, who was a *Grecian*, that he might ſecure me againſt any inſult of the *Turks*. I found him not, but underſtood he could do me little kindneſs, as being in no Eſteem among the *Turks*; beſides that they are not there ſo Inſolent to the *Franks*.

Wedneſday 28th, I walk'd in the Suburbs, in a good Garden that produc'd excellent Grapes and Figs, and at Night return'd Aboard the Veſſel. *Thurſday* 29th, meeting with the *Rais*, or Maſter, I perceiv'd he had no Inclination to leave his Houſe ſo ſoon, being detain'd by the Embraces of his Wife, who was a beautiful *Turkiſh* Woman. The *Rhodian* Women out of Modeſty cover their Foreheads with a Handkerchief, and their Chin up to the Noſe with another. *Friday* 30th, being the Day of Prayer, I took my way towards the Palace along the Knights Street, to ſee the aforemention'd *Cham*, who was to paſs by to the *Moſch*. At laſt he appear'd with a Train of twenty Followers, Clad after the *Tartar* manner; he was of a good Stature, and had only a Blemiſh in his right Eye.

The Iſland.

The Iſland of *Rhodes*, formerly call'd *Oſiuſa*, *Aſteria* and *Æthrea*, and by other Names, is 140 *Italian* Miles in length. The Climate is Temperate, and Pleaſant; the Soil abounding in Fruit and Wine, but produces not Corn enough, but is plentifully ſupply'd out of *Natolia*, which is but 20 Miles diſtant from it on the North-ſide. Formerly there were ſeveral Cities in it, now reduc'd to Villages; as *Filerno*, *Lyndo*, the Country of the famous Statuary above-mention'd, *Baſilica*, *Catavia*, and others, inhabited by wretched *Greeks*, *Jews* and *Turks*.

My continual Inſtances to the *Rais*, or Maſter, prevail'd with him at length to leave his Fair, and ſet Sail on *Saturday* the laſt Day of *October*; but we had ſcarce Sail'd two Miles, before he return'd, the Thoughts of her perhaps carrying him away. Beſides theſe baſe *Turks* and *Greeks* are afraid when they perceive the Wind riſe, and act with ſuch Diſorder and Noiſe, that they know not themſelves what they are about; ſo that Ten Chriſtians are more ſerviceable at Sea than Fifteen *Turks*. *Sunday* the 1ſt of *November*, I did my Devotions in the *Greek* Church, and ſo *Monday* the 2d, *Tueſday* 3d, a *Saick* entred the Port with a Company of Soldiers bound for *Conſtantinople*.

Wedneſday 4th, as I was walking, a *Turk* call'd to me to go into his Houſe, but I fearing the Penalty of being impal'd kept on my way. *Thurſday* 5th, a *Sicilian* told me the *Turks* ſuſpected me

me for a Spy, and therefore advis'd me to take care they did not make me a Slave; it being the Practice there to use *Franks* so upon slight Pretences; as had hapned the Year before to four *French*-Men, who came from *Napoli di Romania* at the same time the Fleet lay before *Canea*, and were made Slaves in *Rhodes*, upon Pretence that they were Spies. This troubled me, and the more because I had forgot to get a Pass from the *French* Consul, seeing I had Travell'd through the Holy Land without being molested by the *Mahometans*. *Friday* 6th, being the Day of Prayer, and I not having taken notice of the usual Signal, perceiv'd when it was too late, that the Gates were shut; therefore there being no going out, I hid my self for fear in a Tower, where had the *Turks* found me, I had certainly been taken, and secur'd as a Spy. Perceiving what Dangers I ran, I spent all *Saturday* seeking out some other Vessel to carry me out of *Rhodes*, but it was my Misfortune to find none.

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Sunday 8th, I heard Mass in the *Greek* Church, with leave of the Superior. *Monday* 9th, a *French* Tartan arriv'd in the Port, but prov'd to be bound for *Cyprus*, so that it was not for my turn. *Tuesday* 10th, another came in, carrying four *French* Merchants from *Seyde* to *Smirna*, who courteously offer'd me my Passage, advising me to bring my Equipage, and lie Aboard the Vessel my self, because I was in danger of being made a Slave by the *Turks*, as they had been inform'd by Capt. *Sanson*, a Renegado of *Marseilles*, and Vice-Admiral of the *Argier*-Vessel lost in the Port. Accordingly I carry'd my Equipage, and went to lie Aboard that Night, paying the Master of the first Vessel the full we had agreed on for the whole Voyage.

Thus after so long a Stay, I set out on *Wednesday* about Noon. There were Aboard the *Tartan*, besides the four *French*-Men, seven *Turks*, and the *Aga* of *Seyde*, who had quitted the *Turkish* Ship, because of the Ignorance of the Owner. What I observ'd in these *Barbarians*, was, that they had laid aside the foolish Fierceness and Arrogance they Practise Aboard their own Ships, where they seek all Occasions to wrong a Christian; and it was a great Satisfaction to me to see them Aboard our Tartan, as quiet as Lambs; not venturing to say their Prayers in Publick, for fear of being Laugh'd at. Having Sail'd 20 Miles, we pass'd by the Island *Scime*, and at the end of 30 by *Piscopi*, *Calce* and *Nissaro*, Islands Inhabited by *Grecians*, and Nests of Pirats. *Thursday* 12th, we could not weather Cape *Creo*, the Wind being in our Teeth; which continu'd *Friday* 13th, but growing Calmer, we with Difficulty put into the Island *Stanchio*, 100 Miles distant from *Rhodes*, three Hours before Night, having all the way Coasted along the Continent of *Natolia*.

Stanchio, *Stanco*, *Stingo* and *Stanco*, or according to the Antients *Merope* and *Cos*, is a longish Island, on the East, looking towards *Natolia*, from which it is parted by a Streight of six Miles. It is famous for having brought into the World the famous Painter *Apelles*, and the renowned Physician *Hypocrates*, who is said to have become so Learned by reading the many Tablets brought to the Temple of *Escalapius* in this Island; because all that recover'd of any Distemper, were oblig'd to leave an Account in Writing, in the Temple, of the Medicines that had Cur'd them. *Stanchio* Island.

Going ashore to see a wonderful Tree, as also the City, I took notice it was seated near the Sea, on a rising Ground, and defended by good Walls, and a deep Ditch fill'd by the Sea; as also by a Castle well stor'd with Cannon. It has no Port, but an open Road is all the shelter the Ships have. The Houses are low, but of Stone; but there is one stately Structure, which they call *Hippocrates*'s Palace. On the West-side of it is a large Suburb, in which, as well as in the City there live *Turks*, *Jews* and *Greeks*, but the latter much oppress'd by the *Mahometans*. About it there are good Gardens and Vineyards, which produce excellent Wine. The wonderful Tree is a Plain, by the *Turks* call'd *Cinor*, standing within the City between the Castle Gate, and the *Bazar*, or Market-Place. It is most certain there is not the like of it in *Europe*; for 4000 Men can stand under its Boughs, which are held up by 36 Props, or little Pillars, under which there are two Fountains, and several Benches fix'd, to take the Air. The City.

We sail'd not the same day, both because we expected the Vice-Admiral *Sanson*, who stay'd that Night in the City about some business, and because the *Bassa* would send a Servant of his aboard the *Tartan*.

Saturday 14th. we sail'd about Noon with a fair Wind, which failing us three hours after, we were forced to lie upon

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a Bowling, but could not that Night get beyond the Iſlands of the *Baſſa*, *Carrino*, and *Lero*, inhabited like the others by *Greeks*.

Gemelli. 1693.

Sunday 15th. early, we paſs'd by *Lyiſo*, an Iſland not inhabited, and then by St. *John de Parno*, formerly poſſeſs'd by the Knights of *Malta*, *Naccaria*, *Liforni*, and *Samos*, formerly Conſecrated to *Juno*, who had a Temple there, and famous for having been the Country of *Pythagoras*, the fortunate *Policrates*, and one of the *Sibils*; not to ſpeak of many more Iſlands on the right and left, diſpers'd about that Archipelago. The Wind coming right againſt us, we were forc'd to turn back, and take ſhelter under the Rock of *Artico*, where there are ſeveral Ports, with Water enough for great Ships; yet the place is not inhabited, and only the Shepherds carry their Flocks to graze there, in continual dread of the Pirates. A little before our Arrival, three Sail departed thence, after taking a *Saick*, leaving a quantity of Wood on the Shoar, which our *Turcu* took aboard. *Monday* 16th. the Wind continuing contrary, the Seamen went about the Rocks gathering Shell-Fiſh; and having given the *Aga* of *Seyde* a Sea-Urchin, that Brute put it to the Fire to Roaſt, as if it had been a Fiſh: And to ſay the truth, he ſhew'd himſelf like a Beaſt, in his Words and Actions, and wore a Beard like a Conjurer, or rather like a he Goat, bred wild on a Mountain.

Tueſday 17th. we ſail'd three hours before day, but had little Wind, ſo that by Noon, we had much ado to paſs the Streight, between the Iſlands *Soma* and *Forni*: After Noon it freſhned, and we ran under a Top-ſail to *Scio*, where we arriv'd at Night, after running 130 Miles, the computed diſtance, between *Stanchio* and *Scio*. *Wedneſday* 18th. we all went aſhoar, and I was entertain'd by the *Capucins*.

Scio Iſland

Ethalia, according to ſome, was the firſt name of this Iſland, afterwards call'd *Scicos*, or rather *Sciros*, from an antient Nymph. The *Turks* call it *Salzizadan*, or *Sachezada*, which ſignifies the Iſland of *Maſtick*. It is one of the chiefeſt in the *Archipelago*, and of thoſe call'd *Cyclades*, being 80 Miles in compaſs. On the North of it, is the Iſland *Metelin*, or *Mytilene*, on the Eaſt *Natolia*, from which it is ſeparated by a Channel 3 Leagues wide, call'd the Streight of *Capo Bianco*, or the White Cape, and on the South the Iſland *Naccaria*. The Inhabitants divide it into two parts, *Aponomoya*, or the upper, which is towards the North, and *Catamera*, or the lower towards the South. The Soil next the Sea, is extraordinary Rich, but that further up barren enough, being for the moſt part a bare Rock, and ſerves only for Goats to graze on. Between the Inhabitants of the Metropolis, and of 80 Villages, there are reckon'd to be about 100000, whereof 80000 are *Greeks*, and the reſt Catholicks, *Jews* and *Turks*. Their principal Revenues come of Milk, and Butter, Wine and Silk; whereof they make every Year to the value of 120000 Crowns, which is more in the Iſland to employ the Poor.

The City.

The City *Scio*, ſeated in 38 deg. of Latitude, is longiſh, lying on the Sea Coaſt, and being narrow towards the Mountains for want of room. It is encompaſs'd by good Walls, with eight Gates, but it is defended by a Caſtle near the Port; which tho' on the Land ſide it have a broad deep Ditch, with two Bridges and Gates, yet has ſuch weak antient Walls, and ſo bare of Outworks and Cannon, that they can make but a few hours reſiſtance. In one Angle of the City towards the South is another Fort with 10 pieces of Cannon, and another in the middle, lately rais'd on the Ruins of a *Greek* Church.

The Port.

The Port is large, but not ſafe, the bottom being ſoft, ſo that the Anchors have no hold; in the midſt of it, is the Light-houſe for the conveniency of Ships that come in by Night. In this Port, lie the five Galleys of the Iſland, commanded by as many *Begs*, to whom the Grand Seignior allows 12000 Crowns, for the charge of each of them.

Conſidering the ſmallneſs of the City, 40000 Inhabitants is a conſiderable number, moſt of them being Chriſtians, as well *Latins*, as *Greeks*. For this reaſon, there are alſo two Biſhops, one a Catholick, who has about 50 Prieſts under him, and the other a Schiſmatick. The *Turks* and *Jews* are oblig'd by the Natives to live in the Caſtle. The Houſes are of Stone, after the *Italian* faſhion, with the Roof like a Pyramid, cover'd with Tiles. The Streets are narrow, but Pav'd with Pebbles; and the *Bezars* or Markets abound in all things at eaſie Rates, becauſe the nearneſs of *Natolia* ſupplies all the Iſland wants.

Women.

The Chriſtian Women are clad after the *Italian* faſhion, except their Headdreſs; but their Coats are ſhort to their Knees,

Gemelli. 1693.

Knees, gather'd behind like a Prieſt's Surplice, a ridiculous Habit, like that of the Country Women about *Oſſuni*, a City in the Kingdom of *Naples*. The Widows cover their Heads with red Veils, other Women with white, with a Rowl round their Fore-head, like the *French* Fore-head Cloth; behind, towards the left ſide, hangs a Fringe of the Coif, that covers the Head, which, together with variety of Flowers, they wear at all times of the Year, is a very pleaſant ſight. The Women themſelves are extraordinary fair and beautiful, and very witty, and familiar with Men; even the Maids being very free with Strangers, and all of them have their Breaſts immodeſtly bare.

Churches. The chief Churches in *Scio*, are five, the *Duomo*, or Cathedral, that of the Jeſuits, the *Dominicans*, *Capucins*, and *Recolets*, beſides other ſmall ones, both within and without the City.

Maſtick. The Maſtick of this Iſland is the beſt in the World; for which reaſon, the Grand Seignior ſends one every Year, to be preſent at the gathering of it, with an expreſs Prohibition againſt Exporting it for any Part but *Conſtantinople*, where the Servants and Women in the *Seraglio* conſume it, chewing it all the day to make their Teeth white, and their Breath ſweet, and therefore the *Turks* call it the Iſland of *Maſtick*. The Cotton gather'd here, yields the Natives ſome profit, the poor People getting their living by working at it.

A notable Paſſage. *Thurſday* 19th. at the *French* Conſul's Houſe, I ſaw a Young *Venetian* Renegado, a handſome Fellow. He, after ſaying three Maſſes one Morning in *Scio*, of an *Auguſtinian* Friar, became a *Mahometan*; but afterwards repenting, deſir'd the Conſul to contrive his eſcape into *Chriſtendom*. This was a matter that requir'd much management, becauſe he was kept in the *Baſſa*'s Houſe, who perceiving ſomething of his change, becauſe he delay'd being Circumcis'd, had caus'd him one Morning to be cut by force, telling him, if he fled, he ſhould at leaſt carry the mark with him to *Italy*. The cauſe of this misfortune was, that he leading an ill Life in his Order, and the Superior intending to puniſh him, he fled to *Scio*, and had recourſe to the Catholick Biſhops, to obtain his Pardon of the Order, which being refus'd, in deſpair he turn'd *Mahometan*. From that time forward, he always did the Biſhop ill Offices with the *Baſſa*, falſly accuſing him of holding correſpondence with the Republick of *Venice*; which calumny could not be taken off, without a great deal of Money. I hope God will give this Man grace to follow the Example of B. *James*, a lay Brother of *Calabria*. He being caſt into Priſon for ſome heinous Offence, by the Superior of *Eriza*, a ſmall Monaſtery in the Mountains of *Syria*, ſubject to that of *Jeruſalem*, fled to *Barut*, and thence to *Seyde*; and not being admitted, becauſe of the Plague, ſtay'd without with three other Religious Men of his Order. In the mean while, the Preſident of *Seyde* talk'd to, and comforted him from the Wall, with the hopes that he would obtain his Pardon of the Father Guardian; but the Plague ſtill continuing, and there being no admittance, they agreed to retire for ſome time to *Darbeſſin*. B. *James* perceiving the buſineſs, was protracted, and deſpairing of Pardon, return'd to *Seyda*, in the beginning of *May* 1693, and going to the *Seraglio*, deſir'd to be made a *Mahometan*. He was receiv'd, and Circumcis'd, but before two Months were over, becoming ſenſible of his crime, he had recourſe to a *French Capucin*, who was Superior in that City, humbly begging Abſolution, and declaring with many Tears, that he for ever abjur'd, and deteſted *Mahometaniſm*. The other anſwer'd, he muſt fly into Chriſtendom; for he could not abſolve him, becauſe he was in eminent danger of relapſing into the ſame State of Damnation, if he continu'd among *Mahometans*. B. *James* reply'd, he publickly own'd his crime, and was ready to die a Martyr for his Faith and Religion. He ſtill perſiſting in this holy purpoſe, and returning on *Wedneſday*, the aforeſaid Father Superior gave him Abſolution, and the Bleſſed Sacrament. The next day, that good Father adviſ'd him to make his eſcape aboard ſome *French* Veſſel, becauſe he was not ſure he could overcome human Weakneſs, and obtain of Almighty God the Grace of Martyrdom. B. *James* anſwer'd, No, I will die for the Faith, and I find my ſelf ſo reſolv'd, that I do not fear being burn'd to Death, which at firſt terrify'd me. Adding further, Give me a Cruciſix, and to morrow you ſhall ſee what I will do; in the mean while pray for me. Perceiving he was ſettled in his reſolution, he gave him a ſecond time Abſolution, and the Bleſſed Sacrament. On *Friday* being the *Turks* Feſtival, B. *James* went to the *Bazar*, or Market-place where abundance of Peo-

Gemelli. 1693.

ple were, carrying a Croſs in his Boſom, and ſetting one foot on his Turbant, and the other on his green Garment, holding the Croſs in his hand, he began to Preach, and declare, that being penitent for his offence, he was reſolv'd to die for the Catholick Faith, and that the *Mahometan* Religion was a cheat, and their Prophet an Impoſtor, who led Souls to Hell. A great multitude flock'd about him, hearing theſe Words, and ſome underſtanding *Italian*, ran to acquaint the *Baſſa*, who order'd the Friar to be brought before him, in the moſt abuſive manner, as was perform'd, thoſe Barbarians breaking the Croſs. Being brought, he ask'd him, whether he was mad to behave himſelf after that manner? B. *James* told him, he was in his right ſenſes, and had been mad when he embrac'd ſo infamous a Religion. A Court was held after this, and the *French* labour'd with the *Cadi* to ſave his Life, or at leaſt that he ſhould be put to an eaſie Death; and the *Cadi* offering to pardon him, provided he would own what he did, was in a fit of madneſs, the good Man would not do it, but expected Death with an unparalleil'd Reſolution. Being therefore led in the beginning of *July* in his Shirt and Breeches to the Gate of the *Seraglio*, the Executioner ſtruck him with the back of his Scimiter, to terrifie and make him unſay what he had ſaid; but not prevailing with a ſecond ſtroke, he at laſt ſtruck off his Head, hacking the dead Body, which being bought by the *French* for 50 *Piaſtres*, to be bury'd, was put into Lime to ſave the Bones, but the place being open'd after three Months, it was found as freſh as it was bury'd, not ſo much as a Hair being dropp'd off his Beard. This was told me, by Monſieur *Ripera*, and other *French* Merchants, who were eye Witneſſes to it; and becauſe all the Chriſtians of the Eaſt have celebrated his Feſtival, I thought fit to make mention of it, for the Information of thoſe who have not heard of it.

Friday 20th. the Wind blew ſo hard, that the Veſſels in the Harbour were forc'd to drop another Anchor, which laſted all *Saturday* 21ſt. *Sunday* 22th. I walk'd about the City, with the Conſul's Son, and four other *French* Men; who conducted me to an enclos'd Court, about which, there were many little Houſes, inhabited by *Greek* Nuns. To ſay the truth, it appear'd more like a Stew than a Monaſtery, becauſe of the liberty thoſe counterfeit Religious Women take, being allow'd to go about the City at their pleaſure, and to admit Men whenſoever they pleaſe.

Greek Nuns.

Monday 23d. the ſame Company went to ſee the Trees that produce the Maſtick, or the *Sakes*, as the *Turks* call it. They are ſmall, and their Branches bow down to the Ground, turning up again. To make the Maſtick, they give a gaſh in ſome parts of the Trunk; whence, from the beginning of *May*, till the end of *June*, that Liquor drops down on the Ground; and therefore they endeavour to keep the place very clean to gather it. They ſay, there is good Turpentine made in the ſame Iſland, but I did not ſee the Tree. Then we went three Miles from the City, to ſee a Rock near the Sea, in which there was a Seat cut in the middle, and others about it, which they told me, was *Homer*'s School; but I never read that *Homer* taught. Maſtick Trees.

The Partridges are ſo tame in *Scio*, that they feed about the Fields in Summer, and at Night return to their Maſter's Houſe, upon the call of a Whiſtle, as was ſhew'd me in a Village we came through, in our return home. Tame Partridges.

I had reſolv'd to go from *Scio* to *Conſtantinople*, aboard another Veſſel; but Monſieur *Ripera*, who deliver'd me from the danger I was in at *Rhodes*, would not conſent, ſaying, it was better for me to go to *Smirna* to take my Paſs, and continue my Voyage thence; becauſe if I went Aboard *Turks* or *Greeks* again without a Paſs, I might eaſily be made a Slave in any Iſland of the *Archipelago*, where there were no *French*; which being alſo told me by the Conſul, I alter'd my Reſolution, and took the good Advice they gave me, and the ſooner becauſe the Winter being well advanced, and the Voyage 500 Miles, I might have lain ſome Months by the way.

I embark'd with the ſame Company aboard the ſame *Tartan*, on *Tueſday* 24. and the Wind being fair, ſoon left the Land of *Cuchumel* on our right hand; but near the Iſland *Spalmatore*, the Wind fail'd us, and therefore we advanc'd but little that Night, between the Continent and the Iſland, which is inhabited by *Turks* and *Greeks*. *Wedneſday* 25th. the Calm continu'd, and a little Gale coming up in the Evening, we paſs'd by *Cape Carabornus*, leaving *Metellin* on the left. The Wind freſhning at Night, we entred the Gulph of *Smirna*, ſteering towards the City, through the Paſſage, the continent Leaves on both ſides,

Gemelli. 1693. for the Sea. The Wind falling again on *Thurſday* 26th. we made little way, but about Sun-ſet, it blew hard againſt us, ſo that with much Tacking, we got at Mid-night within the Fort, and Anchor'd by it. They ſay, this Caſtle was built 30 Years ſince, becauſe a *Jew*, who form'd the Cuſtoms, fled into *Chriſtendom* with two Veſſels, at the ſame time that the Grand Seignior ſent Orders by a *Baſſa*, to have him carry'd to *Conſtantinople*; others ſay, it was on account of the *Engliſh* and *Dutch*, that were in the Harbour, refuſing to ſerve againſt the *Venetians*. This Fort is low built, with two Baſtions at the Angles, and without any Modern Fortification; but it is furniſh'd with 21 Pieces of Cannon, lying level with the Water, and well Garriſon'd. The Commander of it ſuffers any to go into the Port, but none to go out without his leave.

The Caſtle at the Port of *Smirna.*

The ſame contrary Wind continuing on *Friday* 27th. we Tack'd up into the Harbour of *Smirna*, and came to an Anchor in the Evening, going immediately with the four *French* Men, and Captain of the Veſſel to the *French* Conſuls, who receiv'd us courteouſly, giving us a good Collation, and making us drink merrily. Taking leave of the Conſul and Friends, I went to provide me a Lodging, and took one in a *French* Man's Houſe, for half a piece of Eight a Day, and a quarter for my Man; but any Man that would be ſaving, may find in the City ſome *Xans*, or vaſt Apartments, capable to contain ſome thouſands, eſpecially the *Xancelebi*, cover'd with Lead; and that of the *Armenians*, where the *Caravan* of *Perſia* ſets up; where for a *Dutch Piaſtre*, or little more, a Man may have a Room without a Bed for a Month, and live ſuitable to his Purſe.

Smirna City.

Smirna, *Lamira*, *Lamires*, or *Sarchinia*, is ſeated in 38 deg. of Latitude, partly on the Plain along the *Egean* Sea, commonly call'd *Archipelago*, and partly on the Hill. It is thought to have been Founded by the *Amazons*, in the Year of the World 3203, or by *Theſeus*, as others will have it. It was once an Archiepiſcopal See, and at preſent is the Metropolis of the Country, and Mart of the Eaſt, becauſe ſtanding in a place, by which the Commodoties of *Europe* and *Aſia* muſt needs paſs. The City is not ſo famous for the Birth and Death of *Homer*, if it be lawful to decide ſo antient a controverſie, as it is Renowned for the Holy Biſhop *Policarpus*, who writ upon the Myſterious Book of the *Apocalipſe*, or Revelation in *Smirna*, *Epheſus*, *Pargamo*, *Thyatira*, *Philadelphia*, and *Laodicea*. The compaſs of the Modern City is about four Miles, its ſhape irreglar, ſomewhat drawing towards a Triangle, who ſide next the Mountain, is longer than either of the two that lie upon the Sea, and this for want of Ground. There is no beauty in the Buildings, for they are little Hovels, after the *Turkiſh* faſhion; ſome of them very low, and of Mud Walls, rebuilt ſince the laſt Earthquake, which levell'd the greateſt part of *Smirna*; but the *Xans*, as I ſaid before are magnificent, and coſt much Building. The Streets are large, and all the City is one continu'd *Bazar* or Fair, where nothing that can be wiſh'd for is wanting, either for Cloathing, Suſtenance, or Pleaſure, becauſe all the beſt Commodities of *Europe* and *Aſia*, are brought hither to be ſold at good Rates. Proviſions are not ſo cheap as in the other *Turkiſh* Dominions, becauſe of the great reſort of Strangers, who amount to above 50000 Souls, between *European's* Chriſtians, *Greeks*, *Armenians*, *Jews*, *Turks*, and others. The Port is capable of containing ſeveral Fleets, in which there are always hundreds of Ships of many ſeveral Nations. The four Galleys of the place are in the inward Port, defended by a mean Fort, with few pieces of Cannon, and a weak Garriſon.

The Port.

There being an antient Caſtle, in the upper part of the City, ſaid to be built by the Empreſs *Helen*, I went to ſee it on *Saturday* 28th. Being upon the Hill that commands the City, I obſerv'd on the left hand, an antient Structure, which they ſaid, had been the Palace of the *Greek* Council, when *Smirna* was the Metropolis of *Ionia*, and the leſſer *Aſia*. Going into the Caſtle, at the great Gate, towards the City, I found on the left hand, a Statue, of half the Body of the aforeſaid Empreſs, and under it ſome *Turkiſh* Characters, with a Marble Tomb, and by it an antient Church, converted into a *Moſch*, but all ruin'd, and ſeveral Marble Pillars lying about the Ground. Cloſe by, there is a Deſcent into a place under Ground, in which there are 24 vaſt great Colums that ſupport certain Vaults; the bottom of it being well Pav'd, ſhews it was a Ciſtern for the uſe of the Caſtle. The compaſs of the ſaid Caſtle is almoſt a Mile, in the nature of an Amphitheater, with ſix plain Towers next the City; the o-

The Caſtle.

thers

thers on the oppoſite ſide being ruin'd. *Gemelli.* Within this ſpace, there lie many Stones 1693. and Pillars about the Ground, which ſhew there were ſeveral Dwellings within it. They ſay, St. *Solycarpus* was expos'd to be devour'd by Lions, in the ſquare place of this Caſtle.

Coming down a-foot from the Hill, I ſaw a very antient Fabrick, which ſeems to have been a Fort of the Old City; whereof on the North-ſide, ſome ſmall part of the Walls remain, which Time has not yet demoliſh'd. The New City is all open.

Conſuls. The Conſuls of *France*, *England*, and *Holland*, live very great, in ſtately Houſes upon the Shoar; for that Employment, in a place of ſuch great Trade, and where there are ſo many Rich Merchants, is very profitable.

Monaſteries. There are three Monaſteries for Adminiſtring the Sacraments to Catholicks; one of the *Jeſuits*, another of *Capucins*; who being *French*, are maintain'd by their King; and the third of poor *Venetian Recolets*, who live miſerably. There are ſeveral other Monaſteries of *Greeks*, and Synagogues of *Jews*.

Game. *Monday* 30th. I went a little way out of the City, to divert my ſelf with ſhooting, there being abundance of all ſorts of Game; as wild Boars, Deer, and other wild Beaſts, beſides Patridges, Godwits, Thruſhes, Ducks, and innumerable other Birds. This I could do without any apprehenſion of the *Turks*, becauſe the *Franks* have all imaginable liberty at *Smirna*, Cloathing themſelves after the *French* or *Italian* manner, as they pleaſe; and going about, either within, or without the City, by Water, or by Land, without any Reſtraint, or Moleſtation. Fiſh is as plentiful as Game, and the Sea produces as much variety of Shell Fiſh, as the Land does of Fruit, which is extraordinary good and delicious, particularly the Pomgranats, which are far beyond thoſe of *Naples*, and whole Sacks full of them are carry'd to *Conſtantinople* to ſell. This place alſo produces *Scammony*, *Opium*, and Galls.

All theſe Delights and Pleaſures are allay'd by the uncomfortable Dwelling there is in that City, where the Malignity of the Air cauſes Peſtilential Fevers, but eſpecially in the Months of *May*, *June*, and *July*, and the great heat of the Summer makes People weary of their lives. Add to this, the frequent Plagues and Earthquakes, which if they fail one Year, are ſure to be felt the next, burying the Inhabitants, and levelling the Houſes.

Tueſday the firſt of *December*, I went to ſee the four Galleys of the City, which are under a *Baſſa*, call'd Commondant; a *Cadi* governing the City. I made uſe of a *Jew* for my Interpreter, hireing him for a ſmall matter a day; for the *Jews* are in ſuch a miſerable condition in the Dominions of the *Mahometans*, that they think themſelves happy to be hir'd at any Rate. They eaſily ſpeak *Spaniſh*, their Mother Tongue being no other than a corruption of that Language; and therefore any Man that has this Tongue, may Travel through the *Eaſt*, Cuſtom-Houſes. without any difficulty, there being *Jews* throughout all *Turky* and *Perſia*, that ſerve as Interpreters at an eaſie Rate. This *Jew* led me on *Wedneſday* the 2d. to ſee the two *Cuſtom-houſes* of the City; one a great one, call'd of the Trade, where is paid the Duty of the great quantity of Raw Silk the *Armenians* bring out of *Perſia*, and the *Franks* Tranſport into *Europe*, as alſo Spun Cotton, Camelet, Hides, Wooll, Rubarb, and other Commodities. The other *Cuſtom-Houſe*, which they call of *Stambul*, ſtanding in the left Angle of the bottom of the Port, is for the Trade of *Conſtantinople*, *Salonichi*, and other places of *Turky*. They are both eaſier than ours in *Europe*; for there my Trunks were open'd, and look'd into, no farther than the top, and that very civilly; but in *Syria*, I found them ſevere, examining every thing in a very ill manner.

Going to hear Maſs, on *Thurſday* 3d. at the Church of S. *Anthony*, of the *Recolets*; I ſaw they carry'd a Corps, in Proceſſion with a Croſs on high before it, and the Religious Men in Surplices, as is us'd in *Italy*; which the *Turks* do not allow elſewhere. Being to go to *Conſtantinople*, and wanting a Paſs, I went on *Friday* 4th. to the *Engliſh* Conſul; and beginning to tell him, that I was of the Kingdom of *Naples*, and a Subject of his Catholick Majeſty, who was then in Alliance with *England*, he would not allow me to proceed, underſtanding what it was I deſir'd; but interrupting me in a haughty manner, ſaid, I can grant no Protection; and have you a care of the *French* Conſul, leſt he knowing you are a *Neapolitan*, put the *Turks* upon doing you ſome diſkindneſs. Perceiving by his way of talking, that he would not eaſily be prevail'd upon to alter his mind; I took my leave, and going to the *Dutch* Conſul, had the ſame anſwer. Not knowing what to do, I went to the *French*

Conſul

Gemelli. 1693.

Conſul, and telling him very plainly who, and what Country-Man I was, and that I deſir'd a Paſs for *Conſtantinople*, he very civilly granted it.

Saturday 5th, the great Rain kept me from ſeeing any thing. *Sunday* 6th, going to the *Kan*, to look for my *Jewiſh* Interpreter, a Servant of the *Caragi Baſſa*, or chief of the Receivers of the Taxes ask'd me, whether I was a *Portugueſe*, meaning whether I was a *Jew*; and I telling him I was not, he would not believe me, but carry'd me before his Maſter, who having ask'd the ſame Queſtion, and I anſwering that I was a *French*-Man, and Tax-free, he would have a Pledge of me, which the Conſul ſoon caus'd him to reſtore.

Three Ships of *Raguſa* were under Sail upon *Monday* 7th, for *Leghorn*, but the *French* Conſul ſtopp'd them, upon Pretence they brought *Engliſh* and *Dutch* Cloaths from thence to *Smirna*; but others ſaid he would have had 1000 *Piaſtres* of each to Diſcharge them, whereof they ſent their Complaints to the *French* Embaſſador, but what the Event was I know not.

Tueſday 8th, I went to the *Jeſuits* Church to take the Advice of a Friend concerning my Voyage. The Church was finiſh'd, but the Houſe or Monaſtery was then Building; the Fathers in the mean while living in boarded Rooms. They are allow'd for their Maintenance to receive 50 *Piaſtres* of every Veſſel that comes in under *French* Colours. *Wedneſday* 9th, I Din'd with Monſieur *Ripera*, with whom I left my Luggage till my Return. *Thurſday* 10th, in the Morning, the *Aga* of *Seyde* came to ſee me, and having treated him with Chocolate, the Brute, who had never taſted ſuch Liquor, whether that or the fumes of Tobacco diſturb'd his Head, complain'd grievouſly of me, ſaying I had given him a ſort of Liquor to make him Mad; and had his Diſtemper continu'd, I had ſuffer'd as I deſerv'd for giving Chocolate to an Aſs. He ſaid he was Grandſon to the Viſier *Kiuperli*, and flatter'd himſelf with the hopes of riſing to that Dignity, as if there went nothing to the obtaining of it, but being Grandſon to the other.

CHAP. II.

The Author's Voyage to Adrianople, *with the Deſcription of that City, as alſo of the Iſles of* Tenedos, *and* Mytilene, *and the City of* Gallipoli.

Fryday 11th, the Weather being fair, I took leave of my Friends, and bargaining for my Paſſage Aboard a *Turkiſh* Veſſel call'd a *Chiamber*, Imbark'd on *Saturday* at Night, paying for a Cabbin a-part, that I might be ſeparate from thoſe Scoundrels. About midnight we Sail'd with a fair Wind.

Sunday 13th, two Hours before Sunſet, we found our ſelves oppoſite to, and two Miles from the Fortreſs of *Foggia*, ſeated on that Point of Land, which is on the Left, entring the Bay of *Smirna*, which is 40 Miles in length, and this ſecures the Entrance into the Port of that City, ſtanding at the bottom of the Bay. This *Foggia* is ſmall, but wall'd, and defended by a Caſtle. We arriv'd at *Metellin* about Night, and Landed there, having Sail'd 80 Miles.

Metellin Iſland.

Metellin, or *Mitylene*, antiently known by the Names of *Lesbos*, *Homerte* and *Macaria*, is call'd by the *Turks Medilli*, and is 360 Miles in Compaſs. No Iſland in the *Archipelago* is more famous; for it was the Country of *Pittacus*, one of the ſeven wiſe Men of *Greece*, of the Learned *Sappho*, of *Arion* the Muſician, and of other renowned Men. The Metropolitan City is ſeated on the N. E. ſide, on a Rock, which butting into the Sea, makes two ſeveral Ports. That on the Eaſt-ſide ſerves for the Galleys, and there were two in it; the other for all ſorts of Ships. They are both defended by a Caſtle on the Hill, and another Fort at the foot of it, looking towards the Weſt.

The Houſes of the City are low, and Inhabited by *Turks* and *Greeks*; yet there is an excellent *Bazar* or Market. The fertile Soil produces good Wine, and all Things elſe neceſſary to live well. This Iſland was taken by *Mahomet* II. in the Year 1464.

Monday 14th, we weighed Anchor five Hours before Day, and ſet out with little Wind, which prov'd contrary After

ter Noon. At Sun-set we pass'd the *Gemelli.* Streight of *Baba*, which is five or six 1693. Miles over, made by the Westermost Point of the Island of *Metellin*, and Cape *Baba* on the Continent of *Natolia*. It was call'd *Baba*, as they told me, in Memory of an old Man Bury'd there, who, whilst he Liv'd, gave the *Turks* Notice, whether there were any Christian Privatiers either within the Streight or without. About two Hours after Night we came to an Anchor in an open Road beyond the Castle of the Town of *Molova*, having run 60 Miles.

Troy Ruins. *Tuesday* 15th, four Hours before Day we Sail'd again, the *Turk* not daring to keep out at Night for fear of Pyrates, and not for want of Wind. The good Weather continuing, two Hours before Sun-set we pass'd between the Island of *Tenedos*, or *Bosciada*, as the *Turks* call it, and the Continent of *Natolia*, having run 50 Miles. The Ruins of old *Troy* were to be seen close by, insomuch that the Wind ceasing, I caus'd my self to be set ashore, to divert my self, viewing the Remains of that famous Place. I found for above a Mile along the Coast white Marble Stones, and Columns both standing and fallen; which appear to have belong'd to the Port, and walking above a Mile up the Country, among the Trees, saw old Structures, all of Free-Stone, some standing, some fallen. I also saw a large square Tower of great Stones, which had some small Windows about the first Cornish, and the Roof was round, by which I judg'd it in antient Times to have been a Temple. I went no further, because the *Rais*, or Master, would allow me no more Time; who told me, that for a Days Journy up the Country, there were all along such ruin'd Structures, and good Marble lying about. The *Turks* call it old *Constantinople*.

These *Mahometans* never neglect to say their Prayers five times a Day; the first at break of Day, the second at Noon, the third about Evening, the fourth at Night-fall, and the fifth two Hours after Night, only altering the third in Summer which begins sooner. Every one Prays by himself, kneeling on a Cloath, and facing towards *Mecca*; but when they are in Towns, they all go to the *Mosch*, one of their Priests calling them with frightful Cries from the top of a Steeple.

Tenedos Island. The Wind freshning, we put into the Island of *Tenedos*, that same Day. This Island formerly call'd *Leucophris*, and *Lyrnessus*, and now by the *Turks Bosciada*, is one of the most Notherly in the *Archipelago* towards *Asia*. It was very Populous and Rich in the Reigns of the Kings *Priam* and *Laomedon*. It is famous among Writers for the *Greeks* lying conceal'd there in the *Trojan* War; and for the Differences between the *Venetians* and *Genoeses* about the Possession of it. The middle of the Island is plain, the Edges Mountainous, and produce good Muskadine Wines. Its Compass is 50 Miles, wherein there are several Villages, and the chief City of the same Name stands at the foot of a Mountain in the East Angle of the Island, looking towards the *Dardanels*, from which it is but 18 Miles distant. It is none of the meanest Cities in the *Archipelago*, and was famous among the Antients, for a Temple near it Dedicated to the God *Neptune*, to which the Nations far and near made their Vows, and sent Offerings. It is open, but large, its low Houses Inhabited by *Greeks* and *Turks*, reaching to the foot of the Hill, and along the Sea-shore. The Castle that commands it, built on the Point of a Rock, has many Dwellings of *Turks*, and Garrison Soldiers within the Walls. The same Castle secures the Port, which is very good and capacious enough for a Fleet; the two Galleys of *Rhodes* were then there under the Command of *Ammazza-mamma*.

Tossi Island. Not far from *Tenedos*, is an Island twice as big as it, call'd *Tossi*, and in the *Turkish* Language *Himbros*, in which *Greeks* live, who pay Tribute both to the *Turks* and *Venetians*.

Forts erecting the *Dardanels*. *Wednesday* 16th, at Night it Rain'd hard, which was bad for the Passengers that lay upon the Deck; but at break of Day the Weather clear'd up, and the Wind came up fair to enter the *Dardanels*; which made the drowsy *Rais*, or Master, weigh Anchor, after he had lain a Night in Port, as if he had been to Row in a Boat. The Wind fail'd in sight of the Village of *Ghiaurchivij*, in *Asia*, three Miles from the Entrance of the *Dardanels*; so that they were forced to Row the *Chiamber* with 20 Oars, beyond the Castle of *Natolia*, by the *Turks* call'd *Anadoliffar*. Opposite to it is the other the *Turks* call *Urmeli-Iffar*, that is, the Castle of *Romelia*, because seated in that Province. These Forts are Built not long since to secure the Entrance of the Streight, which being 12 Miles distant from one another, cannot obstruct the Passage of Ships that will pass between

tween them in the middle. That on the *Asian* side is seated on a Plain, with two Bastions parallel to the Entrance, and two to the Streight, all furnish'd with heavy Cannon; as is the Curtin, on which there are at least 60 Pieces, besides small ones planted on the upper Part. There is in it a Garrison of 500 Soldiers, as I was told, who live partly in the Castle, and partly in several little Houses without it; the Village of the *Greeks* is on the top of the Hill. That of *Romelia* stands on the Clifs of a Hill, reaching over a great part of it with good Buildings. In the midst of it are the Houses of the Commandant, and other *Turks*, with a *Mosch* and Magazine. That side, towards the Streight, has as many Bastions as the other in *Natolia*, and Built after the same Form; but it has two others on the Land-side, and is not inferior to the other for goodness, or number of Cannon. The Village of the same Name is on the top of the Hill.

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Thursday 17th, we set Sail 3 Hours before Day, with a good North-wind, which before Noon brought our *Chiamber* between the two other Forts by the Antients call'd *Sestus* and *Abydus*; which being in the narrowest part of the Channel, but two Miles distant, do so secure the Passage, that it would be dangerous to attempt passing without the *Turks* Consent. *Abydus*, seated in *Natolia*, is stronger and better than the other, because it has six Bastions on the three sides that secure the Streight, with about 30 heavy Pieces of Cannon on them, besides the small Ones on the upper Port. In the middle is a good Bulwark, and about it a deep Ditch with a Draw-bridge. The Neighbouring Town is not Wall'd, and is unwholsome in Summer, by reason of the bad Water; yet there is a *French* Consul, appointed by the Ambassador that resides at the Port. The other Castle in *Romelia* is not so regular as this, by reason of the uneavenness of the Ground it is Built on; but it has a Bastion at the Angle that points towards the other Castles; in the midst a Place to retire to, defended by a large and well built Bulwark; and three little Towers on the Land-side, with a long Curtin on the Streight. As for Cannon, it has as much as the other; and besides one Piece of such a prodigious Bigness, that a Man may sit in it. The Houses of the *Turks* are between the Wall of the Fort, and another at a distance on that side, that looks towards the New Castles. The top of the Hill is adorn'd by Art with good Houses, and by nature furnish'd with good Water, a fertile Soil, and excellent Air.

Sailing and Landing.

The *Rais* having Landed some Bales of Sope, we held on our Course, leaving behind us after three Miles Sailing, *Maidas*, a good Town on the Shore of *Romelia*, abounding in Wine; which the *French* Merchants use to Buy cheap, being about three Pints for a half Penny. Nine Miles further is the antient City of *Schie-Stambul*, the first the *Turks* took when they drove away the Christians, and made themselves Masters of *Constantinople*; nothing remains of it at present but a ruinous Castle. To conclude, we Arriv'd at the City *Gallipoli* before Sun-set, it being 30 Miles from the two Castles. I admir'd the wonders of Nature in Sailing through this Streight, for in some Places it is but three Miles over, in others ten, and in the widest thirty, stretching 300 Miles in length to the Black Sea, and much differing in all Parts where its Waters have a rapid Course.

Being Landed, I went to the *French* Vice-Consul's, to procure some safe way of Travelling to the Court of *Adrianople*. He would not permit me to Lodge any where but in his own House; which I willingly accepted, rather than lie on the Ground in a Coffee-House; there being no *Xany* in *Gallipoli*. He gave me an excellent Supper, and good Bed, which I had need of, having had five bad Nights at Sea; but he being a *Jew*, and *Rabbi*, and consequently Learned, and a punctual Observer of the *Hebrew* Superstitions; I could not conform to his Pharisaical way of Living, as to the manner of Eating. He would never allow me to cut the Bread with my own Knife but with his; and what made me Laugh most was, that he made no other use of those Knives he cut the Meat with; and they were all to be spotless. As for my Journy, he said, if I had Arriv'd one Day sooner, I might have gone with a *Janizary*, who carry'd some Letters from the King of *France* to the Embassador, deliver'd to him by a *French* Captain, who was come from *Marseilles* in 24 Days; however he would use all his Endeavours, to get me a secure Passage; since I had refus'd to go Aboard the said Vessel to *Constantinople*, being very desirous first to see the *Ottoman* Court.

Gemelli. 1693. *Gallipoli* City.

Gallipoli, in the *Turkish* Language call'd *Jebbole*, ſeated in 42 Degrees of Latitude, is a City three Miles in Compaſs, ſeated in *Romelia*, towards the Weſt. It is not Wall'd; and the Houſes tho' low, are of Free-Stone, and have good pleaſant Gardens. Formerly there was a Fort on the Hill, which commanded the Port, but it went to Ruin through the Lazineſs of the *Turks*. On the ſides of the Mole were alſo the *Arſenals*, one on the Right to ſecure three Galleys, and the other on the Left for twelve, where the Vice-Conſul told me the *Turks* laid up their Galleys that eſcap'd the Havock a *Venetian* Ship made among them at the Mouth of the Streight, which Rotted away there. The Arches are now fallen down, and only the Walls are ſtanding. There is a good Exchange cover'd with Lead, with ſeveral little *Cupulas*, which is let to Traders by the Governours of a *Moſch*. The Inhabitants of this City are about 6000, *Greeks*, *Jews* and *Turks*, whoſe greateſt Employment is to make excellent Arrows. It is a Place of great Trade, by reaſon of its convenient Situation, being in the way to *Conſtantinople*, and *Adrianople*; inſomuch, that the *Baſſa*, who Governs it, makes about 1000 *Piaſtres* a Year of it; beſides the Profits of the *Cadi*, *Aga*, and other Officers. This City formerly was the Out-let for Pleaſure to an antient City ſeated oppoſite to it in *Aſia*, whereof nothing remains at preſent, but the Ruins on the Shore and Hill; where afterwards a little City call'd *Lapſie* was Erected. *Gallipoli* has plenty of Corn, Wine and Fruit, eſpecially excellent Winter Melons, of which I bought Nine very good ones for three *Carlines* of *Naples* Mony; about Eighteen Pence *Engliſh*. The Country wants for no Game, as Deer, Hares, Partridges, Ducks, and other Fowl. The *Bazar*, or Market of the City is very large, and better furniſh'd than that of *Alexandria*, there being variety of Commodities, of Artiſts, and Handicrafts, each in their proper Place.

Raphael, Son to *Simon* the Vice-Conſul, us'd all his Endeavours on *Friday* 18th, to find ſome ſafe Conveniency for me to Travel to *Adrianople*, but could neither meet with the *Caravan*, that uſes to carry Silk, nor any other Company that I might go with, free from the Danger of the *Janizaries*, who returning from the War to their Winter Quarters in *Natolia* ſcatter on the Road, to Rob and Murder all they meet. In the mean while the *Xaxan*, or *Rabbi*, perſwaded me to take the way of *Conſtantinople*, or *Rodeſton*; and he would give me his Letter, which would render the Way eaſier and ſafer; but this did not make me alter my Reſolution. He was ſo much concern'd about the Safety of my Journy, becauſe I had ſignify'd to him, that I was ſent by the Merchants of *Marſeilles* with Letters of great Moment to the Embaſſador. It muſt not be thought ſtrange I ſhould ſometimes make my advantage of a Lye; for being in a Country of *Barbarians*, who are Enemies to Chriſtianity, and in time of War, it was neceſſary to Counterfeit, change my Habit, diſown my Country, and pretend other Buſineſs to prevent loſing my Baggage and Liberty. The *Turks* are very jealous, and eaſily wrong a *Frank*, when he is too open, and has not Words to ſhift the Danger that Threatens him.

Whilſt I was contriving for my Journy, good Fortune ordain'd that a Coach came, which was returning empty to *Adrianople*; therefore ſending for the Coach-man, by an *Armenian* that was to go the ſame way, I agreed to give him a *Zecchine* for my ſelf, and a *Piaſtre* for my Servant. Then carrying him before the Conſul, to ask his Opinion whether I might go ſafely, he ſaid I might, becauſe the Coach-man was a *Bulgarian* Chriſtian, of the Country of *Felibe*, four Days Journy from *Adrianople*, and known for having made ſeveral Journys to *Gallipoli*. After which, the Bargain being ratify'd, the *Bulgarian* gave me ten *Para*'s earneſt, contrary to the Cuſtom of *Italy*, where the Coach-man gives not, but receives.

In the mean while, the Conſul took care to make much of me; he being well to Paſs, and having many Slaves, and *Italian* Furniture; ſo that after a good Dinner at Noon, he gave me a plentiful Supper at Night, of Fiſh for me, and Fleſh for himſelf, without omitting his *Jewiſh* Superſtitions in Eating, as well in Praying, as not allowing me to cut the Bread. Finding the Melons better than thoſe of *Parabita*, in the Kingdom of *Naples*, I laid in a Stock of them on *Saturday* 19th, after which the *Rabbi* took his Leave of me to go to the Synagogue or School; deſiring me to Excuſe him, that he did not bear me Company, and to give his Reſpects to the Embaſſador, believing I was a great Friend of his. In the mean while, the

Armenian

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Armenian haſtned me, becauſe the *Bulgarian* was ready, and might go without us, ſo that I was in great Trouble to get my Baggage carry'd, it being *Saturday*, when no *Jew* would carry it, the *Turks* being above that Employment. My Servant and the *Armenian* ſupply'd this Want, carrying it to the *Xan*, where the *Bulgarian* was with the Coach ready. Getting into it, we Travell'd thro' a plain and well cultivated Country, with now and then a pleaſant ſmall riſing Ground, ſtill keeping the Streight on our right Hand. We left *Buloyr*, a great Town behind us, having Rode 14 Miles, and lay that Night at *Cane*, the ſame number of Miles further. The *Xans*, or *Caravanſeras* in *Turky*, are nothing but long Stables, in the midſt whereof the Horſes ſtand, and on the ſides ſomewhat higher, their Maſters, who are to provide themſelves with Meat, and Dreſs it. There is this Conveniency in it, that a Man is not Impos'd upon by his Hoſt, as is done in *Chriſtendom*; for the Lodging is given *Gratis*, being Legacies left by *Turks*, for the good of their Souls. A *Janizary* that came afoot Aſſiſted me in all I wanted, making my Bed with Mats, and keeping a Fire all Night to warm the cold Room. True it is, I could not Sleep for his Prating and Smoaking with three *Spahies* his Friends.

Sunday 20th, we took Coach before Day, and Travell'd a plain Road thro a cultivated Country ten Miles to the Village of *Juligia-Muſſurma*; after which we entred many Mountains cover'd with ſmall Trees fit for nothing. Having drove eight Miles of this way, we came again into the Plain, and went ſeven Miles further to reſt at *Malgara*.

Malgara City.

This is a City ſeated at the foot of a Mountain, containing about 10000 Souls *Turks*, *Armenians* and *Greeks*, under the Government of a *Baſſa*, to whom 300 Villages about it are Subject. Here are ſeven *Moſchs* cover'd with Lead; and a large Place enclos'd with ſix *Cupulas*, which ſerves for an Exchange, or *Bazar* of the richeſt Commodities. Had it not been for the Mountain, we had that Day Travell'd forty Miles, for the *Bulgarian* kept his Horſes to a round Trot. But I not being us'd to ſit after the *Turkiſh* faſhion, with my Legs acroſs like a Sailor, ſuffer'd much in that Coach without Seats, and ſo contriv'd that any *European* would have found it very uneaſie. At Night we lay as before, for nothing, in a *Xan*, or *Caravanſera* with our Horſes.

Monday 21ſt, we ſet out an Hour before Day, Travelling over a plain Country but little cultivated, and at the end of twenty Miles, came to the Village of *Armanli*, and going twenty Miles further, ſtay'd at Night in the Village of *Caſunchiupri*; near which is a famous Bridge with 164 Stone-Arches two Miles in length, over the River and Moraſs of *Coghine*. This River is as wide as the *Volturno* of *Capua*, in the Kingdom of *Naples*, and its Channel being too ſmall, it often over-flows.

A long Bridge.

Tueſday 22d, I walk'd over the Bridge, and thought its Structure as remarkable as its length. Then we advanced four Miles along a deep Chalky way, where the Horſes had much Difficulty to Draw. It being Night, and ſeeing the *Bulgarian*, who would go no further, talk in Private with a *Janizary*, made me ſuſpect ſome Treachery; but the *Janizary* ſeeing me with my Gun in my Hand went his way, and we at break of day continu'd our Journey with a *Caravan* of Camels. We met ſeveral Companies of *Janizaries*, in 30 Miles we had to Travel, the way all along good, and the Country little cultivated for want of People, and at laſt came towards Evening to *Adrianople*.

Adrianople City.

Oreſteſit, *Oreſte*, or *Viſcudama* in former times, now in our Language *Adrianople*, from the Emperor *Adrian*, and in the *Turkiſh Adrine*, is ſeated in 43 deg. of Latitude. It ſtands in ſo pleaſant a Country, that *Amurat* the *Turkiſh* Emperor, leaving *Burſa*, remov'd his Imperial Court thither, and ſome of his Succeſſors continu'd it, ſo that it was not only ſupported, but the number of its Inhabitants increas'd: Its compaſs is between 7 and 8 Miles, including the old City and ſeveral Gardens. There is nothing beautiful in it, the Houſes being low, built of Wood and Clay, and ſome of Brick, and the Streets ſo dirty, that a Man muſt wear Boots in Winter; ſo that it looks more like a great Village than a City. There is no doubt but the *Ottoman* Emperors have made it much more Populous, as appears by the increaſe of its Buildings; for the old City where they Dwelt before the taking of *Conſtantinople* was much leſs. I told in the compaſs of its Wall, from the Structure call'd *Ali Baſſa*, to the Gate of *Magnaſiapſi*, that is, the Gate of the River, only 24 Towers, ſome ſtanding, ſome fallen, and very near to one another, which ſhews the ſmallneſs of the Place. The reſt of the Wall being

fallen, the *Turks* take no care to Re-
Gemelli. build it, and ſo leave all *Adrianople*
1693. open.

Several Waters encompaſs the City; but the chief of them are the three Rivers *Tungia*, over which there are three Stone-Bridges, *Arda* and *Merici*, and there are ſome Hills that command it on the Eaſt-ſide. It is Inhabited by *Greeks*, *Jews*, *Armenians*, *Turks*, *Velachians*, and other Nations; but the Number is not always the ſame, for in Winter there are many Soldiers that return from the War; however, little more or leſs, they are about 100000. It is dear Living there, becauſe moſt Things are brought far. The Air, as has been ſaid, is wholſome, and the Country delightful, eſpecially in Summer, becauſe of the green Fields and Gardens water'd by ſo many Streams; and in Winter for plenty of Game. For the moſt part the Streets are ſet out with good Shops, cover'd with Boards, after ſuch a manner that there is Light enough comes in at the ſides. The greateſt part of the City is on a Flat, the reſt in Valleys and on Hills, which makes it ſo Dirty.

I was hard put to it that Night to get a Room, and had not a *French*-Man given me one that belong'd to another, that was then in *Conſtantinople*, I muſt have lain in the Street; becauſe there are not Lodgings enough for every Body in the City, and what few there were, the Soldiers had taken up, that ſtay'd with the Emperor after the Campagne.

Wedneſday 23d, I went to pay my Reſpects to the *French* Ambaſſador, who Liv'd beyond the Bridge and Village of *Jenimaret*, two Miles from my Lodging, and near the *Grand Signior*'s *Seraglio*, call'd by the *Turks Serrayovaſi*. He receiv'd me very Courteouſly, and offer'd me his Protection, which I had need of in that barbarous, and falſe Country. After Dinner I went to ſee a wonderful Exchange, half a Mile in length, call'd *Ali Baſſa*, taking the Name of the Founder. It is a vaſt Arch with ſix Gates, and 365 rich Shops on both ſides, furniſh'd with all ſorts of rich Goods, including thoſe that are under the Arch of the great Gate. Theſe are kept by *Turks*, *Jews*, *Armenians* and *Greeks*, who pay five *Piaſtres* a Month for each Shop to the Founders Heirs, or ſuch as have Purchas'd them, and half a *Piaſtre* to the *Moſch* of *Veterſeli*, granted by the *Grand Signior*, to whom it belong'd.

Near this Exchange is the Street call'd *Seraci*, full of good Shops of all ſorts of Commodities, which afford a delightful Sight for a Mile in length. It is cover'd with Boards laid one over another, with ſmall Holes on the ſides to let in the Light.

Taking a *Jew* along with me on *Thurſday* 24th, I went to ſee *Sultan Selim*'s *Moſch*, ſo call'd becauſe Built by him, which ſtanding on the ſide of a Hill that is in the midſt of the City, expoſes its magnificent Structure to be admir'd on all ſides. There are four Gates to the firſt ſpacious Place about the *Moſch*, and three others to the inner, cover'd with 13 Leaded *Cupulas*, and ſupported by 16 good Marble Pillars like a Cloiſter, among which there are four Green ones before the Gate of the *Moſch*. In the midſt of this Cloiſter is a good Marble Fountain, for thoſe that go in to Pray, to Waſh them, after the *Turkiſh* faſhion. There are five Gates to the *Moſch*, two whereof are ſhut, being the way into the *Grand Signior*'s Seats; the others open for all People. Eight large Columns ſupport the *Cupula* in the middle, and twelve Arches, on which the other eight *Cupulas* reſt, all full of *Arabick* Characters. About it are Galleries ſupported by Marble Pillars, and ſurrounded with Banniſters below. All the Pavement is cover'd with good Carpets, and from the Arches hang five great Iron Rings, or Branches with a vaſt multitude of Lamps after their faſhion. In the midſt of the *Moſch* was a great ſquare Scaffold rais'd eight Spans above the Ground, and enclos'd with Wooden Banniſters, as I ſuppoſe, for the *Mullah*, or *Mahometan* Prieſt, near which was a Fountain. The other Encloſure or Tribune, which belongs to the *Grand Signior*, on the right of the principal Nich, which we ſhould call the high Altar, is enclos'd with Lettices, and eight Spans above the Ground. On the left was a handſome Stone Pulpit, and oppoſite to it ſeveral little Chairs for the *Mullahs*. The *Cupulas* we have ſpoken of are cover'd with Lead, and look glorious when the Sun ſhines on them. The Apartments of thoſe that ſerve are anſwerable to the Grandeur of this *Moſch*; as are four ſtately Towers at the Angles, of different Workmanſhip and of Stone, very high, which afford a noble Proſpect at a diſtance. I went up one of them, which is on the ſide of the great Gate, to behold how artificially it is Built, having never ſeen

Selim's Moſch.

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the like in my Days; for going in at one only Gate it has, I found three Stair-cases, one of which leads to the first, the other to the second, and the other to the third Story of the Tower; in such manner that three several Persons may go up rounding the Tower at once, without ever meeting one another; and if they will pass through other Doors to the other Stair-cases, they may. The Surveyor that contriv'd it was one of the best in *Europe*, and the Contrivance is worth seeing.

Eschigiami Mosch.

I went thence to see the *Mosch Eschigiami*, that is, the old *Mosch*. It has two high Towers of Free-stone, and about it eight *Cupulas* cover'd with Lead, besides the great one in the middle. It has no Court, or Fountain like the rest; but six large Pillars before the great Gate to support the Roof, and five Arches. Within, there are three Wings supported by four square Columns, and about it Galleries of Wood above, and Marble below. The Pavement is like the other, cover'd with Carpets, and the Pulpit and Tribune for the *Grand Signior* is after the same manner; for all *Moschs* are alike within, having a Nich made in the Wall, and many Lamps hanging.

The *Bisistein*.

Going thence, I went into the *Bisistein*, which is close by, a Place cover'd, and sustain'd by large Pillars, forming two Rows in the middle, where there are about 200 rich Shops of Cloth of Gold, and Silver, Scimiters, Pistols, Saddles, Bridles, Stirrups, and other Furniture of Gold and Silver set with Jewels, for a compleat Horseman. These Shops also pay two *Piastres* a Month to the Owners, and half a one to the aforesaid *Mosch Echigiami*, by Grant from the *Grand Signior*. It was almost Noon, and I heard a disagreeable sort of Musick sounding in this rich Place, and a multitude of *Turks* answer it in a barbarous manner, and asking the *Jew* what it meant, he told me they were praying for the *Grand Signior*. Adjoining to this Exchange, are the Shops of the Silver-smiths and Goldsmiths in a long cover'd Street.

Uccerfali's Mosch.

After Dinner I went with the *Jew* to the *Mosch* of *Uccerfali*, without being hindred by four *Mullahs* that were praying in it. This has only one Court or Cloister about it, out of which three Gates lead into the *Mosch*, where is a Gallery sustain'd by twelve good Pillars of green Marble; besides six white ones bigger than the others, which are before the aforesaid Gates. The Roof is cover'd with fifteen handsome *Cupulas* Leaded over. At the four outward Angles of the *Mosch*, are four high Towers of Free-stone, and in the midst of the Cloister a curious Fountain for the *Turks* to Wash in. On the inside it has five *Cupulas*, four at the Angles, and a great one in the middle held up by two great Columns, all painted with *Arabick* Characters. In the middle many Lamps hang, according to their Custom, and on the left of the Nich is a Marble Pulpit; and on the right a high Tribune enclos'd with Lettices for the *Grand Signior*, and another on the left close to the Pillar, but without Lettices. The Floor was cover'd with good Carpets.

Visier's Palace.

Thence I went to view the *Grand Visier's* Palace; where I found nothing suitable to his great Post, but only a convenient Dwelling after the *Turkish* fashion. We went first into a great Court, in which were the Stables and Officers belonging to them. We pass'd out of that into another, in the midst whereof was a Fountain, and several Persons on Horse-back, who attended that great Minister. At the Front of this Court was a long *Soffa*, or Place a little rais'd, where many Persons stood expecting Audience. We could not go into the Lodgings, and therefore turn'd back.

By the way we met a Bride conducting to her Bridegroom. Fifty *Turks* rode on Horse-back two and two, and after them came the Bridegroom on the left, which is the upper Hand among the *Turks*; then follow'd the Bride in a close Coach, with two others following for State. A little further I met the *French* Ambassador going home upon a Dun Horse, follow'd by eight Footmen, clad in Red, two Gentlemen in Blew, and four *Janizaries* all a-Foot.

At last the *Jew* led me to one of their Schools, before which there were many Women holding their Children by the Hand. Going in I saw abundance of Garments hanging about it, and six Persons playing upon Instruments. They told me they gave every Year about that time 500 Suits of Cloaths to poor Scholars of their Religion, which costs the Publick 2000 Crowns; and I actually saw several Scholars new Clad from Head to Foot in my Presence.

The *Grand Signior's* Attendants.

Friday 25th, being *Christmas*-Day, I went to hear Mass, and receive the Blessed Sacrament in the Church of the *Ragusians*,

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guſtians, in the old City, whither a *Capuchin*, Chaplain to the *French* Ambaſſador came to ſay the Maſs, there being no more Catholick Prieſts. *Friday*, being the *Turkiſh* Feſtival, on which the *Grand Signior* goes to the *Moſch*, as has been obſerv'd before, after performing my Devotions I went to ſee him; but found he was already got into the *Moſch* of *Sultan Selim*, and therefore waited two Hours to ſee him come out. In the mean while I obſerv'd his Coach and Retinue. It was all of Wood gilt on all ſides, with wooden Lettices open every way but behind. Inſtead of Leather it was cover'd with fine Red Cloth, and lin'd with Yellow Silk, with Sprigs of Gold, turn'd up, ſo that all the Wood appear'd, and on each ſide was ſixteen Silver Nobs gilt for Ornament. It being high from the Ground, there was a little Silver Ladder of three Steps to go up to it. Six White Horſes drew it, on the firſt whereof, and the third on the left, ſat the Coach-man and Poſtillion. In a Word, it was a Coach fit for any private Gentleman in *Italy*, even the Horſes being but very indifferent; but within there were ſome Quilts or Coverlets folded for two to ſit on Croſs-Legg'd, and more it would not hold. As for the Attendance there were in the Court 200 *Janizaries* with their high Caps worn upon ſolemn Occaſions, made of white Felt, three Spans long, and one and a half broad, which falling down upon the Back, end in two Points; but before, to keep them upright on the Forehead, there is a Silver Plate handſomly Wrought and Gilt, faſtned on a piece of Board, as I obſerv'd ſpeaking of *Grand Caire*; but ſome Officers do not wear it, and others cover it with Green Cloth. There were alſo about 18 *Chiaus* a Horſe-back, with every one a little black Feather in his Turbant; and 50 other Courtiers well Clad, beſides 30 *Baltagis* mounted, who had ſharp Caps of a Cinamon Colour. There were ſeveral *Boſtangis* a-Foot, who wore long Red Caps round at the End, and as wide as at the Head: And it is to be obſerv'd, that theſe Attendants are only diſtinguiſh'd by what they wear on their Heads, for every one wears his Cloaths of what Colour he pleaſes. There were beſides 12 *Obadſcis* ſtanding about the Coach, (theſe belong to the *Grand Signior*'s Bed-Chamber, and wore little white Caps on their Heads, like the Ducal Cap of *Venice*, edg'd about with Gold, but the Point turn'd back, and open'd.) On one ſide of this Cap was a great white Plume like a Fan, and below it another of black Feathers to pleaſe the Eye with the Variety. The *Aga* of the *Janizaries* wore the ſame ſort of Cap, edg'd about with Cloth of Silver, but without Feathers. There were 14 other Attendants Clad after the *Roman* manner in Silk wrought with Gold, with another Veſt under that fringed with Gold, and Breeches of Crimſon Sattin. Theſe went a-Foot, and had on Caps of Silver gilt exactly like a Piſs-pot, with a black Plume ſtanding upright before. The *Turks* call them *Iſcioghan*, that is, the *Grand Signior*'s Pages.

Prayers being ended, I ſaw the *Grand Signior Hamet* II. come out, and get into his Coach, from the Steps of the *Moſch*. He was of a low Stature, full Body'd, brown of Complexion, round Fac'd, and wore a black Beard that began to grow Grey; and by his Countenance ſeem'd to be about fifty Years of Age. He wore *Herons* Feathers in his Turbant embelliſh'd with Diamonds, and was Clad in White. The *Sclattar*, who carries his Sword, and drives away the Flies in Summer, went into the ſame Coach, and ſat next the Horſes. The People ſaluted him with Shouts, as had alſo been done in the *Moſch*, with a diſagreeable Concert of Muſick whilſt he play'd. When he was to depart, the *Janizaries* made a Lane in an humble Poſture, with their Hands on their Stomach along the Court; and the *Chiaus*, and other Officers follow'd him in ſuch Order as has been ſaid. *Hamet* II. lov'd to Play on a *Turkiſh* Inſtrument, like a little Guittarr, and to Sing to it, to divert his Melancholy, proceeding from forty Years Impriſonment. All that has been ſaid of his Perſon and Garment, will appear better by the following Cut.

The Grand Signior.

Saturday



Gemelli. 1693. *Gregni-Jenimarets Mosch.*

Saturday 26th, crossing over both Arms of the River *Tungia*, which Waters the North-side of the City, on two Stone-Bridges, I saw on the Right a great *Mosch* call'd *Gregni-Jenimaret*. Before it is a spacious Court encompass'd with beautiful Structures cover'd with Lead, for those that serve the *Mosch*, and poor People maintain'd there. Three Gates on the front and sides lead into this Court, and there are as many more to the Cloister within, compos'd of twelve white Marble Columns on the three sides, and of six green ones on that side where the Gate of the *Mosch* is; all of them sustaining twenty little *Cupulas* about the Cloister, cover'd with Lead. In the middle is a fine Fountain, and two high Towers on the sides, near which there are other Structures with Leaded *Cupulas*; so that there are in this Building, besides the great one about 100 little *Cupulas*. This, like all other *Moschs*, has vast Revenues for Pious Uses, which are bestow'd accordingly, as in instructing Children, maintaining the Poor, and mad People, *&c.* Besides, they every Week Distribute to other Poor a thousand *Okes* of boil'd Rice (which makes 1800 Pounds of our Weight) and a sufficient quantity of Flesh. Leaving the *Jew* to keep my Shooes, I went into the *Mosch*, where I found the Pavement cover'd with good Carpets, and above 1000 Lamps hanging in the middle; on the Right of the *Nich* was a large Scaffold, a little one on the Left, and a very high Pulpit to Preach.

That same Morning being the Feast of S. *Stephen*, I hear'd Mass at the *French* Embassadors, and Din'd with him, as did a *French* Gentleman, call'd the Count of *Frisl*, and Marquess of *Orade*; who

every

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every Campagne follows the Grand Vizier, to direct Warlike Affairs, and improve Military Diſcipline.

Sunday 27th. after Maſs, I went to ſee the Palace of *Caia Muſtapha*, once Grand Vizier, and ſtrangled after the Siege of *Vienna*, and inhabited by the Grand Seignior's Siſter, who was his Wife: There is nothing in it to compare to the Structures of *Italy*, but only a great ſquare Meadow, wall'd in for their Diverſion. After Dinner, I went to ſee a great Vaulted place, a quarter of a Mile in length, and cover'd with Lead; from one ſide whereof, there is a Paſſage into another, 50 Paces long, where are all the Shooemaker's Shops, who pay the Hire to the *Moſch* of *Sultan Selim*, near which they ſtand. The Day being fair, and the firſt time the Sun had appear'd ſince my arrival, I went again into this *Moſch*, to ſee whether the Tower on the left had alſo the three wonderful Stair Caſes, as I ſaid, I ſaw in that on the right, and the better to ſee the bigneſs of the City from its high top. The Keeper of the Gate, for a few *Paras*'s, carry'd me up to the third Story, where all three Stair Caſes end, which are winding, and have 252 Steps each. But there is this difference, that the firſt and ſecond, which lead to the firſt and ſecond Stories, run up quite to the third; but the Stair-caſe on the right, leads only to the third Story, or wonderful Structure, and anſwerable to the Grandeur of the Founder: The other two Towers have but one Staircaſe each.

Going on *Monday* 28th to ſee the *Dervis* dance at the *Muradie*, I found a a dead Horſe by the way, and abundance of *Turks* ſtriving who ſhould cut the beſt bit out of him. The *Muradie* is a Monaſtery of *Turkiſh* Monks, ſeated on a Hill within the City. Coming up to it, I found a ſmall *Moſch*, before the Gate whereof, there were five Leaded Cupula's, ſupported by five Pillars. Taking off my Shooes, as I had done at the other *Moſchs*; and going in without any hinderance from the *Turks*, as they do in *Egypt*, I found two places Rail'd in on the ſides, for Perſons of Note. On the right of the *Niche* was a Cloſet, enclos'd with Lettices, eight Spans above the Ground, which they told me, was for the Grand Seignior. On the left, was the Pulpit to Preach in, and two others on the ſides of it, four Spans high, and made like a ſquare Beer, without any covering, where the *Mullah* uſes to Read, ſitting croſs Leg'd. Eight Spans above the Ground, the Wall was all cruſted over with fine Tile, the Pavement cover'd with Carpets, and abundance of Lamps hanging in the middle.

Thence I went to ſee the Dwellings of theſe Religious Men, which are about the *Moſch*; and then into other Apartments, where I found abundance of Poor, who receiv'd as Alms, Plates of boil'd Rice, with a little Meat and Bread, which is diſtributed every *Monday* and *Thurſday*, theſe being call'd Days of turning round. After the Midday Prayers, the Superior, with the *Dervices*, or Religious Men, went from the *Moſch*, to a Room near by, in the midſt whereof was a ſquare Scaffold, three Spans above the Ground, and enclos'd with Baniſters, four Spans diſtant from the Wall, in which ſpace ſeveral *Turks* ſate about. Ten Steps led up to another Scaffold along the Wall, with a Cloſet boarded up, in which ſix of eight *Dervices* that went in, play'd on Pipes, and beat Drums; one Sung, and another, when the Muſick ceas'd, Preach'd. At the upper end of the Room, there were two Chains bare, ſix Spans above the Floor; the Superior ſate down in one of them, and in the other, an old Man, clad in red; at whoſe Feet ſate another old Man, clad in Green, like the Superior, and the other *Dervices* about the aforeſaid Scaffold on the inſide.

The *Muradie.*

The *Dervices.*

Their Habit is not fix'd, for every one of them wears what Cloth, and colour he pleaſes; but their Caps muſt be of white Wool, ſhap'd like a Sugar Loaf; but the Superior, and two old Men wore a Border, like the lower part of a Turbant about it, and a Towel about their Necks.

One of thoſe that were upon the upper Scaffold, began the Ceremony of turning round, to a doleful Tune, like that we uſe to Sing, the *Lamentations* of the Prophet *Jeremy*, in the Holy-Week; after which, the Superior made a ſhort Speech, or Sermon, expounding a Book, out of which, a *Dervice* that ſate by his ſide, read two and two Verſes with much Gravity; the Religious Men in the mean while harkning with great Submiſſion, their Heads hanging down. This Expounding laſted half an hour; after which, the Superior came down from his Chair, and ſate down on a Carpet croſs Leg'd, after the *Turkiſh* faſhion. The *Dervice* began again to Sing from the Scaffold, and to read in

A *Mahometan* Ceremony.

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a little Book in the ſame doleful Tone; when he had done, the Pipes were play'd on, and Drums beaten; to which the Superior, and his Companion clad in Green, danced after a ridiculous manner. Then the eight *Dervices* ſtood up, and paſſing by the place, where the Superior had ſate down again, made a low bow to him, which the Superior return'd, ſtanding up, and then ſate down again. After this, the eight Religious Men took off their upper Garment, and remain'd with the under one, which was cloſe, like a Petty-coat, and a ſhort Jacket over it. In this Habit, they paſs'd one after another before the Superior, and making their obeiſance to him, began to turn round, with their Arms ſpread, and their bare Feet, one fix'd upon the other; ſo that I wonder they did not fall. This painful Dance was regulated, according as the Muſick play'd quick, or ſlow, and laſted half a quarter of an hour. This ending at a certain Sign given, the Superior ſtood up, and made a bow to the mad *Dervices*, who anſwer'd the ſame in humble manner; after which, they began the ſecond turn, which laſted the ſame time, with like bowing at the end. Then the third began, and ended in the ſame manner. After which, the Superior walk'd forward gently with his old Companion, into the middle, and turn'd cleverly round upon one foot, as his *Dervices* had done; the Fringe that hung down from his half Turbant, giving him the more Grace. Among them was an Old Man above 60 Years of Age, who I admire, did not drop down with Giddineſs. During this fourth turning, the Inſtruments play'd, and one of the eight that were above, Sung; and it ended with the uſual bowing. Then an old Man read, I know not what, in a Book, and the Superior repeated it, all the Company anſwering with a frightful Acclamation, and the *Dervices* withdrew after kiſſing the Superior's Hand.

I return'd home in the Evening, having ſtay'd ſo long to ſee this *Turkiſh* folly, like the turning of Staggs in rutting time; and the Bounds with the continual uſe of it, ſhine like Marble. I found ſome Bundles of Cloaths before my Chamber Door; and enquiring of my Landlady what they were, ſhe told me, they belong'd to a *Turk*, juſt come from *Conſtantinople*. In the mean while came Monſieur *Vandeve*, who had provided that Lodging for me, and told me he had words with that *Turk*, who came very raſcily to put me out of my Chamber, to take it for himſelf; ſaying, he was a juſt Man, and of a good Religion, and I of a bad one, and an Infidel, and therefore he ought to be preferr'd; and the more, becauſe he had lain there other times. *Vandeve* anſwer'd, That the Room had been taken for a *Frank*, who would never bear with his Inſolence, and therefore he might provide elſewhere; but the *Turk* perſiſting in his impertinence, left his Baggage at the Door, and was gone in a rage to the *Cadi*, to make good what he had ſaid. Hearing this, I ſhut the Door, and expected his coming; and accordingly he return'd within an hour, and knock'd at the Door three times, but I would not open it, and ſent him away with a flea in his Ear. He ſeeing I was no more complying than the *Cadi*, who would not concern himſelf with the *Franks*, took up that Night under a Pent-houſe, open on all ſides, and violently cold, the Weather being Froſty, and the Snow lying three Spans deep; where his Companion, and he being pierc'd with cold, ſpent the Night, burning Fire to warm one ſide, whilſt the other Froze to the Boards. I hearing them often blow the Fire, could not forbear Laughing, to think that the Man of the good Religion had ſo wretched a Night of it, and he of the bad, lay in a good Room and Bed. At break of Day, the *Turk* went away half ſtarv'd.

Tueſday 29th, I went a ſhooting to the Village of *Caragaſchi*, Inhabited by *Greeks*: Paſſing over the River *Tungia*, that runs cloſe to the Eaſt-ſide of the City, on a Bridge of Arches, by the *Turks* call'd *Jenichiupi*, that is, the new Bridge; and 100 Paces beyond it, the River *Merici*, on a Wooden Bridge, and the Marſh on another. Theſe two Rivers meet half a League from the City. I had little Sport; the Jew that went with me being better at his Tongue than at Sporting.

Wedneſday 30th, I was kept in by the Snow and Cold, but on *Thurſday* 31th went out, and had the good luck to meet the *Cham* of *Tartary*, riding on a Dun Horſe from the *Seraglio*, to his Palace, in a Village ſix Miles from *Adrianople*. He was of a proportionable Stature, brown of Complexion, and of a fierce Countenance; but about 80 Years of Age. He was clad in Green, and had on his Head a *Carpas*, or Cap of the ſame colour, after the *Tartar* Faſhion; on which two upright Feathers were fix'd

The *Cham* of *Tartary*.

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fix'd, which croſs'd one another at the top. Twenty Servants on Horſe-back follow'd him, well clad after their manner; beſides as many more ſent by the Grand Vizier to do him honour.

The Grand Seignior.

Friday the firſt of *January* 1694, being a Feſtival Day among the *Turks*, I went before the *Seraglio*, to ſee the Grand Seignior go abroad. Four *Buſtangis* a Horſe-back went before, carrying Red Cloth to cover the Cloſet, or Tribune. Some time after, it being about Noon, 20 *Chiaus* appear'd on Horſe-back, after whom, came 14 *Iſcioglians*, or Pages of the Grand Seignior's, and 10 great Men of the Court, all on Horſe-back, and laſtly the Coach, attended by 12 *Obadaſeis*, or Gentlemen of the Bed-Chamber; 12 white and black Eunuchs on Horſe-back, and ſeveral *Baltagis* a-foot; near the *Moſch*, there were about 400 *Janizaries* in Arms. The Grand Seignior was in the ſame Coach, I mention'd before, and came out of it, at the Gate of the *Moſch*, call'd *Muxadia*, near the *Seraglio*. I took notice he had a Silk Veſt on, of a pale Red, like a wither'd Roſe; his Cap was adorn'd with ſmall black Feathers, on the ends whereof, there were ſmall white and red Spots, which look'd very handſome; upon the edge of the Cap, there were large Diamonds, ſet together in a Jewel, like a Pyramid, on the ſides whereof, there hung ſeveral little Gold Chains, faſtned behind. Being ſaluted by the People, he return'd it civilly, bowing his Head low. After him, came the *Selettar* out of the Coach (contrary to the practice of *Chriſtendom*, where the Maſter comes out laſt) carrying the Scimitar. Prayers being ended, which laſted an hour, I ſaw him come out of the *Moſch*, with the ſame Attendance; but he had not the Cap on, which he had given to a Servant, but a Green Turbant, with the lower part White, and another Yellow Silk Veſt. When he was in his Coach, the People ſaluted him on both ſides; and when he was paſs'd, all the *Janizaries*, and Lords of his Retinue, went away about their buſineſs, without accompanying him. I have diſtinctly ſet down his manner of going abroad upon two ſeveral *Fridays*, that the Reader may himſelf obſerve ſome ſmall difference there is in his Attendance, theſe two times; reſerving it for a particular Chapter, to give an account of the ſeveral Names of the *Turkiſh* Officers, that make up the numerous and Imperial Court of this Monarch.

Miſtake in *Tavernie.*

There is no truth in what *Tavernier* Writes, in his Relation *du Serraille To.* 3. *Pag.* 384, *viz.* that the Grand Seignior wears three Plumes of Feathers in his Turbant, to ſhew he has three Empires under his Dominion, which are thoſe of *Conſtantinople*, *Trebizond*, and *Babylon*; for both the times I ſaw him, he had but one: And what he ſays of the Grand Vizier, is as falſe; to wit, that when he goes to War, the Grand Seignior gives him one of thoſe Feathers, in Virtue whereof, the *Janizaries* ſalute, and own him for their Superior; and therefore it is known when the Vizier is in the Field, by his Maſter's having but two Plumes in his Turbant. Not ſatisfy'd with what I had ſeen with my own Eyes, I enquir'd of ſeveral *French*, who told me, they never ſaw him wear any more than one Plume; and that having ſeen the Vizier ſet out for the Army ſeveral times, they had never known any ſuch thing given him; but that the Grand Seignior ſitting on a high Scaffold, that Miniſter paſſes under it, and diſmounting from his Horſe, humbly proſtrates himſelf on the Ground, and has a Veſt or Garment thrown on his Back, given him by the Grand Seignior; which is alſo done to all the *Baſſaes* that go to the War.

How the Vizier is created.

Grand Vizier how attended.

Saturday the 2d of *January*, I ſtay'd ſome time in a Street, to ſee the Grand Vizier go to the *Seraglio*. Before him went 30 *Chiaus*, and about 60 *Turks* of note, who being come from their Governments, made Court to him for Preferment. About 60 Servants follow'd a-foot, in the midſt of whom came that prime Miniſter, clad in Red, on a fine black Horſe. He was of a middle Stature, and by his looks ſeem'd to be about 54, or 55 Years of Age. I was told he was much addicted to Hunting.

Muphti.

Sunday 3d, after hearing Maſs, I went to ſee the Palace of the great *Muphti*, who is in the nature of a Pope among the *Turks*, near the *Moſch* of *Alim Selim*, and found it but a mean Structure. There were two Coaches in the Court; but about Noon, I ſaw him go abroad, with about 12 Perſons attending him. He was clad in Green, and had a great Turbant of the ſame colour. On ſolemn Days, he is clad in White, and ſeem'd to be between 80 and 83 Years of Age.

The *Seraglio.*

Monſieur *Granie* having ſome acquaintance in the *Seraglio*, by his means I was carry'd after Dinner to ſee part of it, which is allow'd to *Franks* with much

much difficulty. He went first into the two Stables near this Royal Palace. In the first of them, there were 50 Horses for the Pages; in the other, as many for the Grand Seignior, better than the others, and carefully look'd after. A *Bustangi* shew'd me in a Room adjoyning, the Saddles, Bridles, Targets, Foot-cloths, and other rich Furniture of Gold and Silver, set with Rubies, Emeraulds, and *Turky* Stones to ado... the Horses the Grand Seignior and his Favourites Ride. Before the Palace, is a Square a Mile about; in the midst whereof is a Fountain, and the Colours Staff, on which they set up *Mahomet*'s Standard, when there is any Mutiny, that the Loyal Party may take up Arms to punish the Offenders.

Gemelli. 1694.

The *Seraglio* or *Serray*, which in the *Persian* Tongue signifies a Royal House, is a regular Structure on a Plane near the River *Tungia*. It is two Miles in compass, and has seven Gates for the conveniency of comers and goers; besides those of the Gardens, which take up several Miles about. We went with the *Bustangi* in at the biggest Gate, which is most frequented, to a large place 100 Paces square, cover'd round for the conveniency of passing from one Gate to the other, there being three. Entring on the right, into the first and second Kitchins, I saw several *Halvaggi*'s, or *Haccis*, that is, Cooks, with their sharp white Caps, who dress'd Meat for the Grand Seignior and his Court; but in a distinct place from that where Hens and Gelt Goats are dress'd. In the third, I found the Confectioners, who make *Sherbet*, and Sweetmeats; these clad like the others. Opposite to the great Gate, are the Apartments of the *Ischoglans*, or Grand Seignior's Pages. There is nothing remarkable to compare with our Palaces of *Italy*, but they are like long Halls, where they perform all their Exercises. Over this is a Balcony for the Women, who lodge near it. The third Gate leads into the Emperor's Apartments, which are not allow'd to be seen.

I can give no account of *Hamet* the II. then Reigning, because, tho' I took much pains to get some Information, no Man could tell me how he was inclin'd, having been many Years a Prisoner, and therefore unacquainted with all things. He was little addicted to Hunting, and to Women, as much as Human Frailty drew him. But he delighted in doing Justice throughout his Dominions, in rewarding Good, and punishing Evil. By his *Sultana*, he had two Sons at a Birth, of which only one was living, call'd *Ibrahim*. But there are still alive two Nephews of his, the Sons of *Mahomet* the IVth, his Brother; one of them call'd *Mustapha*, 13 Years of Age, and the other *Hamet* of 18, but kept Prisoners according to the antient Policy of that Family.

CHAP. III.

A particular Account of all the several Officers, belonging to the Ottoman *Court.*

Eunuchs.

THis Emperor's Court being with him at *Adrianople*, and I having had occasion to use some *Turkish* Terms; it will be convenient to explain them in a separate Chapter, being fully inform'd, concerning them by particular Enquiry, made among the *Turks* themselves, and *Europeans*, who have resided there many Years.

To begin with the Eunuchs, who are the most in esteem at Court, they are of two sorts, Black and White. The Blacks have the keeping of the *Ottoman* Delight, that is, the Women's Apartments; and to this purpose they pick out the most deform'd, whose very sight is frightful. They are cut close by the Belly, because of the great Jealousie of the Eastern People, and live apart in good Rooms, with excellent Order and Discipline, tho' they are a prodigious number. The chief of them in the *Turkish* Language, is call'd *Kislaragasi*, or *Kuzliragasi*; that is, Keeper of the Virgins, or Superintendent of the Women's Rooms; the Keys whereof he keeps. His Authority is so great, that he speaks to the *Sultan* when he pleases; and by this means, and sharing in the Presents, the *Bassa*'s give the *Sultanas* for their Protection, he gathers vast Treasures.

The *Kislaragasi.*

Gemelli. 1694.

The white Eunuchs are cut after the common manner, and have the keeping of the Grand Seignior's Lodgings. Before we proceed further, it is proper to obſerve, that there are many thouſands of both kinds in the *Eaſt*; every *Mahometan* that is any thing well to paſs, having ſeveral of them to keep his Women. This is a reaſon, they make a great Trade of them; for poor Parents ſell their young Sons to Merchants, who cauſe them to be cut, and ſell them at dear Rates; eſpecially thoſe that have all cut off, it being a difficult matter for them to ſurvive it, are ſometimes ſold for 600 Crowns, whereas the others may be had for little above 100. Thus, that which makes them moſt valuable to the Buyer is their greateſt Miſery, for they cannot Piſs but through a Pipe of Silver, or ſome other Metal. Moſt of the white ones come from the Kingdoms of *Aſſam*, *Butan*, *Pegu*, *Aracan*, and *Golcanda*, and the Blacks from *Africk*, amongſt whom the moſt deform'd are deareſt and moſt valu'd; and in them they look upon it as a great beauty to have a flat, or wry Noſe, a frightful Aſpect, a great Mouth, thick Lips, and Teeth out of their natural order. Both ſorts of them are proud and ſtern, but the white ones leſs than the others, treating thoſe under them with more Humanity; nor are they ſo jealous and miſtruſtful as the Blacks.

The *Capi-Aga.*

The chief of theſe Whites, is call'd *Capi-Aga*, or *Capu-Agaſi*. He beſides being the firſt in Authority among all the white Eunuchs, is always near the Grand Seignior; he introduces Embaſſadors, and all Perſons of note; nor can any go into, or out of the Grand Seignior's Lodgings without his leave; ſo that being uſeful to all Men, he muſt of neceſſity grow vaſtly Rich. The Grand Vizier himſelf cannot go into the Emperor, without being conducted by him; and if any buſineſs would admit of no delay, and were brought in Writing, the Anſwer muſt paſs through his hands. He by a peculiar Priviledge, granted to no other, wears a Turbant, and rides on Horſe-back within the *Seraglio*. He waits on the Emperor to the door of the *Sultana*'s Apartment, where he ſtops, his Authority reaching no further. He is allow'd 10 *Zecchines* a day for his Table.

4 Great Eunuchs.

Next to him there are four others, which are the *Nozadabaſchi*, who has the Government of 40 Pages of the Bedchamber; the *Sera-Agaſi* who has the charge of ſeeing all the Grand Seignior's Apartments kept clean, and in repair; he has alſo particular charge of the Pages, that keep the Linnen, and attend the Emperor when he Travels. He has under him a Deputy, call'd *Serakeſodaſi*, to whom it belongs every half year, to change the Carpets of the Rooms in the *Seraglio*. The third is the *Haznadar*, or *Chaznadar-Baſci*, who is entruſted with the Emperor's private Treaſure, or Privy-Purſe, and the Pages of his Bed-Chamber; the publick Treaſure for paying of the Army, being manag'd by the Prime Vizier, and three *Teſterdars*, or Treaſurers General. Of late, it is true, the *Haznadar* has nothing left but the bare Title, the *Chaznaker-adaſi* having ingroſs'd all the management. The 4th. Eunuch is the *Kilargi-Baſci*, or chief of the Pages of the *Kilar*, who keeps the Drink for the Emperor himſelf. He has alſo all the Keys of the *Akagis*, that is, the Kitchins and Confectionaries; his aſſiſtant is the *Kilar-Ketodoſi*.

Dogargi Baſci, and others.

The other Officers of the *Seraglio* are the Great Falconer, call'd *Dogangi-Baſci*; the *Kokedar*, who puts on the Emperor's Veſt; the *Kikabdar*, who holds the Stirrup when the Emperors get a Horſeback; the *Selettar*, who carries his Sword; the *Hammargi-Baſci*, who has Charge of the Baths; the *Ciamaci-Baſci*, the chief of thoſe that waſh the Linnen; the *Geritbeg*, chief of all thoſe that practiſe Shooting with a Bow every *Friday* in the place before the Palace. Theſe principal Poſts, are poſſeſſed by thoſe who have gone through the Employments of the *Iſcioglans*. They wear what colour Cloaths they pleaſe, and Turbants out of the *Seraglio*.

Boſtangis and their *Baſſa.*

Others, who are in meaner Employments, are diſtinguiſh'd by what they wear on their Heads, being of three ſorts; for every one, as has been ſaid, wears what Cloaths he will. Thoſe are call'd *Baſtangis*, who wear a long red Cap, falling back, round at the end, and as broad as at the Head. Many hundreds of theſe look to the Gardens of the *Seraglio*; ſaddle and lead out the Horſes, and go a-foot with Perſons of note, who attend the Grand Seignior upon publick Occaſions: Others Row in the Barges, when the Emperor goes to divert himſelf upon the Water. The *Boſtangi-Baſci* is chief of theſe, and has the Charge, not only of the Gardens in *Conſtantinople*, but of others in the Country about. And tho' he be taken from

from ſo mean a Degree as the *Aza-Mog-Lans*, which are Chriſtian Slaves taken young in War, or paid by way of Tribute, yet his Employment makes him conſiderable, and reſpected by all the *Baſſa*'s; who endeavour with Preſents to gain his good Will, whom they know to be in their *Sultan*'s Favour; as being always about him, and ſitting near him to Steer the Barge when he goes by Water.

Gemelli. 1694.

Baltagis. The *Baltagis* wear a long Cap of a Cinnamon Colour, ending in a conical Point; or like a Sugar-Loaf, and ſerve partly to cut Wood, partly to Ride out when the *Grand Signior* goes out of the Palace; and part of them, which I ſuppoſe to be Eunuchs, ſtand at the Gates of the firſt and ſecond Courts of the *Seraglio*. Theſe are Diſtinguiſh'd by the Name of *Capigis*, and their Chief is call'd *Capigi-Baſci*; whom the Emperor makes uſe of to Execute his Commands.

Capigis.

Halvagis. Thoſe that wear the white Cap not very long, nor ending ſharp, but reſembling the Ducal *Venetian* Cap of Maintenance, are call'd *Halvagi*; and among them thoſe that are particularly Employ'd in the Kitchin, have the peculiar Name of *Aragis*, or *Xaccis*, over whom, as alſo over all the reſt of the *Halvagis*, the *Kiſangi-Boſci* has full Authority; yet every Kitchin has its Superviſor call'd *Aragi-Baſci*; beſides the *Muchek-Emri*, who provides all Things neceſſary for the Kitchin and Tables, even of Ambaſſadors, according to the Orders he receives from the *Grand Viſier*.

Haſtaler-Agaſi. The *Haſtaler-Agaſi* is Head of the Infirmary, and takes Notice of all that goes into, or out of the *Seraglio*; but above all takes care that no Wine be brought in. All this great Number of People (which ſometimes according as the *Sultan* is inclin'd, may amount to 10000, but are not at preſent above 3000) are Born of Chriſtian Parents, and taken in War, or forcibly by the *Baſſa*'s in the conquer'd Provinces to ſend them as Preſents to the *Grand Signior*. He chooſes out the Handſomeſt to Diſtribute them among the *Seraglio*'s, and have them brought up to the *Mahometan* Law, and Exerciſes, dividing them into two Ranks; one of the *Azamoglans* being the ableſt for Service, ſuch as *Baltagis*, *Halvagis*, and *Boſtangis*; the other of the better ſort deſign'd for the greateſt Employments of the Empire, call'd *Iſcioglans*, in whom beſides Form, a good promiſing Wit is requir'd. They are bred very carefully and ſtrictly, paſſing through four Rooms they call *Odas*, where they are Taught noble Exerciſes, fit for Perſons that are to Serve ſo great a Monarch, and to have the Title of his Pages and Gentlemen. The white Eunuchs are their Maſters, who Treat them with Severity, and Beat them Cruelly for the leaſt Fault; ſo that they muſt have much Patience to get to the fourth Chamber, where the beſt of them are with certain hopes to riſe to the greateſt Employments in the Empire. Tho' they are to be of Chriſtian Parents, yet the *Capi-Agi*, or Great Maſter of the *Seraglio*, does not fail to put in ſome Sons of *Turks* that are promiſing Lads.

There are alſo in the *Seraglio* about 5, or 600 Maidens, either taken in War, or for Tribute of the Provinces, or ſent as Preſents by the *Baſſa*'s, for the *Sultan's* Pleaſure, who now and then withdraws from the heavy Care of Empire to Divert himſelf in their Apartment.

Before we leave the *Seraglio*, it will not be amiſs to ſay ſomething of the *Baſſa*'s; becauſe they are not only choſen from among the *Iſcioglans*, but make up the beſt part of the Emperor's Court.

Baſſa is an honourable Title common to all great Men at the Port, who are Diſtinguiſh'd by their Employments; but the four chiefeſt of them are the *Viſier-Aſem*, or *Grand Viſier*; the *Caimacan*, Governour of *Conſtantinople*; the *Baſſa* of the Sea; and the *Aga* of the *Janizaries*. Theſe are of ſuch great Authority, that they ſometimes Depoſe, and raiſe *Sultans* to the Throne, as hapned to the Emperors *Muſtapha* and *Oſman*; the latter of theſe being put to Death in Priſon by an Executioner; yet theſe, ſome great Men, are liable to the Emperor's Diſpleaſure for ſmall Offences, who takes not only their Heads, but their Goods from their Children, tho' Born of their own Siſters. The *Viſier-Baſſa*'s carry three Standards, with each a Horſes Tail, of what Colour they pleaſe, except Green, of which Colour only the Staff muſt be. They ſay the Original of this Cuſtom was, That having loſt their Standard in a Battle with the Chriſtians, and the Soldiers being Diſcourag'd at it, the *Turkiſh* General cutting off a Horſes Tail, faſtned it to a Pole, and lifting it up ſaid, *Behold the Colours, let them that Love me follow me*; where-

Horſetails.

whereupon the *Turks* taking Courage, fell upon the Christians, and got the Day. Inferior Commanders may not put these Tails to their Colours. The *Bassa*'s, who are not *Visiers*, have but Two, as also the *Begs*; but the Governours of little Provinces are allow'd but One. The *Grand Signior*, when he is in the Field has Seven, to Denote his Dominion over seven Parts of the World; which makes the *Turks* give him the Title of Lord of all Kings.

Gemelli. 1694.

G. Visier. The *Grand Visier* is Lieutenant-General of all the Empire, and Armies, as also chief of the Council; and Commands absolutely under the *Grand Signior*, whose Seal he keeps. In the *Divan* he has six sitting *Visiers*, or Counsellors to Advise with, but their Voices are not Decisive, but only Consultive; nor can they meddle with State Affairs without being ask'd. This Minister's Reputation is so great, that the *Sultan* himself in Matter of the greatest Moment depends on his Judgment, and in Council whatsoever he proposes is a Decree; however, it behoves him to be very much upon his Guard, for if he ventures to offer any thing contrary to his Master's Inclination, he is soon strangled. His Court is made up of about 2000 Domesticks. When he is visited by any Body, tho' of never so great Account, he does not rise to Compliment them, except to the *Mufti*, who has the same Honour paid him by the *Grand Signior*.

The *Caimacam*. The *Caimacam*, or Governour of *Constantinople*, is the *Viziers* Lieutenant, and he alone performs the Functions of his Office in his Absence, even to giving Audience to Ambassadors; without being Expos'd to the Princes Anger in case of any Failure, because all Faults are laid at the *Prime Vizier*'s Door.

Bassa of the Sea. The *Bassa* of the Sea is Captain General, and Admiral of the Fleet; and the *Begs* Governours of the Maritime Provinces, and Captains, the *G. Signior*'s Galleys, which are to be always in a readiness to put to Sea.

Aga of *Janizaries*. The *Aga*, or Colonel General of the *Janizaries*, call'd by the *Turks*, *Vingeri-Agasi*, is in such Reputation, that no Man tho' he can come near his Prince with his Hands at Liberty, the *Grand Visier* himself being bound to hold them across on his Stomach with a great deal of Submission. Besides, he Commands a considerable Army of about 100000 *Janizaries*; not that there are really so many, but because several Persons to be Tax-free endeavour to get themselves Listed among them.

Beglerbegs. The next in Dignity are the *Beglerbegs*, who are like Sovereigns in their General Governments, having the *Sangiac-begs*, or Governours of *Sangiacks*, and particular Provinces, under them, which last are accounted the bravest of the *Turkish* Soldiery.

Spahis, and Zaims. The *Spahis* compose a considerable Body of Horse, and Live on their *Timars*, or Lands given them by the *Grand Signior*, proportionably to their Services, like so many Lords, nor can this Grant be taken from them without destroying the best Soldiers they have in time of need. The *Zaims* are also Horse, and have Lands like the others.

Chiaus. The *Chiaus* are Messengers to fulfil the Emperor's Commands, when he will have some *Bassa*'s Head, or Imprison him. They attend the *Grand Signior* a Horse-back, when he goes Abroad, as was observ'd before. The *Chiaus*-*Basci* is chief of them.

Emirahur-Basci. The *Emirahur-Basci*, tho' he Lives Abroad, serves as first Gentleman-Usher in the *Seraglio*, and when the *Grand Signior* appears in Publick, he goes before him.

Ckmeggi-Basci. The *Ckmeggi-Basci*, tho' he Lives Abroad, has the Key of all the Bread that is Spent in the *Seraglio*.

Caragi-Basci. The chief of those that receive the Taxes is call'd *Caragi-Basci*, who together with the Customer and chief of the Merchants, is to furnish Mony for the Publick Expence, as Occasion requires; the *Grand Signior* being no way oblig'd to make use of his private Treasure. This is a Tax of five Ducats a Head paid by every Christian, except *Franks*, and every *Jew* residing in the *Levant*; but the *Armenians* pay less than the *Jews*.

Mufti. The Great *Mufti* is the Head of the *Mahometan* Religion, and Interpreter of the *Alcoran*; but the *Turks* confounding civil Government with Religion, the *Mufti* and *Cadi* are indifferently look'd upon as Men of the Law, as if there were no difference between Lawyers, and Divines, for which reason the *Mufti* very often gives his Opinion in Civil, and criminal Causes. Hence it is that there is no Ecclesiastical Superiority among them, and that there lies no Appeal from the other *Mufti*'s to the great one; as also that he is not Superior of the *Imans*, or Priests; every one owning only his own Superior. In other Particulars the Great *Mufti* of *Constantinople*

tinople is Respected by all Men, as following the *Grand Signior*'s Court, which Distinguishes him from the others, of whom there are many throughout the Empire. The Soldiers being to be Try'd by none but their own peculiar Judges, who are the *Cadeleschers* of *Natolia*, and *Romania*, render these Men's Dignity very Considerable, and gives them a Seat in the *Divan* near the *Visier*, next to the *Mufti*. In great Cities there are Judges and *Mullahs*, or *Mola*'s Subordinate to the *Cadeleschers* in civil Affairs, but have no Superior in the Criminal; the *Cadis*, who Administer Justice in great Towns, and the *Naipis* of small ones are Subject to these.

Gemelli. 1694.

The *Cadeleskers.*

Mullahs.

Cadis.

Naipis.

The Priests that serve in the *Moschs* in the nature of Curates, are call'd *Imans*, or *Emoms*; the Readers of the Law to Youth *Hogias*; the Preachers *Schekis*; and those that call the People to Prayers from the Steeples *Muezins*.

Imans, Hogias, Scheikis and *Muezins.*

The *Dervices*, or Religious Men, tho' they make a very Hypocritical outward Shew, do not Live in Community, nor in their Monasteries, but in their own Houses with their Wives and Children, upon an Allowance the *Sultan* gives them of 30, 40, or 50 *Aspers* a Day; they are also oblig'd to repair to the Monastery at certain Hours.

CHAP. IV.

The Author's Journey to Constantinople.

BEing resolv'd to depart for *Constantinople*, I took my leave of the Baron *de Chateauneuf*, the *French* Ambassador, a Person excellently Qualify'd, as appears by his Administration there, having prevail'd with the *Sultan* not to make Peace, as he was sollicited; obtain'd the Restauration of the Holy Places in *Jerusalem* to the Catholicks, after the *Greeks* had been long Possess'd of them; and brought the *Grand Signior* to oblige the *Bassa* of *Grand Caire* to take but Three *per Cent.* for all Goods of the Traders of *Marseilles*, whereas others pay Twenty, and to restore what had been receiv'd over.

Having hir'd two Horses for me and my Man, at five Ducats a Piece, I set out for *Constantinople* on *Monday* 4th, with a small *Caravan* of forty People, and having rode twenty Miles through Plains cover'd with Snow, lay at the Village of *Hapsa*, in a *Caravansera* among our Beasts.

Tuesday 5th, I suffer'd more than I had done in six Months Travels before; for setting out before Day, we rode over Snow and Ice, through a Country partly Hilly and partly Plain, till I was Frozen a Horse-back, and had no feeling in my Hands or Feet. After twenty Miles riding, we pass'd through the great Village of *Bala*, and over a good Stone-Bridge; and at the end of fifteen Miles more, set up in a great Town call'd *Bergasi*, where there is another Stone-bridge of many Arches over the River. At Night the *Janizaries* had a long Discourse concerning the War in *Hungary*, saying, the *Germans* shed much Blood of the *Musulmans*, and that their Soldiery was Discourag'd seeing so much Slaughter. Here I observ'd, that as the *French* call the Place where Passengers lie *Gisse*, so the *Turks* give it the Name of *Cimac*.

The great Snow that fell on *Wednesday* 6th, and what lay on the Ground before, would not permit us to Travel above fifteen Miles, and we lay that Night at the Village of *Calestron*. Setting out betimes on *Thursday* 7th, we could Travel but twenty Miles, to the Village of *Chiorla*, by reason of the same impediment of Snow, the Horses not being able to draw their Feet out of it.

Friday 8th, we got into a Country better Inhabited, but the Soil nothing better; and having pass'd by some Villages in ten Miles riding, we came to the Shore of the Streight, along which we continu'd our Journy all the Day, to the Village of *Sivirli*, where we pass'd at the end of twenty Miles more. This Village is large, and has a little Port, and a famous Bridge of 32 Arches over the River and Morass. On the Hill there is another Place enclos'd with a very antient Wall, which appears to have been Built by the *Greeks*, by an old Inscription found there in their Language.

We

Genelli. 1694.

We made no long Stay here, seeing the Way clear of Snow, and the Road good, but riding six Miles further, came to the Village of *Burgadus*, on the Bank of the same Streight.

Saturday 9th, at fifteen Miles end we pass'd through *Check-mangia*, a small Village still upon the Streight. Here is a good Fishery, for the Streight makes a little Bay eight Miles in Compass, like the little Sea of *Taranto*, and there are four Stone-bridges over it. The People there shut up the Mouth of it, which is about a Mile over with *Pallisados*, and then go in at the Gap left in the middle with a wooden House, to take the Fish, which is the Reason there are three other little Villages upon the Bay. Eight Miles further we pass'd over another Bridge Built upon an Arm of the Sea, as convenient as the other for Fishing; for running a great way into the Land, it has a great Quantity of Fish, and is the cause there are several Villages about the Country.

Sunday 10th, having Travell'd ten Miles further, part Hill, part Plain, I came at length to the famous City of *Constantinople*. Thence after contenting the *Catergi*, or Owner of the Horses, I went to *Galata* to seek a Lodging; but the Inn kept there by a *French*-Man being full, I was forced to make the best shift I could that Night upon the Boards in a *Greek*'s House. In this short Journy I found not the Civility, *Tavernier Lib.* 1. *P.* 1. *Chap.* 10. *Pag.* 118. speaks of in his Description of the *Caravanseras* of *Persia* and *Turky*; where he is pleas'd to write that from *Belgrade* to *Constantinople*, a Traveller and his Horse has his Charges born by the Overseer of the *Caravanseras*, who does it out of a Legacy left by a Founder departed, and that in the Morning there is nothing to do but Thank him and be gone, without putting Hand to Purse; for I was so far from finding this Entertainment, that it cost me two *Carlines* (about a Shilling) every Night to get Boards to keep me from the Dirt on the Ground; and as for Eating, I far'd as I pleas'd, as all the rest did for their Mony.

Monday 11th, I took a Room in the *French*-Man's Inn, paying half a Ducat for my Self, and a quarter for my Man. We Eat well enough at a round Table; and I being half Starv'd, as having found nothing good upon the Road, nor any Conveniency to Dress it, did Eat heartily, whereat a Captain of a *French* Vessel admiring, he turn'd to his Companions, and said, This Man Eats like a Devil, thinking I did not understand *French*.

CHAP. V.

The Description of Constantinople, *and its Greatness, as also of the* Grand Signior's Seraglio.

Constantinople describ'd.

Constantinople, at present the Metropolis of the *Ottoman* Monarchy, was known to the Antients by the name of *Byzantium*; but the Emperor *Constantin* the Great having beautify'd it, and repair'd the Harm done in it by *Alexander Severus*, forsaking *Rome* made it the Seat of the Empire; and as a perpetual Memorial would have it call'd *New Rome*; and the Province of *Thrace*, in which it is seated, *Romelia*, or *Romania*. After his Death this *New Rome* took the Name of *Constantinople*, and for Brevity that of *Polis*, that is, City, like the *Old Rome*, which *per Excellentiam*, was call'd *Urbs*. So that the *Greeks* of *Romelia*, when they would Express, they were going to *Constantine*'s New City, us'd to say, εἰς τὴν πόλιν, *Eis ten Polin*, that is, to the City, whence it is suppos'd came the other Corrupt Name of *Stampol*, or *Stambol*, now given it by the *Turks*.

It is advantagiously seated on the Streight of the Black-Sea, once call'd *Bosphorus Thracius*, in 42 Degrees of Latitude. Its Shape is Triangular, and the Sea which washes two sides of it makes there the finest Port in *Europe*, beyond all Dispute. The Angles of this Triangle are call'd *Tedicula*, or seven Towers; *Serray-ovasi*, or *Serraglio*; and the Gate of *Agevassaco-capsi*, towards the Point of the Bay, or little Streight of *Chitena*. 'Tis true, the sides are not equal, that between the seven Towers and the *Seraglio*, being much longer than the others; and that between the *Seraglio*, and the Point of the Streight of

of *Chitana* crooked; oppoſite to it be-
Gemelli. yond the Streight ſtood *Chalcedon*, an
1694. antient City of *Bithinia*. *Conſtantinople*
is reported to have been Built by *Parſa-*
nias, King of *Sparta*, in the Year of the World 3469, and 96 after the Deſtruction of *Troy*, at the ſame time that *Taranto*, in the Province of *Otranto*, and *Gerace*, in the Province of the further *Calabria*, in the Kingdom of *Naples*, were Built. Like Old *Rome* it is enclos'd by ſeven Hills, which does not at all leſſen its Beauty, or the Delights its Air and Soil afford. Within its Compaſs being twelve Miles, or rather fifteen including the *Seraglio* and its Gardens, are contain'd about a Million of Souls; it being the moſt populous City in *Europe*, next to *Paris*. The Houſes are low, being Built of Wood, or Wood and Mud, and therefore very ſubject to Fires.

The Royal *Moſchs* are noble Structures, as are the other publick Buildings, and the Palaces of great Men Magnificent. There are rich and graceful *Bazars*, or Markets ſuitable to the Greatneſs of the City; and ſeveral Fountains of good Water, brought from far in long Aqueducts, to ſerve all Parts. The Streets are narrow and crooked, and tho' Pav'd, not to compare to ours in *Italy*. It abounds in good Fruit all the Year; as alſo in Fiſh, Fleſh, excellent Bread, and all an *Epicure* can deſire, at very reaſonable Rates. This City was the Theatre of Religious Controverſies betwixt Catholicks and Hereticks, according to the Inclination of the Emperors and Empereſſes; and therefore four general Councils were Celebrated there; the firſt under Pope *Damaſus* in the Year 381; the ſecond under *Vigilius* in 553; the third under *Agatho* in 680; and the fourth under *Adrian* II. in 869.

The Seraglio. The *Grand Signior* has two *Seraglios* in this Metropolis; one in the midſt of it call'd the old *Seraglio*, where *Mahomet* II. Liv'd, after taking the City by Aſſaults on the third Day of *Pentecoſt*, in the Year 1453. and there every new *Grand Signior* ſhuts up his Predeceſſors Women. The other call'd the Great *Seraglio*, is that where the *Sultans* reſide, when they are in *Conſtantinople*, being in the Eaſt part of the City, water'd on two ſides by two Streights; that is, the great ſide by the great Streight, running out of the White to the Black Sea, and the other by the little one, made by the Waters of the great one running up the Country ſix Miles towards the freſh Water of *Chitana*. It is enclos'd by a ſingle Wall with old Towers, thoſe towards the Sea ſquare, and thoſe towards the City round, where the *Azamoglans* keep Guard to hinder all Perſons Approaching. The *Sultan* has Built a Summer-Houſe to take his View all round upon one of the Towers that looks towards *Aſia*, whither he often reſorts to Divert himſelf. There is nothing Regular in the inward Structures; but only confuſe Apartments, and Gardens on its uneven Ground planted with Cypreſſes, and other Trees; but the Leading of the top, and the gilt *Minares*, or Turrets, yield a noble Proſpect, as alſo the *Moſch* within it, eſpecially when the Sun ſhines on them. Towards the Sea there are ſome Galleries, on the outſide cas'd with Marble, and within Painted and Gilt, where the *Grand Signior* takes the Air, when he comes to Divert himſelf with Fiſhing. On that Point which looks towards *Scutaret*, there are ſeveral Pieces of Cannon in a row on the Ground to ſecure the Place; and on the ſide of the little Streight there lie ſeveral Barges prettily Gilt, for the Service, and Diverſion of the *Sultan*. Beſides the many Gates all about, the three principal Ones are thoſe on the ſide of St. *Sophia*, which lead to three ſpacious Courts. In the firſt on the one ſide are the Apartments of the *Azamoglans*, and on the other ſide the Infirmary of the Slaves of the *Seraglio*. The ſecond Court has Cypreſs-Trees planted in the middle, and the ſides are taken up with the Kitchins of the *Seraglio*, the Stables, the *Divan*, which is a large Room where the *Viſier*, and other Counſellors meet to Conſult about Affairs of State, the *Haſna*, or Treaſury-Chamber, where Taxes and Revenues are laid up, and on the other ſide the *Odes*, or Lodgings for the *Iſcioglans*. In the third is a great Hall where the *Grand Signior* gives Audience to the Ambaſſadors of Princes that come to the Port; which is the ſame as the *Sultans* Court. Further in are the *Odaliche*, or Apartments of the Maiden Slaves, kept for the Emperor's Pleaſure; whither none may Paſs but the Eunuchs that ſerve them.

Having the beſt I could deſcrib'd the *Seraglio*, whereof no further Account can poſſibly be had, unleſs from the Mouth of ſome of the Eunuchs that reſide in it, I cannot paſs by the noble Proſpect *Conſtantinople* affords. For tho' we have given but a rough Draught of

its Buildings within, becauſe the narrowneſs of the Streets hinders the Pleaſure the Eye ſhould take in beholding them; yet on the outſide the Houſes ſtanding upon ſeveral riſing Grounds, the Roofs being lofty, and the Fronts beautify'd with ſeveral Colours, as well towards the Sea, or Streight, as towards the Land, it yields a moſt wonderful and ſurpriſing Sight. It may be boldly Aſſerted, That the Wit of Man could not chooſe out a better Situation in the World; the ſame Place at the ſame time affording the Delights of *Europe*, and the Pleaſures of *Aſia*, for when the Eye is glutted with the Sight of the beautiful Plains of *Romelia*, it is but looking about beyond the Streight into *Aſia*, and after lamenting the Ruins of *Calcedon*, it is re-created on the fruitful Soil of *Scutaret*, cover'd with a regular Wood of Cypreſs-Trees, improv'd by abundance of Fruit-Trees to pleaſe the Pallate at all Seaſons, and Peopled from many Villages along the Streight. Which Proſpect extends twenty Miles to the Black Sea, where *Pompey*'s Pillar was Erected, which is now no more, but there are Trees of a prodigious bigneſs on the Sea-ſhore. Then looking again upon *Europe*, which by reaſon of the winding of the Streight ſeems to join to *Aſia*, it is curious to behold many conſiderable Towns both on the Hills and Villages. The firſt that appears, is *Biſcitaſi*; then the Villages and Cities of *Sondach*, *Topana*, *Galata*, *Pera*, *Aſiacapſi*, *Curachioy*, *Caſſim-Baſſa*, *Tarſana*, *Divanana*, and *Aſcuy*; beſides many magnificent Palaces and Gardens of *Baſſa*'s, and great Men of the Country, on the Hills, and on the Banks of the little Streight. Hence it is, that coming from the Sea, the Eye is as it were diſtracted with ſuch variety of Proſpect, and knows not where to fix; for the nearer the Veſſel approaches on the Water, the more the Scenes change, and new ones appear.

Gemelli. 1694.

Galata. *Galata* being look'd upon as a Suburb of *Conſtantinople*, as being but half a Mile diſtant, which is the breadth of the narrow Streight, it is not to be parted from its Metropolis. This City long poſſeſs'd by the Republick of *Genoa*, has excellent Buildings within the compaſs of two Miles its Walls extend. Its Situation is part Plain and part Hill, on the top whereof is a ſtrong and high Tower, by means whereof the Republick kept the City eight Years, whoſe Arms are ſtill to be ſeen on the Walls. Moſt of the *Franks* Live in this City, and the reſt in *Pera*, for whom the Divine Service is attended by the *Jeſuits*, *Dominicans*, *Capucins* and *Recolets*, with whom the Catholick Patriarch Lives, and their Church is a Pariſh, as is that of the *Dominicans*.

Pera is ſeated along the little Hill adjoining to *Galata*, being but narrow and uneven. Here the Ambaſſadors of Chriſtian Princes reſide, as the Emperors, thoſe of *France*, *England*, *Venice*, and *Holland*; and here are other Monaſteries, one of *French Capucins*, within the Palace of *France*; the other of *Recolets* of the *Holy Land*, who Adminiſter the Sacraments indifferently, like the others, without any ſeparate Quarters or Juriſdiction, but according as thoſe pleaſe that make uſe of them. Tho' it be an open Place, there are good Houſes in it, which by reaſon of their high ſtanding have the fineſt Proſpect in the World overlooking *Conſtantinople*, and the Places before mention'd. *Pera.*

Tueſday 12th, I went up thither to ſee the *Dervices* turn round, and found two *French Jeſuits*, who had the ſame Curioſity; it was perform'd after the ſame manner as I mention'd at *Adrianople*, and therefore no more needs to be ſaid of it.

Wedneſday 13th, I went a-croſs the Streight in a Boat, to ſee another Monaſtery of *Dervices* in the Village of *Biſcitaſi*, where I ſaw ſuch another Dance, in a ſtately Room painted, near the Sea-ſhore. A *Turk* ſeeing me Laugh at that Folly, ſaid to me, *This is like your Religious Men Diſciplining themſelves.* In my Return, I diſcover'd at the end of the Village near the Shore a noble Palace, all Leaded at top, and with handſome Galleries to the Sea. Near this Place was another *Seraglio* of the *Grand Signior*'s Built by *Sultan Mahomet*, who went thither ſometimes to Divert himſelf, but none of the Court Living there at preſent, it runs to Ruin. Going into it, I found a confuſe Number of Apartments along the Canal, ſome of them of Wood, and all without any Rule or Method; a few Paces from it is a great Garden without a Wall, and about that a Cypreſs Grove enclos'd with a Summer-Houſe in the middle. *Biſcitaſi* Village.

Having ſeen this Village, I went to the other call'd *Fondachi*, where there is nothing great; but the Houſes lying along the Streight have the Proſpect of it, and Conveniency of Fiſhing, whereof there is great Plenty all along there; which *Fondachi* Village.

which is the reaſon Fiſh is ſo cheap at *Conſtantinople*, that Tunny Fiſh, taken all the year about, is ſold for a Farthing a pound, an Eel of eight pound Weight for about 18 pence, and an hundred of large Oyſters for five pence; the *Turks* being no admirers of Fiſh. Going on ſtill by Land, becauſe the Streight was high, I came to the Village and quarter of *Topana*, where the Cannon is caſt. Before the *Arſenal*, was a prodigious Culverin, 30 Spans long, and ſeveral pieces of Cannon; and among them one that ſhot out three Balls, at as many Mouths at once firing. Walking ſtill along the Bank, about Sun-ſet, I came to the Suburb or City of *Galata*, having gone about three Miles by Land.

Gemelli. 1693.

CHAP. VI.

The Deſcription of St. Sophia, *and other Imperial* Moſchs, *as alſo of other remarkable things in* Conſtantinople.

Thurſday 14th, having hir'd a Boat, and a *Jew* to be my Interpreter, I went over to *Conſtantinople* to ſee St. *Sophia*. This noble Structure is only part of a greater, begun by *Juſtin*, and finiſh'd by *Juſtinian*, Emperors of the Eaſt, who Conſecrated it by the Name of St. *Sophia*. The *Turks* have deſtroyed great part of it, and preſerv'd only the *Duomo*, which is the middle part of the old Church.

St. Sophia.

The Diameter of this *Duomo* is about 112 Foot. About the *Moſch* there are two rows of Galleries, each ſupported by many Pillars. The Great Cupula is built upon wonderful Arches, ſuſtained by large Columns, cas'd with Marble: In the Intervals between which, on both ſides, there are four ſtately Marble Columns, and two others further back. At the upper and lower end of the *Moſch*, are four other Pillars, with lofty Arches, which divide it into three parts. Theſe Arches, and part of the Body of the *Moſch*, are of *Moſaick* Work; which tho' time, and the *Turks* have deſtroy'd much, ſtill ſhews ſeveral Figures, made in the time of the *Greeks*. The Pavement is all Marble, as is the Pulpit on the left of a half Tribune, made by the high Altar, to explain my ſelf the better by Terms us'd in *Europe*. Beſides the aforeſaid Columns, there are ſix very large ones in the intervals to ſupport the firſt Gallery, which goes round, as does the ſecond. On the right of the Niche is a good Cloſet, to which the Grand Seignior has a private Stair-Caſe. The *Turks* have a particular reſpect for this *Moſch*, on account of a Stone they keep there, on which they ſay, the Bleſſed Virgin waſh'd the Infant Jeſus's Linnen. They alſo ſhew a Tomb, which they ſay, is the Emperor *Conſtantin's*. Abundance of Lamps hang all about.

Having given the *Iman* or Prieſt ten *Paras*, he permitted me to go to the firſt Gallery, up a large Arch'd Stair-caſe of Marble, where I found ſeven ſeveral large ſpaces about it, like 7 Chappels; but on every ſide there are three Arches, which leave a great ſpace between the Wall and the Gallery. The Columns on the inſide are five to every Arch, of Green veiny Marble, and four bigger of white Marble, on both ſides next the Wall. At the lower end of the *Moſch*, over the great Gate, which makes the 7th. Arch or Chappel, there are four others of green veiny Marble; ſo that in all, they make 34 of black and green Marble, and 24 of White, ſtanding on the Arches rais'd upon the lower Pillars. The Arches of the Gallery are alſo of *Moſaick* Work; but the Faces of the Saints and Angels have been all batter'd and ſpoil'd by the *Turks*; filling up thoſe places with Colours, and Writing thereon the Name of God in *Arabick* Characters. The Pavement, Walls and Pillars are all cas'd with good Marble. The Prieſt ſhew'd me a Burial Place of a prodigious depth in the ſame place on the left, where he told me, the *Turks* were Interr'd.

There are two long Arches that lead to this famous Temple; the firſt has two Gates at the end, and four in the middle; the ſecond which is *Moſaick*, has five in the front, and two on the ſides. When in this ſecond, there appear nine Doors, the middlemoſt whereof is of Braſs; the two on the ſides of it are open, and the other ſix kept ſhut, ſo that they take up almoſt all one ſide of the *Moſch*. Over that brazen Gate,

Gemelli. 1694.

the *Turk* that was with me, shew'd me a Dove, the Symbol of the Holy Ghost, and an Image of a Saint in *Mosaick* Work, half defac'd by the Barbarity of the *Mahometans*; besides these nine Doors, there are four on the sides, and two behind the *Niche*, or high Altar opposite to the great *Seraglio*.

At the Angles of this Structure, there are four Towers, with Balconies about them, into which the *Muezins* go five times a day to call the *Turks* at the set hours to their *Namaz*, or Prayers. Before the Front is a Porch, where the *Mahometan* Women sometimes go to say their Prayers. To conclude, the Structure is so prodigious, and the Wall of it so thick, that it seems to have been built for a Fort, rather than a Church.

Tombs. Besides the Dwellings of the *Imans*, about the said *Mosch*, there are on the left side, separate from the Body of it Tombs of several *Sultans* along the enclos'd Church-yard. The first is of *Mahomet*, the second of *Selim*, the third of *Amurat*, the fourth of his Children, which were about 120; and the fifth, next the *Mosch* of the *Sultans Mustapha*, and *Ibrahim*. These Tombs are made like Cupulas, Leaded without, and Painted within, after the Country Fashion; as the Walls without are cas'd with ordinary Marble, and within with a finer sort, and fine Tiles. The Ground is cover'd with good Carpets, and in each Tomb two great Flambeaux weighing about 300 Weight in Wax each, with a great Turbant on them. Within them are bury'd their Wives, Children and Brothers; but the *Sultans* and *Sultanesses* Tombs, are bigger than those of their Children, which have no Turbants on them. There are *Imans*, or Priests appointed to look after all these Sepulchers. One thing peculiar, I observ'd in S. *Sophia*, which is, that no Women being allow'd to go into the other *Moschs*, in this they may enter, if they are not satisfy'd to pray in the Porch.

Sultan Hamet's Mosch. *Friday* 15th, I went to see *Sultan Hamet's Mosch*, in the *Asmedian*, or *Hippodrome*. For beauty, it exceeds S. *Sophia*, but is not so large, and it shews, no cost was spar'd about it. The great Cupula of this *Mosch*, (for they are all built after the same Fashion, and sustained by four large round Pillars,) cas'd with fine Marble, of several Colours, beautiful to behold; and there are four smaller at the four Angles. By the great Pillars, there are other thick Marble Columns, besides the little, supporting a curious Gallery, that goes round it. The Ground is laid with good Marble, and cover'd with Rich Carpets; and there are Lamps hanging in all Parts, with other Works of Cristal, of several Colours, to adorn the place. At the end, is a large Tribune of fine Marble, and on the left of it a Pulpit of the same Stone. It has three Brass Gates well enough wrought at the three sides. The first place, or Church-yard, is enclos'd with ordinary Marble, and there are several Doors to it, with Iron steps. On both the outsides of the *Mosch*, there are two Galleries, adorn'd with several hundreds of small Pillars, worthy the Observation of curious Persons, and along them several Fountains for the *Turks* to wash them, they being of Opinion, they thus cleanse both Body and Soul from all filth.

There are also three Gates, that lead out of the first into the second Court, or Church-yard; on the sides whereof, are 20 Marble Pillars, that hold up the Arches of 20 Leaded Cupulas. All the Ground is laid with Marble, with a great Fountain in the middle. There are six other handsome Cupulas gilt at the top; three on each side of the *Mosch*. In all these *Moschs* of *Constantinople*, and *Adrianople*, besides the apartments of those that serve them, there are others for poor People, who are there instructed in Virtue, and maintain'd out of the Revenues of the *Mosch*.

Saturday 16th, in a place near St. *Sophia*, I saw several Lions, Tigers, Wolves, and Foxes, which are shewn, paying a few *Paras*.

The *Atmedan*. Next I went to see the *Atmedan*, or place where the Soldiers exercise, so call'd, because it was formerly the *Hippodrome*, or place of riding Horses, in the time of the *Greek* Emperors. In the midst of it, on the Ground, are fix'd three Serpents, twining about with their Mouths open, at the end of the Coil, a good piece of Workmanship, remaining from the Christian times, of which Writers tell many Fables. Lower than that, is a tall *Obelisk*, almost consum'd with Age; and on the other side, a Pyramid erected on four round Pillars of Brass, a span high, on a Pedestal made of one square piece of Marble, and writ all round in *Latin*, and *Greek* Letters; but it is very difficult reading of three Latin Verses, a great part of it being bury'd in the Ground; the Verses are these:

A Pyramid.

Dif-

Difficilis quondam Dominis parere ſerenis
Juſſus, & extinctis palmam portare Tyrannis,
Omnia Theodoſio cedunt, ſobolique perenni.

Gemelli. 1694. By which may be gather'd, that it was erected in honour of the Emperor *Theodoſius*, whoſe Figure is ſeen on the top, and this for the Union of the *Greek* and *Latin* Churches, which happen'd in his time. It is not ſo large, or high as *Cleopatra*'s Pyramids at *Alexandria*; for the Foot is not ſix Spans ſquare, and the height 50; but it has the ſame *Hieroglyphicks* and Characters on it, as that in the Balſam Garden at *Cairo*.

Hamet's Sepulchre. Near this place is the Sepulchre of *Hamet*, and his Children, built after the ſame manner, as thoſe already deſcrib'd, that is, cas'd with Marble, inſide and outſide, and the Ground cover'd with Carpets.

The Slave's Market. I went out of curioſity to the *Jaſſir-Eaſar*, to ſee the Market of Slaves. This is a place enclos'd, with many Trees in the middle, and many Walks or Galleries about it, under which the Slaves and the Sellers are. The manner of ſelling them is odd; for after praying for the Grand Seignior, the Seller holds the Slave, that is to be ſold by the end of a Cloath; and on the other ſide, the Crier goes Proclaiming the price. He that has a mind to buy, uncovers the Slave's Face, and feels him or her, in ſeveral parts of the Body, as we do in buying Horſes or Aſſes.

The *Biſciſten.* Hence I went to the *Biſciſten*, a place cover'd, where there are many Rich Shops, in which they ſell all the richeſt things to Cloath and Arm a Gentleman, as alſo Horſe Furniture; all the Arms being gilt, and the Furniture Embroider'd and cover'd with Jewels. The Arch is ſuſtain'd by eight Pillars, leaving three long Walks a-croſs the middle, to which there are four Doors from the ſides. Not far from hence is the The *Serſi.* *Serſi*, where there are Walks full of Tables, with good Shops, affording all things a Man can deſire.

The *Validaxan.* In my return, I paſs'd through the *Validaxan*, which is a large Square enclos'd, about which, there are many Shops in the firſt floor, and in the ſecond above it. This Structure was erected at a vaſt Expence, by the Mother of *Mahomet* the IVth, and the Revenue of it aſſign'd for the maintenance of the *Moſch* built by her.

The *Jaſſirloi.* Before I took Boat to return to *Galata*, I ſaw the *Janiſarchi*, on the Shoar of the Streight. This is a Structure conſiſting of two long Arches, in one of which, there are ſeveral Drugſters Shops, and in the other Linnen Drapers. This is commonly the firſt place in the City, where the Plague breaks out, becauſe it is very moiſt, and the Drugs make the Air unholſome, as has been found by experience in the late Plagues.

Sultana's Moſch. *Sunday* 17th, after hearing Maſs, I went again to *Conſtantinople*, to ſee the Celebrated *Moſch* of the Favourite *Sultana*, Mother to the Emperor now Reigning, and to *Mahomet* the IVth. In the firſt Court, or Church-yard, is her Tomb, and thoſe of her Sons, brought thither from *Adrianople*. Its Cupula is ſupported by four Pillars, in the Intervals, between which, there are rows of Marble Columns, orderly diſpos'd, and all the Walls cruſted with Marble, and til'd. There is a way to go all round the *Moſch*, under the Arches; on the Angles there of, there are other handſome half Cupulas. In a Word, the Eye can behold nothing more beautiful, either for ſimmetry or coſtlineſs; as well on account of the Marble, with which the Ground is laid, and then cover'd with Carpets: As for the rich Lamps hanging in the middle, at the end of it, is a good Marble Tribune, or Cloſet for the *Sultan*, who goes thither up a noble Stair-caſe, and through a cover'd Gallery in the firſt Court, and behind the *Moſch*. On the left of the Niche, is a Marble Pulpit, as alſo a beautiful Gallery about it, adorn'd with curious Pillars.

In the firſt Court, which is enclos'd, there are ſeveral Dwellings for the *Imans*, or Prieſts that ſerve the *Moſch*, with Fountains and Trees in the midſt of it. There are three Doors out of this firſt, into the ſecond Court or Cloiſter; in which there are about 20 Columns of good Marble, and about 28 Leaded Cupulas on all the four ſides. The *Moſch* on three ſides, has three Gates wrought with Braſs, and two beautiful high Towers gilt at the top, at the end of it.

The *Eſquiodalar.* *Monday* 18th, I went in the Morning to ſee the old quarter, or Corps *de Guard* of the *Janizaries*, call'd *Eſquiodalar*, which ſignifies old Houſe. This is a Structure enclos'd with high Walls, within which are the apartments and Lodgings for the *Janizaries* and their Officers, capable of containing ſome thouſands.

In

Gemelli. 1693.

In the midst of it is a great Court, with several Fountains for their use. They have another quarter call'd *Gnegni-Odar*, or New-house, where others reside.

Soliman's Mosch.

Then I went in to see the *Mosch*, built by *Soliman*, the finest without dispute of all I had seen yet, with four fine Towers upon the Angles. The way is first into a great Court, Wall'd in; and out of this, there are three Doors to pass into the second, in which there are 24 Columns of mix'd Marble, that sustain the Galleries, and 28 Leaded Cupulas. The Ground is all laid with Marble, with a Fountain in the middle, compos'd of eight Pillars, of the same sort of Marble. The *Mosch* has one Door facing the second, and four on the sides. The great Cupula, as in all the others, rests upon four Pillars, having two other smaller adjoyning to it, rising from both ends of the Niche, and there are five on each side of it, with four large Marble Columns, above 50 Spans high.

On the right hand is a curious Marble Tribune for the Grand Seignior, supported by six Pilars. On the left was the Pulpit, and another open Tribune, for the Ceremonies of the *Mosch*. The Pavement is all cover'd with fine Carpets, and the place lighted with Lamps. A stately Marble Gallery adorns both sides of the *Mosch*; behind which, at the side of the *Niche*, is a round Chappel, embellish'd with good Marble, and the Pavement cover'd with Carpets, where is the Tomb of *Soliman*, and others of his Family. In the inner part of the Chappel, is a row of Pillars of fine Stones, and without it a row of Banisters. The Tombs, as I observ'd elsewhere, are cover'd with Silk, Turbants lie on them, and there are great Flambeaux at the sides. Hard by is another Cupula, of a meaner Structure, with some Tombs after the same manner.

Bajazet's Mosch.

Going home, I took *Sultan Bajazet's* Mosch in my way. The first Court of it is large, and has three Gates; the second in which, are eight tall Cipress Trees; has about it 20 Pillars of mix'd Marble, and 8 others in the middle, which hold up a Roof over a Fountain; 24 Leaded Cupulas cover the Galleries about the Court. The *Mosch* has three Doors on one side, and two on the other. The great Cupula stands upon four large Pillars, with two midling ones by it. At the ends are four other Cupulas all white within, and adorn'd with *Arabick* Characters. On the left of the Niche, near the Pulpit, is a Tribune for the Grand Seignior, held up by six Columns, and another lower for the Ceremonies of the *Mosch*; which on that side spreads out into two Arms. In short, not to tire the Reader, there are, as in all other *Moschs*, Carpets on the Ground, Lamps hanging about, and Towers at the Angles to call the People. *Bajazet's* Sepulcher is a-part in a round Chappel, crusted with Marble within and without, with all the Ornaments mention'd in the other Imperial Sepulchers.

It was very dangerous going to *Constantinople* for me, because there was a *Caimacam* or Governour, who was a great Enemy to Christians. He had caus'd 50 Bastonadoes to be given a *French* Man, for wearing yellow Shooes, he having forbid *Franks* to Cloath themselves after the *Turkish* Fashion; and the same to a poor *Greek*, because he carry'd a Bottle of Wine. He carry'd himself so rigidly, aspiring to be Grand Vizier, that he valu'd no Man, not even the Embassadors of Crown'd Heads, to whom he gave to understand, that he would punish the least offence committed by their Family. Particularly the *Dutch* Embassador, who takes great delight in Shooting of Pheasants, which are to be found at *Belgrade*, six Miles from the City, had word brought him, that if he went thither any more, he would cause him to be hang'd before the Gate; he was therefore cry'd up as the dreadfullest Man in the World. For this reason, I desir'd the *French* Consul to appoint a *Janizary* to go along with me, which he refus'd to do, saying, it would expose him; for if the *Caimacam* offer'd me any affront, it would reflect upon all the Nation, and therefore I should take care how I went to *Constantinople*, for I should certainly be thrown into Goal. But, since I was Travelling the World out of curiosity, I would not for any danger omit seeing one of the prime Cities of *Europe*, and therefore I continu'd to go every day. The *French* Embassador us'd all his endeavors to have the *Caimacam* depos'd, but found it difficult, because he was supported by the *Sultaness*, and the chief of the black Eunuchs; tho' he was an Enemy to the Grand Vizer, to whose Orders he gave little Deference. They call'd him *Calolices*, a name given him by *Mahomet* the IVth, when he serv'd as a *Baltagi*, because he was a good Horseman.

Thes-

Gemelli. 1694.

Tuesday 19th, I hir'd a Boat, and went over into *Asia*, crossing a Streight of two Miles, which runs from the black Sea to the *Dardanels*, and Landed at *Scutaret.* This is a great open Village, seated part in the Plain, and part on the Hill, but pleasant enough, especially in Summer, because of the Greens and good Fruit Trees it has. There are good *Bazars*, or Markets in the plain part.

Scutaret.

Leander's Tower.

Then I went to see *Leander*'s Tower, call'd in the *Turkish* Tongue *Chisculasi*, seated in the midst of the Streight, on a plain Rock, 100 Spans square, which tho' so small, and in the midst of the Sea, has fresh Water. I found nothing remarkable in it, but only a few *Pedreroes*, and 8 pieces of Cannon, level with the Water. It is fabulously call'd so by the *Turks*, for being the Prison of *Hero*, Mistress to *Leander*, who swam over to her, from the Lake where now the *Seraglio* stands, every Night; but if we believe our Poets, and particularly *Ovid*, this hapned at the Castles of *Sestus* and *Abydus.* Returning home, the Stream carry'd us near the Point of the *Seraglio*, whence we return'd along the Shoar of the Streight.

Arcadius and Honorius's Pillar.

Wednesday 20th, I went to the place of *Auret-Bazar*, to see the famous Pillars erected, in honour of the Emperors *Arcadius*, and *Honorius.* The Pedestal is made of eight pieces of Marble, besides the Base, which is bigger and square. The Pillar is made of several pieces, on which there are small Figures cut in half relief, which to me seem'd to represent a Triumph, being like the Work of *Trajan*'s Pillar at *Rome.* It is almost gone to ruin, and they have put three Iron Hoops about it, to prevent its falling. It is hollow within, and there was a winding Stair-case to go up to the top of it; there being a door at the foot of it, and another small one upon the Capital, round which, there was room to walk. Twelve Spans higher is another Capital, where the Column ends. Having a mind to go in, I found the Stair-case stopp'd up with abundance of Stones, nor could I take its heighth, because of the jealous temper of the *Turks*, and severity of the *Caimacam*; but as near as I can guess, it may be 147 Foot high, as *Peter Giglio* observes.

An Aqueduct.

Thence I went to see the Aqueduct, call'd *Chemer.* It is about half a Mile long, on many Arches of Brick, sometimes one upon another, to raise them to the heighth of the Water. They told me, that three hours Walk from the City, at the place they call *Amechemer*, there are a greater number of Arches, better made, and larger.

Mahomet's Mosch.

Thursday 21st, I went to see *Mahomet*'s Mosch, which differs little or nothing in Structure from the rest; and therefore I will not be more particular concerning it. Behind the *Mosch*, in a plain round Chappel, is the Tomb of *Sultan Mahomet* the Founder.

All the way I went that Morning, was among Houses and Streets, consum'd by the last Fire, which has oblig'd the *Turks* to live in Wooden Baracks, from the place call'd *Arcet-Bazar*, as far as *Chemer*, or *Mahomet*'s Mosch. For several Miles along the Streight, there was nothing to be seen but dismal Memorials of the Fire, and the same in the place, call'd *Zughure-Yuchsi*, where they were re-building.

Viiir-Xan.

After Dinner, I went to the *Viiir-Xan*, a great square Building, full of Shops above and below, where they Print Stuffs. Next to it, is a Pillar of Red Marble, of several pieces, 60 Spans high, on which *Constantine* set his own Statue, which in process of time fell down. The Pedestal is enclos'd with a Wall, and the *Greek* Letters on its Capital, testifie it was Erected in the year 440. Time has decay'd it, and to prevent its falling, they have strengthned it with 12 Iron Hoops. It has this peculiar beyond the other Columns, that there are about it eight *Cordons*, or Wreaths of Stone running up to the top of it.

Ibrahim's Palace.

I proceeded to the *Atmedan*, or *Hippodrome*, to the *Seraglio*, or Palace built by *Ibrahim-Bassa*, Son in Law, and Favourite to the Emperor *Soliman* the II. where they told me, there were 600 Rooms, which I could not see the Entrance, being forbid. It is seated on one side of the aforesaid Square, which is made use of upon publick Sports, as for Skirmishes and Games at the Circumcision of *Ottoman* Princes, and the Grand Seignior comes to this Palace to see them.

Friday 22th, having hear'd Mass betimes, I pass'd over to *Constantinople*, to observe the compass of its Walls. Beginning next the Streight, and going out at the Gate of *Egri-Capsi*, or the black Gate, I went towards that of *Ageva ssare-Capsi*, close to which the Streight runs; then turning back along the Land-side, I went about the Wall, on a way Pav'd with Flint, which goes round.

Passing

Gemelli. 1694.

Passing by five Gates on this side, I saw near that of *Adrianople* call'd *Edrine-Capsi*, the Place where the *Turks* made the Breach, at which they entred, and took the City. Coming to the great Streight, which at the Point of the *Seraglio* stretches out a small Arm, I went in at the seventh Gate, call'd *Yedicula*, or of the seven Towers, there being no more on the Land-side.

The seven Towers.

The Place properly call'd the seven Towers is at a small distance, and is a Prison for Prisoners of State, whom the *Sultan* will not put to Death; and to keep Hostages. I had the Curiosity to go into the first Court, and as far as I could observe, it is like a square Castle with seven Towers in it Leaded, where there are good Apartments for Prisoners. The Air is wholsome, and good to dispel Melancholy. In the Mutiny that hapned in 1648, the Soldiery incens'd against *Ibrahim* their *Sultan*, drew him from the *Seraglio* to the seven Towers, and there Strangled him. The *Sultan Osman* dy'd in the same Place, and the same sort of Death, upon another Mutiny in 1622.

The Revenues of *Moschs* that are any thing considerable are also kept in these seven Towers; some of them being worth above 100000 Crowns a Year. This Treasure is kept to make War upon Christians, in defence of their Law; nor dare the *Turks* put it to any other Uses. On the outside, I saw a Door shut between two Towers, near which there were Angels and Saints cut in the Marble in half Relieve, which shew it was Built by the Christians.

The Walls of *Constantinople* next the Streight are in some Places fallen down; the Part that remains standing has Towers on it at equal distances. On the Land-side, there are small weak Towers after the antient manner, with a shallow Ditch, before which there is a Wall Breast-high for Musketiers.

Compass of the City.

Continuing my Walk round within the Gate of *Yedicula*, there being no going on the out-side but by Water, I came to the *Seraglio*; and proceeding from thence along the Streight, I made the Tower or Round at a moderate rate, in four Hours; so that I look upon *Constantinople* to be twelve Miles in compass, as was said before, besides three Miles the *Seraglio* makes, which in all is fifteen. By the way I saw the *Mosch*, and Sepulchre of *Sultan Selim*.

Near the Gate of *Agri-Capsi*, are the remains of the Emperor *Constantine*'s Palace, whereof a part towards the City is still standing. It appears to have been a large Structure, but standing at the end of the City, it is rather to be suppos'd to have been a House of Pleasure than any other; because it overlooks all the Streight, and fresh Waters; and that his Residence was near St. *Sophia*, where there are remains of Pillars and Marble about the Garden of the *Seraglio*. In this Palace of *Constantine*'s, I was told, a Youth seven Years before that time found a Diamond among the Rubbish, which he Sold for about three Pence or a Groat *English*, next it was parted with for about two Shillings; and the Stone being good, *Sultan Mahomet* then Reigning, came to hear of it, who Bought, and had it Cut, when it was found so large and fine, that it was valu'd at above 100000 Crowns.

The *Esqui-Serray*.

After Dinner I return'd to *Constantinople* to see the *Esqui-Serray*, that is, the old Habitation. This is a Royal *Seraglio*, where all the Women are kept up that have serv'd former *Sultans*, as was said before, whence they never come out unless Marry'd to some *Bassa*'s. This Place is enclos'd with a Wall 24 Spans high for two Miles in compass, within which are the Lodgings, and Gardens for those Ladies Diversion. There is no going into it, the Gate being guarded by *Janizaries* and *Capigis*.

Seesade-giamisi Mosch.

Near the *Esqui-odolor*, or Street of the *Cesede-Basci*, I went in to see the *Mosch* of *Seesade-giamisi*, Built by the Son of a *Sultan*. About it is a noble Court, with several Buildings for *Imams*, with three Gates leading to the second Court, or Cloister, where there are about sixteen Marble Columns that sustain 22 *Cupula*'s all Leaded. In the middle is a curious Fountain, the top whereof is held up by little Marble Pillars. There are three Doors to the *Mosch*, whose *Cupula* stands on four large Columns; for the rest there are the Tribunes, Carpets and Lamps as in the others. Having seen a Sepulchre, which they told me was *Ibrahim Bassa*'s, I went out, and seeing others in my way, Curiosity led me again into the first Court; where in a Chapel I observ'd two Tombs of *Sultans* with Feathers in their Turbants under Silk Canopies, after the *Turkish* Fashion. As I was going out to view the rest, I met a *Janizary*, who call'd me; but I fearing to be Robb'd, being in a solitary Place, and having forty *Zecchines* about me, made haste away, and perceiving him Pursue, began to run out of the Place.

Gemelli. 1693. Place. The *Janizary* seeing one of his Companions call'd out to him to stop me, which he did, there being no way for me to Escape. These *Turks* having search'd, and found nothing about me, led me to the *Esqui-odolar*, which was close by, and bringing me before a Man, whom I suppos'd to be an Officer, accus'd me as a Spy. He examin'd me in good *Italian*, and I told him I was come out of Curiosity to see the Tombs. He reply'd there was no seeing of them, because of the extraordinary Jealousy of the *Turks*, but that he Excus'd me this time as being a Stranger, who knew not the Custom of the Country, and warn'd me to make haste to *Galata*, and return no more to *Constantinople*; as also to be thankful to the *Turk* that set me at Liberty. I thought I had seen my Angel Guardian, who deliver'd me out of Prison; and doubtless he was some *Italian* Renegado, for he spoke the Language better than my self. I accordingly made haste back to *Galata*, which I had fear'd I should not see in some Days; so dangerous is Curiosity among Barbarous People.

Greek Church. In my Return, I pass'd through the Quarter call'd *Fener*, and went into the Church and House of the *Greek* Patriarch. The Church is narrow and low, with five Arches on each side, which divide it into three Isles, and has a few Silver Lamps hanging in it. On the Left is the Patriarch's Seat, ascending four Steps, on the Right Hand going in is a piece of our Saviour's Pillar, three Spans high, about the same thickness, and Red and White.

The *Arsenal.* *Saturday* 23d, I hir'd a Boat, the Day being fair, to Divert my self on the Streight. It is much Pleasanter being on it, than on the *Posilipo* at *Naples*, for it is to be enjoy'd at all times of the Year, and the Prospect is better by reason of the View of *Constantinople*, whereof we have spoke before. I went along as far as the Villages of *Asiacapsi*, *Carachioy*, *Cassim-Bastia*, and *Tarsena*, where the Galleys are. Going Ashore, I had the Curiosity to see them Building Galliots, Brigantines, and other Vessels under fourteen Arches. There were five Galleys finish'd, and the Keels of three others; besides six large Galliots, which they told me would soon be Launch'd to serve on the *Danube* in the *Hungarian* War. Close by was the Captain *Bassa*'s House, water'd on three sides by the Streight, and handsomly Built. At a small distance, on the top of a Hill, near the Shore was the Village of *Divanana*. There were also in the same Water twenty Men of War Built in the Black Sea, the biggest of which carry'd seventy Guns; and that being *Friday*, which is the *Turkish* Holiday, they had all their Colours Abroad. There are along the Shore above forty cover'd Arches, and as many open for the Service of the Ships and Galleys. The Water is so deep that they step Ashore from any Vessel upon a Plank.

Serray-Badiscia palace. Proceeding further in the Boat, I saw the famous Palace and Garden of *Serray-Badiscia*, on the Streight, adorn'd with many rows of Cypress-Trees, and abundance of Lettices in the Galleries; and embellish'd with such variety of Colours, that it, in a manner obliges the Eye to behold it. At a great distance, all the way inhabited, appears the Village of *Ascuy*, where the Streight turns away to the Right, growing narrower towards the River. For this reason the three Miles they reckon from *Galata* to this Village, by Water, are not only Delightful on account of the Beauty of this Shore; but also for the other opposite to it where *Constantinople* stands, and for the many notable Houses on the Water, even without the Gate of *Jevassere-Capsi*, and its Suburb *Juph*. The Water four Miles from *Galata* is fresh, by reason of the River that runs from *Belgrade* into the Streight. Seeing that River run smooth, I caus'd the Boat to go on, leaving on my Right a Wooden-House, well Gilt and Painted upon the Water, built to take the Air in Summer; and passing under a Stone-Bridge three Miles further came to *Chitana*. This is a Place that has but few Houses, but of Curiosity, because of a Machine there is on the River, which turning a Wheel, blows five pair of Bellows belonging to so many Forges, to melt the Iron, which is thence convey'd to the Moulds to cast Bombs for the War. There being no going further, because of a Fall the River makes down the rugged Hills, I turn'd Back.

Mr. *Whitton*, a rich *English* Merchant came at Night to our Inn to Sup and Drink with us; for tho' there were six *French*-Men at the Table, yet the Wars between Nations are not to break private Friendship, especially in a strange and barbarous Country. The *English*-Man Eat, and Drank heartily, as did a *Genoese* his Companion, and the six *French*-Men; for by the same Token they were all Drunk, and painted one

anothers Faces without being Angry. *Gemelli.* Not being able to hold out at Drinking with them, I went away to Bed, making 1694. fast my Door, which these *Bacchanals* came to break open; but finding it fast, were forced to go their way without doing any thing.

Sunday 24th, I was told that the Day before the *Caimacam* had been at *Galata*, and sent twelve *Greeks* and one *Jew* to the Galleys. Going afterwards to the Village of *Curachoy*, I met the Son of *D. Joseph Marchese* of *Messina*, who bought and sold Wine to get his Living, as his Father had done before he got away to *France*, by special Favour of the *Grand Signior*'s.

Monday 25th, it was known that the *Caimacam* of *Constantinople* had been put out of his Employment, after holding it three Months and a half; and that the *Bassa* of the Castles was to succeed him, he being sent to the Government of *Derberker*, the Metropolis of *Mesopotamia*; and this because in so great a time he had gain'd the Hatred of both *Turks*, and Christians in that Government so little suitable to his Birth, he being the Son of a *Greek* Priest.

No Remains of *Calcedon.*

After Dinner, I went over in a Boat to *Asia*, to see the Remains of the Antient *Calcedon*, where Landing, I found nothing to prove there had been such a City, but the fair Ground it stood on. It is two Miles West of *Scutaret*, opposite to the *Seraglio*. Near to it the *Grand Signior* has a good Pleasure-House, with a curious Garden adorn'd with Cypress-Trees, which are very common in those Countries.

I using sometimes to visit *James Colver*, Ambassador from the States of *Holland* at the Port, because he was a Virtuoso, and Lover of Travellers, he out of Mr. *Spon*'s Book put me in mind, that I had omitted to see the Emperor *Marcian*'s Pillar, which others besides me had forgot; which gave me an Itching to return to *Constantinople*, to satisfy this new Curiosity; notwithstanding I had promis'd the Renegado I would go no more. In spight of the Danger I took Boat *Tuesday* 26th, and saw the Pillar in the Court of a private *Turk*'s House, near the same Quarter of the *Janizaries*. As near as I can guess it is fifteen Spans high, made of one piece of speckled Marble, with its Capital of the *Corinthian* Order, on which was a square Stone, with four Eagles at the four Corners. I could not see the *Latin* Verses the Ambassador told we were at the Foot of the Column, they being perhaps sunk into the Ground with the Pedestal. Besides I was in such haste to get out of Danger, for fear of meeting the *Italian* Renegado, who this time would have done me some Diskindness, that I would not stay to have it uncover'd.

CHAP. VII.

The Author's Voyage to Smirna.

DEsigning to go by Land into *Persia* with the *Caravan*, I resolv'd to return to *Smirna* by Sea; which *John* and *David Mener*, *French* Merchants of *Marseilles*, and the latter Consul of the Nation understanding, they both of them very civilly offer'd me my Passage Aboard the Ship call'd the *Jupiter*, Commanded by Captain *Duran*, of the said City of *Marseilles*. The same Offer was made me by Captain *Sereni* of the same City, aboard his Vessel call'd the *Swallow*; for the *French* are very ready to forward any Body that Travels only to See and Write; and Talking of me, they would say to one another, *This is a worthy Man, who Labours for the Publick, and therefore we are all Bound to Assist him.*

I Thank'd them all, and accepted of the Kindness Aboard the first that should happen to Sail; but perceiving on *Wednesday* 27th, that they were uncertain when they should Sail; for fear of losing the Opportunity of the *Caravan*, which I fear'd would set out very soon, I resolv'd to go Aboard a *Turkish Chiamber*, that was Bound for *Smirna*. Having laid in my Provision, we set Sail with a fair Wind on *Thursday* 28th; but scarce had we run thirty Miles before the *Ras*, or Master, according to their Custom, came to an Anchor in an open Road, on the side of *Natolia*.

Friday 29th, we weigh'd three Hours before Day, and that Evening drew near the Island *Marmora*, but the Wind being

Gemelli. 1694. *Marmora*, and five other Islands.

being contrary at Night, we could get but little by Tacking.

Saturday 30th, about Noon, we were still opposite to those Islands. There are five of them; the biggest is call'd *Marmora*, on which there are four small Villages, or Hamlets; the second *Bascialiman*, which are five Villages; the third *Echnich*, has but one; the fourth *Baglia*, has two; and the fifth *Imaral*, has two more. The Soil is so good, that they supply almost all *Constantinople* with Wine at a moderate Price; for an *Oka*, weighing 48 Ounces, which is about three Pints, is sold for three *Grano*'s of *Naples* Mony, being about three Farthings *English*.

The Wind blowing hard at Night, and the Channel being widest about *Marmora*, we were forc'd back thirty Miles, to put into the Port of the Island and Village of *Echnich*, on *Sunday* 31st. The same Wind continuing, kept us all *Monday* the 1st of *February* in the same Place; and sailing on *Tuesday* 2d, three Hours before Day, after six Hours Sail, we came to *Gallipoli*, 160 Miles from *Constantinople*. We sail'd not on *Wednesday* 3d, because the Sea ran high. That same Night *Ussin Vizier Bassa*, came to *Gallipoli*, with a Retinue of 200 Persons a Horse-back, going from the Castles to *Constantinople*, to take Possession of the Place of *Caimacam*; *Calolicos* being depos'd, as was said before, for his ill Management. This *Vizier* had been *Caimacam* the Year before, and was much Esteem'd by the *Franks* for his good Qualities. *Xaxan*, the *French* Vice-consul entertain'd me in his House very civilly; but at Supper omitted none of his Pharisaical Superstitions, before spoken of.

Thursday 4th, I saw the *Londra*, or Vessel I came Aboard of from *Bichier*, in *Egypt*, and left at *Rhodes*; which in four Months time had not perform'd its Voyage, by reason of the Drunkenness of the *Rais*, or Master, who thought of nothing less than his Business; and had I not resolv'd to leave the Brute, I had still lain Languishing about those Wasts, and the Course of my Travels had been considerably interrupted.

We could not Sail before *Friday* 5th, because of the bad Weather. Yet we came in good time to the Castle of *Natolia*, where we stay'd, because the Wind made the Sea run high. I was forc'd to lie Aboard that Night, and therefore *Saturday* 6th, in the Morning, being no longer able to endure the Sea Sickness, I would go Ashore, tho' the Snow lay in the Country two Spans deep. Going to the *French* Vice-consul, who resided there, I found him a Rude Unmannerly-Man, who ask'd me several impertinent Questions, and at last carry'd me to the *Aga* of the Castle, giving him a very ill Account of me, and telling him, I feign'd my self a *French*-Man, but in short could be no other but some Friar; grounding his Conjecture upon seeing me cover'd with a Cloak like a Friars, because of the Cold; so that I was much afraid I should have been thrown into Goal. However, the *Aga* being a Discreet Man, said it was enough if he saw my Pass. And the Base Vice-consul answering he had seen no Pass, and that I to Excuse my Self, said it was Aboard the Vessel, to prevent the *Aga*'s growing Jealous; upon so many Objections, I took my leave, saying, I was going for it, to shew them; but would not return thither any more, seeing how Miltrultful the *French*-Man was.

Sunday 7th, after Dinner we had the usual Visit of the Customer, and *Janizary*, who taking an Account of all there was Aboard the Ship, ask'd me whither I was Bound, and whether I had a Pass. I answer'd, I was Bound for *Smirna*, and the Consul had seen my Pass.

Monday 8th, the Weather was not fit to Sail, but the Sea growing Calm on *Tuesday* 9th, we set out in the Morning, and lay that Night at *Tenedos*. Tho' the Wind continu'd fair on *Wednesday* 10th, the *Rais* would not Sail, and it coming about afterwards against us, we were forc'd to continue there whilst it lasted.

Thursday 10th, we all went Ashore, and I took up my Lodging in the House of a *Greek*, where there were also two *French*-Men, and two *Venetians*; one whose Name was *Paul*, and the other his Wife, in Man's Apparel call'd *Clare*. *Friday* 12th, we all went to Divert us two Miles from our Place of Abode for the Country Air, and found all Parts well cultivated with Vineyards; so that *Muscadine* Wine is there sold for two *Para*'s the *Oka*, and the more ordinary Sort cheaper, but they are both light Wines, fit to drink at Meals.

Saturday 13th, we Din'd at a *Greek* Priests, who gave us a good Dinner for our Mony. *Sunday* 14th, we heard Mass in the *Greek* Church, whither all the Christians of the Country resorted. At last, *Monday* 15th, we Sail'd, being in Company four *Chiambers*, one *Saick*, and

a *Londra*; but ours being the beſt Sailer outſtrip'd the others, and came firſt to the Streight of *Baba*, which the others could not enter, the Wind changing upon them. *Gemelli.* 1694.

We held our Courſe all Night, ſo that *Tueſday* 16th, at break of day, we were in ſight of *Focia*; which we entred, with much tacking, the Wind being a-head of us. Going aſhoar, I hir'd two Horſes for a *Piaſtre*, to carry me in the Morning by Land to *Smirna*, which was 40 Miles diſtant; conſidering I might perhaps ſpend much time by Sea, becauſe the Weather was bad. A Storm blew at Night, but the Sea grew ſo calm in the Morning, that they ſent word betimes, they were ready to depart.

Focia Town. *Wedneſday* 17th we ſet out early. Going out of the Harbour, I obſerv'd a ſmall Caſtle, with nine pieces of Cannon level with the Water. A *Baſſa* would have built another on a ſmall Iſland, a Mile diſtant, but Death prevented him. The Town of *Focia* is ſmall, Wall'd, and has two Gates, and an excellent Harbour, fit for great Ships cloſe under the Wall. The Wind continuing fair, we arriv'd at *Smirna* in the Afternoon, having ſpent 21 days in this tedious Voyage; for a Chriſtian may deſtroy himſelf, unleſs he be arm'd with *Job*'s Patience, among the *Turks*, who always uſe the affronting Words, *Naſi Naſci*, and *Giaur*; and a Man has not always the command of his Paſſion. This their Preſumption proceeds from their being in their own Country, and Superior in Power, elſe they would not dare to ſpeak. Therefore it is convenient, that a Chriſtian, as much as may be, avoid going aboard a *Turkiſh* Veſſel; for tho' there be more *Greeks* than *Turks* aboard, yet the firſt are worſe than the latter, and bear the ſame hatred to Catholicks; beſides that in matter of Trade, they are greater Cheats, and Knaves than the *Turks* themſelves. The *Armenians*, tho' Schiſmaticks, have not ſo great an averſion; but rather endeavour, whenſoever occaſion offers, to do Catholicks all the ſervice they can; as I have often found by experience. For this reaſon, on *Thurſday* 18th, I took a Room in the *Xan* of the *Armenians*, where the *Caravan* of *Perſia* puts up. Rooms are there cheap, but without any Furniture.

Falſneſs of the *Greeks.*

Friday 19th, my Friends did me the honour to viſit me. *Saturday* 20th, I Din'd with Monſieur *Ripera*. *Sunday* 21th, being *Shrove-Sunday*, the *Dutch* Conſul treated the *Dutch* and *Engliſh* Merchants, and they Danc'd till next day. The *Engliſh* Conſul did the ſame on *Monday* 22th, and ſeveral *French* went thither mask'd and unmask'd; the War between the two Crowns no way obſtructing the fair Correſpondence between them in a ſtrange Country; and therefore they ſaid, at Sea they would have fought and done their Duty, but that they ought to be Friends in a ſtrange Country. In ſhort, during thoſe Days of *Shrove-Tide*, they met together 40 at a time, *French*, *Engliſh*, and *Dutch*, drinking merrily in the Neighbouring Villages, and among them the Sons of the *French* and *Engliſh* Conſuls. The ſame, as I mention'd before, was practis'd at *Conſtantinople*, between the *Dutch* Embaſſador, and Mr. *Mener* the *French* Deputy. Perhaps other Nations would not be able to conceal their Averſion, and behave themſelves ſo nobly. In other reſpects, theſe *Engliſh* and *Dutch* Miniſters are ſo little regarded by the *Turks*, that they protect none but their own Country Men (as they ſeveral times refus'd me) knowing that the *Turks* do not value them. On the contrary, the *French* refuſe their Protection to no body, not even to *Venetians*, who continue in the *Levant*, when the Republick, and Grand Scignior are at War.

Engliſh and *Dutch* ſlighted, and *French* honour'd.

Tueſday 23d, being the laſt day of *Shrove-Tide*, about three hours in the Night, there hapned an Earthquake, a very frequent misfortune at *Smirna*; and it was repeated on *Wedneſday* 24th Afternoon, with the ſame violence. *Thurſday* 25th, I went a Shooting among the Vineyards, where there are abundance of Thruſhes, and Woodcocks. *Friday* 26th at Night, the Earthquake return'd twice, but not ſo violent. *Saturday* 27th, I pay'd viſits to Friends, and *Sunday* 28th went out of Town with other *Europeans* to take our pleaſure.

Earthquakes.

Monday the firſt of *March*, I was brought into the ſtrongeſt Trouble that could poſſibly happen to a Traveller. I was Summon'd before the *French* Conſul, by one *Brancaleone* of *Ancona*, Marry'd to a *French* Woman, who would perſwade me I was not my own ſelf; but one *John Maſſacueva* of *Meſſina*. This *Brancaleone* had receiv'd ſome Goods in the Name of that *Meſſineſe*, for which he had given an Authentick Receipt; and he alledging, that the Cuſtom-houſe of *Smirna* had ſeiz'd and ſold them, would have me cancel the Inſtrument,

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ment, so like it seems was I to his Creditor. To undeceive him, I told him my Name and Country; and he not crediting me, I writ some lines, that he might compare my Hand with the *Messinese*'s, and put that Notion out of his Head.

Tuesday the 2d of *March* arriv'd a numerous *Caravan* from *Persia*, of 120 stately Camels, loaden with fine and course Silk; but the Merchants durst not set out with so small a Company for fear of Robbers, which oblig'd me to take other Measures; my design of Travelling through *Natolia* being disappointed. The mistake of the *Anconese* made good Sport in *Smirna*. *Wednesday* the 3d, a Friend came in the Morning to acquaint me, that he still persisted I should cancel the Instrument, and that there was no perswading him I was not the *Messinese*; and therefore he would again Summon me before the Consul, being satisfy'd I should be Imprison'd, if I did not comply with what he desir'd; his Wife having great Influence over the Consul, who could not deny him so reasonable a Request; and the more, because some said, I was very like *Massaneva*, and only differ'd from him in my voice. This gave me some trouble, and I knew not what to do, because I had no Protection but the Consul's. Therefore on *Thursday* 4th, I spoke to Monsieur *Ripera*, to see what method might be taken to undeceive the *Anconese*; there being no reason that I to rid my self of that encumbrance, should Personate another Man, and cancel an Instrument I was not concern'd in. He told me, he was his Friend, and therefore he would not be concern'd in it, and the more, because he saw the Consul had undertaken the business. To conclude, *Brancaleone* not satisfi'd with seeing my Hand, Summon'd me, on *Friday* 5th, a second time before the Consul, persisting that I should discharge him, he being satisfy'd I was *John Messaneva*. The Consul added, This Man does not demand any Money of you, but only that you discharge him, and therefore you must not deny so reasonable a demand. I could have run my Head against a Wall hearing them talk thus; considering he was so much mistaken in a Man he had dealt with, which is somewhat more than a meer acquaintance, and that no Writing of mine could discharge him. The Consul blush'd seeing me fret, and tell him I was not the pretended *Messinese*; but if he in conscience could press me to do so false an act, I would do it, there being no other way to escape that trouble; since I had declar'd to him I was a Doctor of the Civil Law, and desir'd him to call some Learned Jesuit to examine me. *Brancaleone* reply'd, I might have study'd since that business hapned. At length not knowing how to decide the matter, he went out, leaving me and the *Anconese* to wrangle, and bidding us agree among our selves. The dispute held till Night, the Debtor contending that I was the *Messinese*, tho' he heard me talk a different Language. At length I told him, I have none of those Writings you ask of me; for I have receiv'd none since I came out of *Europe*; come to my Lodging and search my Baggage and Writings, which perhaps will convince you. Taking Monsieur *Ripera* along, and coming to my Chamber, I open'd my Trunks before them. *Brancaleone* began to search my Baggage and Writings whilst I fretted, and turning often to him said, *You give me such a subject to insert in my Manuscripts, as has not hapned to me in all my Travels, nor perhaps has any other Traveller met with the like.* Brancaleone answer'd, *Indeed it is a mighty matter to make so many Words about.* Night coming on in this tedious troublesome search; and they having seen several Authentick Writings Seal'd, which I could not have counterfeited; he was at last satisfy'd, and went his way, leaving me in my Chamber to reflect on the strange Accidents a poor Traveller is subject to.

CHAP.

CHAP. VIII.

The Author's Journey to Bursa, *the Metropolis of* Bithynia, *and the Description of that City.*

Gemelli. 1694. BEing apprehensive, least *Brancalone*'s mad fit should return upon him, I went on *Saturday* Night late to find out the *Catargi*, or *Muletier* of *Bursa*, in order to go by Land to that City with the first opportunity. I hir'd two Horses for my self and Servant for 15 *Piastres*, paying half as much a-part for my Equipage. *Sunday* 7th, I endeavour'd in haste to take leave of my Friends, but not of the Consul, for fear of the *Anconese*; and my Baggage, which I had left with Monsieur *Riperd*, being ready on *Monday* 8th, we could not set out, because the chief of the *Caravan* was detain'd by some business.

Tuesday 9th, we began our Journey betimes, with the *Caravan*, consisting of 110 Horses and Mules. Every 15 days, such a Company goes from *Smirna* to *Bursa*, like the *Procaccis*, or Messengers of *Naples*. We Travell'd 30 Miles, 10 Plain, and 20 Mountain, to *Manasia*. Here we joyn'd part of the *Caravan*, that set out the day before, and lay that Night at *Bungarbasci*, to wait for the other Travellers.

Manasia City. *Manasia* is a City as large as *Smirna*, seated at the Foot of a high Mountain. The Houses are low, and of mud Walls, except some belonging to Persons of note. There are in it abundance of *Moschs*, and on the top of the Mountain an old ruin'd Castle, which yet was commanded by a higher Rock. It is govern'd by a *Cadi*, who is allow'd 500 *Aspers* a day by the Grand Seignior, which the *Turks* look upon as great pay.

I left off going by Sea, because of the Insolency of the *Turks*; and thinking I should fare better by Land, found just the contrary, meeting with no Lodging that Night but the bare Ground, on which I lay'd my little Bed, and cover'd my self from head to foot, without taking off my Boots, because of the great Cold. Had I known the Language, I might have got Lodging in the City, but it was dangerous parting from the *Caravan*. The *Turks*, who are hardy, thought it no difficult matter to lie on the Ground in the open Air; as they all did, sleeping as sound, as if they had been in good Beds; tho' they were at the foot of a Mountain cover'd with Snow.

I walk'd quite frozen on *Wednesday* 10th, and having nothing to defend me from the cold Air, endeavour'd to warm my inside with Chocolate, and the outside with a good Fire. We set forward betimes through a plain Country, bating three Miles of Mountain way, and making no halt all day, but only to take a small repast, lay that Night at the *Cunac*, as the *Turks* call it, of *Balamuc*, a small Village seated in the Plain. Our Lodging was in the *Caravansera*, or Stable with our Beasts. Three Miles from *Manasia*, we rode along a Causway made over Marshes; which must needs have been very expensive, there being no Stones in the Country about. Yet, tho it was built at the cost of the *Sultan*, and Neighbouring City, they do not exact any Toll on it, as would be done in other Parts. At the end of this Causway, we cross'd over a large River on a Wooden Bridge.

Thursday 11th, we mov'd before break of day, but there being abundance of loaded Beasts, could Travel but 32 Miles, or 10 hours, to speak after the *Turkish* Fashion, which is the distance to the *Cunac* of *Jalembi*. It is very troublesome Travelling at such a time with *Turks*; for they do not only refuse to allow their Horses any time to rest, but even to Travellers, so that by the way I was forc'd to make use of the Pannel for a Table, those *Muletires* using no Saddles. To this, was added the inconveniency of the *Caravansera*, where we were forced to keep company with our Beasts. For my part, I made my Bed in the Manger, after taking much pains to dry it, my *Armenian* Servant having fallen from his Horse with it into the River. But my *Catergi* had a good ingenious Boy, who attended me as carefully, as if he had been my Servant, for a few *Paras*'s I gave him now and then. The other *Mahometans* were also civil to me, and among the rest a *Moor* of *Tunes*, treated me with Coffee and Melons.

Friday 12th, we Travell'd over uncouth Mountains, suffering much from the

Gemelli. 1694. the Snow that lay on the Ground, and that which then fell from the Clouds. After riding 24 Miles in eight Hours, we came about Noon to *Curiungiach*, a small Village among the Mountains, where I had Conveniency to Rest me. In the *Turkish* Dominions there are not above one or two Towns to be met with in a Days Journy; and therefore Travellers must take up with the Conveniency of the *Xans* or *Caravanseras*. And here I remember that those *Barbarians* use the Words *Nasi Nasic*, which signifies to ride ones Father and Mother, and *Giaur*, to make their Horses go the faster, which same Words they use to Affront Christians whensoever they meet them. Provisions are not very dear on the Road, seven Eggs being sold for a *Para*, and a Hen for ten; good Winter Melons for two *Para*'s a-piece, and as much Bread as will serve a Man a Day for the same Price.

Saturday 13th, we mounted betimes, and riding 33 Miles in Eleven Hours, over Mountains cover'd with Snow and Ice, we came to *Mindoyra*, passing along a Cause-way of Flint, three Miles from the *Xan*. This Place, and eight other small ones are seated in a Plain, enclos'd with Mountains, much like that of *Apulia*, in the Kingdom of *Naples*, and resembles it in goodness of Soil.

At Sun-rising, on *Sunday* 14th, we continu'd our Journy over wretched Mountains, and having Travell'd 33 Miles in 11 Hours, came late to *Susegreli*, a Place of few Thatch'd Houses, near a great River, with two stately *Xans*. This Day was unlucky to me, for staying behind to Shoot, and then putting on my Horse apace, he fell four times with me in the Water, and I was well wash'd.

Monday 15th, we held on our way through a Plain, but dirty Country, insomuch, that going about to make all the Day's Journy without Baiting, as is usual, many of the Horses Tir'd, so that we could ride but fifteen Miles in five Hours to the Village of *Hiermurgia*, where there being no *Xan*, we were forced to Lodge in *Turks* Houses. As we cross'd the River, the Horse that carry'd my Baggage fell, and wet it all.

Tuesday 16th, having rode 15 Miles in 6 Hours along a dirty Way, we came to *Lubat*, where we ought to have lain the Night before, had it not been for the bad way; which oblig'd us to send the Horses unloaded by Land, and the Baggage by Water against the Stream, paying a *Zecchine* for the Boat.

Lubat City.

Lubat, by its Walls and Towers appears to be an antient City. There has been a great Stone-Bridge over the River, but the *Turks* let it run to Ruin, and go over in a Ferry. Of five *Jews* that were going with the *Caravan* for *Bursa*, or *Brussa*, as the *Turks* Pronounce it, the Tax-gatherer made one a Prisoner, because he had not the Billet to shew he had paid the Head-Mony, or Tribute, which is four *Zecchines* for a Rich Man, two for others not so well to Pass, and one for the Poor.

Wednesday 17th, we set out in a Boat upon the aforesaid River, which is about a quarter of a Mile over, and runs out of a Lake, or Pool, through which we afterwards pass'd in sight of the small Villages of *Caragaci*, and *Bulgnat*, formerly Wall'd, as appears by the Ruins. After six Hours, in which time we run 24 Miles, we Landed near the Village of *Nacular*, where the *Muleteers* expected us. Loading the Horses, we advanced six Miles further in two Hours, and rested at the *Cimac* of *Hassan-Aga-chioy*, where we found no *Xan*, but a small Stable, all on a Floor, too little to contain all the Men and Beasts, and yet we were not above twenty Persons, most of the Company having left us at *Susegreli*, to go to *Sardac*, and thence to *Gallipoli*, and so to *Adrianople*. The great *Xan* was at *Taatale*, two Hours Journy further.

Bursa City.

Thursday 18th, we set out again before Day, and riding 18 Miles in six Hours, came to *Bursa*, or *Prusa*. This City seated in 41 Degrees, 40 Minutes Latitude, is at the Foot of the Mountain *Olympus*, which the *Turks* call *Geschisdag*, or *Reschisdag*, and *Ana-Tolaydag*. Some say it was Built by *Hannibal*, after the Victory obtain'd by the *Romans* over *Antiochus*; others by King *Prusias*, in the Year of the World 3279, and that it was the Court of the antient Kings of *Bithynia*, before it was subdu'd by *Orcanes* the 2d *Ottoman* Emperor, in the Year 1300. It was first a Bishop's See, and afterwards a Metropolis, which Honours it did not lose when it fell under the Barbarian Yoke, for it was the *Ottoman* Court, before they took *Constantinople*; and rightly consider'd is nothing Inferior to it; for besides that several *Sultans* have resided in it, and many Princes of the *Ottoman* Family are there Bury'd, it has as great a Trade, and more plenty of Silk, because of the vast Quantity brought out of *Soria*, and all the East, which is there wrought, and some

with

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with Gold and Silver to Trade into *Europe*. On the back of it, as was ſaid, is Mount *Olympus*, whence the River *Rhindacus* flows, which paſſes *Bithynia* from the leſſer *Aſia*, and is the greateſt of all thoſe that fall into the *Propontis*. The Mountain is vaſtly high, Barren at the top, and always cover'd with Snow; in the middle Part it abounds with Pomgranates; and at the Foot, where moſt of this famous City is Built, there are moſt delicious Gardens; but is much diſgrac'd by the prodigious Number of monſtrous Serpents it breeds. The *Turks* call this Mountain *Caloyeron-oron*, becauſe of the Monaſteries there are on it. *Burſa* was the Country of the famous Phyſician *Aſclepiades*; and of *Dion Pruſius*, call'd for his Eloquence *Chryſoſtomus*, who left ten Books he had writ of the Virtues of *Alexander* the Great, and eighty Orations in *Greek*.

This City, which for its Baths may be call'd the *Pozzuolo* of *Bithynia*, as to its Plan is irregular, and a meer confuſion of Buildings; for being ſeated Eaſtward at the foot of two Mountains, making a Figure like an Arm bent, part of it ſtands high, part in the Vale, and part on Cliffs. On a high Rock appears the *Grand Signior*'s Palace, where the *Ottomans* reſided a long time, enclos'd with a good double Wall, with Towers at proper Diſtances; but all goes to Ruin, through the careleſneſs of the *Turks*. Another Part of the City ſtands on the ſide, and at the foot of another high Mountain, or rather an Arm of that before mention'd, which over-tops the Caſtle, and has a curious Proſpect of the Country, planted with Vines for ſeveral Miles about, and adorn'd with pleaſant Gardens, and populous Villages; ſo that in Summer the Gentry and Citizens go over to Divert themſelves at *Bagarbaſci*, which is a great Plain water'd by a plentiful Spring of good Water, running down from the Mountain to ſupply ſeveral Quarters of the City.

Continuing to take a view of the Parts of this noble City, and to begin at the Caſtle, or *Seraglio*, I ſaw firſt the Quarter of the *Jews*, at the end whereof on the ſame ſide of the Mountain I found a good *Biſciſten*, an enclos'd cover'd Place, or Exchange, where they ſell rich Commodities, and better *Serſcis*, or *Bazars*, with rich Shops; and going on, ſaw ſeveral Streets of all ſorts of Handicrafts, and all very Populous. The Houſes and Streets of this City are very good, conſidering they are in *Turky*, and better than thoſe of *Smirna*, than which it is bigger, but I believe not better Peopled.

Having laid up my Baggage in the *Xan* of *Eſchiengi*, I took a *Jew* to ſhew me the City, but as we were going to the Caſtle, he was ſent to Goal by the Tax-gatherer for the Tribute; ſo that I was forc'd to get another, who led me to the ſo much fam'd Baths, half an Hours Walk from the City. Going into the firſt, call'd in the *Turkiſh* Language *Capligia*, which ſignifies a hot Place, I found in the firſt Room, which had two *Cupola*'s, a good Fountain of cool Water; here they Strip, there being *Soffa*'s round about to ſit, and lay the Cloaths on. There are two Doors out of it to the Bath. On the Left is a Room to lie in, for ſuch as will ſtay all Night, and other convenient Places with hot Fountains, and a cold One. Still further on there is another Room, the Roof whereof is like the others, cover'd with a *Cupola*, with Vent-holes for the Heat to Evaporate, with a Fountain in the middle, and three little ones Luke-warm on the ſides. Further ſtill on the Right is a very little Room with three other Springs of Water, and two on the Left. Thence they go into the Bath, which is Round, cover'd with a *Cupola* full of Vent-holes, and ſeven Spans deep, two pair of Stairs to go down into it, and about it ſeven Springs of hot Water. When I went there were many *Turks* who Swam, Waſh'd, and Shav'd themſelves. When I had waſh'd, and had my Back rubb'd with a Woollen-cloth, not being able to endure the Heat, I went out, and was Shav'd by a *Turk* in the ſecond Room. This Water comes ſo hot from the Mountain, that it ſoon boils an Egg, and were it not Temper'd with other cold Water, no Man would bring his Skin out of it. The Women's Bath is a-part, but near the Men's; on *Mondays* the Women come into the Men's Bath, and the Men may go to the Womens. A Stones throw from it is another Bath call'd *Chinchiurtli*, or the Sweating-place, and its Water is very different from that of the others, being good againſt old Aches. I went into the firſt Room, and found it like the others, with a Fountain of cold Water, and Places to ſit. I went thence into a Room, about which there were ſix Fountains of Water intolerably hot, and as many in another dark Room; whence I went very hot into the Sweating-place, where

Noble Baths.

Gemelli. 1694.

where there is a Spring of ſcalding Water, a Sick Man lay there Sweating on the Ground. The Structure of this is not ſo Beautiful as that of the great one; which is all Pav'd with Marble of ſeveral Colours.

Thence I mounted a very ſteep Aſcent to ſee the *Seraglio*, which *Tavernier* reckons among the beſt next to thoſe of *Conſtantinople*, and *Adrianople*. I found it an ordinary Palace very ill Built, and all gone to Ruin; for they told me the *Sultans* had not come to it for 35 Years paſt; only *Mahomet* IV. having been there at the beginning of his Reign. Formerly, as has been ſaid, *Burſa* was the ſettled Aboard of the *Sultans*, and therefore there are five Tombs of them Bury'd in the *Moſch* of *Amurat Beg*, and three others of *Sultaneſſes* and their Children, after the ſame Model as thoſe of *Adrianople*, and *Conſtantinople*, but not ſo rich in Marble.

Friday 19th, the *Jew* led me three Miles from the City towards *Montagna*, to the Bath of *Eſchi-Capligia*, or the old Bath, where is the third mineral Water different from the other two, and good for Aches, and other Diſtempers. Going in, there is a large Room with two *Cupola*'s, and a Fountain in the middle, as at the other Baths; and paſſing thro' it into another Room, in the midſt of it is a Fountain of cold Water, and two on the ſides, of hot. Within that is the Place where they Bath, pav'd with Marble, and ſix Spans deep, with five large Conduits of hot Water about it. This yields but little Profit, becauſe many go in for nothing; but the great one of *Capligia*, the *Grand Signior* Farms out for 800 *Piaſtres* a Year; and a Lord on whom the *Sultan* has beſtow'd it, makes a conſiderable Revenue of the other. The mineral Waters run out of the Bath of *Eſchi-Capiglia*, into another little Bath in the Village of *Cicheric*, for the Service of the Inhabitants.

After Dinner, I went to *Bugarbaſci*, to ſee the *Derviſes* turn round, the *Jew* that had been apprehended by the Tax-gatherer, going with me. This mad Devotion was perform'd in a good Room, after the ſame manner as was deſcrib'd at *Conſtantinople*, and *Adrianople*; only with this difference, that here they take but three Turns, omitting the fourth in which the Superior ſhould Dance.

In my way back to the *Xan*, I went in to ſee the *Moſch* of *Uli-giami*, that is, the Great one. There is this Singular in it, that in the middle of it there is a great Fountain encompaſs'd with Baniſters; they ſay it is very Antient, and Built by the firſt *Sultan* that came to *Burſa*. *Uli-giami* Moſch.

To return to the City, it is Govern'd by a *Melli*, or *Cadi*, who is chang'd every Year; but a *Baſſa* has the Command of the Country, and muſt not reſide in *Burſa*. Its Air is not very wholſome, as being ſeated at the foot of high Mountains cover'd with Snow, and near to Moraſſes and Waters, ſo that every Morning it is cover'd with Fogs riſing from them. Proviſions are not Dear, for there is Plenty of good Fleſh, Bread, Fiſh, and excellent Fruit, whereof I Eat much, and that rare at ſuch a time of the Year, and good freſh Grapes, Melons, Apples, Cheſnuts, Hazlenuts, and the like.

CHAP. IX.

The Author's Return to Conſtantinople.

Montagna Town.

Saturday 20th, I ſet out for *Montagna*, and arriv'd there three Hours before Night, having Travell'd eighteen Miles of dirty Way. This Town is ſeated part on the Hill, and part in the Plain, on the Shore of a Bay made there by the Streight, thirty Miles in compaſs. The Houſes for the moſt part are low; I Lodg'd in a large and ſtately *Xan*, which has good Rooms, and a Fountain in the middle of it, and over it a Gallery cover'd with Boards, whither the *Turks* reſort to Pray five times a Day.

Sunday 21ſt, two *Caichs*, which are ſmall Barks with three Oars, being ready to ſet out, I Embark'd for *Conſtantinople*, and tho' it was Cuſtomary to ſearch Goods, yet mine were not open'd, I producing the *Theſchere*, or Billet of the Cuſtom-Houſe of *Alexandria*. One of thoſe *Turkiſh Santone*'s, whom they call *Derviſes*, went Aboard with me; he was not one of thoſe that Live retir'd in Community, but rather a Vagabond Knave, that made ſhew of an auſtere Life to Cheat the World. He was co-

Gemelli. 1693.

ver'd from the Navel upwards with two Sheep-Skins, and downwards with other Skins put together like a Petticoat. On his Head he wore a white Cap, with long Strings ravell'd at the ends about his Neck; about his Waſte hung ſeveral pieces of Marble, and about his right Arm a cloſe Bracelet of the ſame. In his Hand he carry'd a Wand, with a piece of Ivory at the end like a Saw, to ſcratch his Back where he could not reach with his Hand; as alſo a thick Club, and a Horn hanging by his ſide, to Blow upon Occaſion; a Habit ſo Ridiculous and Extravagant, that it deſerv'd to be Painted. Having run thirty Miles, we came to the Village of *Bosborza*, at the point of the Bay made by the Streight, where the Wind being contrary, we were forced to ſtay.

Monday 22d, leaving the hard Bed we had on the ſandy Shore, we went Aboard four Hours before Day, with but little Wind, ſo that with the help of the three Oars, which were but flowly ply'd, we came about Noon to *Carli*, a ſmall Town on the Shore of the Streight, thirty Miles from the Place we left laſt. I cannot compare the lovly Hair of the *Greek* Women in this Place, to any I have ſeen in ſo many Countries I have Travell'd through. When looſe, ſpeaking Modeſtly, it hangs down to their Heels, and when made up into large Treſſes, to their Mid-Leg; but their Faces are not anſwerable to the Ornament of their Heads, for they are not Beautiful.

Tueſday 23d, we lay ſtill becauſe of the bad Weather, and had an ill Night, there being no *Xan*. *Wedneſday* 24th, we went Aboard in the Evening, and Sail'd all Night with a fair freſh Gale, which made the Sea run ſo high, that it wet us and our Baggage.

When I expected on *Thurſday* 25th, in the Morning to be at *Conſtantinople*, I found my ſelf after a run of forty Miles, on the Shore of *Romelia*, four Hours Journy from *Conſtantinople*, and the Wind being againſt us, we Landed near a Mill. Some *Turks* went away afoot, but I ſtay'd all Night becauſe of my Baggage, and lay in the Mill, the Noiſe and Coolneſs of the Water inviting me to Sleep. *Friday* 26th, perceiving all the *Turks* were reſolv'd to go, ſome by Land and ſome by Sea to *Conſtantinople*, and our *Raiz* having no Deſign to go that Tide, I thought fit to go too, and leaving my Man to look to my Equipage, went Aboard a little Boat, which in ſeven Hours, the Wind being contrary, carry'd me to *Galata*; obſerving as we ran along the Streight, that a great part of the Wall is fallen, and the *Turks* take no care to Repair it. *Saturday* 27th, I thought to return to the Bark for my Baggage, that it might not be carry'd to the Cuſtom-Houſe. I was diſappointed, for going in a Veſſel call'd a *Caich* to meet it, I found it at the Point of the *Seraglio*; and deſiring the *Rais* to deliver me my Equipage, he ſaid he could not do it, becauſe he was in ſight of the Cuſtom-Houſe.

Sunday 28th, I went to the Cuſtom-Houſe with Monſieur *Mener*, and with much Difficulty the Cuſtomer condeſcended to take the ſingle Duties, pretending to the Double, without regarding the *Taſchare* of *Alexandria*, ſaying it was a ſeparate Kingdom, where the Cuſtom-Houſe, like thoſe of *Aleppo* and *Seyde*, is by the *Grand Signior* aſſign'd over to the *Baſſa*'s that Govern.

Notwithſtanding the *Turkiſh* Officers Prohibition, I went over to *Conſtantinople* on *Monday* 29th. There I found a Galley ready to depart, to carry over into *Aſia*, a *Baſſa* that was going to *Mecca*, to viſit that *Mahometan* Place of Devotion. He went in a Triumphant manner, his Servants carrying Clubs adorn'd with Myrtle, and a ſort of rich Turbant beautiful for its variety of Colours; others had Feathers of ſeveral ſorts at their Javelin Heads, which they told me was a Preparation to that Devotion. Having obſerv'd this Novelty in my way, I went near St. *Sophia*, to ſee two Pillars of white Marble, which I was told were in the Houſes of two *Turks*. I found one of them had a curious wrought Capital, the other had none, it being purpoſely cut off to encloſe it in the Wall; they ſaid they were of equal height, which, as near as I can gueſs, is forty Spans, and ſixteen in thickneſs; they could give me no other Account of them. Between the two Columns is a little Street twenty Spans wide. Having ſatisfy'd my Curioſity, I made haſte home for fear of the *Turks*.

I came from *Smirna*, with a deſign to Imbark for *Trabezond*, on the Black Sea, with ſome *French Jeſuits*, that go thence to their Miſſions, being ſatisfy'd I could not do amiſs in their Company, they taking the ſhorteſt way, the moſt frugal and ſafeſt from Robbers, to go into *Perſia*. Finding therefore at my coming, that ſome of them had agreed for their Paſſage,

Gemelli. 1694.

Paſſage, together with a *Dominican*, aboard a Saick belonging to a *Greek*, I would not ſlip the opportunity; but taking Boat after Dinner, went 10 Miles off to the Caſtles where the *Saick* lay to ſecure my Paſſage. The four *French* Fathers and the *Dominican* had hir'd a Cabbin for 25 Piaſtres, and I offering them to pay my ſhare, they refus'd, becauſe they would be more at their eaſe. Therefore applying my ſelf to the *Rais*, I ask'd him what place he had for me aboard; to ſee whether it were convenient. He led me into the Fathers Cabbin, which being good, I had no cauſe to complain, but only ask whether any *Turks* were to be in it; he told me not, and that only 1, and 5 *Papas* ſhould go in it; and this, becauſe the *Turks* will rather be expos'd to the Rain, than pay above the common rate of a *Piaſtre*; and thus, without being oblig'd to the Fathers, I had a place in their Cabbin for 6 *Piaſtres*, and my Man's Paſſage beſides.

Caſtles. The Caſtles before-mention'd, ſeated where the Streight is but a Mile over, one of them in *Europe*, which has four ſmall Towers at the Angles, and others at the middle of the Curtain, with ſmall pieces of Cannon on them; the other in *Aſia*, which has 5 ſmall Towers, beſides others bigger at the Curtains. In both theſe Caſtles, there are only a few Dwellings for Soldiers.

Near them, the Current ſets ſo hard towards the White Sea, that ſmall Barks cannot ſtem it, unleſs drawn with Ropes from the Shoar; the other Current is a Mile from this towards *Conſtantinople*, and on both ſides of it there are little Cottages, and a ruin'd Light-houſe.

Tueſday 30th, I carry'd my Equipage in a Boat aboard the *Saick*, having paid the Cuſtomer his due, who Farms all the Cuſtoms of the *Ottoman* Empire, except thoſe of *Caire*, *Aleppo*, and *Seyde*, for 1500 Purſes of 500 Ducats each. I had the Proſpect of the Streight over again, pleaſing my Eyes on the ſide of *Europe*, with the ſight of *Galata*, *Topp.ra*, *Biſcitaſci*, *Orta-chioy*, *Crey-Jaſmy*, and *Arnaut*; and on the *Aſian* Shoar, the delicious *Scutaret*, *Euſcongin*, *Eſtanros*, *Cinghil-chray*, and *Eliſſar*. Having left my Baggage aboard, I return'd home to order other matters for my Voyage.

Wednesday 31ſt, for want of other buſineſs I went again to ſee the Emperor *Marcian*'s Pillar, to obſerve where thoſe two Latin Verſes, Tranſcrib'd by Monſieur *Spon* might be; ſince the *Caimacan* being depos'd, I might be ſafer in *Conſtantinople*. I went to *Saraciara*, which is much lower than *Ceſada-Baſci*; and going into the ruin'd Houſe of a *Turk*, ſaw the Pillar again. Viewing it now on all ſides with leſs fear, I could read no ſuch Verſes, but only ſaw four Birds like Eagles, cut on the four Angles of the Capital; and on the Pedeſtal, next the Bath, two Angels carv'd, ſupporting a plain Shield or Eſcutcheon, over which there were three Verſes, ſo defac'd by Time, that there was no knowing the Characters, much leſs reading of them; ſo that Monſieur *Spon* could never read them for theſe hundred years paſt; beſides that they look'd more like *Greek* than *Latin* Characters. On the other three ſides, there were three Eſcutcheons, or Shields, like that *Fortune* is painted with. Returning home, I paſs'd by the Mint, where I ſaw Money Coin'd.

Thurſday the firſt of *April*, being a fair day, I hir'd a Boat, and paſs'd over into *Aſia*, by the upper part of the end of the Great *Seraglio*, to divert my ſelf at the *Seraglio* of *Cavach*, belonging to the Grand Seignior, oppoſite to that in *Europe*. I found all ſhut, but from without, ſaw four Apartments, after the Eaſtern manner, all built ſeveral, and an Iron Gate to them. There are other Structures at the Angles, and all the Garden is enclos'd with good Walls, and has excellent rows of Cipreſs, Fir, Beech, and many Fruit Trees. *Cavach*. *Seraglio*.

The *Seraglio* being near *Calcedon*, I went again to obſerve ſome remains of it, but could not find, as I had been told, the Church ſtanding, in which the Council was held. Returning home, oppoſite to *Leander*'s Tower, I ſaw another *Seraglio*, Inhabited by *Sultan Mahomet*'s Daughter. It is larger than that of *Cavach*, but not ſo pleaſant. *Calcedon*.

Friday the 2d of *April*, being the Feaſt of my Saint, I perform'd my Devotions, and after Dinner, out of meer curioſity to ſee 24 Brigantines of 28 Oars each, and 6 Galliots of 42 and 44, deſign'd to ſerve againſt the Emperor in *Hungary*, I run my ſelf into the diſmal accident I am now to give an account of. Landing at the *Darſena*, I ſaw that ſmall Fleet, well Man'd with Sailers, and 8000 Soldiers, being to paſs through the Streight into the black Sea, and thence into the *Danube*, to fight the Enemy. Having for a long time view'd theſe Veſſels, my ill fate guided me to ob-

Genelli. 1694.

ſerve the *Hulks* of two Galeaſſes, which having been begun ſeveral Years ſince, are yet unfiniſh'd, no body working upon them. Deſigning to go ſome ſteps forward, after a great number of People, I hear'd a *Turk* that was upon the Guard call me. I return'd no anſwer, but went on; but he over-took and carry'd me to the Barrack of a *French* Renegady Captain. He ask'd me ſeveral Queſtions, and enquiring at laſt whither I was going, I told him, to look for a Friend. This did not clear me; but carrying me before the Commander *Monco Morto*, they altogether began to put ſeveral Queſtions concerning my Friend, as to his Name and Quality; and tho' my anſwers were Satisfactory, they led me before the Captain *Baſſa*, where I waited half an hour before I could ſpeak to him. At laſt they ſent word to the *Proveditor* General of the Fleet; who going to the Captain *Baſſa*, when he return'd, ſent me away with an Officer, who in purſuance to the Order he had receiv'd, carry'd me to the Slaves Bath, and deliver'd me to the Goaler, by Order of the Captain *Baſſa*. I was ſeiz'd with much dread, conſidering my ſelf to be taken up as a Spie, by a barbarous People, who have no compaſſion, nor will hear reaſon, but ground all their Actions on conceit. When I came to the Bath, I would have ſpoke to a *Jew*, that he might acquaint Monſieur *Meuer* with my Impriſonment; but the *Turk* call'd out, and threw Stones after him, ſo that the *Jew* fled and skipped like a Doe. The firſt thing the barbarous Goaler did was to ſearch me, whether I was Circumcis'd, and perceiving I was not, began to threaten without examining me. Finding I was no *Venetian*, but went out of meer curioſity to ſee the *Galiots*, and Hulls of Galeaſſes, with a great number of People, he was not ſatisfy'd, but ſearch'd whether I had any Writings about me; finding none, becauſe I was always ſo cautious as to leave them at home, when I went to ſuſpicious places, he began to execute what fu ther Orders he had receiv'd from the Captain *Baſſa*. He made me pull off Shooes and Stockins, and lift up my Feet, in order to be *Baſtinado'd*, two Slaves holding the Cudgels in their hands, whilſt two others held up my feet. But I ſtill perſiſting in the ſame Story, and giving him a particular account of all my Travels, and the Captain *Baſſa*'s Orders being only to ſearch me, without proceeding to *Baſtinadoing*, he let me down, but ſearch'd all my Cloaths over again for Writings, becauſe they ſaid, I was drawing the Stem of a Veſſel in a Pocket Book; and it was well for me, that I had left all my Manuſcripts at home; ſo that he only found a ſmall Letter, a *French* Man had given me to carry to *Iſpahan*; for I had hid my Watch and 20 *Zecchines*, which if the *Turk* had found, he would never have reſtor'd. After theſe Searches, he clap'd a heavy Chain of 14 Links on my left Foot; then he led me to the Coffee-houſe, and thence to an *Armenian* Bakers, who ſeeing me lie at Night upon a bare board, had the Charity to give me a Sack to cover me. But a thouſand thoughts between hope and fear diſturb'd me more than the hardneſs of the Board, and yet theſe were leſs troubleſome than the noiſe, and unpleaſant ſinging of the Bakers, and the biting of the Vermin that place ſwarm'd with. I continu'd there but two Nights, becauſe the *Turk*, who was Overſeer complain'd, that I walk'd in my Shooes on the Bread-Boards, which made them remove me to another place, where the Bread was deliver'd out. Here a *Polander* laid me a Quilt on the Boards, giving me for a Pillow, a Cloak of his, ſo well ſtock'd with Vermin, that I caus'd it to be waſh'd the next Night to make uſe of it, or elſe I had been better pleas'd to lay my head on a Flint. Tho' the *Turks* had forbid me talking, or Writing, I ſo order'd it on *Saturday* 3d, that I ſent an account of my Impriſonment to Monſieur *Mener*. He went immediately to the Captain *Baſſa* to procure my liberty, but finding him buſie about ſetting out the little Fleet, could not ſucceed: Yet he came to the Bath, to get an order from me to the *Rais* or Maſter of the *Saick*, to deliver my Equipage to the *Jeſuits*, to keep for me at *Trabezond*, becauſe his Servant came not in time to the Caſtles to have it loaded and carry'd to his Houſe, when I was taken up, but the *Raiz* was gone.

Sunday 4th, two Jeſuits came to ſay Maſs, in the Bath to all the Priſoners, and the Father Superior expreſs'd much concern for my misfortune. *Monday* 5th, I walk'd about the Bath, diſcourſing with ſome Captains of Privateers ſecur'd there, the *Sultan* refuſing to hear of any ranſome; every one with ſighs told me his Misfortunes, and how the *Ottoman* Miniſters would not give Ear to what they propos'd.

Tueſday

Genelli. 1694. *Tueſday* 6th before Noon, my Chain was knock'd off, and I ſet at liberty, at the Requeſt of *Griman* and *Fobri*, the Deputies of the *French* Nation, who by the Interpreter *Bruneti*, repreſented that I was no *Venetian*, nor any ſuſpected Perſon, but of their Country and well known. *Bruneti* led me from the Priſon to the Captain *Baſſa* and *Provedi-tor* General, and ſpoke to them for me. Being deliver'd out of that dreadful Goal, where there was a helliſh noiſe, made by the Chains of 1000 Slaves, who went at break of day to work upon the Ships and Galleys, I went to Dine with *John* and *David Mener*, and the Wife of the latter, and then without loſing one moment of time, haſted away to find the *Rais* or Maſter of a *Saick*, bound for *Trabezond*, and agreed for a Cabbin by my ſelf for four *Piaſtres*. The *Jeſuits*, who did not like I ſhould go in their Cabbin, were alſo forc'd to take another Veſſel; for being unwilling to lie two Nights at Sea aboard the *Saick*, where mine and their Baggage was, they ſtaid in their Monaſtery, expecting to be call'd when it was ready to Sail; which they alſo perſwaded me to do, and this was the cauſe of my Impriſonment. When the Weather was calm, the Clerk came honeſtly, but it requiring ſome time to go 6 Miles, and the Fathers making ſome delay, when they came to the Caſtles, they found the *Saick* was gone with the Baggage. Thus, being now the ſecond time in danger, never to ſee my Equipage again, I ſet out in queſt of it; and the Fathers did the ſame with the Clerk, aboard another *Saick*. All theſe Diſaſters befel me in Paſſion Week, and certainly I never had one ſo lamentable and diſmal.

CHAP. X.

The Religion, Manners, Government Civil and Military, Revenues, Habit, Coin, Fruit, Temperature, and Border of the Ottoman *Empire.*

ALL my Travels hitherto having been through the *Turkiſh* Dominions, it will be convenient before we leave them, to give a ſhort account of their Religion.

Turkiſh Belief. They believe in one only God, and one only Perſon, who has created Heaven and Earth; and who will puniſh the Wicked, and reward the Vertuous, having made Hell for the former, and Heaven for the latter. That the bliſs of this Heaven conſiſts in enjoying fine Women, yet ſo as not to go beyond kiſſing and imbracing; and in being ſatiated with moſt exquiſite Meats, which will produce no Excrements.

They believe *Mahomet* is a wonderful Prophet, ſent by God, to teach Men the way of Salvation; for which reaſon the *Mahometans* call themſelves *Muſſulmans*; that is, choſen for God, or ſav'd. They allow of the Decalogue, or 10 Commandments, and are oblig'd by the *Alcoran* to keep them.

Their Feſtival. Their Feſtival Day is *Friday*, as *Sunday* is among Chriſtians; but they do not keep it ſo religiouſly, every Man labouring at his Trade; tho' at Noon they all reſort to the *Maſchs* to pray, more than on other days. They are oblig'd to pray five times a day, that is, at Sun-riſing, at Noon, between Noon and Sun-ſet, which they call *Lazaro*, at Sun-ſet, and an hour after Night.

Ramalan Faſt. They keep a Months Faſt from the New-Moon of *April*, till the next New-Moon, which they call *Ramadan*, ſaying, the *Alcoran* deſcended from Heaven at that time. During this time, they do not Eat, nor Drink in the day-time; but they ſet up all the Night, ſpending it in eating Fiſh and Fleſh, like ravenous Wolves; excepting only Swines Fleſh, and Wine forbidden by their Law.

Bairam Feaſt. After this Faſt, they have the Feaſt of the Great *Bairam* (like *Eaſter* among Chriſtians) which they celebrate with publick Rejoycing. They are alſo oblig'd at the beginning of every Year, to give to the Poor the tenth part of all they have got the precedent Year; which their Avarice makes them unwilling to obſerve.

They are very vain in building Moſchs and Hoſpitals, and believe, that when they have well waſh'd their Bodies, muttering ſome certain Prayers fit for that purpoſe, their Souls remain clean from any filth of Sin; which makes them bath often, eſpecially before they pray.

They

Gemelli. 1694. Circumcision.

They uſe Circumciſion, which they perform, when their Sons are ſeven or eight Years of Age, and can diſtinctly ſpeak theſe Words in the *Turkiſh* Tongue, *There is but one only God*; Mahomet *is his Prophet, and Apoſtle*; and this is their Profeſſion of Faith. But there being no mention of Circumciſion throughout the whole *Alcoran*, they ſay, they uſe it in imitation of *Abraham*, whoſe Law is recommended to them by *Mahomet*. They believe the *Alcoran* was brought to *Mahomet* at ſeveral times to the Cities of *Medina* and *Mecca*, becauſe the *Jews* and *Chriſtians* had corrupted the Holy Scripture and Divine Law.

Matrimony.

The *Mahometans* are allow'd to have four Marry'd Wives at once, and as many Concubines as they can keep; but they may diſmiſs theſe Wives when they pleaſe, only paying what was agree'd on in the Matrimonial Contract, that they may Marry again at pleaſure. The Women before they Marry again, are oblig'd to ſtay till it appears they are not With-Child; that is, four Months, and Widows ten Nights more. The Husbands are oblig'd to keep the Children they have by their Slaves and Wives, they being all counted equally Ligitimate. He who has put away one Woman three times, may not Marry her again, unleſs another Marry her firſt, and be Divorc'd from her.

Publick Structures.

They have Moſchs, Colleges and Hoſpitals with good Revenues, as alſo Monaſteries of Dervices, who are Religious Men, who lead an Exemplar Life, under Obedience to their Superior.

Religious Men.

They have alſo another ſort of Vagabond Religious Men, call'd alſo Dervices, who are Clad like mad Men, and ſometimes go Naked, and ſome of them flaſh their Fleſh in ſeveral parts of their Body. Thus they are look'd upon as Saints, and live upon Alms, which no Body refuſes them. Theſe Men may take up and Marry when they pleaſe.

Belief of the *Turks*.

They do not believe that Jeſus Chriſt is God, or the Son of God, nor in the moſt Bleſſed Trinity, but only ſay that Jeſus Chriſt is a great Prophet, Born of Holy *Mary*, who was a Virgin before and after her Delivery, and that he was Conceiv'd by Inſpiration, or by a Divine Breath, without a Father, as *Adam* was Created without a Mother. That he was not Crucify'd, but that God took him up to him into Heaven, in order to ſend him back upon Earth, before the end of the World, to confirm the Law of *Mahomet*, and that the Jews thinking to Crucifie Jeſus Chriſt, Crucify'd another that was like him.

They pray for the Dead; invoke their Saints, to whom they pay great Honour; but believe not in Purgatory, and many of them think that the Souls and Bodies remain together, till the great Day of Judgment.

The *Turks* have a great reſpect for the City of *Jeruſalem*, as the Place where many Prophets were Born; but that is Extraordinary which they pay to *Mecca*, where their falſe Prophet *Mahomet* was Born, and to *Medina*, where he was Bury'd; for which reaſon they call it a Holy Land, and perform many Pilgrimages to it.

They uſe no Bells in their Moſchs as has been ſaid elſewhere; but at the Hour of Prayer the Prieſts go up to the top of the Towers, at the Angles of the Moſchs, and call the People with loud Cries. It is alſo forbid them to Diſpute about Religion, and if they are oblig'd by any Body to anſwer, they muſt do it with their Weapons, and not with their Tongues.

Their Manners and Juſtice.

As for their Manners they are altogether Barbarous, Rude, Haughty above any other Nation, Deceitful, given to Lazineſs, Covetous, Ignorant, and Enemies to Chriſtianity. Nor is the Government any better than their Manners, for their Trials are very ſhort, and ſubject to the Corruption of falſe Witneſſes; Cauſes being carry'd by thoſe that give moſt, not by them that have moſt Right; and this becauſe all Imployments in the *Ottoman* Empire being Venal, all Miniſters make it their Buſineſs to Rob, and Oppreſs the People, to repay the great Sums of Mony they have taken up at exceſſive Intereſt of the *Jews*, and reimburſe the vaſt Expence they have been at. But were their Laws obſerv'd, they would appear agreeable to thoſe of Nature; for among Criminals they Condemn a Thief to be Hang'd; a Murderer to be Beheaded; an Offender in matter of Religion to be Burnt; a Traitor to be dragg'd at a Horſes Tail, and then Impal'd; and if a Man has cut off another's Limb, or Maim'd him, he is as our Civil Law directs to ſuffer the ſame Penaltys. Perſon Convicted of Perjury are led through the City in their Shirts on Aſſes, with their Faces to the Tail, which they hold in their Hands, their Faces daub'd, and on their Shoulders a parcel of Guts, and other ſtinking Garbage; then they are Burnt on the Cheeks

and

and Forehead, and are incapable of ever being Witneſſes again.

Gemelli. 1694.

Their Executions are ſpeedy; for in criminal Caſes, every *Cadi*, tho' but of a little Village, has no Superior to whom there lies any Appeal; but if he is not a Lawyer by Profeſſion, the Aſſeſſor muſt Subſcribe to the Sentence before it can be Executed, tho' he were one of the Prime *Baſſa*'s of the Empire.

In civil Cauſes, both Parties being heard, and the Witneſſes briefly Examin'd, and Writings produc'd, they are oblig'd to decide all Controverſies without delay. Matrimonial Contracts are made before the *Cadi*, who often judges of the Validity, or nullity of Matrimony; for as has been ſaid elſewhere, the *Mohometans* do not diſtinguiſh between Religious and Secular Cauſes, and paſs themſelves indifferently from Eccleſiaſtical to ſecular Employments, and the contrary. But Avarice makes the Muſulman Judges utter Strangers to Reaſon and Juſtice; which is the cauſe that the Laws ſeldom take place; and if ſeveral Chriſtians, whom they Hate, ſhould happen to kill a *Turk*, when one of them is Executed, the reſt buy their Pardon of the Judge and Kindred of the Dead Man to whom it belongs to Execute the Sentence.

Soldiers.

The *Janizaries*, who are the ſtrength of their Armies, are arm'd with Muſkets and Scimitars. The *Spahis* or Horſe carry Bows and Arrows, Swords and Piſtols. The *Aſian* Soldiers have Lances, Axes, and Javelins. They make uſe of Cannon, as Chriſtians do. In Battle they obſerve no Order, which is the main Point, repoſing all hopes of Victory in their Numbers. They Charge the Enemy with great Fury to break his Order, and make hideous Cries as they Fight; but if they meet Oppoſition the firſt and ſecond Onſet, they dare not give a Third, but fly ſo precipitately that no Authority of Officers can ſtop them.

Revenue.

It is hard to give an Account of the Great *Turk*'s yearly Revenues, becauſe they ariſing out of many Kingdoms in *Aſia*, *Europe*, and *Africk*, as alſo out of the Spoils of the wretched *Baſſa*'s, and other Miniſters of the Empire, are not always the ſame. Every Man that obtains an Employment is oblig'd to make the Emperor a great Preſent; as for Inſtance, the *Baſſa* of *Grand Caire* cannot give leſs than half a Million for that Poſt, and as much to the chief *Sultana*'s, the *Mufti*, *Grand Vizier*, *Caimacan*, and other Perſons in Favour, who are to Protect him. If he has not this Sum of Mony of his own, he muſt borrow it of Friends, or of the *Jews* at *Cent per Cent* Intereſt. Nor is the *Sultan* ſatisfy'd with what he receives at firſt of the *Baſſa*; but when he has paid his Debts, and begins to grow Rich, he ſends him by a Meſſenger a Preſent of a Veſt, a Sword, and Dagger, which the Receiver is to return with ten times the Value, and if he does it not, another fatal one is ſent him conſiſting of a Battle-Ax, or Sword, a Token that he ſtands not well in the Emperor's Favour, and that if he does not endeavour to Appeaſe him, he will ſoon loſe his Head; a barbarous Policy practis'd by the *Ottoman* Princes, to make themſelves reſpected, by ſucking the very Blood of their Subjects.

It is not only theſe, to appearance, free Gifts, that help to fill the *Sultan*'s Coffers, but when the *Baſſa*'s, or other Miniſters Die, they owning they hold all they have of his Bounty, he ſeizes all their Goods, and becomes ſole Heir, tho' the Children are Born of his own Siſter. It were nothing if he ſtay'd till they dy'd a natural Death; but the worſt of it is, that ſcarce a Year paſſes but he takes off the Heads of ſome that think themſelves much in his Favour, and this on very ſlight Occaſions, or perhaps only to ſecure their Wealth. Beſides this, all the Subjects of that vaſt Monarchy pay three in the Hundred of all they have; not to ſpeak of the Duties and Impoſitions for taking Poſſeſſion of their Inheritances. And were there nothing elſe to ſhew for it, we have a ſufficient Argument of the vaſt Wealth of the *Ottoman* Princes in the prodigious Sums they muſt have to maintain ſo many Garriſons in *Europe*, *Aſia*, and *Africk*, and ſeveral Armies at the ſame time againſt Chriſtian Princes.

Habit.

The Habit of the *Turks* is long, the under Garment reaching down to the Ankle, the upper a little ſhorter, with cloſe Sleeves, all generally of Red, Blew, or Green Cloth. On their Heads they wear Turbants of the ſame Cloth made cloſe, and wrapp'd about with ſeveral rounds of fine White Linnen, or Silk. Their Breeches are long, and almoſt ſerve for Hoſe and Socks, theſe being ſew'd to them. Then they put on the *Papuchies*, which are like Slippers, and which they take off when they go into the *Moſchs*, or into Friends Houſes to avoid dirting the Soffa, or Carpets.

Gemelli. 1695.

Carpets. The Women wear much the ſame Habit, only that the Dreſs of the Head is different, for inſtead of a Turbant they cover their Face with two Handkerchiefs, one from the Noſe upwards, and the other from the Mouth down, leaving juſt ſpace enough to ſee.

Coin.

The Coin in theſe Dominions is of ſeveral ſorts, according to the ſeveral Kingdoms. At *Conſtantinople* there are pieces of Gold call'd *Scerifes*, worth leſs than the *Venetian Zecchine*. In Silver a *Groſcen*, that is, a Ducat; a *Jerum-Groſcen*, or half Ducat; beſides *Para*'s and *Aſpers* of Silver. In *Egypt* inſtead of theſe there are *Medines*, and in other Kingdoms, other ſorts of Mony.

The Fruit, to ſpeak of the Countries I have gone through, in *Egypt* is Excellent, and of almoſt all ſorts we have in *Europe*, beſides thoſe peculiar to the Country, and particularly Dates, which are in Perfection. In *Romelia*, and the leſſer *Aſia*, there are all ſorts that *Italy* affords, and much better, as Winter Melons, Pomgranates, Grapes, Pears, Cheſtnuts, Hazle-Nuts, and others which they keep all the Year about.

Climate.

The Climate alſo differs according to the ſeveral Poſitions of ſo many Kingdoms. In *Egypt* the Air is bad for Strangers. *Romelia* and *Thrace* are every where Temperate, and the Soil Fruitful; but this Fruitfulneſs is almoſt of no uſe, through the Lazineſs of the *Turks*, and by reaſon of the Oppreſſion the Chriſtians lie under, who chuſe rather to leave the Land Untill'd, than to Till it for others. The leſſer *Aſia* affords all that is requiſite to lead a happy Life in this World, both the Soil being Fertil, and the Air Temperate; for which reaſon it may be preferr'd before the beſt Countries in *Europe*. *Cicero* declares it in the following Words, *The Revennes of other Provinces* are ſuch, That they ſcarce ſuffice to defend thoſe very Provinces; but *Aſia* is ſo Rich and Fruitful, that it far exceeds all Countries in fertility of Land, variety of Fruit, plenty of Paſture, and variety of ſuch Things as are Tranſported.

The Confines of this vaſt Monarchy are *Germany*, *Poland*, *Muſcovy*, *Perſia*, and *India*, and in *Africk*, *Abiſſina* and *Lybia*. In *Europe* it is bounded by the *Mediterranean*, the *Adriatick*, and *Ionian* Seas; in *Aſia* by the *Euxine* and *Egean*, and next the Ocean by the Gulphs of *Perſia* and *Arabia*. The chief Rivers that part it from other Dominions, are the *Boriſthenes* and the *Tanais*. To conclude, it is of ſo large an Extent, that bating *Italy*, *France*, *Spain*, *Germany*, part of *Hungary* and *Greece*, it contains all that the *Romans* ſubdu'd, and ſome other Provinces which never knew the *Romans*, much leſs were ſubject to them.

The End of the Second BOOK.

A VOY-

A VOYAGE Round the WORLD,

By Dr. *John Francis Gemelli Careri.*

PART I.

Containing the moſt Remarkable Things he ſaw in *TURKY.*

BOOK III.

CHAP. I.

The Chronology and Succeſſion of the Ottoman *Monarchy.*

Gemelli. 1694.

THeir Opinion is very probable, who will have this powerful Nation to derive its Original from the vaſt Woods near the *Palus Mæotis*, becauſe of the great plenty of Game thoſe Woods afford, which is their uſual Suſtenance.

Oſman, Ottoman.

The firſt that laid the Foundation of this mighty Monarchy was *Oſman*, call'd *Ottoman*; a bold and daring Man, by Birth a *Tartar*, and Soldier under the Great *Cham*. He, offended at ſome Wrongs done him, went into *Cappadocia* to Live by Robbing, with ſixty Followers, infeſting all the Country about. Others allur'd by hopes of Plunder, or deſpairing of Pardon for the Crimes they had committed, joyn'd him; ſo that growing by degrees more Powerful and Formidable, and having taken ſeveral Cities, he made himſelf Maſter of *Cappadocia, Pontus, Bithynia, Pamphilia*, and *Cilicia*. This ſome ſay hapned in the Year 1300. He Reign'd eighteen Years.

Orcanes.

His Son *Orcanes* ſucceeded him, who taking the ſame Meaſures, not only kept what his Father had left him, but making his advantage of the inteſtine Broils, between the Emperors of *Conſtantinople*, ſubdu'd *Miſia, Lycaonia, Phrygia, Caria* and *Nicea*. He Reign'd 36 Years.

Amurat, a great Maſter in the Art of Diſſembling, or Reigning, ſucceeded his Father *Orcanes*. He in 1363, took *Gallipoli* in *Thrace*, and after it *Adrianople, Miſia, Servia*, and *Bulgaria*; but being at laſt Vanquiſh'd and Slain by *Lazarus Deſpot* of *Servia*, he ended his baſe Life after a Reign of 31 Years; leaving two Sons, *Solyman* and *Bajazeth*.

Bajazeth.

Bajazéth having Murder'd his Brother, ſubdu'd all *Thrace, Theſſaly, Macedon, Phocis, Attica*, and *Boſnia*. Then he held *Conſtantinople* eight Years Beſieg'd; but finding an obſtinate Reſiſtance, he rais'd the Siege to give Battle to the Chriſtian Princes, whom he overthrew. Then returning to the Siege, and having after three Years Proſecuting of it almoſt reduc'd the Place to a neceſſity of Surrendring, his Deſign was diſappointed by *Tamerlan*, the Great *Cham* of *Tartary*. For he Marching out of his

Country, and wasting *Asia* with Fire and Sword; *Bajazeth* with much Reason thought it convenient to leave the Siege to oppose that Torrent, and meet him on the Confines of *Galatia* and *Bithynia*. There coming to a Battle the wretched *Bajazeth* was otherthrown, in the Year 1397, with the Loss of 200000 Men, and thrust loaded with Chains into a Cage; where despairing of ever recovering his Liberty, he beat out his own Brains against the Bars. He Reign'd twelve Years and a half, leaving three Sons, *Calapin*, *Mahomet* and *Mustapha*.

Gemelli. 1694.

Mahomet the First.

Calapin, or *Alpin*, was put to Death by his Brother *Mahomet* the First, who ascending the Throne conquer'd *Valachia*, and *Macedonia*; fixing his Court at *Adrianople*. He Dy'd in 1422, having Reign'd seventeen Years.

Amurat the Second.

Amurat the Second, next mounted the Throne. He passing over into *Thrace* by the Assistance of the *Genoeses*, overthrew his Uncle *Mustapha*; and then *Uladislaus*, King of *Poland* and *Hungary* breaking the Peace at the perswasion of Pope *Eugenius* the Fourth, he paid the *Genoeses* 100000 Crowns for liberty to pass over into *Europe* at *Gallipoli*, and accordingly wafted over his whole Army. He fought three Days incessantly, and at length *Uladislaus* being kill'd remain'd Victorious, always reproaching the Christians with breach of Faith. When *Amurat* had Reign'd thirty Years he Dy'd at *Bruggia*, the Seat of his Empire.

Mahomet the Second.

Mahomet the Second succeeded him. He having Tyrannically Establish'd himself on the Throne, by the Murder of his Brother, reduc'd *Constantinople* about the Year 1435. on the 30th of *May*. Then he Conquer'd *Bulgaria*, *Dalmatia*, *Croatia*, *Trabezond*, and *Theodocia*, a City belonging to the *Genoeses*, now call'd *Caffa*. He Dy'd in 1481, when he had Reign'd 31 Years, and Liv'd 58, leaving two Sons, *Bajazeth* and *Zizismus*.

Bajazeth the Second.

Bajazeth the Second, having Expell'd his Brother, Conquer'd several Countries in 32 Years he Reign'd.

Selimus.

Selim the First, his Son ascended the Throne, subdu'd a great part of *Egypt*, and returning to *Constantinople* Dy'd in 1520, when he had Reign'd eight Years, and Liv'd 46.

Soliman.

Soliman succeeded him, and subdu'd *Belgrade*, *Rhodes*, *Gran*, and *Buda*. He Dy'd in the 47th Year of his Reign.

Selimus the Second.

After him came *Selimus* the Second, who took *Cyprus* from the *Venetians*, but the Christians gain'd the famous Victory over him at *Lepanto*.

Amurat 3. *Mahomet* 3.

The next was *Amurat* the Third, and then *Mahomet* the Third, who came to the Empire embruing his Hands in the Blood of several Brothers.

Achmet, *Mustapha*. *Osman.*

Then came *Achmet*, and then his Brother *Mustapha*, who was Depos'd, and *Osman* set up; and he being Unfortunate in the War against the *Poles*, and endeavouring to curb the Insolency of the *Janizaries*, was at procurement of the *Mufti*, Murder'd by them.

Mustapha was taken out of Prison and restor'd to the Throne, but his ill Fate, after a Years time, sent him again into Prison, the Subjects deposing him for Inability.

Achmet the 2d. *Amurat* the 4th.

Achmet the Second, Brother to *Osman* succeeded, at the Age of Fourteen; after whom Reign'd *Amurat* the Fourth, who Dy'd at *Constantinople* in 1640, at the Age of Thirty Three.

Ibrahim.

Ibrahim, the first of the Name succeeded his Brother *Amurat*, and in 1645. made War on the *Venetians* and Knights of *Malta*. In the Island of *Candia* he fought with various Success. He was at last Murder'd by his rebellious Subjects, who not long before had kill'd the *Grand Vizier*, this was in the Year 1648.

Mahomet the 4th.

Mahomet the Fourth, came next to the Empire at sixteen Years of Age. He tho' so Young continu'd the War with the *Venetians*, without ever giving Ear to any Accommodation till in the Year 1672, he had made himself Master of *Candia*, the Metropolis of that Island; after which he concluded a Peace, the *Venetians* continuing Possess'd of some Places in the same Island. Growing weary of the long Peace with the Empire, at the Perswasion of his Prime Minister, he made War on the Emperor, laying Siege to *Vienna* in 1683, with a formidable Army of 300000 Fighting Men; and after some Weeks vigorous Attacks reduc'd it to such a Condition, that it must have fallen into his Hands, had it not been reliev'd by the powerful *Polish* and *German* Armies, which rais'd the Siege, with the Defeat of the *Ottoman* Forces. This prov'd the Ruin of the *Turks*, who the following Campaigns lost *Buda* and all *Hungary*. The Souldiery, and *Mufti* imputing all these Losses to the Unfortunate *Mahomet* the Fourth, they Depos'd and Imprison'd him, and his two Sons *Mustapha* and *Hamet*, the first

first 24, the other 11 Years of Age. *Mahomet* Reign'd 39 Years.

Gemelli. 1694. *Hamet* the 2d.

In this Place they ſet up *Hamet* the Second, after he had been forty Years a Priſoner, who being unexperienc'd in warlike Affairs did not at all recover the Monarchy, nor did his Reign continue long, tho' he kept at *Adrianople* for fear of the *Janizaries*.

His Succeſſor was *Muſtapha* the Second now Reigning. *Muſtapha* the 2d.

CHAP. II.

The Author's Voyage on the Black Sea to Trabezond.

HAving recover'd my Liberty, as I ſaid above, which coſt me 46 *Piaſtres*, laid out in a Veſt of Brocard I gave the Captain *Baſſa*; I imbark'd on *Wedneſday* 7th, aboard a *Saick*, belonging to a *Rais*, or Maſter, call'd *Agi-Muſtapha*, thinking every Hour an Age till I got out of that to me unfortunate City. I lay aboard that Night, becauſe my Landlord underſtanding I had been Priſoner in the Bath, would not entertain me any longer, looking on me as a dangerous Man. *Maunday-Thurſday* 8th, we did not Sail, becauſe the *Rais* had Buſineſs, and I went aſhore to viſit the Holy Sepulchres. *Good-Friday* 9th, I Din'd with Monſieur *Mener*, bid him Adieu, and thank'd him for all Favours receiv'd. *Holy-Saturday* 10th, I perform'd my Devotions, and took leave of Friends; and *Sunday* 11th, being *Eaſter*-Day in the Morning, the *Saick* left the Port of *Conſtantinople* in ſuch haſte, that I had not time to hear Maſs. Having run nine Miles to the Village of *Gregni-Chioy*, the *Rais* put in there for Water, and continu'd there all Day, the Wind coming up contrary.

Monday 12th, we ſet out with little Wind, which afterwards turning to a dead Calm, the *Saick* was tow'd by its Skiff, and at laſt was drawn with Ropes from the Shoar as far as *Omuriar*, five Miles diſtant. Going up here to the top of the Hill, to ſee the Mouth of the Black Sea; as I came down, a *Turkiſh* Shepherd ask'd me, why I went thither, and underſtanding by Signs, that he ſaid I was viewing the Country; my laſt Sufferings having taught me Experience, I made haſte aboard the *Saick*. *Tueſday* 13th, the Wind coming up fair, we Sail'd at break of Day, and two Hours after entred the Black Sea. All the way between the firſt and ſecond Caſtles, the Shoars of the Streight are no leſs Populous and Pleaſant than thoſe from *Conſtantinople* to the firſt; for on the ſide of *Natolia* are the Villages of *Caligaia*, *Cibucli*, *Erigerli*, *Beicos*, and *Cavach*; and on that of *Romelia*, *Stegni*, *Gregni-Chioy*, *Tarabia*, *Buyuch-dare*, and *Sanjar*; with good Pleaſure-Houſes and Gardens between them, which make the Proſpect of them agreeable.

The ſecond Caſtles are worſe than the firſt, for that on the ſide of *Europe* has but two little Towers on the Plain, and very weak Curtains; and the other in *Aſia* near *Cavach*, is a ſquare Tower; both without Cannon. On the top of the Hill, half a Mile diſtant, ſtood a Caſtle, whoſe Out-works reach'd to the other, but its Walls are all ruin'd.

On both the oppoſite Points of the Streight there are Light-Houſes, and ſmall Dwellings. Near that on the ſide of *Romelia* on a Rock, is the remainder of the Pedeſtal of *Pompey*'s Pillar.

We made but little way on *Wedneſday* 14th, the Wind being contrary, but it coming up fair on *Thurſday* 15th, we coaſted along *Natolia*, and at Night were oppoſite to *Ergele*, where is a good Port, a rarity in the Black Sea. The ſame Wind continuing till two Hours in the Night, thoſe drowſy Brutes furl'd their Sails, and making faſt the Helm laid them down to Sleep, leaving the *Saick* to rock upon the Waves.

The ſame Wind blew again on *Thurſday* 16th, carrying us about twelve Miles an Hour, and at Noon came up with the other *Saick* that made the ſame Voyage with us, and carry'd above 150 Soldiers and Servants of the *Baſſa* of *Trabezond*, who was gone before with 25 of his Family in ſix ſmall *Felucca*'s, carrying with him ſix Horſes, beſides as many more aboard the *Saick*. The Country that appears along the Sea, is moſt Mountainous, and abounding in Cheſtnuts, Hazle-nuts, and Apples, to furniſh

nish *Constantinople*, and several Neighbouring Provinces. *Genelli.*

1694. *Saturday* 17th, the Wind came up directly contrary, so that we had much ado to put into Cape *Sinope*, for fresh Water. Weighing betimes on *Sunday* Morning, we pass'd in sight of the City *Sinope*, seated on the Eastermost part of a Point of Land, with a high Mountain near it. A thick Fog which held till Evening, hindred our View of the pleasant Coast. So the Storm that rose was the cause we made little way in the Day, but the Wind coming fair in the Evening, we advanc'd considerably till Midnight.

Monday 19th, a great Rain fell, after which the Wind was so fair, that we made a great Run the Night following. The same Wind and Rain continu'd *Tuesday* 20th, which set us very forward. The *Bassa*'s Family was wash'd from Head to Foot; and I admir'd the Patience of the *Turks*, who rather than give a *Zecchine* for a Cabbin, are content to be expos'd to the Weather, like so many Beasts. In other Respects they were Persons of good Behaviour, who Convers'd with me Civilly, both during the Passage, and my stay at *Trabezond*; nor was I wanting to shew them more Courtesy, that I might make use of their Friendships if I had need; and particularly to recover my Baggage out of the Hands of the *Rais Lester*.

The same Rain and rough Sea continu'd all Night, and *Wednesday* 21st till Noon, carrying us within three Miles of *Trabezond*; but there it fail'd, and in the Evening was contrary, so that we were forced to have the *Saick* tow'd by its Skiff. I still bless'd the two Crowns and a half I had given for my Cabbin, for I could not have endur'd the Weather; but he that hir'd it to me, at last rais'd a Knavish Controversy, asking more than we had agreed for before the Interpreter, and Monsieur *Mener*. Yet I satisfy'd him with a small Matter, notwithstanding he had found out two *Tartar* false Witnesses, who depos'd they had heard me make the Bargain as he said.

All the *Bassa*'s Retinue stay'd aboard that Night; but I, who long'd to be out of the *Turkish* Territories, went ashore immediately, and to the little *Hospitium* the *Jesuits* had setled there within three Years, for the conveniency of their Missions. There I found *F. Villot* Superior of the Mission of *Armenia*, with three Companions, and the *Dominican* all clad after the *Armenian* Fashion. They were very glad to see me deliver'd out of Prison, and safe arriv'd after three Days Storm, and a Voyage of 900 Miles. And certainly we had Perish'd, but that the *Euxine* Sea, whose Circumference is 5000 Miles, its length 1100, and the breadth 200, and where most 400, is not so boisterous as the open Sea, as some pretend. I also found my Equipage recover'd by the Fathers, and carry'd to their House, which compleated my Joy.

The Fathers told me what they had suffer'd during their Voyage. Imbarking aboard the second *Saick*, as was said before, they were carry'd to *Unia*, 500 Miles from *Trabezond*, coming whence in small Boats they were in danger of being Lost; and at last they were taken up for the Tribute, and put into the Hands of the Master of the Boat, for him to give an Account of them to the Receiver at *Trabezond*, to decide whether the *French* ought to pay or not; and this because they falsly alledg'd, That their King had broke the Peace with the *Grand Signior*; but the *Cadi* declar'd they were not oblig'd to Pay. That Night, out of excess of Joy we Drank together Merrily, congratulating our Safety, and forgetting past Sufferings.

Trabezond, by the *Turks* call'd *Tarabassan*, is seated in the Latitude of 42 Degrees, on the utmost Bank of the Black Sea, and at the foot of a Mountain, that looks towards the North. Its whole Circumference is but a Mile, but its large Suburbs make up room for 20000 Inhabitants. It is an Archiepiscopal See, and Metropolis of *Cappadocia*, a Province between the lesser *Asia*, and greater *Armenia*. When the Empire of *Constantinople* was destroy'd, the *Greeks* chose this Place for the Seat of their Empire, but it was not lasting; for the Family of *Lascari* having Reign'd there 200 Years, that is from 1261. till 1460, at length in the Reign of *David*, it was taken and destroy'd by *Mahomet* the Second, Emperor of the *Turks*. At present they call it the head of the Province *Genich*, or *Jench*. It was rendred the more famous by the Martyrdom of forty faithful Soldiers, who were put to Death in a frozen Lake by the Command of *Licinius*; as also for the Birth of *George Trapezuntius*, a most Learned Man, who Dy'd in the Year 1486, at ninety Years of Age; and of *Bessarion*, who for his Excellent Wit and Learning, *Trabezond* City.

ing, was by Pope *Eugene* the Fourth made Cardinal, and Patriarch of *Constantinople*.

Genelli. 1691.

Trabezond has not only ſuffer'd many Calamities in paſt Ages, but even in this preſent; for in 1617, the *Ruſſians* croſſing over the Black Sea, Plunder'd and Burnt it; as they did *Sinope* and *Caffa* Cities ſeated upon the ſame Sea. So many Diſaſters may ſufficiently perſwade that nothing of its antient Splendor remains; it being now more like a Village than an Imperial City; ſo that it looks like a Wood inhabited, every Houſe having a large Garden, with Olive and other Fruit-Trees, beſides ſome Fields intermixt.

Citadels.

Thurſday 22d, I obſerv'd that the City has two ſmall Citadels; one on a Mountain commanded by a *Chiaus*; the other on the Plain, being ſometimes the place of Abode of the *Baſſa* or *Beglerbeg*, who Governs the City without any *Sangiack* under him. They have both weak Garriſons, and little Cannon; and if the Townſ-men upon occaſion do not take up Arms, they can make but a ſmall Defence.

Proviſions.

Friday 23d, I took notice the Suburbs were for the moſt part inhabited by *Armenians* and *Greeks*, with their Biſhops, for the Exerciſe of their Religion. *Proviſions* are dear, to what they are in other Parts of the *Turkiſh* Dominions, and not good neither, eſpecially the Bread; the Neighbouring Villages furniſhing Wheat, both the Hills and Plain about the City being Barren; and the high Mountains cover'd with Snow cauſe more Cold than Plenty. Fleſh is to be found in the Market only ſome few Months in the Year; and Fiſh is never to be ſeen, becauſe the City has no Port, but an open Shoar, expos'd to the inconſtancy of the Sea, which renders the little Fiſhing there is very Difficult. Of all the Land produces, only the Oil is good; and the Wine indifferent; other ſorts of Fruit for Pleaſure are ſent in from the Villages further off. They keep their Oil and Wine in Earthen Veſſels, and rack off the Liquor from one to another with Cranes made of Canes.

Cuſtom-Houſe.

The Cuſtom-Houſe of *Trabezond* is not ſevere, for they never ſearch'd my Equipage, nor the Fathers, ſo that any thing may be carry'd into the City. But miſtruſting leſt the Officers on the way might give me ſome Trouble, I went of my own accord, without being call'd, on *Saturday* 24th, to the Cuſtomer, for a *Taſcare*, or Billet. He would know what I paid at *Conſtantinople*, and take my Word for it; and I telling him that all I had being but a few Trifles, I paid four *Piaſtres*; he took the ſame of me, beſides a Proſpective-Glaſs I preſented him with.

The *Baſſa*'s Family was maintain'd ſeveral Days at the Expence of the poor *Greeks* and *Armenians*, who are to make a good Contribution when the *Baſſa* himſelf Arrives; nor does this Exempt them from the Pole-Tax; and it is a diſmal Thing to hear their Complaints, they being to Earn all that Mony by their Labour and Induſtry. The worſt of it was, that Proviſions were then at the Deareſt, it being the Month of *Ramaden*, or the *Turkiſh* Faſt, when they make amends for the Abſtinence of the *Day* by their *Gormandizing* at *Night*, ſpending moſt of it in Eating of the Beſt.

Sunday 25th, after hearing Maſs, I went to ſee the low Citadel. It is ſeated on a Rock, with a double Wall, and deep Ditch, and by its Building it appears to be antienter than the other.

My *Rais Leſter*, refuſing to give me the *Taſcare* of *Conſtantinople*, and I on that Account demurring to pay the Freight for my Goods, we went on *Monday* 26th, before the *Cadi* to decide the Controverſy; and it was given for him, becauſe he brought the *Cadi* in his *Saick*.

Whilſt we Diverted our ſelves with the *Jeſuits*, we provided to ſet out for *Arzerum* with the firſt *Caravan*. In order to it we hir'd Horſes for a *Zecchine* a-piece (which in *Chriſtendom* would perhaps have coſt ten Crowns) for eleven Days Journy; laying half a Load, beſides the Rider on each, after the Cuſtom of the Eaſt, and ſo the Fathers *and I did*. *Travelling is very Cheap in* the *Turkiſh* Dominions, Proviſions being at reaſonable Rates on the Road; but on the other hand there is the inconveniency of Lodging in the *Caravanſeras*, where nothing is to be had, every Thing being to be Bought elſewhere, and Dreſs'd there. The *Turks* carry all ſorts of Utenſils for the Kitchin of Braſs, and very Neat.

Our Company was made up of *F. Villot*, a *Lorrainer*, Superior of *Arzerum*, Re-eſtabliſh'd in his Miſſion, by expreſs Command of the *Grand Signior*, two Years after he had been Expell'd by the *Baſſa*, (like thoſe of *Trabezond*, at the Inſtigation of the Schiſmatick *Greeks* and

Arme-

Gemelli. 1694.

Armenians; of *F. Dalmatius* of *Auvergne*, who was going Missioner into the Province of *Sciamaki* in *Persia*; of *F. Martin* of *Guienne*, who was to reside at *Ispahan*, on the same Account; and of *F. Dominick* of *Bologna*, a *Dominican*, design'd for the same Religious employ in the Monastery of *Naxivan*; *F. Lau* of the Country about *Lions* staying at *Trebizond* to exercise the same function.

CHAP. III.

The Author's Journey to Arzerum, *or* Erzerum.

Tuesday 27, I set out after Dinner, with the aforesaid Fathers, and a good *Caravan*. After four Hours of Mountain and Dirty way, we lodg'd at the high *Caravansera* of *Oreglan*, where we lay in the open Air, with the Noise of the great River close by, and of Wild Dogs that run about the Mountains in Troops.

Wensday 28th, At break of Day we proceeded on our Journey leasurly over dreadful Mountains, and having Travell'd 24 Miles in nine Hours, stay'd at the *Caravansera* of *Cascan*, so convenient that the Sky covers very many. This was not the most beaten Road, but us'd in Winter; because that of *Agagi-basci*, which is shorter by two Days Journey, is impracticable by reason of the Snow; for which reason, when we came from *Trabezond* we left it, passing over the Bridge on the left, where the Custom-house Officers use to be.

Thursday 29th, We went on over high and uncouth Mountains cover'd with Snow, and thick of Fir-trees; and mounted so high that at the latter end of the Day, we found our selves almost in the 2d Region of the Air, on the top of Mount *Zigana*. There the Wind uses to be so violent, that two Years before this time *Calolicos* passing the same way to his Government of *Trabezond*, in *February*, lost about ten of his Retinue, stiff'd with the Wind and Snow. *F. Villot* to confirm this, told me that he passing over there 5 Years before with *F. Vandermun*, a *Flemming*, this last lost the use of his Tongue through the excessive cold, staying behind in the Snow, without being able to follow the *Caravan*; but that he recover'd with chewing Cloves, and therefore ever since the Missioners call that the Mountain of Cloves. *F. Dalmasius* being out of Patience on the top of this Hill, being quite spent with labour of climbing afoot, broke out into these Words. *Come hither Gentlemen of the* Propaganda, *and see what a condition we are in here.* And a few steps further. *Come along you who do not give a Penny; whereas we come upon the Alms of* France; *and I am satisfy'd you'll give all you are worth to be at home again.* As he repeated these words, I smil'd, and the more to tempt him, said, *Do you think that coming to the Mission in the Levant, is like taking a walk in the* Tuilleries *at* Paris, *or at* Monsieurs *Pallace?* To save my self the pains I would not alight, but went up a Horse-back, in danger of breaking my Neck down those dreadful Rocks. We descended 4 Miles of craggy way to the *Caravansera*, which takes Name from that Mountain; after Travelling 24 Miles in 11 Hours. *Friday* 30th, we went down a more easy way, but very long because of its winding about the Mountain which abounds in Fir, Beech, and Nut-trees. Then we pass'd over the 3d Stone Bridge near a Mountain, at the foot whereof we entred into a way under Ground, to come to a *Caravansera* at the other side. After riding 22 Miles in 10 Hours we lay at Night in the *Caravansera* of the Village of *Giumis-Xane*, that is, Silver House, because of the ruins of this Metal there are in that Neighbourhood, where the Country produces plenty of Apples, Hazle-nuts, and bad Wine. Here we had but an ill Night of it.

Mines.

Saturday the first of *May*, after six Hours riding, we pass'd by a Gold Mine, where they did not work because it was spoil'd by the inundation of the River, and at a small distance thence by one of Silver. The Natives told me there were many more of Lead, and Copper, which is therefore very cheap among the *Turks*, who have all sorts of Utensils of it Tinn'd both within and without. Thence we pass'd by *Civans*, and after Travelling 20 Miles in 10 Hours, Night coming on lay at *Balaxor* in the House of our *Catergi* or Muletier. This Village is seated in an excellent and fruitful Plain. I cannot decide whether the Houses are Caves or Stables; for they are dug out of the

Gemelli. 1694.

the Earth, which ſerves as a Wall, with great Beams lay'd acroſs above, to ſupport the Roof which is of Earth alſo, and even with the Roads they ride on. They leave a large gap in the middle to let in the Light, not regarding that all they do within, can be ſeen through it. Men and Beaſts lodge together in them; ſo that I was forc'd to ſpend that Night in ſuch good Company. I was much pleas'd in this Country at their Ovens to bake Bread and for other uſes. They make a Trench three Spans deep in the Ground, Plaiſter'd with plain Mud, with a ſmall hole for the Flame. Making a Wood fire in it, they faſten an Iron acroſs the Mouth, and to that another that is moveable, ſo ſhap'd that 5 Pots may ſtand and boil on it. This turns round for the conveniency of the Perſon that dreſſes the Meat. The Pots being taken away from the top, and the Fire from the bottom, and the Oven cleans'd from Aſhes, they put in the Dough unleaven'd after the Faſhion of the Eaſt, and thus the Bread or Cake is ſoon bak'd, which the *Mahometans* like extremely. This done it ſerves to ſpread the Table on and keep the Company warm, without any other Fire. And ſhutting the hole they make uſe of it to keep the Meat warm, in caſe Strangers ſhould come in.

Strange Ovens.

The Village being for the moſt part inhabitated by *Armenians*, they all flock'd in Crouds to our Stable, to be inſtructed in the Divine Myſteries by *F. Villot*. He had learn'd the *Armonian* Language perfectly to this purpoſe; and invented a Game like that of the Gooſe, to make them the better remember thoſe things, calling it a game of Devotion, becauſe the ſaid Myſteries were Printed on it.

Zeal of the *Armenians*

I was not a little edify'd to ſee what Pains thoſe good People took to get room in our Stable, calling one another to hear the Word of God, which laſted till Night. The Harveſt in *Aſia* is great, and the Labourers but few. Did a Miſſioner ſtay in this Place but a few Weeks he would draw all the People out of the darkneſs of Hereſy; ſo eaſily are they brought to own their Error. The *Jeſuits* apply themſelves very zealouſly to this good work in many parts of the *Turkiſh* and *Perſian* Dominions; ſuffering the Affronts and Outrages of the *Mahometans* with Heroick Patience, having been ſeveral times perſecuted and expell'd by them. They are maintain'd out of Revenues ſet apart for this purpoſe in *France*.

At Night came a *Chiaus*, who was haſtning the March of the *Aſian* Troops; becauſe they advanc'd ſlowly, to be at *Belgrade* at the end, rather than of the beginning of the Campaign: This put us to a great deal of Trouble, for at Midnight he took two of our Horſes for his own Uſe; and in the Morning we were at a loſs, the *Caravan* being ready to ſet out, and no other Horſes to be had in the Village. Therefore that we might not be left a prey to Robbers or *Janizaries* we made the half loads whole ones; and ſo a Horſe remain'd quite light to ride by turns all day, and this made amends for the joy of the foregoing Night being *Sunday* the 2d, when we ſupp'd merrily and had a pleaſant time of it, in remembrance of the perſecution ſuffer'd by the *Jeſuits* at *Arzerum* and *Trabezond* on that day two Years, as was ſaid before.

However encouraging one another, we ſet out like Pilgrims on *Munday* 3d, following the *Caravan* through a plain, and well cultivated Country. The *Jeſuits* would not make uſe of the Horſe, but like the Apoſtles travell'd all the day afoot, *F. Dalmaſius* ſtill calling upon the Gentlemen *de Propaganda* to come and ſee him walk. The *Dominican* Father and I rode by turns, and the Country being full of Pigeons, and Mallards, I ſhot many flying both a Foot and a Horſe-back, to the great admiration of the *Turks*, who could not hit one; which made *F. Villot* ſay I was one of the King of *France*'s Huntſmen, ſent to ſerve the King of *Perſia* in that employment. After travelling 12 Mile in ſix Hours, we paſs'd through the Suburb, into the City *Beiburt*, where they pay a quarter of a Ducat Toll for every Horſe.

This City is ſeated on a Rock, wall'd, and furniſh'd with but a few pieces of Cannon. Good woollen Carpets made there are ſold cheap. Its Suburb is part in the Valley and part, on the ſide of the Mountain. We went ſix Miles further along the River, near which we Encamp'd at the Place call'd *Meaciur*, where we recover'd our Horſes, the *Chiaus* having left them. A great Rain at Night wet us all.

Beiburt City.

Tueſday 4th, we advanced but 10 Miles in 4 Hours, ſetting up in the Village of *Aziac*, ſeated on a Mountain, becauſe the next days Journey was long. We lay in the Houſe or rather Stable, of an *Armenian*, built after the ſame manner as was ſaid before. Here they were then ſowing of Wheat, becauſe the Soil being

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ing fruitful, it grows in a very ſhort time, and yields a plentiful Harveſt, Proviſions are generally Cheap there; ſix Eggs being ſold for a Penny, and a Hen for fifteen Pence.

Gemelli. 1694.

Wedneſday 5th, we climb'd up moſt dreadful high Mountains cover'd with Snow, on the laſt whereof we ſaw a good Quarry of white Marble. The *Turks* of the *Caravan* being afraid of Robbers would come one after another to bid me ſtand upon my Guard; relying much on me becauſe I had a Gun and Piſtols, and they thought me a good Markſman; whereas they had but few Fire-Arms, and ſome wanted Powder, ſome Flint, and ſome Ball. Others came to me to fix their Guns, and give them Ammunition, for fear of the Danger that threatned. From the vaſt height of the third Mountain we again deſcended into a deep Valley, the Horſes with their Loads every where ſlipping on the Snow, and took our Reſt in a Stable in the Village of *Carvor*, having Travell'd 24 Miles in eleven Hours.

Thurſday 6th, being to Ford over the River *Euphrates*, then ſwoln with Water, we thought better to go three Leagues about, than expoſe our ſelves to ſuch Danger. Therefore parting from the *Caravan*, with a few more that follow'd us, we went away to paſs over a Stone-Bridge, near which the River *Gerzime*, carrying not much leſs Water falls into the *Euphrates*, or *Caraſce*, which is there leſs than the *Vulturnus* of *Capua*, in the Kingdom of *Naples*. We Travell'd along on the left of it eight Miles on the Plain of *Erzerum*, our Days Journy being ten Hours to the Village of *Teuriſchuil*. There were Perſons appointed in all thoſe Villages by the Tax-gatherer to receive the Head-Mony of all Travellers, but we as *Franks* defended our ſelves by Virtue of the *Grand Signior*'s *Firman*, or Order.

That Night, being near our Journy's end, with the conſent of the *Catergi*, or Muletier, to whom I promis'd a Reward, I clap'd ſome ſmall Things that were to pay Cuſtom, into a Bag of Straw, which in thoſe Countries they lay under the Loads inſtead of Panuels.

CHAP. IV.

The Author's Arrival at Erzerum, *and the Deſcription of that City.*

FRiday in the Morning, Travelling over a Beautiful, and well cultivated Plain, ſcatter'd with ſeveral Villages, and encompaſs'd with Mountains cover'd with Snow, at the end of twelve Miles we arriv'd at *Erzerum*. As ſoon as we entred the Suburbs, we paid fifteen Grains of *Naples*, that is about three Pence half Penny for each Horſe. Then we went to the Cuſtom-Houſe, but the Cuſtomer being at Noon-Day Prayers, when he came, we deſir'd him to Seal the Trunks, that he might come home ſome time after to Search them. He very civilly comply'd, ſending ſoon after one to Search them, who found nothing liable to Pay; ſo that I found not that Severity Monſieur *Tavernier* mentions of Sealing the Trunks and Bails a Day before they come to *Erzerum*, by People appointed by the Cuſtomer, that Things liable to Pay may not be taken out to Defraud the Cuſtom-Houſe.

I took a ſtately Room in the *Caravanſera*, near the Cuſtom-Houſe, that I might often enjoy the Company of Mr. *Preſcot*, an *Engliſh* Merchant, who acted as Conſul, and liv'd oppoſite to me. He coming to bid me Welcome, carry'd me Home, and Entertain'd me well at Dinner and Supper, being ſorry he could not Treat me, as he would have done in *Chriſtendom*, becauſe the Country does not afford thoſe Dainties that are to be had in *Italy*, and other Parts; but he tormented me with often Drinking to me, requiring I ſhould do the ſame, which I could not. He inform'd me to my Sorrow, that the Day before my Arrival, a great *Caravan* was gone for *Tauris*, which had been an excellent Opportunity for me.

Erzerum, or *Adirbegian*, by ſome is plac'd in the leſſer *Armenia*, and by others made the Metropolis of the greater, where they think it likely the firſt Man was Created, and placed by God in the moſt delightful Garden of Paradice. The Country is noble for having been firſt cultivated by *Adam*, when Expell'd Paradice; and becauſe *Noah*, after the Flood came there out of the Ark, and offer'd Sacrifice to God. A Country, that

Erzerum City.

Aſſ. Nic. deſc. Hiſt. cap. 1. Gen. 8.

that on the top of its Mountains long kept the remains of the Ark, according to antient Traditions, and upon the credit of antient Patriarchs. Prophane Authors will have it that *Theſſalus* took the Name of the *Armenian* Hero.

Gemelli. 1694. *Joſeph lib.* 1. *cap.* 4.

Erzerum is ſeated on a long Plain, under high Mountains, at the end of the Plain 30 Miles long, and 10 in breadth. Its Walls are two Miles in compaſs, and are double, but not fill'd with Earth, or Ramparts. About it is an indifferent Ditch, and ſeveral Towers at convenient Diſtances, with ſmall Pieces of Cannon, ſuch as they call Falconets, ſo that on the out-ſide it looks much like *Conſtantinople*. At the Eaſt-end is a Caſtle and a Fort, for the *Aga* of the *Janizaries*, both of them commanded by a Hill, and a Tower on it, whence the Enemy may be diſcover'd at a great Diſtance. Near this Caſtle is the *Armenian* Cathedral, much decay'd, excepting two Towers built of Brick. There are three Iron Gates to the City; at that call'd of *Tauris*, there lie on the Ground twenty good Pieces of Cannon; the reſt being broke up to be carry'd to *Conſtantinople*. The Houſes, as alſo thoſe in the Suburbs, for the moſt part inhabited by *Armenians* are low, and made of Wood and Mud; the Streets narrow, and unpav'd; and the *Bazar*'s mean; but it is ſo Populous, that there are in the Suburbs only 22 *Caravanſeras* for the *Caravans* of *Perſia*. The Air is very Cold, by reaſon of the Snow lying continually on the Neighbouring Mountains; but it is not ſo bad for the Eyes as *Tavernier* pretends; but this makes the Fruit ripen very late, for which reaſon it is firſt brought out of *Georgia*, and were it not ſupply'd from the Villages about, it would be ſcarce. Yet Proviſions are very Cheap, for a Penny-worth of Bread will ſerve a Man a Day, and he may buy almoſt thirty Pounds of Biſket for a *Carline*, or Six-pence; five Eggs for a *Torneſe*, or Penny, and a Hen for five, and ſo other Things proportionably. All this Plenty proceeds from the fruitfulneſs of the aforeſaid Plain. But, as I was told, Corn does not ripen in ſixty Days, and Barly in forty, (according to *Tavernier*'s Account) for whilſt I was there, they were actually Sowing to Reap in *September*.

Euphrates River.

The River *Euphrates* has its Springs in a Mountain call'd *Aphrat*, or *Mingol*, ſix Hours Journy from *Erzerum*; wherefore the Springs of this River, according to Scripture and Fathers, being in Paradice, I was within ſix Hours of Paradice. But others are of Opinion that its true Source is in *Georgia*, and that the frequent Earthquakes have cover'd it.

Iter. Auth. Aſiæ deſc. lib. 4. *c.* 17.

The Government of *Erzerum* is very Beneficial, and much Eſteem'd among the *Turks*. The Women in the City are clad in Cloth, and wear Boots, and a Black Thing before their Forehead to hide their Face; on their Head they have a long piece of Stuff hanging down to their Knees.

Saturday 8th, Monſieur *Lacroniere*, of the Province of *Blois*, came with the *Caravan* from *Perſia*, and the next Day turn'd *Mahometan*, deſpairing of ever obtaining his Pardon for two Duels he Fought, killing two Men in *France*. He gave out he was ſent into thoſe Parts by the King, as a Spy upon the *Turks*, and that all the *Franks*, who go into the *Levant*, are Spies ſent by the King to ſtir up the *Perſians* to recover *Bagdat* and *Erzerum*; and others into *Muſcovy*, to perſwade that Prince to ſeize the Towns on the Black Sea; and that therefore they carry their Credentials ſew'd up in their Shooes. Tho' the *French* look upon him as a Mad-man, yet thoſe Barbarians ſeem to Credit him, to have the opportunity of doing the *Franks* harm; and this made me live in ſome Fear.

Sunday 9th, I heard Maſs at the *Jeſuits* Church. Having left my Gun at the City Gate, according to Cuſtom, I ſent *Monday* 10th, the uſual Duty to the *Turk* at the Gate to have it return'd, but Mr. *Preſcot*'s Man going in his Maſter's Name, he reſtor'd it without taking any thing. But on *Tueſday* 11th, as I was going to Mr. *Preſcot*'s, I ſaw the *Turk* that had reſtor'd the Gun making Signs to me to ſtop. I went on nevertheleſs, for not underſtanding him I thought it in vain to ſtay. The *Turk* enrag'd that I ſlighted him, ran after me with his Knife drawn, and had hurt me, but that Mr. *Preſcot* laid hold of him about the middle. I had not fear'd him in another Place, but in *Turky* the Laws are too ſevere againſt a *Frank* that Oppoſes a *Turk*, and therefore to be rid of him, I gave what he demanded.

Extortion of the *Turks*.

Wedneſday 12th, I Din'd with *F. Villot*, and we rejoyced at our ſafe Arrival, but my Satisfaction was diſturb'd on *Thurſday* 13th, three Perſons coming to me from the *Muſſellim*, or *Baſſa*'s Lieutenant, to Command me to depart the City within three Days; which Order

The Author and Fathers order'd away to *Trabezond*.

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was also sent to the *Jesuits* and *Dominican*, they believing we were all five *Papa*'s, or Religious Men. We guess'd this was not only brought about by the *French* Renegado, but by the Schismatick *Armenians*, to obstruct the Fathers setling in *Erzerum*, and the spreading of the Word of God. They had two Years before presented the *Bassa* with 2000 *Piastres*, to send them away together with *F. Philip Grimaldi*, who was going to *China*; which was done with some Tumult rais'd by the *Armenians*, 2500 Persons going in a Seditious manner to the *Bassa*'s House, and about 400 to the Monastery, where the Fathers had been in danger of their Lives, had they not been well barr'd. To put a stop to this Mischief, Brother *Manfredi*, who play'd the Physician to reconcile the People to the Society, was sent to the *Mussellim*, to shew him the *Grand Signior*'s *Firman*, or Order for re-setling the Fathers at *Erzerum*; but he without so much as seeing it, order'd we should return that same Day towards *Trabizond*. The great distance from Court made him not value the *Firman*, and he said the *Papa*'s had represented Things as they thought fit to the *Sultan*; and therefore he would acquaint him how Averse the whole City was to their Re-establishment. The Brother went thence to the *Cadi* to obtain at least some longer time, and was civilly answer'd they might go with the first *Caravan*, that they might not be expos'd to be Robb'd and Murder'd by Thieves. The *Mussellim* hearing of it, sent for *Manfredi*, and railing at him for having been the occasion of the Fathers Return first, and then of their Stay, committed him to Prison; but being told that the *Cadi* had consented to the Delay, he releas'd him within two Hours; threatning to make him stay in the City, and after formal Process to cause him to be *Bastonado'd* till the Nails of his Toes flew off.

That same Day the *Mussellim* would be inform'd what I was by Mr. *Prescot*, who giving him an Account of my Travels, told him, I was no Religious Man, nor of the Society, but a Lay-Man that Travell'd out of meer Curiosity. As he was returning home, the *Dominican* Father came to desire him, that he would acquaint the *Mussellim*, that he was not of the Society, but a *Dominican*, sent into *Persia* by his General, and that his Order not being comprehended in the Petition of the *Armenians*, he would get him leave to proceed on his Journy. But the Consul's Words were of no force with that Barbarian, whom nothing but Mony could Mollify. *F. Villot* was very angry that the *Dominican* should have made that use of *Prescot*, and therefore came in a Passion at Night to tell me, every one might shift for himself, because he and his Companions had the *Firman* to go into *Persia*. I bid him mind his own Business, for I did not mistrust God's Providence, and was ready to suffer those Crosses, and therefore without being at all dismay'd, I resolv'd if I could not go directly from *Erzerum*, to return to *Trabezond*, and thence pass through *Georgia* into *Persia*.

They obtain leave to go to *Persia*.

Going on *Friday* 14th, to hear Mass at the *Jesuits*, I saw Brother *Manfredi* go to the *Mussellim*, and return with a favourable Answer, which when *F. Villot* had heard, he said to me, Monsieur *Gemelli*, the Matter is adjusted for 25 Ducats; two *Zecchines* will be your share to go into *Persia*. I might have answer'd, that since the foregoing Night they would not admit me into their Number, I had taken other Measures; and that he did me that Favour to save Charges, because the *Mussellim* would have as much for three as for five; but that he might see I was not led away by Interest, I said I would pay my Quota; which the *Dominican* was very unwilling to do.

After Dinner the *Nazar*, or Protector of Strangers, who had been acquainted with the Business by his Brother the *Mussellim*, sent for *Manfredi*, and made a great Noise because we were not gone. The other answer'd we had leave to go for *Persia*. No, said the *Nazar*, you shall go for *Trabezond*, with the *Caravan* that is now ready. *Manfredi* understanding his Design was to have share of our Mony, he told him he would bring him an Answer the next Day. But it pleas'd God, that News being brought, both the Brothers on *Saturday* 15th, that the *Bassa* had sent others to take their Places, they being taken up, refusing to resign to the others, never thought of us.

In the Evening, the *Mussellim* sent for some Fathers that could speak the *Turkish* Language, to Expound some Maps given him by the Renegado *Laironiere*, who could not do it: *F. Villot* went, who, having given him Satisfaction concerning part of *Asia*, tho' the *Turk* was not much the wiser, was ask'd, where he had learnt the *Turkish* Language; and he answering that in a Year he resided

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at *Conſtantinople*. The *Muſſelim* reply'd, he could not learn to ſpeak ſo well in a Year. It falling then opportunely to talk of our Affair, the Father added, I liv'd ſome time in this City, and was here when the Fathers were expell'd; which I am given to underſtand you deſign to do again, notwithſtanding the *Grand Signior*'s Order. The *Muſſellim* reply'd, Why do you not go upon the Miſſion into *Germany*? Becauſe the *Germans* ſaid the Father, are our Kings Enemies, and would kill us, and therefore we come into this Country who are our Friends. Then they went together to the *Cadi*'s (a Man whoſe Wiſdom had raiſed him to the greateſt employs of the Empire in the Reign of Sultan *Mahomet*) and having ſhewn him ſeveral Countries of *Aſia*, he ask'd whether the Father durſt undertake to make ſuch a Map in the *Turkiſh* Tongue, and how long he would be about it. Being told he could do it in a Week, they ſent him home, bidding him ſtay and do it.

F. Villot being to ſtay, 8 *Zecchines* were ſent by Brother *Manfredi*, on *Sunday* 16th to the *Muſſelim*; after which the *Chiaga* ſent to enquire about the reſt and haſten our departure, ſignifying that *F. Villot* muſt go when the Map was made. The *Nazar* ſent for Brother *Manfredi* again on *Munday* 17th, to let him know he would be preſented as well as his Brother; both of them had good Words, and were put in hopes of that which was never to come to paſs. The ſame day two Servants of the *Nazars* came to the *Caravanſera* in his Name to ask a Veſt of me. Being ſenſible this was an invention of their own, that they might not go away diſſatisfied, and contrive to do me ſome miſchief, I promis'd Mr. *Freſcot* ſhould give them a *Piaſtre* after I was gone, that they might not ſend others on the ſame errand. Seeing my ſelf expos'd to be cheated and robb'd on all ſides, I reſolv'd to be gone without a *Caravan*, hazarding all dangers whatſoever; both the Fathers and I thinking it better to go on, venturing to be robb'd by Thieves, yet with the Liberty of defending our ſelves, than to ſtay in the City, like Sheep among Wolves without being allow'd to ſpeak for our ſelves. Having therefore hir'd Horſes for 4 *Piaſtres* a piece, we prepar'd to leave *Erzerum* privately.

CHAP. V.

The Author's Journey to Kars, *and the Danger he was in of being robb'd.*

They proceed on their Journey.

Tueſday 18th, the Fathers *Dalmatius*, and *Martin*, *French Jeſuits*; *F. Dominick of Bologna* a *Dominican*, and I, took our Flight out of the City after Midnight, like the *Iſraelites* perſecuted by *Pharaoh*. Near break of Day the Cuſtom-houſe Officers came out of a Tent to ſtop us ſix Miles from the City; but ſhewing them the Cuſtomers diſcharge and giving them a *Rup*, which is a quarter of a *Neapolitan* Ducat, they let us paſs; notwithſtanding my Muletier, who was a *Georgian*, falling out with an *Armenian* belonging to thoſe Officers, had buffeted him very well. Three Miles from thence my Horſe ſtarting threw me; and with the fall broke the Stock of my Gun, which I could put but into an indifferent poſture to ſerve me by the way. All the Country we travell'd over that Day was plain, and much reſembling the plain *Apulia* in the Kingdom of *Naples*. They were actually ſowing, tho' they had not Plow'd. Having croſs'd a great River about the Evening, we went to take up our quarters at the Village of *Axa*, our *Catergi*'s place of Birth, in whoſe Houſe we lodg'd; having in 8 hours travell'd 20 Miles, out of the common way of the *Caravan*, which always paſſes through the little but beautiful Caſtle of *Haſſan-kale*, ſeated on a Hill, and 4 Miles diſtant from the aforeſaid Village, where a *Rup* or quarter of a Ducat is paid for every Horſe. We were lodg'd in the *Muletiers* Houſe, and had an excellent Supper, becauſe the place is plentiful of Proviſions; four Pigeons being ſold for five *Torneſes*, or five Pence.

More exactions.

Wedneſday 19th, a *Janizary* croſſing the Road would make us return to the Fort to pay a certain duty, and with much difficulty we perſuaded him to receive it, without giving us the trouble of going back to the Fort. Twelve Miles further we had a worſe re-encounter, through the fault of the Muletiers,

who would take a Road not us'd by the *Caravans*. The Officers of the Cuſtom-houſe of *Toliſti*, and of the Bridge of *Scio-ban-ſtupri*, ſeeing we did not take the way of the Bridge, came up and commanded us to go with them, as far as the Village. Being willing to buy off this Trouble, they ask'd us 5 *Piaſtres*, but ſeeing we ſcoff'd at ther Impertinent demand, they began to fly for fear of being beaten. We on the other Hand fearing ſomething worſe might befall us, thought it better to overtake them and Compound for two *Piaſtres*.

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The fruitfulneſs of the Soil, makes Proviſions there worth little or nothing; and the more becauſe the Natives live upon ſour Milk, Cakes inſtead of Bread, and Water. Having travell'd 28 Miles in ten Hours, we came to the Village of *Kuraſon*, where another of our *Catergis* was Born, on the left of the River *Araxes*, which runs from the Foot of Mount *Alingol* into the *Caſpian* Sea. The Houſes of this Village are under Ground like thoſe of *Balaxor*.

Thurſday 20th, being Aſcenſion day, we ſtaid in that Village to pleaſe the *Catergi*. One ſent by the Cuſtomer, came home to view my Trunks, and ſee the *Taſcare* of the Cuſtom-houſe of *Erzerum*. He took nothing; but a *Nazar* that came with him, ſeeing we had no Paſs came again at Night, and would have a *Piaſtre* by way of compoſition, which the Cuſtomer did not approve of. It is moſt certain the poor *Franks* every where ſuffer through the avarice of the *Turks*, but in ſome places a ſmall matter contents them. The Women of this Village cover their Faces, almoſt after the manner of *Egypt*, with little Plates of Silver, worth about a *Carline* of *Naples*, which move prettily with their Heads; and they wear two rows of Buttons on both ſides their Veſts, with other little Silver Plates.

Fryday 21ſt, we travell'd eight Miles of Mountain way, and halted on the Bank of a River, where our *Catergis* would waſh themſelves, that place abounding in Mineral Waters. Going thence we met with three *Janizaries*, who pretending they belong'd to the Poll-tax-gatherer, would have us pay that Duty. We refuſing to pay it on account of our *Firman*, they would make us turn back; and therefore tho' we were ſtronger, we were forc'd to give a *Piaſtre* to be rid of them. All about theſe Plains there were curious wild *Tulips*, which would be much valu'd in *Europe*. We lay that Night at *Miſinghirt*, a Village in a Valley at the foot of a Rock, on which is an antient and almoſt ruin'd Caſtle. Here tho' there were many Chriſtians, yet we lay in the open Field. The Natives to get ſomething gave us to underſtand that but a few days before the Rogues on the Mountain had robb'd ſome Travellers. The Fathers and one *Coggia Abram* born at *Erzerum*, being put into a fright at this news, would needs take four Men along to convoy us. I was ſatisfy'd they were Spies, and worſe than Thieves, and that they had no good Arms, yet that they might not think I kept off out of covetouſneſs, I condeſcended to pay my ſhare of five *Rups*, we gave them, which is a Ducat and a quarter.

For the more ſecurity, we travell'd by Night, through Woods of Pine-trees, and over ſteep Mountains the neſts of Robbers; two of whom meeting us had not the Courage to make any attempt. I loſt the ſcourer of my Gun in lighting to walk part of the way, and be ready upon any occaſion.

Saturday 22d, about break of Day, we found our Guards ſuch as I had imagin'd them; for two of them had Match-locks without covers to the Pans or Match, another had neither Powder nor Ball; and the fourth had nothing but a long Staff which only wanted a good Arm to ſtrike. Theſe being as great Thieves as any in the World, ſeeing it was day, demanded their Pay before we were out of the Wood. *F. Dalmatius* refuſing, becauſe we were not yet out of danger, one of them threatned to run him through with his Spear; which made me perſuade him to pay, rather than indanger his Perſon. When they had receiv'd the Mony, they ſtay'd behind, without regarding their Duty, for we had ſtill two Miles to go through the Wood. We had advanc'd but a few ſteps to get out of it, before twelve Men, ſome afoot and ſome a horſeback appear'd before us, at ſight of whom my *Catergi* drawing near me, ſaid, *Craſi*, or Thieves, and ask'd for one of my Piſtols, but I would not give it him. Our company was in a conſternation, but *Coggia* above the reſt, who tho' the Night before I had fix'd his Gun, that he might help to defend us in caſe of need; yet choſe rather to truſt to his Horſes heels, without regarding the Shame of running away, than haz ar'd his Life, by ſhewing Courage.

Knaveries of the preceding Guard.

Danger of Robbers.

The frighted Fathers and I being left to oppoſe the Robbers, I alighted with my

my Guns and Piſtols in a readineſs; and leaving them a Horſe-back with bad Piſtols, and without Powder poſted my ſelf on the Left, behind ſome Rocks, waiting under Covert to ſee what the Rovers would do. They being badly Arm'd, and ſome of them only with Staves, tho' Twelve in Number, would not ſtand the Teſt, but turning off, went up the Mountain, leaving the Way free to us. The *Turks* Extoll'd my Behaviour, and the Fathers much more, who from that time forward us'd in Jeſt to call me *Caravan-Baſci*, or Captain of the ſmall *Caravan*. I was ſo inrag'd againſt the Run-away *Coggia*, that as a Puniſhment of his Cowardice, I would have left his Goods to the mercy of the Robbers; but at the Requeſt of the *Jeſuits*, I ſuffer'd them to be carry'd on. Being out of the Wood, we reſted our Horſes in a Plain, near which there was good Paſture, and a Village of *Kurds*. Three Hours after we ſet forwards a good Pace, and went to lie at the Village of *Cotanlo*; having Travell'd that Day 36 Miles in 10 Hours. This Place was inhabited by *Armenians*, who diſturb'd us with their Sick, to get ſome Medicine of the *Jeſuits*, who carry ſeveral ſorts; which hapned to us whereſoever we came. All the way beyond the Mountains, which made one half, was an excellent Soil, but untill'd for want of People.

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CHAP. VI.

A ſhort Deſcription of Kars, *and the Continuation of the Author's Journy to the Frontiers of* Perſia.

Sunday 23d, having Travell'd twelve Miles in five Hours, we came to the City *Kars*, the frontier Town of the *Turkiſh* Dominions, and lodg'd in a *Caravanſera* in the Suburb.

Kars City.

Kars is a Large, but not Populous City, tho' there be plenty of Proviſions, and very Cheap, ſeated in a moſt fruitful Plain, and 78 Degrees 4 Minutes of Longitude, and 42 Degrees 40 Minutes of Latitude. The reaſon of its being ſo ill inhabited is, becauſe being on the Frontiers, it has ſuffer'd ſometimes by the *Perſians*, and ſometimes by the *Ottoman* Arms; being no ſooner recover'd from the one, than it has fallen again under the other, as has hapned to many other Places, which have been ruin'd by the *Perſians* for eight or nine Days Journy. *Kars* is a ſufficient Teſtimony to Poſterity of the Behaviour of the *Perſians* in taking of ſtrong Holds; and how dreadful the ſtrokes of their Scimitars are to the *Turks*.

Kars City.

Leo. Geographi Hiſt. Ferr. Verb. Carſi.

But to return to the Buſineſs in hand. *Kars* is ſeated in *Turcomania*. Its ſhape is long, looking towards the South, and two Miles in compaſs, on the ſide of a riſing Ground. Its two Walls are of Earth, with ſmall Towers, two Gates, and as many Bridges on the ſide of the River and Suburb. The Fort which ſtands on the Rock, is inacceſſible on that ſide next the River. In it is a good Garriſon, out of which every Night a Detachment of forty Horſe goes to ſcour the Country on the Frontiers. The Houſes by reaſon of the thinneſs of the Inhabitants are more like Dens, made of Timber and Mud. For 130 Years laſt paſt, ſince Subject to the *Ottoman* Empire, it has always been Govern'd by a *Baſſa*; rather out of Jealouſy becauſe it is a Frontier, than becauſe the greatneſs of the Place deſerves it.

In Compliance to the *Catergi*, we ſtay'd there all *Monday* 24th. The *Georgian*, would have all the Mony for the Journy paid him here, whereas the Cuſtom is to pay at the Journies end; and we refuſing, he ſtood in it, that he would go no further. We were forced to get the *Armenian* Cuſtomer to oblige him to go; or elſe we would have provided our ſelves otherwiſe at his Expence. But the Cheating *Armenian* made us pay for his Kindneſs; for whereas his Duty was half a *Piaſtre* a loaded Horſe, he demanded a *Zecchine*, and with much Difficulty took a *Piaſtre*.

Having agreed with the Cuſtom-Houſe, we proceeded on our Journy on *Tueſday* 25th, taking as a good Omen four Guns the *Turks* fir'd on account of the Solemnity of their *Bairam*, their Faſt of *Ramazan* being ended; which rejoyced the Hearts of the poor Country People, ſeeing themſelves deliver'd from the hardſhip of working on the Faſt-Day, and watching to Eat at Night. All

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that Day riding over those excellent Plains, we met several Troops of *Kurds* with their moveable Houses on Oxen, with Pannels on them.

The Kurds.

These People live like Beasts, and are so Brutal, that they wander about all the Year, seeking good Pasture for their Herds, living upon the same Food as they do. After riding thirty Miles in ten Hours, we lay in the Village of *Chiach*, consisting of but a few Caves. Here the Insolent *Catergi* began again to refuse going any further, unless he were paid his whole Due; and we did nothing but Wrangle from Morning till Night. I had much ado to forbear beating of him, for fear of bringing my self into further Trouble.

Anikagie City.

We set out late on *Wednesday* 26th, and were not a little mov'd to Compassion by the way to see so many Places destroy'd by the Wars, whose Ruins still shew their former Greatness; and particularly the City *Anikagie*, six Miles from the aforesaid Village. It was founded on an Advantagious, tho' Marshy Ground, by a King of *Armenia* of the same Name. A good part of its Walls are still standing, near the East-side, whereof runs the River *Arpasuy*, which rising in the Mountains of *Mingrelia*, falls into the River of *Kars*. There are still to be seen the Ruins of several Monasteries, two whereof are almost entire, which they say were founded by Kings.

Mount Ararat.

Going on at a distance, we discover'd the high Mountain *Ararat*, where *Noah*'s Ark is said to have rested. Then we entred upon a Valley, on which there were several Things like Piramids scatter'd about, made by the Water in Stone, very Pleasant to behold. Next we pass'd by the Fort of *Arpasuy*, the last Garrison of the *Turks*, seated on a Rock after such a manner, that it needs no Wall on three sides; but only on that where the Entrance is. Within it there is a good Garrison, and without a Village, where a *Rup*, or quarter of a *Neapolitan* Ducat is paid for every Horse that passes. In this same Valley we pass'd a Bridge over a River which parts the *Ottoman* and *Persian* Empires. As soon as I got to the further side, I alighted to kiss the Ground I had so long wish'd for, that I might be deliver'd from the Frauds of the *Turks*. What hapned to me from that time forwards, shall God willing be deliver'd in the second Volume.

The End of the First VOLUME.

A VOY.

A

VOYAGE

Round the WORLD,

By Dr. *John Francis Gemelli Careri.*

PART II.

Containing the moſt Remarkable Things he ſaw in *PERSIA.*

BOOK I.

CHAP. I.

The Author's Entring upon the Perſian *Dominions, and Journy to* Erivan, *with the Deſcription of that City.*

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THE Poſſeſſion of thoſe Things we have long deſir'd, produces in us ſuch Joy and Satisfaction, that it makes us forget paſt Sufferings, and diſpoſes us willingly to undergo ſuch as are to follow. This hapned to me at my entring upon the *Perſian* Dominions, for the Pleaſure of it made me not think of a tireſome Aſcent we had to Climb; and taking Heart now I was in a Country, where more Honeſty was Practis'd, I with good Cudgelling made the *Catergis* go on, who would needs then at an improper Seaſon ſtay to reſt their Horſes, having adviſ'd me but juſt before to be upon my Guard, becauſe the *Turkiſh* Garriſon us'd to make Excurſions on that ſide.

First Village of *Perſia.*

After ten Miles riding, we met a multitude of *Kurds* incamp'd in Tents (which they ſet up in a Moment, fixing a Pole in the Earth, with a great Wheel at the top of it, to which other crooked Staves are faſtned to bear up the Tent) they exacted half a *Piaſtre* a Horſe of us for paſſing; for in *Perſia* it is not uſual to open Trunks, but to give ſomething according to the Quality of the Perſons. Having reſted, and fed our Horſes, we went on a very Stony way, and having in all Travell'd 28 Miles that Day in ten Hours, the chief *Muletier* ſet up at *Talen*, the firſt Village of *Perſia.* In this Place was a good Church for the uſe of the Chriſtian *Armenians*, who are the beſt part of the Inhabitants. On the high Altar are the Pictures of the Holy Apoſtles; but it is now gone to Ruin, as is another near it. Having taken up our Lodging in the Houſe of a Chriſtian, as we had done all through *Armenia*, that is Subject to the *Turks*, a *Vertabietto*, or *Armenian* Preacher, but to look to, a Rude ignorant Clown, came to Viſit us, who ſeeing one of our Horſes Sick, fell to bleſſing of Water for him, croſſing it, mumbling ſome Words, and making ugly Faces, and throwing a Needle into it three times, in the moſt Superſtitious manner imaginable. To this Village they bring on Oxen, with Pannels on them, abundance of Stone-Salt, which they cut out of a Mountain a Day's Journy from thence.

In

Gemelli. 1694. A curious Flower.

In these Fields I saw a curious and rare Flower, which any *Italian* Prince would perhaps give a considerable Sum of Mony to have in his Garden. The Stalk of it is not above half a Span long, at the end whereof there are three white Flowers standing upright, like a Plume of Feathers, and three other Purple ones hanging down in a Triangle, with a little black Rose in the middle, and three others of a brighter Colour, twining about the aforesaid Flowers.

Eghiamanzen Church.

Thursday 27th, at break of Day we set out again, and after riding 24 Miles in nine Hours came to the three Churches, call'd by the *Armenians Eghiamanzer*, that is, Only Son, which is the name of the chief of them. This, as their Histories tell us, was Built 300 Years after the coming of Christ; and they add, that when the Walls were as high as a Man, the Devil in the Night destroy'd all they Built by Day; but that at last Jesus Christ appearing one Night, the Devil could no longer obstruct the Building of the Church. It is dedicated to St. *George*, to whom the *Armenians* pay a great Veneration. Within, the Structure is in the form of a Cross, with a Cupula in the middle, under which they shew the Stone, on which they say our Saviour appear'd to St. *Gregory*, much honour'd by them. There are three Doors into it, and all the Pavement is cover'd with good Carpets. It has three Altars; to the high one there is an Ascent of four Steps, and near it on the right side is the Patriarch's Chair. There are six Steps up to the Altar on the right Hand, and three to that on the left, with each a Patriarchal Chair against Mass is solemnly Celebrated at them. On the out-side there are four small Towers at the four Angles, in one of which the Bells are, and the Standard of the Cross every where set up; which is not permitted by the *Turks* on any Account.

The Monastery.

Close by the Church is the Monastery, where the Bishop and Fathers reside, with an excellent Garden in the middle. The Patriarch's Apartments are over the first great Court, where the Fountain is; through which they go into the second, which with its Arches serves only for a *Caravansera* for Pilgrims; for the Monks go through another Court and larger Gate to their Cells and Church. The whole Place is enclos'd with high Mud Walls, within which compass there are several Vineyards and Gardens.

The Patriarch is counted one of the first among the *Armenians*, and has such a conceit of himself and his Authority, that not very long since, he had the boldness to Excommunicate S. *Leo* Pope, because he approv'd the Council of *Calcedon*, which condemn'd theirs and the *Greek Heresy*. The Patriarch.

The 2d Monastery.

The 2d Monastery, with the Church dedicated to *S. Cagani*, is a Musket shot from the first. It was built in Honour of a Princess, who coming from *Italy* with 40 Maidens, to see *S. Gregory*, was by a King of *Armenia* cast into a Well full of Snakes, because she would not consent to his Will; where having remain'd 14 Years, without receiving any harm, at last in a Rage he put her to Death with the 40 Maidens; as the *Armenians* relate.

The structure of the Church is like the other, but less. There is but one Altar, with the Body of an Heretical *Armenian*, whom they call a Saint, under it. There are two other Tombs without, one on each side of the great Gate. As for the Monastery it is a small Cloister, with a Garden, and Cells for a few Monks, who look to a small number of Ignorant Idle Country People.

3d Monastery.

The 3d Monastery a Mile and a half from these, is very small, and dedicated to *S. Rerima*. There is but one Altar in the Church, which has three Doors, and good Vineyards and Fields belonging to it, as well as the others. The *Armenians* that go out or return to *Persia*, use generally to stay three days at these Churches, to perform their Devotions, and receive the Patriarch's Blessing.

Plain of *Erivan*.

This Plain of *Erivan* is very fertile, and full of Vines and Fruit-trees; as also abounding in Wheat, Rice, and other Grain; and this because the Natives improve it, making use of the Waters of the River *Araxes*, which runs a-cross it, besides several other Rivulets; and levelling the Ground with a long Rowler drawn with a Rope by one Man, and help'd forward by another, with a Handle. Hence it is that when the Corn is ripe in *Persia* they are sowing in *Turky*.

Mount *Ararat*.

Mount *Ararat* is but 8 Miles from these Monasteries. A constant Tradition deliver'd down to our Days, will have it that *Noah*'s Ark rested on it. At the Foot of it runs the River *Araxes*, and rises another large Mountain; but small in respect of Mount *Ararat*, of which we shall speak hereafter.

That

Gemelli. 1694. That Night I lay in the great Monaſtery, and *Fryday* 28th, in the Morning went into the Church, to ſee about 70 Prieſts officiate in two Rooms in the midſt of it. 3 Hours after we continu'd our Journey to *Erivan* on a good Road, and paſſing by many Villages after ten Miles riding, came to that City. I took a Room in the only *Caravanſera* there was in the Suburb, to avoid troubling the *Jeſuits*, who did not live like the *Italians*.

Erivan City. The preſent City of *Erivan* was built on the ruins of another of the ſame Name, in the longitude of 64 degres, and 20 Minutes, and 42 degrees, and 15 Minutes of latitude. Next the River *Zangli*, it is ſeated on a Rock, and the other parts on the Plain. Its whole circumference is but a Mile, with a deep Ditch, a double Wall, and Baſtions of Earth, ſubject to be beaten down with Cannon, and waſh'd away with the Rain. Nor are the Houſes any better, and Inhabited only by a few Traders, and the Garriſon. It has three Iron-Gates; and but a few, and thoſe ſmall Pieces of Cannon. The *Bazar* is indifferent. The Palace of the *Cham* or Governor fronts the River, and is as great as Earth can make it.

The Mint. *Saturday* 29th, I went to ſee the Mint, where the Silver and Braſs is Coin'd; there being no Gold Coin in *Perſia*, but what little is made at the King's Coronation, which is either ſcatter'd among the People, or given to thoſe that have deſerv'd well. The *Perſians* Coin their Mony after this faſhion. Having placed the Metal in a trench, with Coals and Wood over it, they melt it by the blowing of two pair of Bellows; they caſt it into long ſlips, which they afterwards beat out into Plates; others cut it out and others make the pieces round, others weigh, and others hammer them ſmooth, after which they are Stamp'd by force of Men.

The Bridge. *Sunday* 30th, I went to take the Air on the Bridge there is over the aforelaid River, conſiſting of good Arches, near which under the ſhade of thick Trees, there are ſmall Rooms for the diverſion of the *Cham*, to whom the Government of the City is worth full 200000 Crowns a Year. This River comes from a Lake call'd *Gigagumi*, 80 Miles diſtant from *Erivan*, and falls into the *Araxes*, running 3 Leagues off on the South ſide.

The River.

The Suburb. *Monday* the laſt of the Month, I walk'd about to ſee the Suburb, or rather the Inhabited Country, becauſe of the many Farms and Gardens it contains. It is 20 times as big as the City, moſt of the Traders, and all the Artificers and *Armenians*, living in it. There is an excellent *Bazar* and *Meidan* along the City Wall; but there is an infinite number of ruin'd Houſes, by reaſon of the continual Wars betwixt the *Turks* and *Perſians*, which have reduced the City and Country about it, to a deplorable condition. The whole compaſs is about 10 Miles, for the moſt part enclos'd with a work thrown up of Earth, and by the neighbouring Hills, which in time of War, might much endammage the City. All this ſpace produces excellent Wine, and abounds in delicious Fruit, beſides pleaſant Poplar, and Willow-trees.

From *Tocat* to *Tauris* the Country is for the moſt part inhabited by Chriſtians, who get their living by Silk works, and other Trades; becauſe of the continual Paſſage of the *Caravans*, which carry Silk from a Province near *Erivan*, and other Commodities of *Perſia*. It is incredible how great an income theſe *Caravans* bring to the King; becauſe the Cuſtom-houſe being nothing ſevere, for no Bales of Goods are open'd, the Merchants are willing to reſort thither with the beſt Commodities they can, paying but ſome ſmall duty to the Officers on the way.

Kiekart Church. *Tueſday* the firſt of *June*, not to lye idle at *Erivan*, I hir'd a Horſe to go with ſome others into the Country, to the Church of *Kiekart*. I came thither after 8 Hours riding, and found a Monaſtery of *Armenians* cut out of the Rock, whereof the Pillars are made that ſupport the Church. According to their Tradition, the Spear that pierc'd our Saviour's ſide, is preſerv'd in this place; which they ſay was brought by St. *Matthew*. Near this Church is a Lake, and five other Monaſteries of *Armenians*.

As ſoon as I came to *Erivan* I hir'd Horſes for *Tauris*, for 10 *Abaſſis* a piece (every *Abaſſi* is worth about 38 Grains and a half of *Naples* Money, that is, two Shillings wanting three Pence) but underſtanding the Road was not ſafe, was ſatisfy'd to ſtay for Company. At length finding ſome, I reſolv'd on *Wedneſday* the 2d, to go along with a *Georgian*; but whilſt he was preparing his ſardle, I ſent for my Horſes, and found the *Mahometan*, who had hir'd them, broke his Word with me, counterfeiting himſelf Sick. This diſappointment fretted me,

Gemelli. 1694. seeing my Companions go away without hopes of finding any more at that time: Because the *Caravan* that came from *Erzerum*, had ſtopp'd half way for fear of Thieves.

Thurſday 3d, I din'd in the Monaſtery of the *Jeſuits*; and being inform'd on *Friday* 4th, that there was another ſmall Company of *Georgians* going to *Nakcivan*, I reſolv'd to go with them, the *Perſian* Dominions being more free from Robbers than the *Turkiſh*; and accordingly I hir'd two Horſes, at the rate above-mentioned, and prepar'd for my Journey.

Mount *Ararat.* Before I go further it is fit I give an account, that all the while I was at *Erivan* I obſerv'd Mount *Ararat* was always clear in the Morning up to the top; but towards Evening the many Vapours the Sun draws, both from the Mountain itſelf, and from the Waters on the Plain, thicken the Air, and it Thunders and Lightens, and at laſt the Vapours diſſolve in Rain. It is alſo to be noted that this Mountain is higher than *Taurus*, or *Caucaſus*; and that being above the firſt Region of the Air, and always cover'd with Snow, it is as cold as poſſibly can be. However the *Dutch* Man's Relation is Fabulous, who tells us that in the Year 1670, being oblig'd to go up it, to cure a Religious Man, he ſpent 7 Days in the aſcent, Travelling 15 Miles a Day; and lying at Night in certain Hermitages he met with, at every five Leagues; and that he paſs'd beyond the Bounds of the firſt Region of the Air, where the Clouds are form'd, the firſt of which he found Thick and Dark; and the others vehement Cold, and full of Snow; and that the 3d Cloud he paſs'd through, he muſt have dy'd with Cold, had his dreadful Paſſage laſted but a quarter of an Hour longer; but that the next day as he mounted, the Air grew more Temperate; and that coming to the Cell of the Religious ſick Man, he was inform'd, that in 20 Years he had liv'd on the Mountain, he never had felt Heat, Cold, or Wind, or ſeen any Rain fall. Beſides that the good Hermit would give him to underſtand that *Noah*'s Ark was ſtill whole on the ridge of the Mountain, the good Temperature of the Air having ſav'd it from rotting. An excellent invention of the *Dutch*-Man to perſuade us the Terreſtrial Paradice is there; but I and all that have ſeen it, have obſerv'd the top of it ſurrounded by a very thick Miſt, from the Evening forwards, as has been ſaid. It is true about the ſides of it, there are many Hermitages inhabited by Religious Chriſtians, who endure very much cold, there being not ſo much as a ſtump of a Tree about the Mountain to make Fire of. The *Armenians* call it *Meſeſiſar*, that is, Mountain of the Ark, and the *Perſians Agri*.

Moleſ. deſc. del Univ. to 2. p. 214.

CHAP. II.

The Author continues his Journey to Tauris, *with the Deſcription of that City, and of* Nakcivan.

SAturday 5th, that I might not loſe the 2d opportunity, I caus'd my luggage to be loaded on my Man's Horſe, and ſet out in haſt, with *F. Dominick*; *F. Dalmatius* being gone that Morning to his Miſſion at *Sciamahi*, and *F. Martin* ſtaying at *Erivan*. We put on a good rate to overtake the *Georgian*, and others that were gone before. About an hour in the Night began the uſual Lightning and Rain on mount *Ararat*; and we coming an hour after that to the Bank of the River *Gavari-ciny*, which was much ſwollen and was to be forded, thought it more adviſable to defer it till the next day. We lay in the Village of the ſame Name, where there were many *Kurds* having travel'd but 18 Miles. The ſmallneſs of the *Caravanſera* oblig'd ſome *Turks*, who were with us to lye on the Ground in the open Air.

Sunday 6th, at break of Day we croſs'd the River with a Guide of the Country, becauſe, being two Muſket ſhot over, it is hard for Strangers to ford. Then we rode along a plain Country, ſome untill'd and ſome cultivated and improv'd with the cuts drawn from the Neighbouring Rivers to water the Corn, and other Grain; which has this great fault that it will not keep above a Year. This day we travell'd 30 Miles in 11 Hours, and at Night lay in the Village of *Saraich*, where inſtead of ſleeping, every Man watch'd to Guard his Baggage, for fear of the Country People, who are moſt expert at robbing of Travellers.

Mon-

Gemelli. 1694.

Munday 7th, we ſet out betimes, and held on our Journey through a Valley very dangerous for Robbers. Being got out of it, at 15 Miles end we forded another deep River. Here we found the *Rattars* or Guards of the Roads, who demanded an extraordinary ſum of me, and *F. Dominick*, ſo that I was forc'd to make my way with Piſtol in hand. They ſtill would not quit *F. Dominick*, who ſeeing they held his Horſe by the Bridle would have the other Piſtol to fright the *Rattar*; but at laſt they ſeeing me reſolute let him go, taking an *Abaſſi* a head. The Guards being again crept into their Cottage we paſs'd through another deep River, into a cultivated Country, and two Miles further another River call'd *Arpaci* or *Arpaſu*. This River tho' divided into three Branches is very rapid, and we had like to have periſh'd in it. The ſtream before our Eyes carry'd away for a large Muſket-ſhot, an *Armenian* Catholick Woman a horſe-back with her Son behind her, and ſhe was never the leaſt daunted; no more than was another that rode behind a *Turk*, for in *Perſia* three or four, will get upon a Horſe. When the Water is higher by reaſon of the thawing of the Snow, they paſs it a League lower. Riding on along Fields altogether untill'd, we went to lye by the *Caravanſera* of *Keraba*, having travell'd 30 Miles in 11 Hours.

This Structure was ſquare and one of the moſt Capacious and Beautifulleſt I had ſeen. There a plentiful Spring of good Water guſhes out of a cut Stone. The *Armenians* ſay it was made by *Shem*, the Son of *Noah*. As for this Waters petrifying in a Ditch ten Miles off, *Tavernier* dreamt it, for none of the *Perſians* or *Armenians* that were acquainted with the Country knew any thing of it, much leſs that the *Caravanſera* was built with thoſe Stones.

Tav. lib. 1. chap. 4. p. 43.

Tueſday 8th, Riding 15 Miles we came to *Nak-civan*, whence *F. Dominick* went directly for the Monaſtery of *Abarener*, whither he was bound, but with great fear of the *Rattars*, who are great Thieves. I was left alone expos'd to their Knavery, and they ask'd me 20 *Abaſſis* for my Horſe, whereas the *Armenians* pay but two or three, and I had much to do to content them with nine. They uſe none ſo ill as they do the *Franks*, who muſt give them what they will have for fear of ſome affront, they being inſolent in the higheſt degree. It may therefore be truly ſaid that *Nak-civan* is the moſt troubleſome place in *Perſia*, on account of theſe *Rattars*, and like another *Erzerum* in *Turky*.

Nak-civan City.

Some will have *Nak-civan*, to be the antienteſt City in the World, pretending that *Noah* when he came out of the *Ark* liv'd there; perhaps becauſe it is but 30 Miles from Mount *Ararat*. They add that *Noah* was bury'd there, and they ſupport their Opinion by the Etimology of the City, becauſe *Nak* in the *Armenian* Tongue ſignifies a Ship, and *Civan*, ſtaying. Whatever there is as to this Point, there is a ſufficient Teſtimony of its Antiquity in the ruins of its Buildings reduced almoſt to nothing, by the continual Wars; and particularly by the Barbarity of *Amurat*, who utterley deſtroy'd it, leaving no token of the Noble *Moſchs* built by the followers of *Hali*, and held as profane by the *Turks*; for which reaſon wherever their Arms come, they deſtroy them; as the *Perſians* do by thoſe of the *Turks*, through difference in Religion, whereof we ſhall ſpeak hereafter.

In the new City, there is but one long and narrow Street, with one good *Baſar*, and four large and excellent *Caravanſeras*, for the conveniency of the many *Caravans*, that of neceſſity muſt paſs that way. The Suburb is ſmall, with Houſes built like Caves. Near the City is a great Brick-building, above 70 Spans high, and Octangular, ending like an *Obelisk*. The entrance is through a great Gate, within which, there are winding Stairs up to two Towers, that are on the ſides, and have no Communication with the *Obelisk*. They ſay it was erected by *Tamerlan*, when he went to Conquer *Perſia*: The City and Country is govern'd by a *Cham*.

Finding my ſelf in the Power of ſuch baſe People as the *Rattars*, or Guards, who threaten baſtinadoing at the ſame time they demand their Toll, I endeavour'd to fly the ſooneſt I could. Accordingly, I provided that ſame Day to go along with a *Perſian* Envoy, who was going to *Iſpahan* to carry a Preſent to the King. Having therefore hir'd two Horſes for my ſelf and Man for 5 *Abaſſis* apiece, I ſet out of the City alone about three Hours after Night, to expect the Envoy at a place appointed. Two Miles from the Town I croſs'd a River that falls into the *Araxes* on a good Bridge of twelve Arches, and at a ſmall diſtance thence join'd the Envoy: We held on our way through a plain Country, croſs'd by many cuts to water the Fields, which made their Waters

run thick and muddy, as does the *Araxes* itself.

Gemelli.

1694.

Having travell'd 27 Miles in 9 Hours, we reſted on *Wedneſday* 9th at *Zulfa*, to croſs the *Araxes* there in a Boat. *Zulfa* at preſent may be ſaid to be altogether diſinhabited, becauſe *Scia-Abas* the firſt, King of *Perſia*, tranſplanted all the Inhabitants to new *Zulfa* in the Province of *Guilan*, and to other Places, that they might not be left expos'd to the continual incurſions of the *Turks*; yet what remains of it under Barren Rocks, on the left of the *Araxes*, ſufficiently demonſtrates, it was no very conſiderable City, being a heap of Mud, and of Caves under Ground. The two *Caravanſeras* built by *Coggia Nazar* an *Armenian*, one on the one ſide of the River and the other on the other, are alſo ruin'd; and therefore only a few *Armenians* live there, becauſe but a Mile from thence there is an excellent and fruitful Soil.

Zulfa.

Araxes River.

The *Araxes* being here confin'd between two Mountains is not narrow but deep, being ſwell'd by the Water of that River, which three Miles from thence we forded four times. It is thought to be the ſame that *Moſes* and the Holy Scripture call *Gihon*, which Springs in the Terreſtrial Paradice, becauſe it has its Riſe in the ſame Mountain, and at a ſmall diſtance from *Euphrates*, the one running Eaſt and the other almoſt Weſt. The Boat to Ferry over the *Araxes* is ill Built, and worſe managed, having only two Oars to bear it up, ſo that when it comes to the further ſide, the rapid Stream carries it a Muſket ſhot lower than it ſhould go, and then it muſt be hal'd up with a Rope. The Ferrimen have half an *Abaſſi* a Horſe, and there is one appointed by the *Rattar* of *Nak-Civan*, who delivers a Letter ſeal'd in Token that the Duties are paid, which if it were omitted, they would oblige them to pay again; ſo baſe and deceitful is the Officer, and he that employs him. There was formerly a Stone bridge, afterwards broke down by the King of *Perſia*. Having paſs'd the *Araxes*, we rode 14 Miles further in 4 Hours, and lay at the *Caravanſera* of *Deradus*, which not being big enough to hold all, we were forc'd to lye in the open Air.

Thurſday 10th, three hours before day, we entred into a Valley betwixt two Mountains, much frequented by Robbers; and being out of it, travell'd over a Barren Plain to the *Caravanſera* of *Kuchi*, the whole journey being 15 Miles, in 4 Hours. It is a brick Building, large, and ſquare, with four Towers at the four Angles. Then riding 20 Miles further, we came to the Village of *Maranta*. Here they ſay *Noah*'s Wife was bury'd. The Village is large or rather a Wood of Houſes, by reaſon of the Trees and Gardens among them, which hinder the ſight of the Mud-houſes, at any diſtance. It is ſeated in an excellent fruitful Plain, three Miles in length, and two in breadth, with many more Villages about it. Here is a great noble *Caravanſera*, with four Towers at the four Angles, and a curious Spring of the beſt Water I ever taſted out of *Italy*. Four Miles ſhort of this place, I was met by the *Rattar*, or Guards of the ways. Theſe are more to be fear'd than Robbers, becauſe under colour of their employment they rob ſecurely, being arm'd with knotty Clubs (a Weapon common to both Noble and ignoble in *Perſia*) like *Banditti*, and they cheat *Franks* more than any other People, exacting what they pleaſe of them without reſpect to the Nature of the Commodities; and becauſe they do not open the Bails, they will have as much for a parcel of Rags, as for the Richeſt Jewels in the World. The common Duty is 5 *Abaſſis* a Horſe, but they are ſcarce ſatisfy'd with all a poor Traveller has.

Friday 11th, before day we entred upon a Mountainous Road, at the end whereof we met the other *Rattars* of *Schiachit*, who take an *Abaſſi* a parcel. After riding 10 Miles in three hours, we paſs'd by the excellent *Caravanſera* of *Jamghet*, well built of Brick, with four Towers at the Angles, and big enough to hold an hundred Perſons. Having travell'd as many Miles more over a ſandy Plain, we came to the City, or rather Forreſt of *Soſiana*; for there are ſo many Trees, and delicate Gardens about it, that the Houſes cannot be ſeen till a Man is upon them. Having ſtay'd there two Hours, we travell'd 18 Miles further in ſix Hours, and came to *Tauris* an Hour before Night. By the way I ſaw a Hill on which they told me *Amurat*'s Army incamp'd in the Year 1638, when he beſieg'd, took and burnt this City. They tell it as a notable inſtance of ſedateneſs of *Scia Sophi* King of *Perſia*, that he little or nothing concern'd at that News, ſaid; let *Amurat* come forward, for he will Deſtroy himſelf; and at the ſame time gave orders, that all the Waters about ſhould be turn'd away, there

there being no other Rivers beyond *Tauris*. His Prediction prov'd true, for *Amurat* advancing with 100000 Fighting Men through dry and barren Plains, lost a great part of his Army, and was forced to turn back with Dishonour.

Cemelli. 1691.

Tauris City.

Tauris, or *Ecbatane*, is seated in the Province of *Adirbeitzan*, (as the *Persians* call it) in 33 Degrees of Longitude, and 40 of Latitude. It was once the Metropolis of the Empire of the *Medes*, whose Original was 876 Years before the Birth of Christ. There is nothing but the bare shadow of its antient Splendor now remaining, having been the Stage on which the *Turks* and *Persians* exercis'd their Weapons during the Wars between those two Monarchs. What remains now is a great Plain, encompass'd on three sides with Mountains like *Erzerum*; and it resembles *Erivan* in the mutability of the Weather. Its compass is thirty *Italian* Miles, by reason of abundance of Gardens and open Places in it. The Houses are ill Built of Mud; but the *Bazars* and *Caravanseras* are good, because the conveniency of its Situation draws a vast Number of Merchants, as well *Muscovites* and *Tartars*, as *Arabs*, *Georgians*, *Mingrelians*, *Indians*, *Turks*, *Persians*, and several others with all sorts of Commodities; more particularly with Silk brought from the Province of *Guilan*, and other Places; so that a great Number of People is employ'd in that Work. Tho' its compass be thirty Miles, and a *Jesuit* compares it to *Rome*, in his Account of it, yet I do not believe it contains above 250000 Inhabitants, both because of the Gardens and Fields, and by reason the Houses are but thin of People.

Tavern. Ligu. Hist. l. 1. p. 6.

Sciah-Casan Tower.

Sunday 12th, I went to see the Tower of *Sciah-Casan*, which some without any good Ground for it, will have to be that of *Babel*, mention'd in Holy Writ. It is made of Brick 220 of my Paces in compass, its Diameter 40 Paces, and the thickness of the Wall 12, but it is ruin'd on two sides. A winding Stair-case of 110 Steps goes up to a Room on the top of it, and on the out-sides of the Walls of this Room there are Ciphers and Characters. At the bottom is a Place with Iron Gates, where the *Persians* say the Founder lies Bury'd.

Next, I went to see the *Armeidan*. This is a great Square, to which most of the Merchants and Artificers resort, because there is a better Trade there than elsewhere. The chief thing sold there are good Horses, and those Cheap, (for I bought one for ninety *Abassis*, which at *Naples* would be worth 300) as also Shagreen-Skins, whereof there is a great Consumption, all Gentile People wearing Shoocs and Boots of them. They make them of Horses, Asses, and Mules Hides, but only of the Rump part.

The *Mosch* of *Hassan-Bascia* being in this Place, I went to see it. This Structure was Erected by the *Osmanlis*, without sparing Cost or Time. At the first coming in, there appears a Front curiously wrought in Brick, with Reliefs of Marble carv'd after the *Italian* manner in Flowers, Birds and Fruits of several sorts. The Gate is all of one entire piece of white Marble, like that of *Osmanla*, which leads into a Cloister, or square Court, and then to a treble Arch, on the sides of the *Mosch*, without any Ornament. At the end thereof there are two small Gates to the *Mosch*, whose Front with two high Towers is of the same sort of Work; but the tops of the Towers are gone to Ruin. The *Mosch* is only one great *Cupola* of the same Marble curiously wrought with *Arabick* Characters in Blew and Gold, and in some places curiously painted with fine Flowers, in others with odd Fancies. The Nich, whither few go to Pray, is on the side of the *Meidan*, or Square; therefore the Gates are only on the sides answering to the two Cloisters, which are uniformly Built one on each Hand.

The upper Gallery of the *Mosch*, is from the *Cupola* supported by twelve Arches, three on every side, whereof those next the aforesaid East and West Gates are equal, the others greater, but those on the North and South are kept shut. At the upper part of every Angle there are as it were separate Balconies, to see what is doing. On the sides of the *Niche* are two curious Marble-Stones as clear as Alablaster; on the left is a Pulpit with an Ascent of fifteen Steps; on the Pavement poor Mats, because the *Persians* make small Account of that *Mosch*, and think it Polluted, as having serv'd *Osman*'s Followers. Behind it at the North-end is a large square Garden, with Trees of several sorts.

Near this *Mosch* is another Structure, with the same outward Ornaments, now going to Ruin. They call it the place of Waters, because there the *Persians* wash their Dead. In the same place is a Church belonging to the *Armenians*, almost fallen to Decay, whither they say St. *Helen* sent a piece of the Cross.

At

Gemelli. 1994. At the end of the *Meidan* is a great Palace Built by the *Turks*, whilst they were Masters of that Place. Every Evening there is a pleasant Concert of Drums and Trumpets in a Gallery of this Place.

About Noon, the *Cham*, or Governour's Lieutenant made his publick Entry into the City, attended by 500 Horse he brought with him; besides 1500 that went out to meet him. But before we proceed, it will be convenient to say something of the other Lieutenant his Predecessor, who Dy'd a little before in *Tauris*, because he was always a great Friend to the Christians, and special Protector of the *French Capucin* Missioners, whom in publick Assemblies he placed by his Side, to the great Regret of the *Persian* Priests.

A notable Story of a *Persian.*

His Name was *Sultan-Bigian Beg*, Son to the Great *Russan Cham*, call'd *Spasalar*, great General of the *Persian* Army, which drove the *Osmanlines* or *Turks* out of the Country of *Tauris*: The Great *Russan* had a Grandson; and *Sultan Bigian*, who Dy'd *Cham* of *Erivan* was his Uncle. His Family had always kept in the King's Favour, being of the Blood of the *Georgian* Princes. But *Bigian* was Disgraced during the Command of *Atmat-Dolet*, or the *Grand Vizier* his Enemy, who made the King look upon him as a Mad-man and Drunkard. This Man we speak of, seeing Fortune frown on him, after Governing *Sciamaki*, retir'd to Live a private Life at *Tauris*, with 25 Servants, placing his greatest Delight in Drinking the best Wine in the Country. His Nephew *Rustan Cham*, now General of the Army, and *Divan-Beg*, or chief of all the Judges, being then in the King's Service, and well advanc'd in his Favour, he one Day bid him ask some Grace. He modestly answer'd he was satisfy'd with the Honour and Bread he daily receiv'd; but the King still pressing him to ask some Grant, he said, *Since Your Majesty Orders it, I beg nothing but that you restore my Family to the same Honour it enjoy'd in the time of my Grand-father* Rustan. The King ask'd whether he had any Kinsman to Prefer. *Rustan* reply'd, *There was his Uncle* Sultan Bigian Beg; and the King enquiring, where he Liv'd, he said, *He Eat the Bread His Majesty's Goodness had left him at* Tauris. The King said, *That Mad-man, your Uncle* Sultan Beg. *He is not Mad*, said *Rustan*, *but our Enemies have represented him as such to Your Majesty; and if you please to let him appear in your Presence, you will be sensible how much you have been impos'd upon.* *Well*, said the King, *send for him.* *Sir*, reply'd *Rustan*, *we have sent for him several times, and he would never come, nor will he now, without your special Command.* *I will do it*, answer'd the King, *and will send the Son of a* Cham *to Conduct him.* *Sir*, said *Rustan*, *he is not in a Condition to present an Envoy of Your Majesty's, and therefore it will suffice to send him a written Order by an Express.* In short, three Expresses were sent with the King's Orders in *March* 1692. He being a Drinking, when they came, tost'd off a Glass to the King's Health, laying His Majesty's Letter on his Head, and from that time never drank Wine. Being come to *Ispahan*, he went to the *Ala-Capi*, or House of Refuge to which all Criminals retire; as also those who are sent for by the King before they know whether it is for their Good or Evil. The King being inform'd by his Nephew that he was come, and lay in the Royal House of Sanctuary, order'd him to be brought out, and a good Apartment fitted for him, because he would see him. *Bigian* being brought before him, two Days after he receiv'd him very Courteously, saying to him in token of Affection, *Baba*, that is Grandfather, you are welcome; and asking whether he drank Wine, he answer'd, *That tho' he drank merrily during his Abode at* Tauris, *yet after receiving His Majesty's Orders, and drinking one Glass to his Health, he had never tasted any more.* Then the King causing Wine to be brought, made him Drink out of his own Gold Cup, and then Smoke out of his Gold Pipe; then he gave him the Post his Father the Great *Rustan* held of Great General, but he Generously refus'd it, pleading his Age, and beseeching His Majesty, if he thought fit to bestow it on his Nephew *Rustan*; whose Lieutenant at *Tauris* he was contented to be, the Government of *Tauris* being ever united to the Generalship, which the King Graciously granted, and within a few Months he went away to his Government. 'Tis true, his Nephew did not receive the Profits belonging to the Post of *Cham* of *Tauris*; for the Great General never goes thither, but only receives a Sum of Mony of the Lieutenant he appoints, who make their Advantage of the rest. This is the true History of *Sultan Beg*, the great Friend of the *French Capucin*'s; and I hope the Reader will not dislike this short Digression made on his Account.

During

Gemelli. 1694.

During my Stay at *Tauris*, I Lodg'd at the *Capucin*'s, who have a good Church and Monaſtery there, through the Bounty of *Mirza-Ibrahim*, who was Intendant of that Province, and a great Lover of the liberal Sciences, wherein he would be inſtructed together with his Sons, by *F. Gabriel Chinon*, then Guardian.

Sunday 13th, paſſing through the *Atmeidan*, I ſaw a Man gently beaten on the Soles of his Feet with a Wand, being bound to a high Poſt, at which they ſhoot with Arrows upon publick Feſtivals. Then I took notice of certain Religious *Perſians*. They wear a Turbant like the *Turks*, with a Border about it, and the middle part ſharp, and cover'd with red Cloth.

After Dinner, I mounted a Horſe-back, and rode about the City. We paſs'd over ſeveral Bridges on the River *Schienkaie*, which runs through the midſt of *Tauris*, and has excellent Water; but ſometimes it ſwells ſo high, that it over-flows a great part of the City. I obſerv'd there were among the Houſes ſeveral Corn-Fields, as well as Orchards. There are alſo in them ſeveral Tombs, ſome round, and others in other ſhapes, ending ſharp at top, and cover'd on the out-ſide with excellent black and blew Tiles, full of Characters, and *Arabick* Letters. Returning to the Monaſtery, I met a Man a Horſe-back, with a Turbant after the *Turkiſh* Faſhion, a Feather on the Forehead, and on the ſides two upright Horns of Tin fix'd to the Turbant, between which ſtood up a thing ſhap'd like a Cilinder, cover'd with red and blew Silk. They told me it was a *Giarci* (there are four of them in the City) which are Chiefs of the Serjeants, and ſerve to proclaim the Price of Bread, and the Sentences given by the Governour, and his Lieutenant.

Mony falling ſhort to continue my Journy, and pay for the Horſe I had bought; a Catholick *Armenian* of *Zulfa*, whoſe Name was *Malachy*, lent me 80 Crowns to be paid him at *Iſpahan*, upon my bare Word; a Courteſy I ſhould ſcarce have met with in *Chriſtendom*.

Monday 14th, I went to ſee the Royal Palace call'd *Scien-cel*. I thought to have found a noble Structure, but was diſappointed, for the firſt Floor was only three Rooms and a Gallery, which leads into the Garden. A Man muſt have a care here not to tread upon a certain round piece of white Marble; becauſe the *Perſians* holding it in great Veneration, as a Stone of *Mortuſole*, whoever ſhould Tranſgreſs would be Baſtonado'd. I ſaw there two indifferent Gardens with Almond, and Apricot-Trees, whereof there is great plenty in *Tauris*, and ſeveral ſorts of Roſes. In one of them was a ſmall Apartment, to take the Air in Summer: Having given the Gardiner a Gratuity, I went on to take a better View of the *Moſch* of *Oſmanlu*, which is the beſt in *Tauris*, and the *Perſians* let it go to Ruin as Pollated and Heretical; becauſe it was Built by the *Sunnis*, who are Followers of *Omar*, as was ſaid above. This Structure is *Oſmanlu Moſch.* ſquare, and the Front of it over the great Gate, to which there is an Aſcent of eight Steps, is curiouſly wrought, almoſt like *Moſaick* of curious Blew, Purple, black and white Tiles, with two high Towers cloſing above like a Turbant, cover'd with the like Work, but rais'd. Within there are winding Stairs, but that on the left was half beaten down by Lightning. The *Moſch* within is adorn'd with curious Painting, after the *Mooriſh* Faſhion, and with Ciphers, and *Arabick* Letters in Blew, and Gold. The Gate of the *Moſch* is not four Foot wide, but all of one piece of Tranſparent white Stone, 24 Foot high, and 12 in breadth. *Here is a Miſtake in the Author mentioning two ſeveral breadths which I know not how to reconcile, the Reader may judge of it.* Note. The Cupola is 34 paces Diameter, with the ſame ſort of Work within, ſcarce to be out-done by the curious Pencil. It is ſupported by 12 Marble Pillars within, and by 16 without, which are very high, and each of them ſix Foot ſquare, with Niches on the out-ſides to leave the Shooes, as is Practis'd by the *Mahometans*. About it is a Rail with Doors to go from one ſide to the other. There is a way round three parts of it, for the fourth leads to another leſs Cupola, but more Beautiful, and Gilt. The Pavement is of bright Marble, like that of the Front, and the Pillars are cas'd with it eight Spans from the Ground. This Cupola is curiouſly adorn'd about with a ſort of Violet colour Work, ſet off with Flowers of Gold; and the Pavement is two Spans lower than that of the firſt. The out-ſide of the great Cupola is cover'd with green Tiles, with ſmall white Flowers, and the other with white Stars on a black Ground, which are Pleaſant to behold. Within the *Moſch* on the left Hand, is a Walnut-Tree Seat rais'd upon ſix Steps leaning againſt the Wall of the firſt Cupola; and on the right

another

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another of the ſame ſort, but better Workmanſhip. About it is a ſmall Rail, with 14 Steps up to it. On the South-ſide there are two great Tranſparent Stones, which look red when the Sun ſhines on them. This they ſay is a ſort of *Alabaſter*, made by the petrifying of the Water, a Day's Journy from *Tauris*, where it ſoon hardens in a Ditch. It is much Eſteem'd by that Nation, who place it on their Tombs, and make Cups and other Curioſities of it, which they preſent as a Rarity at *Iſpahan*. All People unanimouſly affirm'd it was petrify'd Water; denying that poſitively which *Tavernier* ſpeaks of at the *Caravanſera* above mention'd.

On the other ſide of the Street, oppoſite to this *Moſch*, is ſtill ſtanding the Front of the Palace of the Great Prieſt, or *Schee-Iman*, artificially Built of ſeveral colour'd Stones.

Heathen Temples.

In my Return home, I went to ſee two Heathen Temples, call'd *Uria-Schiagerei*, that is, Maſter and Scholar. They are both of them at a diſtance from the Street. That on the left, coming into the City, is the leaſt, and Square, with two great Gates, and 30 Windows about it. The Cupola which had been Round, was fallen. The Temple on the right is of the ſame Structure, but much bigger. Between the great Gate and the *Atmeidan*, there are two vaſt Pillars ſtanding, which appear to have ſupported another Temple near the other two. The Fronts are of the ſame Workmanſhip before mention'd; but the Structure, tho' very thick, is of good Brick, and ſo antient, that it cannot laſt long.

Two Musket-ſhot further is the curious large Front of a *Moſch* of the ſame Workmanſhip, going to Ruin. Going in (leaping over the Marble of *Mortoſale*,) there appears a fine large Garden full of ſeveral ſorts of Trees and Flowers; at the end whereof there are ſome great Fabricks, which they ſay belong'd to an old Pagan Temple, call'd *Aluſcian-Tachi*, which had two Gates on the ſides, and one in the Front. There is alſo a great Square enclos'd with good Brick Walls, which ſerves upon publick Rejoycings.

Taking the Advice of the *Capucins*, who courteouſly entertain'd me as their Gueſt, I left the Company of *Perſians*, to prevent being robb'd by them on the Road, or at leaſt by the *Ratars*; who becauſe they are not paid by the *Mahometans*, among other Inſolencies delight in ſtripping a *Frank*. Theſe Fellows are ſo Inſatiable, that no Purſe can hold out to ſatisfy them, as has been ſaid before; tho' in *Tauris*, becauſe it was a City, they took but five *Abaſſis* of me. For this Reaſon I reſolv'd for the more ſafety to expect ſome Company of Merchants, who do not uſe to Travel unprovided.

Tueſday 15th, a *Jeſuit*, a Bare-foot *Carmelite*, and an *Auguſtinian* ſet out for *Erzerum*, after they had been ſeveral Days in the ſame Monaſtery of the *Capucins*. They rode on Horſes of their own bought at *Tauris*, there being none to Hire, but when *Caravans* go. Theſe Fathers had gone before by the way of *Bagdat*; and when they came to *Kermanica*, a City on the Frontiers, four Days Journy from *Babylon*, the *Cham*, or *Baſſa* would not ſuffer them to proceed; ſo that they were oblig'd to turn back to *Hamirdan*, by the way of *Tauris*, in order to go thence to *Aleppo*, or *Trabezond*, and thence to *Conſtantinople*; but in their Return they were robb'd by the *Ratars* both of their Cloaths and Mony, eſpecially the *Portugueſe Auguſtinian*, who loſt eighty Crowns, and was impriſon'd with his Servant; nor did the other two *French* Fathers meet with better Uſage.

Salt Mines.

We muſt not forget to obſerve, that about *Tauris* there are good Mines of white Salt; that within the City there are excellent freſh Waters, to which there is ſometimes an Aſcent of fifty, or ſixty Steps; and that there is a Mint as well as at *Erivan*, where during my ſtay, they Coin'd *Abaſſis*.

The *Capucins* Monaſtery being near the *Meidan*, every Evening at Sun-ſetting, I heard the ungrateful Muſick of Drums and Trumpets, being the Signal for all Perſons to ſhut up Shop, and for the Guards to ſcour about the *Bazars*. At the ſame time the *Mullahs* cry out from the tops of Houſes, not from the Towers like the *Turks*, calling the People to Prayers. About an Hour and a half after Night, an untuneable Drum beat, being the Sign for all Perſons to keep within Doors; after which none may go without a Light upon pain of Impriſonment. Two Hours before Day the ſame Drum beat again, to give Notice to Shop-Keepers, that the Guard, or Watch was going off, after having walk'd about the *Bazars* all Night, and therefore every Man muſt look to his own.

Wedneſday

Gemelli. 1694. A great Bazar.

Wednesday 16th, *F. George* of *Vendosme*, a *French*-Man, and Superior of the Monastery, carry'd me in the Morning to see the *Bazar* Built at a vast Expence by *Mirza-Sadoc*, whilst he was Great, and Intendant of the Province of *Abdeegiam*, all cover'd with large Bricks, or Tiles hardned in the Sun. Near it we saw a *Caravansera*, a Bath, and Coffee-House, Built by the same Man, with a prodigious Trench fifty Foot deep, sixty in length, and forty in breadth, to keep Ice, taken out of a Pool, where the Water soon Freezes. Close by it is a College to instruct the *Persian* Youth, with a *Mosch* in it.

Next we went to see the *Mosch*, *Caravansera*, Coffee-House, and Ice-House made by *Mirza-Ibrahim*, Brother to *Mirza-Sadoc*, who had the Charge of *Mustoft Mamalek*, or High Chancellor. There is a great Gate to the *Mosch*, whose Front and Cupola are curiously adorn'd with Tiles of several Colours ingeniously plac'd. First there is a fine, but small Garden, on the one side whereof is a little, but neat *Mosch*, with two little Towers on the sides, handsomly cover'd with the same Tiles. Opposite to it is a *Divan* with such like Towers, and a great Fountain of Water before it to make the Dwelling the pleasanter, all adorn'd after the same manner with Stones. At a small distance is another little *Mosch*, set off after the same manner.

Mirza-Taers Palace.

Thence we went to the Palace of *Mirza-Taer*, Son to *Mirza-Ibrahim*, then *Vizier* of *Adderbegiam* (the best of four there are in *Persia*) in his Father's Place, who was employ'd in receiving the Revenues of two Provinces. The outward Structure was of Mud, made but a base Appearance; but going in I saw a fine Garden with several Water-works, and beautify'd with Trees and Flowers. Thence I went in to see the Summer Apartments. The *Aram*, or Womens Apartment, and a stately *Divan*, tho' not finish'd, to Administer Justice; all adorn'd with Marble, and well enough painted after the Country fashion. On the two sides there were four curious Marble Stones fix'd in the Wall, being almost as fine as Alabaster, with a great Fountain in the middle. Here I much admir'd the Simmetry and Proportion the *Persians* observe in their Apartments, as well in the Windows and Balconies, as in the Roofs and Paintings. On the other side of the Garden was the Winter Apartment then finish'd, with a little *Divan*, but curiously painted, and gilt with several Flowers in Blew and Gold after the *Arabian* manner. We also saw another little but curious Garden, and another *Divan* well set out, adjoyning to which there were very delicate little Rooms, all Gilt and Painted, with some Looking-Glasses fix'd on the Wall, opposite to one another, as also a Chimney adorn'd with the same Glass, which with the Reflexion of the Sun dazled the Eyes. The Floor was cover'd with good *Persian* Carpets, and in the Rooms there were Alabaster Fountains to please the Eye; the whole well enough contriv'd by the Ingenious *Persians*, according to the aforesaid *Mirza-Taer*'s good Fancy. He has also Built a good *Caravansera* in the *Meidan*, which is therefore call'd *Mirza-Taer*, and another where Mony was actually Coin'd; both of them large and good Structures. He has also an admirable Garden on that side of the City next *Ispahan*, in which there are all sorts of *European* Fruit, and by it two Pleasure-Houses. Near this Palace are those Built by *Mirza-Sadoc*, and *Mirza-Ibrahim*, his Father and Uncle, which are truly Magnificent both as to their Structure, and inward Ornament.

Returning by the Mint, I went in to see a large Cupola close by it, which the *Persians* call *Eyssina*, in which were the richest, and most valuable Commodities of the City. Near it is the Goldsmiths, and Silversmiths Street, with stately Arches of curious Brick, but cover'd like all the Streets and *Bazars* in the East.

Superstition of Barren Women.

Thursday 17th, passing through the Place where the Gallows stands, I took notice of a Superstition, or Folly of the Barren *Persian* Women; who go three or four times under the Gallows, whilst the Bodies of Malefactors who were actually Hanging; which I should scarce have believ'd, had I not seen it. They imagine the dead Body can infuse Fruitfulness into the Womb, and make them breed Children; and so they Conceit, and hold it for Certain, That passing several times over the Aqueduct, which conveys the Water from the Bath, where Men are actually Bathing, they receive the same Virtue of Conceiving. I believe the Bath may make them Fruitful, but not the Gallows with the dead Bodies.

Instead of Razors, the Men pull up their Beard, and the Women their Down with Pincers, which puts the Men to

Gemelli. 1694. great Pain, drawing out the Root that it may not grow again, for they fear that if they ſhould take it off with an Ointment, as the *Turkiſh* Women do, the Skin would grow hard.

Gold and Copper Mines. Three Miles from *Tauris* is a Gold Mine, but the Coſt being greater than the Profit, they have given over working at it. Four Days Journy from the ſame City is another of Copper, which brings a great Income into the King's Coffers.

Whilſt I expected the ſetting out of one *Jus-Baſci*, a *Georgian* Renegado, who was to go to the Court of *Iſpahan*; to avoid Idleneſs, I rode to take the Air out of the City, in the Company of a *French*-Man, who was acquainted with the Country, and well known by Perſons of Quality. When we had gone two Miles, we ſaw upon the right Hand on a Mountain a Bridge fifty Paces long with ſtately Arches, of no uſe to the Publick, becauſe there never was any Water there, nor is it poſſible to carry any thither. Asking what that Bridge was Built for, they told me that a *Mal-lah* deſiring to be ſpoken of by the King had Built it; knowing that *Scia-Abas* the Firſt, King of *Perſia*, was to come to *Tauris*, and could not come any other way. The King accordingly coming, and enquiring after that uſeleſs Structure, the *Mallah*, who was at hand anſwer'd. Sir, it was I that Built it, that when Your Majeſty came you might enquire who did it. Others ſay it was Built by a Woman.

Going two Miles from thence, and looking towards the North, on a Mountain not far diſtant from the City, I ſaw the Ruins of a *Moſch*, and below it a Fort and Temple both deſtroy'd and abandon'd by the *Perſians*, as being Built by the *Turks*; but there is a Monaſtery entire on the Brink of the Precipice.

CHAP. III.

The Deſcription of the Cities on the Road to Kom.

REturning to the Monaſtery in the Evening, I was inform'd that the *Jus-Baſci*, who is a Captain of 100 Men of the Country Troops was upon his Departure; therefore making the beſt Proviſion I could in haſte, I ſet out at two in the Morning on *Friday* the 18th, with *Malachy* the *Armenian*. We went to the *Jus-Baſci*'s Houſe, and ſtay'd half an Hour till he was ready, after which he mounted with only twelve Followers, moſt of them unarm'd; and this becauſe, tho' the King pays for 100 Men, either he has them not, or elſe Liſts Townſ-men, who have never handled Weapons, and makes his Advantage of their Pay. We Travell'd all Night over the Plain between barren Mountains, and at break of Day after riding twenty Miles in ſeven Hours, came to the *Caravanſera* of *Sciemli*, Built betwixt thoſe Mountains by *Scia-Soſi*, King of *Perſia*. It is a good Structure, with a noble Front fit to contain 100 Perſons, and their Horſes; becauſe the Country between *Tauris* and *Iſpahan*, and *Ormus* and *Iſpahan* is Inhabited, and there is need of ſuch good large *Caravanſeras*. Here the *Ratsars* are, who take an *Abaſſi* for every Horſe; but I paid it not on the Score of the *Jus-Baſci*, who was much reſpected on that Road. Having firſt climb'd, and then gon down a prodigious Mountain, we paſs'd by a Lake full of wild Geeſe. Thence there are two Roads to *Iſpahan*; the one through *Ardevil* and *Caſbin*, leaving the Lake on the right, and riding along the Mountains; and the other through *Kom* and *Kaſcian*, leaving the Lake on the left. This way we took, riding ten Miles through a well cultivated Country to the Village of *Agia-Aga*, to which we came before Noon. There we found a good *Caravanſera*; but *Malachy* and I Lodg'd in a *Turk*'s Houſe. The Night at this time of the Year is very Cold in *Perſia*, and the Day as hot as in *Italy*. We lay ſtill the remaining part of *Saturday* 19th; And,

Sunday 20th, waiting for the Cool of the Night to ſet out, my Horſe getting looſe, took ſuch a Run, that I thought I ſhould never have ſeen him again; but a *Moor* mounting another follow'd, and brought him back. At Sun-ſet we continu'd our Journy over the Plain, and there fell a mighty Rain, which laſted ſeveral Hours, making it ſo Dark, that we could not ſee our way; ſo that we wander'd

wander'd half the Night. This oblig'd us to take a Guide at a Village, who Conducted us to the *Caravanſera* of *Guilach*, having rode fifteen Miles in ſix Hours. My Horſe falling in the Dark into a Ditch, broke one of my Piſtols, and I was well waſh'd.

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Monday 21ſt, we reſted about an Hour in this *Caravanſera*; and then ſet out to enjoy the cool Air: not that our Lodging was bad, the *Caravanſera* having been Built with great Coſt by a rich Citizen of the Province of *Guilan*, whoſe Name it bears. Ten Miles from it we paſs'd by the *Caravanſera* of *Dauler*, Built with ſtone, whereas the others are of Brick. In *Perſia* there are good *Caravanſera's* every four Leagues. Eight Miles further we came before Noon to the Village of *Caracinar*, ſeated in a Valley. The Country we Travell'd through that Night was Plain, but the next Day Mountainous, yet well Cultivated, there being no part of it waſt; and I can avouch there is no Plain ſo Green on the Frontiers of *Perſia* or *Turky* at that time of the Year. This is the Reaſon that Proviſions are ſo Plentiful, that a Man may have Bread enough to ſerve him a Day for a *Torneje* of *Naples*, which is leſs than a Penny. But the Ground is ſtiff, and they are forc'd to Plow with four or ſix Oxen; a Child ſitting on the Yoke of the foremoſt to keep them going.

Caravanſeras in Perſia.

The *Jus-Baſci* would needs have me dine with him, expreſſing much kindneſs, a thing rare among the *Perſians*, who make a Scruple of eating with Chriſtians, and think their touching of Meat, pollutes it; but he being a *Georgian* Renegado was not ſo preciſe. During the Dinner he told me all his Life, ſaying, he was the Son of a Prince of *Georgia*, and had but lately recover'd his Liberty, after two Years Impriſonment at *Tauris*, where he had Chains on his Hand, Neck and Feet, having been miſrepreſented to the King by his Enemies, and being now reſtor'd to favour, he was going to ſee the King, and a Brother he had that was Surveyer of the Mint, whom he had not ſeen for 14 Years paſt. Others told me he had been Impriſon'd on account of his Extortions in ſome Villages of *Armenians*, where he had the Command, who at laſt ſent their complaints to Court. We diſcours'd about the opportunity the King of *Perſia* then had, of making War upon the *Turk*, and how eaſy it were for him to Conquer what he pleas'd. He ſaid, he and every body elſe deſir'd it, but that the King being wholly taken up with the Pleaſures of the *Ayam*, let ſlip ſo favourable an opportunity.

The *Georgian* tells his Life.

The Sun being almoſt down, and the heat of his Rays abated, we ſet forwards and travelling 21 Miles in 7 Hours thro' an uneven Country, but cultivated and well Peopl'd, we came to the Village of *Jus-Baſci-Candi*, leaving behind us the open Town of *Turcoman*, ſeated in the midſt of a Valley. The *Jus-Baſci* continu'd his *Perſian* civility at Dinner, making uſe of his Hand inſtead of a Spoon, and taking up the Rice by handfuls to put into mine, and *Malachy*'s Plate; a Swiniſh civility in *Europe*, but a great compliment in *Aſia*. There the Rice is brought in one Diſh, and the Fleſh in another, which are diſtributed by the chief of the Gueſts. When Dinner was over, the *Jus-Baſci* ſtood a good while with his Hands up in the Air, waiting for warm Water to waſh off the Greaſe.

Some of the Inhabitants came to ſee me in this Village, the Report being ſpread abroad, that I was an Ambaſſador ſent to the King, by the Chriſtian Princes, and would not make known my Character, till I came to *Iſpahan*. They were the more eaſily induc'd to believe it by their own Practice, becauſe they receive any Perſon as an Ambaſſador, that brings but a Letter of recommendation to the King from any Prince in *Italy*; and therefore he that comes in this Nature, is receiv'd with the great Honour by firſt *Cham*, upon the Frontiers, who at the King's expence Conducts him to another Governor's Liberty, till he is brought to the King at *Iſpahan*. Several Merchants procure ſuch Letters, to ſpare the charge of Cuſtoms, and the Guards on the Roads, as alſo to be carry'd all the way at the King's expence. Here we were warn'd to be upon our Guard for fear of Thieves; becauſe the Inhabitants of the Village of *Miana* being run away, not being able to pay the Taxes, and having no other way to live, many of 'em wandred about to Rob Travellers. This did not much fright me, knowing they were moſt of them unarm'd.

Eaſineſs of the *Perſians.*

We reſted here all the remaining part of the day in a *Perſian*'s Houſe, and ſet out towards Night. An hour after a good ſhore of Rain fell, which made it ſo dark that we were forced to take a Lanthorn and a Guide. After 3 Hours riding the *Jus-Baſci* would reſt near a

River. We ſet forward again two *Gemelli.* Hours before day, and travelling over 1694. Barren Mountains and Valleys about Sun-riſing, after riding 15 Miles in 5 Hours, found our ſelves in the aforeſaid Village of *Miana*, a dirty place, as being ſeated among Marſhes. There was no Soul in it; for as I ſaid, they were all fled, leaving their Houſes and Goods. There were only two *Rattars*, who durſt not come near us. We ſaw an excellent *Caravanſera* new built, and another gone to Ruin. The Country was not bad, and will certainly be peopled again.

Four Miles from the Village we croſs'd the great River of *Miana*, where there was once a Bridge of thirty Arches, whereof only ſix are now ſtanding. We forded over all the four Branches it is divided into, the laſt of which is ſo deep that in Winter there is no paſſing it a Horſe-back, but on Camels. Then we aſcended a Mountain call'd *Kaplantu*, the higheſt in the Road to *Iſpahan*, which on the other ſide has a long upright deſcent to the River, over which there is an excellent Bridge of three Arches, newly built, call'd *Caſiloſan*. This River as well as that before mention'd, after croſſing the Province of *Ghilan*, where they are both of them drawn out into ſeveral Trenches to water the Corn, run down to the *Caſpian* Sea. The Villages about this Mountain pay nothing to the King, becauſe they belong to the *Moſch* of *Ardevil*, where there are ſome Tombs of Kings of *Perſia*, and that of *Scia-Soſi* accounted a Saint, for which reaſon all the *Perſians* go thither in Pilgrimages. That *Moſch* has 80000 Crowns Revenue, diſtributed among the Poor, and the Prieſts belonging to it. Not far from the aforeſaid Bridge is a Rock apart from the reſt, where there appear ſome remains of antient Fortifications, and of a Caſtle on the Top. The *Juſ-Baſci* told me a Woman had built that Fort, ſhe whilſt ſhe liv'd being poſſeſs'd of the City and Places about the Mountains, which could never be taken from her becauſe of the narrow Paſſes on the Hills. Having travell'd 33 Miles in 11 Hours through a barren Country, abounding only in Liquorice and Thieves, we halted before Noon at the *Caravanſera* of *Sin-Maluva*, ſeated on a Mountain, with ſeven well built Towers, which at a diſtance make it look like a Caſtle. There were abundance of Partridges all about, but as hard as Stones, and of another Colour and Taſt than ours; there are ſome like ours, but on the Mountains.

A high Mountain.

It is not ſo ſafe Travelling in *Perſia*, as I had thought; for a Man may light upon Robbers, or *Ciapars*, which are the King's Meſſengers, who carry Letters from one Province to another, by Order of the Governors or Princes. Theſe have Authority to take away any Man's Horſe they meet on the Road, which they uſually ſend back a day or two after, and they but a Stranger to very great Trouble.

Dangers on the Road in Perſia.

The *Rattars* having Intelligence ſent them by the *Odabaſci*, or Overſeer of the *Caravanſera* came in the Evening, but, ſeeing the *Jus-Baſci*, durſt not demand the Duty; but asking him leave to practiſe their cheating Power upon me and *Malachy*, he chid and ſent them away.

Wednesday 23d, about Night we continu'd our Journey, and about two Hours after began the uſual Rain with Thunder and Lightning. Two Hours before day we paſs'd by the *Caravanſera* of *Sarceſma*, well built of Brick, with four Towers at the four Angles. So we Travell'd 15 Miles in five Hours and a half through a barren Country, and unfit for Plowing. Having reſted an Hour and a half we advanc'd 25 Miles further in 7 Hours and a half, and came at laſt in the Morning, to the Village of *Nubba*, where we unloaded the Beaſts in the *Caravanſera* call'd *Nichbe*. To avoid ſo often repeating the ſame thing, I muſt obſerve once for all, that the *Caravanſera*'s in *Perſia*, are all built with Brick, after the ſame Model, and are Large and Magnificent; but ſo uniform and well proportion'd, that they are not inferior to the beſt Structures in *Europe*. About the Court are the Rooms for Travellers, who if they will not put their Horſes into the large Stables, which are behind, may tye them before their Rooms to a Stone with a hole in it, plac'd there for that purpoſe. In the Stables over the Mangers, there are Niches for the Muletiers or Grooms to lie, who naturally love being there better than elſewhere. This *Caravanſera* of *Nichbe* has four Towers at the Angles, and an excellent Front, where on a long piece of fine Marble, the Founders Name and Quality is writ in *Arabick* Characters; for theſe *Caravanſeras* are commonly built by Rich Perſons for the Benefit of their Souls. The lower part of the Structure is of white and red Stone, mix'd like Marble. Ha-

Caravanſeras deſcrib'd.

Gemelli. 1694.

Having reſted the remaining part of *Thurſday* 24th, we ſet out before Midnight by the Light of a Lanthorn, which was not ſo clear but that we went out of our way twice, which we afterwards found out by the natural Brightneſs of the ſerene Air. Having Travell'd 24 Miles in eight Hours through an uneven Country, we came to *Zangan*, a large Town, but Dirty, whoſe Houſes were ill Built with Mud, and in no Order. But there are excellent Gardens with variety of Fruit and Flowers, as alſo Trees for Fuel, planted by the Induſtry of the Natives (a Rarity in that part of the Country, where there is not a Tree to be ſeen all about to ſhelter a Man) and with that Wood they give the Fire ſome nobler Matter to feed on, it being generally made of the Dung of their Beaſts. What I moſt admir'd, is, That tho' there was ſuch ſcarcity of Trees, yet the Gentry and Country People all carry'd Clubs in their Hands, which they call *Aſcu*.

We thought to have gone on that ſame Day to *Sultania*, but conſidering the Horſes had the Day before Travell'd forty Miles and better, and to ſave Expoſing our ſelves to the Sun, we alter'd our Minds, and ſtay'd in a Coffee-Houſe, where we reſted all *Friday* 25th, enjoying the freſh Air all the while by the noiſe of a cold large Spring which riſes in the midſt of it, preferring our Stay here before the good *Caravanſera* at *Zingan*. The *Rattars* came to the Coffee-Houſe, but durſt not demand any thing. After Supper we mounted, ten *Turks*, and two of the Kings Soldiers joyning us. We Travell'd without a Lanthorn through a plain dry Country, the Sky being Bright, and paſſing by the little *Caravanſera* of *Diſa*, at the end of nine Miles, at break of Day on *Saturday* 26th, after Travelling fifteen Miles further we came to *Sultania*.

Sultania City.

This City was formerly ſeveral times the Court of the Kings of *Perſia*; and the great Structures laid Level with the Ground, make it appear that it would ſtill be one of the beſt Cities in the Kingdom, had it not been deſtroy'd by its own Kings, and not by *Tamerlan*. There ſtill remain the Ruins of three *Moſchs*, whoſe Cupola's and Towers were cover'd with Tiles of ſeveral Colours. One of them has the two front Towers ſtill ſtanding, but without the tops by reaſon of their extraordinary height.

Sultania is ſeated in a Valley, whoſe greateſt breadth from Eaſt to Weſt is not above 3 Leagues. Its Compaſs is of many Miles, becauſe of the abundance of Fields, Gardens, and ruin'd Houſes there are in it. Some few poor Houſes ſtill ſtanding are ill contriv'd; the *Baſar* is only one long Street, and the *Caravanſera* but very indifferent. The Air is not wholſome by reaſon of the neigbouring Marſhes. It is govern'd by a *Cham*, to whom the adjacent Parts are alſo ſubject. We ſhould not have taken the way of *Sultania*, but another two Miles from it on the left, where is the uſual *Caravanſera* for the *Caravan* of *Iſpahan*. We came this way becauſe the *Jus-Baſci* had ſome Buſineſs. The *Rattars* came to us to play their part, and went firſt to *Malachy*, who to avoid paying feign'd himſelf a *Georgian*, and inquiring after me, told them I was a *Frank* that went to *Iſpahan* to ſerve the King. Hearing this and ſeeing us with the *Jus-Baſci*, a Perſon in Authority, they took our Words. The ſame Man ſav'd me a *Toman*, which is worth nineteen Crowns of *Naples*; which was the ſum a Servant of the Kings Meſſenger demanded to pay all the *Rattars* their due.

That ſame Day we ſet out two Hours after Night, having firſt fitted the *Jus-Baſci*'s Servants Piſtols, for fear of Robbers. We travell'd all Night through a plain Country well cultivated, without meeting any ſuſpicious Perſon; but had there been occaſion we muſt have built a ſmall Fort to plant a Falconet, one of the Kings Souldiers that was with us carry'd inſtead of a Musket. For my part I could ſcarce lift it from the Ground, nor can I imagin how he could fire it. After three Leagues riding we paſs'd by the *Caravanſera* of *Allah-huper*, and then by that of *Taliſe*, and having travell'd twenty eight Miles amidſt Mountains in ten Hours, came on *Sunday* 27th, to *Habar*. We ſhould have paſs'd through the Village of *Xorandera*, but took this way for our conveniency.

Habar City.

We found out this antient City, as it were in a Labyrinth of large and curious Gardens, encloſs'd with Mud-Walls and high Poplar-Trees. In the Gardens there are good Apples, Pears, Cherries, Plumbs, Grapes and other ſorts; as alſo the fineſt Roſes in the World, ſo that as the time of the Year then was, a Man could not deſire a pleaſanter Place to paſs his time, than amidſt the cool and fragrant Solitudes

of

of this City. We lay in a ſmall *Cara-vanſera* of a Muddy Structure, as is the faſhion of that Country, with very cool Arch'd ſmall Rooms. Near to it was a large *Moſch* much decay'd, particularly the Cloiſter, in which was a Fiſh Pond with good cool Water.

Gemelli. 1694.

As for the City, tho' ruin'd, it is of a vaſt Compaſs, becauſe of the Gardens, which make all about them look more like a Wood then a City.

We mounted again two Hours after Night, in the Company of ten of the Townſmen known to the *Jus-Baſci*. Having rode eighteen Miles in five Hours over barren Plains, we paſs'd by the Village of *Parſcin*, encompaſs'd with good Gardens, and furniſh'd with a convenient *Caravanſera*. Here we met a Great Man with a Retinue of fifty Men a Horſe-back, and a *Ciapar* that conducted him.

All the Country about this Place being Fruitful, is well Peopled, but from thence forward Barren and Untill'd. We met here a *Caravan* of a thouſand Horſes going from *Ardevil* to *Tauris*. Holding on our way ſtill over a plain Country; after riding twenty ſix Miles in ſix Hours, we ſet up before Noon in the ſmall *Caravanſera*, ſeated in the Village of *Xeare*; the other great one without being gone to Ruin. Here we wiſh'd for the cool Waters of *Zangan*, *Sultania*, and *Habar*, this Place affording none but what was very Bad and Brackiſh. This Village was once for the moſt part upon the Hill, but many Houſes going to Ruin, as being Built with Mud, ſeveral Families are come down to live in the Plain. The Soil produces good Wine and Fruit.

Munday 28th at Sun ſet, we continu'd our Journey by Moon-light, and riding eighteen Miles in ſix Hours through a barren uncultivated Country, came to *Senava* where we reſted till Day. This Village is on the Plain, and has good Houſes, and Gardens, and a *Caravanſera*. It is famous for good Nuts.

Tueſday 29th, continuing our Journey we ſaw a ſort of wild Cattle feeding on the Plain, which are very good Meat, call'd by the *Perſians*, *Geiran*, or *Garcellis*, which we have not in *Italy*. Their Hair is like a Buck, and they run like Dogs without leaping; at Night they feed on the Plains in Flocks, and in the Morning return to the Mountains. Having travell'd twelve Miles further in four Hours, we put into the Village of *Karaſauch*. Here we enjoy'd the cool Air under tall Maple Trees there are along the ſide of a Brook. No Village in *Perſia* is without one, which is the cauſe of the continual greenneſs of the Fields, and of the plenty of pleaſant Fruit Trees in their many delightful Gardens. Thence we went to Dine in certain Houſes built on purpoſe for the Entertainment of Travellers.

In the Afternoon came the Country *Rattars*, and entring my Room very much admir'd my Buckskin-Breeches for riding. Some of them ſaid they were *Dutch*-cloth, others that they were Leather. *Malachy* being ask'd the Queſtion, to play upon them, ſaid, I was a Wreſtler, becauſe the Wreſtlers in *Perſia* wear ſuch. They anſwer'd, I was too lean for that ſport, but *Malachy* knowing that their Wreſtlers exerciſe themſelves dayly in lifting and carrying great weights, anſwer'd, I was grown lean with too much exerciſe. The Fellows ſaid they would be glad to ſee it, and ſome of them would Wreſtle with me. Come in the Morning, ſaid *Malachy*, and you will ſee him do ſuch things as will aſtoniſh you; but as for Wreſtling he will not be guilty of Murdering any of you, for he would certainly throw you ſo that you would never riſe. But he will go to *Iſpahan* and do all the King ſhall order him. Thus we diverted the tedious Hours of the Day playing upon their Ignorance, and paſſing the time till the *Jus-Baſci*'s Servants had dreſs'd a Lamb for Supper. At laſt the *Rattars* taking *Malachy* for a *Georgian*, and me for the King's Wreſtler, went away without any Mony; for near *Iſpahan* they are not ſo inſolent, and dare not abuſe a *Frank*; eſpecially if they believe he is going to ſerve the King.

Mounting again in the Evening on *Tueſday* 29th we proceeded on our Journey, and riding near 20 Miles in 6 Hours came to the *Caravanſera* of *Rehegiup*. This *Caravanſera* is Large and well Built, with a lofty Arch at the Entrance, and four Towers on the Angles, tho' ſeated in a deſert Plain, without any Village near it. Then travelling 12 Miles further in 4 Hours, we reſted at ſuch another *Caravanſera* call'd *Koſchkeria*. Then going on as many Miles more on *Wedneſday* 30th, we came to the *Caravanſera* and Village of *Dongh*, where the two aforemention'd Roads to *Iſpahan* meet. Three Miles from this is another good *Caravanſera*, for thoſe that come from *Ardevil* and *Cubin*. That of *Dongh* is

ſingular

singular for ſtructure; for whereas all the reſt have Rooms about the Court with Arches before them to ſleep in Summer, and Places behind for the Horſes, this on the contrary is only a continued Row of open Arches, the Founder being reſolv'd that Travellers ſhould lie cool there all Weathers. The Structure is of good Brick, and all the Front is a large Inſcription, containing as I was told, the Founder's Name, and peculiar Virtues. At a ſmall diſtance is a good Fountain of cool Water.

Gemelli. 1694.

Cheap Travelling in *Perſia.*

Before we proceed any further it is proper to obſerve, that it is very cheap Travelling through all the Dominions of *Perſia.* For in the firſt place, whether a Man buys or hires a Horſe the rate is very eaſie, and Proviſions are ſold for a ſmall matter, by reaſon the *Perſians* are ſparing and Temperate; living a whole Day upon a little Cheeſe, or ſour Milk, in which they dip the Country Bread, which is as thin as a Wafer, *inſipid*, and of the colour of a Pumice Stone. At Noon and Night they add to it a little Rice, or *Pilaw*, ſometimes boyl'd in fair Water. I was not able to hold out with that fare, and ſometimes made Proviſion of Eggs and Lamb in the Villages we paſs'd through; treating the *Jus-Baſci*, as I did my ſelf alſo with good Wine and Brandy. Only Wood is dear there, and therefore inſtead of it they make uſe of Dung. About *Dongh* I took notice of the Folly of the Natives, who tho' they have excellent Grapes, do not know how to preſerve the Wine, but put the Muſt under Ground into Ciſterns daub'd with Lime.

Meſſengers.

That very Morning we met an Expreſs a-foot coming from *Iſpahan.* He had ſix Horſe-Bells hanging about his Girdle, juſt like the Mules of our Meſſengers. This they do both to be known, and to chear them to walk. Thoſe that ſerve Princes may have to the number of Twelve, and others according to their Quality.

The *Jus-Baſci.*

To return to our *Jus-Baſci*, his Behaviour was rather like a Courtier than Courteous; for if he Eat or Drank, he ſaid it was for my ſake; and I would have been glad he had been more ſparing of his Favours. He alſo repreſented it as a great piece of Reſpect and Civility that he did not buy a Horſe, knowing I was about him.

That ſame *Wedneſday* about Evening we ſet forward, without fearing the change of Weather and Rain, as we did at *Tauris.* Having rode twelve Miles in four Hours (I meaſured the way after this manner, becauſe the *Perſian* differ from the *Turkiſh* Leagues, and are not always alike) we paſs'd by a *Caravanſera*; and ten Miles further gone in four Hours, came to the City *Sava*, where we lodg'd in a *Caravanſera* made of Mud.

The City *Sava* is ſeated in a fruitful Plain, with abundance of Villages about it; and looks handſom tho' many of the Houſes are of Mud. The Walls which are four Miles in Compaſs, are fallen down in ſeveral Places, only waſh'd away by the Rains; which has been the Fate of the Fort ſtanding on the Top of a Hill. There would be good *Moſchs* were they not ruin'd with Age. The principal Trade of this City conſiſts in certain ſmall long Furrs, which not only the *Perſians*, but all the Chriſtians of the Eaſt uſe for lining their Garments and Caps.

Sava City.

Leaving the City *Sava* on *Thurſday* the 11t of *July*, five Miles from it, we ſaw on a high Ground another ruin'd Fort, in which was a good Ciſtern, becauſe all about there, tho' they have good Brooks, they uſe Rain-water, and ſeven Miles beyond that we croſs'd a River. We found the Country well cultivated, and abundance of Villages for above three Leagues; and after twenty Miles riding came to the *Caravanſera* of *Giavar-Abad*; the largeſt and beſt in *Perſia*, were not a great part of it fallen down, and out of uſe. Therefore they have Built two others near a good Spring, where almoſt all Travellers Lodge, and we ſtay'd after ſix Hours riding.

The *Jus-Baſci*, whoſe Name was *Melich-Sader-Beg*, had invited me and *Malichy* to a Village of his an Hours riding from *Sava*; and we not to Diſpleaſe him, had promis'd to go Dine there one Day. Being to go that ſame Day, we underſtood he was gone to the Bath, and therefore we thought fit to proceed on our Journy, charging his Servants to make our Excuſe for us; and the more becauſe perhaps he would have ſtay'd long in his Village to gather Mony, whereof he ſtood in need. This Village was given him by the King for his Life, beſides fifty *Tomans* a Year, the common Pay of the *Jus-Baſci*'s, which amounts to 950 Crowns of our Mony, it being uſual, over and above this to give all thoſe that have deſerv'd well, and are in Favour, a Village, which is worth to them 1000, or 2000 Crowns a Year. This the King particularly practiſes with

Pay of a *Jus-Baſci.*

Gemelli. 1694.

with the *Georgians*, to remove them far from their Country, that they may not think of Revolting. But before he gives them any Employment, he causes them to be Circumcis'd either by fair means or by foul; knowing that tho' they be not themselves, yet their Children will be absolute *Mahometans*. The same Misfortune had hapned to our *Jus-Basci*, once *Cham* of the Province of *Gori* in *Georgia*, who blinded with Interest renounc'd Christianity; which his Mother and Sisters would not do, tho' carry'd for that purpose to *Ispahan*. Yet Discoursing together several times he told me, he was not well pleas'd with the King; and that if he did not make good to him 200000 Crowns he had been a loser by his Imprisonment, he would certainly go to *Rome*, and become a Catholick; which getting Letters of Recommendation from the Pope, he would go into *Hungary*, to serve the Emperor against the *Turks*, he well knowing what to do on the Black Sea, and the Country about it, and that his Nephew was already gone away to *Venice* with 10000 Crowns. Six *Georgian* Servants he had were no better *Mahometans* then he, having suffer'd themselves to be Circumcis'd only to follow their Master's Fortune, never regarding to Pray after the *Mahometan* fashion, and Cursing that false Prophet.

Night drawing on, we set forward through a barren Country like that we had travers'd before, and riding nine Miles in three Hours saw the Mountain of *Giavar-Abad*, of which they say *Ider-cait-mas*, that is, He that goes to it returns not; it being an old receiv'd Opinion among the *Persians*, that many who have attempted to go up it never came back; nor have they any probable Reason to give for it. No Man therefore dares go up for fear of Death; but I who am not Credulous of such Stories, would certainly have gone had it not been Night. Being but nine Miles from the City *Kom*, we held on our way thither, but the Moon setting, we stopp'd at a small distance from the City, expecting Day to go into it. Accordingly on *Friday* the 2d of *July* in the Morning, we found our selves in a fruitful Plain about two Miles in compass, and then crossing a small River on a Bridge of ten Arches newly Built, went to rest us all that Day in a *Caravansera*.

Kom City. *Kom* is seated in 83 Degrees of Longitude, and 35 of Latitude, and is about ten Miles in Compass, but as well the Walls as Houses have been in great measure beaten down by the Rains. Neither are the Squares beautiful, nor the *Bazars* and Shops rich, there being scarce any thing but Provisions. But there are several *Moschs* that might be call'd Beautiful, were they not let run to Ruin, the Natives not regarding to repair old Buildings out of the Vanity of Erecting new ones; and they told me that any Man who was well to Pass would think himself Miserable, should he Die without Founding some *Mosch*. The *Caravanseras* are convenient, and some of them have a Floor up Stairs. The fruitfulness of the Soil plentifully supplies the City with Grain, and all sorts of Fruit. Here is good *Turky* Leather of all Colours made, for the *Papuces* or Shooes.

A *Mosch* much Honour'd.

That same Day, taking a Guide along with me, I went to see a *Mosch* held by the *Persians*, in equal Esteem with that of *Ardevil*, because in it are the Tombs of *Scia-Sofi*, and *Scia-Abas* the Second, Kings of *Persia*; as also that of *Sidi-Fatima*, the Daughter of *Imam-Hocen*, who was the Daughter of *Hali*, and of *Fatima Zahra*, the Daughter of *Mahomet*. The great Gate of it opens to a long Square (with Shops on both sides, and a *Caravansera* next the River) over which is an Inscription in Gold Letters containing the Praises of *Scia-Abas* the Second. This leads into a longish Court, looking more like a Garden, because of the many Pine Trees there are along the way, and this way is also enclos'd with two low Walls, to secure the Roses, and other Flowers in the middle. On the right Hand, coming into this Court, there are small Rooms, where the Poor Eat their Allowance of Rice, Flesh and Bread daily given them for the Alms of the *Mosch*, according to the Intention of the Founder. There are other Rooms for Debtors who are not able to Pay, to retire to, who are also maintain'd by the *Mosch*; to the great Loss of the Creditors, who can expect no honest Composition from those that Live free Cost, without any Care. The first Court leads to the second, which is bigger and longish, like the other, with Trees about it, and Lodgings for the inferior Servants of the *Mosch*. At the end of this is a Gate into a third Square Court, about which are the Dwellings of the *Mullahs* or Priests, and in the middle a curious Fountain of Spring-Water. Ascending twelve Steps made of Brick, at the foot of a curi-

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ous Front adorn'd with several Colours, is the Entrance into the fourth Court, in which there are also some Lodgings, and the Temple or *Mosch*, which is Beautiful to behold on the out-side. Of three Gates that appear in Front, that in the middle leads to the *Mosch*; that on the Right to the afore-mention'd Tombs; and that on the Left to a Hall, where the Alms are given out to the Poor; with this difference, that the Threshold of the middlemost is cover'd with Silver Plates. Being come to this Place, the *Mullahs*, who were within Reading in certain great Books, as soon as they saw me, stood up, and made Signs to me to come in, and one of them very civilly led me all about; contrary to what *Tavernier* says, That Christians are not permitted to go into those Places. I found the *Mosch* was an Octogon, with eight little Doors; in the midst was the Tomb of *Sidi-Fatima*, Grand-Daughter to *Mahomet*, made so Disproportionably big to the smallness of the *Mosch*, that there was scarce room enough to pass between it and the Wall.

Gemelli. 1694.

Fatima's Tomb.

This Tomb is Square, cover'd with a rich Pall of Silk and Gold, and round Silver Bars about it, sixteen Spans long, placed like Lattices, with Nobs of the same Metal, where they Cross one another; and many Silver and Gold Lamps hanging about. From the Pavement of the *Mosch*, up to the top of the Columns, that support the Cupola, there is curious Workmanship in the Tiles, of several Colours; and the Cupola and Arches are set off with *Arabick* Fancies drawn in Gold, and Azure. On the right Hand coming in is a large Room cover'd with good Carpets (as is the *Mosch*) where the Alms are given to the Poor, who stand in the room adjoyning, to avoid Confusion.

Going up three Steps still on the right of the *Mosch*, and passing through two Doors, I came into a stately Hall cover'd with Carpets, and thence through another Door to the Tomb of *Scia-Sofi*. It is like an Altar four Spans above the Ground, and cover'd with Cloth of Gold. The Room is Arch'd with four Doors on the sides, one of which is shut, and answers to the Tomb of *Sidi-Fatima*; another leads to a little Cloister, and the fourth to the Tomb of *Scia-Abas* the Second. This Tomb is cover'd with a red Silk; the Place is round, with small Niches in the Wall for Ornament, and good Carpets on the Ground (as in the other) and about it great Books for the *Mullahs* to Read. The Walls are all garnish'd with Gold and Blew, and Tiles of several Colours handsomly plac'd after the Fashion of the Country. Returning thence I saw another good *Mosch* near this.

Scia-Sofi's Tomb.

That of *Scia-Abas.*

The *Rattars* of *Kom* are not so Rude as in other Parts, for they took nothing of me. *In this City there is a Mint, but they did not Coin when I was there.*

CHAP. IV.

The Author continues his Journey to Ispahan.

WE departed the City with the sound of Drums and Trumpets that were heard from the *Meidan*, or Market, or Square, that same Day being the 2d of *July*, about Sun-setting to continue our Journey. After riding twelve Miles in four Hours, we came to the large Village of *Kassim-Abad*, and rest in one of the five *Caravanseras* there are in that Place.

Saturday 3d, we set out with the Day on a Sandy Way, and very Barren, which lasted six Hours, and fifteen Miles to the *Caravansera* of *Abscirim*, that is, fresh Water; because there is a Cistern for the use of all the *Caravanseras*, there being never a drop of Water for five Leagues about; so that by the way we found a Dog dying for Thirst, occasion'd by a hot Wind that Blows there, and almost takes away ones Breath.

We set out again towards Evening that same Day, and at five Miles distance pass'd by the little Village of *Sinsin*, and eight further by that of *Nassar Abad*, quite destroy'd; but shewing the Ruins of good Buildings, where we rested a while in the open Air, till *Sunday* 4th, at break of Day: When departing thence, we came two Hours before Night to the City *Cascian*, after riding twenty Miles in eight Hours. The Soil for only three Miles about the City was fit for Tillage.

The City *Cascian* is Govern'd by a *Cham*, like *Kom*, and is but little or nothing

Cascian City.

nothing leſs in Compaſs. Its Length is three Miles, and the Buildings not ſo much Ruin'd as in the other. The *Bazar*'s are Light, and well contriv'd, in compariſon of the others, which are every where Dark, and ill Order'd. Two of them particularly deſerve to be ſeen, where among other Trades are the Braziers, who make all Neceſſaries of Braſs and Copper. The Streets are alſo very good, and ſo the *Caravanſera*'s, which are large, and well Built with two Apartments. We ſaw a ſtately one on the right Hand, without the Gate we went in at, with two great Courts, in one of which was a Ciſtern of Water, whither the Merchants in Summer carry their Beds to lie Cool. Both above and below, all about the Doors of the Rooms there is curious Workmanſhip of Bricks of ſeveral Colours. Thoſe *Caravanſera*'s within the City, are not Built for the good of the Souls of the Departed, but for private Intereſt, every Body paying four *Abaſſis* a Month, or four *Cabis* a Night. The principal Trade of this City is Wrought-Silks, on which account an infinite Number of Merchants reſort to it from *India*, and other parts of *Aſia*. *Malachy* ſhew'd me three Ells and a half of *Taffeta* two Spans and a quarter wide, which he bought for two *Abaſſis*, which is about eight Carlines of *Naples*, about three Shillings ſix Pence *Engliſh*.

Gemelli. 1994.

King's-Houſe and Gardens.

I went to ſee the King's Houſe and Gardens near the Road we came. A Brook runs through, and divides one of theſe Gardens; and along it there are orderly Rows of Pines, and other Trees of ſeveral Sorts, whoſe Variety is pleaſing to the Eye. About the Garden there are alſo two Ranks of Cypreſs and Pine-Trees, making a delightful Shade with their never fading Green. The other Garden nearer the City has alſo abundance of Water, and the Trees planted in the ſame Order, by which it appears how much the *Perſians* exceed the *Turks* in Ingenuity. The King's Houſe (which like all the reſt is a Sanctuary for Malefactors) has an indifferent Front of Tiles of ſeveral Colours, according to the Faſhion of the Country, and good Lodgings within. Before this Houſe was a Troop of Horſe, curious to behold, for the variety of Faſhions the Soldiers wore on their Heads; for ſome had Turbants, others plain Caps, others Plumes of ſeveral ſorts, and others had a perfect Cilinder in the middle of the ſame Cloth of the Cap. Drawing near to obſerve the Characters, that were over the Gate, one of thoſe Soldiers being angry that I had not made Obeiſance to it, according to their Cuſtom, made me do it on my Knees, with my Forehead on the Stone of the Threſhold, as to a Royal and Sacred Place.

To return to the City, tho' it has a double Wall about it, yet that is ſo Ruin'd, that there is no need to go about to the Gates. The beſt of them was that we Enter'd at, which is Handſome without, and has a Paſſage through high Arches to *Bazars*, ſome of which have particular Doors to ſhut at Night, when the noiſy Signal is made with Fifes and Kettle-Drums from the *Meidan*.

That ſame *Sunday* we proceeded on our Journey, and going out of *Caſcian*, I perceiv'd the Soil was nothing better, than what we had Travell'd over from *Kom* thither. Among other Miſchiefs, there blew ſuch a hot Wind, that it oblig'd me now and then to lay a wet Hankerchief upon my bare Skin. After riding twelve Miles in four Hours, we came into Valleys, and then aſcending, reſted ſome time in the *Caravanſera* of *Giaur-Abad*, well enough Built in thoſe ſolitary Mountains. Six Miles thence we came to the Pools made by *Scia-Abas* the Second, King of *Perſia*, the better to ſupply *Caſcian* with Water in Summer, in caſe the Rivulet that runs thro' it ſhould not ſuffice, and yet it is not very ſmall. They ſay he had them made, becauſe finding once the City deſerted by the Inhabitants for want of Water, he promis'd to remedy that Evil, and ſoon after caus'd a Wall above 100 Paces in length, 30 in thickneſs, and 50 in height, to be Built between two Mountains, to keep in the Rain-Water in Winter; and afterwards diſtribute it as need requir'd, through ſeven Sluices there are in it. They ſhew a Houſe cloſe by, whither they ſay the King went to forward the Work.

A contrivance of Water.

Monday 5th, riding ſix Miles by break of Day, we reſted a while at the Village of *Cone*, ſeated amidſt the Mountains, which have not a Foot of fruitful Land. But the Valley in the midſt of them makes amends, with the plenty and goodneſs of all ſorts of Fruit growing in its Gardens (which are wall'd in with Stone) caus'd by the plenty of Water, tho' they do not ripen ſo ſoon. The Nuts are Excellent, and there is ſuch Plenty of them, that they ſupply

ſeveral

several Places. Other Provisions are Dear. There are two *Caravanseras*, the one a good Stone Building, the other of Mud.

Gemelli. 1694.

The Moon rising, we mounted again, leaving behind us the barren Mountains at the *Caravansera* of *Agaka-mala*, which is well Built. The Country, tho' Plain, was as Barren as the Mountains, and therefore tho' near *Ispahan*, there is no Village to be seen for thirty Miles.

Tuesday 6th, we set up betimes in the little *Caravansera* of *Agakamola*, a good Structure, which is twelve Miles from the great one of that Name, and nine from *Cone*; but the Miles are so long they might be counted thirty of bad way.

A Road of Salt.

In the darkest of the Night we met a Company of *Armenian* Merchants, Travelling to the Province of *Ghilan*, and *Malachy* told me that there is no going thither from *Cascian*, without riding twelve Hours along a Road of pure Salt, on which it is very hard to find some little Water in Cisterns.

Being eager to see *Ispahan*, we set out betimes the next Day, and riding fifteen Miles in five Hours saw the ruin'd Village of *Micanor*; then advancing twelve Miles in four Hours we pass'd by the poor *Caravansera* of *Aganuri*; and still continuing our Journey with Horses much tir'd by the dry barren Ground, on *Wednesday* 7th, about break of Day we rested at the little Village of *Gasi*; where there is a very large *Caravansera*, built by the King. From this Place to the City, the Country is fruitful, producing all sorts of Grain and Fruit, for which reason it is very full of Villages and Houses of Pleasure. Setting out after Noon we travell'd nine Miles, and four Hours after entred the City, which at a distance look'd more like a Wood than any thing else; this 7th Day of *July* being just a Year since I set out from *Redicina*.

I was a long time considering with my self, where I should Lodge, having my choice of the *Carmelites*, the *Jesuits*, and *French Capucins*; and at last resolv'd to take up with the *Portugues* Fathers of *S. Augustin*'s, as well to learn their Language, which is much us'd in *India* and *China*; as because theirs being the first Nation that setled in those Parts, they are much esteem'd by the King. They receiv'd me with extraordinary Civility, giving me the best Apartment they had in two arch'd Dormitories that compose their Dwelling. These Arches are curiously Painted with Blew and Gilt after the Country Fashion, and look into a fine Garden Artificially divided into Squares for several sorts of Fruits and Flowers.

The Church tho' small is Beautiful, as are the Sacristy and Refectory, the Structure being very good. The Fathers liv'd well enough, having the best Meat the Place afforded, dress'd by a *Portugues* Cook; and being serv'd in other Affairs by twelve Men, three Blacks, two *Arabs*, three *Armenians*, and four *Indians*.

CHAP. V.

The Description of Ispahan, *and the most remarkable things in it.*

Ispahan City.

Ispahan, *Spahan*, or *Spahon* in the *Persian* Tongue, is seated in 90 degrees of Longitude, and 32 and 40 minutes of Latitude, in the Province of *Hierac*, formerly a part of the antient Kingdom of the *Parthians*. Its a large and fertile Plain, is enclos'd on three sides, like an *Amphitheater*, by a ridge of Mountains, ten or twelve Miles distant from it. It is believ'd to be Built on the Ruins of the antient *Hecatompolis*; but it plainly appears to have proceeded from the Union of two small Villages, the one call'd *Hay-deri-dey-derti*, the other *Guybare-Hamet-Ilay*; for which reason to this Day there are these two contending Factions of *Hay-deri*, and *Hamet-Ilay*, and their Disputes sometimes end in Blows. Yet the *Persians* say it was formerly call'd *Sipahan*, but that *Tamerlan* afterwards subduing those Countries, transposing the two first Letters, call'd it *Ispahan*. Their modern Authors still write it *Issahan* sometimes. Whilst the Kings of *Persia* kept their Court at *Casbin*, and *Sultania*, *Ispahan* was no better than a Village; but the Kingdoms of *Lar* and *Ormus* being afterwards united to the Crown, *Scia-Abas* remov'd his Seat thither for the conveniency of its Situation, being invited by the fruitfulness of the Soil, water'd by so many Trenches drawn from the River *Sanderu*, and supplying most of the Houses in the City.

Tavern. Tom. 5. l. 4. p. 436.

Sep. du Grand Sect. Hydr. Arab. Ispahan.

Gemelli. 1694.

Compaſs of the City.

The compaſs of the Mud-Walls of *Iſpahan* is in all about twelve Miles, with ſmall Towers, and a Ditch full of Water, but ſhallow, near which there are rows of Trees to take the cool Air. I was curious to walk round it, but in ſeveral Places the Way was interrupted by Garden Walls, joyning to thoſe of the City, or by ſome publick Structures. Nevertheleſs if we include *Zulfa* and the other Suburbs, with all the Fields and Gardens within them, the Compaſs will be little leſs than thirty Miles.

On the South-ſide at ſix Miles diſtance is another Mountain, on which may be ſeen the Ruins of a Caſtle, where they ſay *Darius* ſtood to ſee the ſecond Battle *Alexander* fought with the *Perſians*.

Gates.

Iſpahan has 10 Gates, call'd *Der Tocxi*, *Der-Dext*, *Der-Abaſſi*, *Der-Lombun*, *Der-Daulet*, *Der-Mod-bac*, *Der-Aſſan-Nabat*, *Der-Herrum*, *Der-Seet-Hamedeyun*, and *Der-Guibare*; which are ſmall, ill made, and cover'd with Iron. The Keys are kept by particular Officers; but the Walls being down in ſeveral Places, there is free entrance by Night on all ſides.

Streets.

The Streets are narrow, crooked, and uneven, and many of them dark by reaſon of the Arches that cover the *Bazars*, and ſerve to walk dry in rainy Weather from one Houſe to another. Did not the wholeſomneſs of the Air make amends for the negligence of the People, the Dirt of the Streets would breed many Diſtempers. At certain diſtances there are Sinks ſhut in Summer and open in Winter, to give paſſage to the Water into the Shores under Ground; beſides there is a Trench before every Houſe to throw out their Filth, which the Gardiners take away to manure the Ground. Another great inconveniency is the Duſt in Summer and Dirt in Winter, there being no pav'd Streets throughout all *Perſia*; and tho' there be Perſons appointed to water them three times a Day, yet they only do it in the *Meidan*, and other Places where rich Merchants live, who are able to pay them. The ſame is done with the cold Water others carry in Skins, within Sacks full of Ice, to give gratis to any that will have it, they being pay'd out of the Revenues left for that charitable Purpoſe, by *Perſians* deceas'd.

Add to this the filthy Cuſtom of caſting out dead Beaſts into the publick Places, as alſo the Blood of thoſe the Butchers kill, and that the *Perſians* eaſe themſelves whereſoever they have occaſion. So that I cannot imagine what reaſon one of our *Italian* Writers had to compare *Iſpahan* to the neat and beautiful City of *Palermo*, whereas the former is ſo far from having any Street like the *Caſſaro* in the latter, that the meaneſt Houſe in *Palermo* far exceeds the beſt in *Iſpahan*, which, excepting ſome few belonging to the King and great Lords, are all of Mud Walls, with only ſome Bricks dry'd in the Sun intermixt at every four Spans. The higher they riſe, the narrower they grow, elſe they could not bear their own weight; and becauſe theſe Walls eaſily moulder away, they only ſtop the gap with a little Morter, and they are terraſs'd at the Top. Tho' the Structure is ſo bad, yet is coſts much Mony; every Dauber that makes the Walls being allow'd eight *Carlines*, that is, three Shillings and ſix Pence; and the Labourers about three *Carlines*, near eighteen Pence.

Houſes.

The general form of the Houſes, is to have a Portico in the middle with a Fountain, or Ciſtern of Water. On three of the ſides there are Windows at the Top to receive ſufficient Light, underneath ſmall Arches to take the cool Air, and rows of Rooms with Lattices curiouſly painted at the Windows. Further in there is generally a great Room, where there are Quilts and Pillows ſtuff'd with Cotton to ſleep on. The Ground is all cover'd with good Carpets ſuitable to the Quality of the Owner. The Palaces of great Men ſeldom exceed two Floors, and on the four ſides of the Portico have two arch'd Rooms to each, all adorn'd with *Arabian* Painting of ſeveral Colours. In ſome Rooms built for the Women, there are commonly Lattices of Wood well Painted, or of Marble cut through with Glaſs in the holes. The Roof, as I ſaid before is after the *Neapolitan* Faſhion, and in Summer they lie upon it becauſe of the great Heat. It is made of Earth mix'd with Lime and bruis'd Straw, and with Bricks burnt with Fire, and they are very careful in Winter not to let the Snow lie long upon it, for fear of preſſing it down.

Furniture.

The *Perſians* put their beſt Furniture in thoſe Rooms, where they receive Viſits, in all the reſt there is nothing of value. The Floor being cover'd with Carpets, they lie on it, being ſatisfy'd with a Quilt under and Blanket over them.

Iſpahan

Gemelli. 1694.

Populouſneſs.

Ispahan is ſo populous both on account of the wholſomneſs of the Air, and the conveniency of Trade, that they call it half the World; and not without reaſon, as well for the diverſity of Tongues ſpoke there, as for the prodigious Wealth of its *Bazars*, and Shops of all ſorts of Commodities.

Monar-Kale Tower.

The Father Prior of the Monaſtery where I reſided, underſtanding that my Horſe was quite ſpent, on *Tueſday* 8th, order'd the beſt in the Stable to be ſadled for me to make uſe of. Mounting him I went out attended by his Servants to take a turn in the City. The firſt thing I ſaw was the Tower the *Perſians* call *Monar-Kale*, built by *Scia-Abas* the Great, covering it all with the Bones of wild Beaſts he kill'd in only one Days hunting. They ſay that the Workman telling him there wanted but one Head to compleat the Work, he caus'd his to be ſet in the Place. It is about eighty Spans high, and not above forty in Compaſs.

Dutch Companies Houſe.

Thence I went to ſee the *Dutch* Companies Houſe, where I found *James Norghcamer* their Agent ſhooting Turtle-Doves in the Garden, which was delicious for its Fountains and curious rows of Trees. After we had drank merrily, he ſhew'd me a dozen Horſes and Mares, the fineſt any Monarch in the World can be Maſter of, as well for Mettle, as for the curious Spots of ſeveral Colours, not inferior to the fineſt Figure, nor could a Painter colour them to more Perfection. Thence he led me to ſee his little Houſe of Sport, where he had ten Hawks fit for all ſorts of Birds, and Beaſts, with Servants to look to them; a cuſtom they have learnt from the *Perſians*, whoſe greateſt delight this is. He had ſeveral Pipes of Gold and Silver ſet with Jewels for thoſe to ſmoke in that came to bear him company, by his Fiſh-pond. In ſhort, he liv'd great in all Reſpects.

Fryday 9th, the F. Prior of the bare-foot *Carmelites*, the F. Provincial of the *Dominicans* and other *Franks*, gave me the favour of a Viſit, the Provincial inviting me to a Conſecration that was to be two Days after.

Saturday 10th, I rode ſeveral Hours about the beſt Streets and *Bazars*, ſeeing vaſt wealthy Shops of all ſorts of Commodities. *Sunday* 11th, I went to *Zulfa* with the F. Prior and three *Portugues* religious Men; and alighted at the Monaſtery of the *Dominicans*, where the Ceremony was perform'd by the *Archbiſhop* of *Abraner*, an *Armenian* of the ſame Order. Here twenty four of us Din'd, among whom was the Pope's Embaſſador, Monſignor *Pidic*, conſecrated Archbiſhop of *Babilon*, who was to depart for his reſidence at *Hamedan*; *F. Elias* a *Carmelite*, Archbiſhop Elect of *Iſpahan*, another *Sciran* Catholick Archbiſhop, the Embaſſador of *Poland*, the F. Rector of the *Jeſuits*, and other religious and lay Men. There was merry drinking the excellent Wines of *Sciras* and *Iſpahan*, during the Dinner of moſt exquiſite Varieties; the Pope's and the *Poliſh* Embaſſadors, and the Archbiſhop of *Iſpahan* doing me the Honour to drink my Health firſt. Not to trouble the Gueſts, it was left to the laſt to drink the Pope's Health ſtanding, as all did, every Man holding a great Noſegay in his Hand, which went about.

Sciarbach Street or Way.

Both going and coming, we paſs'd through noble *Bazars*, and through the Street of *Sciarbach*, ſo call'd becauſe both ſides of it are ſhut in by four Gardens of the Kings, and in the *Perſian* Tongue *Sciar* is four, and *Bach* a Garden or Orchard. It begins at a delicate Pleaſure-houſe with Galleries curiouſly painted, which have a Communication with the Royal Palace, and this way the King comes out when he goes to *Zulfa* to divert himſelf, or to other Gardens. It runs a Mile in length to the Bridge, and is a Musket-ſhot in breadth. The Water runs along the middle of it in an handſome Canal of Stone, making four great Pools in this length. On the ſides there are two orderly rows of *Cinar* Trees, which are like the Plane, within the Walls, and two without, under which there are two pav'd Paths, each of them four Foot wide and as high above the reſt of the way, for People to walk in the ſhade free from the Horſes. Hither the *Perſians* come in Throngs to divert themſelves; ſmoaking, or eating Fruit at ſeveral Shops, neatly built along it. Short of the Bridge this way is cut by a Branch of the River of *Sanderic*, which runs parallel to another, made after the ſame manner. To go to *Zulfa*, the Bridge over the ſame River *Sanderic* or *Rutchria*, muſt be paſs'd. It conſiſts of 35 Arches in length, and as many acroſs; in the Intervals whereof the Natives ſtand and Smoke, and take the Air. Above there are two Walls 16 Spans high, and as long as the Bridge, leaving a convenient ſpace in the middle, and as much towards the Walls as ſeveral

veral Persons may go abreast, all along adorn'd with Arches and Niches, at due distances.

Gemelli. 1694.

Beyond this Bridge is the other Street or Way like this, above two Miles long. At one end on the left is a Pleasure-house, call'd *Teckti-Seis*, built by King *Scia-Sofi*, for a *Darvis* his Favourite. Fifty Paces further there are two more, though not so large, yet equally Beautiful. Then two other fine Structures with Balconies above, to have the view of a curious Fish-Pond in the middle of it. Here the Ground rising, to hold on the same way, there are two Streets to ascend, between which is a Structure, to keep the Ground even. On both sides at convenient distances there are little Houses of Pleasure, with curious Fronts, through which there is a passage to several of the King's Gardens adorn'd with Trees of all sorts.

Another Street or Way.

After enjoying such a curious Prospect upon so Long and Noble a Way, we came to the King's great Garden call'd *Azar-gerib*, three Miles in length, and one in breadth. The first that occurs is a stately Front with double rows of Balconies next the Way, and excellently painted next the Garden, like the House, with Figures after the *European* manner in Gold and Blew. At the four Angles are four fine Towers, as well for Ornament, as to serve for Dovecotes. In the middle is a Canal of Water, which rebounds pleasantly as it runs over the well wrought Stones; and in other Places the Ground being uneven has delightful Falls, which like Glasses reflect the green of the *Cinar*-Trees growing along it. Further on opposite to the Gate, is a great Pool of Water, with two Galleries on the sides painted after the *Moorish* fashion, where the King uses to stand to take the Air. Going still forwards there is a little House in the midst of the Canal, under which is a mighty Vault to contain Water; besides that which for the diversionof the Royal Family, is cover'd with a Roof delicatly painted, and supported by wooden Pillars. About the House, there are Balconies to enjoy the Pleasure of the Canal, on all sides. Further on the rising Ground, there are two other little pretty Houses painted like the rest, for the Women of the *Aram* to take their Pleasure, who have also a little Boat to pass their time on the Pool there; and there is another House for them at the end of the Canal and Garden. On the sides there are other Canals for those whose business it is to water the Plants, and Walks. In short, this Garden what for extent, and what for the Beauty of its Trees, and Variety of Fruit and Flowers may Compare with the best in *Italy*.

King's great Garden.

In our return we saw the Park, where there were little above 20 Tigers, Lions, and other Wild Beasts. Here we also saw three *Pars*, which are small Creatures about the bigness of a Cat, with which they use to Hunt Deer, and other game, loosing these Creatures after them, when the Hawks having fastned on their Heads hinder their sight with their Wings.

The Park.

We met the General of the Horse, call'd *Saperselar* (we stood till he was past'd) with 50 Souldiers before him, Beautifully clad, having Plumes of Feathers of several Colours on their heads. He was about fifty Years of Age, Well-countenanc'd and wore great Whiskers.

Sunday 11th, the Prior of *S. Augustin* shew'd me, a bit of a Root about as big as a Fitch, like Liquorice, whereof a great quantity fell the Year before from the Sky, in the Village of *Ciase* in the Province of *Meirva*. The matter was thus. There was so great a scarcity in that Province, and particularly in the aforesaid Village, by reason of the bad Harvest that Year, that several People every day dy'd for mere Hunger. An honest Woman one day went out with abundance of People into the Fields, and with many Tears, implor'd the Divine Mercy, that all might not die so miserably. God who never fails us in distress, hear'd her Prayer, and caus'd this Root, like a Heavenly Manna to shower down from the Sky, for three Miles about, during a Night and a Day, and such vast Plenty of it, that it was three Spans thick on the Ground. Gathering it, they made Bread, of which the King and many Great Men at Court, tasted; and thus the Famish'd Multitude was reliev'd. I should never have believ'd it (nor do I think the Reader will be easily convinc'd) had it not been attested to me, by all the Religious of *S. Augustin*, *F. Elias* of *Mons*, a barefoot Carmelite, and Bishop of *Ispahan*, with all the Fathers of his Order, the *Armenian* Bishop of *Nak-civan*, the Ambassador of *Poland*, the F. Rector of the *Jesuits*, all the *French* that were in the King's Service, and all the *Persian* Persons or Quality I spoke with. I sent a bit of it to my Friend the Councellor

A wonderful thing.

Amato

Gemelli. 1694. Persecution of the *Carmelites*

Amato Danio at *Naples*, for him to shew it to curious Persons.

Monday 12th, began the Persecution and Expulsion of the Bare-foot *Carmelite* Fathers of *Zulfa*, the *Divan Beg*, or Government of *Ispahan*, going thither in Person to carry the King's Order; the Reader I suppose will not be displeas'd with the Relation. Those Fathers having of late Years settled a little House at *Zulfa*, they thought of enlarging it, and building a good Church. To this purpose they bought the House of an *Armenian* for 50 *Tomans*, given them in Alms by a Catholick, but through neglect they omitted to Register the purchase in the King's Books, according to the custom of *Persia*. The Heretick *Armenians*, being set upon obstructing the work already begun, made a great Clamor, pleading the King's Order, which Prohibits the exercise of any Religion in *Zulfa* but the *Armenian*; the Fathers on the other side, thought they ought not to give over their work; having the King's leave to build in any part of his Kingdom whatsoever. From Words it came to Actions; for 2000 *Armenians* assembling went to break open the *Carmelites* Gate, and they had doubtless committed some Outrage had not the Ambassador of *Poland* sent his People to keep them off. The Catholicks of *Ispahan* had several meetings to put a stop to this growing Evil, but could make nothing of it, because the *Armenians* were rich; and one *Stephen Vertabiet*, or Preacher, having gather'd 3000 *Tomans*, that is 57000 Crowns of *Naples*, had presented the Queen Mother, and the King's Favourites, and by that means obtain'd the Order he desir'd. The first thing the *Divan Beg*, who put in Execution, did, was to ask Father *Elias*, whether he had any Instrument, or Deed to shew for the Sale. The Father could shew none, because it was not in due form; and on the other side the Seller, being threatned by the Hereticks, said he had not sold it, but that being indebted 50 *Tomans* to the Monastery, *F. Elias* had taken it from him by Force. He deny'd, alledging he had bought it legally, with the consent of the seller; but the *Divan-Beg* interrupting him, said, *What, do you take the King's Subjects Houses away by force, without any Deeds to shew?* And at the same time order'd all the Work to be demolish'd, and shutting up the Monastery, seal'd the Gates, *F. Elias* asking, whether that was the usage they gave the Kings guests in *Persia*? The other answer'd, that therefore it was they did not proceed to punish them more severely. The *Divan* returning to the City, sent 12 of his Men to command *F. Elias* and his three Companions in the King's Name, immediately to depart *Zulfa*; and not presume to set foot there again, upon Penalty of 100 *Tomans*. The good Fathers set out amidst that Rabble, that was to conduct them by order of the Governor of *Ispahan*; but by the way they met two Fathers of *S. Augustin* (sent to meet them out of civility by *F. Gaspar dos Reys*, Prior of the Monastery where I lay) who mounted them on their Horses. Being come before the the *Divan*, they with much difficulty obtain'd leave to remain in the *Polish* Ambassador's House. The Mutiny had been great at *Zulfa*, and no less the Joy of the Hereticks, who with extraordinary Insolence, threatned to expel the *Jesuits* and *Dominicans*; relying on the Protection *Aga-Canal* (a Black Eunuch the King's Favourite) the Queen Mother, and several Great Men, for which reason the aforesaid Ambassador thought fit to send his Retinue, to Guard the *Jesuits* House. There being reason to fear that all the Catholick Missioners would be banish'd, the aforemention'd *F. Gaspar*, and other *Portugais* Fathers, who were in great Esteem, went on *Tuesday* 13th to *Zulfa*, to acquaint *Vertabiet*, that if he intended to expel the other Religious Men, as he had done the *Carmelites*, it would be look'd upon as an open Declaration of his being an Enemy to Catholicks; and if so the King of *Portugal*, and other Catholick Princes would not fail to take their measures accordingly. Adding, that as a Friend he forwarn'd him, that this indiscreet Zeal of his would be the cause of all the mischief that should befall the *Armenian* Merchants in Christendom. Tho this *Vertabiet* was a hot-headed old Fellow, and answer'd at first that he valu'd not Kings when the Salvation of his Flock lay at Stake; yet the Prior and his Vicar who was excellently Skill'd in the Oriental Languages manag'd it so discreetly, that they prevail'd with him, before their Faces to tear the *Rogam* or King's Order for banishing all the Catholick Fathers; declaring he did it for their sakes.

It is not to be admir'd that all these Fathers having *Rogams* for their Foundations, the *Armenians* should so easily obtain others contradictory to them; because

Gemelli. 1694. Stupidity of the King.

becauſe the King liv'd in ſtupidity, being altogether governed by others. The Life he led, can ſcarce be call'd Life; for no ſooner did he awake from the profound Sleep caus'd by the brisk Wine of *Saras* and other places in *Perſia*, but he fell to drinking again, and when he could not hold the Glaſs, his Cup-bearer, gave him three Bumpers. Then being ſomewhat recovered, he took 3 more with his own Hand, till being again overcome with the fumes of Wine, he lay down to Sleep, and thus he ſpent his Days between ſleeping and a ſhadow of waking. He could not forbear drinking as he ſate in Council, and very often ſleep overcoming him, the Aſſembly broke up without doing any thing. Perſons of credit told me that *Scia-Abas* the Great, having ſlain the King of the *Usbechs*, he made a Diſh of his Skull ſet in Gold; and that the King we now ſpeak of, out of his Barbarous and Bloody inclination uſing to drink out of it upon Solemn occaſions, it once hapned he did ſo in the preſence of that King's Succeſſors Ambaſſador. He ask'd him in jeſt whether he knew what that Diſh was made of; and the other anſwering he did not, he ſaid, this is your King's Head. The Ambaſſador turning away very diſcreetly anſwer'd, My King was happy amidſt his misfortunes, in dying by the Hand of ſo great a Monarch; but to me he appears much more Glorious at preſent, ſince I ſee his Memory preſerv'd by ſo Mighty a King as your Majeſty. This anſwer was ſo well taken that for the future the Ambaſſador was deny'd nothing he ask'd.

Whilſt the *Portugues* Fathers labour'd with much Chriſtian Charity about the affair of *Zulfa*, another no way contemptible accident hapned on *Wedneſday* 14th. The King's Order was notified to *Coggia Marcara*, a Catholick *Armenian*, for him to pay 500 *Tomans*. Some ſaid this was becauſe he had been concern'd in the laſt Troubles, by aſſiſting Father *Elias*; others, and this was the moſt probable Opinion, ſaid it was, becauſe having alter'd his Religion he had not embrac'd the *Mahometan*, as the Laws of the Realm direct. They ſaid, that the *Divan Beg* being inform'd of it, had ſent to ask the Opinion of the *Axond* (who is the chief in Religious matters and Judges of Weddings, Divorces, Buying, Selling, Bartering, and other Contracts, whether ther they are valu'd or not) and that he had declar'd he ought to be burnt alive. The King thinking this Sentence too ſevere, chang'd it into a fine of 2000 *Tomans*, but afterwards at the requeſt of *Marcara*'s Daughter, who was in the *Arem*, he came down to 550.

Puniſhment of an *Armenian* Convert.

The *Armenians* not ſatisfy'd with Perſecuting the Catholicks, us'd their endeavours to do all the ill Offices they could to the Ambaſſador, who ſupported their Cauſe. The *Vizier* had ſome Months ſince given him his Anſwer, that the King did not deſign to break the Peace with the *Turks*, and the Ambaſſador preſſing to be diſmiſs'd by the King, theſe baſe *Armenians* repreſented him in ſuch manner to the Miniſters of State, that on *Thurſday* 15, they again ſent him Orders to be gone; adding that ſince he was not ſatisfy'd to be diſmiſs'd by the Prime Miniſter, they would ſend an inferior Perſon to do it; refuſing at the ſame time to give him the allowance for three Months ſince he was firſt diſmiſs'd, and a ſuitable attendance to go away, much leſs to pay the hire of his Houſe, for the time to come.

Fryday 16th, as I was at Dinner with the Fathers, the Ambaſſador came in, and ſitting down among us, ſaid, he would certainly be gone for *Poland* by the laſt day of *Auguſt*, whether he had the King's Anſwer or not; ſince there was no likelihood of the *Perſians* engaging in a War againſt the *Turks*; as his Maſter deſir'd.

CHAP. VI.

The Deſcription of the *Meidan* and Royal Palace, and an Account of ſome Paſſages that hapned.

The *Meidan*,

THe *Meidan* or Square I went to ſee on *Saturday* 17th, is the beſt Structure in *Iſpahan*, built by King *Scia-Abas*; being made by the Model of another, now ruin'd near the Monaſtery, where I lay, where there liv'd a Prince of the *Perſian* Race. It is a quarter of a Mile in length from North to South, and about half that breadth from Eaſt to Weſt. It may compare with, and perhaps

haps exceed the beſt Squares in *Europe*, in the Uniformity and Beauty of the Arches, Shops, Windows of the ſecond Floor, and of all its other Parts. There is this difference betwixt it and that of *S. Mark* at *Venice*, that the Arches of the *Meidan* are ſhut up with Walls and Porticos at convenient diſtances, to give way to go in; whereas in *Venice* they are open. The Front of this laſt is adorn'd with Marble and Statues, and the other with Bricks. But on the other Hand the *Meidan* is much larger than *S. Mark*'s Place.

Gemelli. 1694.

The Shops below ſerve for Trade, and the Rooms above to live in, being all Arch'd. About it is a Stone Canal, which has not Water at all times, or in all Places, and ſometimes it ſtands in ſeveral parts of it and ſtinks. Of all the Trees *Scia-Abas* caus'd to be brought thither, there are but few ſtanding, and they have neglected to plant others in the Place of thoſe that decay'd.

The Palace.

The Royal Palace has two principal Gates, one call'd *Ala-Capi*, the other *Daulet-Cana*, near the *Meidan* on the Weſt ſide of it. That of *Ala-Capi* leads into a long Walk, where there are ſmall Rooms for the Criminals that retire thither, as to a Life Sanctuary. The King cannot refuſe to hear their Complaints, perhaps of Wrongs done them by his Miniſters, becauſe being there, they think themſelves under the ſhelter of his Mercy. At the end of this Lane or Way is a Gate call'd *Hali*, on the Threſhold whereof is a round Stone, held in great Veneration by the *Perſians*. Over it is a great ſquare Balcony with the Roof nobly Gilt and Painted, and ſupported by twenty Wooden Pillars adorn'd after the ſame manner. About it hang ſeveral Pictures of *Europeans* with Diſhes in their Hands to flatter the Princes Humour. In the middle of it is a delicate Fountain, to which the Water is convey'd with much Labour and Ingenuity. This Place is open on three ſides, and on the fourth is the Royal Throne; becauſe he uſes to come thither to ſee all the publick Rejoycings or Sports in the great Square. The moſt diverting is that of the Arrow, the King cauſing a Gold Cup to be hung to a Tree, which is given as a reward to him, who Riding a full ſpeed, when he is paſt the Tree, turns about and ſhoots it down with an Arrow.

The Gate of *Daulet-Cana*, that is, the Gate of Juſtice, which is moſt us'd, is guarded by ſeveral Companies of Foot, and Troops of Horſe. Along before theſe two Gates there are 110 Pieces of Cannon brought from *Ormuz*, when it was taken from the *Portugues*; but they are all Falconets, except nine midling Pieces. Beyond this uſeleſs Front of Cannon is a Portico, which leads to the back Door of the Palace, call'd *Der-mod-back*, or the Gate of the Kitchin, through which all Proviſions are brought in. Near it is the great Treaſurer's Apartment, who was then a white Eunuch, who has the Keys of the great Treaſure, which is never touch'd but when the Crown is in the utmoſt want, there being another Apartment for the Souldiers Pay. Only the Revenues of Gardens, *Caravanſeras*, and other Structures belonging to the King are put into the great Treaſury. And it is here to be obſerv'd, That Taxes and Impoſitions being forbidden by their falſe Prophet, the *Mahometan* Princes think the Mony rais'd by them wrongfully got, and therefore do not lay out a Farthing of it for their Table, but make uſe of the Revenues of their Gardens and Houſes. The great *Mogul* now reigning is ſo ſcrupulous in this point, that he will not maintain himſelf upon his Revenue; but tho' he is above 80 Years of Age makes Caps himſelf, and preſents them to the *Chams*, who whether they will or no muſt pay twenty or thirty thouſand Crowns a piece for them. Oppoſite to this Gate of *Der-mod-back* is a Building encloſs'd, where there are ſeveral ſorts of Artificers, and particularly *Franks*, who work for the King. There are ſeveral other Gates about it and eſpecially a private one, through which the King uſes to go to the *Moſch* of *Maſcit-Scia*.

Scech-loſt-alla Moſch.

On the North-ſide hangs to no purpoſe the Bell belonging to the Clock of *Ormuz*, given by the *Auguſtinians* to *Scia-Abas* the Great. On the Eaſt is the *Moſch* of *Scech-loſt-alla*, conſiſting of only one *Cupola*, cover'd with ſmall Tiles of ſeveral Colours.

The Kings *Moſch.*

On the South is the Kings *Moſch* call'd *Maſcit-Scia*. It has a beautiful Front of the ſame Workmanſhip, with two Towers on the ſides, ending at the Top like Turbants. The firſt Gate leads into a Court or Cloiſter of an irregularly ſort of Figure, whoſe Arches are adorn'd with the ſame Bricks or Tiles. The ſecond Gate which is cover'd with Plates of Silver is the way into the *Moſch*, which is all over Painted within after the *Arabian* Manner and Gilt, ſo that the

Gemelli. 1694.

Arches seem to vie in Beauty with the Pavement, which is cover'd with the richeſt Carpets the Country affords.

Commodities ſold here.

In the middle of the Square or Market-place, from the Tree of the Arrow to this *Moſch* they ſell Wood and Coals; from the *Moſch* to the Bell, old Iron, Horſe-furnitures, Carpets and other Things, but all of them at ſecond Hand; thence to the *Moſch* of *Sceck-loſt-alla*, they ſell Fouls, Pigeons, Meat ready dreſt. The reſt of the Square towards the Palace is quite clear and without Shops, becauſe the King comes thither ſometimes to ſee Bulls and other wild Beaſts baited. But there are Mountebanks and Merry-Andrews that repair thither to impoſe their Nonſenſe upon the ignorant Multitude, and divert them with their Fopperies; and the Peaſants on *Friday*, which is their Feſtival, come to ſell their Fruit, and the labour of the reſt of the Week. On the inſide along the *Bazar* there are Shops where they ſell red Leather, Skins to carry Water under the Camels Bellies, and other things made of Leather. Hard by there are Shops that ſell Bows and Arrows, and others of Drugs and Spice. Then in the *Caravanſeras* there are in this great Square, On the South-ſide, that is from the *Moſch* to the Eaſt Angle, they ſell, Saddles, Bridles, and all Horſe-furniture; from the *Moſch* to the Weſt Angle, are Bookſellers and Book-binders. The Weſt ſide, from the North Angle to the Palace, is taken up with People that ſell Glaſs Baubles brought from *Nuremberg* and *Venice*. Between the two Gates of *Aga-Capi* and *Daulet-Cuna*, there are wretched *Armenians* who make Rings, and cut Seals on common Stones. From the Palace to the South Angle, all the Arches ſerve for Coffee-Houſes where they ſmoke; for beſides the noble Proſpect which is like an Amphitheater, there is a great Fountain of Water in the middle, where the *Perſians* fill the Bottle they have to their Pipes, that the Smoke may come the cooler to their Mouths. This Place being very much frequented, the *Dervices* repair to it Morning and Evening to chatter till they foam at the Mouth, for ſome ſmall reward they afterwards receive from the hearers.

Caravanſeras.

The *Armenians* have the Shops in their little *Caravanſera* near the *Meidan*, not far from the famous *Caravanſera* founded by the Mother of *Sha-Abas* the Second. This has two Floors, a great Pond in the middle, and Gates at the four Angles, which formerly led to four other *Caravanſeras*, but at preſent there are only two.

It is to be obſerv'd that tho People are not receiv'd gratis in theſe *Caravanſeras*, of Royal Foundation, yet they are preferable to the others for the ſecurity of the Goods; for if any thing happens to be loſt, the Keeper of them is accountable for it; as alſo for all Commodities truſted out and enter'd in his Book, with the Names of the Buyers and Sellers. On this account the Sellers pay two in the hundred, and the Keeper is oblig'd to recover the full Price. Beſides the *Meidan* is well guarded at Night (as are all the other *Bazars*) by Perſons kept in pay for that purpoſe; for tho' the Traders Shops and Cheſts be well lock'd, yet the things of ſmall Value and great Bulk are left in the open Market-place, cover'd with a Tent.

From the Angle form'd by the North and Weſt ſides there is a Paſſage into a great *Bazar*, where they ſell Linnen and Shooes. Thence is a way into a greater, where they ſell all manner of *Braziers* Ware, and Saws, and there live the Dyers; at the end of it is an excellent *Caravanſera* where they ſell Musk and red Leather.

On the North ſide there are Scimitars, Tongs, and other Inſtruments of Iron and Braſs, and before the Gate ſeveral ſorts of precious Stones. Over theſe Shops is a long Gallery ſupported by Pillars, where every Night there is a diſpleaſing Conſert of Fifes, Drums, and other Inſtruments, as has been ſaid of other Cities; within it there are Rooms for the chief of the Muſick. Oppoſite to it in this Place there are two Pillars ſeven Spans high, and the ſame diſtance from one another, to play at Mall a Horſe-back, which is done ſtriking the Ball a Gallop to drive it between the two Pillars.

The Gate before mention'd leads to ſome Arches where they ſell rich Cloth of Gold and Silver, Silks, and *Indian* Stuffs. The Eaſt ſide of the *Moſch* to the North Angle, is taken up with Shops of all ſorts of ſmall Works in Silk. From thence to the South Angle there are *Turners*, and People that beat Cotten, and in the Porticos there are Smiths, who make Nailes, Horſe-ſhooes and the like.

The Caſtle.

Going home I paſs'd by the Caſtle, which is near the Houſe of the *French Capucins*, and adjoyning to the South Wall of the Town. It is two Miles in Compaſs; for within it there are *Bazars*, and the Dwellings of the King's Slaves,

Slaves, who are voluntary Renegadoes, only for this Honour, and their Maintenance. It is twice as long as broad, and altogether Defenceleſs; its ſcurvy Towers being of Earth, as is all the Wall. Here the King keeps all the Rarities he Buys, or are ſent him as Preſents by the Governours of Provinces and Strangers.

Gemelli. 1694.

Sunday 18th, I went to hear Maſs at the Church of the Bare-foot *Carmelites*, to repay the Viſit to *F. Elias*, Biſhop Eleſt of *Iſpahan*. *Monday* 19th, I went again to the *Meidan*, to ſee the *Divan-Begs Sciatter*, or Foot-man run in order to be admitted to Serve the King. He had on a pair of ſhort open Breeches, as our Foot-men wear, with three Horſe-bells hanging down from his Waiſte. His Thighs and Legs were Naked, and Anointed with a ſort of Greaſe to prevent Wearineſs; as formerly thoſe that Exercis'd in the *Gymnaſia*, Anointed themſelves with Oil. He run from the Gate of *Ala-Capi*, to a Stone on the Mountain three Miles from the City. He was to run it ſeven times without Eating, but only Drinking; every time taking up a little Flag plac'd by the Goal, and then, if found fit to be the King's *Sciatter*, he was admitted. The *Perſian* Nobility generally keep many of them for Grandeur.

Difference between the *Armenians.*

In the mean while, *Stephen* the *Vert-abiet*, who was Independent of the Patriarch, with four other Biſhops, not ceaſing to contrive againſt the remainder of the Catholick Miſſioners at *Zulfa*; it pleas'd God that another *Vert-abiet*, whoſe Name was *John*, rais'd a furious Perſecution againſt him. This Man had been Arch-biſhop of *Zulfa*, but being depriv'd of his Dignity by *Stephen*, he became a Catholick; and retiring to *Alacapi*, with one of his Religious Men (relying on the Protection of the former *Kalanter* of *Zulfa*, who was become a *Mahometan*) accus'd him of having Books againſt *Mahomet*. His Houſe being ſearch'd, two Books were found, one of them Printed fifty Years before in the *Armenian* Language by another *Stephen* a *Vert-abiet*, containing many Reproaches againſt the *Mahometan* Religion. The Matter being Examin'd, and the Book Interpreted by a Renegado *Armenian*, in the Preſence of the *Nabab*, and the *Sceik-leſlon*, or *Axond*, two Perſons Tranſcribing it into the *Perſian* Tongue; *Stephen* was Condemn'd to be Burn'd alive; notwithſtanding he urg'd before the Court, that the Book was Compos'd by another *Stephen*, a *Poliſh Vertabiet* at *Iſmaizen*, and that the other Manuſcript was fallify'd by the Informers. The King, who had no good Opinion of thoſe Eccleſiaſtical Judges, would not ſuffer the Sentence to be Executed; all the City being in Expectation to ſee that Criminal put to Death. Knowing how Rich the Arch-biſhop was, it was always my Opinion, That by the help of his powerful Friends he would ſave his Life, which did not only prove true, but moreover inſtead of being Puniſh'd, he receiv'd from the Queen-Mother, the *Calant*, or Veſt of Honour; with Orders to his Accuſers to return to *Zulfa*, under his Juriſdiction, or to Live with the *Franks*, if they were Catholicks.

Tueſday 20th, in the Evening I ſaw the Nuptial Ceremonies us'd in *Perſia*, a Man and Woman both Slaves that Liv'd near our Houſe being Marry'd. When they had eaten their Bellies full of *Pilau* at the Bridegroom's Houſe, a great Company of Men and Women, moſt of them with lighted Candles in their Hands, it being then Night, went to receive the Bride. Half an Hour after, ſhe was Conducted between two Women cover'd with a white Linnen Cloth from Head to Foot, which made them look like Ghoſts. After them follow'd many other Women, and then Men, one of whom carry'd a great Wax-Candle worth ten Crowns. The Bridegroom very Unmannerly went out but four Steps from his Houſe to meet the Bride. This is the Cuſtom among the poor People; but among the better Sort theſe Ceremonies are perform'd a Horſe-back in great State, and abundance of Lights ſet up in the Streets they are to paſs through.

A Wedding.

CHAP. VII.

The Funeral of Scia-Selemon, *King of* Persia; *the Sacrifice of the* Camel; *the Original, Marriages, Funerals, Religion, and Habit of the* Goris.

Gemelli. 1694. Sickness of the King of *Persia*, and his Charity.

Wednesday 21st, it was known abroad that the King was fallen Sick, or rather grown worse of his continual Apoplectick Fits, occasion'd by too much Wine. Being with good Reason apprehensive of his Life, on *Thursday* 22d, he order'd 3700 *Tomans* to be distributed among the Poor; and Orders to be sent to all the Governours of Provinces to release all the Prisoners in the Kingdom.

Friday 23d, I Din'd with the Director of the *Dutch* Company, who was extraordinary Civil to me; and *Saturday* 24th, I went out a Shooting, and kill'd abundance of Doves, whereof there are vast Numbers about the Country. *Sunday* 25th, going to hear Mass at the Bare-foot *Carmelites*, I was inform'd by *F. Elias*, That the *Vert-abiet*, by his great Power had disappointed all the Endeavours of the Catholicks, for Re-establishing their Mission in *Zulfa*. *Monday* 26th, having nothing to do, I went out to Divert me with the Prior, and other Fathers of our House. *Tuesday* 27th, the News was spread abroad that the King was in his Agony. *Wednesday* 28th, *F. Elias* came to Visit me, and to tell me, that there being no hopes of Redress in their Affair, they must have all that had happen'd authentically Attested, in order to obtain Letters of Recommendation from all the Christian Princes in *Europe*, to the Court of *Persia*.

The King Dies.

Thursday 29th, the King's Death was made Publick about Noon, the Eunuchs. and *Kilar-Agasi*, or chief of the Slaves appearing with their Garments rent, which is the Mourning us'd among the *Persians*; upon which News the *Saper-Selar* ran so hastily to the Palace, that his Horse fail'd him, and he broke his Leg. The Body was remov'd the same Day to the Garden call'd *Bag-sce-keel-Sultan*; where it was wash'd in a Fountain by the *Casul-Basci*. This Man is the chief of the Washers of the Dead, who never Exercises his Office, but when the King Dies, and has for his Reward 50 *Tomans*, and the Cloaths, with all that is found upon the King, even to the Carpet that covers him. After he was wash'd after the *Mahometan* Fashion, he was laid in a Room stretch'd out on a Carpet, to be carry'd thence to *Kom*, to the Tombs of his Ancestors. The Physician that had attended him in his Sickness, was apprehended to be put to Death, or Banish'd; according to the Custom of the *Persian* Court, to keep the *Mahometan* Physicians in Awe. But it was reported this Man would be kept a Prisoner for Life. It was also reported, That as the King was Breathing his Last, being Exhorted to make a good End by the *Axond*, who is the second Judge in Religious Affairs; he sent to the *Nabab* their High Priest for a Cloth to wrap his Body in, saying he would carry nothing that belong'd to this World.

Alms.

All the while till the Coronation of the New King, a Thousand *Cangaris*, or great Dishes of *Pilau* were distributed out of the King's Kitchin, with as many of Sweet-meats to *Mullah*'s, and poor People, for the good of the Dead Man's Soul.

Why the King chang'd his Name.

Scia-Selemon Dy'd at the Age of 53, when he had Reign'd thirty Years. He was Exalted to the Throne by the Name of *Scia-Sofi* the Second, but afterwards falling desperately Sick, he chang'd his Name as follows. It is the Custom of *Persia*, that when the King falls Sick, all the prime Men, and Governours of Provinces send a great quantity of Gold Coin in a Bason of the same Metal, set with Jewels. This is wav'd over the King's Head three times, saying these Words, *Patscia bascena curbon olson*; that is, This Mony is Sacrific'd for the Health of the King's Head. If the King recovers, it is given to the Poor, with other Gifts of his Servants; if he Dies, it is put into the Treasury. The *Armenians* also send their Mony, but the same Words are not Spoke, only, *Barasad-duk*; that is, Design'd for Alms. The King being nothing the better for all these Presents, the three Physicians that Attended him were ill Us'd; as if it had been in their Power to Cure him immediately. The others therefore fearing they should fare worse, perswaded the King, that the Cause of his Sickness, was the Astrologers not knowing how to chuse a lucky Hour for his Exaltation to the Throne, and therefore it was requisite

quiſite he ſhould again take Poſſeſſion in a more favourable Minute, and change his Name. The *Perſians* having much Faith in ſuch Fopperies, the King eaſily gave Ear to their Advice; and the Aſtrologers and Phyſicians having choſen a fortunate Hour, a Day was appointed for the New Coronation. But it being unlawful for the King, according to the *Mahometan* Superſtition to perform this Action, without he had firſt overthrown and expell'd ſome wrongful Pretender, or Uſurper of the Crown; he caus'd a *Gori* to be Apprehended, who ſaid he was Deſcended from the antient Stock of the *Ruſtan*'s, who were Sovereigns of *Perſia* and *Parthia*, and to be plac'd on the Throne on his Back againſt a wooden Image. Then he caus'd all the great Men to come to Honour him as their lawful King, till the fortunate Hour was come, and as ſoon as it did, that very Moment an Officer with his Scimitar cut off the Head of the wooden Image, and the *Gori* ran away; after which the King aſcended the Throne, was ſaluted by the Nobility, girt on his Scimitar, and put the *Soſi*'s Cap on his Head, which are the Ceremonies of taking Poſſeſſion of the Crown among the *Perſians*, changing his Name of *Soſi* for that of *Seleman*. From that time the Aſtrologers loſt the King's Favour, and the Phyſicians regain'd it.

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The King's Cruelty, and Laſciviouſneſs.

Scia-Seleman was Born of a *Georgian* Woman, and having led his Life before he came to the Crown, either among Women, or Black Eunuchs he could learn nothing but Cruelty or Laſciviouſneſs. Giving way to his bloody Genius, he at firſt govern'd with too much Rigor and Severity, whereof what he did by one of his Concubines is no ſmall Example. It being the Cuſtom, tho' unfit and barbarous, for the Kings of *Perſia* to Marry their Concubines to mean Perſons, contrary to the Practice of the *Ottoman*'s, who beſtow them on the Prime *Baſſa*'s, *Scia-Seleman* gave her he Lov'd beſt to a *Gozor*, or Waſher; but the great Love he bore her prevailing, he took her away again into the *Aram*, ſending her Husband, by whom ſhe then had ſix Children, away upon ſome honourable Employment. The King one Day out of Curioſity, or rather Jealouſy, ask'd her, which of the two ſhe Lov'd beſt; and ſhe anſwering boldly, her Husband, becauſe with him ſhe Liv'd in God's Grace; the King in a Rage, order'd her to be caſt into the River Love prevail'd over his barbarous Inclination, ſo that Execution being delay'd, he inclin'd to forgive her, as it did ſome Months after, when he order'd her to be Burn'd alive; ſo that ſhe is ſtill Living in the *Aram*.

He continu'd this Severity for ſeveral Years, putting to Death many great Men of his Court upon very ſlight Occaſions; but afterwards addicting himſelf altogether to Drunkenneſs, and the Pleaſures of the *Aram*, he ſo abſolutely loſt his Authority, that he had nothing left but the bare Name of a King; leaving the whole Charge of the Government to *Mirza-Taber*, the Prime *Vizier*, who had gain'd the firſt Place in his Favour. This Man was the greateſt Thief in the World, and not regarding his great Age of eighty Years, becauſe he found himſelf ſtrong in Body, he minded nothing but who bid moſt, and ſometimes would ſtoop ſo low as to take a Crown. They ſaid, that being one Day ask'd by the King how many Children he had, he anſwer'd, he did not remember their Number; but that he would go home, and write them down. He roſe to this high pitch of Preferment by the King's liking ſome Verſes he made.

His Drunkenneſs.

Among other Extravagancies committed by this King through exceſſive Drinking, it is reported, That *Achbar*, the Son of the Great *Mogul* (who fled under his Protection from his Father) being in Preſence among many *Perſian* Noble Men, he laid his Hand to his Sword to Wound thoſe great Men, and had done it, but that they ſav'd themſelves by Flight. Some time after he ask'd *Achbar*, what he thought of that Action; who wiſely anſwer'd, That he was very Abſolute in his Throne. He allow'd this Prince twelve *Tomans* a Day, beſides his Houſe, and all Neceſſaries for his Stable.

Stupidity.

When he was ſometimes preſs'd to make War upon the *Turk*, the Opportunity being ſo favourable, that a better could never be had; he anſwer'd, That having once conſented to make a Peace, he was not to break his Faith. His Friends ſtill urging that, nevertheleſs the *Turk*, when he had ended the War with the Chriſtians, would begin again with him; he inconſiderately anſwer'd, he ſhould be ſatisfy'd, as long as he had *Iſpahan* left him. Theſe Thoughts were infus'd into him by his prime Miniſter, who was look'd upon to be of the *Turkiſh* Sect, and by ſome Counſellors, who were of Opinion, That when the

Gemelli. 1694. the Christian Princes had destroy'd the *Turks*, they would not forbear falling upon others.

Fraud. Yet he was at War with *Suboan Colican*, King of the *Usbecks*, and to his great Loss, for the following Reason. That King's Brother being to go to *Mecca* with the Queen, and a Retinue of 3000 *Tartars*; *Sefa-Selemon*, in the first place would not allow above 200 of them to come into *Ispahan*; and afterwards having a Casket of Jewels left in his Custody, to be restor'd when those Princes return'd; knowing the Queen came without her Kinsman, who Dy'd by the way, he made her go by the way of *Scirus*, and not through *Ispahan*, without ever restoring her Jewels.

Friday 30th, I return'd to the *Meidan*, to see the Preparations for the Funeral, and found a great Multitude of Poor in the King's *Mosch*, to devour the *Pilau* given them for the good of the Dead Man's Soul. I Din'd with the *Polish* Ambassador, who invited me to be one of his Company, when he attended the New King, which was very acceptable to me, that I might see the Palace. That Night, being chosen as fortunate by the Astrologers, at seven of the Clock the Cloth was to be cut for the King's Coronation Robes.

Funeral. *Saturday*, the last Day of the Month, all Persons were forbid departing the City till the King was Proclaim'd. The Ambassadors were confin'd to their Houses, and the *Mogul*'s Son had Guards set upon him. *Sunday* the 1st of *August*, after Noon, the Obsequies were perform'd. An hundred Camels and Mules led the way, loaded with Sweetmeats, and other Provisions, to be given on the Road to a thousand Persons that Accompany'd the Body. Then came the Body in a large Litter, cover'd with Cloth of Gold, and carry'd by two Camels, led by the *Nazar*, or King's Steward. On the Sides went two Servants burning the most precious Sweets in two Fire-pans of Gold, and a multitude of *Mullah*'s, saying their Prayers in a very Noisy manner. Next follow'd another Horse-Litter cover'd with red and green Cloth, to serve in case the first should break, and then all the great Men of the Court with their Garments Rent, and a Foot, except the *Atmath-Dulet*, who was permitted to Ride, because of his great Age. Wherefoever he went there were heard Lamentations, and a dismal Noise of the Subjects; the Company still increasing, till they came to be ten Thousand. He was carry'd a Mile from the City to the Garden of *Bax-Sofi-Mirza*, whither I went to see him. I found him in the same Litter encompass'd by *Mullah*'s, under a great Arch. Not long after the *Kilar-Agasi* came to distribute *Pilau* to those that were to attend the Body; which, when they had Eaten, they set out about half an Hour after Night, to carry it to *Kom*, without any Order, but in Confusion; having taken off the Camels usual Trappings, and Dock'd the Horses Tails. They said, that as they pass'd through the Villages, the Peasants would come out to meet them, and would cut their Flesh in a barbarous manner in Token of Grief.

Sacrifice of the Camel. *Monday* 2d of *August*, being the Feast of the *Porciuncular*, I perform'd my Devotions. The Sacrifice of the Camel being to be perform'd on *Tuesday* 3d, I mounted betimes to go see it; and passing by the *Deroga*'s House, saw abundance of People waiting to see the wretched Beast that was Condemn'd to Death, come out. In short, within an Hour we saw it led in a Collar by two Executioners, and the *Deroga* after them. Following the Crowd out of the City, I took notice of the stately Bridge, call'd *Scirus*, over the River *Sanderu*. It has 33 good Arches, and on them high Walls of colour'd Bricks, leaving a great Space in the middle, with a cover'd Gallery, and narrow Paths on the sides towards the River. At last we came to a great Field call'd *Mussalla*, where there were abundance of Tombs of *Turks*, Built after several manners. Here tying the Camel's Legs, he was stretch'd out on the Ground; and the *Deroga* putting on a *Sofi*'s Cap (which is round above, with a Horn in the middle, and a little Label hanging behind like that of a Bishop's Miter) struck him with a Spear; then an Executioner cut off his Head with an Ax, to present it to the King. The four Quarters were divided among great Men, and the rest to the Multitude, who almost kill'd one another to get a Bit. The Solemnity had been greater, but for the King's Death. I saw this same Camel pass by three Days before with three Children on his Back, and two things like Salvers beating before him, a great Company of Vagabonds following, some arm'd with Hatchets, and some with Lances, who led him from House to House to get Mony. This Ceremony is perform'd every

every Year by the *Perſians*, in Memory of the Sacrifice *Abraham* would have offer'd, which they ſay was of *Iſmael*, and not of *Iſaac*, and that God ſent him a Camel inſtead of his Son, and not a Ram. Every one that can get it, Eats that Day of the Camel's Fleſh with much Devotion; killing in their own Houſes Sheep, Lambs, and abundance of Fowl, to Solemnize the Feſtival, the Chriſtians Eat not of theſe Creatures, becauſe of the ſuperſtitious Words they utter when they Kill them. *Genelli.* 1694.

Then I went to *Zulfa*, to ſee the Houſe of the *Jeſuits*, and by the way in a Field, ſaw the Tombs of the *Armenians*, well enough Built. The *Jeſuits* Church was well contriv'd, ſmall and curiouſly painted after the Faſhion of the Country. They have an excellent Garden and Vineyard, and will in time be very well to paſs, if the *Vert-abiet* will let them go on.

Village of the *Goris.* A *French Jeſuit* conducted me hence to ſee the Village of the *Goris*, by ſome Writers reckoned among the Suburbs of *Ifpahan*. It is one long Street about a Mile long, without any way into it but at the ends, and one in the middle. It is adorn'd with two rows of green *Cinar* Trees, and two Trenches of Water.

Their Temple and Fire. Some of the *Goris* led me to their Temple Built in the form of a Croſs, and Arch'd, with Windows in the lower part of the Wall, cover'd with Lattices. There was no Altar in it, and but one Lamp hanging in the middle. Aſcending ſix Steps, they ſhew'd me in a Room adjoyning to the Temple, their Fire, which they feed with Wood, and ſometimes Burn on it the Fat of the Sheep's Tail. If any of them happen to let the Fire go out in their Houſes, they muſt go to Light it at the Temple, and therefore they are very careful to keep it in.

Their Fire. Theſe *Goris* Live upon Tillage. Tho' Ignorant, they believe in one only God, the Creator of all Things. They honour, but do not adore the Fire, as ſome Write, in honour of the Fire, from which *Abraham* eſcap'd unhurt, when he was caſt into it by Order of a King of the *Caldees* (theſe People Boaſting that they are Deſcended from *Abraham*, and the ancient Kings of *Perſia*) according to thoſe Words of the Scripture, *Gen.* 15. *v.* 7. *I am the Lord the God, who brought thee out of* Ur *of the Caldees*. So that *Tavernier* is much miſtaken, when he ſays, that this is to be underſtood of *Abram-Ebraimzer-Ateucht* their Prophet, who was preſerv'd from Fire.

Their Marriages. Their Marriages are after this manner. The Couple being come before the Prieſt, he before Witneſſes receives the Conſent of both Parties; then he waſhes their Foreheads, muttering certain Words, after which they may not be Divorc'd without a lawful Cauſe. They waſh the Children that are Born a few Days after in Water, in which abundance of Flowers have been Boil'd, their ignorant Prieſts praying over it.

Religion. They are very careful to Kill all unclean Creatures, there being a Day in the Year appointed, on which Men and Women go about the Fields killing the Frogs. They drink Wine, and eat Swines Fleſh, but it muſt be bred by themſelves, and not have eaten any Thing unclean. They abſtain but five Days in the Year from eating Fleſh, Fiſh, Butter and Eggs; and three other Days they Eat nothing till Night. Beſides they have thirty Feſtivals of their Saints.

Funerals. When any of them Dies, they carry him out of the Town or Village, to a Place wall'd in near the Mountain. There they tie the dead Body ſtanding upright to a Pillar, (there being many for the Purpoſe) ſeven Spans high; and going to Prayers for the Soul of the Perſon Departed, they ſtand till the Crows come to Eat the Body; if they begin with the right Eye, they Bury the Body, and return Home Joyfully; looking on it as a good Omen; if they fall upon the left Eye, they go away Diſconſolate, leaving the Body unbury'd.

Their Habit. Their Habit does not differ from that of the other *Perſian* Peaſants. The Womens is very Modeſt, they wearing a Petticoat after the *Italian* manner, and under it Breeches and Shoes after the *Perſian* Faſhion. About their Heads they wrap a piece of Stuff made of Silk and Linnen; and on their Back hangs another very large one, which does not only cover all behind, but the Breaſt too, being ty'd under the Chin. Their Noſes are boar'd to wear a Gold or Silver Ring in them, ſomewhat ſmaller than that the *Arab*'s uſe.

As I return'd to *Zulfa*, an *Armenian* ſhew'd me a Clock of a new Invention. It conſiſted of a Wheel hanging by two Threads faſtned to the Spring, and moving regularly between two pieces of Wood, by means of ſome Contrivance within, ſhew'd the Hour.

CHAP.

CHAP. VIII.

The Description of the Colony of Zulfa, *and of the Religious Rites of the* Armenians.

Gemelli. 1694. *Zulfa* Colony.

ZUlfa, *Sulfa*, or *Giolfa*, is near the Village of *Gori*, and two Miles and half from *Ispahan*, the River *Sanderu* running betwixt them. It is a new Colony of *Armenians*, who abandoning the old one of the same Name, settled here by Command of *Scia-Abas* the Great, when the War was hottest between the *Turks* and *Persians*. It is three Miles in Length, and nine in Compass, by reason of the great Gardens in it; so that it looks more like a Wood than a City.

The Streets.

The Houses are handsome within, tho' of Mud without, the Streets neater and straiter than those of *Ispahan*, with long Rows of high *Cinar* Trees on the sides, and a Trench of Water in the middle full of good Crabs. Here I must not omit the notable Jest some *French*-Men, Inhabitants of *Zulfa*, told me, had been put upon *Tavernier*, in relation to these Crabs. He being at Dinner about forty Years since, with Monsieur *L'Estoile*, highly commended the Crabs; and the other being a pleasant facetious Man, said to him, *There are better now than at any other time, because they feed upon white Mulberies.* And perceiving the silly *Tavernier* was curious to know further, how they came to Eat Mulberies, that he might Write it down; he added, That those Crabs about Sun-set came out of their Holes near the Trees, and climbing them, fed upon white Mulberies all Night, and then at break of Day return'd to the Water; and therefore the Gardiners in the Night shook the Trees, and gathering a good quantity of them, carry'd them to Sell in the Market. This Story told as a Jest was swallow'd by *Tavernier*, and writ down as Truth, which is an Imposition upon others as Silly as himself. All this was told me by the said Monsieur *L'Estoiles* Son, by an old *Armenian*, and by three *French*-Men, who knew him at *Zulfa*. By this we may judge of the Truth of the rest of his Stories since he was so Credulous in a Thing so improbable. The *Persians* are so far from Eating, that they have an extraordinary Aversion for them.

A Trick put upon *Tavernier.*

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Civil Government.

As for the Government of the *Armenians* at *Zulfa*, the King causes Justice to be rigorously Administred among them in criminal Cases; and for the Civil appoints a *Kalenser*, or Judge of that Nation, who rates what they are to pay to the Exchequer. These are at present the richest Subjects of the Nation, become so by the Mony lent them at first by *Scia-Abas* the First, and by the great Trade they have throughout the World, but more especially in Silk; besides they are so Frugal both in their Houses and Travelling, that the Mony Hourly increases in their Purses.

The Spiritual.

In spiritual Matters they are govern'd by an Arch-bishop, who is Independent of the Patriarch, and has four suffragan Bishops. That *Stephen* we have before made mention of, relying upon this his Independency, made a Trade of selling the Sacraments and Burials, openly without any Shame, by that means heaping together some hundred Thousands of Pieces of Eight.

Language.

Besides their own, the *Armenians* speak the *Persian* and *Turkish* Languages. And there are two sorts of the *Armenian* writ with different Characters; that is, the Learned for the Clergy and Religious Worship, and the Vulgar for the other People.

Missioners.

Not to speak of the Bare-foot *Carmelites*, Expell'd, as was said before, there were *Jesuits* and *Dominicans* in *Zulfa*; but a very small Number of two or three in a House, being scarce enough to say the Divine Office. As for Catholicks there are very few, and fewer Children instructed in the Catholick Religion, for as soon as the *Vert-abiet* hears of any, he Excommunicates the Parents; who rather than be Expos'd to the Fury of the Multitude, are forc'd to take away their Children.

Women.

The *Armenian* Women are very Beautiful without any help from Art. They cover their Heads with a fine white Cloth ty'd under the Chin. All their Hair is made into one Tress, which hangs on their Back in a Velvet Bag; the richer sort wear Gold, and Jewels like the rest of the World.

Armenian Mass.

Wednesday 4th, I stay'd in the City, and going to hear Mass in an *Armenian* Church, found but one Altar. The Choir

Choir was five Steps higher than the Isle, and both Parts cover'd with good Carpets. The Mass was said by the Arch-bishop, serv'd by two Bishops, as Deacon, and Sub-deacon, and during it there was a great Number of Candles Lighted on the right side of the Altar. After reading the Gospel, the Clergy began to Ring some small Bells fastned to the ends of Staves five Spans long, and both Lay-Men and Church-Men Sung to that Noise. When the Bread was Consecrated, one of the Bishops took the Chalice out of a little Window, and carrying it about the Altar, plac'd it thereon, saying some Prayers. Then the Priest taking it up, with the Bread on it, turn'd to the People (who Prostrating themselves on the Ground began to beat their Breasts) saying, *This is the Lord that gave his Body and Blood for us.* Then turning again to the Altar, he receiv'd the Bread alone, dipp'd in the Wine; and going down to the bottom of the Choir with the Bread and Chalice in his Hands, said three times, the People as often repeating it. *I confess, I believe that this is the Body and Blood of the Son of God, who takes away the Sins of the World, and who is not only our Salvation, but all Mankinds.* This done, he Communicated with Bread, dipp'd in the Wine the very Children of two or three Years Old; not considering they might cast it out. They put no Water into the Chalice, giving for their Reason, That our Lord when he Constituted the Sacrament drank it Pure. The Bread is Unleaven'd, and the Priest makes it the Day before, of the bigness of our Wafers.

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Commu-nion.

In *Lent* they do not Receive, and they say only one Mass upon *Sundays* in a low Voice, the Priest not to be seen, and only the Gospel and Creed are Read aloud. They do it in the same manner on *Maunday-Thursday*, and then all that will may Communicate; but most of them use to do it at the Mass which is said on *Holy-Saturday*, before Sun-setting; after which they may Eat Oil, Butter and Eggs.

Lent.

On *Easter-Sunday* another Mass is said, still in a low Voice, at which they give the Communion, and then all are allow'd to Eat Flesh, so it be Kill'd that same Day. Before all their four principal Feasts, which are *Christmas*, the Ascension of our Lord, the Annunciation of the Blessed Virgin, and St. *George*, they have eight Days Fast, during which they are not to taste Flesh, Eggs, Fish, Butter or Oil. They have so great a Devotion for St. *George*, that some of them will be three, and others five Days without Eating any thing.

Easter.

St. George.

When any one has a mind to make his Son a Church-Man, he carries him to the Priest, who saying some Prayers puts the Cope upon him. This Ceremony is to be perform'd several times in several Years; after the fourth, if the Youth will not become a Monk, he may Marry, and if she happens to Die, and he will take another, he may not be made a Priest. When he is eighteen Years of Age, the Ceremony is perform'd the seventh time, and he is conducted in all the Priestly Vestments by a Bishop, or the Arch-bishop himself to the Church, where he must have serv'd a Year before. Priests may not Eat or Drink with their Wives five Days before saying Mass, and five Days after; and both they and the Monks are to spend the first five in the Church, without touching any Food with their Hands, and for the other five they must Eat nothing but Eggs, and Rice boil'd in Water and Salt.

Priests.

The Arch-bishop's Life is very Austere, for some of them Eat Fish, and Flesh but four times a Year, and all the rest Roots and Herbs. They, and all other Church-men and Lay-men have six Months and three Days Fast in the Year, during which time they Eat nothing but Bread, and some raw Herbs; the Labouring People at best feeding on Garden Stuff boil'd with Salt, and with Nut-Oil if they will; as for Flesh they Eat none in the most dangerous Distempers.

Arch-bishops.

Fasting.

The Sacrament of Baptism is Administer'd on *Sunday*, unless there be imminent danger of Death before, and is done in this manner. The Infant is carry'd to Church by the Midwife, where after the Priest has said some Prayers, he is dipp'd Naked into the Water, and deliver'd to the God-father. Then the Priest putting together two Cords, one of red Silk, the other of Cotton (to signify the Blood and Water that came from our Saviour's Side) ties them about his Neck, and then Anointing his Forehead with Holy Oil, says, *I Baptize thee in the Name of the Father, of the Son, and of the Holy Ghost*; Anointing all the extream Parts of the Body, still repeating the same Words. When the Baptism is over, the God-father goes out of the Church with two lighted Candles in his Hands, and the Infant on his Arms, and carries it to the Mother's

Baptism.

Gemelli. 1694. House, attended by several Musical Instruments; where having receiv'd her thanks he kisses the Top of her Head. As for the Name they give the Child that which falls out on the Day in the Calendar, or else the next to come. Then they make a plentiful Entertainment, according to the Peoples quality, to which all the Kindred and Friends, and all the Priests and Monks of the Parish are invited. They that will save this charge which is very great, pretend the Child is like to dye, and baptize it on a Week Day. The trouble is greater when Women are deliver'd within the Fortnight before *Christmas*, for then the Christning must be put off till that which is our third of *January*, they following the old Account without the alteration of the ten Days. Then they erect three Scaffolds cover'd on the River *Sanderu*, and a fort of Altar on the middlemost of them; and on *Christmas* Day in the Morning before Sun rising, all the *Armenian* Clergy of *Zulfa* being there with their Vestments, Crosses and Banners; the Cross is thrice dipp'd in the River, throwing in holy Oyl every time; then having said the Baptismal Prayer, the Priest plunges the Infant into the cold River Water, with the usual sort of Words and other Ceremonies.

Holy Oyls. The holy Oyl they use is not of Olives, but of several Flowers, (especially of the Flower of Paradice, by them call'd *Belessan-Tighe*) and other Sweets. It is Bless'd on the Eve of the Nativity of our blessed Lady, and then the Patriarch distributes it throughout *Europe*, *Asia*, and *Africk*.

Marriages. Being invited to a Wedding that was to be at *Zulfa* on *Thursday* the 5th, I went thither betimes, and stay'd to Dinner with the Rector of the *Jesuits*. Then being sent for we went to the Bridegrooms House, where there was a great number of his Kindred and Friends. He mounting a Horseback with a great Attendance went to receive the Bride, who being also mounted on a Horse richly set out with Jewels; they went together to the Church, follow'd by abundance of Kindred a Horse-back with lighted Flamboys in their Hands. They alighted before the Church and went up streight to the Altar, where standing close Face to Face, the Bishop read in a Book that rested on their Heads, and having receiv'd their Consent gave them his Blessing with the noise of Drums and other Barbarous Instruments. Then having heard Mass, they return'd in the same Order.

It is to be observ'd that the *Armenians* marry their Daughters very Young and almost in their Infancy, for fear the King should take them into the *Aram*. The Mothers generally make the contract, and then acquaint the Fathers with it. When it is concluded, the Bridegroom's Mother goes with two aged Women and a Priest to the Brides Mothers, and gives the Ring from her Son; soon after he comes, and is bless'd by the Priest together with the Girl; and then they all drink merrily. After this Betroathing, the Bridegroom is oblig'd every Year at *Easter* to send the Bride a Garment suitable to her quality. When they are to celebrate the Nuptials, the Husband's Father sends a Meal three Days before to the Mother in Laws House; where the Kindred on both sides meet, the Men in one Room and the Women in another. The next Day the Bridegroom sends the Bride a Garment, and then goes to receive that the Mother in Law gives him, or the eldest Kinswoman, who is also to put it on the first time.

Funerals. When an *Armenian* dyes, the *Mordisceni*, or washer of the Dead takes a Vessel of holy Water out of the Church, and pours it into the Pool where the Body is to be wash'd, which done he takes all he had on, and puts him on a white Shirt and other Linnen, all new, sowing him up besides in a new Sack. Then the Priests accompany'd by all the Kindred with lighted Candles in their Hands, convey the Body to the Church, before the Altar, and a Priest having said some Prayers, they place the Candles about it, and leave it so all Night. In the Morning, after saying Mass it is carry'd before the Archbishop's, or Bishop's Door, that he may say the Lord's Prayer for the Soul departed. This done it is carry'd to the Church-yard, the Bishop and Priests singing several Prayers by the Way, till it is lay'd in the Grave. Then the Bishop, taking up a Handful of Earth throws it on the Corps, saying thrice. *From Earth thou camest, and to Earth thou shalt return; remain there till the coming of our Lord.* Then they fill up the Grave. When the Kindred and Friends return home they find a good Dinner, made ready, and among the richer sort they treat the Priests and Monks for seven Days.

When a Bishop dies, besides the aforesaid Ceremonies, after Mass they put a Paper into his Hands, with these Words writ on it, *Remember that thou camest from Earth, and shalt return to Earth.* If

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a Slave dies, his Master writes on such a piece of Paper, that he is not displeas'd he should have his Freedom, and that he gives him his Liberty. If any one kills himself, they do not carry him out at the Door of the House, but break down the Wall and bury him without any Ceremony.

On the Eve of the Feast of the holy Cross, both Men and Women go to the Church-yard with good Provisions, and spend all the Night there, lamenting a while, and then Eating and Drinking merrily; and there is no poor Body in the City that omits doing this.

To conclude this Chapter, I say, the *Armenians* firmly adhere to their ancient Customs and the Christian Faith, notwithstanding the infinite Persecutions rais'd against them by the *Mahometans*. Very few of them have imbrac'd the *Mahometan* Religion, blinded by Interest; for the Renegado is put into possession of all his Kindreds Goods, and even of his Fathers, who must afterwards live upon his Sons courtesie.

CHAP. IX.

The Coronation of Scia-Ossen, *and the* Mangeles, *or Audience afterwards given to the Ambassadors and Nobility.*

Preparation for the Kings Coronation.

THe Hour the Astrologers thought fortunate for the Crowning of the new King drawing near, on *Fryday* 6th, he put out an Order that all who had any Shops in the *Bazars* should set up Lights before them, and stay there till Midnight, upon forfeiture of twelve *Tomans*. I had the curiosity to go about at Night to see these Lights with a *Persian* Lord; and having walk'd about several Streets found nothing extraordinary, there being only Tallow Candles burning in the Shops, without any Fireworks, or Wax-Flambeaus. The *Bazars* show'd well, rather for their length than the number of Lights. This I suppos'd to be because the *Persians* rather fear than love their King, and therefore it is not strange that the same Day *Scia-Sellon* dy'd there were publick Weddings kept in *Ispahan*. I thought I should have seen something great in the *Meidan*, the place being so proper for it, but was disappointed.

Whilst they expected the happy Hour, we went in at the Gate of *Alacapi*. Within it are two large Arches, which support a great Structure several Stories high; especially the second of them, over which on the left Hand is the Hall whither the *Vizier*, the *Nabab*, and the *Axond* came to administer Justice on the Days appointed.

Going further in along an uncover'd Way but Wall'd on both sides, with Arches along them, is a Pond of Water; on the left is the Door that leads to the Garden, where the dead King's Body was wash'd, and on the right the Rooms of those that have taken Sanctuary, and both these Doors were guarded by *Sofis*, who pray'd for the King.

The Kings *Mosch.*

Taking the opportunity of the Night I went to see the King's great *Mosch*, it being forbid to go into it in the Day. A great Gate cover'd with Plates of Silver leads into the first Arch, which has others on the sides making a Semicircle, and all of them make the way into the Cloister. There is a curious Bason or Fountain of Stone, and a double rank of Pillars about, with Rooms on the first Floor for the *Mullachs* and other inferior Officers to live in. Opposite to the aforesaid Gate, there are three beautiful Doors to go into the *Mosch*. All the outside of the Structure hitherto describ'd of the two Towers without, and of the two joyning to the *Mosch*, is adorn'd with Bricks, or Tiles artificially Colour'd, as is us'd in *Persia*. The five Isles the *Mosch* is compos'd of are adorn'd with Gold and Azure. In the middlemost which is the largest, is the *Cupula* supported by four very great square Pillars. Those on the sides which are lower, rest on thick Columns of free Stone. Two great Windows give Light to the *Mosch*; they are plac'd in that part of the Wall of the middle Isle, which is higher than the side Arches. At the end of the *Mosch* is a good Jaspar Stone fix'd in the Wall, eight spans high and four in breadth. There were no Lamps hanging, as is us'd by the *Turks*; but there were good Carpets on the Ground, and on the left of the Niche the Pulpit, with curious Stone-steps up to it.

Being weary of walking through so many *Bazars*, we went under the Bell, on the North side of the *Meidan*, into a Coffee-House, diverting our selves with smoaking till the Fortunate hour

was come. In the mean while a fooliſh *Mullah* ſitting down without an upper-Veſt and Turbant, very gravely began a Speech in commendation of *Scia-Abas* the Great, and of *Scia-Soſi*, extolling their Actions and Conqueſts. He grew ſo hot in his Panegyrick, that he cry'd out like a Madman, and roar'd like a Bull, foaming at the Mouth, eſpecially when he mention'd any particular Exploit, the Hearers applauding him by clapping their Hands, and Pipes. This confuſion laſted two Hours, after which the *Mullah* went about gathering an Alms of one or two *Caſbis* a Head, and carry'd off two *Abaſſis*.

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The King's Inauguration.

The hour the Aſtrologers thought auſpicious being come, which yet was unlucky by reaſon of the Rain, about half an Hour after Midnight, there was heard an ungrateful ſound of Drums, and Trumpets, playing to *Scia-Oſſen*, then ſeated on the Throne; and in this mean manner was the Coronation of ſo great a King Solemniz'd. It is, to ſay the Truth, improper to call it a Coronation of *Mahometan* Kings, becauſe they uſe no Crown, and this Ceremony is only receiving the Homage of the Nobility

They ſaid that the King being adviſ'd to take the Name of *Scia-Iſmael*, anſwer'd, Why, have not I a name of my own? At the perſuaſion of the *Axond* he confirm'd the donative of 14000 *Tomans* granted by his Father to the Subjects, but never paid.

Wine forbid.

Saturday 7th, the new King prohibited the uſe of Wine upon Pain of Death, beginning by his own Houſe, where he broke all the Veſſels his Father had kept it in. I believe this ſeverity did not laſt long, thoſe Princes being too much given to Wine; and Drunkenneſs is a Vice they transfer to their Succeſſors with the Crown.

A Rich Preſent.

Sunday 8th, the Son of the *G. Mogul* ſent the King a *Piſches*, or Preſent of 20000 *Tomans* value, conſiſting of an Elephant, a Silver Ciſtern, and a great Gold Basket ſet with Jewels, made like thoſe the *Perſians* carry Fruit in.

The King his Generoſity.

At length the King appear'd in Publick on *Munday* 9th, clad in Red, having firſt generouſly diſtributed 2000 rich Garments among the Nobility, and Courtiers, according to their ſeveral qualities.

Puniſhment.

Tueſday 10th, two Wretches were taken drinking of Wine, and tho' they pleaded Ignorance of the Edict, they were dreadfully beaten in the *Meidan*, till the Nails of their Toes dropt off, and they loſt much Blood; and yet they ſaid it was a Merciful Puniſhment, in regard of the Fellows ignorance, and ſimplicity.

The Hall of Audience.

Underſtanding on *Wedneſday* 11th, that the King made the *Mangeles*, that is, gave Publick Audience, and an Entertainment over and above, I went to the *Poliſh* Ambaſſador, and with him to the Palace. We entred at the Gate of *Ala-Capi*, with the uſual diſpleaſing harmony, and aſcending four ſteps found the room of Audience was longiſh, with the Roof well painted and Gilt, ſupported by 40 Pillars. The length of this Hall is divided into three parts, each a ſtep higher than the other, for the Nobility to ſtand according to their Rank and Quality. On the 3d aſcent ſtands the Royal Throne rais'd but two Spans above the Floor, and eight Foot Square. We found the King ſitting on a brocard Cuſhion, and leaning his back againſt ſuch another. On his ſides ſtood ten Eunuchs, holding his Pipe, Scimiter, and ſeveral other things. In this ſame part of the Room, ten Spans from the King, ſtood the *Atmath-Dulet*, the *Kilar-Agaſi*, the *Curſi-Baſci*, the *Superſelar*, and other great Men. In the middle part of the Room ſtood the *Chams* or Governors of Provinces, and the *Kiſil-Baſcis*, or Military Officers. In the lower part were thoſe that play'd on ſeveral Barbarous inſtruments.

When the Pope's and *Poliſh* Ambaſſadors came in, the *Memundar*, or Maſter of the Ceremonies made them bow their Forcheads to the Ground, and the ſame when they were before the Throne. Then the King made a ſign for them to ſit, and they were plac'd among the *Chams*, as were we of their retinue. Whilſt the Dinner was getting ready, the King was inform'd by the *Atmath-Dulet*, who they were, and what brought them into *Perſia*.

The Dinner.

About an hour after the Table was cover'd after the manner of the Country; that is, every Body ſitting croſs-legg'd, each had a piece of Silk laid before him, with a Skin over it. Firſt came ſeveral ſorts of Fruit, and Sweat-meats in Gold Diſhes. Then three great Baſons of *Pilau*, red, white, and yellow, cover'd with Pullets and other Fleſh, which was diſtributed in Gold Plates. I being at the Ambaſſadors Table, eat no *Pilau*, becauſe I cannot endure Butter, and therefore taſted only ſome Fruit-ſeaſon'd with Sugar or Vinegar. The King had the ſame Dyet on a Table cover'd with Cloth of Gold. All Perſons eat their

Meat

Meat in haſt, becauſe the Feaſt was but ſhort after the manner of the Levant. They drink a great deal of Limonade, and Roſe-water with Sugar-candy.

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After dinner about noon, the Audience was diſmiſs'd, and every one went his way. When the King ſtood up, I obſerved, he wore a long Garment of a Gold colour, with a Girdle and Turbant after the *Perſian* manner with a rich Jewel of Diamonds in it. He was about 25 Years of Age, rather Short than Tall, his Eye-brows thick, his Complexion fair, and his Beard black.

The King

As we went out, the *Poliſh* Ambaſſador was pleas'd to ſhow me the King's Stables and Horſes. There were noble Creatures, with Gold Troughs before them, and great Pins or Nails of the ſame Metal about to tye them by the Feet, as is the cuſtom of *Perſia*. We did not mind to ſee the reſt becauſe it was then late, but were told there were in all 1500 Horſes, as well for the King's Service (for whom two are to ſtand ready ſaddled every day) as for the Ladies in the *Aram*, the Eunuchs, and other Courtiers. By the great Gate there were alſo Lions ſerv'd in Gold, like the Horſes.

Stables and Horſes.

Having waited on the Ambaſſador to his Houſe, as I was returning to the Monaſtery, I met a great Multitude of Horſemen going off. Moſt of them to ſhow they were the King's Officers had a little Drum hanging to the Pummel of the Saddle, and the rim of it Silver, which they beat when they want to be aided and aſſiſted in Buſineſs of the King's.

Thurſday 12th, I went to ſee the Mint of *Iſpahan*, near the Houſe of the *Engliſh*. Here they Coin *Abaſſis*, *Mamudys*, and *Sciays*, after the ſame manner as at *Tauris* and *Erivan*. *Fryday* 13th, I only din'd with *F. Elias*; and *Saturday* 14th, went a Shooting, and brought home abundance of Pigeons.

Mint.

Sunday 15th, the Prior and I with all the Fathers went out of Town to ſee the Garden of *Bach-Noſch-curia*, where the King uſes to divert himſelf, when he is to undertake a Journey, till the fortunate hour appointed by the Aſtrologers for him to ſet out. Short of it I ſaw a good *Moſch*, with the uſual Ornament of colour'd-bricks, but the Towers threatned Ruin. In the Garden we found great variety of Fruit, but not very good becauſe of the thickneſs of the Trees, which ſtarve one another. There is a little Brook enclos'd within a Canal of Stone, and in the midſt of it a little Summer Houſe for the King. This Structure conſiſts of a great Square Arch, with a Fountain of good Marble in the middle and four Doors on the ſides. Near the four Angles at the bottom, there are four little Rooms, and eight on the upper-floor. The Arches are all Gilt and Painted with Figures drinking, or Women ſhowing all their parts naked through Tranſparent veils. On one ſide of the Garden is a little *Aram*, enclos'd with high Walls, and a ſmall Garden in it. All the Houſe conſiſts of one large Hall, four little Rooms, and a Gallery indifferently furniſh'd, as is all the reſt.

The Garden.

Munday 16th, at Night, *F. Emanuel* an *Auguſtinian* made his eſcape privately, in order to go to *Rome* to do Pennance for his offence. He being Vicar of the Monaſtery four Years before, had ſquander'd a great deal of Mony idly, and therefore fearing the Anger of his Superior, turn'd *Mahometan*, to the great Trouble of all the *Portugueſes*, taking the Name of *Aſſan-Culibech*.

The King having been ſhut up in the *Aram* from his Infancy, it was known on *Tueſday* 17th, that they taught him to ride in the Garden, that he might appear in Publick. This is the Policy of the *Perſian* Court, contrary to the Practice of the reſt of the World; for even the greateſt Men are kept ignorant, whether there is a Succeſſor to the Crown or not; the Eunuchs keeping the ſecret inviolably, and having the care of the King's Children in the Womens apartment.

CHAP. X.

Of the Royal Garden of Saraſabet, *and the Audience of Leave given the Pope's and King of* Poland's *Ambaſſadors.*

Saraſabet Garden.

Wednesday 18th, I went to *Zulfa*, and as I return'd ſaw the Garden of *Saraſabat*, which is on one ſide of the Way. The King goes to it from the Gardens of *Iſpahan* over a Bridge of 14 Stone Arches, (upon the River *Sanderu*) op-

Gemelli. 1694. oppoſite to which, on *Zulfa* ſide, is a Gallery, whoſe Roof is ſupported by 20 wooden Pillars Gilt; where the King when he is taking his Pleaſure receives Ambaſſadors. In it are the ſame Diviſions as in the Hall at *Iſpahan*, a fine Fountain, and 3 Rooms behind the Royal Throne. It has alſo Communication with another Gallery towards the Garden.

In this Garden there is a thick Wood of Fruit-trees of ſeveral ſorts; a Stone Canal, with little Fountains in the middle, and two great ones at the ends; and a little Houſe built after the ſame Model as that in the Garden of *Bach-Xoſch-Cuna*. The *Arum* is cloſe by the River with ſmall Rooms, without any thing valuable about them.

Having no more to ſee after Dining, on *Thurſday* 19th, with the Director of the *Dutch* Company, I went on *Friday* 20th, to viſit the Superior of the *French Coqueris*. *Saturday* 21ſt, the *Poliſh* Ambaſſador ſent betimes to know whether I would go with him to his Audience. Knowing it was to take his leave, and being curious to ſee the cuſtom us'd there, I dreſs'd my ſelf immediately, and mounting a Horſe-back went to the Ambaſſadors, with my own and the Priors Servant. We ſtay'd an hour for the Maſter of the Ceremonies, and 5 Horſes the King uſed to ſend, and then we mounted, the Ambaſſador honour'd me with the next place to himſelf. The Train conſiſted of 19 Perſons afoot, arm'd with Muskets, of 20 a Horſe-back, and others, in all to the Number of 60. We alighted at the Gate of *Ala-Capi*, where we found four Tygers, ſeveral Lions, and 4 Elephants, two great and two ſmall ones, cover'd with Cloth of Gold, all in a row. The Elephant preſented by *Heibar* the *G. Mogul's* Son, which had been firſt given him by *Scia-Selemon*, had a great Silver ſeat on his back, as is uſual for thoſe Creatures to carry. Having paſs'd through the firſt and ſecond Arches, a place was appointed us to ſtay till the time of the Audience. This place was two Spans higher than the other floors, and cover'd with good Carpets. In the inner part ſate the Ambaſſador of the King of the *Imans*, an *Arab*, whoſe Kingdom is near *Mecca*, and came to perſuade the *Perſian* to make War with the *Iman* of *Maſcate* in *Arabia Felix*. On the oppoſite ſide was the *Armenian* the Pope's Ambaſſador, and the Provincial of the *Dominicans*, with another Friar. In another Arch on the right, ſat, after a barbarous manner, the Embaſſador of the King of the *Usbeks* with his Retinue. Whilſt we were here, the Family of *Hecbar* paſs'd by, being about 40 Perſons clad in Silk and Gold, with their little Turbants, after the *Indian* Faſhion, made of the fineſt Silk, the King having ſent for them.

Audience of Leave.

The Kings of *Perſia* uſe to give Ambaſſadors four *Calates*, or rich long Gowns at their firſt and laſt Audiences, whereas the *Turk* gives them only at the firſt; but the *Poliſh* Ambaſſador had but one that Morning, becauſe he had receiv'd the four in the Reign of *Sciа Selemon*, when he was diſmiſs'd by the *Atmath-Dulet*. Now that diſmiſſing having taken no effect, by reaſon of the King's Death, and other Cauſes already mention'd, I thought it not conſonant to the Generoſity of ſo great a King, to reckon upon thoſe he had given before. That he had was of Cloth of Gold, after the *Perſian* manner; an upper Veſt of Pearl Colour Silk, with Gold Stripes, made like a Cope, and a Turbant, and Saſh of Silk and Gold, and long Sleeves. The King had ſent *Hecbar* a Preſent worth 3000 *Tomans*; that is 2000 in Gold and Silver, and 1000 in Silks, with 12 Garments; but that Prince excus'd himſelf from going to the Audience, till 40 Days after the late King's Death, and that his Beard was grown, which he had cut a little in token of Grief.

The Popes Ambaſſador had three Garments; That he wore was of Cloth of Silver, the upper Veſt of Cloth of Gold, and the Saſh and Turbant of Silk and Gold. The other two the *Dominicans* wore were as rich, but of other Colours. The *Usbek* Ambaſſador had his Gown or Caſſack of Cloth of Gold flower'd, and the upper Veſt, call'd by the *Perſians Balapuſe*, of Cloth of Silver. Two Perſons of his Retinue wore the other two Garments given him, which were of different Colours. But his Turbant was after his Country faſhion, ſmall and ſharp at the Top with a black Feather in the middle.

After we had been above an Hour in this indecent Place, hemm'd in with Servants and Footmen, at length the Audience began by the Ambaſſador of the King of the *Imans*, who was clad in his own Cloaths after the *Turkiſh* faſhion, having had no *Calata* or Garment given him. After him we went into the Garden, about fifty Paces from the Arch where the Audience was, but were fain

to

Gemelli. 1694.

to ſtay a while by a Fountain before we were introduc'd to the King. This Garden is about fifty Yards ſquare, and has four Allies making a Croſs, adorn'd with tall *Cinar* Trees. On the ſide adjoyning to the *Talar-Teville*, or Hall of Audience, is a curious Fountain, about twenty Spans in length, with a little rais'd Place in the middle for the King and great Ones to ſtand cool. At the end of the Fountain which reaches to the Hall, there were two great Silver Veſſels. In the adjoyning Alley two hundred *Topſcis* or Muſketiers of the Kings were drawn up in a Rank; ſome *Giarci* or Executioners with Clubs on their Shoulders; at the end whereof was a Globe cover'd with Silver, call'd *Topus*; and then ſome *Sofis*, who had the ſame faſhion'd Caps as the *Giarcis*, but differing from them in that they were cover'd with Silk. Under the Wall of the Hall ſtood twenty Horſes with all their Furniture adorn'd with great Diamonds, Rubies, Emeralds and other Stones of great Value. The Stirrups were of maſſive Gold, and the worſt Saddles cover'd with Cloth of Gold, with Nails of the ſame Metal.

The Audience Chamber was not the ſame we were in before, being a great Room joyning to the Garden, as has been ſaid, the Walls of it Painted and Gilt, and adorn'd with Looking-glaſſes, as were the four woodden Pillars which ſupported a ſmall Scaffold. In the midſt was a Fountain, and at the end as it were a great *Niche* or Cloſet, containing the Royal Throne fourteen Spans ſquare. On that ſide next the Garden ſeveral Muſicians ſat on Carpets playing upon variety of Inſtruments, whilſt others ſang after a barbarous Manner. We aſcended from the firſt part of the Room where theſe People were, to the ſecond, as was deſcrib'd in the other Hall, where leaving us, the Ambaſſador was led by the right Arm by the *Memondar*, and by the left by the *Eſcicagaſi-Baſci*, who is great Porter, or Maſter of the Ceremonies, up to the King. His Majeſty ſate on a Cuſhion upon good Carpets, and had two other Broccard Cuſhions at his Back. About him ſtood many Eunuchs, as was mention'd in the other Hall. When the Ambaſſador came within ſix Paces of the King, he ſet his Hands on the Ground, bowing down his Forehead almoſt to the Pavement. When he ſtood up again the *Atmath-Dulet* came before him, and taking a Letter out of a Gold Baſon that was at the Kings Feet with other Letters and abundance of Flowers, deliver'd it to the Ambaſſador, who with great Submiſſion laid it on his Head. Then the *Memondar* and Maſter of the Ceremonies took it and plac'd it on his Turbant, that it might be well ſeen by all People. The Letter was cover'd with Cloth of Gold as is us'd among the Eaſtern Nations, two Spans in length, and proportionable in Breadth. Having receiv'd the Letter, and Compliment of leave by the Mouth of the *Atmath-Dulet*, he made ſuch another Obeiſance as he had done before, and was by the ſame Officers reconducted down to the Garden.

The Pope's Ambaſſadors went in next, and we ſtay'd in the Garden till he came out, that we might all go away together; ſince being diſmiſs'd we were not to ſtay to the King's *Mangdes* or Dinner. Beſides the great Letter for the Pope, his Ambaſſador had a ſmall one for the Republick of *Venice*.

Returning home, with the admiration of the *Europeans* who ſaw thoſe Letters on the Turbants, the *Poliſh* Ambaſſador honour'd me with his Table, which was much better, than the ill dreſs'd Pilau the others were eating at Court, tho' in Gold diſhes. At this ſecond Audience I took better notice of the King. He was tender and of a puny Conſtitution, had a little Face, beautiful Eye-brows, black Eyes, and a black but ſhort Beard. He had on a Gown of red Cloth of Gold, with a ſhort veſt over it of a Gold colour, without Sleeves, call'd in the *Perſian* Language *Curdi*; on the right ſide of his Turbant he wore a Heirons Feather upon a Jewel of rich Diamonds.

Sunday 22d, I hear'd Maſs at the Bare-foot *Carmelites*, which was all I did that day worth remembring.

The End of the Firſt BOOK.

A VOY-

A VOYAGE Round the WORLD,

By Dr. *John Francis Gemelli Careri.*

PART II.

Containing the moſt Remarkable Things he ſaw in *PERSIA.*

BOOK II.

CHAP. I.

The Doleful Feſtival kept by the Perſians *for the Death of* Haſſan, *and* Hoſſen.

Gemelli. 1694.

MOnday 23d, the new Moon of *Auguſt* appearing, began the much ſpoken of, and lamentable Feſtival the *Perſians* keep for the Death of *Haſſan*, and *Hoſſen*, the Sons of *Hali*, who were kill'd by *Omar*, near *Bagdat*. During the ten Days it laſts, every Square is ſet out with Lights, and a long black Banner is flying abroad, near which a *Mullah* gets into a high Pulpit to Preach, making the hideouſeſt Noiſe in the World. All the Inhabitants of that Quarter go to hear him, clad in Silk red and blew Gowns, in token of Sorrow; after filling their Bellies with all ſorts of Fruit the Seaſon affords. The Women, who in all Countries are of the ſame Temper, yield the *Mullah*'s great Profit, giving them Mony, Sweat-meats, and Roſe-water to cool them when they are heated with Preaching.

Doleful Feſtival.

Till the laſt Day of the doleful Feſtival, by the *Perſians*, call'd *Aſciur*, or Mourning is over, no *Turk* can appear in Publick, without great danger of his Life. I my ſelf ſaw one on *Tueſday* 24th, who had been Baſtonado'd to Death, were it not for his Nimbleneſs in ſhutting himſelf up. What they did on *Wedneſday* 25th, was Ridiculous. They made a Figure of Straw wound about with Cords, ſet it on an Aſs, and carry'd it all about the Town, beating it; ſometimes calling it *Omar*, and ſometimes *Abumurgian*, his Companion. At laſt in a helliſh Rage they kill'd the poor Aſs, and in that one Maulkin of Straw burn'd both the Murderers of their two Holy Youths; which found me ſomething to Laugh at on *Thurſday* 26th, with the Ambaſſador, and *F. Elias*.

Friday 27th, after Dinner I went to *Zulfa*, to Viſit *F. Boucher*, Superior of the *Jeſuits* Miſſion. Returning home through *Sciarbach* Road, or Street, I met the King riding to *Sarasabat* Garden on a Bay Horſe, with Furniture of a vaſt Value in Gold and Jewels. He was clad in Violet colour Silk, and was attended by at leaſt a thouſand Horſe between Gentlemen and Soldiers, beſides a hundred Foot, as may appear in the adjoyning Cut.

The King's Retinue.

When-

Whenever the King goes Abroad, ten Horſe go half a Mile before to clear the way; but when he is to carry his Women with him, they riding a Horſe-back, and Bare-fac'd, Proclamation is made two Days before for all Men to be out of the way, and not preſume to be ſeen in that Street upon pain of Death, which is executed without Mercy. *Gemelli.* 1694.

To this purpoſe they tell the good Fortune of a Country-Man, and the generous Goodneſs of *Scia-Sclemon*. The Peaſant was coming out of the Country with his Aſs loaded with Peaches, and meeting unexpectedly in the Street, or Road of *Scharbach*, with the King, and having no Place to Retire to, he fell flat on his Face upon the Ground, with his Eyes ſhut. *Scia-Selemon* perceiving the poor Man's Simplicity, and being well pleas'd with it, commanded him to riſe. His Fear was ſo great, that he ſcarce could be perſwaded to obey the third Command, and the King turning to his Women, bid every one of them take ſome of the Peaches, and give the Peaſant a *Zecchine*. This done, he order'd him to take which ſoever of thoſe Women he lik'd for his Wife; and thus, tho' at firſt he was ſhie, he went home with the fineſt Woman in *Perſia*, and his Purſe full, to his Cottage, whence he came out alone, and Poor. A pleaſant Paſſage.

Saturday 28th, the *Portugueſe* Fathers where I Lodg'd, celebrated the Feſtival of St. *Auguſtin*, at which the *Poliſh* Ambaſſador, *F. Elias*, and ſeveral, Religious, and *French*-Men were preſent, and were treated at a plentiful Dinner. *Sunday* 29th, I went to ſee *F. Raphael*, Superior of the *Capucins* of *Iſpahan*, who ever ſince the Reign of *Scia-Abas* the Second, ſerv'd as Interpreter for the Letters, and to the Ambaſſadors of *European* Princes. He was about eighty Years of Age, and had reſided 47 at *Iſpahan*, which made me ſpend ſeveral Hours with him, to be inform'd in the Affairs of the *Perſian* Empire; as knowing no Man could give a better, or truer Account. *Tavernier* in his Travels through *Perſia*, often ſpeaks of this Religious Man. *Monday* 30th, I viſited *James Norghcamer*, Director of the *Dutch* Company, and Din'd with him, the time of my Departure now drawing near. *Tueſday* 31ſt, I Din'd with the Ambaſſador, to whom I was much oblig'd.

Wedneſday the 1ſt of *September*, being the Feſtival of *Haſſan*, and *Hoſſen*, call'd by the *Perſians Catl*, that is, Murder; the King made a *Mangeles*, or Entertainment over the Gate of *Alacap.*, at which all the Nobility and Ambaſſadors were preſent. The Horſes and wild Beaſts were rang'd in order before the Palace, as they had been the time before; and all the *Meidan* was clear'd from Shops, to make room for above a thouſand Horſes belonging to thoſe great Men that were come to the Feaſt. Several Proceſſions from all Parts of the Town began to enter the *Meidan* betimes. They carry'd Pikes of a vaſt length, with Banners faſtned to them, and Horſes loaded with the Arms and Turbants of their ſuppos'd Martyrs, ſinging doleful Verſes to the Noiſe of two Baſons beaten at the ſame time, and Dancing in a very Ridiculous manner. Some carry'd the Images of thoſe very Martyrs on Beers, Dancing about them; Others carry'd two Children ty'd on a Camel, as if they were Dead, with two ſaddled Horſes led by, on which were the Arms or Weapons us'd, as they thought, by thoſe Children, who Dy'd at nine, or ten Years of Age. All theſe Proceſſions paſs'd before the Gallery where the King was, thoſe blind People beating themſelves ſeverely, to repreſent the Murder the more lively. Many of them made nothing of going home with their Heads broke, or even of Death it ſelf; becauſe they are fully perſwaded that whoſoever Dies in that Confuſion, goes directly to Heaven; the Gates thereof being open all thoſe ten Days for *Mahometans*. Many of the looſe People imitating the ſuperſtitious Companies beat one another, and cut their Fleſh cruelly. The Owners of the Shops had cool Water ready to give to thoſe that were Thirſty, in memory of the Thirſt *Haſſan* and *Hoſſen* endur'd, after their Father *Hali* was wounded. *Haſſan's* Feſtival.

CHAP. II.

Of the Religion, Marriages and Habit, of the Persians.

Gemelli. 1694.

IN the *Persian* Dominions there are *Mahometans*, *Pagans*, or *Goris*, *Jews*, *Christians*, *Armenians* that follow *Nestorius*, *Melchites*, *Manichees*, *Franks*, and Catholick *Armenians*; but the prevailing Religion is the *Mahometan*, tho' differing from the *Turks* concerning the true Successors of *Mahomet*. The *Sunnis*, or *Osmalis* say, that *Abubaker* was immediate Successor to *Mahomet*, as his Vicar; he was succeeded by *Omar*, *Omar* by *Osman-Mortuz-Hali*; Nephew and Son in Law to *Mahomet*, whose Successors have propagated their Religion by the Sword more than by Reason, and therefore the followers of this Sect are not allow'd to dispute, but to maintain it by force of Arms, as was said before.

Persian Religion.

The *Sufys*, or *Halis*, which are the *Persians*, call the *Turks Refesis*, or Hereticks, and abhor the Names of *Ababaker*, *Omar*, and *Osman*, saying they usurp'd the Inheritance due to *Hali*, *Mahomet*'s Nephew and Son in Law. They count after him twelve Prophets, or high Priests, and beginning at *Hali* the Son of *Abusaleb*, they give the second Place to *Hassen*, eldest Son of *Hali*; the third to *Hussen* his second Son, who dy'd at *Babylon* in the Place call'd *Horbela*, kill'd by the *Sunnis* in defence of his Father's Inheritance, and therefore the *Persians* keep his Anniversary. The fourth they say was *Imonzin-el-Abedin*; the fifth *Mahomet el-Baker*; the sixth *Jasor-el-Scadek*, who brought up the barbarous Custom in *Persia*, that whosoever turns a *Mahometan* becomes Heir not only to his own Family, as was said above, but even to his Grand-Father; which is the reason that some covetous *Armenians* embrace *Mahometanism*, and so their Brethren follow their Example rather than lose their Inheritance. The seventh Successor was *Mussa Katzim*, the eighth *Ali-el-Rezza*, whose Tomb is at *Mussad*, and honour'd as much as *Mahomet's*; the ninth *Mahomet-el-Jusad*; the tenth *Hali-el-Hadi*; the Eleventh *Hozen-el-Askeri*; and the twelveth *Mahemmet-el Mohadi-Saheb-el-Zaman*, concerning whom the *Persians* believe as we do of *Enoc*, and *Elias*, and therefore they leave in their Wills Houses ready furnish'd, and Stables full of Horses, for him to make use of them when *Saeb-el-Zaman*, that is, the Lord of Time shall call him. These Horses are kept without doing any Service, upon the Revenues left to that Purpose, and the Houses shut up.

The *Nabab* is Head of their Religion; The which dignity is worth 14000 *Tomans* a Year. In publick he takes place next to the *Atmath-Dulet* or prime Minister, and disposes as he pleases of the Legacies left to *Moschs*, which always turn to his Profit. There is no difference betwixt the *Persian Nabab* and *Turkish* great *Muphti*, but that the former may pass from religious to civil Employments, which the latter may not; and therefore it has often been seen that the *Nabab* or *Sedre* has been made *Atmath-Dulet*. He has two Judges under him, call'd the *Seik* or *Axond*, and the *Casi*, who decide all religious Matters, grant Divorces, and are present at Contracts and publick Acts; appointing their Deputies in all the Cities of the Kingdom.

He that calls to Prayers is call'd *Pischnamaz*, whom the *Turks* call *Iman*; but The the *Persians* do not cry out to call to Prayers from the top of the Towers, but from the *Cupula* or Roof of the *Mosch*.

The Doctors who are every *Fryday* to Mul expound the *Alcoran*, are call'd *Mullahs*, and by the *Turks Hodgrias*. These are most compleat Hypocrites, for they always walk gravely, talk seriously, and when they meet any Body seem to pray; laying a Cloth on the Ground, and upon that a Stone or Clod of Earth brought from *Mecca*, which they kiss now and then. This superstitious Relick is us'd by all the *Persians*, as are also certain little silver Pipes ty'd to their Arms with some Sentence of the *Alcoran* in them, or such like Trifle.

The *Persians* like the *Turks* believe, *Turks* that after they are bury'd, two Angels, Belief. the one call'd *Anachir*, and the other *Monchir*, come and raise them to life as far as the Waist, to examine them what Good and Evil they have done; and use them Well or Ill accordingly, till *Sahab-el-Zaman*, or the Lord of Time comes, who will kill *Dedgar*, or Antichrist, whose Followers shall go to Hell, and if repenting they turn back two Horns shall grow out of their Heads; after this immediately will follow the Resurrection of the Flesh, which they call *Maavedet-Hurbe*, the Souls and Bodies uniting to go before the great Judge. But they say all

Men

Men must pass the Bridge of *Polserat*, which is sharper than a Knife; and that the *Mussulmans* will pass as nimble as Birds, and the Infidels at first step will fall under the Bridge; where there is a River of Fire and abundance of Devils, who have Hooks to draw them in; which Opinion is so fixt in the Hearts of the *Persians*, that if any Man denies another what is his due, he presently says, he will meet him at the Bridge of *Polserat*, and laying hold of his Garment will not let him pass till he is paid. They believe the Porter of Heaven, whom they call *Rustan*, will open the Door to them, near the great Fountain, call'd *Kosar*; where their Prophet will give them to drink of that Water, out of a large Ladle; and that then they shall have a great number of beautiful Women, created purposely for that end, and delicious Meat of several Tastes; but that the Enjoyment of the Women shall not proceed beyond Imbraces and Kisses, and the Meat shall digest in odoriferous Sweats, without turning to Excrements, as it does in this World. These Follies were a great Diversion to me, when I was in the Company of a *Persian* Lord, and had these Questions put to him.

Cartelli. 1694.

Paradice of Women

They say their Women shall be in Heaven in a place apart from the Men, and to this purpose the Prior of the Monastery told me, that some *Portugueses* being much importun'd by a *Mullah* to become *Mahometans*, he using this Argument, that unless they profess'd his Faith they would not go to the true Heaven, but to that separate place where the *Persian* Women were; they answer'd they would be satisfy'd to be there, and so they shak'd off the *Mullah*. He being afterwards reprov'd by the *Cadi* for his Folly, defended himself by saying, that another Paradice would be made for the Women, that they might not be among the Christians.

Wives.

The *Persians* Marry their Children very young. They are allow'd by their Law four lawful Wives at once, one of which is the true one and chief, and call'd *Zan-Codesi*, the others they call *Motha*. Besides they may have as many Concubines as they will and can maintain, taken from the quarter of the *Whores* who are call'd *Caipe*, which is in *Ispahan* known by the name of *Bazarnouche*, which pays a duty to the King. They are taken for a certain time, and the Contract made before a Judge. When the time is expir'd they are to continue chast forty Days, to see whether they are with Child. They may also make use of their Slaves; and the Children born of either of them are counted legitimate, as to inherit; but with this difference that the Females have but half the Portion of the Males.

Love.

The *Persians* are so amorous, that sometimes to show their Love, they brand their Arms with red hot Irons, like Beasts; perhaps to express that no Torment is so great as that they endure in their Mind. A *Persian* Lord, my Friend, took a pride now and then in showing me several such Marks of Love he had on his Arms, made for the Love of a Concubine, on whose account he was perpetually at variance with his Wife.

Marriages.

Before the Wife is carry'd home she has her Cloaths sent her, and the Husband appoints her Portion. On the Wedding-Day, or rather the Night, the Bridegroom goes to fetch her, attended by his Kindred and Friends a Horse-back, with lighted Flambeaux; and is met by her half way, with the like Retinue of Women, who carry the Brides Apparel, with Musick of Drums, and Trumpets. Being come to the Bridegroom's House, a *Mullah* reads the matrimonial Contract, and having perform'd the Nuptial Ceremony, the Women divert themselves the rest of the Day in one Apartment, and the Men in another. This puts me in mind of *Tavernier's* mistake, who *Tom.* 1. *Chap.* 18. *page* 719. says, *That if the Bridegroom has promis'd an extravagant Portion to gain the Bride, when she comes, he shuts the Door, saying he will not take her at that price, and will not receive her unless an Abatement is made and a new Contract sign'd.* For several *Persians* of quality told me there was no such thing, but that in such cases the Bride's Parents, or Kindred understanding how impossible it is for the Husband to make good his promise, moderate it; or else the Judge does it that the Man may not be begger'd. If in process of time they happen to disagree, the Woman demands her dower call'd *Tilac*; and being agreed to part, they go before the *Cazi*, or *Escee-Islon* who is the Doctor of the Law, and in his presence they dissolve the matrimonial Knot, and remain free. This may be done three times; after which the Woman cannot be receiv'd again, unless she has first been taken by another and put away. The Husband may put her away the second Day, giving her the *Tilac*; and this is us'd among all the *Mahometans*. *F. Francis of S. Joseph*, once Prior of the Monastery

Gemelli. 1694.

A comical Story.

where I lay told me a comical Paſſage that happened at *Baſſora* whilſt he reſided there, as the King of *Portugal's* Envoy. *An* Arabian *Lord falling out with one of his Wives, gave her the* Tilac; *but Love making him ſoon repent, and there being no having her till ſhe had been with another, he look'd out for the opportunity of ſome Stranger to lie with her. This being told the* Turkiſh Baſſa *who was very amorous, he caus'd a Stranger he lighted on to be richly Clad, and ſent him to the* Arab *as it were about ſome other Affair. He ſeeing an opportunity offer'd of bringing about his deſign, after inquiring into his Condition, gave him an account of his amorous Diſtemper, and how he might be cur'd by his means. The Place and Time being agreed on without any difficulty, upon promiſe of perpetual ſecrecy; the Stranger got the Woman into his Hands and immediately deliver'd her to the* Baſſa, *who put her into the* Aram. *The Stranger was never heard of again, and the deluded* Arab *could never recover his Woman.*

Habit.

As for the *Perſian* Habit the *Cobayas*, or Veſts before mention'd, reach down below the Knee, and have ſtreight Sleeves down to the Hand Wriſt. They do not uſe Buttons, but knot them with Ribbons under the left Arm, and under the right Hip. Perſons of Quality wear it of Silk, or Cloth of Gold, with a Silk Saſh that has Gold Flowers at the end of it; and over that another of Silk and extraordinary fine Woollen, which coſts more than if it were Cloth of Gold. They wear Shirts of colour'd Silk, or of Cotton of ſeveral Colours; as alſo Breeches which reach down to their Ankles, and cloſe, for they wear no Drawers. Their Turbant is made of very fine Silk of ſeveral Colours, embroider'd with Gold and Silver at the Edges, and ſtands up like a Fan upon the Forehead. Theſe Turbants are very heavy, and ſome of them have ſo much Gold about them, that they coſt ſeven or eight hundred Crowns of our Mony. Upon the Veſt ſome wear a looſe Doublet, or Waſt-coat, without Sleeves call'd *Curdi*, in Winter lin'd with Sables, or little Lamb-Skins, brought from the Province of *Koraſon*, curiouſly curl'd. In the hard Winter they add a long Woollen Robe down to their Feet, with long Sleeves, wove all in a Piece to keep out the Rain the better; but ſome Perſons of Quality wear them of *Engliſh* Cloth, or Cloth of Gold, lin'd with Ermins; they being very extravagant in their Expences. At their Saſh hangs a Dagger, which they call *Cangiar*, and the Nobility ſometimes has it ſet with Jewels. Their Hoſe are all of a width; ſome wear them of Cloth of Gold, or Woollen Cloth, better Shap'd; but the Peaſants wrap courſe Cloth ſeveral Times about their Legs. Round the edge of their Socks, towards the Ancle, they ſew a Piece of Leather, that it may not be torn by the Shagrine Shooes. Theſe are made like our Slippers, with a ſharp Iron four Fingers high under the Heel.

The *Perſian* Women differ little in their Habit from the Men; for their Veſts are made open before, reaching but half way the Leg, and their Sleeves come down to the Wriſt. On their Head they wear a little Cap, adorn'd with precious Stones, if they be People of Quality, from which a Veil hangs down behind, together with their Treſſes, their Breeches and Stockings are like the Mens.

CHAP. III.

Of the Civil Government, the Manners, and Funerals of the Perſians.

Adminiſtration of Juſtice.

IN *Perſia* Juſtice is done with Brevity and Severity, without ſo many Councellors and Sollicitors, as are us'd in *Europe*. The *Chans*, or Governours, have the Adminiſtration of it in the Provinces; and they appoint a *Deroga*, or Criminal Judge in every City, who has under him an *Aatas* to execute his Orders. Beſides the King appoints a *Divan Begby* and a *Kalanter*, who is to look that the Subjects be not oppreſs'd by the *Chan*.

Murderers

Murderers are puniſh'd ſpeedily and with Rigor, for the *Divan Begby* delivers them up to the Parties aggriev'd, and they leading the Criminal to the Place of Execution, put him to Death with their own Hands, as they think fit. It is allow'd to compound for Mony, but it is ſo diſhonourable to forgive the Wrong on that Account, that this is ſeldom or never practis'd.

Robbers.

High-way-Robbers can expect no Mercy, and are Puniſh'd ſeveral ways. Sometimes they hang them to a Camels Saddle, with their Head down, and then rip open their Belly. Sometimes they immure the Criminal up to the Neck, and

Gemelli. 1694.

and leaving him a Pipe in his Mouth for his last Comfort, let him dye in that miserable manner; so that some Body passing by in Compassion cuts off his Head. Some are basted with burning Bacon, and then their Flesh cut in pieces and distributed about the publick Places; besides many other Torments horrid even in the Relation. 'Tis true these Robberies seldom happen on the Roads, because of the guard kept by the *Rattars*; but when they do, the *Cham* of the Province is oblig'd to pay the value of what was stole, after four Months and ten Days allow'd him to find the Robber. Some *Chams* pay immediately, that the Complaints may not come to the King's Ear.

Thieves.

As for Thefts in Cities, the Criminal is ty'd by the Feet to a Camels Saddle (as was said before) and his Belly being ripp'd up, he is so carry'd about the publick Places, the Cryer proclaiming that the King has punish'd him for such an Offence. After this round, if he be not yet dead, they hang him up at the next Tree, and when he has expir'd they bury him. There is also particular Care taken to punish all Insolencies committed in Taverns, Stews, and other publick Places.

Price set on Provisions.

As for what concerns Provisions, there is a *Mothesch*, or Superintendent of them, with four Assistants, who every first Day of the Week sets the prices of all things, by Weight, not Measure. If any Man be taken selling but a Farthing dearer, the common Punishment is to put on him the *Taktekolas*, which is a Cap with a small Bell hanging to it, and lead him about the City, as if he were whip'd; after which he pays a Fine, and is Bastonado'd on the Feet. The weight of gross things, as Wood and the like, is call'd *Buttiman*, and is about twenty five Pounds of ours. The small weight they call *Mascal*, whereof seventy two make a Pound.

Having spoke of the *Persian* Government, it will be proper to give an account of all the *Chams* and *Viziers* the King sends into the Provinces, that the Reader may form some Notion of the vast extent of that Empire. A *Persian* Lord my Friend, nobly born, and actually in the King's Service, whose Behaviour was his greatest Recommendation, with much difficulty procur'd me the following List out of the Royal Archives.

The Provinces govern'd by Chams, *are,*

Kermsm-Sciam.	*Saraes.*	*Gange.*	*Oglige.*
Amadum.	*Zara-bat.*	*Carabac.*	*Damor-cap.*
Loressum.	*Zemin-dacur.*	*Bardac.*	*Merum.*
Cordessum.	*Agiler.*	*Ardevil.*	*Marusciac.*
Bactiari.	*Geraili.*	*Teslis.*	*Bola-moreab.*
Terum.	*Gelaeli.*	*Cartil.*	*Arat.*
Reicurami.	*Nessa.*	*Caxet.*	*Badeu.*
Semnum.	*Bacarz.*	*Dadeyum.*	*Dagstum.*
Damgum.	*Fera.*	*Vasciascio.*	*Aviver.*
Baztum.	*Curium.*	*Kermaim.*	*Baxerz.*
Aserabat.	*Kuscum.*	*Bander-Abassi.*	*Badxiz.*
Nasciabur.	*Bol.*	*Sarvessum.*	*Cugeluc.*
Sabzavar.	*Candaar.*	*Lestessum.*	*Rumus.*
Effraim.	*Siztum.*	*Assarà.*	*Bevoum.*
Masced.	*Soltanie.*	*Domdom.*	*Sciaster.*
Torsceic.	*Zurgium.*	*Babarem.*	*Avize.*
Xaim.	*Aver.*	*Tonecabon.*	*Dispul.*
Tebez.	*Tauris.*	*Oromi.*	*Dedest.*
Tum.	*Gerum.*	*Alpauz.*	*Sciors.*
Guz-lager.	*Sciamaki.*	*Derban.*	*Nimruz.*
			Durak.

In all eighty one Provinces govern'd by *Chams*.

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The Provinces govern'd by Viziers, *are* 37, *viz.*

Sephaum.	*Cuchi.*	*Savè.*	*Sciapè-Cerut.*
Golpapum.	*Avarku.*	*Ablazim.*	*Com-fce.*
Sarn.	*Tafe.*	*Casbin.*	*Scirez.*
Tuferxu.	*Sigda.*	*Afe-ref.*	*Gearam.*
Natiris.	*Jefd.*	*Farnavar.*	*Carzerum.*
Ardefcum.	*Ghefcu.*	*Sarij.*	*Lar.*
Naim.	*Taaman.*	*Amol.*	*Bander cong.*
Araut.	*Cafciam.*	*Bar-Frufc.*	*Reft.*
Cupa.	*Kom.*	*Mafciad-fer.*	*Lypum.*
			Ave.

The difference betwixt *Chams* and *Viziers*, is this, That the firſt have the command of the Souldiery, beſides the Civil and Criminal Government; and the latter a more limited Power; ſo that in ſome Caſes they cannot give Sentence of Death, but muſt ſend the Criminal to the next *Cham*.

Manners of the *Perſians.*

The Manners of the *Perſians* differ much, and are quite oppoſite to thoſe of the *Turks*; for they are Civiliz'd, Meek, Peaceable, Modeſt, Grateful, Generous, Enemies to Fraud, and Lovers of Strangers. They bear no Hatred, like the *Turks*, to the Chriſtian Habit and Name, but are Courteous and Affable to them; ſo that every Man may be cloath'd as he pleaſes, and either Ride or walk a-foot along the Streets without danger of being Scoff'd at; nor are they forbid wearing Green, as in *Turky*. Among other uſual courteous Expreſſions among them, they commonly ſay: *I Sacrifice or Devote my Self to your Will. I wiſh the Apples of my Eyes might oblige you to tread on them*; or, *I am your Slave, it is your part to command me*, &c. When Perſons of equal Quality meet, they Salute one another ſhutting their Right-Hands, and at the ſame time lifting them up to the Crown of their Heads, in Token of Love and Eſteem; to Superiors they lift up their Hand to the Head, and then lay it on the Stomach, Bowing. On great Feſtivals they Viſit, wiſhing one another many of thoſe happy Days; and great Men receive theſe Compliments in their Houſes from their Inferiors.

King's Preſent, how receiv'd.

Every Man makes his Court to gain the Favour of the great Ones, to obtain ſome Employment of the King; eſpecially to carry the *Calaat* to *Chams* of Provinces, who they are ſure will make them a great Preſent. Every *Cham*, when he receives this Preſent from the King, goes ſix Miles out of the City into a Garden, to meet the Meſſenger, attended by the chief Nobility and Officers of the Country, with ſeveral Muſical Inſtruments. As ſoon as ever he ſees him at a diſtance, he Bows, and kneels down to pray for the King's Health. When he has done Praying, the Meſſenger puts the *Calaat* on him, which at moſt is a Garment of Silk and Gold, and ſometimes in Token of greater Affection, there is added a Saſh and Turbant. Being thus clad, he goes to the King's Houſe, follow'd by the People, there he kiſſes the Threſhold of the Door, and prays again, and then goes Home, to make a noble Entertainment for the prime Nobility, for Joy of the Honour receiv'd.

Perſians revengful.

The *Perſians* wink at Injuries, to wait an Opportunity of being Reveng'd. They are great Flatterers, ambitious of Honour, and eaſy to be perſwaded, ſo that the Catholick Miſſioners could with great eaſe prevail with them to imbrace our Faith, were the free Exerciſe of the Miſſion allow'd in *Perſia* among the Natives. I remember I ſeveral times ſaw a *Perſian* Lord, whoſe Houſe was always open to the *Auguſtinian* Fathers, kneel in the Church, to hear the Divine Office, with more Devotion than the Catholicks themſelves; and reprove others who did not make their Obeiſance to the Altar; and yet he was a *Mahometan*.

Diverſions.

They ſeldom Play, becauſe *Mahomet* forbid it. They do not uſually divert themſelves with walking, like the *Europeans*, but ſitting after their manner to enjoy the purling of ſome Stream, or the Pleaſure of a Garden. The Men never Dance, but there are Women whoſe Trade it is, that are hir'd on Feſtivals. There are Mountebanks, but extraordinary Apiſh, and not at all pleaſing. The greateſt Paſtime of Youth is to make a hollow Paſt-board

Caſe,

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Case, lapp'd over with some sort of Skin, which they toss up into the Air with a large Rope, when the Wind blows, and it sounds like the Pipe of an Organ; the *Portugueses* call it *Papagayo*, or Parrot.

Washing.

They never Pray till they have washed in Running Water; or if they cannot come at it in the Cistern, every Man has it to this purpose in his House. When they have had to do with their Women, they go to wash at the Bath, which they may do till two Hours after Sun-rising, the rest of the Day being for the Women.

Beards.

They wear no long Beards, like the *Turks*, but those that belong to the Law, now and then clip it with Scisars. The Courtiers and Soldiers shave, leaving long Whiskers, and under the lower Lip a patch like a Swallow's Tail hanging, to make their Countenance more Honourable or Dreadful. Old Men Dye it Black, which holds several Days. Other Youths pull out the Hair of their Cheeks to have their Skin look fine.

Superstition.

They give much Credit to superstitious Observations; and therefore if two Friends should happen by chance to touch Feet, they believe they shall fall out, and therefore each of them immediately takes the other lovingly by the Hand, and then each lifts his own up to his Head. They look upon it as an ill Omen to meet with any melancholy Persons, when the New Moon is. In short they are so much addicted to Superstition and Divination, that they never go about any thing but at the Hour appointed by the Astrologers, who are look'd upon as Oracles by them. Therefore no Man neglects buying the Almanack, or *Tacuim*, which sets down what Time is lucky to put on their Cloaths, go to the Bath, Purge, and do other Things; as also whether the Year will be scarce or plentiful, Diseases and Wars.

They use a Sort of Divination by even and odd Numbers, like Geomancy. I have seen the very Women make Judgments of Things to come, upon Plates on which the Planets and fix'd Stars of the first Magnitude were engrav'd.

Circumcision.

They Circumcise their Sons very young, like the *Turks*; and make barren Women swallow that part which is cut off, as an excellent Remedy against Barrenness.

Titles.

The *Persians* have no Surnames, but say such a One the Son of such a One. They give learned People the honourable Title of *Mirza*, and Souldiers that of *Beeh*; but they often mistake, and call ignorant Persons *Mirza*. Those that are descended from *Mahomet* are call'd *Sabet*, which signifies as much as Lords among us.

Sports.

Sports, and particularly Hawking is much us'd among them, so that those who are well to pass keep great Numbers of those Birds, as also Dogs and Horses. They take Tobacco a different way from the *Turks*; for under the Bowl it burns in, is a little Bottle full of Water, which makes the Smoak passing through it come Cool to the Mouth, and this Pipe they call *Caliuna*. Tobacco.

Opium.

Besides Tobacco, which no Person whatsoever forbears, they use *Opium*, and from it borrow that Stupidity and Drunkenness they cannot have from Wine, which is forbid them. They take it even to the quantity of half a Dram, which an *European* could not take at fifteen Times, without Danger, which makes them Pale, Cold, and worse than Mad. They use much Coffee; and another Liquor to make them Merry, call'd *Koknar*. They go to the Shops where it is Sold, or *Koknar-hones*, and after drinking a great deal, do the most ridiculous Actions in the World, jearing and abusing one another; when the Strength of the Liquor is over, they are as good Friends again, as if nothing had hapned.

Eating and Drinking.

In Eating they use no Spoons, but only for Liquids. They do not Drink till they have done Eating; and for both uses have Vessels of Copper and Earthen-Ware, because the Laws forbid Silver. The King at his Table is serv'd in Gold.

In other Respects they are Temperate. The poor People are satisfy'd at Noon with *Azeri*, which is Bread and Curds, Sold in Skins, and with Fruit according to the Season; at Night they eat *Pilau*. The Gentry and richer Sort, eat roast Meat and Pickles; putting a whole Sheep or Lamb into a little Oven, hanging over a great Dish of *Pilau*, that the Fat may drip into it. The poor People, if they will, buy it at the Taverns, because of the Scarcity of Wood there is in *Ispahan*. The Bread would be excellent were it Bak'd after the *European* manner; but the Dough flatted like a Cake, being put into a Copper Vessel made hot, it can never be good.

Day how divided.

They divide the Day into Four equal Parts, beginning at Midnight; and at every

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every one of them except Noon there is a displeasing Noise of Drums made from some eminent Place of the City.

Months.

In religious Affairs the *Persians* make use of Lunar Months, the first whereof they call *Muserram*, the second *Sofar*, the third *Rabra-al-avel*, the fourth *Rabra-al-axer*, the fifth *Gemad-il-Avel*, the sixth *Gemad-il-Axer*, the seventh *Regeb*, the eighth *Sciaabon*, the ninth *Ramazan*, the tenth *Sciaval*, the eleventh *Zikade*, the twelfth *Zilagge*. But the Astrologers count by Solar Months two several ways, ours and the *Egyptian*.

Year.

Their Year, call'd *Nuries*, begins upon the Day of the vernal Equinox. Then all the great Men go to wish the King a happy new Year, and send him some exquisite Curiosity, or at least *Venetian* Gold Crowns, which the absent *Chans* are also oblig'd to do. The Nobility Cloath all their Servants and Slaves, borrowing Mony if they have it not, that they may not make an ill Omen for all the Year that is to follow; and this Conceit is so deeply rooted in their Minds, that there is no Wretch but endeavours that Day to be Clad all new from Head to Foot. There is besides a great expence in Eating and sending Presents to Friends.

Learning.

The *Persians* being Lovers of Learning, they have their Colleges, or *Medres*, where the Sciences are taught. Here the Students have only their Lodging, and the *Mudres* or Masters expound to them those Books they Read. They are particularly addicted to Poetry, and have an excellent Genius for it. They have choice *Arabick* Books, some of them translated into the *Persian* Tongue, but all written, they having no Press; and in a curious Character, for they Write well after several manners, either in Cipher or otherwise. Some value themselves upon writing eleven several sorts of Hands, or Characters, which they make use of according to the Business in Hand, or Court they have to do with. The first is call'd *Aestalik*, the second *Curicate-Nesk*, the third *Sciakeste*, the fourth *Kaber*, the fifth *Talik*, the sixth *Rugum*, the seventh *Sols*, the eighth *Kaler*, the ninth *Screnk*, the tenth *Amuumi*, the eleventh *Zaterraka*; I have Copies of them all made on half a Sheet a Paper, by that *Persian* Lord my Friend.

Languages.

As for Languages the Gentry use Four, *viz.* the *Persian*, which they call *Belk* or Sweet; the *Turkish* call'd *Sciasee*, or Haughty; the *Arabian Gesceich* or Elegant; and the Fourth corrupt us'd by the Peasants call'd *Valaat*.

The *Persian* is of it self Barren in Words, and therefore borrows many from the *Arabick*, which is the Language of the Learned, and in use for all Sciences. But at Court the King himself always speaks *Turkish*, as the Great *Magul* does *Persian* at his. The Kings of *Vizapor* and *Golconda* used the same Language before they were made Prisoners by the *Great Mogul*.

Handycrafts.

The best Handicrafts in *Ispahan* are the Silk Weavers, some of whom ingeniously stick Flowers with Gum on their Stufs. They also work well in Steel; because this Metal, which formerly went from *Golconda*, where the best is, to *Damascus*, is now carry'd all to *Ispahan*, where they now Temper as well as at *Damascus*, with Vitriol. Their works in Shagreen and earthen Ware, are nothing worse; the best of which come from the Country about *Kerman*, and are white both within and without, but do not grow Hot so soon. On the other side the Silver and Goldsmiths do nothing to the purpose; and Carpenters worse, having no other Tools, but a pittiful Saw, an Ax, a Hammer, a Chizel, and rarely a Plane.

Silk.

The greatest Trade in *Persia* is that of Silk of the Province of *Ghilon*, and other Places. The *Dutch* buy abundance, and what remains they weave, part whereof is also sold out of the Kingdom. Besides this the *Pistaches* of *Casbin* and Almonds of *Yezd* bring a great deal of Mony into *Persia*; as does the Shagreen, *Turky* Leather, dry Fruit, and painted Stuffs, the *Dutch* carry to the *Indies*, *Japan* and *Europe*; and the Camels, Horses, Mules and Lambs that go into *Turky* and other parts.

Women.

The Women in *Persia* are extraordinary Beautiful, because they are brought from the Provinces of *Circassia*, *Mengrelia*, and *Georgia*, and from the Frontiers of *Poland*, *Muscovy*, and Great *Tartary*; and this by way of Trade, the *Persians* besides their Wives, and hir'd Women, buying Slaves to keep in the *Aram*. White and Black Enuchs keep them in their Apartments; and go abroad with them to keep off the People. In the Streets they go cover'd with a long Cloth, so that they look like Ghosts.

Sickness.

When any *Persian* is very Sick, they light several Fires on the top of the House, to give the Neighbours Notice, that they may Pray for his Health. When he is Dead, they make dreadful Cries and Howling; especially the Women,

men, who now and then Report the dead Men's good Actions and Qualities, and then give a Shriek by Fits, that is Hideous to hear. Next they send word to the *Deroga*, that such a Man is Dead, for him to Seal the License to wash his Body. This done, the *Mullahs* come from the *Mosch*, with long Poles, to which there are Tin or Iron Plates fastned, or some bit of *Taffeta*, and carry him to the Grave, crying all the way *Allah, Allah.* The People that pass by help to carry the Beer, at the Request of the Kindred. At the Funerals of great Men, several Horses Saddled follow, one carrying the Turbant, another the Scimiter, another the Arrows, another the Bow, and all those Things, that may tend to their Honour. The Grave is commonly made in the great Church-yard, call'd *Carbeston*, two Foot wide, and six in length and depth. The Body being laid in it, with the Face towards *Mecca*, they place two Stones on each side the Head, that it may not stir, and four more about the Grave, which then they fill up with Earth. For Persons of Note they erect a Covering, or Roof, or little Cupola upon four Pillars; nor is it true, as *Tavernier* says, That they bury their Arms with Soldiers; but those that are able distribute Meat to the Poor. The *Mullahs* also take care to go Eat at the dead Man's House, besides the Payment given them for the Funeral. To conclude, the Kindred and Friends go for several Days to Condole with the Heir.

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Only Soldiers are forbid leaving Pious Legacies (such as we have before spoke of in several Places) and so those that have been Officers of Justice, or manag'd the King's Revenues; because he is their universal Heir, allowing the dead Man's eldest Son some small Portion of the Estate, and raising him to the same Degree, if he is capable of it.

CHAP. IV.

Of the Flowers, Fruit, Minerals, living Creatures, Coin, Arms, Climate, and Limits of Persia.

Flowers. IN *Persia* there are Flowers of all sorts, and the untill'd Fields are full of most beautiful Tulips, but above all it abounds in Roses, from which they Distil Water, and send it into *India*, and other Countries.

Fruit. The Fruit is much better than ours in *Europe*, and there are all sorts of it; but the Melons have a most singular Taste, and exceed those of *Parabito*, in the Kingdom of *Naples*, which are counted the best. There are six several sorts, which ripen at several times. The first of them call'd *Ghermek*, are Yellow, and serve to Purge the Body, nor do they any harm, tho' a Man Eat never so much of them; there being *Persians* that will Eat thirty Pounds in a Day. The second which have a green Rind, are better tasted than the first, and call'd *Pust-Sabs*; the third *Esteri*; the fourth *Sangabati*; the fifth *Belgue*; the last *Carpust-pa's*, or Autumn Melons, which keep all the Year about.

Melons.

Peaches. The Peaches are well tasted, and good, for tho' I Eat never so many, I did not find they did me any harm, notwithstanding antient Writers say that they are Venemous. The Figs are good,

but not found in all Parts of the Kingdom, by reason of the Cold of some Countries. Almonds there are of several sorts, such plenty, and so good, that they make a Trade of them, as they do of the Nuts, all about *Indostan*; and the *Portugueses* carry them as far as *China*, which produces none. The Country about *Casbin* and *Sultania* yields good *Pistaches*; and in the Provinces of *Ghilan*, and *Masandran*, there are some few Chestnuts, Olives, Oranges, and Lemons.

Among the rest, there are three sorts of delicious Grapes, which they call *Kisemisci*, without any small Seeds in them; tho' all others exceed those of the Kingdom of *Naples*, which are the best in *Italy*. There is such great plenty of them, that besides what they Eat all the Year, the Wine made of them serves the *Persians*, who from the highest to the lowest are great Drinkers, and supplies all *Indostan*, *China*, and other Countries. The best and most Delicious is that of *Sciras* and *Yed*. In which Countries the Wine is not kept in Cask, as is us'd throughout *Europe*, but in Earthen Vessels glaz'd within, or

Grapes.

Wine.

elſe anointed with the Greaſe of Sheeps Tails. The Cellars are not deep, but handſomly contriv'd to carry Friends down to Drink. To this purpoſe there is commonly a Ciſtern of Water in the middle, Carpets on the Ground to ſit down, and long rows of Niches in the Wall, with ſeveral Veſſels of different ſorts of Wine.

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Herbs. They have a ſpecial Method of preſerving all the aforeſaid ſorts of Fruit freſh the Year about, and particularly a ſort of Plums call'd *Alubocara*, which are Red with ſome Mixture. The beſt Herbs for common uſe in *Perſia*, are Lettices, Colworts, Borrage, and Spinnage, beſides Roots.

Mines. As for Mines there are ſome of Copper, Lead, Iron, and Steel. In the Mountain *Phirruska*, four Days Journey from *Meſeed*, they dig *Turky* Stones of great value, of two ſorts, the old and new Rock. The firſt ſort are kept for the King, being of a more lively and laſting Colour. Add to this the excellent Fiſhery of Pearls at the Iſland *Babarem*.

Pearls.

Beaſts of Burden. For ſerviceable Beaſts the *Perſians* have excellent Horſes, good Mules, large Camels, and two ſorts of Aſſes, the *Perſian* for Burden, and the *Arabian* which are more Mettleſome to ride on. For Hunting there is ſtore of wild Boars, Porcupines, red and fallow Deer, Roes, Hares, Tigers, Lions, Bears, and other wild Beaſts. This is ſufficiently demonſtrated by *Scia-Abas*, his Building a Tower in *Iſpahan*, with only the Bones of Creatures kill'd in one Day's Hunting; but it muſt be obſerv'd that thoſe Princes cauſe the Country for forty Miles about, or more, to be beſet by 30, or 40000 Men to drive all the Game to one Place. Foxes are counted unclean, and the *Perſians* do not only avoid killing or touching them, but will not come near a Man that has a Garment lin'd in their Furs.

Fowls. There is a prodigious quantity of Fowls, but particularly of Pigeons, wild Geeſe, Cranes, Ducks, Mallards, Turtles, Crows, Herons, and two ſorts of Partridges; the one no bigger than a Quail, and the other like thoſe in *Europe*. The Pigeons they keep in Towers are taught to Decoy the wild Pigeons to the Dovecote, or the Neighbours; which they often allure by giving them better Meat.

Hawking. They man Hawks, and other Birds of Prey to kill thoſe Birds, and uſe them alſo againſt four-footed Creatures, teaching them thus. They uſe the Hawks to feed out of the hollow of the Eyes of wild Beaſts, whoſe Skull and whole Skin ſtuff'd, they preſerve to that purpoſe, that they may look as if they were alive; then they make them move, and by degrees ſwifter and ſwifter; ſo that the Bird greedy of Food follows them. At laſt, tying the counterfeit Beaſt on a Cart, they make a Horſe draw it upon a full Gallop; and ſo when the Hawk is abroad, expecting to find the ſame Food, he fixes on the living Beaſt's Head, and pecking its Eyes, gives time to the Hunters to overtake, and kill it.

Beſides Hawks and Dogs, they make uſe of a ſort of Creatures they call *Onſes*, about the bigneſs of a Fox, very ſwift, their Skins ſpeckled like Tigers, and ſo Tame, that they carry them behind them a Horſe-back; but if the Hunter through Miſtake, ſlips them after their Game at too much Diſadvantage, ſo that they cannot overtake it, they are ſo much caſt down with Shame, that an Infant may kill them.

Onſes.

No Gold is Coin'd in *Perſia* (as was ſaid above) except at the Coronation of Kings. There are three ſorts of Silver Mony; the *Abaſſi* worth four Carlines of *Naples*; the *Mamudi* worth two Carlines; and the *Sciae* worth one; there are alſo pieces of an *Abaſſi* and a half, and of two, but they are ſcarce. Theſe Pieces have no Effigies on them, but only Characters, which on the one ſide Import the Name of the King then Reigning, and on the other the Name of the City where they are Stamp'd, with the Year of the *Mahometan Epoca*.

Coin.

The Braſs Mony is of ſeveral Forms, and Stamps, for in ſome Places they are call'd *Kasbekes*, in others *Gazes*, forty of which make an *Abaſſi*. The *Gazes* on the one ſide have a Lion, and on the other the Name of the City. The *Kasbekes* are round, like the *Gazes*, but there are alſo ſome longiſh.

The *Perſian* Weapons are for the moſt part, Bows, Arrows, and Scimiters; tho' they know how to manage a Muſket, and have the uſe of Cannon, and Mortars. There is no truſting to their Infantry, which may be compar'd to our Battalions in the Kingdom of *Naples*, but their chief Strength conſiſts in Horſe; for the King upon the leaſt Call can raiſe 150000 good Men, upon better Horſes. But they Fight in Confuſion, without any Order. For the Sea, they have not ſo much as an arm'd Brigantine.

Weapons and Soldiery.

The

Gemelli. 1994. Climate.

The Air and Climate differs according to the ſeveral Provinces. *Edzerbagan* is exceſſive Cold, but Healthy; *Mazandran* bad by reaſon of the ſtanding Waters; *Iſpahan*, which is almoſt the Heart of the Kingdom, is more ſubject to Cold than Heat, becauſe of the abundance of Snow that falls inſtead of Rain, tho' it is ſeated in 32 Degrees, and a few Minutes of Latitude. The Heat is tolerable even in the Dog-days, and not attended with the Plague of Bugs, Fleas, Gnats, and other troubleſome Inſects.

Snow.

The Snow, as I have ſaid, falls in ſuch quantities in Winter, that ſometimes it riſes above a Stone three Spans high, a League from the City, towards the Mountain; by which the *Perſians* judge of the Fruitfulneſs of the Year. In the Southern Provinces, and particularly at the Ports of *Bander-Abaſſi*, and *Bander-Congo*, on the Gulph of *Perſia*, the Heat is Exceſſive, and Hurtful; for it breeds in the Legs of *Europeans*, a ſort of ſlender Worms fifty, or ſixty Spans long, which are afterwards drawn out by little and little, in ſeveral Days, rowl'd on a Stick. The great Men retire at that time to the cool neighbouring Mountains.

Perſian Dominions.

Several Nations have formerly reign'd in *Perſia*, and extended their Dominion into all the three Parts of the World then known. In *Aſia* they poſſeſs'd *Armenia*, *Perſia*, *India* on this ſide *Ganges*, *Aſſyria*, *Syria*, the leſſer *Aſia*, and the Iſland of *Cyprus*. In *Africk* they had *Egypt*, part of *Ethiopia*, and *Libia*. In *Europe*, *Thracia*, and *Macedonia*; beſides the Iſlands of the *Egean* Sea, belonging both to *Europe*, and *Aſia*. Under the *Parthian* Monarchy the *Perſian* Empire contain'd all that lies between the Rivers *Indus*, and *Euphrates*. At preſent to come to the Matter in Hand, that is, to modern Affairs, it is bounded on the North by the *Caſpian* Sea; on the South by the Ocean; on the Eaſt by the *Mogul*'s Country, and on the Weſt by the *Turkiſh* Dominions, from which it is parted by the Rivers *Tigris* and *Euphrates*.

Herrij. Iſiſi pag. 108. & 155.

Ptolom. Geog. lib. 6.

Cluver. Geog. lib. 5. *cap.* 12. *Mallet. Deſc. del Univer. tom.* 2. *cap.* 8.

CHAP. V.

The Genealogy of the Family now Reigning in Perſia.

Tamerlan.

After *Tamerlan* had routed *Bajazeth*'s Army, and made him and his Wife Captives; he carry'd his victorious Arms into *Perſia*, and preſcribing Laws to thoſe People by the Point of his much dreaded Sword, he became in a ſhort time the richeſt, and moſt powerful Prince in the Eaſt. His cruel Inclination not being ſatisfy'd with the Spoils of Nations ſubdu'd, he drove away many Thouſands of Priſoners out of *Caramania*, with a deſign to put them to Death upon the firſt Opportunity. But it was the good Fortune of thoſe Wretches, that when he came into the City *Ardevil*, he found a *Sceik*, whoſe Name was *Aidar*, who liv'd with the Reputation of Sanctity; and growing Familiar with him, he not only granted him the Lives of all thoſe Captives, but the Dominion over them. The good *Aidar* having obtain'd this, provided for them the beſt he could, and gave them their Liberty to return home; in memory of which Benefit thoſe People ever continu'd moſt Affectionate to him, and all his Race.

Aſiæ nova deſcript. lib. 2. *cap.* 1.

Ismael Soſi.

The *Perſians* finding themſelves oppreſs'd by the *Tartar* Yoke from the Year 1250, and being conſum'd with Civil Wars, by reaſon of the Diviſions in the Family of the *Uſſum-Caſſan*'s; *Iſmael Soſi* the Third, Son of *Sceik-Aidar*, with the Aſſiſtance of the *Caramanian*'s, taking Courage, began to ſeize the Empire; firſt Poſſeſſing himſelf of *Tauris*, which was divided into Factions, and afterwards routing *Alamut*, King of *Perſia*, or as others will have it *Aluante*, the Son of *Jampius*, the Son of *Uſſum-Caſſan*, and killing him with his own Hand near that City. This hapned about the Year of our Lord 1499, and from that time forward *Perſia* was call'd the Kingdom of *Sophi*, as being ſubject to the Race of *Iſmael*. Some, tho' without any Ground, will have it, That this Man was *Uſſum-Caſſan*'s Grandſon, as being Born of his Daughter, and of *Sicaidari*, ſurnam'd *Arduelle*, of a City of that Name he was Poſſeſs'd of: But the trueſt Opinion is, That he was Son to *Sceik-Aidar*, as has been ſaid, the great Grandſon of *Mortuz-Ali*, *Mahomet*'s Couſin, and Son-in-Law.

Angiolello in geſtis uſum Caſſani.

Barroſo in Aſia.

Bizarro de rebus Perſicis.

Tammus, *Iſmael* 2.

Tammus ſucceeded his Father *Iſmael*; and *Tammus* left for his Succeſſor *Iſmael* the Second, who by reaſon of his Cruelty ſate but a ſhort time on the Throne, his Brother *Mahomet-Codabende*, tho' un-

Mahomet Codabende.

unskill'd in Government, being set up by the great Ones in his Place. Some are of Opinion that this Man was Blind; but the Truth of it is, That his Eyes were weakned by a red hot Iron his Brother caus'd to be held to them, the first Day he came to the Crown; which Custom continues to this Day among his Successors. After *Mahomet*, *Scia-Abas* the First, his Son, Reign'd, and was call'd the Great, for his extraordinary Wisdom and Valour, with which he extended the Limits of the Empire, Conquering the Kingdoms of *Lar*, *Ormuz*, *Candahar*, and other Cities and Provinces. Of many Sons he had only *Sofi-Mirza* Liv'd, who having got a Son on a Slave; the Grandfather grew so Fond of the Grandson, and so Averse to his own Son, that he order'd a great Man about the Court to put him to Death. Yet afterwards seeing his Head he lamented Bitterly, seiz'd all the Goods of him that Executed the cruel Command, and gave them to him he had before Banish'd for refusing to Obey it. From that time forward, the King's Sons have always been kept in the *Ariam*. *Scia-Abas* Dy'd about the end of the Year 1628, having Reign'd forty Years; and Order'd, that after his Death the Crown should Devolve to *Scia-Sofi*, his Grandson, which was perform'd by the General of the Army, and the rest of the great Ones.

Gemelli. 1694.

Scia-Abas.

Scia-Sofi.

Scia-Sofi coming to the Crown, could not at first give any Specimen of his Valour, as well because he was yet a Child, as by reason of much *Opium* given him by his Grandfather to Stupify him. The first notable Action he did was at *Casbin*, where he order'd the Head of *Ali-Culican* (a Man that had deserv'd well from the Crown, as having in the Reign of *Scia-Abas* Conquer'd the Kingdoms of *Lar*, and *Ormuz*) and of three of his Sons to be cut off. Then making his Entry into *Ispahan*, he did the same to seven principal Ministers of his Court, whom he had drawn to the Palace with fair Words, and serv'd the Queen-Mother in the same manner; so absolute is the Power of those Monarchs, and so ready the Obedience of their Subjects. Some may perhaps imagine that the People at the sight of those Heads would enquire into the Cause why they were cut off, and blame their King's Cruelty; but the best of it is, That all the People in the *Meidan*, without any further Consideration said, *Since the King has order'd these Dogs to be cut to Death, it is a Sign they deserv'd it.* *Scia-Sofi* Dy'd in the Year 1642. of hard Drinking.

His Son *Scia-Abas* the Second, succeeded him, having been kept at *Casbin*, so that he did not make his solemn Entry into *Ispahan*, till the beginning of the ensuing Year 1643. He Reign'd 21 Years with the Reputation of a Valiant, and Noble Prince; but so addicted to Drunkenness, that one Day he caus'd three of his Women to be Burn'd, because they refus'd to Drink more Wine. He dy'd of an Inflammation caus'd by that Vice in the City *Telizon*, and the Year 1664. *Scia-Ab.* 2.

The great Men that were then at Court immediately sent the General of the Musketiers, with the chief of the Astrologers to carry the News to his Son; who tearing his Garments that Moment in token of Grief, sate him down at the Door of the *Ariam*. Then a Lord appointed for that purpose drawing near girt on his Sword, saying, a Slave of his had obtain'd so great an Honour. Then the King put on the *Sofi*'s Cap, which is wide at the top, with twelve Gathers in memory of their twelve Prophets, and something like a Cilinder, half a Span long, and cover'd with the same Cloth. Then abundance of Drums and Trumpets sounding, the People ran into the *Meidan*, every one crying out, *Patscia-Sal-amelek*; that is, I Salute thee Emperor; which is all the Solemnity of the *Mahometan* Coronation, as has been said elsewhere. Not long after, falling Sick, by the Advice of the Physicians, he chang'd his Name, and took that of *Scia-Selemon*; as we have related at large in the foregoing Book. He dy'd on the 29th of *July* 1694, whilst I was at *Ispahan*; expressly forbidding his Son to Practice the antient but cruel Custom of their Family, of putting out their Brother's Eyes with red hot Irons.

Scia-Offen ascended the Throne on the 6th of *August*, that same Year, at the Age of twenty Five; and tho' hitherto he has fulfill'd his Father's Command, yet he will not fail in time to Blind his Brothers and Nephews, according to the antient Custom; if he does not put them to Death. *Scia-Sofi*

CHAP.

CHAP. VI.

Of the ſeveral Employments in the Perſian *Court.*

Gemelli. 1694. *Atmath-Dulet.*

THE Prime Poſt in the *Perſian* Court is that of *Atmath-Dulet*, who is like the grand *Vizier* in *Turky*. All the Affairs of the Kingdom run through his Hands, and he contrary to the *Turk*, diſpatches more Buſineſs with the Pen, than with the Sword; nor is he ſo ſubject to go to the War, or to loſe his Head for the leaſt Miſcarriage. But he is to take the proper Meaſures to Govern well, and not propoſe any thing to the King that may diſpleaſe him.

Nazar. The next great Officer is the *Nazar*, who has charge of all that is preſented to the King.

Meiher. The next is the *Meiher* who is a white Eunuch, waiting always in the Bed-Chamber, and about the King's Perſon, with ſeveral Handkerchiefs in a Purſe to ſupply him when he wants.

Mir-akor-Baſci. The *Mir-akor-Baſci* has charge of the Stables, which are alſo a Place of Refuge, and takes care that the King's Horſes be branded on the left Leg, to know them from others; and that none of 40000 Souldiers the King keeps be miſſing.

Mirſcikar. The great Maſter of the Game is call'd *Mirſcikar*. He looks to the Hawks, and has under him all the Officers that belong to the Hunt.

Segon-Baſci. The *Segon-Baſci* has charge of the Dogs, and other Beaſts for Hunting, and is ſubordinate to the *Mirſcikar*.

Sindar-Baſci. The *Sindar-Baſci* is Head of thoſe that keep the Saddles, and hold the Stirrup, when the King gets a Horſeback; he is alſo call'd *Ozangu-curſiſci*.

Kebiſci-curſiſci. The *Kebiſci-curſiſci* carries the King's Sword.

Oriage-curſiſci. The *Oriage-curſiſci* carries the Bow and Arrows.

Vakanaviz. The Secretary is call'd *Vakanaviz*.

Kaſ-nadar-Baſci. The *Kaſ-nadar-Baſci*, is in the nature of a Treaſurer, that keeps all the Mony in the King's Coffers.

Agati-Baſci. The great Steward is call'd *Agati-Baſci*.

Kakim-Baſci. The Kings firſt Phyſician is call'd *Kakim-Baſci*, by whoſe advice the others are receiv'd.

Mihmander-Baſci. The Maſter of the Ceremonies or Introductor of Ambaſſadors is call'd *Mihmander-Baſci*.

Monagem-Baſci. *Monagem-Baſci*, is the Chief of the Aſtrologers, by whom, as I ſaid before the King is rul'd in all his undertakings.

Divan-Beg. The *Divan-Beg*, is ſupreme Judge both in civil and criminal Affairs, and has his Court in the King's Houſe. He is Judge of Appeals from all Provinces in the Kingdom, and receives Informations againſt the *Chans*, and other great Men.

Deroga. The *Deroga* is under the *Divan-Beg*, to whom all appeal that are wrong'd by him. He puniſhes Thieves and ſuch that are guilty of Capital Crimes.

Sofragi-Baſci. The *Sofragi-Baſci* is he that lays the Cloth of Gold on the Carpet before the King.

Sciraci-Baſci. The *Sciraci-Baſci* is to provide the Kings Sellar with Wine.

Meſcaldar-Baſci. The *Meſcaldar-Baſci* is chief of thoſe that carry Flambeaux. He furniſhes the Court with Wax-candles; and takes care that the Gold Lamps in the Royal Hall be ſupply'd. To him belong all the Fines laid on thoſe that play at Cards and Dice, which are forbid by their Law.

Kavergi-Baſci. The *Kavergi-Baſci* has charge of the Coffee and Roſe-water.

Giara-Baſci. The *Giara-Baſci* is the Surgeon, who Bleeds and Shaves the King's Head.

Capigi Baſci. The *Capigi-Baſci* is head Porter.

Melectegiar-Baſci. The *Melectegiar-Baſci* keeps the King's Cloth, and has care to deliver it out to the Tailors to make his Cloaths.

Gelodar-Baſci. The *Gelodar-Baſci* is Chief of the Footmen.

Mirab. The *Mirab* is the Overſeer of the Waters, who get conſiderably by the Country People, becauſe it is his Buſineſs to diſtribute the Water for Watering the Fields.

Zegher-Baſci. The *Zegher-Baſci* has Power over all thoſe that work Carpets with Gold and Silver, and Cloth for the King's Houſhold. This is done in the Place call'd *Karkron*, where they alſo make Scimiters, Bows and Arrows, Silver Rings, becauſe the *Mahometans* may not ſay their uſual Prayers with Gold Rings on their Fingers, and they Paint in Miniature on a ſort of Verniſh made of Gum Maſtick, and a Mineral Oyl, found not far from *Sciamaki* on the *Caſpian* Sea.

Nakkaſce-Baſci. The *Nakkaſce-Baſci* is Head of theſe Painters or Limners.

Negcar-Baſci. The *Negcar-Baſci* is nothing but the Chief of the Kings Carpenters.

Ambardar-Baſci. The *Ambardar-Baſci* keeps the Grain and other Proviſions for the Kings own uſe.

The

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The *Oduncı-Baſci* keeps the Wood to burn. All theſe Mechanicks have ſeveral Aſſiſtants under them, who have Fleſh, Butter, Rice, and Spice allow'd for their dayly Maintenance.

Oduncı Baſci.

Tuſcamal-Baſci.

The *Tuſcamal-Baſci* is Superviſor of the King's Kitchin, and commands thoſe that are to ſerve at Table; whence he always takes the beſt Diſh.

4 Generals.

In War the King of *Perſia* is ſerv'd by four ſorts of Souldiers, each of which has its own General. The firſt is the *Perſian* commanded by the *Saper-Salar*, whoſe Commiſſion is worth above 20000 *Tomans* a Year. The ſecond is of the *Curſcis* or *Kiſelbaſcis*, that is, red Head, becauſe formerly they wore red Caps, who make a Body of 22000 good Souldiers; their General is call'd *Curſci-Baſci*, and has about 15000 *Tomans* Pay. The interior Officers among theſe Souldiers are the *Minbaſcis*, who command a thouſand Men, the *Jusbaſcis* a hundred, and the *Ombaſcis* ten, every Souldier has 15 *Tomans* a Year Pay. The third ſort is of the *Gulams*, or the King's Slaves, who for the moſt part are *Georgian* Renegadoes, or of other Nations, who reckon that Slavery a great Favour, for the allowance of five, or at moſt eight *Tomans* a Year. Their General is call'd *Gular-Agaſi*. They are arm'd with Scimiters, Bows, Arrows, Coats of Mail, and Head-pieces. The King ſometimes gives them good Employments for their Lives, and ſometimes when they behave themſelves well they are continu'd in their Sons, ſo they be Men when their Fathers dye. The *Tuſinkgi* compoſe another Body of 50000 Men. Theſe are Peaſants, who fight with Musket and Scimiter, and have four or five *Tomans* pay. They being generally very ill diſciplin'd, the *Chams* of the ſeveral Provinces make them exerciſe every three Months. Their General is call'd *Tuſingi-Baſci*.

Guards.

The *Eſcek-Agaſi* is Commander of two thouſand *Keſcelkiſci*, or the Kings peculiar Guards, newly brought up, who carry ſuch a heavy Musket that it looks more like a Falconet.

Artillery.

The *Tapigi-Baſci* is General of the Artillery, whereof the *Perſians* have ſome ſmall Stock, but only in the frontier Places; for we ſaid before they have no fighting Ships, and thoſe Veſſels they make uſe of on the Gulph of *Perſia* and *Caſpian* Sea againſt the *Usbeks* and *Kalmuks* are very ill provided.

The *Chams*

The *Chams* or Governors of Provinces, and all the Officers of the King's Houſhold are choſen from among the *Corſcis*, or *Gulams*, becauſe they are well Shap'd, Brave, and of good Countenances, which the *Perſians* are not, for if they have any of theſe Qualifications it comes to them by the mixture of Blood with the *Georgians*, or ſome other Nation dwelling on the *Caſpian*, or Black-Sea; and therefore the King himſelf, and the great ones endeavour to get Children by ſome renegate *Georgian* Woman. This Employment of the *Chams* is one of the beſt a Man can wiſh for, becauſe they are fear'd and honour'd like ſo many little Kings. Their Revenues are ſeven or eight thouſand *Tomans* a Year, and they continue a long while unleſs they be found guilty of ſome heinous Crime. 'Tis true at the *Nurus* or beginning of the Year they muſt make the King a conſiderable Preſent; and every one be at the whole expence of his Kitchin for a Week. Thoſe Provinces where the King has taken away the Title of *Chams*, to ſave the uſeleſs expence of his Revenue are under Governors call'd *Aſſefs*.

The *Nabab*

Now follows the ſecond Rank of thoſe Officers, who have the charge of Religion, adminiſter Juſtice and inſpect Accounts, and as in Temporals the *Atimath-Dulet* is the Chief, ſo in Spirituals the *Nabab* or *Sedre* ſits as Supream with two inferior Judges, the one call'd *Sceik*, or *Axond*, and the other *Caſi*, of whom we have ſaid enough in the Chapter concerning Religion.

The Building of every *Moſch* is directed by its *Monteveli*; and every *Moſch* has a *Movazen* to call the People to Prayers from the Top of it, the Words he ſays when he cries out to them in his Language are, *There is but one only God and* Mahomet *is his Prophet.*

Revenues.

In the Chamber of Accounts call'd *Defter-Kone*, the Kings Patrimony runs through the Hands of the *Moſoſi* and *Mamalek*. Theſe value the King's Farms, moſt of the Land in the Kingdom being his, and they let them out Yearly, or for Lives to private Perſons; receive all the Rents, and enter into their Books all the Expences on inferior Officers. This Chamber has its particular *Deroga*, to puniſh thoſe that defraud the King.

By theſe ſeveral Employments and Officers, every Man may gueſs howmuch the *Perſian* Court exceeds any other of the Eaſt, in Splendor and Magnificence; without my taking the pains to ſhew it, which would perhaps be offenſive to the Reader.

CHAP.

CHAP. VII.

The Author's Journey to Sciras.

Gemelli. 1694.

F. *Francis* of St. *Joseph*, had perswaded me several times to Travel with him to *Rome*; but finding me fully resolv'd to go on to *Indostan*, he thought fit to take the same Course. He therefore hir'd twelve Mules of a *Ciarvattar* of *Sciras*, for us and our Baggage, and we set out two Hours after Night, on *Wednesday* the 1st of *September*; *F. Francis*, *F. Constantine* of the *Holy Ghost*, both *Portuguese Augustinians*, *F. Severinus* of St. *Joseph*, a Bare-foot *Carmelite* of *Naples*, and I. All of us taking our Leaves of the other Fathers with tender Affection.

Being out of *Ispahan*, and its Neighbourhood, we held on our way by Moon Light, and Travelling nine Miles in four Hours, through a plain but barren Country, came to the little Village of *Spineca*, where we were forc'd to Lodge that Night in the Mud *Caravansera*, and to stay all *Thursday* 2d, for the Load of Wine, left at the Dwelling-House of the *Dutch*, through the carelesness of the *Ciarvattar*. In this Village King *Scia-Abas* gave many Lands to a *Persian* Nobleman in Exchange for the two Villages of *Ispahan*, taken from him when he remov'd his Court from *Sciras*. They say that Lord was so powerful, that the King dismounted when he pass'd before his House; but I will not Vouch for the Truth of it. I having kill'd a great many Pigeons, and the Load of Wine being come by Noon, we Supp'd merrily at Night.

Then mounting an Hour after Sunset, we Travell'd 24 Miles in ten Hours to the Village and *Caravansera* of *Magar*, suffering much by the Cold and Wind. Here of our own free Will we gave the *Ruttars* four *Abassis*, but would give nothing to two Wretches that guarded the way in the Mountains. The *Caravansera* here mention'd was half a Mile from the Village, Built twelve Years before that time by *Scia-Soleiman*, and truly the Structure is Magnificent, being of good Brick, adorn'd with long rows of Trees, and the Game about it preserv'd for the King.

Having rested all *Friday* 3d, we set out at the same Hour as the Day before, and after sixteen Miles riding in six Hours, through a barren Country, came to the little Mud City of *Cumisscia*, seated in a fruitful Plain abounding in excellent Fruit. We staying here all Day the Fourth, I Diverted my self with shooting of Pigeons. The Knavery of the *Ciarvattars* was the cause of our Travelling by Night, because they Slept by turns on their Asses, as sound as if they had been in Down Beds, nothing concern'd that we lost our Sleep. To remedy this Evil, I resolv'd with *F. Francis*, to threaten to Beat them, if they ever Slept again upon the Ass; for then they would certainly Travel by Day. They taking no Notice of the Warning given, had good Correction that Night, being taken in the Fact; and from that time, as we had foreseen they began to Travel by Day.

Saturday 4th, therefore we set out two Hours before Night, and Riding sixteen Miles in six Hours, over a barren Country, stopp'd at the *Caravansera* of *Massar-Bek*, near which there were two Country Houses. *Sunday* 5th we took our Journy about the same time after Travelling ten Miles pass'd in the Night by the little Village of *Aunabat*, where besides the *Caravansera* is an Earth Fort, made by the King. Advancing as many Miles further we took up at the good *Caravansera* of *Tyesacas*, seated on the Bank of the River; tho' the other dwellings are seated on the Rock, and in such manner, that the place is suppos'd to have been formerly a Fort. Here we found better Bread than at *Ispahan*, the Inhabitants being all well to pass. That Night the *Ciarvattars* were allow'd to Sleep on their Asshish Bed, in reward for their Expedition the Day before.

Monday 6th, we departed at the same time, and Travell'd 32 Miles in twelve Hours, through Valleys naked of all Trees, and expos'd to Robbers; for which reason *Scia-Abas* Built the Fort of *Giambet*, in the mid way, where there is a Garrison still kept. At break of Day we came to the *Caravansera* of the Village of *Dighirdu*; but finding it taken up were forced to lie in a ruin'd House, or rather a Stable, with our Beasts. Nothing troubl'd us but watching to ride by Night, and being disturb'd with Flies in the Day; for we every where found plenty of Provisions at reasonable

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sonable Rates; so that we far'd Plentifully for three, or four *Carlines* of *Naples* Mony; and the want of *Caravanſera*'s was ſupply'd by a portable Kitchin *F. Francis* had furniſh'd with all Utenſils. Thus in ſhort we wanted for nothing but Snow to cool our Drink.

Tueſday 7th, we had ſome Diſturbance, upon occaſion of *F. Francis* breaking the Head of an *Armenian*, who very rudely took the Part of his Companion, that had cheated him of 45 *Tomans*. We reſted all Day in the Village, *F. Severinus* of *Naples* dreſſing the Wound; and the reſt of us Diverting our ſelves in ſeeing *Caravans* of 4, or 500 Mules and Camels together paſs by; that being the moſt frequented Road for the Trade of *India*.

We mounted at the uſual Hour, and ſix Miles from thence paſs'd by the *Caravanſera* of *Chivola*; and ſixteen Miles further over the River *Rutcuna*, where the *Georgians* that came with us, with the Nets they uſually carry about them took 150 Pounds weight of good large Fiſhes. Then advancing ſix Miles beyond it, we Lodg'd in the famous *Caravanſera* of the Village of *Cuſchiſar*, which ſignifies dry Poiſon, a cold Place, by reaſon of the Neighbourhood of the Mountains always cover'd with Snow. The Country about is cut a-croſs with Trenches; the *Perſians* uſing wherefoever they find Water to convey it after that manner to enrich their Fields.

While we reſted in the *Caravanſera* on *Wedneſday* 8th, four Oſtridges, by the *Perſians* call'd *Citor-murgo*, that is, Camel Birds, were brought in, and two wild Cows, which the *Sultan* of *Babelan* (a City on the *Perſian* Gulph known for its Pearl Fiſhery) or Governour of the Province was ſending to the King. Theſe Cows are as big as one of our Calves, but more Fat and Tender, tho' they feed on Straw. Their Colour is Whitiſh, except the Tail and Feet, which are Black; and on the Head there are large black Spots; their Eyes are Sparkling; their Horns ſlender, ſtrait, ſmooth, round, and two Spans long, with ſharp black Points.

About Sun-ſetting we proceeded on our Journey on a bad Way, being either marſhy Plains, or dreadful barren Mountains; among which we ſaw the ruin'd *Caravanſera* of *Dambayne*, formerly good, but abandon'd becauſe the *Caravanſerandar*, or Keeper of it had been Murder'd by Robbers. At length having Travell'd twenty Miles in ſeven Hours, the laſt three a ſteep Deſcent we came to the antient *Caravanſera* of the Village of *Aſpas*, where the Country People's Houſes are little better than Cottages.

Thurſday 9th, we ſet out again two Hours before Night, and rode ſixteen Miles in ſix Hours on a plain Road to the *Caravanſera*, of a Village call'd *Ugiam*, conſiſting of a few Mud Houſes, where we alighted. The Soil about it does not want for Corn, by reaſon of the neighbouring River, over which there is a Bridge of nine Stone-Arches. Here I could not make uſe of ſome few Pieces of Braſs Coin I brought; becauſe throughout the Kingdom, every Province makes its own, and will not take any other; Nay, in ſome Places they will not take the Silver that is Coin'd in another Government.

Friday 10th, ſetting out at the ſame time, we rode eight Miles Climbing, and then going down a rugged Mountain; then four Miles further, we paſs'd by the Village and *Caravanſera* of *Mamuſada*; and laſtly twelve Miles beyond that took up at the good *Caravanſera* of the Village of *Mayn*. In this Place, tho' ſeated among high Mountains, we Eat good Figs, there being abundance of ſeveral Fruit-Trees, and good Tabacco, which they carry to *Iſpahan*. *F. Severinus* fell twice from his Mule before he reach'd this Place, the Way was ſo bad, and being bid to ſettle the Pannel which was come upon the Beaſt's Neck, he anſwer'd Pleaſantly, I will have it ſuffer for its Fault; and left the Mule in that uneaſy Condition till the *Ciarvattar* came up, who was two Miles and a half behind, that is, half a *Perſian* League. The *Georgians* and *Armenians* our Friends, took a prodigious quantity of Fiſh, and we had our ſhare of it.

Saturday 11th, we rode twenty Miles through a plain Country, croſſing the River on a noble Stone-Bridge, a quarter of a Mile long, and lay at the *Caravanſera* of *Abigherne*, five Miles from the Bridge, one ſide whereof which was like to fall being then mending. Near that Place was the Mountain levell'd by *Alexander*, for his Army to paſs.

We ſet out late on *Sunday* Evening, to go to a Village near *Darius* his Palace. Having loſt our way in a marſhy Country, the *Catergis* led us in the darkeſt of the Night to paſs over a narrow wooden Bridge; but my *Armenian* Servant, who firſt try'd to paſs, falling into the River Horſe and all, without receiving

ceiving any Hurt but being well wash'd, we alter'd our Design, following the common Road, and thus having spent seven Hours in riding twenty Miles, we came to the *Caravanſera* of *Pelicor*. Four Miles short of it, we pass'd upon a Causway two Miles in length, and yet had much Trouble to get a Horse and Slave belonging to *F. Francis* out of the Mire.

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Two Bales of Carpets being dry'd, we set out on *Monday* 13th, an Hour after Night-fall, and Travelling twelve Miles over rugged Mountains, pass'd by the *Caravanſera* of *Beſciaga*, and proceeding as many Miles further, came at break of Day on *Tueſday* 14th, to *Sciras*.

CHAP. VIII.

A Brief Deſcription of the City of Sciras.

BEing come at last to *Sciras*, we were entertain'd in the House of the Fathers of *S. Teresa*, *F. Amadeus*, a *Piemonteſe*, the Superior receiving us with very courteous Expressions.

Sciras City.

Sciras is seated in the Latitude of 28 Degrees, 44 Minutes, and 86 of Longitude, in a delightful Plain enclos'd with pleasant Mountains. Coming from *Iſpahan*, there is a way twelve Miles long pav'd with Flint regularly ascending to the narrow Path cut out of the Rock, which is the Passage into the City. This Way is adorn'd by a lofty Portico, which can be shut against Enemies, and defended by a few Men; and for a considerable space the Walls of the Gardens joyning to it, being all Built alike, tho' belonging to several Owners. Among them is a great Pool all of Stone, in which formerly there were Boats to take the Air.

Its Name. *Fr. Bapt. Rit. Col. Hero. par. 3. c. 3. 8. v. Sciras. Lexic. Geog. Phil. Ferrar. Verb. Sciraſum.*

Some will have it, That *Sciras* took its Name from the *Perſian* Word *Scire*, which signifies Must, because of the great quantity of Wine made about it. As also that all the Plain it stands on was in former times a great Lake; and that after the Destruction of *Perſepolis*, the Inhabitants thereof, filling it, settled their Habitation there; founding the New City. This they are the more inclin'd to believe, because in some Parts of it they have found large Iron Rings, like those they tie Boats to on the Shore.

Most valuable Thing in it.

The two most valuable Things in *Sciras* are Wine, and Women, whose Beauty is so extraordinary, that it serves instead of a Portion. Therefore crafty *Mahomet* had good cause, as some say not to go into it on any Account, for being sensible of his own Weakness, he knew it might put a greater stop to his Victories, than *Capua* did to *Hannibal's*.

Gardens.

I cannot decide whether the Gardens of *Sciras* are more delightful to the Taste, by reason of the variety and excellency of their Fruit; or to the Eye for their long rows of Cipress-Trees. Thus the Mud Houses being hid by their Green at a distance, it looks more like a Wood than a City, being fifteen Miles about, too great a compass for 20000 Inhabitants.

Commodities.

There are excellent *Bazars* cover'd with long Arches; and better Squares, *Caravanſeras*, and *Moſchs*. Here they make Glasses, cut Cristal indifferently for several Uses, dress Leather, and print Silks. Abundance of Mony comes to the City for dry'd Fruit, Wine, Rose-water, Oranges without Seeds, and Fruit pickled in Vinegar, wherewith it supplies not only all *Perſia*, but *Indoſtan* from the Ports of *Bander-Abaſſi*, and *Bander-Condo*.

Govern-ment.

In the Mint of this City they Coin Brass, but seldom Silver. The Government of the Province whereof *Sciras* is Metropolis, is one of the best in *Perſia*, its Jurisdiction extending towards *Iſpahan*, as far as the Village of *Aſpas*, which is five Days Journy for a *Caravan*.

Two Gardens.

Tueſday 14th, I went to see two Gardens fallen to the King by Forfeiture. The First is under the Hill call'd *Dilguſci*, from which flows a River that runs through the midst of the Garden. I found not only the Palace, but the Trees were all decay'd, and that the Water serv'd the People of *Sciras* for whitening of Cloth. On this same Mountain is a very ancient Structure, which appears to have been formerly a Fort, to serve which there is a Well of a vast depth dug in the Rock.

The other Garden is on the left of the Road, coming from *Iſpahan*. This is one of the best about *Sciras*, for it has

Gemelli. 1994.

not only double Rowes of Cipreſſes all about it, but is a perfect regular Wood of Roſes and Fruit-Trees, being all cut into Squares, like a Cheſs-board. But the Wall about it was fallen in many Places.

The reſt of the King's Gardens are in a wretched Condition, through the neglect of thoſe that ought to take care of them; as is uſual in all parts of the World, where they are not afraid of the Prince's Eye, and the Officers are not call'd to juſtify their proceedings.

CHAP. IX.

The Deſcription of Darius's *Palace, and other Ruins of* Perſepolis.

THO' many, with reaſon, are of Opinion, there is nothing in the World more wonderful, or to be admir'd by curious Perſons, than what ſtill remains of the magnificence of the ancient *Rome*; yet there are ſome that affirm all this is nothing if compar'd with the Pyramids of *Egypt*, and the Works of *Alexander* the Great, that laſt to this Day. But thoſe who have travell'd further do maintain that neither the *Roman* nor *Egyptian* Antiquities, nor the Structures of *Alexander* the Great are to be compar'd to the Ruins of *Perſepolis*, and among the reſt to *Darius*'s Palace. A juſtifyable Curioſity therefore prevailing upon me, on *Wedneſday* 15th I hir'd two Horſes, for my Self and my Servant, for three *Abaſſis* a Day, and ſetting out rode 20 Miles before I came to the River and Bridge of *Polixan*. In this place there were *Rattars*, but Civil, and not Troubleſome to Travellers like thoſe of *Tauris*. Then leaving the Mountains we travell'd a marſhy Road, and at fifteen Miles end an Hour before Sun ſet, we alighted at the *Caravanſera* of the Villiage of *Mirxaſcon*, half a League diſtant from *Darius*'s Palace.

The *Carvanſedar*, or Keeper of the *Caravanſera* inquir'd of my Servant what brought me thither, and knowing the Cauſe of my coming ſaid to him, if your Maſter can read an Inſcription, there is in the Palace, he will find a great Treaſure; but if he cannot, aſſure him that when he goes into a certain Grot he will remain there Dead. The *Armenian* being frighted at theſe Words, when I was going on *Thurſday* 16th in the Morning to ſee that Antiquity, ſet himſelf ſo poſitively not to go with me, that I had enough to do to get him at leaſt to ſtay a Mile from the Place to look to the Horſes.

Darius's Palace.

To come to the Point, this vaſt Fabrick is at the Foot of a high Mountain, that overlooks a Plain above thirty Miles in Length, and twenty in Breadth, where the famous *Perſepolis* is ſuppos'd to have ſtood. The Front of it looks towards the Weſt, and is 500 of my Paces in Length; the North Side 400, the South 250; on the Eaſt it has the Mountain inſtead of a Wall. Its Shape, as may appear by the Dimenſions, is irregular, and may be compar'd to a Fortreſs; for tho it has no Towers, as was us'd when it was built, yet it has on every Side ſeveral Angles at certain Diſtances, uniformly diſpos'd, and may be call'd half Baſtions, according to the true Rules of Military Architecture. The Stones it is made of are of a prodigious Magnitude, and it plainly appears they were dug in the neighbouring Mountain, as well becauſe of its nearneſs, as becauſe they make the top of it plain, and equal with the Palace. The Walls of the firſt Floor ſtill ſtanding, are cruſted over with Black Marble, and in ſome Places 10, in others 20, and in others 30 Foot high.

An Inſcript.

On the South Side outwards there is an Inſcription cut on an empty Space 15 Spans long, and 7 broad, in ſuch a Character, that there is now no underſtanding Perſon in the World that can make any thing of it. It is neither *Caldee*, nor *Hebrew*, nor *Arabick*, nor *Greek*, nor of any of thoſe Languages the Learned have Knowledge, but only Triangles of ſeveral Sorts, ſeverally plac'd, the various placing whereof perhaps formed divers Words, and expreſs'd ſome Thoughts. The moſt receiv'd Opinion is, that they are Characters of the antient *Goris*, who were Sovereigns of *Perſia*; but this is not eaſily to be made out, the *Goris* themſelves being at preſent very ignorant as to their Antiquities, and unfit to give any Judgment of ſuch things.

The great Stair-caſe of the Palace is on the Weſt Side, but not juſt in the middle, being a little towards the North on the Side of the Village of *Mirxaſcon*. It parts into two, each of which has the Wall

Wall on the one Side, and a Banniſter of the ſame Marble on the other. Both of them are of the ſame Workmanſhip, and in the midſt of each is a ſquare Landing Place, as broad as the Stairs, to reſt, and then turning to ſuch another, it leads up to the firſt Floor; ſo that the Stair-caſe makes three Quarters of a Circle; and it aſcends two oppoſite ways, that is, on the right and left circularly up to the firſt Floor, as was ſaid above. I cannot think any Words can expreſs its Magnificence; for if we regard the breadth, it is of 30 Foot, if the eaſineſs of the Aſcent it is ſuch that there are 95 Steps to riſe, 22 Geometrical Feet. The Stones are 30 and 35 Spans long each, and of a proportionable depth, ſo that ſix or ſeven Steps are cut out of one Stone; and if it hapned to break in any Place, it was ſo artificially mended, that the ſharpeſt Eye can ſcarce find out the Joynt; and hence it is that thoſe who are leſs underſtanding, think thoſe Stairs are either made of one Stone, which would be impoſſible, or elſe cut out of the Rock. Beſides, both the Stairs and Walks, are of a Sort of Black Marble, ſo hard, that it has withſtood the Injuries of Time for ſo many Ages, and preſerves the Memory of ſo wonderful and rare a Work.

Gemelli. 1694.

From the ſquare Landing Place, where the two Stair-caſes end you go into a Portico of White Marble, 20 Foot wide. The Architrave is now fallen; but by the Pillars ſtill ſtanding it appears to have been built with ſuch Art and Maſtery, that it will be hard to find the Remains of any *Roman* Structure to compare with it. On it are carv'd in Baſs Relieve two Beaſts, as big as Elephants, holding out their Heads, as if they look'd at the aforeſaid Stair-caſes. They are either ſome odd Fancy of the Workmen, or elſe ſome *Hieroglyphick* of the Antients to expreſs the Empires of the *Medes* and *Perſians*, the Bodies being like Horſes; the Feet and Tails of Oxen, long, and turning up like a Lions.

Twenty Spans further upon the ſame Line, are two fluted Columns with their Capitals and Baſes, of a whitiſh Stone, but ſomewhat inclining to Red. Their height beſides Capitals and Baſes is about 70 Foot, and ſo thick, that three Men can ſcarce fathom them, every one of them having 40 Flutes, each 3 Inches over. At a like diſtance ſtreight forward there are two other Pilaſters, neatly carv'd like the Firſt, only with this difference, that the Beaſts carv'd on the latter have Wings and Men's Heads looking towards the Mountain. Over each of theſe Columns there are three Inſcriptions in the ſame Character, making in all Twelve.

Beyond this Portal, or Hall, for ſuch the Order of the Columns and Pilaſters ſeem to make it, on the right Side is ſuch another double Stair-Caſe, leading to the upper Chambers. It is narrower, being but 25 Foot broad, and ſhorter than the Firſt, but incomparably more Beautiful and Stately; for on its Walls and Parapets there is ſomething carv'd in Baſs Relieve, like a Triumph, conſiſting of a great Train of People in ſeveral Parcels, finely clad, carrying ſome Banners, and others Gifts to offer. At laſt comes a Chariot drawn by ſeveral Horſes, with a little Altar, out of the middle whereof a Flame riſes. This might upon good Grounds be ſaid to be ſome Proceſſion for Sacrifice, for we know, and particularly from *Herodotus*, that the antient *Perſians* ador'd the Fire; and that the Kings carry'd it along with them in a ſtately Chariot when they went to War; and perhaps thoſe I ſaid were Offerings, are Caskets of Perfumes, which the ingenious Carver Feigns are carry'd before it to burn now and then. On the other ſide are carv'd wild Beaſts fighting, and among them a Lion and a Bull are done to the utmoſt Perfection, their Fierceneſs being ſo lively repreſented, that it ſeems to make Nature it ſelf Bluſh; and this the more becauſe the hardneſs of the Stone has preſerv'd the moſt curious Workmanſhip.

At the top of this ſecond Stair-caſe is a ſquare Place, encompaſs'd with Columns, whereof only ſeventeen are now ſtanding, tho' by the Pedeſtals it appears there were an Hundred; and ſome of thoſe left want the Capitals. But they are fluted, and of one entire Piece of white and red Marble, ſome ſixty, others ſeventy Foot high, and twelve of them as thick about as thoſe before mention'd. But that Row towards the Plain, and the two towards the Mountain, are more ordinary than the others. They ſay theſe ſupported the Temple of the Sun, and not without ſome ſhow of reaſon, but nothing can be aſſerted becauſe of the Ignorance of the *Perſians*, as to their Antiquities.

On the ſame Floor, cloſe by the ſaid Columns, is a place 50 Foot ſquare, enclos'd with Walls 6 or 7 Foot thick; where formerly there were many Rooms,

of a much finer Marble than that hitherto deſcrib'd, and ſo wonderfully carv'd, that I muſt have ſpent many Days to take a full View of the Figures, and whole Months to draw them. There are four Doors into this Place, excellently carv'd, and adorn'd with the moſt curious and beautiful Foliage imaginable, and in ſome Places Inſcriptions in the ſame Character before-mention'd. Only the Walls of theſe Chambers are now ſtanding, being 24 Foot high, all the Arches being gone to Ruin, and the Floor full of the Stones fallen down, and of excellent carv'd Marble that adorn'd it in ſome Places. The Windows look'd into the Court, or upon the firſt Floor; and there are ſeveral at ſmall diſtances three Foot wide, ſix Foot high, and three Foot from the Ground.

Gemelli. 1694.

Which way ſoever a Man turns his Eye on this ſecond Floor, left ſtanding in ſpight of the Malice of Time, there appear ſeveral Figures cut in Baſs and half Relieve. Particularly in a Place fifteen Spans ſquare, near the aforeſaid Parcel of Columns, which appears to have been in the nature of a Hall. I ſaw Men Carv'd fighting with Lions, or holding Unicorns by the Horn; or elſe ſtood with Knives in their Hands like the antient *Roman Gladiators*, ready to kill the wild Beaſts they held in their ſtrong and brawny Arms. In other Places there were Princes, as it were in Triumph attended by a numerous Train. On two oppoſite ſides were two Figures of Giants on each; in other Places Princes ſitting giving Audience to Ambaſſadors, or elſe moving under large Umbrelloes.

On the South ſide Wall left ſtanding, which is the higheſt part of that Floor, beſides ſeveral Stones lying about the Ground, there are ſtill to be ſeen Princes carry'd in Chairs, with Courtiers by ſhading them with Umbrelloes. There are other Statues with Veſſels in their Hands, and Men leading Creatures like Rams, which doubtleſs expreſs ſome proceſſion for Sacrifice. Not far off on a Pilaſter of the ſame black Marble, is an Inſcription in the ſame Character, and another on ſuch another Stone; which I obſerving, and remembring thoſe I had ſeen before, began to conſider with my ſelf, how eaſily humane Judgment is miſtaken, and how different things happen to what Man propoſes to himſelf; for whereas the Author thought by means of thoſe Inſcriptions to have eterniz'd his Memory with Poſterity, which the beauty of the Work well deſerv'd, yet quite the contrary we ſee is fallen out.

In the inner part, and exactly in the midſt of the Palace, is the Amphitheater for the ſhows of wild Beaſts, and other Sports, as plainly appears if I am not miſtaken, by the Figures cut in half Relieve in ſeveral parts of it, which are of Men fighting with wild Beaſts with Knives in their Hands, and others wreſtling with Lions. There are alſo Princes ſitting with Truncheons in their Hands, or walking under Embrelloes. Other Figures have Veſſels in their Hands, others Spears, and ſome play on ſuch a Pipe as the God *Pan* is Painted with, conſiſting of ſeven Reeds, orderly joyn'd together. It is poſſible all theſe Figures might be placed there barely for Ornament, but the Situation and Nature of the Place incline me to believe it ſerv'd for Shows, as was ſaid before. This Structure is not above fifty Paces of mine Square, and ſtands on the Eaſt-ſide, as do all thoſe hitherto deſcrib'd.

Before we proceed further, it is to be obſerv'd, that beſides the rare Deſign and Workmanſhip of all thoſe Figures here ſpoken of, they are very remarkable for their variety of Habits; for ſome have long Beards down to the Waſte, and the Hair on the other Side ſo ſhort, it ſcarce touches the Neck; others have a flat round Cap on their Heads, and their Garments down to their Heels, Wide, full of Gathers, juſt like the Gowns of the Senators of *Venice*, and with ſuch wide Sleeves that they hang down to their Knees, and on their Feet they have ſomething like wooden Sandals, or Cloggs. Other Figures differ from theſe only in the Eyes, which they have ſomewhat higher over the Forehead. Others have ſhorter Hair and Beards, and taller Caps. There are alſo Servants carrying Poles with Horſe-Tails faſtned to them to drive away the Flies. But the moſt remarkable thing of all is, that among ſo many hundred Figures as are in that great Structure, there is not one of a Woman; and next, the hardneſs and brightneſs of the Marble, which ſtands as if it were newly finiſh'd without the leaſt decay, and yet what is meerly a Miracle in Nature, it has continu'd three thouſand Years, for we cannot allow it leſs Antiquity than that of the *Aſſyrian* Monarchy, or at leaſt of the *Median*; tho ſome think thoſe Habits much antienter, but without any good Ground.

Aſcending a Musket ſhot towards the Mountain there is a Front thirty Foot Square cut on the Rock it ſelf, with Figures

Gemelli. 1694.

gures of white Marble set in it, but flatter than those already mention'd. On the upper part is a Man standing, with a Bow in his Hand, looking on an Idol that has a human Body, and monstrous Feet, carry'd in Triumph. By him is a Fire burning in a sort of a Trough, and a Globe carv'd; under it are Men supporting this Mass with their Heads and Hands lifted up, and below that several Creatures. All these Figures of Men have short Hair and long Beards; and wear a sort of Caps they call *Cauch*, like those the *Turks* wear, but without any Border like the Turbant. Under this Frontispiece there is a low Arch cut, creeping into which on all four, I found two Tombs cut out of the very Rock, and cover'd with two Stones seven Spans long, and three in breadth; but they were full of Water, which drops from the Arch. Here the royal Treasure is suppos'd to be bury'd; tho' that particular Grot, or Cave the *Parvansedar* spoke of, was made by Order of the *Cham* of the Province, on account of the People that went thither continually to dig to try their Fortune.

Insert. Aut Asiæ disc. l. 5. c. 13.

Two Musket shots further Southward, on the same Line and Rock, is another Frontispiece like the last, with such Figures, and such an Arch under it, within which instead of one there are three Separations, with each of them a Tomb cover'd with the same Stone, but without any Water in them.

An hundred Paces without the Palace Southward, is a Column standing, like those before mention'd, whose Base is the Rock it self; but it is no easie matter to Judge what was the use of it.

The *Persians* call all this wonderful Work hitherto describ'd *Celmonar*, or the forty Pillars, for *Cel* signifies forty, and *Monar* a Pillar; and tho' there are now but twenty standing, it is to be suppos'd there were forty when they gave it the Name, and that since t' n they either fell with Age, or were carry'd away for some other Structure. Some looking back for fabulous Originals, say this was built by *Perseus* the Son of *Jupiter* and *Danae*, from whom the *Persian* Nation took its Name.

Baudran lex. Geog. v. Persep.

Others are of Opinion these are the Ruins of a famous Temple built by *Abasuerus*, at the foot of a Mountain which ran into the antient *Persepolis*; others will have it to be *Darius*'s Palace, but cannot say which of them, by reason of the Antiquity of the Tradition; and their Opinion being the most probable, we will follow it with the same uncertainty. In short, observing these Marble and Jasper Stones, with the signs of Fire on them, which by reason of the hardness has only spoil'd the beauty of the Face, I call'd to Mind what antient Historians have left written, that *Alexander* being once Drunk, set Fire to *Darius*'s Palace, at the instigation of *Thais* his Concubine, who thus thought to Revenge the burning of *Athens* her Country by *Xerxes* and *Darius*. *Alexander* committed this Folly about the Year of the World 3724. but the unexcusable Natives have done it several times since.

Mallet descr. de l. Univers. Tom. 2. p 172. *Quint. Curt. l. 5. Steph. de Urbibus. v Persepolis.*

None that have seen such beautiful and stately Remains of venerable Age, will doubt of the great Antiquity and Magnificence of the City of *Persepolis*; for tho holy Writ and prophane Histories give us only an account of the antient *Ninive* and *Babylon*, yet it is not to be suppos'd there may not be others more antient; besides that the precious and almost everlasting Relicks of *Celmonar* and the City *Persepolis* are so far in the East, that they have been little frequented by *Europeans*, and unknown to antient Historians, so that they could not give that account which the frequent resort of Strangers has since communicated to the learned. A good instance hereof we have in the City *Memphis*, which was not inferior either to *Ninive* or *Babylon*, either for Antiquity or its Fame throughout the World, by reason of the long and never interrupted Race of its Kings; and yet what great account do antient Historians make of it? And were it not that *Europeans* now often travel into *Egypt* and relate Wonders of those vast *Pyramids*, which after all are only mighty heaps of Stone, and rather show the Power and Wealth than the Ingenuity of the Founders, who would conceive so great an Idea of them, as now generally we do? Now were *Persia* as much frequented by *Europeans*, how would the Remains of this truly Royal Palace be extoll'd, where Art seems to have done its utmost to surpass Nature, in the delicacy of the Carving; and Nature in furnishing a proper Matter for such noble Work? For my part I am of opinion it ought not only to be reckned as one of the seven Wonders of the World, so much talk'd of by the Antients; but that there neither is, nor ever was a Wonder in the World to compare to it.

Ambassade de Gar. de Silva de Figueroa v. Pers. p. 160.

Lexic. Geog. Phil. Ferrar v. Persepolis.

There is no Question to be made, but that the antient *Persepolis* stood in this Place, considering the Fertility of the Situa-

Thevenot Voyage de Levant 2. p. l. 3. p. 7.

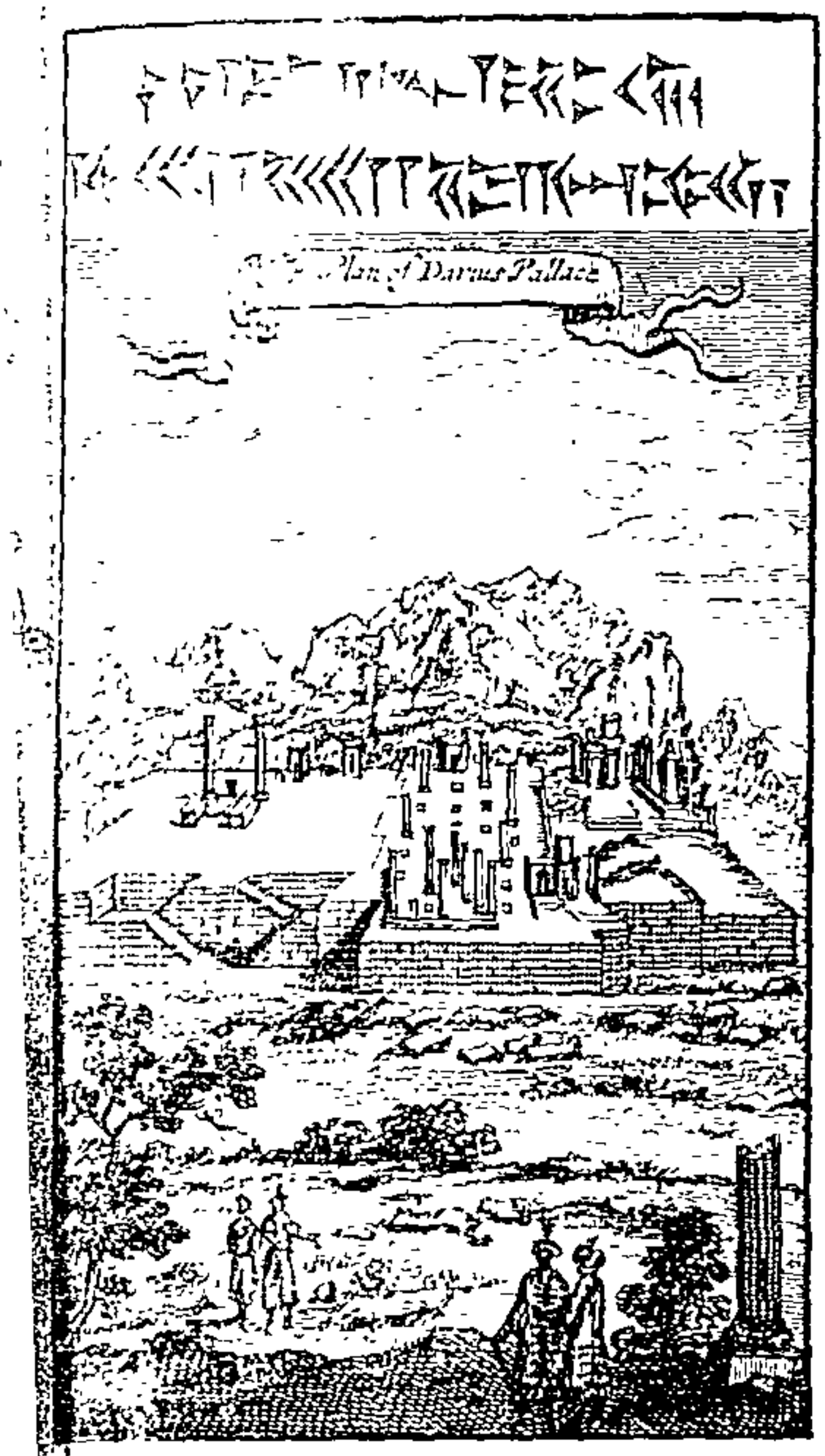
Gemelli. 1694.

Situation, and the nearneſs of the River *Araxes*, now call'd *Bendamir*, near which the Antients plac'd it. Beſides, the Authors that write of it ſay, that four hundred Paces from it in a Mountain call'd *Mount Royal*, the Sepulchers of their Kings are cut out of the Rock; which it is plain muſt be underſtood of the Tombs I have already deſcribʼd, which are cut in the ſolid Rock on the Eaſt-ſide; and therefore when they ſpeak of the Palace burnt by *Alexander* the Great, at the overthrow of the *Perſian* Empire, and of the Citadel of *Perſepolis*, they muſt needs mean this Place. It is a great misfortune that the noble Remains of Antiquity in *Aſia* ſhould be among ſuch barbarous Nations, as endeavour utterly to deſtroy them; that Strangers may want that occaſion of reſorting thither. There would be no need of ſo many Conjectures could the unknown Characters in ſeveral Places of the Palace be Read. All the Learned that thought they could have explain'd them have been diſappointed; nor could any Man yet be found that could make the leaſt of them. I do not at all admire this; and I am of Opinion that when the *Perſian* Empire was transferʼd to other Nations, the new Kings, that the Natives might not retain the leaſt Memory of their former Greatneſs and Affection to their lawful Sovereigns, forbid the uſe of the antient Characters, introducing new Habits, new Cuſtoms, and a new manner of Writing; that ſo the next Generation might better bear the new Yoke. This Policy is in uſe now as well as in paſt Ages. It is little above halt an Age ſince *China* was reduced under the grievous *Tartar* Yoke; and theſe tho' Ignorant, Rude, and of brutal Manners, yet endeavour to make that noble Nation forget its antient Cuſtoms, and the excellent Form of its Government; tho' they are ſenſible of the incontroulable Oppoſition of the *Chineſes*, who with much reaſon ſtand up for the Preſervation of their juſt Laws and Heathen Cuſtoms. So ſhould we put a Writing in the antient Character of thoſe Iſlands into the Hands of the Inhabitants of the *Philippines*, which is like that of *China*, it is moſt certain none of them would underſtand it, becauſe they all apply themſelves to the *Spaniſh* Tongue. How much more difficult then muſt it be for the People of *Perſia* to read antient Inſcriptions, ſome thouſands of Years after the ſubverſion of their Empire? Such precious Remains of Antiquity well deſerve to be cut in Copper for the ſatisfaction of the Ingenious, before they are quite loſt through the fault of the Natives; but it is a difficult matter to draw above two thouſand Baſſe Relieves, and a vaſt charge to print them. The Reader therefore will think it enough that I have drawn the Plan of the Palace, with ſome of the principal Figures; that there may be ſome knowledge of the ſeveral Habits of the antient *Perſians*; and two Lines of twelve there are in the Inſcription on the Pilaſter of the firſt Floor; perhaps hereafter ſome more fortunate Searcher into the oriental Languages may employ his Wit on it.

Figures in loco citato.

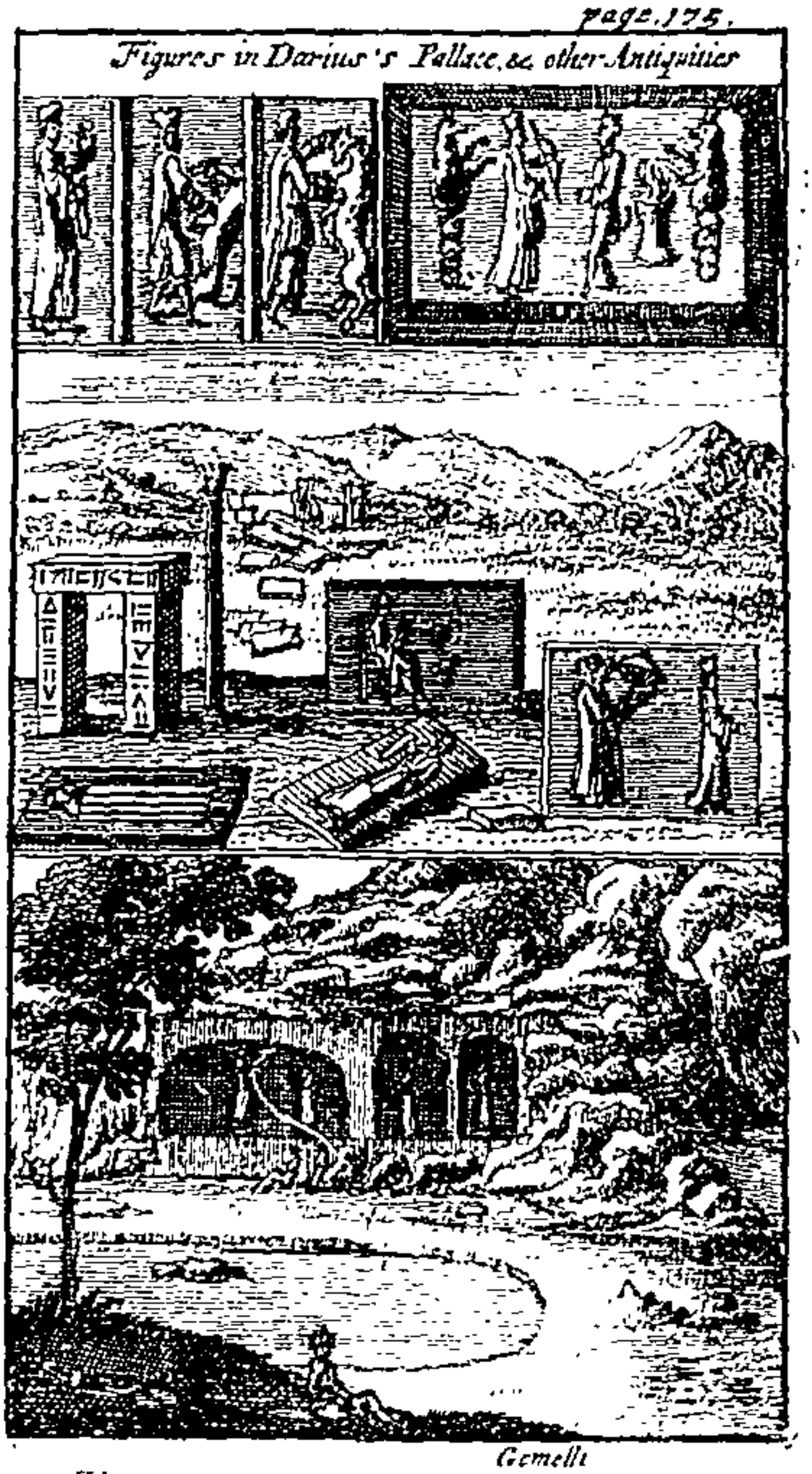
Having very well ſpent all the Day in ſeeing and diſtinctly obſerving, the beſt part of thoſe Antiquities, I return'd, and was ſcarce come to the place where I had left my *Armenian* Servant, before I hear'd him as'k me whether I had found the Treaſure; he believing the Inſcriptions were in *Portugueſe*, and that I had Read them and taken the Treaſure, as the *Carvanſedar* had told him; which made me laugh Heartily all the Way.

Mounting



page. 175.

Figures in Darius's Pallace, &c. other Antiquities



Gemelli

Mounting a Horſeback I return'd to *Mirxaſcon*. By the way on the Lake I kill'd a ſtrange Bird, all white, only a little reddiſh under the Wings; it has long Legs and Feet like a Gooſe; the Beak long and ſlenderer at the top than bottom. the *Portugueſes* call it *Flamengo* or *Flemming*.

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The day 16th, at Night I lay in the ſun *Caravanſera*, and *Friday* 17th, betimes got a Horſeback for *Sciras*. By the way I met three Robbers taken by the *Cham* of *Sciras*'s Souldiers at *Mirxaſcon*, for having Robb'd and Murder'd ſeveral Travellers on the Road. They were led with a triangular Yoke about their Necks, like that we put upon Swine; which put me in Mind of that the *Romans* laid on their Slaves that had committed a Fault, which made the Poets call them *Furciferi*. Every one had his right Hand made faſt with a crooked Staff to the thick part of the ſaid Yoke, ſo that there was no getting it looſe. A little further on I ſaw an Engine to draw up Water into the Gardens, quite different from ours; for whereas in ours a Horſe or Mule goes round, there an Ox drew a Rope out right.

Before I conclude this Chapter I muſt ſpeak of *F. Amadeus*. Whilſt we ſtay'd at *Sciras* he would not permit us to be at any Expence, leſt it ſhould be a breach of the Laws of Hoſpitality; but on the other Hand he was ſo frugal, that we did not only want the power of filling our Bellies at his Table, but for the moſt part the ill Reliſh of his Dyet was very ungrateful to our Palate. The Fowl that were left at Noon were dreſs'd again at Night, and if they were not eaten by reaſon of their ungrateful Savour, what was taken away Roſted appear'd the next Day Boil'd, and thus the good Father who was a great *Peripatetick* endeavour'd by the means of Fire to reduce the not eatable Subſtance into the form of Straw, from that of a Carkas; and it was ſtill worſe if a Fiſh Day did not follow. To compleat the Entertainment he gave us to drink a ſort of Liquor, which it would have been equally falſe to call either

Wine

Gemelli. 1604.

Wine, or Vinegar. In other reſpects he had the Reputation of a good Religious Man, and of an Exemplary Life; but becauſe of his exceſſive Parſimony he was never thought fit by his Superiors to govern formal Monaſteries, leſt the Religious ſhould Starve under him. To conclude, he exercis'd his Zeal for Abſtinence in the *Hoſpitium*, upon a poor *Poliſh* Reljgious Man, his Companion, ſeventy Years of Age, making him Faſt ſeverely at thoſe Years; but *F. Amadeus* knew his Civility would not paſs unrewarded with us, and to ſay the Truth he had a *Toman*, that is, 19 Crowns of *F. Francis*, for five hungry Days we did Penance at his Table, and yet he would not, or could not govern his natural Covetouſneſs.

The End of the Second BOOK.

A VOY-

A

VOYAGE

Round the WORLD,

By Dr. *John Francis Gemelli Careri.*

PART II.

Containing the moſt Remarkable Things he ſaw in *PERSIA.*

BOOK III.

CHAP. I.

The Author continues his Journey to Bander Congo.

Gemelli. 1694.

THo' *F. Francis* was indiſpos'd, either by reaſon of the ill Air of *Sciras*, or ſome other cauſe unknown, and not in a condition to travel; yet to get away from *F. Amadeus*, he hir'd other Beaſts, and on *Saturday* 18th, having loaded our Luggage, we began our Journey about an hour after it was Night, without any Supper.

We travell'd all Night, and ſtay'd on *Sunday* 19th, at the Village of *Bagbun*, which ſignifies Gardner, 30 Miles from *Sciras*. The common days Journey was to *Babagi* 10 Miles ſhort of this, but we advanc'd as far as *Bagbun*, becauſe it was our new *Carvattar's* Town.

Odd way of Cupping.

Monday 20th, *F. Francis* relapſing, a Black Woman was ſent for to Cup him. The manner how ſhe did it being very odd, I ſhall not omit to ſet it down. She plac'd a Glaſs like the head of a Limbeck on the Patient's back, and moving it up and down, ſuck'd the Air ſtrongly through the Pipe; then ſhe ſcarrify'd the Fleſh, and ſucking again drew the Blood into the ſame Veſſel. Other Women inſtead of a Glaſs, make uſe of a Horn.

Tueſday 21ſt, we ſetout an hour before Night, and travell'd as we had done the Day before, over a Plain well ſtor'd with Wild Boars, and Gazelles, whereof I told 50 in only 3 Miles riding. We loſt our way near the *Caravanſera*, and were conducted to that of *Muſiferi* by a Guide, after travelling 20 Miles in 7 Hours, tho' the common Road is 25 Miles from the *Caravanſera* of *Babagi*. We met a *Cater* or expreſs, who beſides the Bells about his waſte, to make him be known for a Beaſt, wore long colour'd Feathers in his Turbant ty'd one above another like a Creſt, or Plume.

Wedneſday 22d, we travell'd along a baſe ſtony Road, and going up an aſcent of 12 Miles, came to the *Caravanſera* of *Paerra* after riding 20 Miles in 8 Hours. *Thurſday* 23d, we travell'd 25 Miles in 8 Hours on a plain Road to the *Caravanſera* of *Aſſumayer*, which is built with Lime and Stone, a rare thing in *Perſia*. Fifteen Miles further we came to a another *Caravanſera*, call'd of *Ghezi*.

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Before we set out on *Friday* 24th, a *Dervis* that dwelt in this *Caravansera*, putting on a long Shirt, with a Sheeps Skin on his back like a Rochet, and another on his Head for a Cap, came to make a ridiculous Sermon, for an Alms of a few *Gazes*. The Road we travell'd was amidst Fields of Rice, where I saw the first Dates, and then Barren to the *Caravansera* of *Mokak* in all 25 Miles, and 8 Hours riding. Abundance of Partridges, came tamely to the *Caravansera* door, to feed on the Corn the Mules dropt. At this place begins the use of Cisterns, and continues to *Congo*, because there are few Brooks, and the Rivers are Salt, as running through Salt Pits. There are two *Caravanseras* at *Mokak*; the new and the old, which wants but little repair, and yet the *Mahometans* neglect it, they are so inclin'd to new Structures.

Gearon City.

Saturday 25th, we set out again about noon, along a good Road, and riding 30 Miles in 10 Hours, when we cross'd several small Brooks, we came to the City *Gearon*. This City looks more like a Wood, because its Houses are scatter'd among abundance of Palm-trees, which yield a considerable profit with their Dates, being the best in *Persia*. It is seated in a Sandy Plain, encompass'd with high Mountains; and tho' small has a *Vizier* with ample Jurisdiction. The Gardens are pleasant, being water'd by the neighbouring Brooks, and have plenty of good Fruit, or Oranges, Grapes, and Melocotoons. The Houses are not amiss, many of them being of Lime and Stone, which is rare in *Persia*, where they are generally of Mud. By the way I kill'd abundance of Partridges, those Plains abounding in two sorts of them; the one like ours in *Italy*; and the other about the bigness of a Quail, with the Feathers of the colour of a Hawks breast.

Sunday 26th, we rested in a Noble *Caravansera*, well built, near *Gearon*. Here at Dinner I found a roasted Line of a Gazelle very good Meat, it being as tender as the Veal at *Sorrento*, in the Kingdom of *Naples*; and of a very fragrant scent, those Creatures feeding on St. *John*'s-wort, and other sweet Herbs the Fields in *Persia* are cover'd with. They have a Head like a Sheep, with Horns half a Span long, and the Body and Hair like a Goat; they live on the Mountains, which being generally bare of Grass, they come down in the Night to Graze on the Plain, as was said in the first part.

Monday 27th, we proceeded on our Journey betimes; and having scarce travell'd 5 Miles on the Plain, began to climb steep Mountains for 20 Miles to the *Caravansera* of *Ciartalk*. That day I saw such Multitudes of Partridges, only of the *European* sort, feeding on the Plain and Road, that I believe I never beheld the like. I did not go a step but I saw swarms of them, and kill'd about 20 on the Ground, without any trouble; and might have had many more, if I would, for they are not much frighted and only fly a little way, and alight again. I also saw abundance of *Garzelles*. Besides I met several *Persian* Peasants, *Persian Peasants.* who wore a small Cap of white Felt, cut on the two opposite sides. These tho' poor, are well manner'd, sincere, honest and simple; tho' they love Mony as well as the *Turks*, they are not so false, and such Enemies to Christians, nor so haughty, being civil to *Franks*, in saluting and visiting them.

We set out late on *Tuesday* 28th, and riding 20 Miles in 7 Hours, over Hills and Plains, came to the *Caravansera* of *Mauser*, close to which was an excellent Orchard of Palm-trees full of Dates, as also of Orange and Limon-trees, but not well look'd after. The *Caravanseras* continue all this way to be well built because of the conveniency of Timber; and so does the use of Cisterns. Travelling 25 Miles in 9 Hours all along the Plain, on *Wednesday* 29th, we came to the Village of *Benaru*. Five Miles short of this place we pass'd by the *Caravansera* of *Dedomba*, near a little Village, but did not stay there, because it was not a *Caravans* days Journy, or a *Manzil* as the *Persians* call it. Two Musket shot from it along the side of the Mountain, appear'd the Ruins of many dwellings, and the Wall of a ruin'd Fort, which kept the Pass through the Mountain.

Mount of Balsam.

A few Miles Eastward, of *Benaru*, is the Mountain *Daray*, all of black Stone, from which distils the precious and much applauded Balsam, improperly call'd *Mummy*, which tho' at first liquid, becomes as hard as Gum, somewhat blackish, and is good to knit broken Bones, apply'd hot. Its effects are wonderful; for if a Leg or an Arm be broken, there needs only to place the Bones right, and anoint the part with the Balsam made hot, and liquid, and then bind it; and after 24 Hours the Leg or Arm will be as well as it was at first. This Mountain is guarded by the King's Order, and the *Viziers*

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ziers of *Gearon*, *Sciras*, and *Lar* meet once a Year to take the Balſam out of a Trough, into which it drops and congeals, and ſend it to the King. To prevent any Fraud it is ſent Seal'd up to them; becauſe this Mummy is well known, and of great value in *Arabia* and *Egypt*, and there are but forty Ounces gathered in a Year. There are other Mountains in *Perſia* that diſtil Balſam or Mummy, but none ſo good as this.

Tuesday, the laſt of *September*, we ſet out late from *Benan*, and had a bad Road, both plain, and up hill and down, all Stones; and riding thirty Miles in eleven Hours, we came to the Village, and famous *Caravanſera* of *Beli*. There were *Ramas* about the Mid-way, to ſcare the Road, but not ſo Inſolent as thoſe of *Tauris*; for if they have an Alms given them they take it, and if not they are not Troubleſome.

Friday, the 1ſt of *October*, riding twenty Miles over barren Mountains, in ſeven Hours, we ſtopp'd at the *Caravanſera* of *Parud*; leaving the Village and *Caravanſera* of *Dacu*, five Miles ſhort of it.

Lar City. *Saturday* 2d, we Travell'd twenty Miles in ſeven Hours over Mountains and craggy Rocks, and then arriv'd at *Lar*, the Metropolis of the Kingdom of that Name. This City is ſeated in a Plain beſet with Mountains, and at a diſtance looks more like a Village, it has ſo many Trees, and particularly Palms about it. The Houſes are of Mud Walls, and Built under a Hill, on the top whereof is a Fort, whereof ſcarce the Walls are left ſtanding, and ſome ſmall Towers at proper diſtances; ſo that tho' it has no Cannon, this Fort much reſembles that of *Buda*. In *Lar* there is an excellent arch'd *Bazar*, conſiſting of four Rows or Walks in the form of a Croſs, in the midſt whereof is a *Cupola*. There is alſo another good one with Shops for ſeveral Handicrafts and Tradeſmen, and near it is a ſpacious Square or Market-Place, all enclos'd with Buildings. The City being ſubject to much Heat, they make on the top of the Houſe a Work like a Chimney, with ſome Funnels ſo contriv'd, that any little Wind gets in underneath, and ſomewhat cools the Room.

The *Vizier* of *Lar*'s Juriſdiction is very large, extending as far as *Congo*, whither he ſends his Deputy. They that will Imbark at *Lar* have two ways to the Sea, the one by *Bander-Congo*, and the other by *Bander-Abaſſi*.

Sunday 3d, we rode 15 Miles in the ſpace between two Mountains, and came in five Hours to the *Caravanſera* and Village of *Nimba*.

Monday 4th, *F. Francis* growing worſe, we were forced to ſtay in this Place, to ſend to *Lar*, for a *Caggiaba*, which is a thing like two Chairs us'd in the *Levant*, on Mules or Camels, to carry ſick Perſons, or Women. *Tueſday* 5th, came the *Catergi* of the *Caggiaba*, but too late, ſo that we did not ſet out till *Wedneſday* 6th. Riding over naked Mountains and Valleys, we came in ſeven Hours to the little *Caravanſera* of *Kornut*, twenty Miles from *Nimba*; there we Bought a Number of live Partridges, for about five Pence a-piece.

Thurſday 7th, we Travell'd through a Plain ſtrewd with many Villages, for fifteen Miles; and then proceeding fifteen Miles further over a rugged Mountain, Lodg'd at the Village and *Caravanſera* of *Anoe*; a gentle Rain held us ſeveral Hours on the Road.

Friday 8th, we Travell'd twenty Miles in ſeven Hours through a plain Country, and Lodg'd at the Village and *Caravanſera* of *Seiogi*, always advancing Southward, as we had done ever ſince we left *Iſpahan*. The Swallows in theſe Parts are of an aſh Colour.

Saturday 9th, after nine Miles riding over the Plain, we had eighteen Miles among ſuch dreadful rugged Mountains, that in ſome Places there were Walls Built along the Road, that the *Caravans* might not tumble down head-long. Our Days Journey was nine Hours, and we came to Lodge at the Village and *Caravanſera* of *Baſtak*; all the way through a dry barren Country, which ſcarce produces ſome few Dates for the Suſtenance of the Poor near the Places inhabited, and Barley, whereof they make Cakes as thin as a Wafer. In this *Caravanſera* I receiv'd a Letter from the Prior of the *Auguſtinians* at *Iſpahan*, in which he gave me an Account that the New King had already began to break the ſevere Law he had made againſt Drinking of Wine; and that his Subjects ſeeing him often Drunk, made no Difficulty of following his Example. The Prior inform'd me, That among other Extravagancies he had committed in his Cups, he had caus'd ſeveral *Armenian* Biſhops, and Prieſts to be cruelly Baſtinado'd on the Feet, till they were Lam'd, for not paying the yearly Tribute in time, according to the Number they themſelves gave in upon the laſt Perſecution of the

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Catholicks. In short he is the Son of a good Toper, and not like to Degenerate.

Sunday 10th, we Rode over a rugged Mountain, and at the end of twenty Miles, and seven Hours riding, set up in the Village and *Caravansera* of *Kuxert*.

Monday 11th, advancing ten Miles, we crossed a small River at the foot of a Mountain; and then rode along a Road of Salt, which is made of the Salt-water, and becomes so hard, that it looks like a white Stone. Then we entred among some Hollows of high Rocks, and particularly of Mount *Bassac*, where the Way was so bad, and full of Precipices, that we were fain to Walk it. I need say no more, but that we spent twelve Hours in Travelling ten Miles over this Mount *Bassac*, and as much more on the Plain, being forc'd to stay to Load the Mules and Asses of our *Caravan* that fell now and then. At last we came tir'd and weary, particularly *F. Francis*, who, tho' Sick, walk'd part of the way a-foot, to the *Caravansera* of *Banica*, or *Ciarbake*, or according to others *Sarcova*, a wretched Place as being seated among dreadful Mountains, without any Village near, or any Person to look to it; so that we were forc'd to carry all our Provisions for three Days Journey, there being none to Buy.

Tuesday 12th, we Travell'd twenty Miles in nine Hours over scurvy Mountains and Valleys, and lay in the Field half a Mile from the *Caravansera* of *Tangu*, knowing the Cisterns there had no Water. We might have stay'd half way at the *Caravansera* of *Hodandin*, where there was Water, but then should not have made a Days Journey, and we had not so much Time to lose.

The Road was no better on *Wednesday* 13th, for we climb'd the high and rugged Mountain of *Ciampa*, at the top whereof we found the *Caravansera* of *Serku*, newly Built. Two Miles further we began to discover the *Persian* Gulph, and *Bander-Congo*. Then we went down to the Plain along a steep dangerous Way, where they shew'd me several heaps or hillocks of Earth for Dying, especially Red and Green. There were also pieces of both white, and red Marble, almost calcin'd by the Sun, which they make use of instead of *Bole-Armoniack*, and it answers. Two Miles further we came to the *Caravansera* of *Ciampa*. Here we found an *Augustinian* Father, Vicar of *Congo*, who gave us our Supper that Night. At Table I admir'd an old *Armenian*, seventy Years of Age, who after filling his Belly with several sorts of Meat, Eat a great Pyramid of *Pilau*, which made him as tight as a Drum. I thought it would have made him Sick; but he had so good a Digestion, that at Mid-night he began again to Eat Bisker. He came as a Physician to Cure *F. Francis*, but I would not have trusted him to Cure my Mule. The same Father told me, That a Servant of his, three Years since, being troubled with the Gripes, this Physician Burn'd his very Entrails with a red hot Shovel, which he knew nothing of, till he saw him giving up the Ghost with his Guts out. He confess'd him, and the Man dy'd six Hours after.

Thursday 14th, we set out again four Hours before Day, and rested at fifteen Miles end in the Village of *Barscia*; at Night I felt as much Heat as is usual in *Italy* in the Dog-days. To this Village came to meet *F. Francis*, *Joseph Pereira d'Azevedo*, Comptroler of the King of *Portugal*'s Revenue, the Factor, and Secretary, with many Servants a Horseback. We went with them to *Bander-Congo*, seven Miles distant, and Din'd together in the Monastery of the *Augustinians*, where we took up our Lodging. The *Ciarvattar* would have eight *Gazes*, or *Casbeys*, for every *Mano* of *Tauris*, which is six Pounds *Spanish* in weight. Every Man great or small was computed at 33 *Mano*'s, or 198 Pounds weight. So that I paid for my Horse from *Sciras* to *Bander-Congo* thirteen *Abassis*; my Servant carrying my Baggage on his Mule.

CHAP. II.

Of the great Advantage the King of Portugal *made of* Bander-Congo, *and the Extraordinary Trade of that Port.*

Power of the *Portugueses* of *Bander-Congo*.

THE King of *Portugal* keeps the aforemention'd Officers at *Bander-Congo*, to receive the Tribute of five Horses, and 1100 *Tomans* a Year, which is about 20000 Crowns, paid him by the King of *Persia*, by Agreement made between

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between the two Crowns, when in the Reign of King *Philip* the Third, of *Spain*, the *Persians* having taken *Ormuz*, the *Portugueses* with their Fleet obstructed the Navigation of the Gulph of *Persia*, to the great Decrease of that King's Customs. Besides half the Customs, and the five Horses, the *Portugueses* had very considerable Privileges granted them; as of keeping a House with the Standard erected on it, and having the Jurisdiction over all the Christians that come into the Port; but the most Remarkable of all are, That no Christian can turn *Mahometan* in *Congo*; and what is yet more considerable, that tho' a *Portuguese*, or other Christian be taken in carnal Copulation with a *Mahometan* Woman, he shall not be Subject to the cruel Law of suffering Death, or turning *Mahometan*, as is inviolably Practis'd by all the Princes of this Sect in their Dominions; nor are they liable to any Punishment at all, any more than if they had been taken with a Woman of their own Religion. For this Reason the *Portugueses* are better look'd upon at *Bander-Congo*, than any other Nation, and have almost as absolute a Command, as if they were in *Goa*, not only over their own Subjects, but all Christians who pass that way.

The Profit they make of it.

At first they receiv'd half the Duties of the Custom-House, but afterwards some Contests arising, between the *Scibandar*, or *Persian* Customer, and *Portuguese* Commissioner, they agreed by means of the Admiral of their Fleet for 1200 *Tomans* a Year. The Factor is to Receive this Mony, and lay out part of it by Order from the Commissioner, which he gives in Writing, and is Sign'd by the Secretary. The Commissioner also gives Passes to *Mahometans* to Sail the *Indian* Sea in Safety; and Sells the Prizes taken by *Portuguese* Ships. The King allows each of these Officers fifty *Tomans* Salary, five Servants paid, and their Dwelling-House. Besides 28 *Tomans* to the Factor for Lodging of Strangers; but he that was there in my Time, being very Sharp, put most of it in his Pocket.

The *English*, for lending their Ships to the King of *Persia* to Conquer *Ormuz*, which the *Dutch* refus'd to do, had half the Customs of *Comron*, which they also Exchang'd for 1080 *Tomans* a Year. True it is, *Sha-Abas* promis'd the *English* great Matters to induce them to join their Set to his Land Forces for reducing the Fortress of *Ormuz*; but he kept not his Word, and only gave them half the Customs as aforesaid, for betraying Christianity. *Sha-Abas* carry'd away the Cannon of the Fort to *Ispahan*, and they are to be seen, as was said above, before the Palace, with the *Austrian* Arms on them; as is on some others of Iron at *Bander-Congo*. Some credible Persons told me, That the *Persians* fearing the *Portugueses*, should again Possess themselves of that Kingdom, still keep the Arms and Ammunition, to restore them when this shall happen, left to be oblig'd to pay an extravagant Price for them. *This does not well agree with what was said just before, that all the Cannon was carry'd away.* Note.

Bander-Congo is seated in 26 Degrees of Latitude. It is a meer open Village on the Sea-Shore, the Houses for the most part of Mud Walls; and only a few towards the Sea of Lime and Stone. It is govern'd by a *Deroga*, appointed by the *Vizier* of *Lar*, to whom he is Subject. When I was there, the *Scibandar* acted both as Customer and *Deroga*. He Farm'd the Customs of *Bander-Congo*, *Camron* and *Bander-Lingo*, of the King at 20000 *Tomans* a Year. This is not to be admir'd, for *Bander-Congo* is a Place of much Trade; abundance of Ships continually resorting thither from *India*, *Mecca*, *Bassora*, *Arabia Felix*, and other Parts, loaden with rich Commodities; and abundance of *Caravans* coming by Land, which carry the Commodities into, and out of *Persia*. This is the Reason the Place is inhabited by very rich Merchants, become such in a short time, because they get *Cent. per Cent.* in every Commodity they send to *India*. *Bander-Congo* Port.

Pearls in the Gulph.

But the greatest Trade is that of Pearls taken about the Island *Baharen*, and all about the Gulph of *Persia*, being the best in the World. They are Bought very Cheap in the Lump of the Fishermen, to be Sold afterwards Dear, single when they have been pick'd, and match'd by putting them through Copper-Plates full of Holes of several Sizes, to measure their Magnitude; separating those that are true Round from those that are not, and the most Oriental from those that are ill Colour'd, or Spotted. Then the *Arabs* with wonderful Dexterity bore the very least of them, in such manner that the Eye can scarce discern the Hole, which the best Artist in *Europe* cannot do.

Way of Buying Pearls,

The manner of Buying the Pearls among those Infidels is also very strange. They

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They ſtand all round with the Goods they have to Sell in the middle; when every one has view'd, and conſider'd them, the Seller covers his Hand with a Cloth, and touches the Hands of the Buyers, putting a Price upon his Commodity by Signs; if he Graſps all his Hand, it ſignifies 1000; if he only touches the Palm of his Hand 500; if a Finger 100; if only the firſt Joint of the Finger 10. The Buyer anſwers what he bids by the ſame Signs; ſo that none of the Company can know what is offer'd. If he agrees not with the firſt, he goes on to the next, and ſo on; and if asking too high a Price, he comes to agree with none; he begins again lowering, till they come to a Concluſion. After this, the Broker joyning the Buyers and Sellers Hands, gives a Stroke on them with his open Hand, and that binds the Bargain, as if it had been made by word of Mouth.

Exceſſive Heat.

The Profit made by the Pearls is ſufficiently countervail'd by the inconveniency of Living in this Place. The Air is not only unhealthy, but ſo hot in Summer, that it is not only Difficult for Men to endure the Violence of it; but even the Partridges, and other Birds hide themſelves in Trees to get ſome ſhelter. The mean Sort go quite Naked, only covering thoſe Parts Modeſty will not allow to be ſeen; thoſe that are well to Paſs wear an Extraordinary thin Silk; and both theſe and the others have that kind of Contrivance, we mention'd ſpeaking of the City *Lar*, on the tops of their Houſes, to Cool them. Yet I was told the Heat was greater at *Bander-Abaſſi* and *Comeron*, ſeated in 92 Degrees, 45 Minutes of Longitude, and 25 Degrees 30 Minutes of Latitude; and that the Air there is ſtill worſe by reaſon of the South-winds blowing off the Sea; tho' it does not Rain there in Winter above three or four times, and that at moſt does not laſt above an Hour. Nevertheleſs both at *Bander-Congo*, and *Bander-Abaſſi*, a ſort of Worms, like ſmall Sinews, or Fiddle-Strings, twenty, or thirty Spans long breed in the Muſcles of the Body, which muſt be drawn out by degrees, rowling them upon a Stick; for if they happen to break, they cauſe great Swellings till they come out again, and ſome Perſons have had them a whole Year. Some think them to be bred by the Air, and Water; but they are miſtaken, for ſome Strangers have been there a conſiderable time, and Drank the Water, and yet have had none of them; whence it is rather to be concluded to proceed from a Diſpoſition of the Body and Humours, which are not affected in all Perſons alike by outward Things.

Strange Worms.

Water.

Both in *Congo* and *Gomeron*, they uſe Water kept in Ciſterns, which muſt needs be Hurtful; for thoſe few times it Rains, the Air is very Foul, by reaſon of the Exhalations the Earth ſends forth, which infect the Water. We muſt not omit here to take Notice, to the greater Glory of the Divine Providence, that in the Iſland *Tombamar*, twenty Miles diſtant from the Continent of *Perſia*, and nine Miles in Compaſs, there is not one drop of freſh Water, and yet there are abundance of *Gazelles*, Beaſts before deſcrib'd, which, as I was told by creditable Perſons, when they want Drink, go down to the Brink of the Sea, and ſetting their cloven Foot exactly on the Edge of the Water, ſuck it up that way. I cannot perſwade my ſelf, that the Water paſſing between the Hoof ſhould ſo ſoon loſe its Saltneſs; but I do not deny it may become leſs Preceptible. Thoſe that had been Eye Witneſſes of this Secret in Nature could give me no further Account of it.

The Ha

Congo has no Harbour, but only a ſafe Road; that Point of *Arabia Fœlix*, which forms the *Perſian* Gulph breaking the Fury of the Eaſtern Ocean. When the Day is fair, the oppoſite Coaſt of *Zulfar* is to be ſeen, the diſtance being but forty Miles. A Fort that defends this Coaſt is but thirty Spans Square, furniſh'd with four Iron Guns, caſt by *D. Conſtantin de Noronha*, when he was the King of *Spain*'s Viceroy at *Goa*; it is hemm'd in by the Sea only in the Morning, the Tide then coming up. *Tavernier* is much miſtaken, when he ſays, *Tom.* 1. *l.* 5. *p.* 766. That there is not Water for great Ships, and that all the Trade is at *Gomron*, for I have ſeen *Portugueſe* Veſſels there of ſixty and ſeventy Guns, and other large ones belonging to *Mahometans*: And I know further, that only the *Dutch*, and *Engliſh* reſort to *Gomron*; whereas all other Nations, are willing to go to *Congo*, becauſe of the Liberty they enjoy under the *Portugueſe* Power and Protection.

Inhabi-tants.

The Inhabitants are about 10000 *Moors*, *Indians*, *Arabs*, *Jews*, and *Armenians*, who enrich the *Bazars* with their well furniſh'd Shops.

CHAP.

CHAP. III.

Of the Pearl Fiſhery, and other remarkable things in Bander-Congo, *and the Gulph of* Perſia.

HAving given an account of the rich Trade of Pearls, it is proper I now ſay ſomething of the manner and ſeaſon of fiſhing for them. This Fiſhery is in the Gulph of *Perſia* and Iſland of *Baharen*, twice a Year; the firſt time in *March* and *April*, the ſecond in *Auguſt* and *September*; the greateſt Sale being from *June* till the latter end of *December*. It is done five Leagues from the City, where there is between four and twelve Fathom Water, abundance of Boats following it from Morning till Noon. Every Boat has a Diver who goes down to the Bottom, with a Stone of ſix Pounds weight ty'd to his great Toe, and he ty'd under the Arms with a Rope faſtned to the Head of the Boat. He dives immediately to the bottom by the help of the Stone (which as ſoon as down he ſlips off and is drawn up by thoſe in the Boat) and then as faſt as he can he fills a Net, that has an Iron Ring about the Mouth to keep it open, with Oyſters. When he can ſtay no longer for want of Breath, he makes a ſign to his Companions with the Rope ty'd under his Arms, and they with all poſſible ſpeed draw him up; which is ſeveral times repeated for the ſpace of ten Hours. The Oyſters remain at the bottom with a Rope ty'd to them, to be drawn up at leiſure. Some of them hold Oyl in their Mouths to ſtay the longer under Water, and ſee better at the bottom by letting fall a drop now and then. After Noon having drawn up their Oyſters all the Boats go aſhore with a fair Wind that comes up from the Sea. They take no care to open them, becauſe they gape of themſelves as they dry, no Body caring for the Fiſh, which is ill taſted. The poorer ſort ſell the Pearls immediately for a ſmall matter; but thoſe that do not want keep all till the fiſhing Seaſon is over, and then ſell them all together to *Banians* and *Moors*. Theſe afterwards cull and ſell them ſeverally, by *Abas* in *Perſia*, and by *Ratis* in *Indoſtan*, which is an eighth part leſs than our Carat in *Europe*, conſiſting of four Grains. This Fiſhery every Year amounts to about 110000 Crowns.

This ſhows that what the Antients writ is abſolutely falſe; to wit, that the Pearls are bred in the Shells by the Dew that fals from the Sky; and that there is never any more than one in a Shell; becauſe they are fix'd at leaſt ten Fathom under Water, whither no Dew can penetrate; and as for the number there have been ſeven or eight Pearls found in one Shell, tho' not all of a ſize, but ſome bigger, ſome leſs. They are bred in the ſame nature as Eggs in the Belly of Birds, the biggeſt always advancing neareſt the Orifice, the ſmall ones remaining at the bottom to obtain their Perfection; and even ſo it is with the Pearls, the largeſt being foremoſt and the leſſer ſtaying behind till they come to their full growth. Nor are there Pearls in all of them, for ſeveral Oyſters have none.

There are Pearls taken in ſeveral parts of our Continent, but the moſt valuable, that is, the faireſt and brighteſt are thoſe of the aforeſaid Iſland of *Baharen*, and the Coaſt of *Cataſa* in *Arabia Felix*; becauſe few of them are yellow, or miſhapen. The yellowneſs ſometimes proceeds from the Merchants, ſometimes leaving the Shells fourteen or fifteen Days to open of themſelves; ſo that ſome of them in this time loſing their Water, Rot, and their Infection diſcolours the Pearl. On the other ſide they leave them to open of themſelves, becauſe ſhould they do it by force, the Pearl might be damag'd or broke.

There are ſome alſo taken in *Japan*, but neither that Nation, nor the *Chineſes* valuing Pearls, they do not follow the Fiſhery, or take care to ſearch the Sands where they lye for the moſt part. There are very oriental ones found in the *Philippine* Iſlands in ſhallow Water, and even at the Mouths of the Rivers; but the Natives are not covetous of Pearls, nor of the Gold there is in the ſame Rivers; but being addicted to their eaſe, think it Wealth enough to have a Diſh of Rice boil'd thick, like a Pudding at Noon, and another at Night. Beſides they ſay that ſhould they ſeek after them, either the Pariſh Prieſt or the Alcalde would take them away, and the other would become their Enemy, becauſe they had not wherewith to ſatisfie them both. In theſe Iſlands the very Shels are brighter than in other Parts.

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A vaſt number is taken all along the Coaſt of *California*; and more eſpecially from Cape *S. Lucar* to *Cabo Blanco*, or white Cape, by the *Indians* call'd *Alcados*. Theſe wander about naked like brute Beaſts, without Tilling or Sowing, but feeding on the Fruit, Roots, and Cattle the Country affords. They open the Shels with Fire to eat the Fiſh, and by that means ſpoil the beauty of the Pearls. The *Spaniards* alſo Fiſh from Cape *Corrientes* as far as *Acapulco*, but the Pearls are for the moſt part of a dusk Lead Colour and ill Shap'd, ſo that they will be little valu'd by the ingenious *European* Ladies; but the *Mexican* Women have their Necks, Ears, and Arms cover'd with them; not regarding their Brightneſs, ſo they have them cheap, and the Strings and Bracelets of them be weighty.

On the Coaſt of *Peru* and *Panama*, there are large ones, ſome having been found bigger than that call'd *La Peregrina*, but they are not ſo well colour'd as the Oriental; but are all miſhapen, Black, and of a Lead Colour, by reaſon of the ill Bottom where they breed, ſometimes but one or two Fathom deep.

Formerly there were good Pearls found in the Iſland *Margarita*, both Large and well Colour'd; but at preſent there are few; beſides the Fiſhery is broke off. A few are alſo taken at *Santa-Marta* and in other Iſlands, but of no Value.

Freſh-Water in the Sea.

Having ſaid enough concerning the Pearls, it is fit I ſhould give the Reader an account of other remarkable Matters in theſe Parts. In the firſt place it is to be obſerv'd, that all the Water about *Baharen* being brackiſh, and ill taſted; Strangers who are not us'd to drink it, as the Natives are, there being no better to be had, not even on the Continent, cauſe freſh Water to be taken out of the bottom of the Sea, a League from the Iſland. Four Men go out in a Boat, two whereof Dive down into the Sea, with Veſſels cloſe ſtopp'd at their Girdles, when they touch Ground they unſtop their Veſſels, which being fill'd with the Water, that is ſweet for two or three Foot above the Ground, they ſtop them again, and making a ſign with a Rope, are drawn up by the other two in the Boat.

Strange Boats and Oars.

Their way of building Boats in *Congo* is alſo ſingular; for inſtead of Iron Nails, they uſe ſome Pins of Cane, or *Bamboo*; and for the reſt they join the Boards together with Packthread, and little Lines made of Ruſhes. Inſtead of Anchors they make uſe of a large Stone bor'd through; and for Oars, of a Pole with a little round Board ty'd at the end of it. *Friday* 15th, I ſaw ſeveral Watermen at work about a new Boat, like ſo many Taylors.

Saturday 16th, I pay'd the Viſit to *Joſeph Pereira de Azevedo* the *Portugueſe* Commiſſioner. *Sunday* 17th, Maſs was very ſolemnly ſung in the Church of the *Auguſtinians* with the Gates open, as if it had been in Chriſtendom. *Monday* 18th, walking about the *Bazar* I met ſome *Arabs* accounted rigid Obſervers of the *Mahometan* Law; they were asking an Alms in a Shop of *Banians*, and to get the more and that quickly, clapt burning Coles into their Mouths, as if they had been Cherries. I was told they did it by the Aſſiſtance of the Devil, to whom they had given themſelves up, being Sorcerers; and that this was only done in Appearance, and a deceit of the Sight. But I really ſaw them take the Coles and put them in their Mouths. *Arabs* Feat.

When I return'd to the Monaſtery, I ſaw two mumping *Arabs* paſs by, who for a ſmall Alms beat their Breaſts as hard as they could, with an Iron Pin a Span long, the Head whereof weigh'd at leaſt eight Pounds, and yet did themſelves no harm, tho' the Inſtrument was fit to drive through a Wall. How this came to paſs they beſt know, and the Devil that teaches them; but this I know, that theſe Cheats and Sons of Perdition would not ſuffer another to ſtrike them with the ſame Pin; for then perhaps the Charm would have fail'd them. Other beating themſelves in the ſame manner.

Four *Dutch* Ships being under ſail at *Gomron*, we ſent away an Expreſs to get a Paſſage aboard them, but he came too late, they being already gone for *Batavia*. That ſame Night the Idolatrous *Banians*, to honour the Feſtival of their God *Divali*, who they ſay took a Fortreſs, began to ſet out their Houſes, and Shops both within and without with rich Hangings, and Lights. This Feſtival laſts three Days every Year in Memory of the fabulous Victory, and taking of the Fortreſs; and they all ceaſe from Labour. I went that ſame Night to ſee it, and was receiv'd with much Civility by thoſe Idolatrous Merchants, they ſprinkling my Face with Roſe-water when I came Another triumphal ſtreet.

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in, as is us'd in the Eaſt, making me ſit in the chief Place, and treating me with ſuch Sweetmeats as the Country affords. Not long after Women Dancers of *Syndi* came out to Dance, as a Preſage of a good Feaſt to the Merchant. They were Clad ſome after the *Indian* and ſome after the *Perſian* manner, and ſang in both Tongues. Thoſe that were in the *Perſian* Garb wore a Veſt of ſtrip'd Silk, down half way the Leg, but wide at bottom like a Petticoat, under that they had long Breeches down to their Ankles, with a Silver Edging about them for Ornament. Both their Fingers and Toes were ſet out with abundance of Gold and Silver Rings, and Dy'd with *Imma* or red Earth; as the Teeth, the inſide of the Eyes and Forehead were with Black. On their Heads they had ſmall Caps of a fine Stuff between Silk and Linnen, wrapp'd about; under which their long Treſſes hung down to their Waſte; a long Red or Yellow Veil cover'd their Backs, and coming about fell before the Shoulders. Beſides their double Pendents, they had a thick Gold Ring run through between their Noſtrils, and other Jewels hanging and ſtuck to their Foreheads; but I thought that of the Noſe the moſt painful Ornament, becauſe they had a Gilt, or Gold Nail ſtruck quite through the upper part of the Noſe where the Bridge riſes, which they thought an Ornament, and to us *Europeans* was a Deformity. About their Necks they had Gold Collars, Necklaces of Pearls, according to what each could afford, and fine Bracelets on their Wriſts. In this Dreſs they began to Dance gravely, to the noiſe of a Drum and two pieces of Metal, which ſounded very loud, together with the Horſe-Bells they wore on their Feet. Then they went on with abundance of immodeſt Motions and Poſtures; ſnapping their Fingers as we do Caſtanets very gracefully, and now and then intermixing Singing with their Dancing. To ſay the truth I was ſo well pleas'd, that I would ſee it more than once, and from ſeveral Dancers, that went about from one Room to another.

Tueſday 19th, Sadling four Horſes that had been receiv'd as the King of *Portugal*'s Tribute, by the *Portugueſe* Officers; the F. Vicar, *F. Conſtantine*, the Factor of *Baſſora* and I went out three Miles from the Town Weſtward, and three from the Sea, to ſee a very antient Fort call'd *Calaleſton*, or rather a ſtrong City once built by a King of *Perſia*, on the Top of a high Rock. It is three Miles in Compaſs, and there is but one narrow ſteep way to come to it; there is never a Houſe ſtanding at preſent, Time having overthrown them all; for by what I could perceive by the Ruins they have been many Ages decaying. There are ſtill to be ſeen the Tombs of *Mahometans*, and a ruin'd *Moſch*; but nothing more proves its antient Splendor than three hundred good and large Ciſterns, moſt of which are full of Earth and few of Water; of which we drank with Sweetmeats we carry'd, and found it well taſted.

An antient ruin'd Town.

Wedneſday 20th, hapned a ſtrange unfortunate Accident. The *Scibandar* being offended at two rich *Arabian* Merchants, took the opportunity of their going to his Houſe to viſit him, to give them Coffee according to Cuſtom; but Poiſon'd as they ſay there, with Powder of *Diamonds*. One of them drank it, the other out of good Manners gave it to the *Scibandar*'s Unkle; both of them drank their Death in the Coffee; for the next Night they went out of this World with their Bowels rent in Pieces; the *Scibandar*'s Treachery being at the ſame time in ſome meaſure puniſh'd by his own Poyſon. It was not known what became of the Servant that prepar'd the murdering Potion; but it was ſaid he had caus'd him to be kill'd that he might not diſcover the Truth.

CHAP. IV.

Of the Tree and Pagod *of the* Banians, *and other things the Author ſaw during his ſtay at* Congo.

A wonderful Tree.

Hurſday 21ſt, I went with the Father Vicar to ſee the *Pagod* and Tree of the Idolaters, or *Banians*. This Tree is the ſtrangeſt that can be ſeen, being ſo large that 1000 Perſons can be ſhaded by it, ſitting by a Wall three Spans high, built about it to that purpoſe, but ſquare. The greateſt wonder is, that it has as many Bodies as Branches, becauſe theſe when they are grown to

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such a Pitch, sink their head into the Ground, and cast out new Roots, thus becoming new Trunks, to keep up, and make the Tree ever Young, as well as increase it continually. The *Indians* call it *Vora*, and the *Portugueses Graglia*; the Leaf is like that of the Plane-tree. Close by it was a small round Temple or *Pagod*, about 20 Spans in compass, and behind it another less, to receive the Offering of Butter, Rice and other things. Opposite to the little door of the first, a Span lifted from the Ground, was the Image of a Woman call'd *Vavan* sitting, who they say was most free of her Beauty, having never refus'd to satisfy any Man's desire, prostituting her self to two at the same time. Her Head and Feet were of Silver, and the small Body, but two spans long, cover'd with a piece of Silk from the Shoulders down to the Feet. The day being a Festival, I saw several *Banians* make three low Bows to her, touching the Ground with their Fore-heads. Their Devotion towards her is so great, that to this day they very carefully preserve her House at *Din* a Fortress of the *Portugueses*. Besides the *Brachmans* their Priests, every Morning colour the Forehead and Ears of this false Deity, with a dye of an Orange colour, made of Sandal, red Earth, and Cows Piss; which they also receive with great Devotion (as Catholicks do the extreme Unction) that the Devil may know them; it being their custom to Sacrifice to him, because he is wicked, for fear, sooner than to God that is good, for Love. Night and Morning they go down to the Shore, and having ador'd the Sea, throwing in some Rice to feed the Fish, carry some of that Water home, to sprinkle the Face and Ears of all the Family. The Men wear a Gold Ring through their Noses, but less than the Womens.

The *Pagod*.

Ceremonies.

Friday 22d, I din'd at the *Portuguese* Commissioners. *Saturday* 23d, I went a shooting with the Father Vicar, and we kill'd some Partridges. *Sunday* 24th, the Feast of our Lady of the Rosary, which had been put off till then for want of Priests, was celebrated in the Church of the *Augustinians*. There were Chambers fir'd, with ringing of Bells, and a concert of Pipes, and Drums beaten by *Moors* with little Ivory Sticks. *F. Francis* sung Mass, and the Vicar Preach'd. In short it was perform'd among *Mahometans*, with the same Solemnity as is usual in Christendom. *Monday* 25th, a *Moorish* Vessel from *Scratte*, arriv'd at *Bander-Congo*. They sail on the *Indian* Sea, at certain fix'd times; that which is proper to sail from *Bander-Abassi* and *Bander-Congo*, is from the middle of *October*, till the end of *April*. Two several Currents run along the Streight between these two Ports, and meet at the Point of the Island *Kescini*, within the Bay. *Tuesday* 26th, *F. Sanseverino* of *Naples*, went away for *Gomron*, about some affairs of his Order.

Wednesday 27th, we rode out with the F. Vicar, to see *Mullah-Hamet*'s Garden; *Mullah* in the *Arabian* Tongue, is a learned Man. It was small but curious, and the best about *Congo*. In it there are abundance of *European* Fig-trees, Grapes, Oranges, and many *Indian* Plants, by the *Portugueses* call'd *Palmeiras*, which bear the Coco-nuts. There was also another Tree call'd *Badamas*, which produces a sort of Fruit like Almonds, and grows about the Gulph of *Persia*, as well as in *India*.

A curious Garden.

After Mid-night, all the Idolaters both Men an Women, went apart to wash themselves on the Sea Shore, the *Brachmans* preaching to the Men, and their Wives to the Women. It is perhaps some superstitious custom they observe of washing every Month, upon such a certain day of the Moon; for before the washing there is a general Fast, either as prepatory to it, or because they think to cleanse themselves of all their Sins.

Idolaters washing.

Walking out of Town on *Thursday* 28th, I met a *Cafre* or *Ethiopain*, extravagantly clad like a *Fachir*, or Strowler; that is, with a Cap on his head, all set off with Feathers at the top, and with Shells about the Border; and a Girdle with about 2000 Goats hoofs hanging to it, and jingling like so many Bells; in this ridiculous Habit, did he walk so gravely, that it was Pleasant to see him.

A Fachir.

Fryday 29th, I went to the House of certain *Banians*, to see how they match'd the several Sizes of Pearls. They first shake them through a sort of Brass Cullenders, much after the manner as we make small Shot; and then several Youths pick the round from the mishapen, and the clean from the foul. There is 30 *per cent.* profit, in carrying them but to *Scratte*; and therefore the Custom-house is so sharp, that they search all that go thither to the Soles of their Shooes, and their secret Parts, to find

Sifting of Pearls.

Pearls.

Pearls. And yet for all this severity the Customers are often cheated by the Merchants, who lay out 50 or 100000 Crowns at *Conso*, in this noble Commodity; and that without any loss of time, by reason of the great quantity there is to sell, and their goodness.

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Saturday 30th, late at Night, the *Portugueses* privately brought in a Cow to be kill'd and divided among them; because the *Deroga* will by no means suffer a Creature so highly honour'd by the Gentils, to be slaughter'd in Publick, and they pay him considerable sums of Mony from time to time, on this account. And this is the reason they generally eat, very bad Mutton, or Goats flesh.

Sunday the 1st of *October*, Mass was very solemnly sung in our Church; there was a great resort of Christians; as there was on *Munday* the first and *Tuesday* 2d, of *November*. *Wednesday* 3d, there was a plentiful entertainment at the Monastery, all the *Portuguese* Officers of *Congo* dining there; but I took more Pleasure a shooting on *Thursday* the 4th, with the Factor of *Bassora*.

Friday 5th, an *English* Vessel came into the Harbour to take in loading for *Surratte*. The heat was so violent on *Saturday* the 6th, that I could not forbear at Night having my Bead carry'd up to the top of the House, to lye there after the Country fashion; for at *Congo* and about the Gulph of *Persia*, the Natives most of the Year, lye either in their Courts, or on the tops of their Houses built like those in *Naples*, commonly call'd *Astracci*, that is, flat Roofs All their Bed is only a corded Bed-sted, with a thin Quilt under, and another over them.

Sunday 7th, we had some of the Country Musick in our Church, which was not altogether ungrateful to the Ear. *Monday* 8th, I din'd with and was well treated by *Joseph Pereyra*. *Tuesday* 9th, a *Moorish* Woman came to our Church to have the Gospel of St. *John* read to her, to cure her of a Fever; and they told me they had known several Persons cur'd by their Faith, in that Holy Gospel.

Wednesday 10, we diverted our selves on the Sea. *Thursday* 11th, an express came from *Ispahan*, and confirm'd all was said before, concerning the permission to drink Wine; and that the new King drank as hard as his Father had done. *Friday* 12, I walk'd along the Sea side with the F. Vicar, and took notice that there was great plenty of Game. *Saturday* 13th, there arriv'd a great Ship from *Bassora* to load for the *Indies*. *Sunday* 14th, Mass was Solemnly sung in our Church, many *Mahometans* resorting to it, to see our Mysterious Ceremonies. *Monday* 15th, a good entertainment was given in the Monastery; the same on *Tuesday* 16th at the Commissioners, this being some diversion for being detain'd in that place. *Wednesday* 17, I had the satisfaction to see a fine Dance of *Moorish* Women, who intermixt it now and then with singing in their Language, as was said before.

The *English* Vessel being ready to Sail, *F. Francis* and *F. Constantine*, who had agreed for their Passage aboard, prepar'd for their Voyage on *Thursday* 18th, and *Friday* 19th, and then on *Sunday* 20th, went away to *Bander-Abass* in order to Sail thence to *Surratte*. This they did for fear of being made Slaves by the *Moors* of *Mascate*, who were then at War with the *Portugueses*, and had 14 Men of War in that Port. The cause of this War was, because the Town of *Mascate*, having once belong'd to the King of *Portugal*, the *Arabs* had revolted from them 46 Years before this time, and chosen a Sovereign of their own call'd *Imam*, who did not only extend his Dominions up the Country, to the great prejudice of the neighbouring Princes; but also along the Gulph of *Persia*, from Cape *Ros-Algate* to *Catifa*, being 500 Miles along the Shore. He also took from the *Portugueses* the Fort of *Patti*, near *Mombas*, and fix'd his regal seat at *Nazura*. Ever since these two Nations have been at War, and commited Hostilities at Sea; both their Fleets continually seeking one another to fight, tho' the *Portugese* has always come off victorious, with the Total destruction of the other. They have sometimes treated about Peace, but could never come to any conclusion; because besides a yearly Tribute the Crown of *Portugal* demands liberty to build another Fort near *Mascate*, to keep a Garrison there and Factory.

Mascate at War with *Portugal*.

Thus I was left alone, to the dissatisfaction of *F. Francis*, who endeavour'd to persuade me to continue my Voyage to the *Indies* with him. I had resolv'd to Imbark aboard a *Moorish* Vessel of *Gibera*, which was to land eight Horses, receiv'd by way of Tribute from the King of *Persia* at *Damam*. Several reasons induc'd me to go aboard this Ship; the first because it was ready, and the

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English Veſſel not yet loaden; but was to go to *Bander-Abaſſi* to lade there, which could not be done without ſome loſs of time. The ſecond, becauſe the *Moors* were in Peace with all Nations, and the *Engliſh* at War with the *French*, who lay in wait to fall upon them about *Surat*, in which caſe I muſt have perhaps fled to ſome place I had no Inclination to go to. The third and laſt, becauſe I knew the Cuſtom-Houſe of *Surat* to be very ſevere on account of Pearls, as was ſaid before, and therefore I ſhould have met with much Trouble. All theſe Inconveniencies being avoided aboard the *Mooriſh* Veſſel, I thought better to go in it for *Damam*, a City belonging to the *Portugueſes*. I ſpoke to *Joſeph Pereyra* to agree for Mine and my Mans Paſſage (which according to the uſual rate would have been a *Toman* for me and thirty *Abaſſis* for him) but he very generouſly got it me for nothing; further deſiring the Maſter of the Veſſel to afford me all conveniency, which he willingly did, as ſtanding in need of his Friendſhip. Tho' I never deſign'd to be carry'd *gratis*, yet I thought fit to accept of the Commiſſioner's favours, but deſigning to make the Maſter ſome return for his Civility. *Sunday* 21ſt, *Luis Mendoca*, formerly the King of *Portugal*'s Factor at *Baſſora*, went away for *Gomron* to overtake *F. Francis*, and go with him to the *Indies*. *Monday* 22d, I ſpent in Shooting, and kill'd ſome Partridges. *Tueſday* 23d, I prepar'd for my Voyage, which being near at Hand, the Commiſſioner was pleas'd to give me ſome diverſion at his Houſe, ſending for 3 Women dancers. Their Veſts were all lac'd open before, and with long cloſe Sleeves, ty'd under the Breaſt with Ribbonds, after the Country faſhion, and bound about the Waſt with a ſilver Girdle; under it they wore long Breeches, like thoſe above deſcrib'd. On their Heads they had little Caps clos'd at top with a Ribbond and two Claſps, from under which there hung down behind a long Silk Veil, like a Nuns. They had only Glaſs and Silver Bracelets about their Wriſts, and others made faſt above their Elbows, at which hung two Silk ſtrings with Toſſels of beaten Silver. Their Eyelids were dy'd black, for Ornament, and they had ſeveral ſpots of the ſame colour, about their Faces; under the Eye-brows, on the Chin, and Noſe, and ſome on the Cheeks like Patches. Their Hands and Feet were colour'd with yellow, to add as they thought to their Beauty. At their Noſes, which were bor'd, hung Rings with two Pearls on each ſide; and between the Noſtrils were bigger Gold Rings which reach'd down to their Mouths. Their Hair made into ſeveral Treſſes hung down their Backs, except two Locks, which falling upon their Cheeks, were ty'd under the Chin, as it were to bridle it. Abroad they cover themſelves with a piece of Stuff of ſeveral colours, and their Faces with a tranſparent Veil. The *Arabian* Women wear black Masks with little claſps prettily Order'd. The Floor being cover'd with Carpets, they began their dance, 1ſt all three, and then two, to the Muſick of Pipes, Flutes, Drums and four Tabors. It would be tedious to give an account of their ſeveral grave motions, and the winding of their Bodies and Arms, which they ſometimes reach'd down to the Ground. When they had all ſung a while, the youngeſt ſtood up, with ſome ſmall Horſe-bells about her Arms, and danc'd alone, clapping her Hands on ſeveral parts of her Body regularly to make the ſound more agreeable, cutting Capers, and making ſtrange motions with her Body to provoke laſciviouſneſs, and laughter. Then the 2d, perform'd the ſame with a better Grace; and laſtly ſhe danc'd with the ſame actions, and motions to the ſound of two great Horſe-bells, like thoſe our Meſſengers Mules wear, which ſhe jingl'd artificially enough.

Perſian dancers.

Whilſt we were thus diverting our ſelves with the Commiſſioner, a Meſſenger came from the *Deroga*, or Governor of the City, to deſire in his Name he would do right to a *Moor*, who had ſome Mony due to him from a *Perſian*, that was Servant to the Factor of *Baſſora*. This made me obſerve what reſpect was given to the *Portugueſes*, allowing them to exerciſe the ſame Juriſdiction, as they have at *Goa*, not only over their Subjects and other Chriſtians, but even over the *Mahometans* that ſerve in the Factory; and beſides the Power of Impriſoning at *Congo* to baſtinado *Mahometans*, who being ſummon'd by the Commiſſioner, do therefore make their appearance before him as punctually as they do before the *Deroga*. The *French* themſelves have not ſo much Authority in the Ports of *Turky*.

Authority of the Portugueſes.

Thurſday 25th, there hapned a great Fray between the *Scibandars* Officers, and the *Arabs*, on account of a ſeizure of Tabacco; two of the former being dangerouſly wounded.

CHAP.

CHAP. V.

The Author's Voyage to Damam, *in* Indoſtan.

Gem.ll. 1624. ALL Things being in a readineſs, the *Nicoda*, or Captain of the Veſſel came, on *Friday* 26th, to Order me Aboard, and therefore in the Evening I caus'd my Equipage to be carry'd directly Aboard from the Monaſtery, without being ſearch'd by the Cuſtomer; but a *Moor* dropt a Cloak-Bag on the Strand, and wetted ſome of my Cloaths. Then I went Aboard with the Captain; where I found all the Proviſions I had Occaſion for, laid in Generouſly by the *Portugueſe* Commiſſioner.

Angon Iſland. Sailing that ſame Evening late, we arriv'd on *Saturday* 27th at *Angon*, to take in freſh Water; which is not allow'd to be done at *Congo*, leſt the Natives ſhould want. By good Luck we found the Ciſterns dry, which oblig'd us to take it in the neighbouring Iſland of *Keſcimi*, two Miles diſtant. *Angon* is not Inhabited, becauſe it was Burn'd down by a *Portugueſe* General, in Revenge for the Perfidiouſneſs of the Inhabitants.

Keſcimi Iſland. Whilſt they were labouring Diligently to take in Water, which was ſomewhat Brackiſh, on *Sunday* 28th, I went a Shooting, the Iſland abounding in all ſorts of Game, both Four-footed, and Feather'd. On *Monday* 29th, I went about to ſee the Iſland. It is longiſh, ſtretching out a great way towards *Bander-Abaſſi*; its Compaſs is about ninety Miles. The Soil produces Grapes, Figs, Dates, and other ſorts of Fruit for the ſupport of the Natives; but their greateſt Suſtenance is Fiſh, for they dry abundance of Pilchards in the Sun, which they take there, and in the Iſland of *Angon*, to feed upon all the Year. There are good Pearls found about both theſe Iſlands; but the Natives love their Pilchards better, as being taken with more ſafety, and leſs trouble than thoſe Jewels. The Metropolis of *Keſcimi* has been quite ruin'd by frequent change of Sovereigns, and Wars that have hapned on that Account; ſo that at preſent there is only the Village of *Miſar*, and ſome few others. There is alſo a regular Fort of four Baſtions, formerly Built by the *Portugueſes*, and yielded up by the laſt Treaty to the *Perſians*, who keep a Garriſon in it.

Tueſday 30th, the Sea being Calm, the *Nicoda*, and other *Moors* diverted themſelves, trying which of them was beſt at hitting a Packthread with a Bullet. They Shot well, and the Captain hit it twice, and I queſtion whether any Sports-Men in *Europe* could have hit it better.

Ormuz Iſland. *Wedneſday* the 1ſt of *December*, we Sail'd betimes with a fair Wind; ſo that on *Thurſday* 2d, we left the Iſland *Recca*, where the *Portugueſes* formerly had a Fort, aſtern betimes, and paſs'd in ſight of the Iſland of *Ormuz*. This ſmall Iſland is at the Mouth of the Gulph of *Perſia*, two *Spaniſh* Leagues from the Continent. Within its compaſs of three Miles, there grows neither Tree, nor Herb, being all over cover'd with good white Salt, which renders the Soil quite barren. It has no freſh Water but what falls from the Clouds, and is gather'd into Ciſterns, for the uſe of the Garriſon. The Sand is valu'd, becauſe it is very Black and Bright; as alſo the red Clay, wherewith the Gentiles Die their Foreheads. In this Iſland, before the *Portugueſes* Conquer'd it, there was a City, where the King of *Lar* reſided, being Sovereign of it.

Employment and Civility of the *Moors*. *Friday* 3d, we lay off the Mountain of *Daba*, in *Arabia Fœlix*; becauſe the Wind being contrary, we rather loſt than gain'd Ground. Towards Evening we advanc'd as far as *Soar*, or *Maſcate*, ſtill in ſight of the Mountain *Kummemek* in *Perſia*. At Night it blew a Storm, which on *Saturday* 4th, turn'd to ſo fair a Wind, that it carry'd us out of the Streight into the ſpacious *Indian* Ocean; but ſtill in ſight of the Continent. In the mean while, the *Moors* chief Employment was to Colour their Eye-Lids every Day, with a certain black Ointment, good, as they ſaid, to preſerve the Sight; to pluck the Hairs off their Beards with Nippers, where they would not have them grow, and Die the Nails of their Hands and Toes with red Earth. As to other Things they were very Civil, never offering that Rudeneſs to Strangers, as the *Turks* do; but the Captain, and all his Ship's Crew ſhew'd me more particular Reſpect, as being recommended by the Commiſſioner.

Hold-

Gemelli. 1694. *The Baluccos.*

Holding on our Course Eastward, on *Sunday* 5th, we came in sight of the Islands of *Cocalita*, *Giavar*, *Giavani*, and others inhabited by *Baluccos*; and on *Monday* 6th, pass'd that of *Goadel*, of the same People. The Wind then failing, we lay still without moving a Foot. These *Baluccos* are Pirates, who lying in wait behind their Islands in small Barks, watch to seize Ships that pass by. They have also a large Extent of Land on the Continent, between *Persia*, and the *Mogul*'s Dominions. Their King or Prince call'd *Jasche*, resides in the City *Biscian*, and his Brother in another they call *Chin*. They are *Arabs* in Religion and Manners, treating their Slaves with incredible Cruelty, even to cutting the Sinews of their Ankles, that they may not run away.

The Calm continu'd *Tuesday* 7th, in sight of desert Islands, which are Nests of Pirates. The Heat was so violent, that I thought the Winter in *India* equal to the Summer in *Italy*, tho' there be no difference as to length of Days. Whilst these Calms last, the *Persians* use to strip themselves Naked betimes, and have a great deal of Sea-Water pour'd on their Heads to wash all their Bodies, which generally Stink, because of the colour'd Shirts they wear several Months, without ever Shifting.

Piscini Island.

The Wind came up fair when it was late, and brought us in sight of the Island of *Piscini*. We still Steer'd due East, to the end that when we discover'd the Point of *Din*, as Butting out furthest into the Sea, we might with more safety direct our Course for *Suratte* and *Damam*. The Wind continu'd fair *Wednesday* 8th, and at Noon we had a false Alarm, perceiving a Vessel make towards us. I was ready to Burst with Laughing, to see the *Moors* lay hold of their rusty Muskets, which are all Matchlocks, and the only Defence we had; for our Vessel carry'd but eight small Guns, and they had but bad Gunners to Play them. The Vessel held on its Course, putting up red Colours, to shew she was a Friend, and made away to Westward.

Sanganes Pirates.

Thursday 9th, before Sun-rising, we discover'd a small Bark to the East-ward, which made the *Moors* very Valiant; for laying hold of their rusty Arms, they began to Bark, like Dogs at a distance; but not daring to Man out their Boat, as I advis'd them, offering to go in it. The Bark at last went away to the North-ward, and so ended the Cries and Fear of the *Moors*. They believ'd it to be a Bark of the Pirates call'd *Sanganos* and *Ranas*, who are Gentils of Religion, and make no Slaves, but take what they find Aboard without hurting any Body. They Live in some Islands, and on the Continent in marshy and inaccessible Places, as also in Woods near *Syndi*, and the Kingdom of *Guzaratte*. They go out in small Barks, but very numerous, and Rob along the Coast, and even in the Bay of *Sirratte*. Their petty King is Tributary to the Great *Mogul*, who having Conquer'd part of his Country, restor'd it to him upon that Condition. He resides in the City *Ramora*, on the Continent, and sometimes in the Island of *Sanganilet*. Another Heathen Prince of the Country of *Varel*, Borders upon him. The Calm returning, we saw about Evening a Vessel of these *Sanganos* plying about our Ship, and therefore being Jealous, with good cause of their Design in the Dark of the Night; I advis'd our *Nicoda*, or Captain, to deliver our Powder to twenty Soldiers that were Aboard, to Load his great Guns, and place Centinels; because the *Moors* Sail like Brutes, without any Precaution, and are giving out Ammunition, and charging their Fire-Arms, when the Enemy is upon them. On *Friday* 10th, in the Morning we could not see the Pirates. The Wind came up contrary, but soon falling, left us in a Calm.

It continu'd *Saturday* 11th. In the Afternoon a Sea-man took a Fish about five Pounds weight, and being the first taken that Voyage, the Mariners put it to Salt according to Custom, hanging it up at the Main Mast, to give it to the fairest Bidder. A Merchant vying with another, offer'd 22 *Abassis*, which are eight Crowns of *Naples*; and the Fish might have been Sold for more, had there been more Merchants; it happning sometimes that they are Sold for thirty Crowns. The Mony is divided among the Seamen for a Dinner.

Sunday 12th, the Wind came up contrary, so that we made little way. The same hapned on *Monday* 13th. About Evening we discover'd to Eastward a small Vessel, suppos'd to be of the *Sanganos*; which made our Captain alter his Course to shun him; so fearful are those *Moors*. Night deliver'd us from this Fear, but a Storm that arose frighted us worse, and did not only last till Day, but blew so violently on *Tuesday* 14th,

14th, that it made the ignorant Master and Pilot lose all the Ground they had gain'd, and return to *Keſcimi*. In ſight of us was a Veſſel, ſuppos'd by us to be the *Engliſh* Ship, Aboard which were the Fathers, *Francis* and *Conſtantin*, which beat it out without loſing Ground as we did. This made me fret, and tho' I took never ſo much Pains to perſwade the ignorant *Moors* to do the like, putting them in hopes the Wind would ſoon be Fair, I could never prevail. As I had ſaid the Wind fell before Night, and we ſtood our Courſe again; the Captain telling me, he did it for my Sake. That Day I firſt ſaw the flying Fiſh which the *Portugueſes* call *Aquador*. It flew for about a Muſket Shot above the Water, and then dropt, the little Wings not being able to ſupport its weight of ten, or twelve Ounces. He leaves his natural Element to ſave his Life; becauſe the *Albuis*, or *Dorado*, as the *Portugueſes* call it, continually purſues to devour it. This *Dorado* Fiſh that Lives by deſtroying another, is of a blewiſh Colour, well Taſted, and big enough to ſerve four Men.

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Engliſh and Dorado.

Wedneſday 15th, the Storm grew ſo violent, that we were in ſome Danger, and in the Afternoon it Rain'd harder than it had done the Day before, which laſting all Night, wetted thoſe under as well as above Deck. The *Mooriſh* Women in the Poop wept bitterly, as did their Husbands without, calling upon their falſe Prophet *Mahomet* to deliver them from impending Death.

Thurſday 16th, the Wind came Fair, and the Sailers thought they diſcover'd at forty Miles diſtance the Continent of *Giaſch*, part of the Dominion of the *Balucos*. We held on our Courſe along it; but tho' the Ship made good way, we could ſcarce regain what we loſt the Day before, much leſs diſcover the Land of *Gouder*, we hop'd to ſee in the Evening. Our Misfortune was, that we had an ignorant Pilot, who Sail'd by gueſs, without knowing what he was to do, his Buſineſs at *Congo* having been Selling of *Tabacco*. By this we may judge how barbarouſly the *Moors* Act in other Caſes, ſince they commit their Lives and Eſtates in a Ship to a Tabacconiſt. This Conſideration made *F. Francis* refuſe to go with us, tho' much Courted by the Maſter of the Veſſel. The Captain perceiving the Ignorance of the Pilot, who knew nothing of his Buſineſs, came in lofty Terms to tell me, he had ſtood again for the *Indies* for my Sake, and therefore I ſhould ſee whether the Veſſel held her Courſe. I told him it did not, and that the old Pilot having ſwallow'd *Opium* all the Day, to add more Stupidity to that proceeding from old Age, lowering the two Top-Sails, ſtood all Night for the Land, which was the way to be certainly loſt on ſome Rock, and therefore, if he had not a mind to Periſh, he muſt Tack about, and ſtand out to Sea. This he order'd to be done immediately, hoiſting his main Top-Sail, and Fore-Sail, and then pray'd me to ſtand by the Compaſs, as being now ſenſible of the Tabacconiſt's Ignorance, and imagining I was well Skill'd in Navigation. Being equally in Danger with the *Moors*, and concern'd for the Safety of the Ship, tho' not much better Skill'd than the Tabacconiſt, I thought fit to comply with the *Nicoda*, or Captain, ſtanding ſometimes by the Compaſs, and ordering how we ſhould Sail. Beſides, I made the Men handle their Arms when any Veſſel appear'd, that we might not be loſt through their Ignorance and Cowardize. Thus upon every Accident they call'd for the *Aga Gamelli*, believing as being an *European*, I muſt underſtand every Thing (ſo great an Opinion they have of us) but I underſtood as good as nothing, and did nothing all Day but Steer to the South-ward; leaving the Employment at Night, when I could not loſe my Sleep, to the dull Tabacconiſt, who loſt at Night all we gain'd in the Day. Thus, tho' the Day before we had five Sails Abroad, and a fair Wind, yet on *Friday* 17th, we found our Selves in the ſame Place we were in eleven Days before; a Plague thoſe are ſubject to, who Sail in *Mooriſh* Ships. Making way in the Day, we came up with the Lands of *Arabia*, *Piſſimimelon*, *Settalau*, and *Curna*, of the Kingdom of *Syndi*, under the Dominion of the Great *Mogul*, about the firſt part of *Indoſtan*.

The ſame fair Wind continuing on *Saturday* 18th, we made much way, becauſe the Ship was light, and we had ſix Sails Abroad; the *Nicoda* taking no more Notice of the fearful Pilot, ſince I adviſ'd him to make all the Sail he could, when the Wind was Fair. At the ſight of the New Moon, that had caus'd the aforeſaid Storm, all the *Moors* in the Veſſel in the Evening made their uſual Prayers and Adorations to her, after the manner of the Idolaters, with their Hands open before their Eyes. A Gun was fir'd for Joy, and all of them

Idolatrous Ceremony.

ſhaking

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ſhaking Hands, wiſh'd one another a happy Month.

Sunday 19th, the Wind continu'd Fair, but there was little of it. *Monday* 20th, it was contrary, ſo that we made no way. *Tueſday* 21ſt, was ſuch a Calm, that I loſt all hopes of keeping *Chriſtmas* Aſhore; and I had ſuch a Conteſt with the Pilot, who made no way by Night, that I would meddle no more with Steering the Ship. *Wedneſday* 22d, the Wind was Fair, but ſo little of it, that we could not make much way; but on *Thurſday* 23d, it freſhned, and held all Night, and *Friday* 24th; yet we could not diſcover the Continent, and I have the Satisfaction of keeping *Chriſtmas-Eve* Aſhore.

Saturday 25th, ſo great a Day for the Redemption of Man, the Sea appearing cover'd with thoſe Weeds the Rivers carry down into the *Indian* Sea, we began to hope we ſhould ſoon diſcover Land; and caſting the Lead we found eighteen Fadom Water.

Sunday 26th, we began to ſee ſome Snakes of the Colour of thoſe we call *Cervoni*, drove out by the Rivers into the Sea; and caſting the Lead, we found no bottom, which made us begin to fear Sands. About Evening, a contrary Wind ſtarted up, and diſappointed our Hopes of ſeeing Land on *Monday* 27th. But before Sun-riſing, on *Tueſday* 28th, the ignorant Sailers and Pilot began to fancy they ſaw the Land and Fort of *Din*, which runs further out into the Sea than any other. Upon this joyful News, the Captain, according to the *Mooriſh* Cuſtom, treated all the Sailers with *Cacciaro*, that is, black Kidney-Beans, Rice, and Lentils all Boil'd together. They Eat this *Indian* Food, dipping their Hands into a Diſh of melted Butter, and then filling it with the *Cacciaro*, and ſo cramming their Mouths. Since we imagine our Selves in ſight of *Din*, it is not improper to leave the *Moors* to their ſoon fading Pleaſure, and Acquaint the Reader, That this Fortreſs is ſeated in a ſmall Iſland very near to the Continent and Bay of *Cambaya*. Its Port is capable of large Ships. The Caſtle ſtands on the top of a Rock, with only a narrow Path to it, cut out of that very Maſs of Stone; ſo that a ſingle Man may defend it. This Rock is all about Precipices, and has no other high Ground to Command it; for which reaſon the Conqueſt of it coſt the *Portugueſes* more Blood and Treaſure, than all their other Conqueſts in *India*; but they ought to ſpare nothing for the gaining of it, becauſe it is a Check upon all Ships that Sail the *Indian* Ocean. The City is on the Continent, not far from the Fort, and Inhabited by Chriſtians, *Mahometans* and Gentils. Its Liberties Extend four Miles along the Sea-Shore, till the Place where they paſs the River *Brancavaria*. It Borders on the two Kingdoms of *Guzaratte* and *Cambaya*, both Subject to the *Mogul*. When *Badur*, King of *Cambaya* Beſieg'd this Place, *D. Nuno d'Acuna*, Governour of *Goa*, came to Relieve it, and not only rais'd the Siege, but kill'd the King; ſhewing at once the Strength of the Place, and Valour of the *Portugueſes*. *Acuna* entring the City *Din*, in the Year 1535. found an old Man of 335 Years of Age, who had a Son of 90. He had chang'd his Teeth three times, and his Beard as often grew Grey, after having been Black. He begg'd of *D. Nuno*, a *Rupie* a Day, worth about five *Carlines* of *Naples*, leſs than half a Crown *Engliſh*, telling him, King *Sultan Badur* had allow'd him ſo much; but the Generous *Portugueſe* inſtead of one, allow'd this *Indian* Phenix three, in reſpect to his venerable Age. They ſay, all the Accounts he gave, agreed perfectly well with the Hiſtories of his Times, tho' he could not Read. At laſt he dy'd at above 400 Years of Age, as they relate in thoſe Parts. *F. Hiacinth de Dios* tells us further, That this *Indian Noah* was firſt a Shepherd in *Bengala*, in 1230, and carry'd *S. Francis* over the River on his Back, who for his Reward gave him a pair of Beads; there are ſeveral Particulars that may render this Opinion the more improbable; but the chiefeſt, that we never read *S. Francis* was in *India*. Thence the old Man went to *Din*, where he Liv'd many Years, and then returning to *Bengala*, convers'd, and was acquainted with ſeveral *Portugueſes*, and Religious Men of the Order of *S. Francis*, about the Years 1605, and 1606. During the whole Courſe of his Life he profeſs'd three Religions, being firſt a *Pagan*, for 100 Years; than a *Mahometan* for 300; and laſtly, a Catholick at the end of his Life, the ſaid *Franciſcans* Baptizing him him in *Bengala*, as the ſame *F. Hiacinth* Writes. They tell us of another that Liv'd 300 Years at *Malaca*.

Din Fort and City.

Having in imagination diſcover'd the Point of *Din*, we ſtood away to Southward for *Damam*, the contrary Wind coming Fair. It continu'd ſo till *Wed-*

neſday

nesday 29th at Noon, when we were becalm'd, and the Weather was as hot as it is at *Naples* in *August*. In the Evening the Wind came fair again. Our Tabacconist Pilot, being as I said so ignorant that he understood neither Cart, nor Compass, all the *Moors* believ'd that some Land we saw before us on *Thursday* 30th, in the Morning had been the Village of *Maym*, near *Bazaim*, a City belonging to the *Portugueses*, and consequently that they were at the end of their Voyage. All the Sailers rejoyc'd, and the Merchants much more, as thinking their Lives and Estates in safety; and the Ignorant Pilot, vainly puff'd up with Pride, for having brought the Ship safe to *India*, went about with a Sheet of Paper in his Hand, to enter what the Passengers promis'd to give him as a reward for his care; but coming to ask what I would give, I said, I would give nothing; for he rather deserv'd to be Punished than rewarded; being throughly satisfy'd the Land we saw, was not that he imagin'd. The same day discovering a large Bark, the *Arab* Soldiers of our small Vessel had a false Alarm; a netting of Robes was made on the prow, to cover them, and our ten small Guns were loaded, but Night drawing on we lost sight of her. The Pilot was for furling the Sails to come to an Anchor, but I prevail'd with the Captain not to consent to it, as well on account of the Bark we had seen, as because all that Coast is infested with Pyrates. *Friday* being the last of the Year 1694 we were becalm'd not far from Land.

Gemelli. 1695.

Saturday the first of the year 1695, drawing near to the Shore upon the mistaken notion, that we were on the *Portugueses* Territories, the Boat was sent off to discover it. Not regarding danger, to satisfy my curiosity, I went inconsiderately aboard it, both to see the Country and hear News of *Antony Machado de Brito*, Admiral of the *Portuguese* Fleet, with whom I had been acquainted at *Madrid*. The Captain of our Ship who took particular care of me for the sake of the *Portuguese* Commissioner, oppos'd my going a long while, as not being well satisfy'd that Coast belong'd to *Portugal*, and perhaps he fear'd, if it were some other misfortune might befal me; but seeing I was obstinate, rather than displease, he suffer'd me to go. The contrary Wind which blew hard, would not permit us to make directly for the Village; but drove us ashore a Mile from it. Being discover'd from Land, a Bark put out to enquire what Vessel ours was, as we went to be inform'd of their Country. We were told that small place was call'd *Mangalor* in the Kingdom of *Guzaratte* 400 Miles from *Damam*. This surprizing News terrify'd me; and perceiving the *Moors* in our Boat, suspected the others were *Sangalo* Pyrates, and only persuaded us that was the place it was not, that they might carry us off, without any trouble, the *Sanganos* bordering on the Kingdom of *Guzaratte*. I endeavour'd to persuade them for our safety to cut the Rope that held us, and make away to our Vessel. They answer'd it was too late, and should perfectly cast our selves away, if the others hapned to be too swift for us, as they must be, having a better Boat and more Oars to fetch us up. There being no other remedy, we suffer'd our selves to be led away like so many Lambs before the Commander of the place. He receiv'd us not ill, as we fear'd, but with civility; giving us leave to take in Water, whereof we had much need. It was brought us in the darkest of the Night, by the Country Women in earthen Vessels, one upon another. They cover'd all their Bodies, and Heads with long Garments like Smocks of Silk; in their Ears they had Gold Rings, and about their Arms others of Glass. Nothing could be seen of them but their Feet and Faces.

The Habitation was a small Village on the Shore; I say it was but little in respect of the great *Mangalor*, a dependance whereof it is, 5 Miles distant, and govern'd by a *Nabab*, or Governor appointed by the Great *Mogul*, who they told me had two Castles there. The Inhabitants told us how much we were mistaken, informing us that the Point we took for *Diu* was the Country of the *Sangano* Pyrates, and the Land we saw next *Mangalorpotam*, of the same Kingdom of *Guzaratte*, not far distant from them to the Southward; opposite to which place, we lay, as was said before, three days becalm'd, and bearing up against contrary Winds. *Little Mangalor.*

Having taken Water, and obtain'd leave to return to our Ship; about Midnight the Bark with some *Indian* Merchants aboard it bore us Company, to persuade our *Nicoda* to stand in for the Shore, upon hopes of a good Market for his Goods; but he with good reason suspecting their Honesty, as being Borderers on the *Sangano* Pyrates, gave them good Words, promising so to do,

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the next Day; yet at break of Day, on *Sunday* 2d, he ſet Sail with a fair Wind, which afterwards quite ceas'd, and left us becalm'd.

All the Sailers and Paſſengers blam'd the Pilot for his Ignorance, who inſtead of carrying us to *Damam*, had run us up 400 Miles higher Eaſt-ward, and almoſt into the Mouths of the ravenous *Sangano* Pirates, who were but thirty Miles diſtant. Some were for throwing him Over-Board; ſome were ſatisfy'd with Railing, and putting him by the Steering of the Ship; ſo that the fooliſh old Fellow had ſcarce a Word to ſay for himſelf. I told the *Nicoda* he deſerv'd as many Strokes as he had agreed to Pay him *Abaſſis*, for his Ignorance. Twelve Merchants, and *Mooriſh Fachirs*, who went to Beg in the *Indies*, for this Reaſon refus'd to go any further Aboard the Ship, and being ſet Aſhore, Travell'd along it a-Foot, thinking it leſs Dangerous than to continue in a Veſſel govern'd by a Tabacco-Seller, who had ſpent 37 Days in a Voyage of 20, without coming to his Port, Steering three Days to and fro North-ward, when he ſhould have ſtood South. The Wind freſhing after Noon, we coaſted along *Indoſtan*, making good way at Night.

Monday 3d, the Wind prov'd ſo croſs that we could not reach *Din*, as we had intended, and this becauſe the *Mooriſh* Mariners are a whole Hour ſpreading a Sail; calling *Mahomet* to their Aſſiſtance, with a tedious Song upon every little Accident. We came to an Anchor in eighteen Fadom Water, till the Tide and Wind which were againſt us came Fair. The *Indian* Seas are but ſhallow, ſo that tho' we were 100 Miles from Land, we were forc'd to keep Sounding. Four Hours after Night-fall we Sail'd again, the Wind blowing hard at North, and the Sea running high; the Sky was as clear as it is the fineſt Night in *July* at *Naples*.

Tueſday 4th, the Wind came about fairer, which helped us on conſiderably. Being near Land at Night, we kept but one Sail Abroad, ſounding continually. At laſt, finding twelve Fadom for a great while, we came to an Anchor, ſtaying for Day to draw nearer the Land we ſaw.

Wedneſday 5th, in the Morning, we thought we were between *Damam* and *Bazaim*, and the Tide being againſt us waited till it turn'd, which was about Noon. Drawing near the Land, the Water began to look whiter, by reaſon of the Rivers that runs into it. We made ſome little way, and Anchor'd again becauſe the Wind was contrary: Thoſe Brutal *Moors* being ſuch unskilful Sailers, that they knew not how to advance a Step, unleſs the Wind was very Fair. But it was my own Fault that I lay ſo long at Sea, becauſe I would not follow the Advice of *F. Chiarlanton*, a *French Jeſuit*; for had I gone Aboard the *Engliſh* Ship, I had been long before Aſhore taking my Eaſe.

We weigh'd Anchor at Mid-night, but dropt it again on *Thurſday* 6th, before Day, for the aforeſaid Reaſon, ſo that when I expected to have kept a merry Twelfth-Tide Aſhore, after a hard Lent at Sea, becauſe my Proviſions fell ſhort, I was forc'd againſt Inclination to continue my Abſtinence. We ſet Sail ſome time after, but within a few Hours Anchor'd again, becauſe the Tide would not permit us to make way but at certain Hours.

I went again Aſhore in the Boat to know what Coaſt it was, the Danger at *Mangalor* not having yet had the good Effect to make me more Cautious, none of the Sailers being able to give a good Account what part of the *Portugueſe* Dominions we were upon. Being hindred by the Flats from coming any nearer than within half a Mile of the Shore, two Seamen ſwam thither to get ſome Intelligence. One of theſe who return'd, the other not daring to Swim back, brought an Account, that we were near the Village of *Nevigon*, two Days Journey for a Foot-Traveller from *Damam* towards *Bazaim*. Returning Aboard with this Relation, we weigh'd upon the Flood, and dropt Anchor again upon the Ebb, about *Bazaim*.

This Current, or Tide alters twice in 24 Hours. It runs for ſix Hours from break of Day towards *Bazaim*, or the South; then it runs till about Evening to the North towards *Damam*; then it turns again towards *Bazaim*, and holds till Mid-night; after which it turns to the North, and holds till break of Day. 'Tis true, theſe Turns are not at the ſame Hours all the Year about, tho' the running one way or the other always continues the ſame time.

Friday 7th, we hoiſted Sail about Noon, with an indifferent Wind, and Anchor'd again in the Evening. After Mid-night we advanc'd again, and *Saturday* 8th, at Sun-riſing, at length came to an Anchor off *Damam*. Tho' we ſpread our Sails again after Noon, they were

were soon Furl'd through the Ignorance of the Pilot, for he rather lost than gain'd Ground. *Sunday* 9th, we weigh'd four Hours before Day, and dropt Anchor again at Sun-rising, the Wind continuing still at North. Four Hours before Night we set forward again with an indifferent Gale, which drove us on a good way by Night, when we Anchor'd.

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Monday 10th, we came to an Anchor near *Damam*, after a Voyage of 1200 Miles, or 400 Leagues; which we run twice over through the Ignorance of the Pilot. I went immediately Ashore in the Boat with the Captain. Here I had the good Fortune to meet *F. Francis*, and *F. Constantin*, the Factor of *Bassora*, being already gone for *Bazaim*; and Imbracing one another interchangeably, congratulating our happy Arrival in *India*, after our parting at *Bander-Congo*, they carry'd me to their Monastery of St. *Augustin*; where the Father Prior very Courteously receiv'd, and made much of me, appointing several Servants to attend me, that I might the better recover my self after my Fatigues at Sea.

The End of the Second PART.

A VOYAGE Round the WORLD,

By Dr. *John Francis Gemelli Careri.*

PART III.

Containing the moſt Remarkable Things he ſaw in *INDOSTAN.*

BOOK I.

CHAP. I.

The Deſcription of Damam, *a City belonging to the* Portugueſes *in* Indoſtan.

Gemelli. 1695.

NEVER was Traveller better pleas'd, after enduring many hardſhips, for a conſiderable time in far diſtant Countries, in being ſafely reſtor'd to his native Soil, enjoying the company of deareſt Friends, and relating what he had ſeen; than I was at my Landing in *Indoſtan*, which made me forget the Toils of my troubleſome Voyage. If it be extraordinary delightful to feed the Ears with the Relation of what precious things Nature has beſtow'd on that wealthy Country, for the eaſe of humane Life; you may judge how great a ſatisfaction it was to me, to be upon the ſpot where I might actually ſee and be acquainted with them. Being therefore lodg'd in the Monaſtery of the *Auguſtinians* in *Damam*, and having a little reſted me after my Voyage, on *Munday* the 11th of *January* 1695, I apply'd my ſelf to landing of my Equipage. The *Portugueſe* Factor was ſo civil that as at *Bander-Congo* my Portmantues had not been ſearch'd for the ſake of the Commiſſioner; ſo neither were they open'd at *Damam* through his courteſy. He obligingly told me, he could wiſh I had brought the value of 100000 Crowns; for in regard I was a ſtranger he would not have taken any Cuſtom of me; for had I been a *Portugueſe*, I muſt have paid 10 *per cent.* (which to ſay the Truth would have been conſiderable) to the Gentils, who farm'd the Cuſtoms. When I acquainted *F. Francis* with this Generoſity of the Factors, he told me, that notwithſtanding his being a Religious Man, having brought two Bales of Carpets, for the ſervice of their Church, the Cuſtom-houſe Officers had ſtopp'd them for their Duties. I apply'd my ſelf to the Factor, to have them reſtor'd to him, repreſenting *F. Francis*'s great worth, and how much he was eſteem'd at *Iſpahan* by all the great ones; ſo that at length through my interceſſion he recover'd his Bales.

Damam City.

The City *Damam* is ſeated on the left ſide of the River of that Name, in 20 degrees of Latitude. Tho' but ill peopled, it is Beautiful enough, and built after the *Italian* manner. Three broad Streets divide it in length, and four acroſs them; all ſo regularly built, that the corners of the Houſes (which are for

Gemelli. 1695. for the moſt part trench'd about) do not jut out an Inch one beyond another; 'tis true moſt of them have only a Ground Floor, very few having any Rooms above, and they are generally Til'd. Inſtead of Glaſs their Windows are made of Oyſter Shells curiouſly Wrought and Tranſparent. Every Houſe has its Garden or Orchard with Fruit Trees.

Air. The Air of *Damam* is very good, being North of *Goa*; and tho its Summer and Winter be at the ſame time as it is at *Goa* (for whilſt I ſtay'd it was Summer in thoſe parts, and the Winter is from *May* till the end of *September*, with continual Rain and Storms) yet during that time I call'd Summer, there is ſome ſort of Coolneſs in the Morning, which is not at *Goa*.

Fortification. It has four modern and well Built Baſtions; but 'tis ſomewhat irregular, and ill provided with Cannon. The Compaſs is about two Miles, without any Ditch on the Eaſt and South ſides, but with a low Work, or Intrenchment Breaſt high. On the other ſides the Ditch is fill'd by an Arm of the River, towards which there are two Gates, and before the firſt a Draw-Bridge. All the Walls are back'd with Ramparts.

Government. The Government is in a Captain, or Commandant, and it is kept by a good Garriſon. The Factor before mention'd has the charge of the King's Revenue. It is inhabited by *Portugueſes*, *Meſtizos*, who are born of white Fathers and black Mothers, *Pagans* and *Mahometans*; but theſe two laſt are not allow'd the free exerciſe of their Religion. There are

Monaſteries. ſeveral good Monaſteries, as thoſe of the *Jeſuits*, the *Recolets*, the *Auguſtinians*, and the Pariſh Church; but none of them has above three Altars oppoſite to the Door. The Monaſteries are convenient enough for the religious Men. That of *S. Auguſtin*, where I reſided, had an excellent ſquare Cloiſter, with twelve good Stone Columns, beſides the four great Pillars at the Angles. Above in the Dormitory there are twenty eight ſmaller Columns.

Old *Daman*. All that has been here mention'd belongs to new *Daman*; for the old is on the right of the aforeſaid River, conſiſting of poor low Houſes, or rather Cottages with Mud Walls, and cover'd with Palm Tree Leaves. Here moſt of the *Moors* and *Gentils* live, having their Shops of ſeveral Trades along the ill contriv'd Streets.

The Port. Between the old City and the new is the Harbour made by the River *Damani*; but no Veſſels either great or ſmall can come in but at Flood, during ſix Hours of the Day, as was ſaid in the foregoing Book, as it is at *Oſtend* in *Flanders*, and *Calis* in *Picardy*. The Stream is ſo rapid at Ebb that no Oars can ſtem it, but they muſt needs come to an Anchor (unleſs the Wind ſets in very hard,) and ſtay till the next Flood. This is to be underſtood of Veſſels of ſmall Burden; for great Ones can neither go in or out but twice a Month, that is, when the Moon is new and at the full, becauſe of the Spring Tides, which there they call great Tides.

The Entrance into this Harbour is defended by a ſmall Caſtle ſeated on the ſide of old *Daman*. It is longiſh and has three Baſtions, well enough furniſh'd with Cannon. On the North ſide of the City is a ſmall Suburb, conſiſting of Cottages cover'd with Palm-Tree-Leaves, and inhabited by Chriſtian Blacks; and at a ſmall diſtance from it, a Village of *Gentils*, with a *Bazar*.

In the Year 1535. *Martin Alfonſo de Souſa* took and deſtroy'd *Damam* in three Days. In 1559. *D. Conſtantin* Son to the Duke of *Braganza* Viceroy of *India*, retook it from *Aſid Boſita Abyſſino*, who had revolted from his Sovereign, and made it of conſiderable Strength. The great *Mogul* has attemped to reduce it ſeveral times; and particularly fifty Years ago *Aurenge-Zeb-Alanguir* afterwards King, lay'd Siege to it with an Army of eighty thouſand Men; but the *Portugueſes* defended it ſo bravely, making a terrible Slaughter of the Enemy with their continual Sallies at Night, that he was forc'd after lying three Months before it, to march off with the loſs of half his Army. The occaſion of it was, that the *Moguls* reſolving to make the laſt Effort to take it, and having to this purpoſe plac'd two hundred Elephants in the Front with long ſharp Swords in their Trunks; the Beaſts frighted with the Fire of the *Portugueſes* Muskets, ran diſorderly upon the *Mahometan* Army, cutting in pieces abundance of Men, with the ſame Weapons they were Arm'd to deſtroy the Chriſtians. The Barbarians being but in a bad condition by their own Contrivance; the *Portugueſes* retiring into the Town, began in ſcorn to throw Cockle-ſhells, which the *Mahometans* abhor, into the Enemies Camp, with an Engine they call *Papagayo*, made of Paſtboard ſtrengthned with Canes, and carry'd up into the Air by the Wind and guided by a Rope.

Miſſ. Hiſt. Ind. page 252 *lit. F.*

The

Gemelli. 1695. *Portugueſes* way of Living.

The *Portugueſes* Live very great in *India*, both as to their Tables, Cloathing, and number of *Caſres*, or Slaves to Serve them; having ſome of theſe to carry them in *Palanchines* on their Shoulders, and others great Umbrelloes of Palm-Tree Leaves. The *Palanchine* is like a wooden Bier painted and gelt, ſeven Spans long, and four in breadth, with two well wrought Riſings at both ends. On it they lay a *Perſian* Carpet, and over that a piece of *Ruſſian* Leather, that it may not heat their Backs, and two Silk Pillows, on which they lie along. There are Ropes, or Iron Rings faſtned to the ends, through which they run a *Bamboa*, or thick *Indian* Cane, to lay on the Shoulders of the Blacks, two before, and two behind, all in a Row or File; very few being carry'd by two. The Perſon in the *Palanchine* is cover'd with an Umbrelloe of eight Spans Diameter, carry'd by a Slave, or elſe faſtned to the *Bamboa* that croſſes the *Palanchine*, and may be turn'd to that ſide the Sun is on. In rainy Weather they uſe another ſort of Carriage call'd *Andora*, with a Covering made of Palm-Tree Leaves, ſloaping like the Ridge of a Houſe, fix'd upon the *Bamboa*; there are two ſmall Windows or Doors on the ſides, that may be open'd to ſee who goes along the Street. The *Andora* differs from the *Palankine* in nothing, but the *Bamboa*; becauſe the latter has a crooked one, that he who is carry'd may ſit up; and that of the *Andora* is ſtrait, ſo that he muſt lye along as if he were in Bed. This would be a convenient way of Travelling on thoſe ſoft Pillows for an effeminate *European*, who ſhould find fault with the joulting of the *Neapolitan* Sedans, and would deſire to travel in Safety and Sleep. They are generally us'd there by Women, Religious Men, and all other Perſons; a Religious Men of any note, never being ſeen abroad in *India*, but in an *Andora* or *Palankine*, attended by many Slaves, there being but few Converts. Beſides, the Charge is very inconſiderable, for they that have no Slaves, pay four *Indians* but twelve *Coſtines* of *Naples* a Month for carrying them.

Palankines and *Andoras.*

Coaches.

When they go out of Town, or travel ſome Days Journey, they uſe a ſort of Coach drawn by Oxen, guided by a Cord run through their Noſtrils. Theſe Coaches are ſquare like a Chair, and can hold but two; the top of it is commonly cover'd with Silk, three of the ſides open, and the back clos'd with Canes interwoven one within another.

They have no good Fleſh to Eat in *Damam*; becauſe the Beef and Pork is ill taſted: They ſeldom kill Sheep or Goats; and every Body cannot go to the Price of Fowls. Fiſh is alſo ſcarce, and none of the beſt; beſides they have no Oil of Olives to dreſs it, but inſtead thereof make uſe of that of *Coco*-Nuts. The Bread is Extraordinary good, even that they make of Rice. Thus a Stranger at *Damam*, who is not entertain'd by ſome Body, has but an ill time of it, if he expects for his Mony to furniſh himſelf in the Market; becauſe the Gentry have all their Proviſions in their Houſes, and the meaner Sort makes a ſhift with Rice and *Sura*, that is, Palm-Tree Wine, ſcarce ever taſting Bread all the Year about. Proviſions.

There is not any one ſort of our *European* Fruits, but all *Indian*, as *Coco*-Nuts, *Manſanas*, *Giambos*, *Vndis*, *Ananaſſes*, *Aſſes*, *Anonas*, and others we ſhall deſcribe in their proper Place, and give the Cuts of them. As for Herbs there are many of the *European*, and of the Country; among which the Roots of that call'd *Caſſaras*, being like white Tartuffs, or Pignuts; of the bigneſs and taſte of a Cheſtnut, are excellent. Fruits and Herbs.

Damam is alſo very famous for all ſorts of Game; for beſides all the *European* Creatures of wild Boars, Wolves, Foxes, and Hares; in the Mountains there are thoſe they call *Baccareos*, in ſhape like Bucks, and in taſte like Swine; *Zambares*, whoſe Bodies are like Oxen, and their Horns, and Feet like thoſe of a Stag; *Gazelles*, which are like Goats; *Dives* like Foxes; *Roſes*, with the Body like a Cow, ſo call'd from a Roſe they have on the Breaſt; the Male of this Species is call'd *Meru*, and has Horns half a Span long, and the Body and Tail like a Horſe; Wolves like Stags with hairy Horns; *European* Stags; black wild Cats with Wings like thoſe of the Bats, with which they ſkip and fly from one Tree to another, tho' they be far diſtant; wild Horſes and Cows. There are three ſorts of Tigers, call'd *Bibo*, *Cito*, and the Royal, each differing from the other in bigneſs of Body, and variety of Spots. It being their Property to be continually in ſearch of wild Boars, theſe taught to defend themſelves by Nature, tumble in the Mire, and dry themſelves in the Sun ſo often, till the Mud is cruſted hard on them. Being thus arm'd, inſtead of being made a Prey, they often gore the Tygers with their ſharp Tuſks; for they working with their Beaſts.

their Claws on the hard Mud, are a long time pulling it off, and by that means give the Boars time to kill them.

Gentili. 1695.

The *Portugueſes* have two ways of killing Tygers, one is lying conceal'd in a Ditch, near the Water where they come to Drink; the other going in a Cart drawn gently through the Wood by Oxen, and thence ſhooting them. But they uſe all their Endeavours to hit them on the Forehead, for if the Tyger falls not the firſt Shot, it grows ſo enrag'd with the Hurt, that it certainly tears the Hunter in pieces.

Birds.

Beſides four footed Beaſts, there is great plenty in the Woods of Peacocks, Patridges of two ſorts, Ducks, Pigeons, Turtle-Doves, Swallows, Rooks, and other ſorts known in *Europe*. They for Paſtime keep a ſort in Cages about as big as a Thruſh, call'd *Martinhos* of the City, and of the Country. The firſt are black and white; the latter of an aſh Colour, with a red Breaſt.

A Man in *India* muſt be very regular in Eating, or he will fall into ſome incurable Diſtemper; or at leaſt ſuch as muſt be cure after the Country faſhion with Fire; Experience having ſhewn that *European* Medicines are of no uſe there. The Diſeaſe they call *Mordaxin* is a complication of Fever, Vomiting, Weakneſs in the Limbs, and Head-ach. It always proceeds from too much Eating, and is cur'd by burning both the Heels with a red hot Spit, till the Patient feels the heat of the Fire. That they call *Bombarak*, and *Naricut*, ſwells and cauſes a violent pain in the Belly, and to cure it, Fire is alſo apply'd to the Swelling, ſo that thoſe who have the good Fortune to recover carry the ſigns of the Fire afterwards on their Belly. For this reaſon the Phyſitians that go out of *Portugal* into thoſe parts, muſt at firſt keep company with the *Indian* Surgeons to be fit to Practice; otherwiſe if they go about to cure thoſe Diſtempers, ſo far different from ours after the *European* manner, they may chance to Kill more than they Cure. For fear of theſe Diſeaſes on Fleſh Days they only eat Fleſh at Dinner, and generally Fiſh at Night.

Diſeaſes.

Tavern. Voyage des Indes. c. 19 p. 399.

The Habit of the *Portugueſes* that have ſetled their abode in *India* is very odd, for under their Coats or Veſts they wear a ſort of Breeches, call'd *Candales*, the like whereof I never ſaw in any part of *Europe*; for when they are ty'd they leave ſomething like the tops of Boots on the Leg. Others under a ſhort Doublet, wear wide Silk Breeches; and ſome have them hang down to their Ankles, ſo that they ſerve for Hoſe.

Habit.

The *Gentils* wear a long Silk Garment, gather'd about the Waſt like a Petticoat. It is ty'd with Ribbons before upon the Breaſt, and under the left Arm like the *Perſian Cabayas*; and with a Girdle about the middle; under it they have long Breeches down to their Heels. On their Shoulders hangs a piece of Silk or Woollen, which they wrap about their Head when it is cold, the Turbant being but very ſmall. Others go naked, only covering their Privities with a Clout.

The Women have no other Garment but a long piece of Stuff, wherewith they cover all their Body, except their Legs and part of their Belly. Some add a little ſort of Smock with half Sleeves; adorning their bare Arms with Bracelets, and Strings of Glaſs and Latton; their Ears with large Silver Pendents, and their Ankles with Rings of the ſame Metal.

Wedneſday 12th, I went to viſit the King's Factor, being much oblig'd to him for his Civility. The ſame Day I went with *F. Conſtantin* to old *Damam* for Paſtime. *Thurſday* 13th, we went to take the Air in a Garden of the *Auguſtinians*, as well the religious Men, as their Gueſts and others, in five of the Country Coaches, *F. Francis* treated us generouſly. Coming home I ſaw them on the Shore building a Veſſel they call *Galavetta*, which was all Pinn'd with Wood, and Caulk'd with Cotton.

CHAP. II.

The Authors ſhort Voyage to Suratte, *and Return to* Damam.

HAving a curioſity to ſee *Suratte*, and it being eaſie to go thither; becauſe the Convoy was ready to ſail for *Cambaya* and other Parts, I went on *Friday* 14th, to give a viſit to the Commadore of the Galliots that were to Convoy the Trading Veſſels, and deſir'd him to give me my Paſſage aboard his, which was built Frigot faſhion and carry'd twenty Guns. He civilly granted it, ſo Courteous

reous is the *Portugueſe* Nation, and there-
Gemelli. fore having return'd thanks I went
1695. home to make ready. *Saturday* 15th, af-
ter Dinner, leaving my Luggage with *F. Francis* to avoid all Trouble of that ſevere Cuſtom-Houſe, I imbark'd with my Man aboard the Commadore's Galliot, and the great Stream carrying us out of the Harbour preſently after Noon, we Sail'd with a fair Wind which continu'd all Night.

Sunday 16th, about break of Day we came in ſight of the Bay of *Surate*, that City being but ſixty Miles from *Damam*, and entring it with a fair Wind, came to an Anchor at *Suali*, twelve Miles from the City. I immediately went a Shore with the Commadore's Nephew, where the Cuſtom-HouſeOfficers ſearch'd our Bags narrowly for Pearls, or *Zecchines*. Then I went to ſee the Director of the *French* Company, who kept me with him.

Surate City. *Surate* is ſeated in twenty Degrees of Latitude, and a hundred and five of Longitude, at the Mouth of the Bay of *Cambaya* and Kingdom of *Guzarate*. It is not large, enclos'd by a weak Wall, built after it was Plunder'd by *Savagi*, or *Kauagi*. The Caſtle is no better, having four Towers but no Ramparts, but either coming from Sea or Land it muſt be paſs'd by to come at the City. The Governor of it only commands the Garriſon Souldiers; the City being govern'd by a *Nabab*, who receives the King's Taxes throughout the whole Province. The private Houſes are built with Mud mixt with Cows Dung, and ſmall Bruſh-wood broke; there are not above a dozen good ones belonging to *French*, *Engliſh*, *Dutch* and *Mahometan* Merchants. Nevertheleſs *Surate* is the prime Mart of *India*, all Nations in the World Trading thither, no Ship ſailing the *Indian* Ocean, but what puts in there to Buy, Sell, or Load; for in the Port of *Surate*, there is a Trade not only for all ſorts of Spice, and among them for Ginger, but of very rich Gold and Silk Stuffs, of very fine Cottons and other Commodities brought thither from remote Parts. There are ſuch rich Merchants, that they can load any great Ship out of one of their Ware-Houſes. I may ſay without enlarging, that all the rich Silks and Gold Stuffs curiouſly wrought with Birds and Flowers; all the Brocades, Velvets, Taffetas, and other ſorts made in *Amadabat*, are convey'd to *Surate*, which is but four Days Journey from it. I ſay thoſe of *Amadabat*, which is the greateſt City in *India*, and nothing inferior to *Venice* for this Trade; tho' its Houſes are low and made of Mud and *Bamboo*; and the Streets Narrow, Crooked, and full of Dirt. But I forgot the fine Muſlins of *Cambaya*, and the Curioſities made in the moſt valuable Agate that is brought into *Europe*.

Amadabat City.

Cambaya the Metropolis of that Kingdom was a large and rich City, whilſt the *Portugueſes* were poſſeſs'd of it, *Baroche* and *Surate*; for this brave Nation govern'd it well enough, the Gate being ſtill ſtanding that People made for its ſecurity; but after they abandon'd it and retir'd to the Sea it loſt much of its Splendor and Magnificence; for the Veſſels Anchor twelve Miles from it, and cannot come up to the City but with the Flood; which is ſo violent and ſwift that a Horſe can ſcarce outrun it. For this reaſon the Ships often do not go up, becauſe they muſt do it againſt Wind, to check the violence of the Tide that drives ſo impetuouſly.

Cambaya City.

Baroche above mention'd is famous for its excellent white and ſtain'd Calicoes, as alſo for Ginger, and the beſt Market for its Commodities is at *Surate* ten Miles diſtant from it. Its Port is the River, which falls into the Sea fifteen Miles lower, up which ſmall Barks can go with the Tide.

Baroche City.

I purpoſely omit to mention particularly ſo many Countries, which like Rivers to the Sea convey all their Wealth to *Surate*, becauſe of the good Vent they find for it there; this being a matter well known to *Europeans*. But there would be a much greater Reſort, were its Port better, and that the Veſſels when they have run ſix Miles up the River, were not forc'd to lye at *Suali*, ten Miles from the City; whence and whither Commodities are convey'd in ſmall Boats.

Monday 17th, I ſaw the Church of the *Capucins* which is decently adorn'd, and their Houſe convenient, thoſe good Men having built it after the manner of *Europe*.

Tueſday 18th, I went to ſee the Tree of the *Gentils*, we call *Banians*, under which they have the Pagods of their Idols, and Meet to perform their Ceremonies. It is of the ſame bigneſs and ſort as that deſcrib'd at *Bander-Congo*; but the Pagods differ, for under this I found four, one call'd of *Mamanva*, which has a mighty Front; two others of *Rio-Ram*, and the fourth a retiring Place for *Fakires* that do Pennance; whereas under

Banian Tree & Pagods.

under the Tree at *Bander-Congo* there is but one.

Gemelli. 1695.

Under this Tree and in the neighbouring Parts there are many Men, who have enjoyn'd themſelves and do perform ſuch dreadful Pennances, that they will ſeem fabulous to the Reader, and impoſſible to be gone through without the aſſiſtance of the Devil. You may ſee one hanging by a Rope ty'd under his Arms and to the Tree, only his Feet touching the Ground, and the reſt of his Body being Bow'd, and this for many Years without changing Place or Poſture Day or Night. Others have their Arms lifted up in the Air, ſo that in proceſs of Time there grows ſuch a Stiffneſs or Hardneſs in the Joynts that they cannot bring them down again. Some ſit with their Hands lifted up without ever moving them. Others ſtand upon one Foot, and others lye along with their Arms under their Heads for a Pillow. In ſhort, they are in ſuch Poſtures, that ſometimes a Man can ſcarce believe his Eyes, but fancies it is an Illuſion. Thus they continue Naked all Seaſons of the Year, with vaſt long Hair, and Nails grown out, expos'd to the Rain, and burning Rays of the Sun, and to be ſtung by Flies, whom they cannot drive away. Other *Fachirs* who take that Employment ſupply their Neceſſities of Eating and Drinking. Theſe Penitents are not aſham'd to go quite Naked, as they came out of their Mothers Wombs. The Women go devoutly to kiſs thoſe Parts Modeſty forbids us to name, and tho' they take them in their Hands they feel not the leaſt Motion of Senſuality, but they roul their Eyes in a moſt dreadful manner without taking notice of them, as I ſaw one on *Wednesday* 19th, beſet by ſome ſilly *Pagan* Women, who paid their Reſpects to him with great Humility.

Fakirs or Penitents.

An Hoſpital for Birds and Beaſts.

Thurſday 20th, a young *French* Man conducted me to ſee an Hoſpital of the *Gentils*, where abundance of irrational Creatures were kept. This they do becauſe they believe the Tranſmigration of Souls, and therefore imagining thoſe of their Forefathers may be in the vileſt, and filthieſt living Creatures they provide them with Food. Thus the wild Monkeys come to eat what is provided for them. Beſides the prodigious number of Birds and Beaſts maintain'd there, particular care is taken of the Lame and Sick. But that which moſt amaz'd me, tho' I went thither to that purpoſe, was to ſee a poor Wretch naked bound Hands and Feet, to feed the Bugs or Punaiſes, fetch'd out of their ſtinking Holes to that purpoſe. The beſt of it is that any Man ſhould voluntarily expoſe himſelf to be ſo devour'd, for a ſmall reward given him, according to the Hours he will continue under it.

Friday 21th, going home, after walking about a while, I ſaw abundance of People got together before a *Pagan* Merchant's Shop, and in the midſt of them a jugling Fellow with a Hen in one Hand and a Knife in the other. Inquiring into the meaning of it, they told me, that Man was a Rogue, who when he had a Mind to get Mony, carry'd that Hen through the Streets where the *Gentils* liv'd, threatning to kill it, that they might give him Mony to ſave its Life, each of them believing the Soul of ſome of his Kindred might be in that Hen. In ſhort, I ſaw him receive ſome Mony, and go on ſtill threatning the ſame,

A Fooliſh piece of Knavery.

Saturday 22d, all the Veſſels from *Diu*, *Cambaya*, *Baroche* and other Places being come together to Sail for *Goa* and other Dominions of *Portugal*, and the Galiots being ready to Convoy them, I again went aboard the ſame that brought me. Sailing out of the Mouth of the River with a fair Wind we got into the open Sea, and after lying by two Hours for the ſmall Veſſels to go a head of us, we held on our Courſe gently all Night.

Sunday 23d. at break of Day we found our ſelves many Miles from *Damam* and too late to hear Maſs. The Galiots came to an Anchor after Noon without the Mouth of the River, ſome ſmall Barks going up it. I found *F. Francis* expected me with Impatience, who receiv'd me with Expreſſions of great Affection.

Monday 24th, I took leave of Friends that had been kind to me, there being an opportunity to Imbark for *Bazaim*.

CHAP. III.

The Authors ſhort Voyage to Bazaim, *and Deſcription of that City.*

HAving long ſince reſolv'd to ſee *Goa*, on *Thurſday* 25th, I caus'd my Baggage to be carry'd down to the Shore by *Boes*, ſo they call Porters in *India*, and thence into a Veſſel at *Diu* that carryd Oars, lying without the River, as the

Gemelli. 1695. Fathers *Francis*, and *Conſtantin* had done. Having with them taken leave with Thanks of the Prior and Religious of the Monaſtery, we went down to the Shore, and thence in a Boat to the *Navillo*, which was a long Boat of the King's, with ſix Oars and a ſquare Sail in the middle, having one Falconet aboard, and ſeventeen *Portugueſe* and *Canarine* Souldiers. At Ebb, which fell out when the Moon was vertical, we ſet forwards with the help of a ſmall Gale, and of the Tide that ſet towards *Bazaim*; for from the Time the Moon firſt appears above the Horizon till ſhe comes to the mid-Heaven the Flood runs towards *Surate*; and when the Moon goes down, towards *Bazaim*.

Traper Town. *Wedneſday* 26th, at break of Day we were off the Town and Fort of *Traper*, a Place well inhabited, with Monaſteries of *Recollects* and *Recolets*. Ten Miles from this the *Portugueſes* have another impregnable Caſtle call'd *Aſſerin*; for beſides its being ſeated on the Top of the Hill, where there is no other higher Ground to command it, a crooked Path cut out of the Mountain, along which two Men cannot go abreaſt, leads up to it, and is defended by ſeveral Guards, who may withſtand an Army only rowling down the Stones plac'd there to that purpoſe.

Maim. The Wind continuing fair we Sail'd by the Fort and Village of *Maim*, and ſeveral other Towers and Dwellings, and then by the little Iſland *De la Vaca*, or of the Cow, three Miles in Compaſs, and not far diſtant from *Bazim*. Much Time being loſt waiting for the Barks, and *Parancos* that came under Convoy and were mere Slugs, we could not reach *Bazaim* after ſeven Miles Sail till Midnight. We came to an Anchor before the Channel form'd by the ſmall Iſland and the Continent, for fear of running a Ground in the dark, and *Thurſday* 27th, went in with the Flood.

There being no Houſes of Entertainment in the City, we were receiv'd by *F. Felicianus* of the Nativity, born at *Macao* in the Kingdom of *China*, and Prior of the Monaſtery of the *Auguſtinians*, who treated us all very courteouſly and like a true *Portugueſe*.

Bazaim City. *Bazaim* a City in the Kingdom of *Cambaya* is ſeated in 19 deg. of Latitude, and 104 of Longitude. *Nuno de Acuna* in the Year 1535 took it for King *John* of *Portugal*, from *Badur* King of *Cambaya*, who terrify'd by the Valour of the *Portugueſe* Nation, ſurrendred it to them with the neighbouring Iſlands; whilſt *Martin Alfonſo de Souſa*, undauntedly attack'd and took *Damam* and its Fortreſs, cutting in pieces all the *Turkiſh* Garriſon, and afterwards levelling the Caſtle with the Ground in 3 Days. The Compaſs of *Bazaim* is 3 Miles, and has eight Baſtions, not all quite finiſh'd. On them I ſaw ſome Pieces of Cannon, with the Arms of *Philip* the 4th, of happy Memory King of *Spain*. On the North-ſide the Walls are rampard, and the other Fortifications are not yet finiſh'd; on the South ſide towards the Chanel, there is only a ſingle Wall, that Place being leſs expos'd to the Danger of Enemies, and ſufficiently defended by the Ebb and Flood. One third of the City towards the North is Unpeopled, by reaſon of the Plague which ſome Years rages in it. The Streets are wide and ſtrait, and the great Square or Market has good Buildings about it. There are two principal Gates, one on the Eaſt and the other on the Weſt, and a ſmall one towards the Channel or Streight. The Harbour is on the Eaſt ſide, form'd as was ſaid, by the Iſland and Continent. *Mat. Bras. 11. pag. 251.*

The Government is in a Captain, as they call him, or Governor, and the Adminiſtration of Juſtice in a *Veedor*, and the *Deſembargador*, who is a Gown Man, and Judge of Appeals from all the *Veedors* of the Northern Coaſt; along which in every City there are Factors and Treaſurers for the Revenue of the Crown of *Portugal*. The *Portugueſe* General reſides at *Bazaim*, with ſovereign Authority over the Captain of that and all the other Northern Places, whence he is call'd General of the North.

A Miſfortune. *Friday* 28th, I walk'd about the City with the Fathers, but ſaw nothing ſo extraordinary, as I did on *Saturday* 29th, which was a *Pagan* born in *India*, who had an Infant ſticking faſt to his Navel, with all his Limbs perfect except the Head, which was in the Man's Belly, and made its Excrements apart like every other perfect Creature. Whether the Man or Infant was ſtruck, they both felt the Pain.

Habit of the People. *Sunday* 30th, Maſs was ſung at the *Auguſtinians* with Muſick, which being in *India* was not diſagreeable, and much Gentry was there. The Heat was greater than at *Damam*; ſo that as well Women as Men went about the Streets naked; the Men covering their Privities with a Clout, and the Women their Bodies and Thighs with a piece of Linnen. The People of Faſhion at that Time wear Silk and very thin Muſlins, having long Breeches down to their Heels,

Heels, ſo that they need no Stockings. Inſtead of Shooes they wear Sandals like the Fryars.

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The *Gentils.*

All the *Gentils* bore their Noſes to put Rings through, as they do to the Buffaloes in *Italy*. Every Beggar, much more thoſe that are well to paſs, rubs his Teeth every Morning betimes with a Stick, and ſpends two Hours at that Work, according to the Cuſtom of the Country. They uſe no Quilts becauſe of the Heat, but lay Blankets and Sheets on the Bed, made of Cords without Boards, as is us'd by the *Perſians* of *Lar* and *Bander-Congo*.

A Wonderful Tumbler.

Monday the laſt of the Month, I went with *F. Peter* of the *Martyrs* to the Village of *Madrapur*, to ſee ſome vagabond *Moors*, who vaulted and perform'd feats of Activity like our Tumblers and Rope-Dancers. The moſt wonderful thing was to ſee a Man who turn'd round upon a Cane, held up by another on his Girdle; and what moſt amaz'd me was that he who ſupported the Cane went on without putting his Hands to guide it, and he that was on the top of it did not help himſelf with his Hands neither, and yet the Cane or *Bamboo* was thirty Spans high. At laſt after giving two skips in the Air he lighted on a very high Beam, fix'd to that purpoſe; I know not how he could do all this without ſome ſupernatural Aſſiſtance.

Tueſday the firſt of *February*, a Meſſenger from the *Nabab*, or Governour of *Suratte* came in a *Palankine* with thirty Souldiers, to treat about ſome Buſineſs with the Governour, and deliver him two Letters.

The Country Houſes of *Bazaim.*

Wedneſday 2d, I went in an *Andora* of the Monaſtery to ſee the *Caſſabò*, which is the only Diverſion at *Bazaim*; nothing appearing for fifteen Miles but delightful Gardens, Planted with ſeveral ſorts of the Country Fruit Trees, as Palm, Fig, Mangas, and others, and abundance of Sugar Canes. The Soil is cultivated by Chriſtian, *Mahometan*, and *Pagan* Peaſants, inhabiting the Villages thereabouts. They keep the Gardens always Green and Fruitful, by Watering them with certain Engines; ſo that the Gentry allur'd by the cool and delightful Walks, all have their Pleaſure Houſes at *Caſſabò*, to go thither in the hotteſt Weather to take the Air, and get away from the contagious and peſtilential Diſeaſe call'd *Carazzo*, that uſes to infect all the Cities of the Northern Coaſt. It is exactly like a *Bubo*, and ſo violent that it not only takes away all means of preparing for a good End, but in a few Hours depopulates whole Cities, as witneſs, *Suratte*, *Damam*, *Bazaim*, *Tanà* and other Places, which often ſuffer under this Calamity.

In this Territory of *Caſſabò* I ſaw the Sugar Canes preſs'd between two great wooden Roulers, turn'd about by Oxen, whence they came out thoroughly ſqueez'd. Then the Juice is boil'd in Cauldrons, and being ſet out to cool at Night in earthen Veſſels it hardens into white Sugar.

Thurſday 3d, I went to viſit the Image of our Lady *De los Remedios*, ſtanding in a Pariſh Church belonging to the *Dominicans*, on the Road to *Caſſabò*. About five Years ſince this Church was Burnt by *Kacagi*, a *Gentil* Subject to the *Great Mogul*, who with a great Multitude of Outlaws, and four thouſand Souldiers, went about like a Rover, Plundering and Burning Villages. Thence I went to ſee another miraculous Image of our Lady *da Merce*, in a ſmall Church founded and ſerv'd by an *Auguſtinian*, who did the Office of Curate.

Jeſuits.

Friday 4th, I ſaw the Church of the *Jeſuits*, in *India* call'd *Pauliſtas*. It is richly Gilt, not only the three Chappels, but the Walls and Arch; but the Workmen knew not how to make that rich Metal ſhew it ſelf to the beſt advantage. The Dormitory and Cloiſter are the beſt in the City. In the Garden, beſides the *Indian*, there are ſome ſort of *European* Fruit; and among the reſt Figs and Grapes, which the F. Rector told me came to Maturity twice a Year, that is, in *December* and *March*.

Dominicans.

Saturday 5th, I viſited the Monaſtery of the *Dominicans*, with the famous Dormitory. The Church was large and had but three Altars, as we ſaid was us'd in *India*, oppoſite to the great Gate, and all well adorn'd.

Franciſcans

Sunday 6th, I heard Maſs in the Church of the *Miſericordia*, which is the Pariſh of the City; and continuing to viſit Churches came on *Monday* 7th to that of the *Franciſcans*. Both Church and Monaſtery are built after the manner of *Europe*, the Church having many Chappels, contrary to the Cuſtom of *India*.

Hoſpitallers.

Tueſday 8th, I heard Maſs in the Pariſh of our Lady *de la Vida*, where there are three very good Altars well adorn'd. The Monaſtery of the Fathers, Hoſpitallers, or *S. John de Dios*, where I was on *Monday* 9th, is ſo Poor that it can maintain but three Fryars.

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Thurſday 10th, underſtanding there was a Wedding of People of Quality at the Church of our Lady *de la Vida*, I went to ſee the Ceremony. I obſerv'd the Bridegroom did not give his Bride the right Hand, and thinking it an extravagant cuſtom, as being only us'd by Crown'd Heads, I ask'd the reaſon of it of ſome *Portugueſes*; who told me the ſame was practis'd in *Portugal*, and this that the Gentlemen might have his right Hand at liberty, to put to his Sword in Defence of the Lady. The Bride was richly clad, after the *French* faſhion; but ſome Trumpets went along, ſounding ſuch a doleful Tone, as little differ'd from that they uſe in conducting Criminals to Execution. I return'd to the Monaſtery in the *Andora*; and here it is to be obſerv'd that the manner of ſaluting thoſe they meet, when they are carry'd in this ſort of conveniency, in *Italy* would be taken for an affront, and laugh'd at; for in token of reſpect they ſhut to the little Door of the *Andora* upon them. This in *Naples* would certainly produce a Duel, and in *India* is done out of reſpect even to the Vice-Roy himſelf.

Friday 11th, I heard Maſs in the Pariſh Church of our Lady *da Se*, where there are ſeveral Altars, and two Chappels.

There are no Doctors of the Civil Law throughout the *Portugueſe* Dominions in *India*, and thoſe few *Canarins*, who follow this Employment, through their Ignorance prove bad Advocates, or Councellors, and Sollicitors, and ſome times Plead both for Plaintiff and Defendant. Beſides, for the moſt part Cauſes are decided by Ignorant Captains or Governors without the approbation of an Aſſeſſor. This happens for want of an Univerſity and Colleges to teach the Law; and becauſe the *Portugueſe* Doctors will not go ſo far from their Country, by reaſon of the little profit they ſhould make in *India*. F. *Felicianus* the Prior underſtanding that I was a Doctor of the Civil Law, on *Saturday* 12th, propos'd a Match to me with a Portion of 20000 pieces of Eight, and with a Promiſe that I ſhould be Advocate to the Monaſteries, and to ſome Families of Note, which would yield about 600 pieces of Eight a Year. Having no inclination to live in thoſe hot Countries, I anſwer'd, that tho' he had offer'd me 100000 Pieces of Eight Portion, I ſhould never be induc'd to quit *Europe* for ever.

CHAP. IV.

The Deſcription of the Pagod *in the Iſland of* Salſete, *by the* Portugueſes *call'd the* Canarin.

THe *Pagod* or Temple of the *Canarin*, whereof I intended to give an exact and true account, is one of the greateſt wonders in *Aſia*; as well becauſe it is look'd upon as the Work of *Alexander* the Great, as for its extraordinary and incomparable Workmanſhip, which certainly could be undertaken by none but *Alexander*. What I moſt admire is that it is almoſt unknown to *Europeans*; for tho' I have made much enquiry, I do not find that any *Italian*, or other *European* Traveller has writ of it; and it is very ſtrange to me that ſo Ingenuous a Man as our *Peter de la Valle* ſhould omit to ſee both this *Pagod*, and the Palace of *Darius*, with the Antiquities of *Celmenar*, that were but a few Leagues out of his way, ſince he travell'd for his Pleaſure, and made nothing of ſpending Thouſands of Crowns to ſatisfy his Curioſity. Tho' a poor Man I ſpar'd no Coſt or Labour, that I might ſee all and inform the Publick. As for *Tavernier*, it is no wonder he minded not to ſee theſe things, becauſe his principal End was Trade, and buying of Jewels, and therefore he only went to thoſe places where his buſineſs lay, and he could make moſt profit; and tho' he made ſeveral Voyages to *India*, he minded not to ſee Antiquities tho' he paſs'd cloſe by them.

I had a mind to go to *Tana*, and paſs over from thence to the *Pagod*; but the Fathers Viſitor and Prior diſſuaded me, ſaying, it was better going by *Deins*. Accordingly *Sunday* 13th, hiring a Boat I went over to the Village of *Gormandel*, in the Iſland *Salzete*. The Houſes are ſcatter'd on both ſides of the Mountains, on the top whereof is the Palace of the Lord of the Village. I went thence upon the Streight to the Village of *Deins*, belonging to the Nuns of S. *Monica* at *Goa*, 6 Miles diſtant from *Bazaim*: F. *Edward*

Gorm. Village

ward an *Auguſtinian* Procurator to
Cereth. thoſe Nuns, receiv'd me into his
1695. Houſe on account of a Letter of recommendation I had from the F. Viſitor.

Being hot and dry, *F. Edward* brought out two Citron Peels preſerv'd; and I without conſidering eat one and drank a great Glaſs of Water; but he afterwards offering me the other, I call'd to mind, I had ſwallow'd down ſome Hundreds of Piſmires, which cover'd the ſaid Peels, and perhaps diſlodg'd the Souls of ſo many dead Idolaters reſiding in thoſe little Bodies. I therefore refus'd the other with Thanks, deſiring him to keep that Sweat-meat, which was as old as the Village, to treat ſome other Gueſt; becauſe I would not upon any account be guilty again of ſuch a Slaughter of Ants. After this Poor Refreſhment I went to the Village of *Monopoſſer*, a Mile diſtant, to ſee a Church under Ground, formerly a *Pagod* cut in the Rock, on which ſtands the College and Monaſtery of the *Franciſcans*. It is a 100 Spans long, and in Breadth thirty. The ſide Walls, as has been ſaid are of the natural Rock, and only the Front is made by Art. Cloſe by is another *Pagod* cut in the Rock, formerly ſerving for their Idolatrous Worſhip.

A Church in a Rock.

The Church and Monaſtery are like all the reſt in *India*. Five Religious Men live there, to whom the King of *Portugal* allows 200 *Murais* of Rice, all which they give to the Poor, except only as much as ſerves for their own ſuſtenance. One of theſe Fathers does the Office of a Curate, in the Village of *Caſſi*, two Miles diſtant, and has a good dwelling there. On the Mountain near the ſaid College is another Hermitage, with a Chappel.

Returning to *Deins*, *F. Edward* told me, that tho' he had us'd all his endeavours he could not find Men to carry me in an *Andora*, for his People were fled, and there were no others at *Monopoſſer*; by which perceiving that the Father was an Exception of the general Civility of the *Portugueſe*, I was forc'd to take up with an ill Houſe.

Monday 14th, the Owner who was a *Pagan*, brought me the Horſe very late, becauſe none of them goes out of his Houſe, till he has perform'd his Idolatrous Ceremonies, and thinking to take ſome little Meat before I ſet out, good ſparing *F. Edward* told me the Bread was not come yet; and I anſwering I would ſend to buy ſome, he reply'd it was not yet bak'd; and I might dine in a Village half way. Deſiring him further to appoint ſome Peaſant to ſhew me the *Pagod*, becauſe the *Gentil* knew not the way well, he would neither ſend a Country Man, nor one of his Servants; whereupon I ſet out in Danger of loſing my way for want of a Guide, travelling on a Mountain full of Monkeys, Tygers, Lions, and other wild Beaſts and venomous Creatures. Coming to the Village, where I deſign'd to eat, I found nothing but a little Rice half boil'd in fair Water; the place conſiſting of only four Cottages in the thickeſt of the Wood; ſo that I went on faſting. By the way I met ſtrange Birds. Some were Green and as big as a Thruſh, and Sang very well; others bigger, black as Velvet, and with vaſt long Tails; others Red and Green; ſome Black and Green, as big as a Turtle-dove, and many more never ſeen in *Europe*; there were alſo an innumerable company of Parrots, and Monkeys, and Apes, with very long Tails leaping from Tree to Tree.

After riding eight Miles thro' the thick Wood, we knew not where the *Pagod* was, or what way to take to find it. It pleas'd Providence, we hapned to meet with ſome naked *Pagan* Women, carrying Loads of Wood, who put us into the Road. Being come to the Foot of the Rock, I was worſe puzzl'd for want of ſome Body to hold my Horſe, the Idolater being to guide me through the Labyrinth of ſo many *Pagods*. At laſt I found a Peaſant wandring about the Mountain, and giving him the Horſe to hold, I climb'd the bare Craggy Rock with the Idolater, at the top whereof on the Eaſt ſide the great *Pagod* is hewn out, with other ſmall ones by it.

The firſt piece of Workmanſhip that appears, conſiſts of two large Columns, 2 Spans high, the third part of them from the bottom upwards is ſquare, the middle part Octangular, and the top round. Their Diameter is ſix Spans; they are fifteen Spans diſtant from one another, and each of them eight from the Rock, which is cut after the ſame manner. Theſe Columns ſupport a Stone Architrave forty four Spans long, four in thickneſs and eight in breadth; cut like the reſt out of the ſame Rock. Theſe 3 Porticos lead into a ſort of Hall or Paſſage Room, four Spans long, cut in the ſame Rock. At the end of it

The wonderful Pagod.

are

Gemelli. 1695.

are three Doors, one fifteen Spans high, and eight in Breadth, which is the middlemoſt, and two others four Spans ſquare on the ſides, which are the way into a lower place. Over theſe Doors is a Corniſh four Spans broad, of the ſame Stone; over which thirty Spans above the Ground, there are other ſuch Doors, or Windows cut in the Rock. At the ſame height, there are little Grots, or Dens, ſix Spans high, of which the middlemoſt is the biggeſt. Thirty four Spans above the Ground, in the ſame place is ſuch another Grot. It is no eaſy matter to conceive what the uſe of all this was.

Advancing ten Paces towards the Right, I ſaw a ſort of Grot, open on two ſides, twenty four Spans in length, and fifteen in breadth, over which was a round *Cupula* fifteen Spans high, and ten wide, with a ſquare Corniſh, like that about the Grot. Here there is an Idol cut in the Rock, in half Relieve, which ſeems to hold ſomething in its Hand, but what it is does not appear. The Cap it has on, is like that of the Doge of *Venice*. By it ſtand two Statues in a ſubmiſſive Poſture, as if they were Servants. They have Conical, or Sugar-Loaf Caps on. Over their Heads are two ſmall Figures, like the Angels we Paint in the Air; below two little Statues, holding their Hands on a Staff, and two Children by their ſides, with their Hands put together, as if they pray'd; on their Backs is ſomething like a piece of Wood. Cloſe by is another round *Cupula* all of one Stone, and ſhap'd like the other, but the top of it is broke. Both this and the other are ſuppos'd to have been Sepulchres of the Antient *Gentils*; but there is no Ground to make this out, no opening appearing to put in the Bodies or Aſhes; but on the contrary it is viſible they are not hollow within, but only cut without, in the ſhape of *Cupulas*. About this ſecond, there are 4 great Figures Carv'd in half Relief, holding in the left Hand ſomething like a Garment, and the ſame ſort of Caps on their Heads, with ſmall Figures at their Feet, and 2 above. Oppoſite to them, there are three little ones ſitting, and 6 other large ones, and 3 of a midling Size ſtanding, all cut in the Rock after the ſame manner: But that in the middle, which ſeems to be the Idol, in its left holds a Tree with Fruit on it. On the other ſide there are 16 Figures, all ſitting with both Hands on their Breaſts, and the ſame Caps; one of them ſeems to be ſuperior to the reſt, becauſe there are two Figures ſtanding by its ſide, and two Children above.

At a ſmall diſtance Northward is a little Grot eight Spans ſquare, and in it, as it were a Bed of the ſame, Stone, four Spans broad, and eight long. On the other Frontiſpiece is a Statue ſitting on its Legs, after the manner of the Eaſt, with the Hands together on the Breaſt; and another ſtanding with the Branch of a Fruit-Tree in its Hand, and above a wing'd Infant.

Beyond the Grot, and on the ſame Front, which runs ſixty Spans within the Rock, there are two Statues ſitting after the ſame manner, their Hands plac'd the ſame way, with Conical Caps on their Heads, and two like Servants ſtanding by them.

On the ſame ſide is the Famous *Pagod* of the *Canarin*. The Entrance to it is through an opening forty Spans long, in a Wall of the ſame Stone, fifty Spans long, and eight Spans thick, on which there are three Statues. On the right Hand before you go into the *Pagod*, is a round Grot, above fifty Spans about, in which round the Wall, there are many Statues ſitting, and ſome ſtanding, and one on the left, is bigger than the reſt. In the middle riſes a round *Cupula*, cut out of the ſame Rock, like a Pillar of the ſame Stone, with ſeveral Characters carv'd about it, which no Man can ever explain. Going into the firſt Porch of the *Pagod*, which is 50 Spans ſquare, there are on the ſides two Columns 60 Spans high, with their Capitals, and ſix Spans Diameter. On that upon the Right Hand coming in, there are two Lions, with a Shield by them; on the other upon the left two Statues. Beyond theſe Columns at the entrance of a Grot, on the left there are two great Statues ſtanding, and looking at one another. Still further in are 2 vaſt big Statues on the Left, and one on the Right of the Door, all ſtanding, with ſeveral little Statues by them, only within the ſpace of that Porch; for going into the adjoyning Grot, which is 24 Spans ſquare, there is nothing worth obſerving. On the right Hand, where the Lions are, there are no Statues, but two large Veſſels upon convenient Pedeſtals.

Hence

Gemelli. 1695.

Hence there are three equal Doors thirty Spans high, and eight broad, but that in the middle even with the Floor, those on the sides five Spans above it, into another plain Place. Here there are four Columns twelve Spans high, standing on the Rock it self, between the five Windows that give Light to the *Pagod*. On the right side of the Door there are some unknown Letters worn with Age, as is all the rest of the Work. In this Place on the sides, besides several small Figures, there are two vast Statues of Giants standing, above twenty five Spans high; shewing their right Hands open, and holding a Garment in the left, on their Heads the same Caps, and in their Ears Pendents after the *Indian* Fashion.

At the Entrance of the great Gate of the *Pagod*, which is fifteen Spans high, and ten in breadth, there are on the Right four Statues standing, one of which is a Woman holding a Flower in her Hand; and twelve other less, some sitting and some standing, with their Hands on their Breasts, and something in them. On the left are four other Statues, two whereof are Women, with large Rings about their Ancles of the same Stone, and sixteen little Statues on their sides, some sitting, some standing, and some with their Hands on their Breasts, as was said before. Over the said Door there are other two great ones, and as many opposite to them, with three little ones standing. On the left Hand within is another Inscription in the same Character: Over the Arch of this Door is a Window forty Spans wide, which is the width of the *Pagod*, with a Stone like an Architrave in the middle, supported on the inside by two Octangular Pillars.

The *Pagod* is Arch'd, forty Spans in breadth, and one Hundred in length, and rounded at the end, besides the four Colums at the Entrance, there are thirty more within, which divide it into three Isles; seventeen of them have Cappitals, and Figures of Elephants on them, the rest are Octangular and Plain. The space between the Columns and the Rock, that is, the breadth of the side Isles is six Spans. At the end of the *Pagod*, there is a sort of round *Cupola*, thirty Spans high, and sixteen of my Paces about, cut in the same Rock, but not hollow within. I believe it serv'd for some use, which we being Ignorant of the antient Customs of those Times cannot guess at. I know not what Judgment *Portuguese* Authors make of it, because their Books are scarce at *Naples*; but they it is certain are well acquainted with it, the Viceroy themselves sometimes coming from *Goa* to see it; yet it is most likely they could never discover the Truth.

All that has been hitherto Describ'd is Cut in the very Rock, without any Addition to the Statues, or any thing that may be parted. But on the Floor of the *Pagod* there are several hew'd Stones, which perhaps serv'd for Steps to some Structure.

Coming out of the *Pagod*, and ascending fifteen Steps, all cut in the Rock, I found two Cisterns of Rain-Water, good to Drink; and as many Steps above that, a Grott sixteen Spans square, and a great one further on with much Water *standing in it*. Mounting twenty Paces higher, I found another Grott twenty Spans square, which led to another of the same Dimentions, and that into one of twelve. In the first was a rising Window with Steps to it cut in the Rock, with two Columns near a small Cistern.

At a small distance from these Grotts is another *Pagod*, with a handsome plain Place before it, and little Walls about to sit down, and a Cistern in the middle. Five Doors cut in the Rock lead into the first Arch; and between them are four Octangular Pillars; all but the middle Door are two Spans above the Ground. On the sides of this Arch, whose length is the breadth of the *Pagod*, that is, eight Spans, there are on the left several Statues sitting, like those above mention'd, and others on the right standing. All about the Frontispiece there are many sitting and standing, no way different from the rest already Describ'd. Then there are three Doors to the *Pagod*, that in the middle twelve Spans high, and six in breadth, the two on the sides ten Spans high, and four broad. The *Pagod* is sixty Spans square, no way proportionable, being but twelve Spans high. On both the sides, and over the Entrance there are above 400 Figures great and small carv'd, some sitting, some standing, like those before spoke of; but two on the right bigger than the rest are standing, as is that in the middle of the Frontispiece, which is of the biggest Idol; and another on the left in the same Posture; but all worn with Age, which destroys every thing. On both sides there are two Grotts fourteen Spans square, with a low

a low Wall within two Spans above the Ground.

Gemelli. 1695.

Going up ten Steps further Northward is a Grott, and within that another less. On the right is another like it, with another little on within it, in which is a low Wall like those before mention'd. The great one is about twenty Spans in length, and ten in breadth; the other ten square, and all of them with small Cisterns. On the right side is another of the same bigness, with two small Pillars before it, two little Grotts, and three Cisterns, one on the right, and two on the left; and another adjoining to it, with another within it, and a Cistern of the same Dimensions of the other. It is likely these were the Dwellings of the Priests of the *Pagod*, who there led a penitential Life, as it were in a *Pagan Thebaida*.

Descending from that great height, fifteen Steps cut in the Rock, there is a little *Pagod*, with a Porch before it thirty Foot square, which leads into it through three Doors, between which there are two square Pilasters. On the left Hand there are four Statues; two sitting, and two less in the middle standing. On the right Hand a little open Grott, and another *Pagod*, with a Cistern before it, the way into which is first, through a Door ten Spans in height, and six in breadth, into a Room twenty Spans square; which has on the right another very dark Room twelve Spans square, which makes the *Pagod* somewhat Dark. In the midst whereof is a round *Cupola* of one solid Piece, fifteen Spans high, which is the height of the *Pagod*. Descending fifty upright Steps, there is a plain Space cut in the Rock, which is not very hard, and eight Octangular Columns twelve Spans high, which leave nine Intervals to ascend five Steps that lead into an Arch. In this Place on the left side, which is ten Spans, is a great Idol sitting Bare-headed; two other great Statues standing, and some small ones; on the right side two other Statues sitting, and two standing, besides many little ones about them. Then the way into the *Pagod* is through three Doors, twelve Spans in height, and six in breadth, with two Windows over them. The *Pagod* is 100 Spans in length, fifty in breadth, and ten in height. About it runs an Arch eight Spans broad, with ten square Columns. Here are four Rooms, or Grotts, twelve Foot square; besides seven in the Front, and left side of the *Pagod*, where the Cistern is; all which I suppos'd to be Rooms for the Priests of the Temple. In the *Niche* of it, which is ten Foot square, is a great Idol sitting, with two Statues standing, and another sitting on the left, by which also there are two Statues standing, and several small Figures in half Relief about it. Ascending ten Spans over against it is a little Grott, supported by two small Columns, ten Spans high. There is a Door ten Spans high, and four in breadth out of it into a Room, or Grott sixteen Spans square, and thence into another of twelve, where there is a large Idol sitting, holding his Hands on his Breast.

Then descending twenty Steps there is a plain Space, whence four Steps on the left lead up into an Arch, where there are four Pilasters twelve Spans high, the Distances between which are the way into three little Rooms cut in the Rock. Twenty Steps lower there are other Grotts cut in the Rock, with small Cisterns, but for what use cannot be imagin'd, unless we suppose all these Cavities were Dwellings of the Idolaters. It is only reported, That this wonderful Work was made with a vast Expence, by *Alexander* the Great, who was of the same Religion.

Descending from the high Rock, I mounted a Horse-back, with a good Stomach, having fasted that Day against my Will, and made haste away to satisfy Hunger. By the way I saw abundance of Monkeys, and Apes, and being about to kill one, the Pagan pray'd me not to Hurt them. Near the Road were two Palm-trees, rising out of the Trunk of one great Tree five Spans, and spreading abroad their fruitful Branches.

Near the Village of *Canarin*, which gives its Name to the *Pagod* here describ'd, is a Rock 100 Paces about, with several Grotts and Cisterns under it, which might formerly be Dwellings; the antient Gentils affecting to have their Habitations in Rocks, to save the Expence of Materials in Building. On the East side before the largest Grott is a great Idol sitting, with his Hands a-cross on his Legs.

Returning to *Deins*, I met *F. Edward* of St. *Antony* walking. He instead of getting me something to Eat, began to Discourse after an odd manner; inquiring concerning Particulars of the *Pagod*; but I left him to Prate by himself, telling him it was not time to Talk upon an empty Belly. Alighting, and going up to my Chamber, the first thing I

said

Gemelli. 1695.

said to the Servant of the House, was to ask him, Whether there was any thing to Eat. He told me there was none; and bidding him go fetch me a little Bread at least, he set before me a small Loaf, with the same Citron Peels cover'd with Pismires, these Vermin leaving nothing untouch'd in *India*; for which reason the *Indians*, to save some Preserves, set them under a Table, whose Feet are in wooden Bowls full of Water, to keep them off. I made but two Mouth-fulls of the Bread; yet had not the Courage to do so by the sweet Meat, which I fancy was made when first Preserving was invented; and therefore I bid the Servant keep that Rarity from the Pismires, against his Master had some other Stranger to Entertain. The worst of it was, the wretched Village afforded nothing for Mony to satisfy Hunger, and therefore being spent with Weariness and Fasting, I lay down on the Bed, expecting Supper. *F. Edward* in the mean while, having walk'd about a long time, without thinking of me; at length, two Hours and a half after it was Night, came to the dark Room. I hearing a Noise between Sleeping and Waking, and not seeing who it was, ask'd, Who was there, and he very soberly answer'd, Truly, Sir, I did not think you were here (tho' we talk'd together when I came into the Village) and being told I had Eaten nothing but a little Bread, he order'd the Cloth to be laid. This Word made me hope I should have something good to recover my faint Spirits; when I saw two Plates of small fry'd Fishes appear, and that which had the least was set before me, the other with the larger before the Father. I was twice about changing Places with him, but Modesty prevail'd, and I arm'd my self with Patience. After Supper *F. Edward* kept me up till Mid-night, with a Thousand idle Tales, not satisfy'd that he had spent three Hours in needless Chat with the Peasants; and I having given him the Hearing against my Will, at last fell a Sleep without making any Answer. When I awak'd, finding he was gone, I stripp'd apace, and went to Bed, quite spent with Hunger and Weariness, wishing for the next Day, that I might fly from that wretched Place.

Salzete Island.

The Island *Salzete*, in which the aforesaid *Pagod* is seated, is about seventy Miles in compass, twenty in length, and fifteen in breadth. Being very low, it is cut by several Channels running in from the Sea; but there are high Mountains in it cover'd with Trees. The Soil is very fruitful, and produces abundance of Sugar-Canes, Rice, and Fruit; such as *Mangos*, *Cocos*, *Transolins*, *Gaccharas*, *Tamarinds*, *Ananas*, *Papais*, and other Sorts, which shall be describ'd elsewhere. There are in it several Villages of Poor wretched *Gentil*, *Moors*, and Christians, Living in Houses Built with Wattles crusted over with Mud, and cover'd with Straw, or Palm-tree Leaves. They go Naked, both Men and Women covering their Privities with a Clout, and their Breasts with another, or else with a short Jerkin that does not reach below the Navel, leaving the Arms, Thighs, and Legs bare. On their Arms they wear Bracelets of Silver and Glass, and thick Silver Rings about the Legs. The Peasants are worse than Vassals to the Lords of the Villages; for they are bound to Till the Land, or to Farm as much as may put them in a Condition to Pay the Landlord; thus like Slaves they fly from one Village to another, and their Landlords bring them back by force. They generally Pay for their Land, four, six, or twelve *Morais* of Rice, so call'd when the Husk is off, and *Vare* when it is on, which is the way they usually deliver it. A *Morais* is 25 *Paras*, and the *Para* 24 Pounds *Spanish*; Measures the *Portuguese* use for Provisions, as they do the *Covedo*, for long Measure. If the Peasants take the Land to Till in the Place of their Abode, they Pay no other Duty to King or Landlord (tho' some Exact some Days of personal Service); but those that hold in Fee, Pay an Imposition according to what they are worth every four Months to the Kings Factors or Treasurers, residing in all the Northern Cities. These Villages are given in Fee to Soldiers who have Serv'd long; or to other Persons that have well deserv'd of the Crown, for three Lives, after which they generally endeavour to Renew; but to the Church they are given for ever.

Bombaim.

Besides so many Villages, there are in this Island several Places of Consequence; and among the rest the City and Fortress of *Bombaim*, which is several Miles about. It is parted from *Salzete* by a Channel, which at low Water is Fordable. This Island was given by the King of *Portugal*, in Dower to Queen *Catherine* of *England*, and accordingly that King has been Possess'd of it, ever since the Year 1662. There are also in *Sal-*

Gemelli. 1695. *Tana.*

zete the Forts of *Baudora*, and *Versava* with their Villages; as also *Tana*, about which there are five small Forts garrison'd and furnish'd with Cannon. The Country, tho' open, is excellent good for *India*, and has three Monasteries of *Dominicans*, *Augustinians* and *Recolets*. It is famous for Calicoes, no Place in the *Portuguese* Dominions exceeding it in this Particular, even for Table Service. Eight Years since one Brother kill'd another at *Tana*, about the Possession of a Village. The *Jesuits* are Possess'd of the best part of this Island of *Salzete*, having almost all the Point that looks towards the East, and the Channel of *Bazaim*; and it is reported for a certain Truth, that they have more Revenues in *India*, than the King of *Portugal*.

From *Bazaim* to *Tana*, and from *Tana* to *Bombaim* runs a Channel of Salt Water, in some Places half a Mile over, in others more or less; and because near *Goadel*, it runs through the midst of a Rock, the *Portugueses* generally say, That *Alexander* the Great, coming, as some will have it, several times to *Bazaim*, caused the Rock to be cut through to give a Passage to the Water; and that it was he who had the neighbouring *Pagod* of the Elephant cut out of the solid Rock.

Fo. Bapt. Nicol. Hist. p. 3. *Verb. Bazaim.*

Tuesday 15th, as soon as ever Day began to appear I set out. Coming to *Gormandel*, I found no Boat to carry me over to *Bazaim*, and going further, I saw one setting out; therefore running down to the Shore, I made Signs to the *Moors* and *Gentils* in it to come back, and take me Aboard, which they refusing, rather than be left to endure more Hardship on the Shore, I made use of the *Portuguese* Authority, making as if I would Fire at them with my Gun, which they perceiving, came about to take me up. I went over to *Bazaim*, and being ask'd by the Father's Visitor, and Prior how *F. Edward* had treated me, I answer'd their Recommendation had but an ill Effect; and they desiring to hear all Particulars, I took out my Pocket Book, and Read to them all that has been here said concerning *F. Edward*'s ill Usage. The Fathers Laugh'd heartily, but were inwardly much Displeas'd, that his extravagant Behaviour should blemish the Reputation of the *Portuguese* Civility.

Wednesday 16th, the Count *de Villa Verde*, Viceroy of *India*, Sailing by with four great Ships, and ten small ones towards *Diu*, visiting the Northern Coast, the City saluted him with all its Cannon. He answer'd with seven Guns, and the City again fir'd round. By the way he had gain'd a Victory over the *Arabs* of *Mascate*, after this manner. These Barbarians discovering the *Portuguese* Ships, stranded three of their Vessels in the Bay and River of *Zanghisara*, being in the Territory of *Savagi*, and carrying off in the Night what was most Valuable in two of them, fortify'd the third, planting Cannon on the Shore to defend it. The *Portugueses* could not Attack them on the same Day, because it was late; but the next Morning, being the 25th of *January*, fell on, and whilst the Fire set to them by the *Arabs* themselves Burn'd the other two Vessels, they run in with eight Long-Boats full of Men, because the great Ships could not come up, and after a long Fight, and much Blood spilt in the Attack of the third Vessel, and *Arabs* on the Shore, they Boarded, and made themselves Masters of her, cutting in Pieces some Hundred of Barbarians. They took in her 14000 *Roupies*, and thirty Pieces of Cannon. Only four *Portugueses* were kill'd in the Action, and twenty wounded; and so great a Number of the Enemy, that the River and Shore were all dy'd with their Blood.

A brief Narration of Mr. Dean.

The return of some small Vessels that went to carry Refreshments to the Viceroy, brought us certain Intelligence of the Murder of *Antony Machado de Brito*, Admiral of the *Portuguese* Fleet, which hapned on the 30th of *December*, 1694. after he had behav'd himself with unparallell'd Bravery against his Enemies. His sharp Tongue had gain'd him the ill Will of almost all the Gentry of *Goa*, and along the Coast, but more particularly of the Family of *Melo*, which was powerful in Kindred, and great by Birth. His Affronts becoming insupportable, they conspir'd to the Number of fifty to Murder him, and having agreed on the Time, Place, and Manner of Executing their Design, they made several Loop-Holes in the Houses of the Quarter and Parish of St. *Peter*, that they might Shoot him with more Safety. The General, or rather Admiral perswading himself, that Gentlemen could not harbour Thoughts of taking an ungenerous Revenge, tho' warn'd to be upon his Guard, because there were treacherous Practices against him, would never admit any Soldiers to attend him, and particularly two Captains that were willing to share in his Dangers. Thus being

ing carry'd in a *Palankine* alone, only with one Black that carry'd his Umbrel-
Gani. 1683. la, a Shot was made at him from a House, which giving him a slight Wound, he leap'd out of the *Palankine*, and taking the Snuff he held betwixt his Fingers, said, *Who is it you aim at? Tristan de Ato* at these Words, coming out of his House, answer'd, *At you*, and fir'd a Blunderbus upon him. He with an undaunted Courage fended it with his Cloak, and boxing his Body; then drawing his Sword, and falling on his Enemy, he struck him five times, but to no Purpose, because he had on a Coat of Mail; whereupon he Cleft his Head, and with a back Stroak cut him over the Face, which made him fall. Then taking him by the Hair, he set his Feet on him, and was going to run his Sword into his Breast; but *Tristan* begging his Life, he generously Granted it; saying he would not imbrew his Hands in such base Blood. In the mean while, out came *Tristan*'s Son, and a *Mulatto* (so they call those that are got between Blacks and Whites) and Firing two Blunderbus's, lodg'd several Bullets in the Admiral's Breast, breaking in pieces the Cross he wore as a Badge of Knighthood, but still he stood, and defended himself; when a Slave came up, and run him into the Side with a Javelin. Nor did he go unpunish'd, for the General with a back Stroak ripp'd open his Belly, whereof he Dy'd at Night. *Machado* being ready to Expire, drew near to the *Palankine*, and setting his Peruke to rights the best he could, laid himself in it. The Murderers fearing he might yet Live, one of them who was a Priest, came with a Blunderbuss in his Hand to make an End of him; but seeing him ready to breath out his Soul, ask'd whether he would make his Confession. The Admiral call'd him *Jew*, and bid him go about his Business. Afterwards a *Dominican* coming to him, he gave Signs of Repentance, and grasping his Hands, Dy'd with these Words, *The Blood of Christ save me.* They found in his Breast about 30 Bullets; whereupon People admiring his Valour, said, He must need have more vital Spirits than other Mortals, since there must go so much to the killing of him. The Soldiers of the Fleet, who were most of them Aboard, hearing so many Shot, and afterwards that their Admiral was kill'd, ran to the Place, and had taken just Revenge upon *Tristan de Mello*, who was carrying by two Blacks to the Archbishops, had not a Judge stopp'd them to gain Time for *Tristan* to Escape, cry'd out to them, In the King's Name to Stand. This hapned, because the Admiral's ill Tongue, as was said, had gain'd him many Enemies. However, the Judge was Imprison'd some time after. *Machado* was generally Lamented, and Particularly by Me, who having Travell'd with him, in 1689, from *Madrid* to *Genoa*, and receiv'd many Civilities from him, expected still greater in *India*. He was the Terror of the *Moors* and *Arabs*, and kept in Awe several Thousands of Vagabond Soldiers, who having Rebell'd in the *Mogul*'s Dominions, threatned to Plunder the *Portuguese* Dominions. He gain'd many Victories over the Fleet of the *Arabs* of *Mascate*, and the most considerable of them was in the Bay of *Surate*, in *April* 1694, when with only three Ships he Fought fourteen *Arabs* a whole Day; and not so satisfy'd cast Anchor at Night, to renew the Battle the next Day; but found the *Arabs* had stole away, with the Loss of some Hundreds of Men, and several of their Ships disabled. Several Boats full of *French*, *English* and *Dutch*, went out to Sea to see this Fight, because it hapned opposite to *Damam*.

Thursday 17th, we went with *F. Francis*, to Divert us out of Town; and on *Friday* 18th, I saw a good Procession in *Bazaim*, and heard a Sermon in our Church.

CHAP. V.

The Author's Voyage to Goa.

Saturday 19th, the Convoy being ready to Sail, I caus'd my Baggage to be put Aboard a Vessel of War they there call a *Manchua*, Aboard which, *Nuno d'Acuna*, the Captain of it very Civilly gave me my Passage. *Sunday* 20th, I heard Mass, and a Sermon in the *Jesuits* Church, and then went with

Gemelli. 1695. the Proceſſion of the Holy Croſs that was going to the Church of St. *Auguſtin*, whence it ſet out the Day before. *Monday* 21ſt, the Fleet Sail'd an Hour before Day. It conſiſted of thirty ſix *Parangas*, two Galiots which were Admiral and Vice-Admiral, and four *Manchucas* of War. Theſe *Manchucas* had ſuch a Main Sail as the *Lentis* of *Trapani*, in the Kingdom of *Sicily*, 12 Oars, and four ſmall Guns, with fifteen *Portugueſe* Soldiers, the aforeſaid Captain *Nuno*'s Company being diſtributed Aboard them. The North, or North-weſt Wind prevails almoſt all the Year in thoſe Seas, ſo that it being ſeldom Fair for *Goa*, we made but little way. After eighteen Miles Sailing, we paſs'd by the Iſland and Fort of *Bombaim*, ſeated on the Point of the Iſland of *Salzete*, being about nine Miles in length, and little leſs in breadth Nine Miles further, I ſaw another ſmall Iſland, or Rock as big as *Niſida*, at *Naples*; and on it a Fort, with ſome Dwellings of *Savagis*, who being at War with the Great *Mogul*, are continually in Action againſt the *Sydi*, and Garriſon of the Fort on the Continent. This *Sydi* is a Black Subject to the Great *Mogul*, who, has given him the Government of the Country between *Bombaim* and *Chaul*, to defend it againſt the Invaſions of *Savagi*, for which purpoſe he maintains 2000 Horſe and Foot at his own Coſt. Theſe two Forts in the Iſland, and on the Continent are call'd *Undrin*, and *Canderin*.

Chaul City. *Tueſday* 22d, after Sailing nine Miles further, we Anchor'd oppoſite to the City and Fortreſs of *Chaul*. It is ſeated on a Plain, ſix Miles from the Sea, on the Bank of a River, which at Flood will carry any Ships up to the City. It is enclos'd with good Walls, and other Works, and furniſh'd with excellent Cannon. A Fort call'd *El Morro*, ſecures the Entrance of the Harbour, being Built by the *Portugueſe*, in the Year 1520, on the Hill by their General *Sequeira*, with leave of the Tyrant *Nizamaluc*; who granted it upon Condition they ſhould bring him over three hundred Horſes at reaſonable Rates out of *Perſia*, or *Arabia*, becauſe of the Scarcity of them there was in *India*, to Serve him in his Wars againſt *Hidalcan*. *Faſſi*, Governour of *Diu*, hearing what the *Portugueſe* were doing, ſent fifty Sail to Obſtruct the Building of the Fort, which *Sequeira* by his Induſtry had already made Tenable. The Fleets had ſeveral Engagements, but always with Loſs to the *Turks*, ſo that at laſt they went back Diſabled. Afterwards the *Portugueſe* made themſelves Maſters of the City with Eaſe. Its Territory does not Extend above ſix Miles in length; on the South it borders on *Savagi*, and on the North with another Fort belonging to the *Sydi*.

Mall. deſc. de l'Unis. t. 2. f. 55.

Maffæ. Hiſt. Ind. lib. 8. Edit. 1604. in D.

Wedneſday 23d, it was late before we Sail'd, waiting for ſome Veſſels of *Chaul*; and the Wind failing, made but little way. The Calm continu'd *Thurſday* 24th, and we were oblig'd to lie cloſe by the Coaſt of *Savagi*, who is a mortal Enemy to the *Portugueſe*. This *Savagi*, whom his Subjects call *Raja*, which ſignifies petty King, is ſo Powerful, that he maintains War at one and the ſame time with the Great *Mogul*, and the *Portugueſes*. He brings into the Field 50000 Horſe, and as many, or more Foot, much better Soldiers than the *Moguls*; for they Live a Day upon a piece of dry Bread, and the *Mogul*'s will March at their Eaſe, carrying their Women, abundance of Proviſions, and Tents, ſo that their Army looks like a moving City. The *Raja*, as to his Religion is an Idolater, as are moſt of his Subjects. All the Coaſt from *Chaul* to *Goa*, for the ſpace of 250 Miles belongs to him, and from thence to *Viſapor*, he has ſeveral Forts, moſt of them among inacceſſible Mountains, beſides Cities and Towns, defended both by Art and Nature.

Savagi's Riſe. This Prince's Dominion is but of a late Date, for it began in *Savagi*'s Father, to whom ſucceeded *Sambagi*, his Eldeſt Son, who was afterwards kill'd in Battle by the Great *Mogul*'s General, and ſo *Ramrao* now Reigning, aſcended the Throne. *Savagi* firſt rais'd his Fortune by Serving under the King of *Golconda*; then having gather'd vaſt Wealth, and ſcouring the Country with a great Number of Men like an Out-Law, he ſeiz'd ſome Places belonging to the King of *Viſapor*, and fortifying themſelves in them among the Mountains, at length gather'd a mighty Army, then making War on the *Mogul*, the *Portugueſes*, and other Princes his Neighbours, he uſurp'd all he now ſtands Poſſeſs'd of. They ſay he was Born in *Tana*, a Subject of the King of *Portugal*, and kept Shop there. But *Ramrao* pretends he is Deſcended from *Rajaponis*, and endeavours daily to enlarge his Dominions, along the Coaſt of *Undrin*, and *Candrin*, as far as the Bay of *Galas*, beſides what he has up the

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the Land. His Subjects are Robbers both by Sea and Land, that being the Pay he allows them, and make it dangerous Sailing along that Coast, so that it is not to be done without a good Convoy; for being to pass by their Forts, they run out in small Boats well Man'd, and Rob Friends and Foes, because, as has been said, their King gives them leave. Nor is the Voyage safe on Account of the *Malabars*.

Malabars.

These are Pyrates of several Nations, as *Moors*, *Gentils*, *Jews*, and Christians, and fall upon all they meet with a great number of Boats full of Men. Their large Country reaches from Mount *Delhi*, (bordering on the Kingdom of *Canara*, ever govern'd by a Queen, and never by a Man) to *Madrastapatan*, a considerable City and Fort. They Live under several Monarchs, among which the most Powerful is the Emperor *Zamori*, and the King's of *Tanor*, *Porca*, and others. These People take poor Passengers, and lest they should have swallow'd their Gold, tho' they have no need of it, give them a Potion, which makes them Digest all they have in their Bodies, which done, they search the stinking Excrements to find the precious Metal. I was very much afraid of the *Malabar* Receipt, having never taken any Purge, and therefore thought best to expect the Convoy.

Dabul City.

About Sun-set, the North-west Wind freshned, and brought us in sight of *Dabul*. This City is seated six Miles from the Sea, after the same manner as *Chaul*, and eight Miles from it; both in the Kingdom of *Decan*. The *Portugueses* took it under their General *Almeida*, from *Hidalcan*, who Reign'd at *Goa*, in the Year 1508, burning the City, and putting the *Turkish* Garrison to the Sword. Now it is Subject to *Savagi*.

Mailet. desc. de l'Univers. Tom. 2. p. 55.

Maff. Hist. Ind. l. 4. f. 9. lit. A.

Friday 25th, the same Wind continuing, we came in sight of the Fort of *Visapor*, in which River the Vice-roy Burnt the three *Arab* Vessels before-mention'd. Then we pass'd by *Lambuna*, and the Fort of *Mahandi*, belonging to *Savagi*, and after Mid-night the *Ylleos-quemados*, which are three Rocks, 36 Miles from *Goa*.

The Wind freshning all Night, on *Saturday* 26th, at break of Day, we came to an Anchor in our Port, having Sail'd 280 Miles from *Chaul*. Having put my Baggage into a Boat call'd a *Ballon*, to carry it up the Channel to *Goa*, I met two *Ballons* of the Custom-House coming to visit that I was in; but having been fore-warn'd to write a Superscription upon one of my Parcels for *F. Salvador Galli*, a *Milanese Theatin*, and Superior of the Monastery of *Goa*, they went away. Being come to the City, I caus'd my Equipage to be carry'd to the Monastery, where I was Courteously receiv'd by the said Father.

CHAP. VI.

The Description of the City Goa, *and its delightful Channel.*

Goa City.

Tresson. Estat des Indes. c. 3.

GOA is seated in the Latitude of fifteen Degrees, and twenty Minutes, and 104 of Longitude, in an Island nine Leagues about in the River *Mandova*, which six Miles below it falls into the Sea. It stretches two Miles in length along the Channel upon uneven Ground; being but half a Mile broad. It is under the Torrid Zone, which the Antients thought Inhabitable, by reason of the excessive Heat of the Sun; but Providence, which has dispos'd all Things in the best manner, has qualify'd it with continual Rains, which fall so plentifully from *June*, till *September*, or *October*, that the great Floods dam up the Harbour, and obstruct Navigation; besides the Skies being darkned whole Weeks with the thick Clouds. When the Rains cease at Sun-rising, the Heat is intollerable; and therefore it is most violent in *April*, and *May*, when the Sun is in the *Zenith*, and the Rains are not yet begun.

Alfonso de Albuquerque, took *Goa* from *Hidalcan*, without Blood-shed, in the Year 1508, a *Dominican* Father setting up the Standard of our Holy Faith. *Hidalcan* afterwards Re-took the City, but in 1510, *Albuquerque* recover'd it again, with the Slaughter of 7000 Barbarians, and Built a Fort there, as he did at *Malaca*, which was lost in 1641. Then considering the goodness of the Country, and commodious Situation of the Place, he constituted it the Metropolis

polis of the *Portuguese* Empire in *India*. To Establish his Master King *Emanuel* in the Possession, by gaining the Love of the Subjects, he moderated the Tribute they paid to *Hidalcan*; and to Breed up Soldiers for the Wars, he contriv'd that the *Indian* Maids should be Baptiz'd, and Marry'd to the *Portugueses*; that the *Indians* might be united to his Nation by Affinity, and there might be no need of bringing fresh Supplies still out of *Portugal*, to the Depopulating the Kingdom. *Goa*, the Center of all the *Portuguese* Conquests, grew in Wealth and Renown, being become the Key of all the Trade of the East, and the chief Mart of *India*. This plainly appears by the compass of its Walls, which Extend full four Leagues, with good Bastions, and Redoubts; which from the Church of the *Madre de Deos*, or the Mother of God, run along for twelve Miles to the Powder-House, passing by the Castles of St. *Blase*, and St. *James*; a Work of a vast Expence; as are the others next the Channel, which divides the Dominion of the *Mogul*, from that of *Portugal*, beginning at Fort St. *Thomas*, and ending three Miles off, at that of St. *Christopher*. It may be objected that these last Fortifications, were rais'd to defend the Borders, as is true, but the first Walls were made to no other purpose but to defend, and inclose the City, as the Marquis *de Villa Verde*, the Viceroy inform'd me, when I enquir'd into it, thinking that City did not stand in need of such large Walls. But it is certain the City is not now what it was formerly; for the great Losses the *Portugueses* sustain'd, whilst their Forces were employ'd in War at home, made their Trade decline, and impair'd the Wealth and Grandeur of the City to such a degree, that it was reduc'd to a miserable Condition. *Canara.* 1695.

Inhabitants of *Goa*.

The Houses are the best in *India*, but at present it does not contain above 20000 Inhabitants of several Nations, Habits, and Religions. There are fewest of the *Portuguese*, who go over with Employments, and then Marry and settle there; because the *Indian* Women, by reason of the ill Qualities of those Born in *India*, chuse rather to Marry a poor *Portuguese* Soldier, than a rich Country Man of their own, tho' Born of *Portuguese* Parents. The *Mestizos* are more numerous; and those are so call'd that are Born of *Portuguese* Men, and *Brachman* Women, whom they marry'd after reducing *Goa*; and tho' the *Canarine* Women were Black, yet marrying Whites, their Race by degrees became lighter Colour'd. About the fourth Part of the People are *Mulattas*, that is, Born of Whites and Blacks.

The *Canarines* are as black as *Ethiopians*, but have long Hair, and good Faces. Many of them, both in *Goa*, and the Islands are Priests, Lawyers, Attorneys, Scriveners, and Sollicitors, and very Diligent in the Service of their Masters. They are Descended from several Generations of Gentils, and according to their Nobility, or Meanness, they continue their Customs. Most of them are the Off-spring of *Brachmans*, *Banianes*, and *Charados*, and these have good clear Understandings, being apt to Learn all Sciences, Sharp-witted, Ingenious, and Ready, and therefore every Body endeavours to have some of them for their Servants. On the contrary, those that are of low Extraction, as the *Langottis*, are the very Reverse of the Others. All *Asia* does not afford greater Thieves and Ruffians, or more faithless ill Christians than they are. They go Naked, covering only their Privities with a Clout, which they call *Langoti*, and passing betwixt their Thighs, is ty'd behind with a Cord hanging down from the Waste. These Till the Land, Fish, Row, carry *Andoras*, and follow such mean Employments; but, as was said, they are so addicted to Thieving, and do it so Dexterously, that it is almost impossible to Escape them. Were it for the Love of God they led so miserable a Life, they would be accounted living Saints. They Sleep naked Day and Night on the bare Ground; they Feed on a little Rice swimming in the Dish; never tasting Bread as long as they Live, unless they be extreamly Sick. All this proceeds from their Laziness, for no sooner have they got as much Rice as will keep them a Week, but they give over Work, living Idly as long as that lasts. *Canara.*

The *Portuguese* tell us, That these *Canarines*, when they were first discover'd, went to Advise with their Idols, that is, the Devil, to know what they were to do with the new People that had subdu'd them, and receiv'd for an Answer, that they were not able to deal with them by open Force, and therefore pretending not to understand the impertinent *Portuguese*, they should give them Water when they ask'd for Bread, and Rice when they demanded Wine. Experience soon shew'd how frivolous the Advice was; for the *Portugueses* readily found the way to cure them of their Stupidity, taking a *Bamboo*, which

is

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is a very hard Cane in *India*, and beating them so severely, that afterwards they flew at every beck. And whilst I was at *Goa*, I perceiv'd the aforesaid Cane perform'd Wonders; for being beaten, they understood a Man's thoughts and serv'd readily, but to give them fair Words was time lost. Beating is so agreeable to these Wretches, that it makes up a part of their amorous Delight; for when they Marry, the Couple lies down upon their hard Bed, and the Kindred and Friends come and thrash them, shewing them so much of this brutal Kindness, that they are unfit for any business for some time.

Most of the Citizens and Merchants of *Goa*, are *Idolaters* and *Mahometans*, who live in a quarter of the Town apart, and without any publick use of their Religion. We shall speak of them both at large hereafter. There are also abundance of *Cafres* and Blacks; for there are *Portugueses* that keep thirty, or forty, and the least six or twelve; to carry their Umbrella, and *Andora*, and other mean Employments; nor are they at any other charge to keep them, but a Dish of Rice at Noon, and another at Night; for they have no other Garments but what they brought out of their Mothers Wombs. These Slaves are carry'd to sell at *Goa*, and all along the *Portuguese* Towns, by the Company's Ships belonging to *Lisborn* and *India*, who buy them at *Monbaza*, *Mozambique*, *Zofala*, and other Parts along the Coast of *Africk*; for those Nations being at War among themselves, take Slaves on both sides, whom they afterwards sell to the *Portuguese*. There are others whom their Parents out of meer want sell, for only a *Zecchine*; and others who in despair, Barbarously sell themselves. There would be abundance of this last sort, did not they foolishly conceit, that at *Goa* they make Powder of them. They being very cheap, that is, fifteen or twenty Crowns of *Naples* a Head, it is no wonder there should be such numbers of them, and that the very Vintners keep them to sell their Wine; besides the *Canarines* they have for other uses. As to their Religion they are Idolaters, but are easily induc'd to embrace the Catholick Faith, there being no need of many persuasions, for they presently yield, and readily consent to be Baptiz'd. On the contrary, those of the Coast of *Africk* opposite to *Spain* are perverse. There are some of them who besides eating one another, when it Thunders, shoot Arrows towards Heaven, brutishly challenging God to fight with them.

Blacks.

But those Blacks we speak of, tho' of an ill aspect, have some of them such a noble and genteel Disposition, that it were a Blessing that every *European* Gentleman were like them. D. *Francisco de Taverno*, Earl of *Alvor*, who was afterwards Vice-Roy of *India*, being Governor of *Angola*, the Son of a Neighbouring King, came once to visit him, and understanding that the *Portugueses* were precise in matter of Compliments, and that he should be receiv'd standing, as was accordingly done, he took along with him two Slaves well instructed what they were to do. Being come into the Governor's Room, and seeing no Chair brought him, he caus'd his two Slaves to squat down and sate upon them. The *Portuguese* admir'd the *Cafres* Ingenuity, and presently order'd Chairs to be brought. After the visit the two Slaves stay'd in the Count's House; and their Master being told of it by the Count's Servants, that he might call them away, he answer'd, he did not use to carry away the Chairs he sate on.

A genteel Action of a Black.

In the same Kingdom of *Angola*, two Brothers of the King *de las Pedras* being made Prisoners by the *Portugueses*, were sent to *Lisbon*, where in a visit they made to the Marquis of *Marialva* seeing no Chairs were brought them; they drew them themselves and sate down, telling the Marquis, that he was a Marquis, and they Princes.

Another.

As their Princes and Gentry are endued with Generous and noble Thoughts, so the Commonalty are Couragious, and Cunning, for they with poor Weapons overcome Elephants, and the fiercest Lions. To kill the first of these they make a narrow Path, along which they by means of several contrivances drive the Beast, and then dexterously wound it with a Javelin from off a Tree. When it has blead to Death and falls, all the Inhabitants of the neighbouring Village, resort to the place, and live there in Tents till they have eaten all the Flesh. Others finding the Elephant lying on the Ground, get upon him, and Stab him with a long Dagger, holding fast upon him till he is dead, which cannot be done without much Courage. They kill the Lions for sport; for when they see one astray in the Woods, one of them advances with two small Cudgels in his Hand, and clapping one of them into the Lions Paw, plays with the other.

Killing of Elephants and Lions.

other: In the mean while the next Black to him very dexterously takes the Beast by the Testicles, and then they beat him to death. So when they would have a Lion quit a Cow he has seiz'd, they draw near, and saluting him after the same manner as is us'd in *Africk*, to Persons of the greatest Note; that is, lying down on their side, holding up one Foot, and at the same time making a Noise with Hands and Mouth. This was generally told me by the *Portugueses*; the Reader may believe what he pleases; for I do not assert those things for Truths, which I have not seen. Since we are speaking of these Blacks, it is to be observ'd that in *Africk* there are some call'd *Nudoy Macua*, who are so fierce and inhuman, that they eat the Flesh of the Enemies they take, or kill in Battle. They go quite naked, except their Privities; and curl their thick Hair, winding it about small sticks, which makes them look like Devils. They lye in the open Fields on Trees, being us'd to this dangerous Bed, for fear of the Wild Beasts that Country is full of. No part of the World is richer in Gold; for in some Kingdoms it is found upon the surface of the Earth, so that there is no need of digging for it, and therefore instead of Iron they use Golden Nails.

Gemel. 1695.

Inhuman Blacks.

To return, after so long a digression, to *Goa*, its Port is compar'd by *Tavernier*, to the best in our Continent, such as *Constantinople*, and *Toulon*. And to say the Truth, besides what Nature made it, the *Portugueſe* have taken much Pains to Compleat, and Fortify it by means of many Castles and Towers furnish'd with good Cannon; for at the Entrance on the left upon the point of the Island of *Bardes*, is a good Fort call'd *Aguada*, with strong Works, and Guns levell'd with the Water; on the top of the Hill, near the Channel, is a long Wall, all planted with Cannon; and opposite to it the Castle call'd *Nossa Sinhora do Cabo*, or our Lady of the Cape, built in the Island of *Goa*. Two Miles within the Channel, above the Island of *Bardes*, is another Castle call'd *dos Reys*, or of the Kings, well Fortify'd and with Cannon level with the Water. Here the new Viceroys take Possession at their first Arrival. Near this Fort is a Monastery of *Franciscans*. Opposite to it, and within common Shot, is the Fort of *Gaspar Dias*; but two Miles distant from that of the King's. Beyond these Castles the Channel grows narrower, sometimes to one, sometimes to two Miles, and its Banks set out with the best Fruit and Trees *India* affords, yield the finest Prospect imaginable. Besides, there are delicate Country Houses call'd *Quintas*, and abundance of dwellings of the Country People. The delightful Scene holds for Eight Miles up to *Goa*.

The Port of *Goa*.

Half way up on the right side is a Palace call'd *Passo de Daugi*, where formerly the Vice-Roys resided; at present it serves to quarter the Garrison Souldiers. There begins a thick Wall two Miles in length, for a Foot-Path when the Country is overflow'd; and there a great deal of Salt is gather'd: Opposite to this Wall, or Dike, is a Hill, on which the *Jesuits* have their Noviceship. The Vice-Roy has his Palace call'd *la Palverera*, on the same Channel, and so has the Arch-bishop. Here begins the City, and so far Ships can come up after lightning some part of their Load.

This Channel that makes so noble a Port, runs many Miles up the Country, dividing it into several Fruitful Islands and Peninsulas, which do not only plentifully supply the City with necessaries, but delight the Pallate with rich Fruit, afford a curious Prospect, and yield much profit to the Gentry, to whom for the most part they belong. In short, this Channel for Pleasure is no way inferiour to our *Posilipo*, as well on account of those advantages here mention'd, as for the many Boats there are on it to take the Air.

Adjoyning to this Port is that of *Murmugon* form'd by the other Channel that runs between the Island of *Goa* and Peninsula's of *Salzete*; to give a safe retreat to the Ships that come from *Portugal* and other Parts, when they are shut out of the Port, by the Sands the River *Mandua* brings down, when swollen by the first Rains of *June*, the Passage not being open till *October*. This Port of *Murmugon* is defended by the Castle of the same Name, seated in the Island of *Salzete*, with a good Garrison and Cannon.

These two Channels which meet at St. *Laurence* make the length from East to West of the Island of *Goa*, which is twenty seven Miles in compass and contains thirty Villages. Entring the Port on the right Hand is the Peninsula of *Salzete*, which is sixty

Gemelli. 1695. sixty Miles about, and twenty in length, containing 50000 Souls in fifty Villages, where the *Jesuits* administer the Sacraments. On the left is the other Peninsula of *Bardes*, in which are the Forts of *Aguada*, and *Reyes*. It is fifteen Miles long, and about forty five in compass with 28 Villages, Govern'd in Spirituals by the Clergy.

Saturday 26th, going to the Custom-house to find the Commander of the *Manchuca*, and tell him that his Men had stolen a Coat, and a Silver Case for the Table out of my Portmantue; I saw *F. Francis*'s Man carry'd away Prisoner, for having spoke saucily to the Officer of the Customs on account of his Masters Goods. He was discharg'd upon my request; and the Customer very civilly told me, that if I had any Baggage I might take it away without searching; a piece of Courtesy not used towards Strangers in our Custom-houses.

Cathedral. After Dinner, I went to see the Cathedral. It is very large, Arch'd, divided into three Isles by twelve Columns, and all curiously adorn'd with Figures, as are the Chappels. The Arch-bishop's Seat is in the Choir, but rais'd a great height above the Ground. The Palace is Magnificent and Spacious, with curious Galleries and noble Apartments, for what *India* affords; but the Archbishop, for the conveniency of the cool Air, lives in that we said was upon the Channel, near the Powder House. A few paces from the Cathedral is the little Church of the *Misericordia*.

Recolets. *Sunday* 27th, I went two Miles from the City to see the Monastery of the *Recolets*, call'd *A Madre de Deos*, or the Mother of God. The Dormitories are large and sightly, and their Gardens furnish'd with several sorts of *European*, and *Indian* Fruit. The Church tho' small is Beautiful, with 3 handsom Altars; one in the middle rail'd in, and two on the sides. In the Garden where S. *Jerome*'s Hermitage stands, there is a Fish-pond well stor'd.

The Great Wall. Near this Monastery, at the place call'd *Daugi*, begins the Wall built by the *Portuguese* when the City was in a Flourishing condition along the Channel, to secure it from being invaded by Enemies. It is about four Miles along, reaching to S. *Blase*, S. *James*'s Fort, and S. *Laurence*, with Towers at convenient distances furnish'd with Cannon.

Returning home I went into the Church and Monastery of S. *Dominick*. The first has three Isles, made by six Columns on a side. The Arches are gilt, especially that of the Choir, where Gold glitters in every part. The high Altar and Chappel are well adorn'd. The Convent is Magnificent, for the long Arches of the Dormitories, Cloister and other Spacious places, necessary for a great number of Fathers. The Gardens are also pleasant and curious. *Dominicans.*

After Dinner I saw the Monastery of S. *Augustin*, seated on a high Ground, that commands the City. A large ascent of steps leads up to the front of the Church, where there are two high Towers with great Bells. The Church has but one Isle set off with good Images. As well the Altars of eight side-Chappels, as the high Altars, and only on each Hand of it, are all richly gilt. The stately Choir is above, over the great Gate. The Monastery has a good Cloister with vast great Dormitories, and an infinite number of Cells. Add to all this the Beauty of the Gardens, always green, and beautify'd with the best Trees *India* produces. Near this *Monastery* is the College for Novices with a decent Church and dwellings. *Augustinians.*

Theatins. The little Church of the *Theatins* is built after the Model of S. *Andrew della Velle* in *Rome*. Four Columns support the *Cupola*, which is adorn'd with Images, as are the Arches. Both the high Altar and beautiful Chapples on the sides are gilt. The Choir is over the three Doors coming in. The Monastery also small, and has a Garden.

Sagu root. *Monday* 28th, *F. Salvador* gave me a taste of the Root *Sagu*, boil'd with Coco-nut, Milk and Sugar. Tho' when dress'd it looks like Glew, yet it is very Nourishing and well-tasted. It comes from *Malaca* and the Island of *Borneo* bruis'd small like Millet, and white.

Barefoot *Franciscans.* *Tuesday* the 1st of *March*, the Vice-Roy return'd from visiting the Northern Coast. Two Vessels arriv'd from *China*, having spent a long time in their Voyage, for fear of the *Arabs*. I went to the Barefoot *Franciscans*, which is one of the best Churches in *Goa*: For tho' small it looks like one entire Mass of Gold, there is so much of this Metal about the high Altar, and Sepulcher for *Maundy Thursday*, and in the eight Chappels on the side. The Roof is curiously adorn'd with Fretwork.

Gemelli. 16 5.

The *Jesuits* College, call'd S. *Rock*, has a small Church with six little Chapples; but the House is large and capable of seventy Fathers, who live in it, there being but twenty five at the profess'd House.

Jesuits College.

Augustinian Nuns.

S. *Monica* of the *Augustinian* Nuns, is an arch'd Church, with three gilt Altars. Here is a miraculous Crucifix. Sister *Mary of Jesus* dy'd in this Monastery with the reputation of Sanctity: She having the signs of our Saviour's Wounds found upon her, and on her Head, as it were the goreing of Thorns; whereof the Archbishop took authentick Information.

S. *Paul Jesuits.*

After Dinner I went to St. *Paul*, the first Church founded by the *Jesuits* in *India*, whence they took the Name of *Paulistas*. Afterward they left it on account of the ill Air, and because it was out of the City, so that only two Fathers reside there at present; Having formerly been a College, the Dormitories still standing are magnificent. In the Garden thereare 2 *Jaqua*, and some *Mango* Trees caused to be planted by *S. Francis Xaverius*. There is also a Chappel built in Memory of the Extasy or Rapture the Saint had in that place. In this Church, tho' formerly Magnificent, there is at present only the high Altar, with two small ones on the sides. Here the Catechumens are instructed; for whose sustenance the King allows four hundred Pieces of Eight a Year.

In *India* all Christians wear their Beads about their Necks, like Religious Men. The *Jesuits* instead of a Priest's Cap, wear a long round one, broad at the top.

Miraculous Cross.

The Miraculous Cross, is a Church built on the Hill, on the place where a wooden Cross being formerly fix'd on a Stone foot; it is reported that seventy four Years since the * Crucifix was found with its back Miraculously turn'd towards *Goa*, which City from that time has very much declin'd.

S. *Dominicans.*

Wednesday 2d of *March*, I went to the Church of S. *Thomas* of the *Dominicans*, a good Fabrick on the Bank of the Channel. It has seven Altars; the Monastery is large, and Beautiful, inhabited by 25 Fathers.

S. *Bonaventure Franciscans.*

S. *Bonaventure* of the *Observants* of S. *Francis*, is a small distance from it, has a little Church, and indifferent Dormitories. It was the first built at *Goa* in Honour of S. *Francis* by *Edward de Merses.*

The Hospital of *Goa* is small, and ill Govern'd, tho' the King allows it four hundred pieces of Eight a Year. For this reason, and through the Pestilential Air of the Country there dye Thousands of sick Persons in it, and particularly of wretched *Portuguese* Souldiers.

Thursday 3d, I went in an *Andora*, to Our Lady of the Pillar, seated on a Hill six Miles from the City. This is the School of the *Recolets.* The Church though small is Beautiful, and has three gilt Altars. Returning home one of the *Bues* or Porters that carry'd me in the *Andora* being got drunk, I was forc'd to make the Peasants, I met by the way carry me; they obeying readily upon sight of a Cudgel.

It is to be observ'd that all the Monasteries in *Goa* and throughout all the *Portuguese* Dominions in *India*, have some allowance from the King, more or less, according to the number of the Religious.

CHAP. VII.

Of the Antient and Modern Dominion of the Portuguese *in* India.

Discovery of *India* *Portuguese Asia.*

Vasco de Gama a *Portuguese* Gentleman, whose Statue is over one of the Gates of *Goa*, was the first that perform'd this tedious Voyage; and King *Emanuel* of *Portugal* had the good Fortune to see that acccompliish'd which his Predecessors had in vain attempted for seventy five Years before. *Gama* had the Title of General, or Admiral of four Ships, three whereof were well fitted for War, and the fourth loaded with Provisions; and being furnish'd with all necessaries for so long a Voyage he sail'd from *Lisbon* on the 9th of *July* 1497; a Season, as afterwards was found by experience, most improper to go to *India*; for want of those general Winds that forward Ships on their way thither. After some dangerous Storms he touch'd at the Island of St. *James*, the biggest

biggeſt of the ten of *Cabo Verde*, where having taken what he wanted, he continu'd his Voyage to the *Cape of Good Hope*, which he found very ſtormy, as *Bartholomew Dias* had call'd it, as well by reaſon of its being in thirty four Degrees and a half of South Latitude, as becauſe the two Oceans here break one upon another. Nevertheleſs King *John*, under whom *Diaz* diſcover'd it, would not have it call'd the Stormy Cape, for fear of diſcouraging Sailers for the time to come; but on the contrary gave it the Name of the *Cape of Good Hope*. There a worſe Storm than that of the Sea, was rais'd aboard the Ship by the Sailers againſt *Gama*, for they daunted with the preſent Danger, and fearing greater, if they went further, conſpir'd together to throw him over Board and return home. *Gama* having Intelligence of it, clapt the chief of the Conſpirators in Irons, and ſitting down himſelf at the Helm, play'd both the parts of the Captain and Pilot, till he had weather'd the *Cape*, and brought them all out of that Danger. Then ſteering North Eaſt, ſtill Coaſting along *Africk*, this Eaſtern *Columbus* came at laſt to the Iſland of *Mozambique*, and then boldly croſſing a Gulph of 2500 Miles on the 18th of *May* 1498, came to an Anchor in a Port thirty Miles from *Calicut* a City in the Kingdom of *Malabar*, after ten Months Sail from *Lisbon*. The *Portugueſe* continu'd this ſame way to *India* for ſeveral Years after, ſtill going on to the diſcovery of more remote Countries, as far as *China* and *Japan*; and to the Southward opened a way to the infinite Number of Iſlands in that great Archipelago. Their Diſcoveries were follow'd by Conqueſts, with an incredible increaſe as well of Souls brought to the Faith, as of Glory and Dominions added to the Crown of *Portugal*. Having by repeated Voyages ſettled the means of getting the neceſſary ſupplies out of *Europe*, the *Portugueſes* began to ſubdue the Kingdoms of *Decan*, *Cambaya*, and *Guzarate*, taking the Forts of *Diu*, *Cambaya*, *Suratte*, *Damam*, *Trapor*, *Maim*, *Bazaim*, *Tana*, *Chaul*, *Dabul*, and other places for Two hundred Miles along the Coaſt; as alſo the Iſlands of *Goa*, *Salzete*, *Bardes*, *Andegiva*, and others; the ſmall City of S. *Thomas*, the Kingdoms of *Cochin* and *Calicut*, and the Iſland of *Ceylon*.

Gen. H. 1675.

Further on towards *China*, they made themſeleves Maſters of the important place of *Malaco*, of the *Moluco* Iſlands, and the Iſlands of *Timor*, and *Solor*, building the Colony of *Macao* with the conſent of the Emperor of *China*. The Dominion alſo extended on the Coaſt of *Africk* over *Angola* and *Mozambique*. This laſt is an Iſland three Miles in compaſs, and a Mile in length, where only the *Jeſuits* have a Garden of Palm-Trees. The Fort is ſeated on the Mouth of the Channel, which runs betwen the ſaid little Iſland, and the Continent. The Caſtle has four good Baſtions, with ſeventy four choice pieces of Cannon. The Governor is honour'd with the Title of General of the River of *Senna*, where he has his Lieutenant, which employment is worth to him ſeveral hundred thouſand Crowns; there are but a few Houſes about the Fort, the Inhabitants keeping their effects on the Neighbouring Continent. But notwithſtanding the narrowneſs of the place there are Monaſteries of *Jeſuits*, *Dominicans*, of S. *John de Dios*, beſides the chief Church and that of the *Miſericordia*. The Merchandize brought to this Port by the Ships of the Company, are bought at a ſet Price by the Royal Factory; which afterwards ſends them to *Chilimani*, the Mouth of the River of *Senna*, running three hundred Miles along the Coaſt in Galiots and ſmall Veſſels, becauſe of the Flats. From *Chilimani*, the Goods are ſent up the River againſt the Stream in *Almandies* or little Boats, which are ten Days going up, and but five coming down. It is very difficult going up for thoſe that are not well acquainted with the Shallows, and Windings of the River. *Caffres*, or Blacks reſort to this Port from Provinces and Kingdoms three or four Months Journey diſtant to buy or take up Goods upon Truſt for ſo much Gold; which they never fail to bring punctually the next Year, unleſs Death prevent them. This Trade yields above *cent. per. cent.* ſo that the *Portugueſes* may be ſaid to have another *India* in *Africk*.

Portugueſe Conqueſts

Mozambique

Senna is a little Town on the right Hand of the River, inhabited by fifty *Portugueſe* Families, who make it Populous enough by the great Number of Blacks they keep. Theſe Till the Ground, and dig in the Mines, and by that means maintain their Maſters inſtead of being kept by them. The *Dominicans* and other Miſſioners, when they return from this place carry away Gold, in Ingots

and Plates, ſo great is the Plenty of it, eſpecially a Months Journey up the Country, where they ſay the Beaſts Shooes are ſet on with Gold Nails, as was ſaid elſewhere.

Gemelli. 1695.

Zofala. On the ſame Coaſt, fifteen Days journey from *Mozambique*, the *Portugueſes* have the Fort of *Zofala*, the firſt Place they diſcover in this part of *Africk*, as alſo the ſmall Iſland and Fort of *Mombaza*.

Muſcat. In *Arabia Felix* the *Portugueſes* once had the important Place of *Muſcate*, and its Dependances; the Kingdom of *Ormuz*, the Iſlands of *Recca*, *Keſcimi*, and others in the *Perſian* Gulph; where they made the Iſland of *Baharem* Tributary, as alſo the conſiderable City of *Baſſora*, which ſtill pays five Thouſand five Hundred Crowns and a Horſe yearly Tribute to the King of *Portugal*; beſides two *Zecchines* a Day for the ſubſiſtence of the *Portugueſe*'s Factor; but whenſoever their Fleet, does not appear powerful in the Gulph the *Mahometans* refuſe to pay.

Baſſora.

They alſo made themſelves Maſters in the Kingdom of *Canara* of the Forts of *Onor*, *Brazalor*, and *Cambolim*; in the Country of the *Naires* of the Caſtles of *Cananor*, *Carampanor*, *Palepor*, and *Coilon*; and of the Fort of *Manar* on the Iſland of that Name.

Ceylon. In the Iſland of *Ceylon*, of ſeven Provinces (or *Circles*, as the *Indians* call them) three were brought under the *Portugueſes* Dominion; with the rich Country of the Cinnamon, and the Forts of *Calamare*, *Columbo*, *Calan*, *Jafanapatan*, *Trichul*, *Mall*, and *Batticall*; and this by the laſt Will of the King of *Acota*, who was Sovereign thereof. The *Dutch* with the aſſiſtance of the neighbouring Kings afterwards made themſelves Maſters, if not of all, at leaſt of a conſiderable Part of the ſaid three Provinces.

Negapatan. The *Portugueſes* further ſubdu'd the City and Fort of *Negapatan* in the Kingdom of *Madure*; *Tambulin* in the Kingdom of *Bengala*, and *Macaſſar* in the Kingdom of that Name. So that being become formidable to all the Princes of *Aſia*, they had made all the Country about Tributary; and being Sovereigns of that vaſt Ocean by means of their mighty Fleets, no Ship of any Nation whatſoever could ſail thoſe Seas without their Leave and Paſs; ſeizing the Ships and Goods, and Impriſoning the Men for preſuming to Sail without their Protection. This Authority the *Portugueſes*, tho weak, ſtill exerciſe over all Ships of *Moors* and *Gentils*; for the *Europeans* are got above it. Theſe Conqueſts gain'd at the Expence of many Lives, and with the effuſion of much Blood ſcarce laſted an Age and a half; for the *Dutch* falling into the *India* Trade, inſtead of extending their Conqueſts among ſo many Iſlands and Kingdoms of *Mahometans* and *Pagans*, they only Robb'd the *Portugueſes* of what they had gain'd with ſo much Valour; making this ungrateful return to a Nation, which with ſo many Dangers and Sufferings, taught and ſecur'd to them that tedious Voyage.

Another cauſe of the decay of the *Portugueſes* Power in *India*, was their Conqueſt of *Brazil*; for finding there more Profit, they ſlighted *India*, and neglected to ſend thither ſufficient Supplies to preſerve what they had, much leſs to make new Conqueſts. This is ſo certain, that the King of *Portugal* was ſeveral times in the Mind abſolutely to abandon it, which had certainly been done, had not the Miſſioners made him ſenſible, that if he did ſo all the Chriſtians of thoſe Countries would again fall into Idolatry and *Mahometaniſm*.

Brazil.

If we look upon what remains to the *Portugueſes* at preſent in *India*, it is very inconſiderable, and inſtead of being Profitable ſcarce pays its own charge. At *Goa* they have the ſmall Iſland of that Name, with thoſe of *Salzete*, *Bardes*, *Angediva*, and others. On the Northern Coaſt the Fortreſſes of *Damam*, *Bazaim*, and *Chaul*; in the Kingdom of *Guzarate* the City of *Din*. Near *China* the Iſlands of *Timor* (abounding in *Sandal*) and *Solor*; and the Colony of *Macao*, Subject to the Emperor of *China*. In *Africk*, *Angola*, *Sena*, *Sofala*, *Mozambique* and *Mombaza*; many in number, but of no great value. Thoſe that envy the Honour of the *Portugueſes* aſcribe their loſſes to their want of Zeal for Religion, and their not perſiſting long in the propagation of it; for they ſay that the *Portugueſes* entring *India* with the Crucifix in one Hand and the Sword in the other, finding much Gold, they laid aſide the Crucifix to fill their Pockets; and not being able to hold them up with one Hand they were grown ſo heavy, they dropp'd their Sword too. Being found in this Poſture by thoſe that came after, they were eaſily overcome. This is an excellent con-

Preſent Diſtate in India.

contrivance of ill Tongues; but the chief cause of their Ruin was their having made so many Conquests so far divided from one another; and next the War at home, which obstructed the relieving of *India*.

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Government. All that remains under the *Portugueses* Dominion from the Cape of *Good Hope* in *Africk*, to the City of *Macao* in *China*, is Govern'd by a Vice-Roy, with the Title of Captain General, who resides at *Goa* as the Metropolis of *India*. There are six, and sometimes eight *Desembargadores*, or Judges that attend the Government, as a sovereign Court or Council, who wear a Gown down to their Heels over a Cassock of the same length, the Gown with wide Sleeves down half way their Arms. They wear *Golillas* and large Periwigs after the *French* Fashion. The chief Court these Gown-Men sit in is call'd a *Relacam*, which administers Justice in Civil and Criminal Causes; having Power over all Ministers, and tries all Appeals brought from any Parts of the Dominions. The Vice-Roy sits as Chief of this Court under a Canopy; the Gown-Men sit on Benches plac'd on the plain Floor. The Council *da Fazenda*, is like the Court of Exchequer, where one of the Gown-Men sits as the Viceroy's Deputy.

Viceroy.

Courts of Councils.

There is the *Matricula-General*, the *Procurador-Mor-dos-Contos*, and the Committee of the new Company of Traders. These have put in several Sums to carry on the Trade of *Mozambique*, *Mombaza*, *Macao*, and other Parts of the *Portugueses* Dominions; and have the Priviledge that none should Trade but they, because they pay the Salaries of the Governours. The Viceroy and Archbishop put in many thousand *Pardaos* into this Company, to encourage others to do the like; but it can scarce last long, because the Stock is but small. The profit is to be divided every three Years.

Inquisition. The *Inquisition* is much respected and dreaded by the Christians at *Goa*, and about it; as is the Archbishop, or Primate.

The Viceroy goes by Water in a *Ballon*, or Barge row'd by twenty two *Canarines*, with Trumpets before him, and sits on a Velvet Seat, with several of his Domesticks about him. When he lands he is carry'd in a Sedan by four Men. He has a Guard of ten Horse, and several of the Gentry and Officers attend him in *Palanchines*.

Tho' the *Portugese* Dominions be small; yet the King appoints several Generals who have very little advantage besides the Honour. One of them is call'd of the Gulph of *Ormuz*, and commands four Ships; another of the North, who is like a General over all those Towns, and resides at *Bazaim*; another of *Salzete*, who commands in that Island; one of *China*, who commands only in the Town of *Macao*; one in the Islands of *Timar* and *Solor*; and lastly one of *Goa*, who has the care of the Channels, that no Person may come in or pass by from the *Mogul*'s Country. And this because it is a difficult Matter to secure the Passage between so many small Islands; for besides those of *Goa*, *Bardes* and *Salzete*, there are, that of *Charon*, where are two Villages, the Noviciate of the *Jesuits*, and a Parish of Seculars; *Divar*, or *Narva* with three Villages, where the Seculars have the Cure of Souls; *Capon*, belonging to the Nuns of *S. Monica*; *Combargiva*, and *Juvari* belonging to the *Jesuits*; *S. Stephen*, where there is a Fort, Village and Parish of Seculars; the small Island of *Emanuel Lobo de Silveira*, with a few Houses on it; that of *Emanuel Motto*, which is the Stews of *Goa*, being inhabited by *Pagan* Dancing-Whores; and lastly the small Island of *Dongarin* belonging to the *Augustinians*. These for the most part abound in Palm or Coco-Trees, under which the *Canarines* and *Gentils* build Cottages to live in; so that every Palm-Tree Grove looks like a little Village. They say the Breath of Man makes the Palm-Tree more Fruitful.

Not only the Viceroy but all the Officers Civil and Military, and Church-Men have sufficient Allowance from the King to maintain them handsomely. The Viceroy's Salary is 30000 *Pardaos*, which are the third part of a piece of Eight. The Archbishop 12000; the Officers of the Inquisition, Canons, Monasteries, and Parishes a Competency; but all the Tithes belong to the King.

CHAP.

CHAP. VIII.

Of the Fruit and Flowers of Indoſtan.

Gemelli. 1695.

IT muſt not be thought ſtrange that, being to ſpeak of the Fruit and Flowers of ſo vaſt a Country as *Indoſtan*, I ſhould bring it in immediately after *Goa*; becauſe all thoſe ſorts, which are found in the ſeveral Parts of that Tract, being to be had about *Goa*, and even ſome that are not elſewhere; it is proper we ſhould give an account of them before we leave that City. I will endeavour to explain their *Portugueſe* Names the beſt I can, and add the Cuts of them, that they may appear the plainer to the Reader.

Coco-Tree.

To begin then by the *Palmeira de Cocos*, or Coco-Tree, the firſt Place being due to that Plant which is moſt beneficial to Man: It is to be conceiv'd that this Tree fits out and loads a Ship for Sea, without borrowing any thing elſewhere. Of the Leaves, which ſome of the People on that Coaſt uſe inſtead of Paper, they generally make Sails; of the Wood the Veſſel: The Fruit, which is well known in *Europe*, yields Meat and Drink, and a good Commodity; beſides its outward Caſe or Rind ſteep'd in Water is Spun to make all neceſſary Cordage for a Veſſel, tho' there are ſome ſorts of it which they eat like other Fruit. This firſt Rind, when Ripe is yellow; the Shell which is hard, makes Diſhes to drink Chocolate and for other Uſes. Within it is a white Pulp or Nut ſticking round the Shell about half an Inch thick, which taſts like an Almond. In the midſt of it is a clear Water very good to drink. Of this ſame Fruit they make ſeveral ſorts of Sweetmeats, and Oyl, both to Burn and Eat for want of Olives. Cutting a Branch of it and putting the end into a Veſſel, the moiſture that ſhould feed the Nut runs into it and is call'd *Nira*, and *Sura*. The *Nira* is white and ſweet juſt of the taſte of the Liquor made of the Grapes, by putting Water to them after they have been preſs'd, and is taken before the Sun riſes. The *Sura* is the ſame Liquor turn'd ſower, and is taken after the Sun is up and has heated the Air. It muſt be put to the Fire before it is drank, or elſe its Coldneſs would give the Gripes. It is ſo nouriſhing that the *Indians* live upon it ſeveral Days without any other Suſtenance.

This *Sura* Diſtill'd makes Wine, and when it decays Vinegar; but the Diſtilling being ſeveral times repeated it becomes a ſtrong Water: Boil'd it turns to Sugar, and they uſe it as Leaven to their Bread. Preſſing the Pith of the Tree they draw Milk out of it, as we do from Almonds, to Boil Rice, and for ſeveral other uſes. This Fruit keeps the Year about. Thus the *Coco*-Trees yield the beſt Revenue in *India*, becauſe the Country does not produce much Rice, Cotton, or Corn. They grow ſtrait to ſixty Spans in height, of an equal thickneſs from the Bottom to the Top. The *Indians* uſe them for Timber to build their Houſes, and the Leaves to cover them, or to burn.

Palm-Tree.

The Palm, or Date Tree in *India* bears no Fruit, but they draw *Nira*, or *Sura* from them. There are ſeveral other ſorts of them that yeild little Fruit.

Tranſolin.

One they call *Palmeira de Tranſolin*, whoſe Fruit is ripe in *May*. This is ſmaller than the Coco, the outſide Rind to make Ropes black; and full within of the ſame ſubſtance as the other Cocos. Every *Tranſolin* bears three little Coco-Nuts in a Triangle; the Pulp whereof preſs'd yields a cold white Water. This grows as high as the Coco-Tree, but is thicker of Leaves, which grow like a Broom, and produces Fruit but once a Year, whereas the other does four times. This Tree alſo affords *Nira* and *Sura*, both of them naturally exceſſive Cold.

Palma de Bugios.

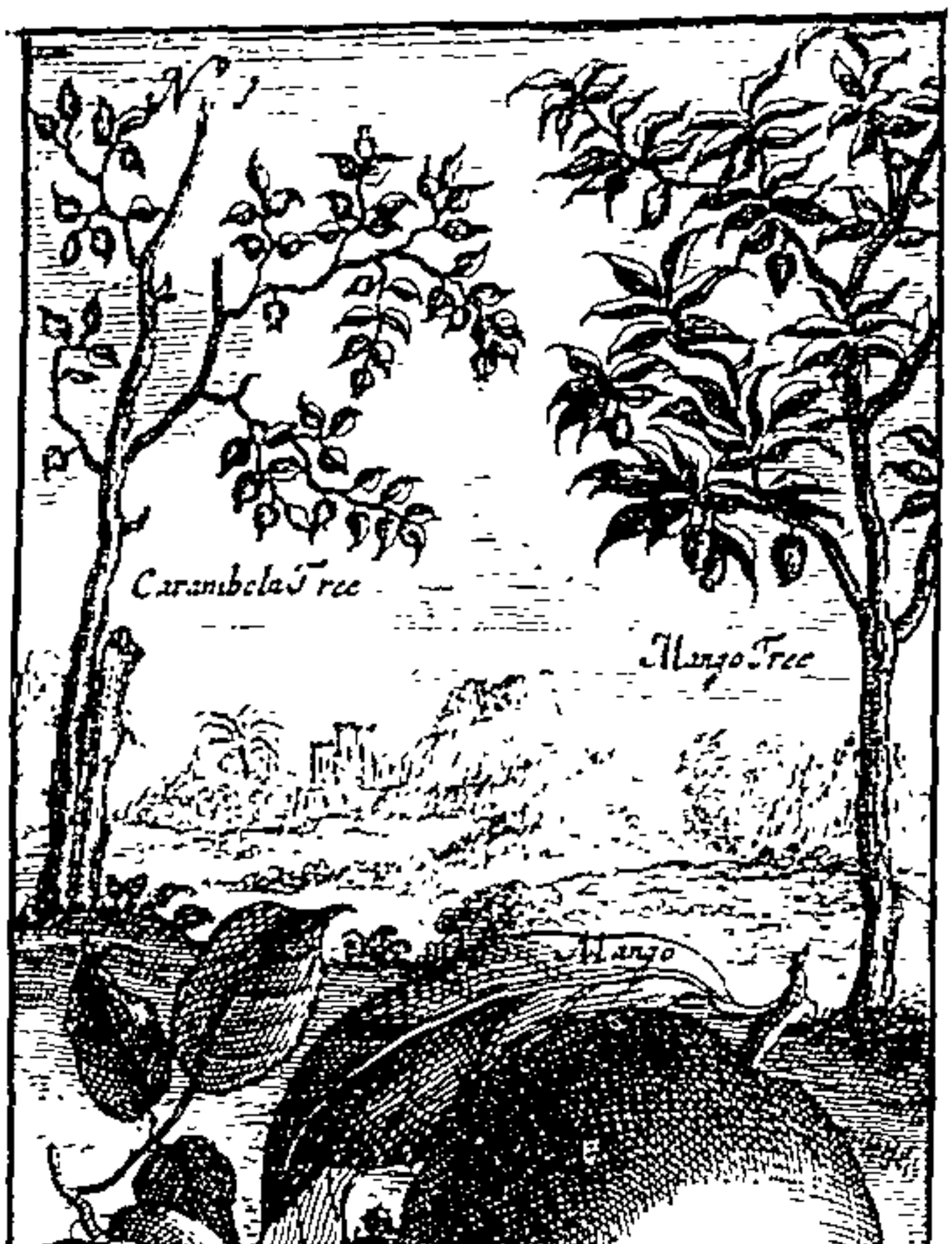
The *Palma de Coco de Bugios*, or the Monkey Coco-Tree, has Boughs like large Diſciplines. Of the Fruit they make curious Beads, becauſe the *Paters* have a natural Work on them, than which nothing more curious could be made by Art. There are other Palm-Trees in *India* that do not bear, and the *Indians* run up and down them by the help of a Rope ty'd about the Tree, and the Man ſo nimbly that none can believe that has not ſeen it.

Areca Tree.

The *Arequeira*, or *Areca*-Tree is like the Palm, but ſlenderer and not ſo high. It bears a ſort of Fruit neceſſary for chewing with the *Betle*, like a Nutmeg and enclos'd in a Caſe or Rind, like that of the Coco-Nut, and on a Bough as thick of them as that which produces Dates. This Fruit is gather'd four or five times a Year.

Fig-Tree.

The *Figueira*, or Fig-Tree is a Plant as ſoft as a Bulruſh, as thick as a Man's Thigh,


N.° 1
Carambola Tree
Mango Tree
Mango
Carambola


N.° 2
Brindon Tree
Tangonia
Brindon
Tangonia


N.° 3
Ameale Tree
Bilimbin Tree
Ameale
Bilimbin


N.° 4
Mazza
Safran Tree
Safran

Gemelli

Gemelli. 1695. Thigh, and between fifteen and twenty Spans high, with Leaves above a quarter Broad. It is generally believ'd there that *Adam* and *Eve* cover'd what ſhould not be ſeen with them in Paradice, they being not only big enough to cover what ſhould be hid, but to make a ſmall Cloak for their Nakedneſs. The *Indians* uſe them for Diſhes, and have new ones every Meal; others for Paper to Write on. It bears Fruit but once, for when it has produced ſixty, ſeventy, and ſometimes a hundred Figs on a Branch, they cut down the Plant and a young Sprout grows out again. But there are two ſorts of them. Thoſe that are a Span long, and about the thickneſs and ſhape of an Egg, are call'd *Figos de aſſar*, or roaſting Figs; and theſe are as ſweet as a wild Fig, and very nouriſhing, being eaten roaſted with Cinnamon and Sugar. The Pulp or Fleſh within is white and red, with ſome ſmall tender black Seeds, which are alſo eaten. They are gather'd green, and ripen and turn yellow in the Houſe, like Winter Melons. The other ſort is call'd *Figos de Orta*, or Garden Figs; theſe are ſweeter, better taſted, and eaten Raw, but not ſo large as the others, tho' they have the ſame Seeds. As for their Nature, theſe are Cold, and the others Hot; both of them ripen at any time of the Year.

See Cut Number I.

Mango-Tree. The *Manguera* or *Mango*-Tree is as high as a good Pear-Tree, but has larger and ſofter Leaves. The *Mango* it bears is weighty and flat, and hangs downwards by a long Stalk. Without they are green, and the Pulp within the Shell is white and yellow. There are ſeveral ſorts of them and variouſly Taſted.

Some are call'd *Mangas Carreiras* and *Mallaias*, others of *Nicholas Alfonſo*, others *Saſſas*, and others by other Names, all of them exceeding any *European* Fruit in delicate Taſte. They are Ripe in *May*, *June* and *July*, tho' there are ſome in *January* and *February*. They are of a very hot Nature, and are gather'd from the Tree like all other *Indian* Fruits, green, coming afterwards to their Maturity and Perfection in three Days keeping in the Houſe.

Carambola-Tree. The *Caramboleira*, or *Carambola*-Tree, is as big as a Plum-Tree, and bears ſuch a Leaf. The Fruit call'd *Carambola*, when Ripe is white within and yellow without, ſhap'd exactly like a Lemmon, with four or five Kernels, and it has a ſour Taſte like a Lemmon. The *Portugueſes* preſerve them becauſe they are Cooling. The Tree Bloſſoms and bears ſeveral times a Year.

Anona-Tree. The *Anoneira*, or *Anona*-Tree is very large and produces the Fruit call'd *Anona* in *March* and *April*. It is as big as a Pear, red and yellow without, whitiſh within, and full of a ſoft, ſweet, and pleaſant Subſtance, which is eaten with a Spoon; but it has ſome hard black Kernels. I do not know how to deſcribe it better; becauſe it is nothing like any ſort of Fruit in *Europe*.

Ata-Tree. The *Ateira*, or *Ata*-Tree is as big as an Apple-Tree, but with ſmall Leaves. Its Fruit call'd *Ata* is like that of the Pine-Tree, green without, and within white and ſoft with black Seeds, ſo that it is eaten with a Spoon. It is ſweeter than the *Anona*, ſmelling both of Amber and Roſe-water. It Ripens in *November* and *December*.

Cajus-Tree. The *Cajuyera*, or *Cajus*-Tree is not very Tall, but thick of Boughs and Leaves. The Fruit is like an Apple red and yellow without. It is ſingular in this, that all other Fruit having the Stone within, this has it at the Top rais'd like a green Creſt; ſmelling to which a *Spaniſh* Preacher and Miſſioner told me did much help the Memory; and that he by that means ſoon made himſelf Maſter of the longeſt Sermon. I never had experience of it, nor will I vouch for what he ſaid. What I can ſafely atteſt is, that breaking the Stone, the Kernel within it roaſted taſtes like an Almond, and raw like a new Nut. This Fruit Ripens between *February* and *May*. Cutting it in quarters, ſteeping it in cold Water, and then chewing it, there comes from it a cool Juice, good for all Obſtructions in the Breaſt.

Jambolon-Tree. The *Jamboleira*, or *Jambolon*-Tree grows wild and has the Leaves like a Lemmon-Tree; but the Fruit is ſo delicious, that an *Indian* Woman coming to *Lisbon*, loath'd all the beſt Fruit in *Europe*, remembring her lov'd *Jambolon*. They hang on the Boughs like Cherries, or Olives, and have the red Colour of the one and the Shape and Stone like the other. The *Indians* eat it with Salt, but I taſting them in the Garden of the *Theatins* where I was entertain'd, did not think them ſo pleaſant to the Pallate of *Europeans*; becauſe they taſte ſomewhat like a ſervice Apple, and to eat many of them makes the Belly ſwell extreamly. Their Seaſon is generally in *April* and *May*.

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See Cut Number II. *Page* 223.

Fangoma-Tree.

The *Fangomeira*, or *Fangoma*-Tree is very large, all prickly, and with ſmall Leaves. The *Fangomas* the *Portugueſe* call *Adam*'s Fruit, being of the ſhape of a Walnut, Purple without and Red within, and has two Stones. The taſt of it is a mixture of ſour, ſweet, and bitteriſh like a Medlar. They are in Seaſon *November*, *December*, and *January*.

The *Brindeira*, or *Brindon*-Tree is as tall as a Pear-Tree, but has ſmaller Leaves. The *Brindones* or Fruit it bears in *February*, *March* and *April*, are a ſort of Fruit like our Golden Pippins; but their Rind his harder, tho' the Pulp or Fleſh of it is Red, Viſcous and Sharpiſh, which they chew and ſuck the Juice, and has three ſoft Kernels within it. The *Portugueſe* make Sauce of the Rind.

Caranda-Tree.

The *Carandeira*, or *Caranda*-Tree is Low and Thorny, with Leaves like an Orange-Tree. The Fruit of it call'd *Caranda* is no other than wild Grapes of *Indoſtan*; Reddiſh without and White within, with Seeds. It is Ripe in *April*, and *May*.

The *Jambos* of *Malaca* are tall Trees with long ſlender Leaves. The Fruit of it call'd alſo *Jambos*, are as big as ſmall Apples and of the ſame taſte, but ſmell like Roſe-water. The outward Rind is Yellowiſh, within of a Cinnamon Colour, and there are two Stones looſe from the Pulp. They begin to Ripen in *January*, and hold to the end of *April*.

Papaya-Tree.

The *Papayera* is a Plant that does not grow above twenty Spans high, and the Body of it is under a Span Diameter, but ſo ſoft that it is eaſily cut with a Knife. The Leaf is broad like that of a *Pompion*. The *Papayas* it produces, hang like cluſters of Grapes about the top of the Trunk, where they Ripen and grow bigger, one after another. In the *Portugueſe* Dominions in *India* they call theſe the *Jeſuits* Melons, becauſe they taſte like Melons, and thoſe Fathers like them ſo well, that they have them every Day at Dinner. They are ſhap'd like them a *Berengena* (a Fruit well known in *Spain*, but not in *England*) but twice, or three times as big. As to Colour they are Green and Yellow without, and Yellowiſh within, with little black Seeds or Stones in them, like Elder-Berries. This Fruit grows all the Year about.

Figus-Tree.

The *Faquera* or *Faqua*-Tree is as big as a Laurel with Green and Yellow Leaves. The Fruit it produces is the biggeſt in the World, or at leaſt that ever I ſaw; for no Man can carry above one of them; and ſome of them are four Spans long, and a Span and a half Diameter. It being impoſſible for the Boughs to bear ſuch a weight, Nature has providently order'd it ſhould grow out at the Foot of the Tree; and in the Iſland of *Ceilon* and at *Malaca*, under Ground upon the Root; and they know when it is Ripe by the Smell that comes from it. The Rind is Yellow and Green, but Prickly, and with ſome ſtiff Points like thoſe about the Collars of Maſtiffs. Within it there are many yellow Separations like thoſe in an Orange, with each of them a Kernel in it, like an Acorn; which roaſted taſts like a Cheſtnut. This Fruit is gather'd from *May* till *September*.

Fambo-Tree.

The white *Jamboyera*, or *Fambo*-Tree of *India* is as high as a Laurel. The Leaf is ſmall, the Bloſſom like the Orange-flower, and the Fruit like a Pear, White and Red without, and White within (with a Stone) of the ſmell and taſte of a Cherry. They are Ripe in *January*, *February*, and *March*; and two or three times from the ſame Plant.

Pear-Tree.

The *Pereira* or Pear-Tree is no large Tree, but thick and has ſmall Leaves. The Fruit without is Green and Yellow, like a Pear; within it is white and ſoft, with tender Seeds, and taſts like an over-ripe Pear. It makes excellent Conſerve, or Preſerve, and laſts all the Year.

Cinnamon-Tree.

The *Cinnamon*-Tree, tho' it bears no Fruit is precious for its Bark; which being taken off grows on the Tree again, to yield the Owner more Profit. The beſt grows in the Iſland of *Ceylon*; for that of *Manila* and other Places is Wild, and has not ſo fragrant a Smell.

Toronja-Tree.

The *Toranja* is a Tree brought from *Africk*, ſmall and prickly. Its Fruit is like a large round Lemmon, with a thick yellowiſh Rind, and Red within, of the taſte of an Orange. 'Tis in Seaſon in *October* and *November*.

Bilimbi-Tree.

The *Bilimbeira* is as big as a Plumb-Tree, with thin Leaves, and bears *Bilimbiries* all the Year. The Colour of it is greeniſh; its ſhape like a long Pompion; the taſt ſharp, and good to make Sauce, or Preſerve. They are all eaten, becauſe they have no Stone.

See Cut Number III. *Page* 223.

Amcale-Tree.

The *Amcaleira* or *Amcale*-Tree is as big as a Pear-Tree. The Fruit of it by the *Portugueſes* call'd *Amcale*, grows out of

of the thick part of the Branches. Its shape is like a golden Pippin, with streaks like a Melon on the outside; the Flesh within is white, and has a Stone. They make good Sweetmeats of it, the natural taste being a pleasant Tartness. They are Ripe in *February*, *March*, and *April*.

Gemelli. 1695.

Anana- Plant.

The *Ananamzeira* is a Plant like our House-Leek, producing *Ananas*, which the *Spaniards* call *Pinas*, one, two, three, or more according to the bigness of the Plant. This Fruit is round and prickly, a Span long, and above a Span Diameter, rising like a very great Artichoak. The Pulp within which smells like Musk, is hard, yellow, and partly whitish. Its taste between sweet and sower, but very pleasant, especially if peel'd and put into Sugar and Water. Some gather it before it is Ripe, and make it very sweet with Sugar; and from *India* the send great Quantities into *Spain*, where it is much valu'd. It is wholsom, but so hot, that if a Knife be left sticking in it a Day, it loses its Temper and is spoil'd. The Season of Ripening is from *April* till *July*.

See Cut Number IV. *Page* 223.

Mogorin Plant.

The *Mogoreira* is a Plant which from *February*, till the end of *May*, bears a most beautiful white Flower call'd *Mogorin*. Its Smell, tho' like it, is much more fragrant than that of the *Jasmin*; besides this difference, that the *Jasmin* has but six Leaves, and the *Mogorin* above fifty. *F. Salvador Galli* told me that several Plants were sent to *Lisbon* in earthen Pots, for some *Portuguese* Lords; and particularly for the Duke of *Tuscany*, who had a great Mind to them; but that it was not known whether they arriv'd there fresh, being to cut the equinoctial Line twice. The Flower very well deserves to be in any Royal Garden, and the more because it is found no where but in *Indostan*.

Safron- Tree.

The *Asafreira* is bigger than a Plum-Tree, and in *India* produces *Safron*. The Flower has a yellow Bottom and six white Leaves, and serves the *Portugueses* as ours does in *Europe* to season their Meat, but is not so good. There is this singular in this Tree, that the Flowers come out in the Night, and almost all the Year about.

Pepper- Plant.

The *Pimenteira* is but a low Plant which grows against any Tree or Wall, and bears the Pepper in clusters like Grapes. When Ripe it is Red, but the *Indians* burn and make it Black, that it may not serve for Seed elsewhere. It comes in *March*, *April* and *May*.

Betel- Plant.

The *Beteleira* is a tender Plant like Ivy, which runs up a Stick. Its Leaf is the delight of the *Asiaticks*; for Men and Women, from the Prince to the Peasant delight in nothing more than chewing it all Day in Company; and no Visit begins or ends without this Herb. Before it they always chew the *Areca* above describ'd, that the coolness of this, as they say, may temper the heat of the other; and they lay a little diss'olv'd Lime on the *Betel*-leaf to colour, and soften its biting Taste. It spends not so well in any part of *Asia* as in the *Philippine* Islands, where the *Areca* is soft and easie to chew, and the *Betel* extraordinary good. The *Spaniards* make a Composition of both Herbs with Lime, which they call *Buyo*, and carry it in curious little Boxes, to chew it every moment abroad and at home. The *Betel* makes the Lips so Fine, Red, and Beautiful, that if the *Italian* Ladies could they would purchase it for the weight in Gold.

Puna- Tree.

The Trees and Flowers hitherto describ'd are the best in *Indostan*; but there are many more not to be despis'd. One of them they call *Punà*, so tall and strait that it may serve for Masts for Ships. It produces a red Fruit, in which there are twelve or more Seeds, as big as Acorns, and of the taste of Pine-Apple-Kerneis. But they eat them boil'd that they may not cause the Head-ach.

Indian- Apples.

There are also *Indian* Apples as big as a Walnut, with a Stone as a Plum, and ill tasted. The Tree is small and has very little Leaves.

Tama- rinds.

The *Tamarinds* of *Indostan* are extraordinary good, and there is plenty of them about the Fields. The Tree is large and bears the Fruit with a Cod, like our Beans.

Undi- Tree.

The *Scararagam*-Tree bears Fruit of a greenish Colour, and as big as a Walnut. They are call'd *Undis*, and are of a pleasant tast.

Chiampin- Flowers.

The *Chiampim* of *China* is an odoriferous white Flower, which Preserv'd, contrary to the nature of other Flowers, grows hard, and is sweet and pleasant in the Mouth. This Tree is like a little Plan Tree. There is another sort of *Chiampims* with two Leaves strait, white, and long, and as many red winding about below, and this grows not on a Tree, but on a low Plant on the Ground.

Omlam- Tree.

The *Omlam* Tree bears a sort of Fruit like a ruddy Almond, and a long Flower beautiful and fragrant enough.

Quegadam cheroza Quegadam cheroza.

Quegadam cheroza is an odd sort of a great yellow Flower, with long green and prickly Leaves.

Gemelli. 1695. The *Majericam* is a Flower of ſmall eſteem, green and growing out of a little Herb.

Majericam. Padolim. The *Padolim* is a green Plant, producing a ſightly Flower, and a long Fruit, like an *European* Cucumber.

Pachaa. The *Pachaa* is alſo a green Flower, coming from a low Plant.

Tindolim. The *Tindolim*, is a Plant bearing a red Flower, and a Fruit of the ſame Colour, of the ſhape of a ſmall Lemmon.

Inhama-Cona. The *Inhama Cona* is a Fruit white within, growing under Ground like Potatas; but much bigger and weighing many Pounds. Boil'd it is better than Potatacs.

There are many more ſorts of Fruit, beſides thoſe here mention'd, as well of the Country, as brought from other Parts; as the *Batatas*, the *Inhame*, which boil'd or roaſted taſte like Cheſtnuts, Pomgranates, Lemmons, and ſome few Grapes; and as for Garden-wear, *Berengenas* (before mention'd) Pompions, Beets, Raddiſhes, Coleworts, Mellons of all ſorts, Cucumers, and many more brought out of *Perſia* and *Europe*.

The End of the Firſt BOOK.

A VOY-

A VOYAGE Round the WORLD,

By Dr. *John Francis Gemelli Careri.*

PART III.

Containing the moſt Remarkable Things he ſaw in *INDOSTAN.*

BOOK II.

CHAP. I.

The Author's Journey to Galgala.

Gemelli. 1695.

HAving reſolv'd with my Self ever ſince my firſt ſetting out, to ſee the Court and Camp of the Great *Mogul*, who is one of the greateſt Princes in *Aſia*, without regarding Danger or Expence; tho' Friends ſeveral times endeavour'd to Diſſwade me, by repreſenting the many Hazards and Hardſhips I muſt meet with in Travelling over rugged Mountains, and among *Pagan* and *Mahometan* Princes; yet I held my firſt Purpoſe, and reſolv'd to venture upon it whatſoever hapned. In order to it, I hir'd a *Begarine*, or *Canarine* of St. *Stephen*, a Village near *Goa*, to carry my Proviſion for ſome Days, and Utenſils for Dreſſing of Meat; being ſure to find nothing by the way; and becauſe he Spoke not the Language of the *Moguls*, I took a Boy of *Golconda*; who, beſides his Mother Tongue, had learn'd *Portugueſe*, to be my Interpreter there. This done, I committed my Baggage to *F. Hippolito Viſconti*, a *Milaneſe*, and regular Clergy-Man of the *Theatins*; deſiring him, during my Abſence, to Change my Mony into Pieces of Eight, to ſerve me, when I came back, in my Voyage to *China*; carrying along with me no more than was juſt neceſſary for my Journey, as I was adviſ'd by *F. Galli*, who told me it would be all taken from me on the Mountains by the Cuſtom-Houſe Officers; and that when his Mony was gone, they had taken from him the very *Andora*.

Friday 4th, the Porter and Interpreter coming to tell me all was ready, I ſet out, leaving my own Servant in the Monaſtery, that I might have the leſs to Care for. I found the Paſs of *Daugi*, where I was to take Boat for *Ponda*, was ſtopp'd by Order of the Arch-biſhop; who Governing during the Viceroy's Abſence, had directed that no Perſon ſhould be ſuffer'd to Paſs into the Infidel's Country, without his particular Leave. Therefore leaving the Porter and Interpreter to look to my Things, I went in a Boat to Speak to that Prelate at his little Country-Houſe; where he preſently gave me a Paſs under his own Hand. Then taking another Boat about Noon, I coaſted along the City Wall on the Channel, paſſing at the end of four Miles, by the Fort of St. *Blaſe*,

Gemelli. 1695.

on which there are eight Pieces of Cannon; and two Miles further, by the Caſtle of St. *James*, where there are twelve Guns. Here ſhewing the Governour my Paſs, he gave me Leave to croſs the Channel into the *Mogul*'s Country.

We ſtay'd a long while in a Cottage belonging to the Guards, there being neither Man nor Beaſt to be found, to carry the Baggage of an *Armenian*, and a *Moor* that had joyn'd me. At laſt, ſeeing Night drew on, we forced ſome Gentils of the Village of *Arcolna* to carry them. There being nothing to be Bought in this Place, the *Armenian*, and the *Moor* made ſhift with a little Rice half Boil'd, and ſo little of it that the Grains ſwam on the Water, which afterwards ſerv'd them for Drink. I paſs'd the Night under ſome Coco-Trees without Sleep, becauſe of the great Noiſe of Drums, and Cries of the Idolaters, who Celebrated the Feaſt of *Siminga*, at the full Moon.

Saturday 5th, before we ſet out, the *Armenian* and *Moor* fill'd their Bellies with *Cachiari*; which is a Compoſition of Rice, Kidney-Beans, and Lentils Pounded and Boil'd together, as was ſaid, at the end of our ſecond Part. For want of Beaſts to carry my Luggage to *Ponda*, which was twelve Miles off, I took three Gentils; and was forc'd againſt my Will to make uſe of a Cudgel upon them, becauſe they will never do good Service either for fair Words, or Mony, but run away as ſoon as they can; and on the other ſide, when Thraſh'd, they will Load themſelves like Aſſes.

The Sun was ſo hot, that at very ſhort Diſtances we were oblig'd to Reſt, and Refreſh us with Melons, and Fruit of the Country. At *Mardol* it took us up much Time to Eat a *Jacca*, which was ſo large, that a Man could ſcarce carry it. The Idolaters would Eat none of it, for they will not Taſte any thing that is Cut by us, tho' Starving for Hunger; and I was told ſome of them had been ſo Obſtinate, as to continue five Days without Eating on this Account.

A Pagod.

In this Village of *Mardol*, there is a famous *Pagod*. The way into the Court is over a cover'd Bridge of three Arches, up to which there are two Staircaſes. On the right of this Court is an octangular Structure, conſiſting of ſeven Rounds of ſmall Columns, with handſome Capitols, and little Windows in the Intervals, one of which ſerves for a Door. They ſay this was Built to put Lights in on the Feſtivals of their Idols, as was the other Place, like it, on the left, not yet finiſh'd. About the Porch, and before the Arches of the aforeſaid Bridge, there are ſeveral Shops; but all is gone to Ruin ſince the *Mogul* has taken that Country from the King of *Viſapor*, on account of the Wars with *Savagi*. The *Pagod* is at the further end of the Court. The firſt Room is like a little Hall, longer than it is broad, the Roof ſupported by ſix ſmall wooden Columns on each ſide, curiouſly carv'd with Figures on them, about them there are low Branches to ſit down. Within it is another Room, like the firſt, but leſs; and further on upon the right is a little Room curiouſly painted, with ſeveral Figures, which have on their Heads, ſome of them Pyramidal Caps, and others a Crown like that the Pope wears. There is alſo a Figure with four Hands, two whereof hold a Staff, one a Looking-Glaſs, and the other reſts on its ſide; by it ſtand Women with five Veſſels on their Heads, one upon another. There are beſides ſeveral Monſters, Beaſts and Birds; as flying Horſes, Cocks, Peacocks, and others. The *Pagod* ſtands oppoſite to the Door in a little dark round Room, at the Foot of a ſmall Tower, where there is a carv'd Stone cover'd like a Tomb. There is a winding Way on the out-ſide up to the top of the Tower, and to the Chambers of the Idolatrous Prieſts. On one ſide of the ſecond Room I mention'd, before a little Door ſtood the Bier they uſe to carry their Idol in Proceſſion. On the ſame ſide is another *Pagod* ſhut up, with a Ciſtern before it, cover'd with a *Cupula*, and has a ſmall Room in the middle. Behind the aforeſaid *Pagod*, is one of thoſe Trees they call of the *Banians*, and under it the Bath, or Pool, with large Stone-ſteps about it for the Gentils to go down, and waſh them of their Uncleanneſs.

Setting forward again, after Travelling a long time over Mountains and Plains, I came late, and very weary to *Ponda*. There I found a ſmall Camp of the *Mogul*'s Forces; and among them *Francis de Miranda*, Born in the Iſland of *Salzete*, who receiv'd me very Civilly. He had ſerv'd there as a Soldier of Fortune ſixteen Years, with the Pay of 75 *Roupies* of Silver a Month, which are worth 45 Crowns of *Naples*. Thoſe Troops were come that ſame Day from *Bichiolin*, with the *Divan*, or Receiver

of

Gemelli. 1695. of the King's Revenue of *Ponda*, and above 700 Villages, who has 7000 *Roupies* a Month, and 1000 Horſe under him, whoſe Pay is a *Roupie* a Day, he was to take Poſſeſſion of the Government of the lower Fort of *Ponda*, and of the Office of *Suba*, of that Territory, which among us is like a Major General; and this becauſe the true Governour had ſent ſome of his Soldiers to *Bichiolin*, to commit Acts of Hoſtility againſt the *Divan*, ſo that there had been Men kill'd and wounded on both ſides. *Ech-laſcanpani-Suba* refuſing to Obey, unleſs he were firſt Paid what was Due to his Soldiers, and the more, becauſe the *Divan* had no Commiſſion from the King, but only a Letter of Advice from his Solicitor, therefore the two Parties contended, and threatned one another. The *Divan* now ſaid he would drive him out of his Fort with the Cannon from the upper; when on *Sunday* 6th, about Sun-ſetting there was heard a confuſed Noiſe of Drums and Trumpets, ſuch that I taking it for a warlike Sound, laid hold of my Gun, but it was for the coming of a Meſſenger ſent by the King, who brought the *Divan* a Veſt, and Commiſſion for both Employments.

The Ceremony of receiving a Comiſſion and Veſt from the *Mogul*.

Seven Hundred Horſe and Foot ſtood at their Arms before the *Divan*'s Tent, and two Companies of ſixteen Gentils each Danc'd confuſely to the Sound of Drums, Fifes, and Trumpets. It being then a ſort of Carnaval thoſe People obſerve every Year for five Days, they went about like Mad-men, in red Veſts, and little Turbants of the ſame Colour call'd *Chiras*, throwing red Duſt upon all they met to Die them; as we uſe among us to do with black Duſt.

The *Divan*, who was a Grey Headed old Man about Sixty five Years of Age, mounted a Horſe-back, with a pair of Kettle-Drums a Horſe-back before him; and follow'd by a *Palankine*, another pair of Kettle-Drums on a Camel, and a medley of Horſe and Foot naked, who went in a Diſorderly manner, like ſo many Goats. They had ſeveral Colours, ſome of Calico, with a Trident on them, and ſome of Silk, with *Perſian* Characters and Flames in the middle, all carry'd by Foot Soldiers. The *Divan* being come to a Tent, erected for that purpoſe near a *Moſch*, two Musket-ſhot from his own, he alighted, and after paſſing ſome Compliments with the King's Meſſenger, and Perſons of Note that were with him, put on the *Chira* himſelf on his Head, whilſt the Meſſenger held the Saſh to him. Then the latter took a Veſt, or Garment of green Silk, with Gold Stripes, and put it on the *Divan*, and then two Saſhes about his Neck, his Scimiter hanging by his Side. The *Divan* laid his Hand on the Ground five times, and as often on his Head, in Thankſgiving to the King who had Honour'd him with that Preſent. Then ſitting down, his Friends and Retinue came to Congratulate with him, and ſome to Preſent him with *Roupies*, which he gave to the Meſſenger, but they were very few. They call this Preſent *Nazar*, that is, a goodly Sight; and the Cuſtom is deriv'd from the Coronation of Kings, when the Noble Men preſent a great deal of Gold Coin; and ſome Pieces weighing above three Hundred Ounces, to Rejoice the *Mogul* that Day, who ſits on a Throne ſtudded with Jewels of an exceſſive Value. When the Solemnity was over, the *Divan* mounted a Horſe-back; and alighted again by the Pool near the *Moſch*; where ſitting on a Carpet with Pillows at his Back, he diverted himſelf with the Singing, and Muſick of the Mask'd *Gentils*. I was told this Honour coſt him 20000 *Roupies* (each of them worth ſix *Carlines* of *Naples*) which he ſent the Secretary, who had paſs'd the Commiſſion in the King's Name; for he never writes to his Subjects. For all this the *Suba* would not deliver up his Poſt, but keeping Poſſeſſion of the lower Fort, ſaid it was all Counterfeit.

Ponda City.

The City *Ponda* is made up of Cottages, and Mud Houſes ſeated in the midſt of many Mountains. The Fort, which is alſo of Earth, and govern'd by the *Suba*, has a Garriſon of about 400 Horſe and Foot, and ſeven ſmall Pieces of Cannon. There was formerly another Fort on a higher Ground; but *D. Francis de Tavora*, Viceroy of *Goa*, Beſieging it twelve Years before this time with a Body of 10000 Men, in a ſhort time made a large Breach in it. *Savagi*, to whom it belong'd, coming to the Relief of it with 12000 Horſe, oblig'd the Viceroy to raiſe his Siege, and draw off. Then he went over to the Iſland of *Salzete*, St. *Stephen*, and others near *Goa*; and having Plunder'd and Burn'd ſeveral Places, carry'd many Hundreds of the Natives Captives into his own Country; and making them carry the Stones of the Fort that had been Demoliſh'd to the top of a Hill two Miles from *Ponda* South-ward, built the ſmall Fort now ſtanding, calling it *Mardon-*

The upper Fort.

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gar, that is, the Fort of Valiant Men. This Caſtle is held for the King, by a Garriſon of 300 Men, under a *Kilidar*, or Caſtellan, who has 200 *Roupies* a Month Pay, aſſign'd him out of certain Villages. It being a Place held upon Oath, he may not upon any Account go out of the Gate.

The lower Fort, and Country depending on it, taken from *Savagi* by the Great *Mogul*, is govern'd as was ſaid by a *Suba*, or General of the Field, who receives the Revenue of above 700 Villages, being therefore oblig'd to Maintain a certain Number of Soldiers; ſo that he Dreins the poor Country People, making a few Cottages ſometimes pay Thouſands of *Roupies*.

An *Indian* Woman Burn'd with her Husband.

Monday 7th, I ſaw the diſmal Spectacle of a wretched *Pagan* Woman, the Kindred of her dead Husband had obtain'd at the Price of great Preſents from the *Suba*, to be Burn'd with the dead Body, according to their wicked unmerciful Cuſtom. In the Afternoon the Woman came out well Clad, and adorn'd with Jewels, as if ſhe had gone to be Marry'd, with Muſick Playing, and Singing. She was attended by the Kindred of both Sexes, Friends, and *Brachman* Prieſts. Being come to the Place appointed, ſhe went about undaunted, taking Leave of them all; after which ſhe was laid all along, with her Head on a Block, in a Cottage twelve Spans ſquare, made of ſmall Wood wet with Oil, but bound to a Stake, that ſhe might not run away with the fright of the Fire. Lying in this Poſture, chewing *Betelle*, ſhe ask'd of the Standers by, whether they had any Buſineſs by her to the other World; and having receiv'd ſeveral Gifts, and Letters from thoſe Ignorant People, to carry to their dead Friends, ſhe wrapp'd them up in a Cloth. This done, the *Brachman*, who had been Encouraging of her, came out of the Hut, and caus'd it to be Fir'd; the Friends pouring Veſſels of Oil on her, that ſhe might be the ſooner reduc'd to Aſhes, and out of Pain. *Francis de Miranda* told me, That as ſoon, as the Fire was out, the *Brachmans* would go gather all the melted Gold, Silver, and Copper. This barbarous Action was perform'd a Mile from *Ponda*.

A pannick Fear.

When I return'd to my Tent, the Camp had a falſe Alarm, on account of one *Moor*'s cutting of another's Noſe. Some *Gentils* fled upon the Mountains, and ſo did *Miranda*, leaving all he had behind, and I endeavouring to perſwade him to ſtay, he anſwer'd, he muſt do as the reſt did. Taking my Gun, Powder and Ball, I ſtood under a Tree to defend my ſelf. *Miranda*'s Cook in the mean while Laugh'd at his Maſter's Cowardice, ſaying, *What a brave Soldier the* Mogul *has, to allow him two* Roupies *and a half a Day: If he flies now no Body purſues, what will he do when he ſees an Enemy?* Here I ſaw them drink the Juice of an Herb they call *Banghe*, which, mix'd with Water, ſtupifies like *Opium*. To this purpoſe they keep it in Glaſs-Bottles of a violet Colour, made on the Mountains of *Gates*, in the *Mogul*'s Territories, and in *China*.

There being no other conveniency of Carriage all the way I was to go, but on Oxen, I Bought a Horſe at *Ponda* for ſixty *Roupies*. Having got a Paſs from the *Bachei*, that I might not be ſtopp'd by the Guards on the Frontiers; and leaving my Gun to be ſent to *Goa*, that I might not be made Priſoner by *Savagi*'s Men, I ſet out on *Tueſday* 8th, and Travelling eight Miles came to *Chiampon*, a Village of a few Mud Houſes, with a Fort of the ſame ſort. Here I caus'd ſome Meat to be Dreſs'd, but my Porter going about to take a Fig-Leaf to make uſe of inſtead of a Diſh, after the manner of *India*, the Heathen Woman to whom the Fig-Tree belong'd, and the reſt of the People, who came to her Aſſiſtance, made ſuch a Noiſe, that we were forc'd to depart. We Travell'd through Woods, as we had done before, and at laſt getting out of them, croſs'd over an Arm of the Sea in a ſmall Boat, and entred the Territory of a *Pagan* Prince call'd *Sonde-kirani-karaja*, Lord of ſome Villages among the Mountains, but Tributary and Subject to the Great *Mogul*, being oblig'd to Serve him in his Wars. At the end of two *Coſſes* (each *Coſſe* is two *Italian* Miles) we lay at the Village of *Kakore*, conſiſting of a few Cottages under the Arch of a *Pagod*. At the upper end of it, under a ſmall *Cupula*, was a thing like a Chamber-Pot of Copper, on a Stone Pedeſtal, with a Uizor like a Man's Face of the ſame Metal nail'd to it. Perhaps it might be an Urn containing the Aſhes of ſome Hero of theirs. In the midſt of the little *Cupula* hung a ſmall Bell, and without many ſmall Lights.

At Night, Troops of Monkeys came leaping from one Tree to another; and ſome of them with their young Ones ſo cloſe hugg'd under their Belly, that tho' we threw many Stones at them, we could

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could not fetch down one; nor did they fly any further than from one Tree to another. The Inhabitants of these Villages being for the most part *Gentils* (for in *India* there is scarce a *Mahometan* among fifty Men, they feed them and take care they shall not be kill'd; so that being grown Tame they walk familiarly in the Villages and even in the Houses. There are such incredible Stories told of these Creatures, that it is no wonder some blind Philosophers should allow Beasts some sort of understanding. All the *Cafres* and Blacks along the Coast of *Mozambique* in *Africk* are of this Opinion, saying they do not speak, because they will not work.

A story of a Baboon.

In the Kindom of *Canara* a Baboon taking a kindness to a Woman, did so infest her Father's House, breaking all he found in it; that not knowing what to do, they at last permitted him to have carnal Copulation with her, and ever after to have free access to her. A *Portugueſe* hapned to pass by that way, and lie at Night in the *Pagan*'s House, where seeing a great Baboon come in, and make such a disturbance, he inquir'd into the meaning of it. The young Woman's Father answer'd with a sigh, This Creature has taken away my Daughter's honour, and makes all this noise when he does not find her at home. The *Portugueſe* reply'd, Why do you not kill it? The Peasant said he was a *Gentil*, and that the Queen being of the same Religion would punish him severely should he do it. The *Portugueſe* without making more Words of it, waited till the Beast came in, and shot it, and the Idolater being afraid to be punish'd, he carry'd it himself out of the Cottage and bury'd it. The *Portugueſe* was requited for this kindness with a great quantity of Rice, as he himself told me fifteen Years after it hapned.

ther.

F. Cauſin writes that a Ship being cast away on the Cape of *Good Hope*, soon after *India* was discover'd by the *Portugueſes*, a Woman holding fast by a Plank, was drove by the Sea upon an Island. There a Baboon had to do with her, and maintain'd her for a long time in a Cave with what he found abroad, so that after some Years he had two young Ones by her. A Ship afterwards hapning to touch there, the wretched Woman by signs call'd for help and was deliver'd; but the Baboon returning and finding she was far from the Shore was so enrag'd, that it took the two young Monsters and kill'd them in her sight.

A third.

It is well known that a Woman in *Brazil* having had to do with a Baboon, and conceiving, she was deliver'd in due season of a Child with all the Limbs of a Man, but hairy, and tho dumb it did all it was commanded. The *Dominicans* and *Jeſuits* had hot disputes about this Creature whether it ought to be Baptiz'd or not, and at last they concluded in the Negative, because begot by an irrational Sire; and that had the Father been a Man, and the Dam a Baboon it might have been Baptiz'd.

A fourth.

D. Antony Machado de Brito, Admiral of the *Portugueſe* Fleet in *India* told me, that one of these Creatures continually troubling him, and breaking all it found in the Kitchin, he once to be even with it, order'd a *Coco*-nut to be put upon the Fire, which sort of Fruit the Monkies are most greedy of, and hid himself to see how that Beast would take it without burning his Paws. The cunning Creature coming at the usual hour and finding its beloved Food on the Fire, look'd about and seeing a Cat by the Chimney held her Head in his Mouth, and made use of her Paws to take off the *Coco*-nut, and then cooling it in Water, Eat it; the *Portugueſe* laughing to see the Cat mewing about all Day with the Pain it had been put to.

How they take Monkeys.

The Monkeys being so greedy of *Coco*-nuts has taught the *Indians* how to catch them. They make a hole in the Shell, into which the Monkey runs its Paw, and not being able to fetch it out full of the Nut, rather than quit the hold it suffers itself to be taken by those that lye in wait for them. Nor is that true which is reported, that if one of them be kill'd in the Field the rest will fall upon him that kill'd it; for when I made one fall, the rest fled.

Wedneſday 9th, I set out through thick Woods, and travelling eight *Coſſes* came to the foot of the Mountain of *Balagati*, where I found the Guards and other Custom-House-Officers so fond of other Mens Goods, that they took twelve *Roupies* for two strings of Pearls. Having climb'd the Mountain for eight Miles among dreadful thick Woods, I came to the second Guard and Custom-House, where they took a *Roupie* without examining further. There being no dwelling to be found, I lay all Night in the thickest part of the Wood (wherein *India* differs from *Perſia*, which is bare of Tree) after travelling twelve *Coſſes*, that is twenty four *Indian* Miles.

Thurſ-

Gemelli. 1695. *Thurſday* 10th, the *Bojata* ſet out three Hours before Day, and I went along with it for the more ſafety. This *Bojata* was a *Caravan* of above three hundred Oxen loaded with Proviſions for the Camp at *Galgalà*. The Woods we paſs'd through abounded in Fruit, quite different from any in *Europe*. There were ſome not unpleaſant; and among the reſt one ſort they call *Gularà*, which taſts like an *European* wild Fig, and Grows and Ripens without any Bloſſom at the Body of the Tree. That Day I ſaw ſome wild Hens, which I had never ſeen before, with a Creſt and Feathers that inclin'd to black. At firſt I thought they had been tame, but was afterwards undeceiv'd, there being never a Houſe for many Miles about. Having travell'd fourteen *Coſſes*, we came two Hours before Sun ſet to the Village of *Bombuali*, belonging to the ſame Prince *Kirani*; where tho' there was a Guard call'd *Chiaruci*, they took nothing of me; perhaps becauſe the Chief of it was not ſo Barbarous as the reſt.

A Caravan of Oxen.

Gularà-Fruit.

The Road I travell'd on *Friday* 11th, was through more open Woods in which there were Iron Mines. Having gone eight *Coſſes* we came to the Village of *Chiamkan*, where there was a Market and Cuſtom-Houſe kept by the *Gentils*, who ſearch'd my Luggage. I lay four *Coſſes* further at *Sambrani*. In this place reſides the aforemention'd Prince *Sonde-Kirani-karaja* in a Fort made of Earth, encompaſs'd with Walls ſeven Spans high. The Village is nothing better than the reſt of that Territory, but it has a good Market or *Bazar*. The Prince makes three *Lecches* of *Roupies*, that is 180000 *Neapolitan* Crowns a Year of this only Village; by which the Reader may judge how cruelly the Idolaters and *Mahometans* oppreſs the People with heavy Taxes.

Setting out late on *Saturday* 12th, after four Miles travel we came into the *Mogul's* Territories. Having paſs'd the Prince *Kiranis* laſt Guards on the Road, I reſted till Noon near the Fort of the Town of *Alcal*; but being ready to ſet forwards was inform'd, the Road I was to go was infeſted with Robbers, and therefore I reſolv'd to ſtay for the *Bojata*. At this place there was a *Pagod*, and in it an Idol with a human Body, but the Face of a Monkey, and a vaſt long Tail winding about to the top of its Head, with a little Bell hanging at the end of it. One Hand was on its ſide, and the other lifted up as it were to ſtrike. They call it the Animating Monkey, becauſe according to the fabulous Traditions of thoſe People, he once fought with much Bravery. When I perceiv'd no Body took notice of me, I us'd to break all the Idols that came in my way; eſpecially thoſe the Peaſants, that conducted the *Bojata*, carry'd hanging about their Necks, wrapp'd up in a Cloth, which were of Stone, ill ſhap'd, and weighing 2 Pounds.

Sunday 13th, I ſet out four Hours before Day with the *Caravan* of Oxen, and at the end of ſix *Coſſes* came to *Kamere* a Village conſiſting of a few Houſes, where I Din'd. Then I went five long *Coſſes* further and lay at the Village of *Etchi*, which tho' made up of Cottages has excellent Land for Tillage and Sport; the Stags and other Game feeding about tamely.

Monday 14th, ſetting out early with another *Bojata*, at the end of five *Coſſes* all the way a fertile Soil, I ſtopp'd at *Tikli* a ſmall Town defended by a Fort of Earth, and after Dinner proceeded to the little Village of *Onor*.

Tueſday 15th, I travell'd five *Coſſes* through a Country full of green and delightful Trees to *Mandapur*, a City made up of Mud Houſes and enclos'd with a low Wall; but has a good Fort of Lime and Stone on a Hill. After Dinner I went two *Coſſes* further to *Betchè* a Wall'd Town, where I lay.

Difficulty of travelling in the Mogul's Country.

It is far different travelling through the *Mogul's* Country, than thro' *Perſia* or *Turky*, for there are no Beaſts for carriage to be found, nor *Caravanſeras* at convenient diſtances, nor Proviſions; and what is worſe there is no ſafety from Thieves. He therefore that has not a Horſe of his own muſt mount upon an Ox, and beſides that inconveniency, muſt carry along with him his Proviſion and Utenſils to dreſs it; Rice, Pulſe and Meal being only to be found in great Towns inhabited by the *Mogulſtans*: At Night the clear Sky will be all a Mans covering, or elſe a Tree. Add to all this the great Danger of Life and Goods, by reaſon of the Excurſions *Savagi's* Souldiers make quite as far as the Camp at *Galgalà*. Beſides, the *Moguls* themſelves are ſuch crafty Thieves, that they reckon a Traveller's Mony and Cloaths their own; and they will keep along with him many Days till his ſecurity gives them an opportunity to Rob him at their eaſe. Sometimes one of them will pretend to be a Traveller that is going the ſame way, and bears a Stranger company, that he may Rob him with more ſafety; for when

when he lyes down to ſleep the other artificially lets down a nooſe from the top of a Tree, and drawing him up a little way ſlips down to dive into his Purſe. Had not very powerful Motives preſs'd me forwards to ſee the Court of ſo great a King, I ſhould not eaſily have expos'd my ſelf to ſo many Dangers and Hardſhips. 'Tis true that excepting only this of *Viſapor*, which is continually haraſs'd with Wars, the other Kingdoms ſubject to the *Great Mogul* are not ſo inconvenient for Travelling; eſpecially about *Surratte*, and *Amadabat*, where neceſſaries for Life are to be had. *Gemelli.* 1695.

Wedneſday 16th, having travell'd three *Coſſes* I paſs'd through a Village call'd *Kodelki*, where at a dear rate I taſted ripe Grapes of *Europe*; and three *Coſſes* further came to *Edoar*, the biggeſt City I ſaw in that ſhort Journey. Within the firſt encloſure it has a Stone Fort ill Built, and a *Bazar*; in the ſecond a Fort with a Garriſon and Houſes about it made of Mud and Straw. All the Merchants that come from the ſouthern Parts to ſell their Goods uſe to ſtay here, and afterwards go over to the Camp at *Galgalà* like Retailers. When I paſs'd that way this City was actually infeſted with the Plague. *Edoar*-City.

After Dinner I went five *Coſſes* further to the Town of *Muddol*, ſeated on the left hand of a River, a matter of great Conſideration on a Road where I ſometimes drank Water muddy'd by the Cattle. There is a Mud Fort, as are the Walls of the Town, nor do the Cottages of the Natives deſerve better Fortifications. As I was getting off my Horſe I fell ſo violently upon my ſide that I could not breath for a quarter of an hour, and was in ſome danger of Death; I was ill of it many Days after, tho' I Blooded, and us'd other Remedies.

CHAP. II.

The Author's Arrival at Galgala, *where the* Great Mogul *was Incamp'd.*

Thurſday 17th, after Riding five *Coſſes* I paſs'd through a Wall'd Town call'd *Matur*, and two *Coſſes* further to the Village of *Galgalà* where the *Moguls* Camp was. Croſſing the River *Kiſcina* I came into the Quarters of the *Mahometans* call'd *Laſcaris*, and ſome Chriſtian Souldiers of *Agra* entertain'd me.

Friday 18th, I went to the Chriſtian Gunner's Quarter to hear Maſs, and found a convenient Chappel of Mud Walls, ſerv'd by two *Canarine* Prieſts, maintain'd by the Catholicks. After Maſs *Francis Borgia* by extraction a *Venetian* but born at *Dehli*, invited me to his Houſe. He being Captain of the Chriſtians, an hour after caus'd two *Mahometans* that had made themſelves Drunk to be cruelly beaten before me, bound to a Stake. When they were ſet looſe, they return'd him thanks for chaſtizing them, laying their Hands on the Ground firſt, and then on their Heads, after the Country Faſhion.

That ſame Day the King put the Queſtion to the *Caſi*, or Judge of the Law, whether it was more for Gods ſervice to go fight his Enemies to ſpread the *Mahometan* Sect, or elſe to go over to *Viſapor* to keep the *Ramazan*, or their Lent. The *Caſi* requir'd time to anſwer, which pleas'd the *Mogul*, who was a great Diſſembler and Hypocrite, and never did as he ſaid.

Saturday 19th. I went to *Gulalbar* (ſo they call the King's Quarters) and found the King was then giving Audience, but there was ſuch a Multitude and Confuſion that I could not have a good ſight of him. The King's and Princes Tents took up three Miles in Compaſs, and were defended every way with Paliſadoes, Ditches and five hundred Falconets. There were three Gates into them one for the *Aram* or Women, and two for the King and his Court. The King's Quarters.

I was told the Forces in this Camp amounted to 60000 Horſe, and 1000000 Foot, for whoſe Baggage there were 50000 Camels, and 3000 Elephants; but that the Sutlers, Merchants and Artificers were much more numerous, the whole Camp being a moving City containing 500000 Souls, and abounding not only in Proviſions, but in all things that could be deſir'd. There were 250 *Bazars* or Markets, every *Omrah*, or General having one to ſerve his Men. In ſhort the whole Camp was thirty Miles about. The *Moguls* Camp.

Theſe *Omrahs* are oblig'd to maintain a certain number of Horſe and Foot at their own Expence; but the *Mogul* aſſigns them the Revenues of Countries *Omrahs.*

and Provinces, whilst they continue in
Gemelli. that Post. Some of them make a Mil-
1695. lion and a half a Year of these *Giaghers*,
or Feofs; others less, according to the Number of Souldiers they are to maintain. But the Princes of the Blood have the best, some of which are worth a Million and a half of *Roupies* a Month. They are not only oblig'd to serve in War, but to attend the King at all times, tho' he only goes abroad to divert him. To this purpose they all keep Spies at Court, for upon every failure a *Gari* is taken from them, which is 3900 *Roupies*, or less proportionably to every Man's Pay.

Tho' these Generals are in so fair a way to heap Wealth; yet when they are found faulty, as keeping a smaller Number of Souldiers than is their *quota* they are Punished by pecuniary Mulcts. And tho' they should combine with the Commissaries that Muster them, it would avail but little: Because when they dye the Exchequer is their Heir, and only a bare subsistance is allow'd the Wife, and for the Children they say the King will bestow more Riches on them, than he did on their Father, whensoever their faithful Services shall deserve it. These Generals command every one his own Troops, without being subordinate to another; only obeying a Lieutenant of the Kings, when he is not there in Person, call'd *Ginn-Detol-Molk*, who receives the King's Orders, to communicate them to the Generals. Hence it is that they being lazy and undisciplin'd, go upon service when they please, and there is no great Danger. Many *French* men belonging to the Army, told me it was a Pleasure and Diversion to serve the *Mogul*, because they that will not Fight, or do not keep their Guards are Subject to no other Penalty, but losing that days Pay, that they are convicted of having Trangress'd; and that they themselves did not value Honour much in the Service of a Barbarous King, who has no Hospital for the wounded Men. On the other side there being no Prince in the World that pays his Souldiers better, a Stranger that goes into his Service soon grows Rich, especially an *European* or *Persian*; but once in, it is a very hard matter to get a discharge to go home to enjoy what is got, any other way than making an escape. The Country not affording so many Horses as are requisite for so great an Army, they bring them out of *Persia*, and *Arabia*, some at 1000, or 2000 *Roupies* purchase, and the lowest at 400. And because no Barly grows in *Indostan* they give them four Pounds of boil'd Lentils a Day, and in Winter they add half a Pound of Butter, and as much Sugar, four ounces of Pepper, and some dry Straw. *With the Author's leave, he seems here to impose upon the Reader, or he himself impos'd upon worse than* Tavernier *was with the Crabs.*

The *Mogul*'s good service.

Horses.

It is also a vast expence to maintain so great a Number of Elephants; for every one of them Eats at least 140 Pounds of Corn every day, besides Leaves, Green Canes, Sugar and Pepper so that the King allows 7 *Roupies* a day for every one. He has 3000 throughout his Empire, and three General Elephants. Each of these has half a Million of *Roupies* allowance a Month which are spent in keeping 500 other Elephants that are under him, and 200 Men that look to them. At this time there were but 500 belonging to the King in the Field; besides those belonging to the Princes and *Omrahs*, who keep some 400, some 200, and others more or less. Elephants.

Sunday 20th, going to the Tents of the King's Eldest Son, whose name was *Scialam*. I found about 2000 Souldiers Horse and Foot drawn up, expecting the Prince, who came from his Fathers quarters. Waiting I saw his Son come out and Mount a Horse-back to go meet his Father; as soon as he saw him he alighted in token of respect. *Scialam* was 65 Years of Age, Tall, and full Body'd, with a thick long Beard, which began to be Grey. Having such a Title to the Crown, many Thousands of the Souldiers are of his Faction; who being imprison'd, continu'd resolute, refusing to receive any other Pay, notwithstanding he reliev'd them but meanly. Prince's Son.

Monday 21st, by the means of a Christian of *Agra*, and an Eunuch his Friend I had the Fortune to be admitted to a private Audience of the King. In the first Court of the King's Quarters, which had two Doors, in a large Tent I saw Kettle-Drums, Trumpets eight Spans long, and other Instruments, which use to sound at certain Hours of the Day and Night, according as occasion requires; and that day made their noise before Noon. There was also a Gold Ball between two Gilt Hands, hanging by a Chain; the King's Ensign, which is carry'd on the Elephants, when they March. I pass'd on into the second Court, and then into the Royal Tents, The King's Court.

and

Gimelli. 1695.

and King's Apartments, adorn'd with Silks and Cloth of Gold. Finding the King in one of theſe Rooms, ſitting after the Country manner, on Rich Carpets, and Pillars Embroider'd with Gold, Having made my Obeiſance after the *Mogul* Faſhion, I drew near, the ſame Chriſtian being my Interpreter. He ask'd me of what Kingdom of *Europe* I was, how long I had been come thence, where I had been, and what I came to his Camp for, whether I would ſerve him, and whither I deſign'd to go? I anſwered accordingly, that I was a *Neapolitan*, and came thence two Years before; during which time I had ſeen *Egypt*, the Grand Signior's Dominions, and the *Perſian* Monarchy, that I was now come into his Camp, only out of curioſity to ſee the greateſt Monarch in *Aſia*, as his Majeſty was, and the Grandeur of his Court and Army; that I ſhould have reckoned it a great Honour to ſerve him, did not affairs of the greateſt Importance call me home, after ſeeing the Empire of *China*. He then ask'd me concerning the War betwixt the *Turk* and *European* Princes in *Hungary*, and having anſwer'd to the beſt of my Knowledge, he diſmiſs'd me, the time of the Publick Audience drawing near. I return'd into the ſecond Court, enclos'd with painted Calicoes, ten Spans high all about. Here on the ſide next the King's apartment, the Tent to give Audience in, was ſupported by two great Poles, being cover'd on the outſides with ordinary red Stuff, and with finer within, and ſmall Taffeta Curtins. Under this Tent was a ſquare place, rais'd four Spans above the Ground, enclos'd with ſilver Baniſters, two Spans high, and cover'd with fine Carpets. Six Spans further in the middle was another place rais'd a Span higher, at the Angles whereof there were 4 Poles, cover'd with ſilver reaching to the top of the Tent. Here ſtood the Throne, which was alſo ſquare, of gilt Wood, three Spans above the reſt; to get up to it there was a little ſilver Footſtool. On it there were three Pillows of Brocade, two to ſerve on the ſides, and one at the back. Soon after the King came leaning on a Staff forked at the top, ſeveral *Omrahs* and abundance of Courtiers going before him. He had on a white Veſt ty'd under the right Arm, according to the faſhion of the *Mahometans*, to diſtinguiſh them from the Gentils, who tye it under the left. The *Cira* or Turbant of the ſame white ſtuff, was ty'd with a Gold Web, on which an Emeraud of a vaſt bigneſs, appear'd amidſt four little ones. He had a Silk Saſh, which cover'd the *Catari* or *Indian* Dagger hanging on the left. His Shooes were after the *Mooriſh* Faſhion, and his Legs naked without Hoſe. Two Servants put away the Flyes, with long, white Horſe-tails; another at the ſame time keeping off the Sun, with a green Umbrello. He was of a low Stature, with a large Noſe, Slender, and ſtooping with Age. The whiteneſs of his round Bear'd, was more viſible on his Olive colour'd Skin. When he was ſeated they gave him his Scimiter, and Buckler, which he lay'd down on his left ſide within the Throne. Then he made a ſign with his Hand for thoſe that had buſineſs to draw near; who being come up, two Secretaries ſtanding, took their Petitions, which they deliver'd to the King, telling him the Contents. I admir'd to ſee him Indorſe them with his own Hand, without Spectacles, and by his chearful ſmiling Countenance ſeem to be pleas'd with the employment.

The *Mogul* gives Audience.

In the mean while the Elephants were review'd, that the King might ſee what condition they were in, and whether the *Omrahs*, they were committed to, manage them well. When the *Cornaccia* (that is he who rides them) had uncover'd the Elephants Crupper, for the King to view it, he made him turn his Head towards the Throne, and ſtriking him on it three times, made him do his Submiſſion as often, by lifting up and lowering down his Trunk. Then came *Scialam*'s Son and Grandſon, who having twice made their Obeiſance to the King, each time putting their Hand to the Ground, on their Head, and on their Breaſt, ſate down on the firſt floor of the Throne on the left. Then *Azam-Scia* the King's Son coming in, and making the ſame ſubmiſſions, he ſate down on the ſecond Step, which we ſaid was rais'd above the other. Theſe Princes wore ſilk Veſts with Flowers of ſeveral Colours, *Ciras* adorn'd with precious Stones, Gold Collars, Jewels, rich Saſhes, Scimiters, and Bucklers hanging by their ſides. Thoſe that were not of the Blood Royal, made three Obeiſances.

Review of the Elephants.

On the right Hand without the Tent, ſtood 100 *Muſketiers* and more Macebearers, who had Clubs on their Shoulders with ſilver Globes at the Ends. Theſe were clad in Cloth of ſeveral colours. There were alſo ſeveral Por-

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ters with Staves in their Hands, that no Perſon might go in without being introduc'd.

On the left of the Tent were the Royal Enſigns held up on Spears by nine Perſons, clad in Veſts of crimſon Velvet, all adorn'd with Gold, and with wide Sleeves, and ſharp Collars hanging down behind. He that ſtood in the middle held a Sun; the two on his ſides two gilt Hands; next them ſtood two others, each holding two Horſes Tails dy'd Red. The other four had the Spears cover'd, ſo that there was no ſeeing what they held. Without the encloſure of the Royal Tents, ſeveral Companies and Troops of Horſe and Foot ſtood at their Arms; and Elephants with vaſt Standards, and Kettle-Drums on them, which were beaten all the time. When the Audience was over, the King with-drew in the ſame Order he came out; ſo did the Princes; ſome getting into *Palankines*, and others mounting ſtately Horſes, cover'd with Gold and precious Stones. The *Omrahs*, who had ſtood all the while, return'd alſo to their Tents, follow'd by many Elephants, ſome with Seats on them, and ſome with Colours flying, and attended by two Troops of Horſe, and two Companies of Foot. The *Cattual*, who is like a Provoſt-Marſhal againſt Thieves, rode with a great Trumpet of green Copper, eight Spans long, carry'd before him by a *Moor* a-foot. That fooliſh Trumpet made me Laugh; becauſe it made a Noiſe much like that our Swincheards make, to call together their Swine at Night.

CHAP. III.

The Artifices, and cruel Practices of the Mogul *now Reigning, to poſſeſs himſelf of the Empire.*

EXperience has long ſince made it Notorious enough, that the Succeſſion of this great Monarchy rather depends on Force than Right; and that, (if it ſo happen, that the Sons expect their Father's Death) they at laſt Determin the Title of Birth-right by the Event of a Battle; but this *Mogul* we have ſpoken of, added Fraud to Force, by which he deſtroy'd not only his Brothers, but his Father.

Scia-geban, Father to *Aurenge Zeb.*

When *Scia-geban* had Reign'd forty Years, more like a Father than a King, being at the Age of ſeventy Years, fitter for any thing than Love; he became deſperately Amorous of a *Mooriſh* young Woman. His unruly Paſſion prevailing, he gave himſelf up ſo entirely to her, beyond what became his Age, that being reduc'd to extream Weakneſs, and deſpairing of his Recovery, he ſhut himſelf up for three Months in the *Aram*, without ſhewing himſelf to the People, according to Cuſtom. He had ſix Children; four of them Sons call'd, *Dara*, or *Darius*; the ſecond *Sugiah*, that is, valiant Prince; the third *Aurenge Zeb*, that is, Ornament of the Throne, and the laſt *Morad Bakſee*. The two Daughters were *Begum Saheb*, that is, ſupream Princeſs; and *Rauſenora Begum*, that is, lightſom Princeſs, or Light of Princeſſes. They take theſe Names, becauſe there being no Titles of Earldoms, Dukedoms, or the like, as is us'd in *Europe*; they cannot like our Princes take the Name of thoſe Lands, for they all belong to the King, who gives all thoſe that Serve him Aſſignments at Pleaſure, or Pay in ready Mony. For the ſame Reaſon the *Omrahs* Names are ſuch as theſe, thoſe that follow, Thunderer, breaker of Troops, faithful Lord, the Wiſe, the Perfect, and the like.

Scia-geban ſeeing his Sons Marry'd, grown Powerful, aſpiring to the Crown, and conſequently Enemies to one another, and in ſuch a Condition that it was impoſſible to ſhut them up in the inacceſſible Fortreſs of *Govallor*, according to the antient Cuſtom, after much thinking, for fear they ſhould kill one another before his Face, he reſolv'd to remove them from Court. He ſent *Sultan Sugiah* into the Kingdom of *Bengala*; *Aurenge Zeb* into that of *Decan*; *Morad Bakſee* into *Guzaratte*, and to *Dara* he gave *Cabul* and *Multan*. The three firſt went away well pleas'd, and acted like Sovereigns in their Governments; keeping to themſelves all the Revenues, and maintaining Armies under Colour of awing the Subjects, and bordering Princes. *Dara*, being the Eldeſt, and deſign'd for Empire remain'd at Court, where the Father feeding him with hopes

He divides his Sons. *Bernier, Revolut. des Etats du G. Mogol. Tom. I. p. 22.*

of

of the Crown, permitted all Orders to pass through his Hands, and allow'd him a Throne below his own among the *Omrahs*; for having offer'd to resign up the Government to him, *Dara* refus'd it out of Respect.

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They Arm against him.

The Report being spread abroad upon *Sciah-gehan*'s, shutting himself up, that he was Dead, his Sons immediately arm'd to contend for their Father's Kingdom. The cunning Fox *Aurenge Zeb*, whilst Things were in this Confusion, that he might the better surprize his Brother, gave out, that he had no Pretensions to the Crown, but had chosen to become a *Fachir*, or Poor, to serve God in Peace. At the same time he writ to his Brother *Morad Bakshe* acquainting him that he had always been his real Friend, and had no Pretensions to the Crown himself, being a profess'd *Fachir*; but that *Dara* being unfit to Reign, and a *Kafar* or Idolater; and *Sultan Sujah* a *Refesis*, or Heretick, an Enemy of his Fore-fathers Religion, and unworthy of the Crown, he thought none but *Morad* deserv'd it, to whom all the *Omrahs* being acquainted with his Valour would willingly submit. As for himself, provided he would give him his Word, that when he came to the Throne, he would leave him in Peace to pray to God in some corner of the Kingdom the rest of his Days, he would not only endeavour to assist him with his Advice, but would joyn his Forces with him to Destroy his Brother; in Token whereof he sent him 100000 *Roupes*; advising him to come with all Expedition to make himself Master of the Fort of *Suratte*, where the Treasure was. *Morad Bakshe*, who was neither Powerful nor Rich, freely accepted his Offer and Mony, and began immediately to Act like a King, promising great Rewards to those that would side with him; so that he rais'd a powerful Army in a short time. Then giving the Command of 3000 Men to *Scia-Abas*, a valiant Eunuch, he sent him to Besiege the Castle of *Suratte*.

Aurenge Zeb to his Advantage.

Dara would have Reliev'd it, but forbore it to attend his Father in his Sickness, and curb *Sultan Sugah*, who after subduing the Kingdom of *Bengala*, where he was Governour, was advanc'd with a powerful Army into the Kingdom of *Labor*. He sent his Eldest Son *Soliman Seccar* against him with considerable Forces; who routed his Uncle, and drave him back into *Bengala*, and leaving good Garrisons on the Frontiers, he went back to his Father *Dara*.

On the other side, *Aurenge Zeb* sent his Son *Sultan Mahmud*, Son-in-Law to the King of *Golconda*, to *Emir Gemla*, who lay by Order of *Sciah-gehan*, at the Siege of *Kalinia*, to desire him to meet him at *Daulet-Abad*, where he would communicate a Matter of great Moment to him. The *Emir*, who was well acquainted with *Aurenge Zeb*'s Artifices, excus'd himself, saying, his Father was not yet Dead; and that all his Family was left at *Agra*, in the Hands of *Dara*, as Hostages for his Fidelity; for which Reason he could not Assist him without the Ruin of what he held most dear. Having receiv'd this Answer, *Aurenge Zeb* was no way discourag'd, but sent *Sultan Mazum*, his second Son to the *Emir*; who manag'd Things so well, that he perswaded him to go with him to *Dolet Abad*, with the Flower of his Army, he having made himself Master of *Kalinia*. *Aurenge Zeb* receiv'd him with extraordinary Demonstrations of Affection and Honour; calling him *Baba*, and *Babagi*, that is, Father, and Lord and Father; and after giving him an hundred Embraces, taking him aside he told him, It was not reasonable that his Family being in *Dara*'s Hands, he should venture to do any thing for him Publickly; but that on the other Hand there was no Difficulty but might be overcome. I will therefore propose a Method to you, said he, which will not appear strange to you, when you think on the Safety of your Wife and Children; which is, that you permit me to Imprison you, which all the World will think is in Earnest, believing you are no Man that will take it in Jest, and in the mean while I will make use of part of your Troops, of your Cannon, and some of your Mony, which you have so often offer'd me, and will try my Fortune. The *Emir*, either because he was a sworn Friend to *Aurenge Zeb*, or on account of the great Promises he had made him at other times; or else by reason he saw *Sultan Mazum* well arm'd standing by him, and *Sultan Mahmud* looking upon him with a stern Countenance; submitted to all his Will, suffering himself to be confin'd to a Room. The News being spread abroad, his Men ran to Arms to Rescue him, and being very numerous would have done it had not *Aurenge Zeb* appeas'd them with fair Words, Promises, and Gifts; so that not only the *Emir*'s Troops, but most of *Sciah Gehan*'s seeing Things in Confusion,

sided

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sided with him. Having therefore Poſſeſs'd himſelf of the *Emir*'s Tents, Camels, and Baggage, he march'd to take *Suratte*; but hearing within a few Days that the Governour had already ſurrendred it to *Morad Bakſce*, he ſent to Congratulate with him, and tell him what had hapned with *Emir Jemla*; what Forces and Mony he had; and what ſecret Intelligence at Court; deſiring him, that ſince he was to go from *Brampur* to *Agra*, he ſhould endeavour to meet, and Confer with him by the way.

This fell out to his Mind, the two Armies joyning with much Satisfaction. *Aurenge Zeb* made *Morad Bakſce* freſh Promiſes, proteſting over again that he did not Aſpire to the Crown; but only come to help raiſe him to the Throne, in Oppoſition to *Dara*, their common Enemy. They both mov'd towards *Brampur*, where coming to a Battle with the Army of *Sciah-gehan*, and *Dara*, which came to hinder them paſſing the River *Ogene*; the Generals, *Kaſem* and *Cham*, and *Geſſon-ſenghe* were overthrown by the Valour of *Morad*, with the Slaughter of 8000 *Ragipu*'s.

Dara's Forces defeated.

Morad Bakſce flush'd with the Succeſs of the Battle, covered nothing but Fighting; uſing all poſſible means to overtake the Enemy; whilſt *Aurenge Zeb* grown vain, encourag'd his Soldiers, giving out he had 30000 *Moguls* of his Party among *Dara*'s Forces. Having taken ſome Reſt, they Fought the ſecond Battle at *Samongher*, where *Morad Bakſce*, tho wounded by the General *Ramſenghe-ruzle*, fighting Couragiouſly kill'd him. Whilſt the Event of the Battle was ſtill Dubious, the Traitor *Calil-ullah-kan*, who Commanded 30000 *Moguls*, with whom he might have routed the Enemy, did not only go over to *Aurenge Zeb*, but falſly perſwaded *Dara* to come down from his Elephant, and get a Horſe-back, and this to the end that the Soldiers not ſeeing him, might ſuppoſe he was kill'd, and ſo diſmay 'em. It fell out as he deſign'd, for being all ſeiz'd with Fear, they fled to eſcape *Aurenge Zeb*. Thus *Dara* on a ſudden loſt the Victory he had almoſt gain'd, and was overthrown; and ſeeing himſelf forſaken, was forc'd to fly to ſave his Life. So that it may be ſaid, that *Aurenge Zeb*, by continuing ſtedfaſt on his Elephant, ſecur'd to himſelf the Crown of *Indoſtan*; and *Dara* was thrown out of the Throne by coming down from his. A Diverſion Fortune often takes, to make the greateſt Victories depend on the moſt contemptible Accidents. The unhappy *Dara* returning to *Agra* in Deſpair, durſt not appear before his Father, who, when he took his Leave, had ſaid to him, *Be ſure* Dara *never to come into my Sight unleſs Victorious.* Nevertheleſs the good old Man did not omit to ſend to Comfort him, and aſſure him of his Affection.

Himſelf routed.

Four Days after, *Aurenge Zeb*, and *Morad Bakſce* came to a Garden a ſmall League from the Fort of *Agra*; and thence ſent an ingenious and truſty Eunuch to pay their Reſpects to *Sciah-gehan*; and to tell him they were very much troubled at all that had hapned, being compell'd to it by *Dara*'s Ambition; but were moſt ready to Obey his Commands. *Sciah-gehan*, tho' he well knew how eager his Son was to Reign, and that there was no truſting to his fair Words; yet ſhew'd a good Countenance to the Eunuch, deſigning to intrap *Aurenge Zeb*, without coming to open Force, as was then proper to have done. But he, who was thorough skill'd in all Frauds, took his Father in the ſame Snare; for putting off the Viſit from Day to Day, which had been agreed upon between them by the Eunuch, ſpent the mean time in gaining the Affections of the *Omrahs* underhand. When he thought Things were Ripe, he ſent his Eldeſt Son *Sultan Mahmud* to the Fort, on Pretence to ſpeak to *Sciah-gehan* from him. This bold young Prince coming to the Gate, fell with his Men that lay in readineſs upon the Guards, and putting them to Flight, went reſolutely in, and made himſelf Maſter of the Walls. *Sciah-gehan* perceiving he was fallen into the Snare he had laid for his Son, try'd to Bribe *Sultan Mahmud* with the offer of the Crown, but he, without being mov'd, carry'd the Keys of the Fort to his Father, who made the ſame Governour *Ekbar-kan*, Governour of it. He preſently ſhut up the old King with his Daughter *Begum Saheb*, and all the Women; ſo that he could neither Speak nor Write to any Body, much leſs go out of his Apartment. As ſoon as this was done, all the *Omrahs* were oblig'd to make their Court to *Aurenge Zeb*, and *Morad Bakſce*, and to declare for the firſt of them. He being now well Eſtabliſh'd, took what he thought fit out of the King's Treaſure; and leaving his Uncle *Scia-heſt-kan* Governour of the City, went away with *Morad Bakſce* in Purſuit of *Dara*.

Aurenge Zeb goes to *Agra*.

Ekbar-kan Governour of *Agra*.

The

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The Day they were to set out of *Agra*, *Morad Bakshe*'s Friends, and particularly his Eunuch *Scia-Abas*, told him, That since he was King, and *Aurenge Zeb* himself gave him the Title of Majesty; he should send him against *Dara*, and stay himself with his Troops about *Agra* and *Debli*. But he had so much Confidence in his Brother's Promises, and in the mutual Oath of Fidelity they had taken to one another upon the *Alcoran*; that despising all good Counsel, he set out towards *Debli*, with *Aurenge Zeb*. At *Maturas*, four Days March from *Agra*, his Friends again endeavour'd to Convince him, that his Brother had ill Designs in his Head; and advis'd him to forbear Visiting him, tho' it were but that Day upon pretence of Indisposition; but he continuing Incredulous, and in a manner infatuated with his sweet Words, did not only go, but staid to Sup with him. The false Wretch shew'd him all manner of Kindness, even to the wiping off his Sweat with his Handkerchief, always talking to him as King, and giving him the Title of Majesty; but as soon as he saw him overcome by the Fumes of *Sciras*, and *Cabul* Wine, he arose from Table, and encouraging his Brother to carry on the Debauch with *Mircan*, and other Officers there present, went away, as if he had gone to take his Rest. *Morad Bakshe*, who lov'd Drinking, making himself Drunker than he was, at length fell asleep; which was what *Aurenge Zeb* expected, in order to take away his Scimiter, and *Gemder*, or Dagger. Then returning into the Room, he began to upbraid him in these Words, *What a Shame, what a Disgrace is this! for a King as you are to be so Debauch'd, as to make himself thus Drunk? What will the World say of you, and of me? Let this base Man, this Drunkard be bound Hands, and Feet, and shut up to Digest his Wine.* This was immediately Executed, and *Morad Bakshe*'s Commanders being offended at his Imprisonment, *Aurenge Zeb* pacify'd them with Gifts and Promises, and took them all into his Pay. His unfortunate Brother was shut up in an *Ambri*, which is a little wooden House they set on an Elephant to carry Women, and so convey'd to *Debli*, to the little Fort of *Salengher*, seated in the middle of the River.

Seises Morad Bakshe.

Having secur'd *Morad Bakshe*, he pursu'd *Dara*; leaving *Sultan Mahmud*, and *Emir Gemla* to Destroy *Sultan Sujah*. But *Mahmud* aspiring to those Things he ought not yet to have aim'd at, and being naturally Proud, fell at Variance with *Emir Gemla*, about commanding in Chief, which he pretended to belong to him alone; and now and then let slip some Words of Contempt and Threatning against him, and such as did not become a dutiful Son. Then fearing that his Father on account of his ill Behaviour had given Orders to the *Emir* to secure him; he with-drew with a few Followers to *Sultan Sujah*, making him great Promises, and swearing to be Faithful; but he fearing some Contrivance of *Aurenge Zeb*, and the *Emir*, caus'd all his Actions to be observ'd; so that *Mahmud* in a few Months return'd to the *Emir*'s Camp. Others say it was a Project of *Aurenge Zeb*'s, to send him to his Uncle, to Ruin them both, or at least a specious Pretence to make sure of him; because afterwards, besides the threatning Letters he writ to recal him to *Debli*, he caus'd him to be Arrested upon the River *Ganges*, and sent close shut up in an *Ambri* to *Gavaleor*.

Imprisons his Eldest Son.

Aurenge Zeb having perform'd this Work, sent to warn his other Son *Sultan Mazum* to continue in his Duty, unless he would be serv'd in the same manner; because it was a nice Point to Reign, and Kings ought to be jealous of their own Shadows. Then going to *Debli*, he began to Act as King; and whilst the *Emir* press'd *Sugiah*, who made a brave Opposition, securing the Passage of the River *Ganges*, he contriv'd to get *Dara* into his Power by Fraud, forcing him to quit *Guzarate*. He made the *Raja Gessen Sanghe* write a Letter to tell him, he would speak with him about a Matter of great Moment on the way to *Agra*. *Dara*, who had gather'd an indifferent Army, unadvisedly came out of *Amed-Abad*, and hasted to *Asmire*, eight Days Journey from *Agra*. Here too late discovering *Gessen Senghes* Treachery, and seeing no Possibility of returning so soon to *Amed Abad*, which was thirty four Days Journey distant, in Summer, with scarcity of Water, and through the Hands of several *Raja*'s Friends to *Jessem*; he at last resolv'd, tho' he knew himself to be inferior in Forces, to Fight him. In this Battle *Dara* was betray'd, not only by *Scia-Navazekan*, but by all his Officers, who fir'd his Cannon without Ball, so that he was forced to fly to save his Life, and to cross all the Countries

Dara defeated again.

of

Gemelli. 1695.

of *Raja*'s there are from *Asmire* to *Amed Abad*; without Tents, or Baggage, in the hotteſt Seaſon, and with only 2000 Soldiers, who were moſt of them ſtripp'd by the *Kullys*, Peaſants of the Country, who are the greateſt Thieves in *India*. Being come with ſo much Difficulty within a Day's Journey of *Amed Abad*, the Governour, who was corrupted by *Aurenge Zeb*, ſent him Word to come no nearer, for he would find the Gates ſhut. *Dara* much concern'd at this News, and not knowing what to Reſolve on, he bethought him of a powerful *Patan*, call'd *Gion-Kan*, whoſe Life he had twice ſav'd, when *Scia-gehan* had commanded him to be caſt to the Elephants for Rebellion. Him he purpos'd to repair to, notwithſtanding his Son *Sapeſce-Kuh*, and his Wife's Diſſwaſions. Coming thither he was at firſt Courteouſly receiv'd; but the next Morning the falſe and ungrateful *Patan* fell upon him with many arm'd Men, and killing ſome Soldiers that came to his Aſſiſtance, Bound him, his Wife and Son, ſeizing all their Jewels,

Betray'd.

and Mony. Then ſetting him on an Elephant, with an Executioner behind, who was to Kill him if he attempted to Eſcape, he conducted him to the Camp at *Tatabakar*, where he deliver'd him up to the General *Mirbaba*, who caus'd him to be carry'd in the ſame manner to *Agra*, and thence to *Debli*. When he was come to the Gate of that City, *Aurenge Zeb*, and his Council differ'd in Opinions, whether they ſhould carry him through the City, or not, in order to ſend him to *Govaleor*, and at laſt it was reſolv'd to ſet him ſcurvily Clad, with his Wife and Son, on a pitiful Elephant, and ſo carry him through the City, with the infamous *Patan* by him. In the mean while *Aurenge Zeb* was inform'd, that all the City was Incens'd againſt him, on account of his many Cruelties; and miſ-doubting the firſt, he ſummon'd his Council, to Determine whether it was better to ſend him to Priſon, or put him to Death. Many were of the firſt Opinion; but *Dara*'s old Enemies, eſpecially *Nakim Daud*, a Phyſitian, flattering the Tyrant's Inclination, cry'd out aloud, it was convenient for the ſafety of the Kingdom, that he ſhould Die, and the more becauſe he was no *Muſulman*, but a *Kafer*, or Idolater. *Aurenge Zeb* readily comply'd, immediately ordering that *Sapeſce-Kuh* ſhould be carry'd Priſoner to *Govaleor*, and *Dara* put to Death by the Hands of a Slave, call'd *Nazar*. He going in to Execute the barbarous Command, *Dara*, who was himſelf dreſſing ſome Lentils for fear of Poiſon, foreſeeing what was coming upon him, cry'd out to his Son, ſee he comes to Kill me. Then taking a Kitchin Knife, he would have defended himſelf; but the Executioner fell on, and throwing him down, cut off his Head, which was carry'd to the Fort to *Aurenge Zeb*, and he ordering it to be put into a Diſh, waſh'd it with his own Hands, to be ſure it was his Brothers, and when he found it was, began to Lament, ſaying, *Oh unhappy Man; take it out of my Sight, and let it be Bury'd in the Tomb of* Humagon. At Night he caus'd his Daughters to be put into the *Seraglio*, and afterwards ſent her to *Scia-gehan*, and *Begum Saheb*, who deſir'd it; and *Sapeſce-Kuh* was carry'd to *Govaleor*. *Gion-Kan* was rewarded for his Treachery; but was ſhortly kill'd in a Wood as he return'd home, ſeem to prove that Men love the Treaſon, but hate the Traitor.

There was none left of *Dara*'s Family, but *Soliman Scekuh*, who was not eaſily to be drawn from *Serenagher*, had the *Raja* kept his Word; but the underhand Practices of the *Raja Geſſen Senghe*, the Promiſes and Threats of *Aurenge Zeb*, the Death of *Dara*, and the neighbouring *Raja*'s made him break his Faith. *Soliman* underſtanding he was betray'd, fled over deſert Mountains, towards the Great *Tibet*, but the *Raja*'s Son overtook, and ſtopp'd him, wounding him with a Stone; after which he was convey'd to *Debli*, where he was ſhut up in *Salengher*, with *Morad Bakſce*, not without Tears of all the *Omrahs*.

Aurenge Zeb perceiving there were many Poems handed about in Commendation of *Morad Bakſce*'s Valour, it rais'd ſuch a Jealouſy in him, that he preſently contriv'd his Death. *Morad*, at the beginning of the War had kill'd one *Sajed*, a very wealthy Man at *Amed Abad*, only to Sieze upon what he had. The Tyrant made his Sons appear in a full Aſſembly, and demand that Prince's Head, in Revenge for their Father's Death. Not one of the *Omrahs* oppos'd it, as well becauſe *Sajed* was of *Mahomet*'s Family, as to comply with the Will of *Aurenge Zeb*, whoſe Invention they knew that was. Accordingly they were permitted without any manner of Proceſs to have *Morad*'s Head cut off; which was immediately perform'd at *Govaleor*.

There

Gemelli. 1695. The end of *Sultan Sujah*

There is now none left to oppose *Aurenge Zeb*, but only *Sultan Sujah*, who tho' he held out some time in *Bengala*, yet was at last forc'd to submit to his Brother's Power and good Fortune; for the *Emir Gemla* pursuing him with his Forces into the Islands the *Ganges* makes near its Mouth, forc'd him to fly to *Dake* the last City of *Bengala* on the Sea side. Here, having no Ships to commit himself to the Ocean, and not knowing which way to escape; he sent his eldest Son *Sultan Bauche* to the King of *Aracam* or *Mag*, a heathen Prince, to pray him to give him Protection for the present in his Country, and in the proper Season a Vessel to carry him to *Moka*, he having a mind to go to *Mecca*. The King of *Aracam* presently sent a number of Galeotts or half Galleys with *Sultan Bauche*, and a civil Answer as to the rest. *Sujah* went aboard with his Women, and being brought to that King was well receiv'd; but when the Season came he perform'd not his Word of furnishing him a Ship to go to *Mecca*; but appearing every Day more cold to him, began to complain that *Sujah* did not visit him, and tho' *Sultan Bauche* often made his Court with great Presents, yet it avail'd nothing. Then asking one of *Sultan Sujah's* Daughters in Marriage, and finding she was not immediately granted him, the Barbarian was so inrag'd, that he oblig'd the poor fugitive Prince to act a desperate Part. He thought with 300 Souldiers he brought from *Bengala*, and the assistance of the *Mahometans* of the Country whom he had corrupted to break into the Palace, kill all he found, and make himself King of *Arracam*; but the Day before he was to put this in Execution, the Design was discover'd, and he oblig'd to fly towards *Pegu* to save his Life, tho' it was impossible to come thither by reason of the vast Mountains and Forrests he was to pass through. That same Day he was overtaken by the King's Men, and tho' he defended himself with much Bravery, killing a great number, yet so many fell upon him, that at last he was forc'd to submit to his Fate. *Sultan Bauche* who was not gone so far, made his defence too, but being hurt with Stones, and encompass'd on all sides, was taken, with two little Brothers, a Sister and his Mother. As for *Sultan Sujah* himself there are different Accounts; some say he was wounded on the Mountains, only four of his Men being left about him, and that an Eunuch having dress'd the Wound on his Head, he fled across the Woods; others will have it that he was found among the Dead, but not perfectly known; others that he was afterwards seen at *Masulipatan*; others near *Suratte*; and others in fine that he was fled towards *Persia*; so that by reason of these different Accounts, *Aurenge Zeb* one Day in jest said that *Sujah* was turn'd Pilgrim. The most receiv'd Opinion is that he dy'd in the Fray, if he was not kill'd by Robbers, or wild Beasts, of which those Forrests are full. After this Disaster all his Family was Imprison'd, and the King took his eldest Daughter to Wife; but another Conspiracy of *Sultan Bauche* being afterwards discover'd, he was so inrag'd that he caus'd them all to be put to Death, even to her that was his Wife and with Child. The Men were put to the Sword, and the Women starv'd to Death.

Exact Justice of a *Mahometan.*

The unnatural War being thus at an end, after it had lasted through the ambition of Rule, among the four Brothers from the Year 1655 till 1660. *Aurenge Zeb* remain'd peaceable Possessor of that vast Empire; for after so much Blood shed and so many Enormities committed, it was easie to cause himself to be declar'd King with the consent of all the great Ones. The greatest Obstacle he found was the Grand *Cadi* who was to put him in Possession, and pleaded that according to the Law of *Mahomet* and that of Nature, no Man could be declar'd King, whilst his Father was yet living; much less *Aurenge Zeb*, who had put to death his elder Brother *Dara*, to whom the Crown belong'd after the Death of his Father *Scia-gehan*. To overcome this difficulty he assembled the Doctors of the Law, and told them, that as for his Father he was unfit to Rule by reason of his Age; and for his Brother *Daras's* Death he had caus'd him to be executed for contemning the Law, by drinking Wine, and favouring Infidels. Adding Threats to these Reasons he made the *Mahometan* Casuists agree, that he deserv'd the Crown and ought to be declar'd King. The *Cadi* still opposing him, he was depos'd and another put in his Place, who for the kindness receiv'd consented to all that was requir'd of him. *Aurenge Zeb* accordingly coming to the *Mosch* on the 20th, of *October* 1660. seated himself on the richest Throne that ever was seen in the World, being the same that was begun by *Tamerlan* and finish'd by *Scia-gehan*, receiving there the Homage of all the great Men, as is

Aurenge Zeb Enthron'd.

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the cuſtom of the Country. Afterwards there was great rejoycing at *Jehanabat* and throughout all the Kingdom.

His Pe-nance.

Aurenge-Zeb conſidering the heinouſneſs of the Crimes he had committed for the compaſſing of his Ends; voluntarily impos'd on himſelf a rigorous Abſtinence, not to eat for the future any Wheaten-Bread, Fiſh, or Fleſh; and to live upon Barley-Bread, Rice, Herbs, Sweetmeats and ſuch things; nor to drink any ſort of Liquor but Water.

Is reprov'd by the King of *Perſia.*

Ambaſſadors from the prime Princes of *Aſia* and *Africk* came to his Court to Congratulate his Acceſſion to the Crown; but he was much offended at the Letter ſent him by the King of *Perſia*, upbraiding him with the Murder of *Darà*, and Impriſonment of *Sciah-Gehan*, as being Actions unworthy a *Muſulman*, and the Son and Brother of a *Muſulman*; and reflecting on him for the Title he had aſſum'd of *Alem-Guire*, that is, Lord of the World, concluded challenging him in theſe Words, Since you are *Alem-Guire*, I ſend you a Sword and Horſes that we may meet.

Sciah Gehan dies *Tavern.* 2. p. 252

Sciah-Gehan dy'd in the Fort of *Agra* about the end of the Year 1666. and *Aurenge-Zeb*, who had long wiſh'd to be deliver'd from that continual Reproach of his Tyranny, went thither immediately to ſecure all his Father's Jewels. He receiv'd his Siſter *Begum-Sahib* into favour, becauſe ſhe having an influence over her Father, being his Wife and Daughter, had preſerv'd to him ſo many Jewels of incredible value, when *Sciah-Gehan* offended that he had ſent for them whilſt he was living, to adorn the Throne he had uſurp'd, was about to reduce them to Powder in a Mortar. Beſides ſhe had given him much Gold, and ſet out the *Moſch* he went into before his entring the Fort, with rich Carpets. She was afterwards carry'd in honourable manner to *Jehanabat*, and there dy'd, with ſuſpition of being Poiſon'd.

Divine Juſtice.

If we now look back into the Life of *Sciah-Gehan*, we ſhall find that he was puniſh'd by the Hand of God as he had deſerv'd, for the wrong he had done his Nephew *Bulaki*, uſurping the Crown from him.

Sciah Gehan an uſurper.

Gehanghir King of *India* Son of *Acbar*, and Grandſon of *Humagion*, after having reign'd twenty three Years Peaceably, was diſturb'd by the Ambition of his Sons, who thought that Life laſted too long, which obſtructed their getting into Power. The Eldeſt rais'd a mighty Army about *Labor* to poſſeſs his Father's Throne before it was his Due; the King to puniſh his Preſumption march'd againſt him with numerous Forces, and defeating his Troops, brought him away Priſoner with thoſe great Men that had eſpous'd his Cauſe. But being of a merciful Diſpoſition and unwilling to imbrue his Hands in the Blood of his Son, whom he could not but love, he was ſatisfy'd with holding a Red hot Iron to his Eyes, and keeping him in that Condition about him; deſigning to raiſe his Son *Sultan Bulaki* to the Throne. But *Sultan Curom*, who afterwards took the Name of *Sciah Gehan*, believing that he as ſecond Son to *Gehan Ghir*, ought to be prefer'd in right before his Nephew; reſolv'd to leave no means unattempted to caſt him down and raiſe himſelf, without expecting his Father's Death. He conceal'd his wicked Deſign under the Cloak of a counterfeit Obedience, till he gain'd his Father's good Will; and when he thought himſelf well grounded in his Favour, deſir'd he would give him leave to carry his blind Brother into the Kingdom of *Dacan*, where he was Governour; ſaying, he ſhould by this means take out of his ſight a diſpleaſing Object, and his Brother would live more Peaceably. The King not diving into *Curom*'s Deſign, conſented to it; but he having got the poor Prince into his Hands, contriv'd to make him away in ſuch manner, that no Man could imagine he had been ſo cruel as to Poiſon him. This done he chang'd his Name into that of *Sciah-Gehan*, that is, King of the World, and raiſing a numerous Army, ſet forward to make War on his Father, who was juſtly provok'd, and the more for his Son's Death. *Jehanguir* went out in Perſon with a great Strength, againſt the Wicked and Ambitious *Curom*; but Age and Grief to ſee himſelf ſo much wrong'd ended his Days by the way, and made it eaſie for the other to compaſs his Deſigns. However *Jehanguir* before his Death recommended his Grandſon *Sultan Bulaki* to *Aſuf-Kan*, Generaliſſimo of his Army, and prime Miniſter of State, and to all the great Officers, commanding them when he was dead, to acknowledge none for their true and lawful Sovereign but *Bulaki*; and declaring *Sultan Curom* a Rebel, and incapable of Succeeding in the Throne. Beſides he made them ſwear and particularly *Aſuf-Kan*, that they would never conſent that *Bulaki* ſhould be put to Death; which he afterwards faithfully perform'd, but not to ſettle him on the Throne, having deſign'd

Gemelin. sign'd that for *Scia Gehan* his Son in Law. The Death of *Jehan Guir* being known all the great Men acknowledg'd the young *Sultan Bulaki* for their King. Two of his Cousins, soon perceiving the wicked design of *Asuf-Kan*, were the cause of their own Death, and his loosing the Crown, by discovering the Secret to him; because he being unskill'd in the Mystery of Reigning, ask'd the Question of *Asuf-Kan* himself, who having swore he would ever be faithful to his King, privately contriv'd the Death of the two Princes. Then considering that the King having notice of the Conspiracy, it was dangerous to defer the Execution of it, and finding himself Powerful in the number of his Followers, he gave out that *Scia Gehan* was Dead, and his Body would be carry'd to be Bury'd at *Agra*, with the Bones of *Jehan Guir*, as he had desir'd before his Death. He himself brought the News to *Bulaki*, persuading him when it was to be done to go two Leagues out of *Agra* to meet the Body, that Honour being due to a Prince of the Blood tho' an Enemy. *Scia Gehan* came himself in disguise, and when he was in sight of the Army near *Agra* was lay'd on a Beer and carry'd as if he were Dead. All the principal Conspirators came with *Asuf* into the Tent, where he was Lay'd, as it were to do Honour to the dead Prince, and when they saw the young King was come out of *Agra*, uncovering the Bier, they made *Scia Gehan* stand up in the presence of all the Army, and declaring him King with a loud Voice, they and all the rest by their example swore Fealty to him. *Bulaki* receiving this dismal News by the way, being in a consternation had no hopes of safety but in flying; which was easie to be done, because his Enemies thought not proper to pursue him. He wandred about *India* a long time, becoming a *Fachir*; but at last tir'd with that painful Employment he retir'd into *Persia*, where he was nobly receiv'd and entertain'd by *Scia Sofi*. *Scia Gehan* being left without any Rival, yet fearing the Factions there might be for the lawful King, by degrees put to death all those that were well affected to his Nephew; making the first Years of his Reign famous for Cruelty. Thus his being in his Life time depriv'd of his Kingdom by his Son, is to be look'd upon as a just Judgment of God, which the longer it is defer'd the heavier it falls.

These are the Methods of securing the Throne of *Indostan*, not found out by any ill Custom of that People, but proceeeding from the want of good Laws, concerning the Title of Birthright. Therefore every Prince of the Blood thinks he has a sufficient Claim to the Crown, and exposing himself to the cruel necessity of Overcoming to Reign, sometimes involves an infinite number of Lives in his own Ruin, that another may be the more securely establish'd.

CHAP. IV.

The Genealogy of the Great Moguls, *and other things the Author observ'd at that Court.*

The Empire of the Mogul.

THE vast Empire of the *Mogul*, which in the *Indian* Language signifies white, contains all the Country between the Rivers *Indus* and *Ganges*. It borders on the East with the Kingdoms of *Aracan*, *Tipa*, and *Assen*; on the West with *Persia*, and the *Usbeck Tartars*; on the South of it is the great *Indian* Ocean, and some Countries held by the *Portugueses* and other petty Kings; and on the North it reaches to Mount *Caucasus*, and the Country of *Zagotay*; on the North East of it is the Kingdom of *Butan*, whence the Musk is brought. So that the Length of it from *Bengala* to *Candahar* is no less than six Months Journey, and its Breadth from North to South at least four.

Tamerlan Founder of the Monarchy.

The first that lay'd the Foundation of this mighty Monarchy was *Tamerlan*, otherwise call'd *Teymur*; who by his wonderful Conquests from *India* to *Poland*, far surpass'd the Renown of all former Commanders. He had one Leg shorter than the other, and was therefore call'd the Lame; and here we may take notice of his sharp Saying to this effect, to *Bajazeth* Emperor of the *Turks*, whom he overthrew and took Prisoner. Causing him to be brought into his presence the same Day, and looking him steadily in the Face he fell a Laughing; whereat *Bajazeth* offended said, *Do not Laugh at my ill Fortune* Tamerlan; *know that it is God who bestows Kingdoms and Empires, and that all that has befallen me*

Gemelli. 1695.

to Day may happen to you to Morrow. Tamerlan without the leaſt Concern anſwer'd, *I know very well* Bajazeth, *that it is God who beſtows Kingdoms and Empires. I do not Laugh at your Misfortune, but becauſe conſidering your Countenance, I perceived that theſe Kingdoms and Empires are very inconſiderable things with God; ſince he beſtows them on ſuch ugly Fellows as we are, you a ſquinting Clown, and I a lame Wretch.* *Tamerlan* was not of mean Extraction, as ſome imagine, but of the Race of *Scia guis Cham*, King of *Tartary*. He was born at *Samarcand* a Country of *Zagatay*, or of the *Usbeck-Tartars*, where he was afterwards Bury'd.

Bern. Revol. des eſtats du G. Mogul Tom. 2. p. 78. *Teixeira de Imp. Mogul. ſive India vera* p. 162. *Tamerlan's* Succeſſors.

Miranmxa his Son ſucceeded him in the Throne; his Succeſſor was his Son *Mahomet*; and *Mahomet Mirza Sultan Abſaid* his Son, who was kill'd by the *Perſians* in the Year 1469. *Mirza Sultan Hamet* Son to him aſcended the Throne next, and dy'd in 1495. The next was *Hamet's* Son, call'd *Sultan Babir*, which ſignifies brave Prince, who in 1500 was Dethron'd by *Kay-bek-Cham* an *Usbeck*, but recover'd the Kingdom again after wandring a long time about *India*, and was the firſt *Mogul* that became ſo very Powerful. He dy'd in 1532.

Thevenot Voy. def. Indies. l. 1. c. 3.

His Son *Homagion*, that is, the Fortunate, ſucceeded him, who Conquer'd the beſt and wealthieſt Kingdoms in *India*. *Kirkan* his General Rebell'd and forc'd him to fly to the King of *Perſia*; by whom being aſſiſted with 12000 Men under the Command of *Beuram-Cham*, he defeated the Rebel, and recover'd his Kingdom; then dy'd in 1552.

After his Death his Son *Gelaladin* commonly call'd *Akbar* aſcended the Throne. He Reign'd 54 Years, and dy'd in 1605. ſince the Birth of Chriſt, and 1014. of the *Mahometan Epocha*, leaving the Kingdom to his Son *Sultan Selim*, call'd by another Name *Jehan-Guir-patſia*, that is, Conquering Emperor of the World; at his Death he left four Sons, *Sultan Koſru*, *Sultan Kurom*, *Sultan Peruiz*, and *Scia Daniel*.

Sultan Kurom ſucceeded his Father *Jehan Guir*, by means of the ill Practices above mention'd, and was acknowledg'd for their Sovereign by the great Men of the Kingdom in the Fort of *Agra*, by the Name of *Sultan Sciabedin Muhammed*; but he would be call'd *Scia-Gehan*. Next to him came *Aurenge-Zeb* aſcending the Throne of *Indoſtan*, through ſuch cruel Practices. He took the Name of *Aurenge-Zeb-Alem-Ghire*, That is, Lord of the World, believing he poſſeſs'd three parts of it. For this reaſon he carry'd as his peculiar Enſign a Golden-Globe, and had it in his Seal; and always tore off one corner of the Paper he wrote on, to expreſs that the fourth part of the World was not his. He added to his Empire the Kingdoms of *Viſapor*, and *Golconda*, the Kings whereof he kept Priſoners in my time, part of the Territory of *Savagi*, and of other petty Principalities in *Indoſtan*.

Aurenge Zeb's Conqueſts.

Aurenge Zeb labour'd to gain the Reputation of being a ſtrict Obſerver of the *Mahometan* Law, and a lover of Juſtice. He had ſo diſtributed his time that he could ſcarce ever be ſaid to be Idle. Some Days in the Week he bath'd before break of Day; then having pray'd he eat ſomething. After that having ſpent two Hours with his Secretaries, he gave publick Audience before Noon, and then pray'd again. This done he Din'd, and ſoon after gave Audience again, when follow'd the third and fourth time of praying. Next he was employ'd in the Affairs of his Family till two Hours after it was Dark. Then he Supp'd and ſlept only two Hours, after which he took the *Alcoran* and read till break of Day. This was told me by ſeveral Eunuchs belonging to the Court, who knowing their Prince was skill'd in Negromancy, believ'd he was aſſiſted by the Devil in that painful Courſe of Life; elſe he could not have gone through ſo much fatigue in his decrepit old Age. This might ſerve as an Example to ſome Princes of *Europe*, who are ſo reſerv'd, that they give Audience but twice a Week, and then will not ſtay a Moment to hear their Subject's Grievances; as if it were not their duty to liſten to them with Patience. And it is certain the *Mogul* did not feed on ſuch Dainties as they do, but on Herbs and Pulſe; faſting every Day at thoſe Years, tho' made of Fleſh and Blood like the *Europeans*.

His Employments.

His change of Life.

After *Aurenge Zeb* had preſcrib'd himſelf this ſort of Life, he ceas'd to be Bloody as before, and on the contrary became ſo mild, that the Governors and *Omrahs* did not pay him the Duty they ought; knowing his Mercy would never ſuffer him to puniſh them. Thus the Poor were oppreſs'd by the great Ones without knowing who to have recourſe to; becauſe the King when advis'd to be leſs merciful towards thoſe that tranſgreſs'd his Commands, Anſwer'd, That he was no God, that his Miniſters might not contradict him; and that if they miſ-

be-

behav'd themſelves, Heaven would puniſh them. A Government far different from that of *Turky*, and *Perſia*, where the ſtain of Diſobedience is waſh'd away with Blood. Thoſe that ſaw but into the outſide, ſaid, *Aurenge Zeb* was a great *Mahometan* Saint, who after his Death muſt be put into the Martyrology of their falſe Sect. But I am of Opinion he conniv'd at the failings of his Miniſters, and Omrahs, that they might love the preſent Government, under which they were ſuffer'd to Act as they pleas'd, and conſequently there might be no way for any of his Sons, to uſurp the Throne.

Gemelli. 1695.

His continency.

On the other ſide, to ſpeak the Truth, he did not give himſelf up in his Youth to ſenſual Pleaſures, as his Predeceſſors had done; tho' according to their barbarous Cuſtom, he kept ſeveral hundred Women in the *Aram*, for oſtentation. To this purpoſe they tell us, that he having pitch'd upon a Woman in the *Aram* to lye with him that Night, ſhe dreſs'd her ſelf the beſt ſhe could to receive that Honour. The King coming at the appointed hour into her Chamber, inſtead of going to bed, fell a reading the *Alcoran* all Night. The Eunuch coming in the Morning to tell him the Bath was ready, as is us'd by the *Mahometans* after they have had to do with Women; the Woman who had been diſappointed cry'd out, there was no need of a Bath, becauſe the King had not broke Wind; to ſignify, he had been at Prayers, which if interrupted by Wind, the *Mahometans* are to Bath. The King hearing her went away aſham'd, the Lady telling him that was no Room to pray in; and he never after look'd her in the Face. The Kings of *Indoſtan* are at a vaſt Charge in maintaining ſo many Women; for they have many Thouſands and Thouſands of *Roupies* a Year out of the Treaſury; ſome of the beſt belov'd even to a Million and a half, which they ſpend in maintaining abundance of Elephants, Horſes and Servants.

He work'd for his Bread.

Beſides *Aurenge Zeb*'s abſtinence, after ſo many horrid crimes committed, his Table was not maintain'd out of the Revenue of the Crown; he ſaid that Food was not good, which coſt the ſweat of the Subjects, but that every Man ought to work for his living. For this Reaſon he work'd Caps, and preſented them to the Governors of his Kingdoms and Provinces; who in return for the Honour done them, ſent him a Preſent of ſeveral Thouſands of *Roupies*. When I was there, his decrepit Age rendring him inable to work, he had reſerv'd the Revenues of four Towns for his Table. His expence was but ſmall, for a Veſt of his did not coſt above 8 *Roupies*, and the Saſh and *Cira* or Cap, leſs.

The Great *Mogul's* uſual place of Reſidence is at *Agra*, and ſometimes at *Dehli*, and *Labor*, in which Cities the King is always guarded by an *Omrah*, with a Body of 20000 Horſe, who incamp about thoſe Cities, and this Guard is reliev'd every eight days. But when *Aurenge Zeb* who kept alwas in the Field, was to decamp from any place, where he lay with his Army, a Tent was carry'd before by a hundred and twenty Elephants, 1400 Camels, and 400 ſmall Carts, to be ſet up where he was to go, and ſeveral thouſands of Horſe and Foot, went with 70 Elephants to ſecure the Ground to incamp on. Eight other Elephants carry'd eight Chairs, more like Biers, wrought with Gold and Silver, or Gilt Wood, and clos'd with Criſtal. There were three others carry'd by 8 Men each, in one of which the King went, when he did not Mount an Elephant, eſpecially if it rain'd, or the Way was duſty. All the great Men attended him afoot; but when they went out of Town, and the Journy was long; he us'd to command them to Mount a Horſeback.

His Children. 1ſt Son.

Aurenge Zeb got ſeveral Children. His eldeſt Son, (as we ſaid elſewhere) was *Mahmud*, who following the Example of his Predeceſſors, in aiming at the Crown before his Fathers death, proceeded ſo openly, towards taking away his Life, that he thought good to prevent him; and accordingly caus'd him to be Poiſon'd one day, when he went a Hunting; and miſtruſting he was not really dead, when he was brought to the Palace, he cruelly caus'd a red hot Iron to be run in from the ſole of his Foot to his Knee.

The 2d.

Scialam the 2d Son, by the death of *Mahmud*, had the right of Eldeſt, and with it entertain'd the ſame Thoughts, the other had done, of deſtroying his Father. To this purpoſe he once caus'd a great Trench to be dug near *Aurenge Zeb*'s Tent, that he might fall into it, as he paſs'd by; but he being told of it by an Eunuch, eſcap'd death; and put the wicked *Scialam* into a dark Priſon, where he continu'd ſix Years, tho' 60 Years of Age, till a few Days before I came into the Camp.

Azam

Gemelli. 1695. The 3d.

Azam-ſeir third Son to *Aurenge Zeb*, play'd his part in Plotting againſt his Father, with the King of *Viſapor* his Kinſman, before he was taken, and loſt his Kingdom; ſo natural is it to this Race to hate their Father. He is now about 55 Years of Age.

The 4th.

The 4th Son is call'd *Akbar*, now 45 Years of Age, more ambitious than all the reſt; for being ſent by his Father in the Year 1680, with an Army of 30000 Men to make War on the *Ragia Liſſure*, who borders on the Kingdom of *Aſmire*, belonging to the *Mogul*; inſtead of ſubduing him, he ſuffered himſelf to be perſuaded by that Idolater, and by his own Ambition, to turn his Arms againſt his own Father. Having thus join'd his Forces with thoſe of *Ragia* againſt *Aurenge Zeb*, who could never have believ'd it, and making a Body of 70000 Horſe, and a competent number of Foot, moſt of them *Ragipurs*, he came into *Aſmire*, where his Father was. Here whilſt he reſted his Army much fatigu'd with the long March, the Crafty Old Man having no ſufficient Force to oppoſe him, had recourſe to Stratagem. He therefore ſent a Confident of his into the Enemies Camp, with a Letter directed to his Son; in which he commended his extraordinary wiſe Conduct in drawing the Idolaters to that place, to be all cut off, as had been agreed; and that he would advance the next day, to put it in Execution. The Eunuch had orders to behave himſelf ſo that the Enemy growing jealous, might ſecure him, and intercepting the Letter rely no more on *Akbar*. It fell out accordingly; and tho' he ſwore upon the *Alcoran*, that it was an invention of his Fathers to diſtract them, the chiefs of the Gentils would never believe him. Theſe jealouſies kept them ſo long employ'd, that *Aurenge Zeb*, as he had expected, gain'd time to call his 2d Son to his defence with a powerful Army, who being come up, he defeated the *Rija* and *Akbar*. He putting himſelf with 4000 Horſe under the Protection of *Samba*, a Pagan Roicolet. *Aurenge Zeb* made War ſo furiouſly on the ſaid *Samba*, that he at laſt took him Priſoner, and caus'd his Head to be cut off, for having utter'd ſome indecent expreſſions in his preſence. This Man's ruin was caus'd by Drunkenneſs; for as he was drinking in his Tent with his Women-dancers, being told by the advanc'd Guards that the *Mogul*'s Army was advancing, inſtead of going to Arms, he caus'd their Heads to be cut off; ſaying, they would not dare to come where he was; the ſame he did by a ſecond Centinel. His Son, whoſe Head was not ſo full of Wine, ſav'd himſelf with a 1000 Horſe, leaving his Father behind, who was carry'd away Priſoner, and not long after to his Grave.

Akbar eſcaping this Storm went to *Goa*, where the *Portugueſes* furniſh'd him with Ships to go over to *Ormus*. There he was nobly receiv'd by the *Cham*, and afterwards by Order of *Sha-Selemon*, then King of *Perſia*, attended by many Troops of Souldiers to the Court of *Iſpahan*; where he was courteouſly entertain'd, and had an allowance to maintain him ſuitable to his Quality; as I obſerv'd in the 2d Part. The Old Man fearing this Son's Valour, us'd ſeveral Arts to draw him out of *Perſia*, but with ſmall hopes of Succeſs, becauſe *Akbar* was not ſo weak as to be enſnar'd by his Father. Whilſt I was at *Iſpahan*, ſome Eunuchs told me, they were ſent by a certain *Omrah*, who Govern'd on the Borders of *Candahor*, with a Preſent of ſeveral thouſand *Roupies* to this Prince, which he would not accept, and therefore they were going back with the Mony. They offer'd to carry me into *India* by Land, but I refus'd their kindneſs. I was afterwards inform'd by others, that this was a contrivance of *Aurenge Zeb*, who had order'd the *Omrah*, of whom *Akbar* had deſir'd to borrow ſome thouſand *Roupies*, to make him a Preſent of them, and to endeavour by fair means to draw him into *India*; which *Akbar* underſtanding by means of his Siſter, he refus'd the Preſent. *Aurenge Zeb* took many Towns from *Savagi* for having aſſiſted this Prince; and continuing the War, had beſieg'd him in his Court of *Gingi*. The City is ſeated between 7 Mountains, each of which has a Fort on the top, and can be reliev'd by ways unknown to the *Moguls*, ſo that they lay before them to no purpoſe with 30000 Horſe and as many Foot. I have not hear'd ſince I left the Country, what was the event of the Siege, which had then laſted ſeven Years.

Aurenge Zeb's youngeſt Son is *Sikandar* now about 30 Years of Age, and infected like the reſt, with the contagious Diſtemper of Ambition. Therefore the Old Man, tho' after ſubduing the Kings of *Viſapor*, and *Golconda*, he had no Enemies left, but *Savagi*, who is inconſiderable in regard of him; yet fearing

with

Genelli. 1695. with much reaſon the perverſe Inclination of his Sons, he had continu'd in Arms in the Field for 15 Years; and particularly four Years at *Galgala*, after defeating *Akbar*. He ſaid his Father *Scah-Genhan* had not ſo much diſcretion; for he might have learnt by many years Experience, that the Kings of *Indoſtan* when they grow Old, muſt keep at the head of powerful Armies, to defend themſelves againſt their Sons. Yet I am of Opinion that notwithſtanding all his precautions, he will come to no better end than his Predeceſſors. All I have hitherto ſaid concerning the inteſtine Wars between the *Moguls* was told me and affirm'd by ſeveral Souldiers in the Camp, who had been Eye-witneſſes, and ſome gather'd out of creditable Authors.

CHAP. V.

Of the Government of the Great Mogol.

4 Secretaries of State.

FOR the better management of Publick Affairs, and due Adminiſtration of Juſtice, the King keeps four Secretaries of State, who are to acquaint him with all that happens in the Empire, and to receive his Orders. The firſt of them is call'd *Bagſci*, and has the Charge of Warlike affairs, and looks that the Souldiers be pay'd, puniſh'd, and rewarded, as alſo that the *Omrahs* keep their full complement of Men. The 2d is call'd *Adelet*, who takes care that Juſtice be adminiſtred, both in Civil and Criminal caſes, giving the King an account what Miniſters behave themſelves well, and what ill. The 3d they call *Divan*, and to him it belongs to divide the *Jagors* or Feofs among the *Omrahs*, *Subas*, and other Commanders; and to ſee they do not oppreſs the Inhabitants of the places committed to them with too heavy Impoſitions. The 4th is known by the name of *Canſamon*; who is a Treaſurer General, that cauſes all the Revenues of the Empire to be brought into the Treaſury, and every Week, lays before the King what every Province is worth, and what it yields, and what Mony remains in the King's Coffers.

Diſtribution of buſineſs.

There are particular days appointed for theſe Secretaries to inform the King becauſe a private Audience would not ſuffice for ſuch multiplicity of buſineſs. *Monday*, therefore is lay'd aſide for the Affairs of *Labor*, *Debli* and *Agra*; *Tueſday* for *Cabul*; *Wedneſday* for the Kingdoms of *Bengala* and *Patna*; *Thurſday* for that of *Guzaratte*; *Saturday* for that of *Brampour*; and *Sunday* for *Decan*; no buſineſs being done on *Friday*, becauſe it is the *Mahometan* Feſtival.

Audiences.

Aurenge Zeb notwithſtanding his continual application to theſe private Audiences with his Miniſters, yet never fail'd of the Publick, except on *Fridays*, for the good of the Subjects; and this ſometimes he did in three ſeveral places, one call'd *Divanxas*, the other *Goſalxana*, and the 3d *Adalet*.

Abſolute Power.

The Great *Mogul* is ſo abſolute, that there being no written Laws, his Will in all things is a Law, and the laſt deciſion of all Cauſes, both Civil and Criminal. He makes a Tyrannical uſe of this abſolute Power; for being Lord of all the Land, the Princes themſelves have no certain place of aboad, the King altering it at Pleaſure; and the ſame with the poor Peaſants who have ſometimes the Land they have cultivated taken from them, and that which is untill'd given them in lieu of it; beſides that they are oblig'd every year to give the King three parts of the Crop. He never admits any Body into his Preſence, empty handed; and ſometimes refuſes admittance to draw a greater Preſent. For this reaſon the *Omrahs* and *Nababs* appointed to govern the Provinces, oppreſs the People in the moſt miſerable manner imaginable.

CHAP. VI.

Of the Revenues and Wealth of the Great Mogul.

Gemelli. 1695.

Mogul's great Revenue.

AN infinite quantity of *Roupies*, is continually flowing into the Great *Mogul*'s Exchequer; for beſides the uſual Taxes and exceſſive Impoſts, the Subjects muſt pay for their Land, which is all his. Beſides when a General, or any other Perſon who has receiv'd the King's Pay dyes; all his Goods fall to the King, without leaving the Children ſo much as a maintenance; a Cuſtom *Aureng Zeb* condemn'd, when he ſpoke of his Father, and yet all employments both Civil and Military are ſold. For this reaſon no Family can continue long great; but ſometimes the Son of an *Omrah* goes a begging. Add to all this, that tho' in ſo vaſt an Empire, there be ſome Barren Lands, yet there are ſome Kingdoms wonderful Fruitful, as is that of *Bengala*, which exceeds *Egypt*, not only in Plenty of Rice, Corn, Sugar, and all other neceſſaries for the ſupport of Humane Life; but in the richeſt Commodities, as Silk, Cotton, Indigo and the like. Beſides the Country is ſo Populous, that the Handicrafts, tho' naturally given to ſloath, are forc'd either by neceſſity or choice, to apply themſelves to work on Carpets, Brocades, Embroidery, Cloth of Gold and Silver, and all ſorts of Manufactures in Silk and Cotton, generally worn there; beſides thoſe tranſported every Year, by an infinite number of Ships, not only into other Parts of *Aſia*, but into *Africk* and *Europe*.

Gold and Silver centers in this Empire.

That the Reader may form ſome Idea of the Wealth of this Empire, he is to obſerve that all the Gold and Silver, which circulates throughout the World, at laſt Centers here. It is well known that as much of it as comes out of *America*, after running through ſeveral Kingdoms of *Europe*, goes partly into *Turky*, for ſeveral ſorts of Commodities; and part into *Perſia*, by the way of *Smirna* for Silk. Now the *Turks* not being able to abſtain from Coffee, which comes from *Hyeman*, and *Arabia Fœlix*; nor *Perſia*, *Arabia*, and the *Turks* themſelves to go without the Commodities of *India*, ſend vaſt quantities of Mony to *Moka* on the Red Sea, near *Babel Mandel*; to *Baſſora* at the bottom of the *Perſian* Gulgh; and to *Bander Abaſſi* and *Gomeron*, which is afterwards ſent over in Ships to *Indoſtan*. Beſides the *Indian*, *Dutch*, *Engliſh*, and *Portugueſe* Ships, that every Year carry the Commodities of *Indoſtan*, to *Pegu*, *Tanaſſerri*, *Siam*, *Ceylon*, *Achem*, *Macaſſar*, the *Maldive* Iſlands, *Mozambique* and other Places, muſt of neceſſity convey much Gold and Silver thither, from thoſe Countries. All that the *Dutch* fetch from the Mines in *Japan*, ſooner or later, goes to *Indoſtan*; and the Goods carry'd hence into *Europe*, whether to *France*, *England*, or *Portugal*, are all purchas'd for ready Mony, which remains there.

I was told that the *Mogul* receives from only his Hereditary Countries, eighty *Carores* of *Roupies* a Year (every *Carore* is ten Millions) they could give me no certain account what the Conquer'd Kingdoms yield.

There is an Author, not well acquainted with this Affair, who reduces this Monarch's Revenue to 330 Millions: Another on the other ſide makes it infinite, and that alone which he ſays is in the Treaſury, ſeems Fabulous. But they that will judge of it, by his expences muſt conſider that the *Mogul* has diſpers'd throughout his Empire 300000 in Horſe, and 400000 Foot, who have all great Pay. At Court the daily expence is 50000 *Roupies*, to maintain the Elephants, Horſes, Dogs, Hawks, Tigers, and Deer; as alſo ſome hundreds of black and white Eunuchs to look to the Royal Palaces, Muſitians, and Dancers. I am therefore of Opinion, that next to the Emperor of *China*, no Monarch in the World is equal to the Great *Mogul* in ſtrength and Riches.

CHAP. VII.

Of the Weapons, and Forces of the Great Mogul.

Gemelli. 1695.

Weapons us'd by the Mogul.

THE Arms offensive of the *Moguls* are broad heavy Swords, bow'd like Scimitars; and those made in the Country, being apt to break, the *English* furnish them with such as are made in *Europe*, ill shap'd Daggers, which they always wear hanging to their Girdle; Bows and Arrows, Javelins, Pistols, Muskets; and Pikes 12 Foot long, for the Foot; but most of the Souldiers have Bows and Arrows. They have also Cannon in their Cities, and Armies.

Arms defensive.

Their Arms defensive, are a round Buckler two foot Diameter, made of black Hides of wild Buffalos; with many Nails with large heads to ward off Arrows or Swords; Coats of Mail, Breast-Plates, Head-pieces, and covering for their Arms down to their Wrists.

Souldiers how pay'd.

As for the Souldiers pay, the *Mogul* manages it after a different manner than all other Princes in the World; for he pays them not himself, but gives the *Omrahs Jaghirs*, that is, Tenures of Lands to maintain a certain number, as was said elsewhere, and this even to the Princes of the Blood.

Degrees of *Omrahs*.

The *Omrahs* are divided into *Hazariis*, *Cuhzariis*, *Panges*, *Hechets*, *Deh-Hazariis*, and *Duazdehazariis*, of which last sort the King's Eldest Son was. Their pay is proportionable to the number of Horse they keep; besides which the King allows them a Pension for their own use. But they always cheat the Souldiers of part of their Pay, and by that means grow vastly rich; especially if they happen to have a good *Jaghir*. Some are oblig'd to keep 500 Horse, and have about 5000 *Neapolitan* Crowns Revenue a Month. 'Tis true they spend all they get in Presents they are forc'd to make the King every year, upon certain Festivals, every Man according to his condition; and in keeping so many Women, Servants, Camels, and Horses of great value.

Their number, and duty.

The Number of *Omrahs* throughout the Empire is not settled, but they are generally under 40. They are prefer'd to the greatest Governments, and chief Posts at Court, and in the Army; and therefore are, as they themselves say, the Pillars of the Empire. They appear abroad with noble Equipages; some on Elephants, others a Horseback, or on *Palankines*, attended by a considerable number of Horse, and by the Guards of their Palaces; as also by abundance of Servants, some of whom go before to clear the way, others drive away the Flies, or keep off the Dust with Peacocks tails, others carry Water to drink, and other things. All that reside at Court, are oblig'd to go twice a day to pay their respects to the King; that is, at ten in the Morning, and about Sun sent, in the place where he administers Justice; or else they lose part of their Pay. They are also to Mount the Guard once a Week for 24 Hours; and that day the King sends them their Meat, which they receive with much respect, doing the *Taslim* three times, that is, an obeysance after their manner towards the Royal apartment, laying their right Hand on the Ground, and then on their Head. They are also oblig'd to attend the King at all times, as was said above.

Mansebdars.

The *Mansebdars* are Gentlemen, or Horse, who have very honourable Pay, and is call'd *Mansib*, but less than the *Omrahs*. They are much respected in the Camp, because they may easily rise to the degree of *Omrahs*, and own no superiour but the King. They differ from the others in this particular, that they are not oblig'd to maintain above 4, or 5 Horse. As for their Pay they have 150 *Roupies* a Month, and sometimes 700, but instead of having them in ready Mony, they are forc'd to take the old Furniture of the King's House, at excessive Rates. There is no fix'd number of them, but they are more than the *Omrahs*; there being 2, or 300 of them very often at Court, besides those in the Provinces, and Armies.

Rowzinders.

The 3d degree is of the *Rowzinders*, who are also Horse, but paid by the day, as their Name imports. Their Pay is not inferior to that of the *Mansebdars*, but the Post is not so honourable. The number of them is very great, and many of them are Clerks and under Clerks.

The light Horse are Subject to the *Omrahs*, and those are counted the best,

who have two Horſes, branded with their *Omrahs* mark on the Leg. Their pay is not fix'd, and depends on the generoſity of the *Omrah*, but they ſtand the *Mogul* in at leaſt 25 *Roupies* a Month, conſidering the Revenues he aſſigns for ther maintenance.

Gemelli. 1695.

The Foot and Musketiers are in a miſerable condition, ſome of them having 20, ſome 15, and others ten *Roupies* a Month. They carry their Reſt ty'd to the Musket, which they make but ill uſe of, for fear of burning their great Beard. The Artillery is divided into two ſorts, the heavy Cannon, and the light, as they call it. The heavy conſiſts of between 60 and 70 Guns, without reckoning 300 Field-pieces, fix'd on Camels, as Pedreroes are on our Backs. The other, 50 or 60 ſmall Braſs Guns, which are the 2d ſort, are on Carriages, with little red Banners, each drawn by two Horſes; a third being led by, to reſt ſometimes the one, and ſometimes the other. Tho' the heavy Cannon cannot always follow the King, who ſometimes goes out of the Road, to hunt, or take ſome other diverſion, the light always does; and when he is near the place appointed to Incamp, it is fir'd, that the Army may know he is arriv'd. All this Artillery, eſpecially the heavy, is under the direction of *Franks*, or Chriſtian Gunners, who have extraordinary pay; eſpecially the *Portugueſe*, *Engliſh*, *Dutch*, *Germans*, and *French*, who go from *Goa*, or run away from aboard Ships. Some of them formerly had 200 *Roupies* a Month; but now the *Moguls* have learnt ſomewhat of the Art they have leſs. There is a General of the Artillery whoſe Pay is a Million a year, out of which he is to keep 200 Men.

The Foot. Cannon.

Beſides the *Mogul* Souldiers, there are the Strangers, hir'd of the *Rajas*, who ſerve the *Mogul* for very great Pay, bringing with them a certain number of *Rajaputs*, and doing the ſame Duty as the *Omrahs* do; but with this difference, that they will not keep Guard in Forts, but in their own Tents, that they may not be ſhut up 24 hours. The *Mogul* keeps them in his pay, as alſo the *Patans*, becauſe they are Men of Courage; and there are *Rajas* that can raiſe 20000 Horſe upon occaſion; as alſo to ſow Diſcord and Jealouſies among them, by favouring one more than another, and by that means be the ſafer from their contrivances, and from the others who are not in his Pay.

Rajaputs.

The Souldiers of the Country differ neither in Offices nor Diſcipline from that already mention'd, but that they never follow the King; but every Kingdom keeps its own to ſecure the Frontiers againſt Strangers, as the *Perſians*, *Oganis*, *Baluccis* and others.

Country Troops.

All Souldiers whatſoever receive their Pay duly every 2 Months from the King's Treaſurer, except thoſe that are pay'd by the *Omrahs*, as was ſaid before. Nor is there any Danger their Pay ſhould be kept from them; for all People here living either by their Induſtry, or by ſerving the King (for want of private Revenues) if they were not well paid, they muſt either ſtarve, or Mutiny. And to ſay the Truth, the greateſt wonder in that Country is to ſee ſo many thouſands live on the King's Pay. It is not ſo in *Europe*, for ſometimes Souldiers have ſomething of their own; or when they want Pay live upon others.

Forces how Paid.

The number of Troops they ſaid the *Mogul* kept when I was there mounted to 300000 Horſe and 400000 Foot. Part of theſe were in the Camp at *Galgala*; 60000 Horſe and Foot at the Siege of *Gingi*. The third Camp was of 7000 Horſe and 10000 Foot; the 4th of 12000 Horſe, commanded at *Pernala* by *Azam-Scia*'s Son the King's Grandſon, and the reſt were diſtributed about the Frontiers and in Garriſons.

CHAP. VIII.

The Manners, Habit, Marriges and Funerals of the Moguls.

The Mogul's birth day.

THere are two Principal Feſtivals kept in the Court of the Great *Mogul*, the one call'd *Barſgant*, the other *Tol*. The firſt is on the King's Birth day, or thoſe of the Princes of the Blood, becauſe *Bars* in the Country Language ſignifies Year, and *Gant* a Knot, and thoſe People every Year make a knot in a Cord, they either wear about them or keep at home, to know their Age. This Solemnity is kept with great Pomp, all the great Ones coming to wiſh the King many Happy years with Preſents of Mony and Jewels. *Sciah Gehan* was

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was mightily pleas'd they ſhould preſent him with Gold Veſſels ſet with Jewels, to hold ſweet Waters, which he plac'd in the Chamber that ſerv'd for his lewd Practices. It was ſet out with Looking Glaſſes adorn'd with precious Stones, and all the Roof ſparkling with Diamonds. That Day the *Mogul* ſits on the famous Throne begun by *Tamerlan* and finiſh'd by *Sciah Gehan*. It is all over ſet with Diamonds, Emerauds, Rubies, Pearls and Saphires; eſpecially the Pearls on the twelve little Pillars, which cloſe the three ſides, are beyond all that can be imagin'd. Then the Roof of it and all other Parts is ſo orderly enrich'd with Jewels of ineſtimable Value, all found within the Empire, that ſome make the Value of it to riſe to fifty Millions, but in reality it is not to be Valu'd.

Fr. Vol. Ind. Or. p. 2. c. 8.

The ſecond Feſtival is that of *Tol*, which in that Language ſignifies Weight. Some ſuppoſe it to be ſo call'd becauſe the King weighs himſelf in a pair of Scales, to ſee whether he his grown Fatter, but having ask'd the queſtion in the Camp of ſeveral credible Perſons, and particularly of Chriſtians born at *Agra* and *Dehli*, who had ſerv'd there many Years, they told me it was a meer Romance; for not only *Aurenge Zeb*, but none of his Predeceſſors ever weigh'd themſelves. 'Tis true this Feſtival is kept in the King's Houſe; but they weigh Mony, Jewels, and other Things of value preſented by the great Men and Favourites, which are afterwards diſtributed among the Poor with great Solemnity. It is done ſome Days after the *Barſgant*, either ſooner, or later, as the King thinks fit.

The Feſtival call'd Tol.

Deſcription of the Indians.

The *Indians* are well ſhap'd, it being rare to find any of them crooked, and for Stature like the *Europeans*. They have black Hair, but not Curl'd, and their Skin is of an Olive Colour; and they do not love White, ſaying it is the Colour of Leproſie. They waſh often, anointing themſelves after it with rich Oyls and Oyntments. They live in low Houſes, with Trees about them, ſo that their Cities at a diſtance look like Woods. There are no Inns for Travellers among them as was ſaid at firſt; but in the Cities and great Towns they have ſome Places call'd *Sarays*, where Strangers may have Houſeroom. They uſe Carts to travel in (which are ſhut when there are Women in them,) drawn by Oxen, and Aſſes when the Journey is ſhort. The great Men and thoſe that are well to paſs are carry'd upon Elephants, or in *Palankines*. There is none of them but endeavours the beſt he can to go to *Mecca*, to become a *Hagi* or Saint. They delight very much in Hunting, and make uſe of Dogs and tame Leopards. They take Water Foul after this manner. They go into the Water up to the Chin, covering their Faces with Birds of the ſame ſort they would take, artificially made; Then the Bird coming near his likeneſs they draw him down by the Legs and ſtifle him. The *Chineſes* and *Mexicans* do the ſame, as ſhall be ſaid in its Place. Being excellent Archers they ſhoot Birds flying, with Arrows.

Their Diſpoſition.

The *Mahometans* of *Indoſtan*, tho' barbarous in other Reſpects, are not ſo Deceitful, ſo Proud, or ſuch Enemies to Chriſtians, as the *Turks*; and a Chriſtian may therefore keep them company with ſafety. The *Pagans* are ſtill more juſt to Travellers. As for Courage neither *Mahometans* nor *Gentils* have much of it. The beſt of them are the *Baluccis* Borderers on *Perſia*, the *Patans* of the Kingdom of *Bengala*, and the *Rasboottis* very great Thieves.

Language and Learning.

The Languages ſpoken at Court are the *Arabian* and the *Perſian*. As for Sciences they can make no progreſs in them for want of Books; for they have none but ſome ſmall manuſcript Works of *Ariſtotle* and *Avicenne* in *Arabick*. They hold Aſtrology in great account, in ſo much that the King undertakes nothing without the advice of his Aſtrologers. In Phyſick they have but ſmall skill, and cure ſeveral Diſeaſes by Faſting. They alſo delight in Muſick, for which they have ſeveral ſorts of Inſtruments.

They ſpend all they have in Luxury keeping a vaſt number of Servants, but above all of Concubines. Theſe being many every one of them ſtrives to be belov'd above the reſt, uſing all manner of Allurements, Perfumes and ſweet Oyntments. Sometimes to heighten their Maſters Luſts they give him Compoſitions of Pearl, Gold, Opium and Amber; or elſe much Wine that he may require Company in Bed. Then ſome drive away the Flies, others rub his Hands and Feet, others Dance, others play on Muſick, and others do other things; and hence it is that for the moſt part they take the lawful Wifes place; who ſitting near her Husband modeſtly winks at this Affront, till ſhe has an opportunity to revenge herſelf. Theſe Women are committed to the cuſtody of Eunuchs, but it is delivering up the Sheep to the Wolves; ſo laſcivious are the Women.

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And yet they are excuſable, becauſe the Husbands, tho' they be Peaſants, lye apart from their Wives, and only call them when they have occaſion.

The great Men have noble Structures, with ſeveral Courts, and the Tops of the Houſes flat to take the Air, and Fountains with Carpets about them to ſit and receive Viſits from their Friends. Inferiors ſalute laying their Hand on their Head, but Equals only bow their Body. In their Diſcourſe they are modeſt and civil; not uſing ſo many actions with their Hands, nor talking ſo loud as ſome *Europeans* do. The Table is ſpread on the Ground without Napkins or Table-Cloth; nor do they Drink till they have done Eating. Their greateſt delight is to chew *Betle* all Day.

Habit. The Veſts both of Men and Women are narrow towards the Waſte, and hang down half way the Leg; under them they wear long Breeches down to their Ankles, ſo that they ſerve for Stockins. The Foot remains bare, with a ſort of flat Shooes, like our Slippets; which are eaſily ſlipt off when they go into Rooms, to keep them clean, they being cover'd with Carpets. They wrap a very fine piece of Muſlin or Calico about their Head, and never uncover it to do Reverence to Superiors, but bow their Body, putting their right Hand on the Ground and then on the Head, as if they ſaid they ſubmitted themſelves to be trampled on by them. They generally wear the Veſt and Turbant of Cotton, but the Sash is of Silk and Gold.

Women. The *Mahometan* Women do not appear in publick, except only the vulgar Sort, and the lewd Ones. They cover their Heads, but the Hair hangs down behind in ſeveral Treſſes. Many of them bore their Noſes to wear a Gold Ring ſet with Stones.

Marriages The *Mahometan Indians* Marry very Young, but the Idolaters at all Ages. Theſe laſt may not have ſeveral Wives at once like the *Mahometans*; but when the firſt is Dead may take another, provided ſhe be a Maid, and of the ſame Race, or Tribe. The Ceremony is thus, If they be Perſons of Quality they make the Cavalcade at Night with Lights, abundance of People go before making a diſpleaſing Concert with ſeveral Inſtruments, as Pipes, Kettle-Drums, Drums as long as a Barrel, and Copper-Plates, which they beat. Then follow abundance of Children a Horſeback, next to whom comes the Bridegroom, well Clad and Mounted, with ſeveral *Banians* about him, with their Veſts and *Cloaks* dy'd in *Zafran*, and other Perſons carrying Umbreilos, and Banners; and having taken a round about the City goes to the Brides-Houſe. Here a *Brachman* having ſaid ſome Prayers over them both, puts a Cloth between the Husband and Wife, and orders the Husband with his bare Foot to touch the Wifes, and then the Wife the Husbands, which done the Marriage is concluded. When the Woman is carry'd home, the Goods go before, being for the moſt part Stuffs of ſeveral Colours, and a Cradle for the Child that is to be got; all this with the noiſe of ſeveral Inſtruments. Rich People make a Hut before their Houſes, cover'd both inſide and outſide with Stuffs and Carpets, to entertain their Gueſts under Shelter. Sometimes they treat them for eight Days together.

Women Fruitful. All the Women are Fruitful, which is caus'd by the Air and Proviſions, and are ſo eaſily deliver'd, that ſome of them go waſh in the River the ſame Day. They bring up their Children naked till ſeven Years of Age, nor do they take much care to teach them to go, but let them tumble about the Ground as much as they will, as ſoon as they are Born.

Barbarous Liberty. In *Malabar* the Women (even thoſe that are of Quality and Kings Siſters) have the liberty to chooſe a Man to lye with them. When a *Naire* or *Gentil* is in a Ladies Chamber, he leaves his Staff or his Sword at the Door, that others who would go in may ſee the Place is taken up; and no Man has the holdneſs to Their Iſſue. diſturb him. Thus there being no poſſibility of knowing who is the Father of the Child that is born into the World, the Succeſſion is order'd after another manner; that is, when one dies his Siſters Children Inherit, becauſe there can be no doubt made of the Kindred.

Puniſhment. When a Man or Woman has committed ſuch a Crime as to be expell'd their Tribe; as if a Woman had lain with a *Mahometan*, ſhe muſt live for a certain time only upon Corn found in the Cows Dung, if ſhe will be receiv'd again.

Burials. As to the manner of Burying, the moſt uſual is to waſh the Body firſt in a River, or Pool; then burn it in a neighbouring *Pagod*, and throw the Aſhes into the ſame Water. In ſome Places they leave them by the River ſide. The manner of carrying them is alſo different, according to the Faſhions of each Country. In ſome the Body well Clad, and ſitting is carry'd with Drums beating, and a long

Train

Gentils. 1695.

Train of Kindred and Friends; and after being wash'd is encompass'd with Wood. The Wife who has been that while near the Body singing, and expressing a desire to Die, is afterwards bound by a *Brachman* near the dead Body and burnt with it; the Friends pouring Oyl on them that they might consume the faster.

In other Places the Bodies are carry'd cover'd on a Bier to the River side; and after they have been wash'd they are put into a Hut full of sweet Wood, if the dead Person has left Mony to defray the charge; then the Woman that is to be burnt, takes leave of her Kindred and Friends, showing a contempt of Death, and sits down in the Hut, bearing up her Husband on her Knees. Then recommending herself to the Prayers of the *Brachmans*, desires them to set Fire speedily. A Barbarous Inhumanity! And yet they make a scruple of killing Flies and Pismires.

In other Places they fill wide deep Trenches with combustible Matter, where laying the Husbands Body the *Brachmans* call in the Woman, after they have Sung and Danc'd. Sometimes there are maiden Slaves, that throw themselves in after their Master to show the love they bear him, then the Ashes are cast into the River.

There are other Places where they Bury the Husband's Bodies with the Legs across; they put the Woman into the same Grave, and when they have cover'd them up to the Neck the *Brachmans* come and strangle her. Those wretched Women that refuse to be Burnt, are to shave their Heads, and remain Widows all their Lives; are despis'd by their Family and Tribe, because they have fear'd Death, and can never recover their Reputation, whatsoever good Actions they do, unless some young Woman of singular Beauty should happen to get a second Husband. Yet there are some that transgress the Laws of Widowhood; and because their Kindred expell them, they have recourse to the *Mahometans* or Christians, forsaking their own Religion. In short the *Gentils* make the Widows Honour consist in being Burnt with the Bodies of their Husbands, and if they be ask'd the Reason they can alledge none but antient Custom.

Since the *Mahometans* are become Sovereigns of *India* they do not easily consent to this Inhumanity, which the *Brachmans* would have held up for their own Interest; for as was said above, they who alone may touch the Ashes, carry off all the Gold and Silver the wretched Woman had about her. The great *Mogul* and other Princes have commanded the Governours of their Towns to hinder the Practice of this Abuse, but they do not so strictly observe it, provided they have considerable Presents made them, and thus the difficulty they find in getting the leave saves many Women the Dishonour.

Mourning

The Mourning us'd by the *Gentils* is Shaving their Beard and Head, when any Kindred within the third degree Dye. The Women break their Glass and Ivory Bracelets they wear on their Arms, as they also do at their King's Death. Having before spoke of the *Mahometan* Ceremonies it is needless to repeat it in this Place.

CHAP. IX.

Of the Climate, Fruit, Flowers, Minerals, Beasts and Coin, of Indostan.

Heats and Seasons.

GEnerally throughout all *Indostan* the Heat is Excessive, except near the Mountains. We *Europeans* fare ill there because of the Seasons differing from ours; because their Winter begins in *June* and ends in *September*; tho' there falls less Rain than at *Goa*. Before and after Winter there are dreadful Storms and Hurricans, three Months from the North and three from the South, so that there is no Sailing about *India* but six Months in the Year.

Clear Air.

Between *Suratte* and *Agra* the Metropolis of the *Mogul*'s Dominions, it only Rains at one certain time of the Year, that is, during those three Months the Sun is about the Tropick of *Cancer*; the other nine Months the Sky is so clear, that there is scarce a Cloud to be seen above the *Horizon*.

Product.

Having spoke of the Fruit when I was at *Goa*, there is no need of adding any more. *Indostan* abounds in Rice, excellent Wheat, and all sorts of Grain, vast Flocks and Herds of Cattle, Butter and Cheese. There being no Grapes, the

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the Wine is brought out of *Arabia* and *Persia*; or is made in the Country of *Raisins*, which being also brought from abroad, they steep and boil in Water. The common Drink of the Country is distill'd *Sura*, but not very wholsome.

Flowers and Herbs.

The Flowers are very fragrant, and much better Colour'd than any in *Europe*. There are many Simples, which they carry into *Europe* for Physical Uses, which I do not describe, because I will not Treat of what others have given an Account of.

Metals.

As for Metals the *Mogul*'s Country affords none but Copper, Iron, and Lead, but the want of others is abundantly made amends for by the rich Mines of Diamonds and other precious Stones. The best is that in the Kingdom of *Golconda*, seven Days Journey East of *Agra*, which the Natives call *Gani*, and the *Persians Culur*. It is in a Plain five Miles in Compass, between a Village and some Mountains, which produce nothing atall. They say it was discover'd 140 Years since after this manner. A Peasant sowing in that Plain, found such a rich Diamond, that tho' he did not understand those things, yet he would carry it to a Merchant of *Golconda* who delighted in them. The News was immediately spread about the City, and every one that had Mony digging in that Place, there were Stones found from 12 to 40 Carats; and particularly that great Diamond of some hundred Carats, which *Emir Gemla*, the King of *Golconda's* General gave *Aurenge Zeb* when he came into his Service. Afterwards the King took the Mine to himself, and now the Merchants buy it of him by Spans.

Diamond Mines.

How the Diamonds are found.

The manner of Digging the Stones is this. First they enclose a spot of Ground much bigger than that they Buy to Dig, with a little Wall two Spans high; then they dig the Ground mark'd out by the King's Officers 12 or 14 Spans down to the Water, below which there is no hopes of any Diamonds, and carry the Earth into the aforesaid Enclosure in great Baskets. When it is all together they fill the Place full of Water, and leave it so till it is all Mud. Then they add more Water, and opening the Holes which are at every Step in the Wall, the Mud runs out, and the Gravel remains; which is again cover'd with Water, if it be not clean. When dry they put it into Baskets for the Sand to drop through, and then putting it into the same Place they beat it with long Staves. Then they take it up again and sifting it, they spread it and pick out the Diamonds in the presence of the Buyer, and of the Officers, who take those that are above a certain weight for the King.

Diamonds in *Europe*.

There are Diamond Mines at a Place call'd *Raolconda*, in the Province of *Carnatica*, in the Kingdom of *Visapour*, but they do not work at them. The King of *Succadan* in the Island of *Borneo* has some better, but there are few of them, and they are found in the Sand of the River *Succadan*.

Europe Gazella.

Besides the Birds and Beasts *Europe* affords, *India* has others peculiar to it; as for instance the *Gazellers*, of which we have spoke in the two precedent Volumns; they have Horns a Span and a half long, and twisted or spiral. To take them they make use of the tame Leopard, or of the Male *Gazelle* thus. They tye him with a Rope wound about under his Belly; and when they see a Flock of *Gazelles* let him go among them. The Male that is in the Flock, being jealous comes out to attack him, and his Horns being spiral or winding does so intangle himself, that not being able to retire when he would, the Hunters have time to take him.

Other Beasts.

Elephants.

There are also wild Cows and other wild Beasts we spoke of when we gave an account of the Game at *Damam*, Camels, Dromedaries, Rhinocerots, as tall as a large Ox, and Elephants. There are several ways of taking these; sometimes they dig Trenches and cover them, into which when they fall they cannot get out. In other Places they carry a Female into the Woods just at the time when she is in her Lust; at her Cries the wild Male comes, and couples with her contrary to other Beasts, Belly to Belly, in the narrow Place where she was left. When the Male would be gone, he finds the way stopp'd up, and the Hunters at a distance, throw over him great and small Ropes; so that his Trunk and Legs being secur'd they can come near without Danger. However they lead him away between two tame Elephants, and beat him if he makes a noise. Afterwards he grows tame among the rest of his kind; and then he that has them in charge, teaches him to Salute Friends with his Trunk, to Threaten, or Strike whom he pleases, and to kill a Man Condemn'd to that sort of Death, with an Iron fix'd at the end of a Pole, and then the Manager sits upon his Neck. It is of it self a very tractable Creature, when it is not Enrag'd or in Lust; for then he that Rules it is in Danger. They quiet him with

with Artificial Fire-works, or directing him into a River, where, tho' ſo large, he ſwims extraordinary well. The She Elephants carry their young 12 Months; they live 100 years; and carry about 3200 Pounds weight *Spaniſh*. Thoſe of *Ceylon* tho' ſmaller are the moſt valu'd of any in *India*, becauſe they have more Courage, and as the *Indians* imagine are reſpected by the others. But thoſe of *Golconda*, *Cochinchina*, *Siam*, and the Iſland *Sumatra* are ſtronger, and more ſureſooted on the Mountains. It is dear keeping of them; for beſides the Fleſh they eat, Paſte made of Meal with Sugar Canes, and other things, they give them *Aqua-vitæ* to drink. *Goa.* 1695.

There are alſo Stags, Lions, Tigers, and Leopards, which they hunt with good Dogs, and ſeveral Creatures not to be found in *Europe*, of which mention was made among the Game of *Daman*.

I muſt not omit here to give an account of the Musk Wild Goat found in the Country of *Ajmer*. Its Snout is like a Goat, the Hair like a Stag, and its Teeth like a Dog. Under the Belly it has a little Bladder, as big as an Egg, full of a thick congeal'd Blood, which being cut off is ty'd up in a Skin, that the ſcent may not evaporate. After which the Beaſt lives but a ſhort time. They are alſo taken on the cold Mountains of the Kingdom of *Butan*, in the Latitude of 56 and 60 Degrees, but the greateſt quantity and the beſt comes out of the Country of the *Tartars* bordering on *China*, where they make a great Trade of it. The Sent is ſo ſtrong that having bought a little at *Peking*, it was ſmelt at a great diſtance, as if my Portumantue had been full of it, which caus'd ſome diſpute with the Cuſtomers. They ſo adulterate it, mixing it with other Blood, that when it comes into *Europe* it is not a quarter Musk. Musk Goat.

As for Foul, there are all in *India* that *Europe* affords, and many peculiar to the Country. In the Woods there are abundance of Peacocks, ſeveral ſorts of Parrots and green Pigeons. There are moſt Beautiful Birds, to be kept in Cages, both ſightly for their Feathers, and Pleaſant for ſinging ſweetly. I ſaw ſome half as big as Wheat-ears, all ſpotted like a Tiger. Beſides the Wild Hens, there is a ſort of tame ones, whoſe Skin and Bones are very black, but they are well taſted. Foul.

The Mony Coin'd in *Indoſtan* is, *Roupies*, half *Roupies*, and quarter *Roupies* of Silver; as alſo *Roupies* of Gold, worth 13 Silver *Roupies* and a quarter, or ſix pieces of Eight *Spaniſh* Mony, half *Roupies*, and quarters. On both ſorts there are *Perſian* Characters with the Name of the City, where it is Coin'd, and the King's name on the Reverſe. There are alſo Copper Pieces, call'd *Peſies*, 54 whereof make a *Roupie* of ſilver. The *Rajas*, or Pagan Petty Kings, in their Dominions Coin Gold pieces call'd *Pagods*, becauſe they have a little *Pagod* ſtamp'd on them, and theſe are worth a *Zecchine* of *Venice*. Both the Gold and Silver, are much finer than the Gold of the *Spaniſh* Piſtoles, and Silver of their Pieces of Eight. Foreign Coin is alſo current in the *Mogul*'s Country; as *Zecchines*, by which there is much got, Pieces of Eight, *Abaſſis* of *Perſia*, and other ſorts; but more particularly in the Ports, and places of Trade. Coin.

They reckon by *Leckes*, each worth 100000 *Roupies*; *Crous* or *Crorores*, which are 100 *Leckes*; and *Arebs*, that are ten *Crous*. The *Batman*, and *Man*, are Weights of 55 Pounds. Another ſmaller Weight is call'd *Goer* or *Keer*, but they ſometimes change according to the Princes will.

A VOY-

A VOYAGE Round the WORLD,

By Dr. *John Francis Gemelli Careri.*

PART III.

Containing the moſt Remarkable Things he ſaw in *INDOSTAN.*

BOOK III.

CHAP. I.

Of the ſeveral Religions in Indoſtan.

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THis vaſt Empire, beſides the Natives, is inhabited by *Perſians*, *Tartars*, *Abiſſinians*, *Armenians*, *Jews*, *Chriſtians*, *Mahometans*, and others; but the moſt univerſal Religions are the *Mahometan*, and the *Pagan*; for the firſt is profeſs'd by the *Mogul*, and the other by the antient Lords and People of the Country. Having diſcours'd fully of the *Mahometan* in the firſt Volumn, and theſe Emperors being of the *Turkiſh* Sect, it only Remains to give a ſhort Account in this Chapter of the *Pagan*.

Tranſmigration of Souls.

All the Gentils in *India* hold the Tranſmigration of Souls, like the *Pythagoreans*, by which means, in their Opinion, the Souls after Death receive the reward or puniſhment of their good or evil Actions, being put into good or bad Creatures. And therefore they pay ſingular Honour to the Cow, by the Advice of *Ramak* their Legiſlator, as being Creatures that, beſides the good they do to Men, ſhall receive the Souls of good Men. By reaſon of this ſame Opinion, they take ſpecial Care of all other Creatures; not only forbearing to Eat them, but uſing all means to prevent others Killing them; and as was ſaid before, in ſome Cities they have Hoſpitals, where they are at a vaſt Expence in looking after ſick Creatures.

84 Tribes.

Tho' they all Profeſs one Religion, yet they are divided into 84 Sects, or Tribes; each of which has its particular Rites and Ceremonies; and ſome peculiar Profeſſion or Trade, which their Children never leave, without they would be for ever reputed Infamous; as I was told by a *Brachman*, I ſent for on purpoſe to be inform'd in what relates to them.

Brachmans the firſt Tribe, 10 Sects of them.

The firſt and principal Tribe is that of the *Brachmans*, who are Profeſſors of Learning, and Prieſts of their Religion, which is divided into ten ſeveral Sects. The firſt five feed on Herbs, and Grain, without ever Eating any Thing that has Life; and are call'd, the firſt *Maratas*, the ſecond *Telanga*, the third *Canara*, the fourth *Drovaras*, and the fifth *Guzaratti*; the four firſt Eat in one anothers Houſes, but not in thoſe of the *Guzarattes*. The other five Sects Eat of all living Creatures, except Fiſh; and are call'd *Gauri*, *Canogia*, *Triatori*, which

are

are the *Brachmans* of *Goa*, *Gagavali*, and *Pongapur*, none of which Eat in the House of another.

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In these 10 Sects, or Orders of *Brachmans*, no Man may Marry out of his own Tribe. In the cross Line, in which only they may take Wives, the Prohibition reaches to the seventh Degree of Consanguinity, or Affinity; but the Daughter of a Brother may Marry the Son of a Sister, that is, her Cousin; yet not the contrary that is the Son of the Brother with the Daughter of the Sister, that the same Blood may not come into the Family. The *Guzarattis* are not Subject to this Law.

Whom they may Marry, and whom not.

All these 10 Tribes of *Brachmans* Converse with one another; but if one comes that is not wash'd, he may not touch any Body, lest he Defile them; it being a Precept among them to wash their Body Morning, Noon and Night. Their Widows do not Marry again, and if they will Burn themselves with their Husbands Body, they gain much Reputation; such as will not are look'd upon as Cowardly, and Infamous.

The second Tribe is that of the *Rajapours*, or Princes descended from warlike Men. These only Eat in the Houses of their own Tribe, or in those of the *Brachmans*, in which all the others may Eat, each according to its Quality. The Wives of *Rajapours* cannot avoid being Burn'd with their Husbands, if they have no Male Issue; and if they refuse, are carry'd by Force. Tho' other Tribes are allow'd but one Wife; the *Rajapours*, as being free Princes may have as many as they please. Some of these *Rajapours* Border on the Lands of *Goa*; for besides *Savagi*, there is *Chiotia*, near *Daman*; and *Grasia*, not far from *Suratte*, both Robbers, living among Mountains, like Beasts. The King of *Portugal* allows *Chiotia* 30000 *Mamudis*, which make 5500 Ducats of *Naples*, and the *Mogul* gives the other a like Sum out of the Neighbourhood of *Suratte*, that they may not Rob, but defend Travellers against Thieves. The King *Penti*, near *Bazaim*, might more properly be call'd King of the Woods, he Living in them, like an Out-law. There is some difference of Sects among the *Rajapours*; but they all agree in eating Fish, except Beef, and tame Swine.

Rajapours the second Tribe.

The third Tribe of *Banians* is divided into twenty Sects, none of which Marries into the other. They Eat nothing that has Life, but only Herbs and Pulse. Almost all these are Merchants; and being bred up to it from their Infancy, they are much greater Cheats than the *Armenians* and *Jews*.

Banians the third Tribe.

There are two Tribes of *Paravous*, the one call'd *Patara*, the other——— [*Here the Author wants the Name of the Second*] These Eat all sorts of Flesh, but Beef; one of them neither Eats with, nor Marries into the other; and their Wives when the Husband Dies may Marry again. *Paravous* 2 Tribes.

There are also two Tribes of *Sutars*, or Timber-Men; the one call'd *Concanas*, the other *Guzaratti*. The first Eat all sorts of Flesh, except Beef; the others only Fish. They do not Marry out of their own Tribe, nor do they Eat with one another, and the Widows Marry. *Sutar* 2 Tribes.

The *Cansars*, or Brasiers, are also divided into *Concanas*, and *Guzarattis*, differing even in their Trade in some measure, and Eat all Flesh, except Beef. But they do not intermix in Marriages, or Eat together, and the Widows Marry again. *Cansars* 2 Tribes.

The *Gaulis*, who sell Milk, and are Herdsmen, are another Tribe, that Eats every Thing but Beef, and tame Swines Flesh. Their Widows Marry again. *Gaulis.*

The *Malis*, or Sellers of Flowers, are another Tribe, that Eat all Things with the same Exception as the last, and their Widows Marry again without any Dishonour. *Malis.*

The *Sonars*, or Goldsmiths, are divided into *Concanas*, and *Guzarattis*, and observe the same as the Braziers. *Sonars.*

There is another Tribe of *Valuoris*, or Gardiners, who Eat all Flesh, but Beef and Pork. They neither Eat with, nor Marry into another Tribe; their Widows Marry again. *Valuoris.*

The *Columbines*, or Peasants make up another Tribe. They Eat Flesh with the same Exception, and are divided into *Chodris*, *Matares*, *Pateis*, *Rontas*, *Naichis*, *Morias*, *Gorels*, who go a Horseback when they are to be Marry'd, and *Doblas* great Wizards, inhabiting the Woods, where they Eat Rats, Lizards, Snakes, Moles, and all sorts of Vermin, tho' never so Stinking. Their Women go Naked, only covering their Privities with a Leaf. These, and other Tribes of labouring People do not intermix in Marriages, but may Eat together, and the Women Marry again. *Columbines*

The *Batala*'s are also Country People, who wear a Line like the *Brachmans*, *Batala's.*

being one made up of three, which seems to signify the Unity of God in three Persons. They Eat nothing that has Life, but Herbs; nor do they Marry into other Tribes. The Widows do not Marry again.

Gentils. 1665.

Bandarines. The *Bandarines*, who Prune the Palm, or Coco-Trees, and draw the *Sura* from it, are divided into *Ramis*, *Chodris*, *Shivalas*, *Kitas*, *Charadas*, and other sorts which do not Marry into one another; but Eat together, and of all sorts of Flesh, except Beef, and tame Swine. The Widows Marry again.

Doblis. The *Doblis*, or Washers of Linnen, are divided into *Concana*'s, and *Guzarattis*. They Eat together, but Marry each in their own Tribe, and Eat any Flesh but Beef and Pork. The Widows Marry again.

Fishers. The Fisher-men are divided into many Races, or Tribes, call'd *Coles*, *Mavis*, *Perabias*, *Vains*, and *Birmassis*. They Eat in one anothers Houses, of all Flesh with the usual Exception, and the Widows Marry again.

Sorias. The *Sorias* make two distinct Tribes; the one call'd *Salunkis*, the other *Coles*. They neither Eat nor Marry together. They Eat Flesh like the rest, and their Widows Marry again. When the Elder Brother Dies, the Younger takes his Wife; but if the Younger Dies, the Elder does not so.

Charanas. Those that carry Salt are call'd *Charanas*, and make several Tribes. They take Wives out of any of them, Eat Flesh as above, and their Widows have the Liberty to Marry again.

Bangasalis. The *Bangasalis*, or Salt Merchants Eat all living Creatures except Beef, tame Swines Flesh, Crabs, Lobsters, Crevisses, and all Shell Fish. They do not Marry out of their Tribes, but the Widows may have second Husbands.

Gautias. The Tribe of *Gautias*, who are all Traders, Eat nothing but Fish. Neither Marry into, nor Eat with another Tribe; so that for want of another, a poor Man sometimes gets a Wife with 50000 Crowns.

Babias. In *Suratte* there are *Babrias*, *Catis*, and *Rajapours*, who Eat only Fish, and wild Flesh. They Eat together, but do not Marry out of their Tribes. Their Wives do not Marry again, but Burn themselves, if they will.

Farasis. The *Farasis*, make Sandals like those of the *Recolets*. Eat any sort of Flesh, tho' Rotten, Eat together, and intermix in Marriages, without any Prohibition; but their Tribe being reputed very Vile, they are not allow'd to enter the Houses of other Gentils, or touch them; and must keep at a great distance.

In the Country of the *Naires* of Cape *Comori*, they are call'd *Polias*, and as they go along the Streets, if they will not venture to be Beaten, must cry *Po*, *Po*, that the other Gentils may take care their very Shadow does not touch them, which would Defile them, and they would be forc'd to Wash.

This Custom makes the *Jesuits* that are Missioners there lead a very uneasy Life; for being oblig'd to imitate the ways of that Tribe, the better to ingratiate themselves with those Barbarians, they are forc'd to Wash themselves as many times a Day as the others do; to feed upon raw Herbs; and when two Fathers meet in the Street, one acting the *Naires*, and the other the *Polias*, they keep at a distance from one another, that they may not be suspected. There is no doubt they Convert very many; but abundance of them not being us'd to that Hardship, fall into dangerous Distempers.

Of all the Tribes here mention'd, only the *Brachmans* and *Banians* are so Precise about killing of all Creatures; that even those that are Venemous may Bite them without receiving any Harm from them; but the others in this Case kill them.

The *Jogis* are People of all Tribes, who have impos'd on themselves a most painful sort of penitent Life. Besides, being continually Naked, some of them hold up their Arms in the Air, without ever letting them down; others hold them behind, till in time they cannot move them. Some hang themselves up with Ropes; others close their Mouths with Padlocks, so that they must be fed with Liquids; others run an Iron-Ring through their Prepuce, and hang a little Bell to it; which, when the silly barren Women hear, they run to see, and touch him, hoping by that means to become Fruitful. *Jogis.*

The Gentils pay so great a Respect to these Penitents, that they think themselves happy, who can Prostitute Daughters, Sisters, or Kinswomen to their Leudness, which they believe lawful in them; and for this Reason there are so many Thousands of Vagabond *Fakirs* throughout *India*. When the *Fakirs* meet with *Beraghis* (which is another sort of Penitents, differently habited, with their Hair and Beard shav'd) they Fight desperately.

perately. They never Marry, and Eat in the Houſes of all Sects, except the *Polias*. They go into the Kitchin, and take what they will, tho' the Maſter be not at Home. They come together like Swine by beat of a Tabor, or at the blowing of a Horn, and march in Companies with Banners, Lances, and other Weapons, which, when they reſt, they lay down by their Maſter. They Boaſt they are Deſcended from *Revanche-Ram*, who wandred about the World Poor and Naked; and theſe Vagabonds for imitating him, are look'd upon as Saints, and Live a looſe Life, with the Priviledge of committing any Crime their Brutality ſuggeſts.

Gemelli. 1695.

Now conſidering ſo great a Number of Sects, and ſuch variety of Manners, which makes it Impracticable for them to be unanimous in Government, it is not to be thought ſtrange that ſo ſmall a Number of *Mahometans* ſhould ſubdue ſuch a Multitude of Gentils; ſince Diviſions and Diſcord have ever been the moſt efficient Cauſes in the World to overthrow the greateſt Monarchies.

CHAP. II.

Of the Opinions and Superſtitions of the Idolaters.

Ram, a Deity.

THeſe Gentils are ſo blinded with profound Superſtition, that they do not think it inconſiſtent to make their Gods be Born of Men, and Aſſign them Women; believing they love the ſame Things Men delight in. They Eſteem *Ram* a mighty Deity, on account of the Wonders he wrought whilſt Living, by means of a Monkey, which croſſing the Sea at one Leap, Burnt *Rhevan*'s Palace, and Leap'd back again, to which purpoſe they tell a long and tedious Fable. Among the Goddeſſes they count *Malhachiche*, who they ſay never refus'd any Body that ask'd it, the uſe of her Body; as if ſhe had perform'd ſome extraordinary Pennance; and ſo a Man call'd *Cumſumi*, becauſe whilſt he Liv'd he enjoy'd 16000 Women.

Malhachiche Goddeſs.

Carſuma.

Some of them believe there are *Eliſian* Fields, and that in order to come thither, a River is to be paſs'd, like the *Styx* of the Antients, where they are to receive new Bodies. Others are of Opinion the World will end very ſoon, after which they ſhall Live again, and go into a new Country. They all believe there is but one God, who has 1000 Arms, 1000 Eyes, and as many Feet; not knowing any better way how to Explain the Thoughts of his Omnipotency. They ſay they have four Books ſent them by God, above 6000 Years ſince, through the Hands of their Prophet *Ram*; two of which Books are ſhut, and two open; but that they can only be Read by thoſe of their Religion. Beſides, that there are ſeven Heavens, in the higheſt of which God ſits; and that he does not take Notice of the particular Actions of Men, becauſe they are not worthy to be the Object of his Divine Thoughts. They alſo ſay there is a Place where he may be ſeen, as it were through a far diſtant Cloud. As for Evil Spirits they believe they are ſo chain'd up, that they can do them no Harm.

Opinions concerning One God.

Adam.

They Talk of a Man call'd *Adam*, who was the firſt and common Father, and they ſay that his Wife, having yielded to the Temptation of Eating of the forbidden Fruit, made her Husband Eat too; but that as the Mouthful he took was going down, the Hand of God ſtopp'd its paſſing further, and thence comes the Knot Men have in their Throat, which they therefore call *Adam*'s Apple.

Prieſthood.

The Prieſthood among them is Hereditary, as it was formerly among the *Jews*; for, as was ſaid before, when a *Brachman* Marries, he muſt take the Daughter of another *Brachman*. They are diſtinguiſhable from all other Gentils, by a String or Rope made of three Threads of new Cotton, which they wear hanging about their Neck, and wound about the left Arm. It is put upon Boys of Nine, or Ten Years of Age with great Solemnity, but never upon Girls. This String or Line is to ſignify the Unity of God in three Perſons, which they call *Brama*, *Viſtu*, and *Mayeſſu*. They will never Eat a Bit without they have it on; and ſome of them have been known to Faſt ſeveral Days, becauſe their Rope broke before they could get another of the Prieſts.

Brachmans how Expell'd.

When any one is to be Expell'd the Tribe of the *Brachmans*, *Banians*, or *Bangaſclines*, for ſome heinous Crime,

they take away his Line thus. All that
Gemelli. are of the Tribe in that Place meet be-
1695. fore the *Boto*, or Prieſt, and accuſe the
Criminal of ſuch a Crime. He replies, and if his Defence be not good, the *Boto* takes away his Line, wipes off the *Tilla*, or Colour on his Forehead. Then all the Company falls to chewing of *Betelle*, eating of *Coco*-Nuts, and ſmoaking Tabacco, without giving the Criminal any; only out of Pity they throw him down on the Ground a Leaf of Tabacco.

How receiv'd again. If he deſires to be again admitted into the Tribe, he muſt go from Houſe to Houſe, begging Pardon and Abſolution of thoſe that Voted, making them ſenſible of his Reſignation, and ſoothing the *Boto* with the Preſent of a Cow. This done, he gives all the Tribe a Treat, who receive him again, and the Prieſt gives him the Line and *Tilla*.

Gentils will not Eat with others. All the Sects of *Gentils* on this ſide *Ganges*, are very ſcrupulous as to Eating with Chriſtians, and *Mahometans*, or making uſe of the ſame Utenſils. But thoſe beyond *Malaca* make no Difficulty of it.

A fooliſh Opinion of their. They are ſo Silly, or Ignorant as to conceit a Woman may Conceive by ſtrength of Imagination; and that tho' they are many thouſand Miles diſtant, and that for ſeveral Years, yet their Wives imagining they Lie with them, may become with Child, and therefore when they hear of their being brought to Bed, they make great Rejoycing.

A pleaſant Paſſage. To this purpoſe, *F. Galli*, Prefect of the *Theatins* of *Goa*, told me a pleaſant Story. *D. Francis de Tavora*, Earl of *Alvor*, arriving from *Portugal*, to be Vice-Roy of *India*; News was brought that his Wife, whom he left big with Child, was deliver'd of a Son. Among the reſt a *Pagan* Merchant went to Congratuſe him, and thinking to make the Vice-Roy a great Complement ſaid, *I wiſh your Excellency Joy, and hope you will have News every Year of the Birth of a Son.* This would have put him in a Paſſion, had not ſome told him that the Idolaters held that prepoſterous Opinion. The Women are Happy, that can take their Liberty, and make their ſilly Husbands believe they Conceiv'd by thinking on them.

Dying Men. When an Idolater is Dying, his Kindred place a Cow near the Bed, and ſhake her Tail till ſhe Piſſes; if it reaches the Dying Man's Face, it is look'd upon as a good Token of his future State; otherwiſe, but particularly if the Beaſt does not Piſs, the Obſequies are perform'd in a very Melancholy manner. Beſides, they put the Cow's Tail into the Dying Man's Hand, thinking his Soul may go into her Body. In ſhort, they believe every Man may be ſav'd in his Religion, and his Sect, ſo he exactly obſerve God's Commandments, and the Light of Reaſon; which Judgment, tho' Falſe, ſome Divines would follow, were it not condemn'd by the Church.

Trial of Theft. The Trial upon ſuſpicion of Theft among them, is by making the Party ſwim over a River that is full of Crocodils, and if he gets over ſafe, he is reputed not Guilty. The *Naires* call this the Paſſage of Crocodils.

Naires Sorcerers. Theſe *Naires* are great Wizards, nor do they ever Expoſe themſelves to any Feats of Arms, without firſt conſulting the Devil. To this purpoſe they let their Hair fly, and draw ſome Blood out of their Forehead with a Knife; then Dancing to the Muſick of a Drum, they call him aloud, and he comes to Adviſe them whether they had beſt engage their Enemy. But when the Enemy repents he gave the Challenge, and makes a Sign to beg Peace, they eaſily grant it.

Women Common. Their Women are in Common. When any of them is with her, he leaves his Sword and Buckler at the Door, that every Body may know the Place is taken up; and therefore there being no certainty whoſe the Children are, they alter the manner of Inheritance, as was ſaid before. But if the Women are found to have to do with Men of another Sect, they become Slaves to their Queen of *Canara*. When a Brother Marries, his Wife is Common to the reſt.

Security for Travellers. By a Priviledge granted them by their Queen, they accompany Travellers through thoſe Parts that are infeſted with Robbers, and if they happen to preſume to Rob any Man, they all Meet, and Purſue the Felons till they utterly Extirpate them. Thus one Boy with a Rod in his Hand makes it ſafe Travelling throughout all *Canara*, tho' it be through Woods, and over Mountains; and a Traveller for a ſmall Matter may have one from one Village to another.

Barbarity to Infants. The Superſtition of all the *Gentils* in *India*, makes them Murderers of their own Children; for it is their Cuſtom when the Infant will not Suck, to carry it into the Field; and there they leave it from Morning till Night, in a Cloth ty'd up on high by the four Corners, that the Crows may peck its Eyes out, and

and this is the Reaſon why there are ſo many Blind in *Bengala*. Where there are Monkeys, the Danger is not ſo great, becauſe they being Enemies to the Crows throw all their Eggs down from the Trees, and hinder their Multiplying. *Gemelli.* 1695.

At Night the Infant is carry'd Home, and if he will not Suck is expos'd a ſecond, and third time in the Field, and at laſt hated as if it were ſome Snake, or Adder, and caſt into the River.

CHAP. III.

Of ſeveral Pagods *of the* Gentils.

Variety of Idols. IN all the Temples or *Pagods* of theſe Idolaters, which for the moſt part are Round, there are Figures of Devils, Serpents, Monkeys, and ſeveral Monſters hideous to behold. In the Villages, where there are not Carvers to cut them, they take a Stone ſhap'd like a Cilinder, or ſmall Pillar, colour'd Black, and placing it on a Column, adore it inſtead of an Idol, offering to it Sacrifice of *Betle*, *Areeca*, and other Things; as I obſerv'd in Travelling over diſmal Mountains, where the Country People had made Choice, ſome of a Stone, others of a Tree, and ſome of an Herb for their Idol.

Firſt great Place of Pilgrimage. The chief *Pagods*, to which they go in Pilgrimage are four; *Giagrane*, *Benarus*, *Matura* and *Tripeti*. That of *Giagrane*, is upon one of the Mouths of the River *Ganges*, where the Great *Brachman*, or High Prieſt reſides. There they adore the great Idol *Keſora*, adorn'd with many Jewels. Its Revenues maintain all that vaſt Multitude of Pilgrims that Reſort thither, on account of the Conveniency of the River *Ganges*, waſhing in whoſe Water they think cleanſes them from Sin more than any other.

Second Pilgrimage. The *Pagod* of *Benarus* is Built on the Bank of *Ganges*, in the City of the ſame Name, and there is a Stair-caſe from the Door of it down to that River, to Waſh or Drink. The Vagabond *Fakirs* carry on their Backs Veſſels full of this Water, ſtopp'd and ſeal'd by the Great *Brachman*, to prevent all Frauds, for ſeveral hundreds of Miles, to be well Paid for it by rich People and Merchants they Preſent it to. At Weddings they ſpend the Value of 500 Crowns of it, or more, it being the Cuſtom to give a Glaſs or two of it about after Dinner; which they drink with as great a Gaſt, as we ſhould do ſome rich Muskadine, or Hippocraſs. The Idol is call'd *Belamada*, held in ſuch Honour by the *Gentils*, that as ſoon as the *Pagod* is open'd, the *Brachmans* fall flat on their Faces; and ſome with vaſt great Fans go to drive the Flies from about the Idol. A *Brachman* Marks the Forehead of all the Pilgrims with a yellow Liquor. No Women may go into it, but only thoſe of one certain Tribe. There is another *Pagod* near it call'd *Riſcurdas*, from the name of the Idol adorn'd there.

Third Pilgrimage. The *Pagod* of *Matura* is 35 Miles from *Agra*, on the Road to *Dehli*. Within it is a Place hemm'd in with Marble Banniſters, with the Idol *Ram* in the middle, and two others by him; and both within and without abundance of Monſters, ſome with four Arms, and ſome with four Legs; and others with a Man's Head, and a long Tail. They carry this Idol upon ſolemn Feſtivals on a Bier, to viſit the other Gods, or the River.

Fourth Pilgrimage. The fourth *Pagod*, is that of *Tripeti*, in the Province of *Carnatica*, on the Coaſt of *Cormandel*, and Cape *Comori*; it is remarkable for the many Buildings and Pools about it.

Biſnaga Pagod. In the Kingdom of *Biſnaga*, there is a *Pagod* with 300 Marble Pillars in it. A *Portugueſe* Gentleman, who had liv'd forty Years in *India*, and was an Eye Witneſs to it, told me, they formerly laid out 10000 *Roupies* there every Year, in making a Cart with eighteen Wheels, on which, when the Feſtival of the Idol was kept, the *Brachmans* mounted with 200 impudent Women Dancers, skipping in Honour of the Idol. The Cart was drawn by 500 Men, and ſome Idolaters, believing that Death the direct Road to Heaven, threw themſelves under the Wheels, and were cruſh'd to Pieces. Beſides, that when the King of *Golconda* Poſſeſs'd himſelf of that Country, under the Conduct of the General *Emir Gemla*, he found in that Temple an infinite Number of Gold Veſſels, and three Diamonds of an ineſtimable Value; one

Gemelli. 1695. one of which the ſaid *Emir Gemla* preſented to the *Great Mogul*; and that this General advancing into the Country of the *Naiche of Tanjaur*, a *Gentil*, and taking the City of that Name, Thouſands of Women threw themſelves into Wells on account of Religion.

Ramanacor Pagod. He told me further, That near the Iſland of *Ceylon*, there is another ſmall Iſland call'd *Ramanacor*, with a *Pagod* of the ſame Name; at the Entrance whereof is a Trough of black Stone, and in it a Statue of Metal, with the Eyes made of Rubies; and that the *Gentils* break over it *Coco*-Nuts full of Water; and lay Figs there, to Eat them afterwards, as if they were Sanctify'd, and Drink that Water, as Holy. Within the further part of this *Pagod*, is another which they open once a Year; and there they adore a Brazen Idol call'd *Lingon*, which is a very lewd Figure, the Parts of Man and Woman appearing join'd together. Some *Gentils* wear it hanging about their Necks, out of Devotion, as the God of Nature.

Manner of going in Pilgrimage. All the *Gentils* are oblig'd to go once in their Life, at leaſt, in Pilgrimage, to one of the four Principal *Pagods*; but the rich go ſeveral times, carry the Idols of their Places of Aboad in Proceſſion, attended by Hundreds of People, and *Brachmans*; who, with long Fans made of Peacock's Feathers, drive away the Flies from the Idol lying on the Bier.

Superſtitions at the Eclipſe. Three Days before an Eclipſe happens, the *Brachmans* having Notice of it, break all the Earthen Veſſels, to uſe new Ones afterwards; and run all of them to the River to boil Rice, and other Things, and throw it in for the Fiſhes, and Crocodils, when they find the fortunate Hour is come, by their Magical Books, and ſeveral Figures they make on the Gound with the Noiſe of Drums, and Latten Plates they beat. They caſt themſelves into the River to Waſh whilſt the Eclipſe laſts; the *Brachmans* attend the richeſt Perſons with clean Cloths to dry them, and then make them ſit down on a piece of Structure ſix Spans ſquare, daub'd all about with liquid Cows Dung, that the Piſmires may not run upon it in danger of being Burnt, whilſt they Dreſs the Rice, and other Pulſe. They cover ſeveral Figures made with powder'd Lime, on that Square with the ſame Dung, and then lay on two or three ſmall Sticks of Wood to burn ſeveral Blades of Grain, with a great deal of Butter; and from the manner of the Flame to judge what plenty of Rice, and other Corn that Year will afford.

Divalis. Feſtivals. Sorcerers. The chief *Divalis*, or Feſtivals are two, when the Moon decreaſes in *October*, and when ſhe increaſes in *March*. All thoſe Heathen Sorcerers work Wonders by the help of the Devil, but particularly their Juglers and Tumblers, who, without all doubt, deceive the Eye. They plant the Stone of any Fruit, and within two Hours the Tree grows up, Bloſſoms, and bears ripe Fruit. Others lay the Eggs under the Hen, and Hatch them at the ſame time; which can be nothing but meer Illuſion. But I never ſaw it.

Pagan Kings. The Princes of *Aſia* that are Idolaters, are the Kings of *Cochinchina*, *Tunkin*, *Arachan*, *Pegu*, *Siam*, *China*, and ſeveral *Chams* in great *Tartary*; in the Iſlands the King of *Japan*, and *Ceylon*, and ſome Roytelets of the *Molucco* Iſlands; as alſo all the *Rajas* in the *Mogul*'s Empire, but of ſeveral Sects, ſome leſs Superſtitious than Others.

CHAP. IV.

The Author continues the Account of what he ſaw in the Camp of Galgala.

HAving deſir'd a Chriſtian Captain of *Agra*, to let me know when an Opportunity offer'd of ſeeing the King of *Viſapor*, he ſent on *Tueſday* the 22d of *March*, to appoint me to be at his Tent in the Morning, that we might go together to the King's Quarters to ſatisfy my Curioſity. I went accordingly, and he being ready, we both ſet out. Being come to the King's Tents, we waited for him to Paſs by, to go pay his Reſpects to the *Great Mogul*. In ſhort, within an Hour I ſaw the unhappy King, whoſe Name was *Sikander*, come with a handſome Retinue. He was a ſprightly Youth 29 Years of Age, of a good Stature, and Olive colour'd Complexion. *Aurenge Zeb* depriv'd him of his Liberty and Kingdom, as he did him of *Golconda*, in the Year 1685, upon

March. 1595.

On Pretence that he had given *Savagi* Paſſage through his Country, which he could not have hindred, if he would. The true Original of the King of *Viſapor*'s Misfortunes was, That the Queen being left a Widow, and without Children, *Savagi*, who was offended at the King Deceas'd, for having caus'd his Father *Nair Savagi*, then Captain of the Guards to Die in a Goal, took the Field with a ſmall Army of Scoundrels; and ſoon made himſelf Maſter of the Fortreſſes of *Raſapor*, *Raſigar*, *Crapaten*, *Dalal*, and part of *Malabar*. Some think that in ruining the Fortifications of *Raſigar*, he there found a great Treaſure, which enabled him to continue the War. The Queen finding her ſelf in that Condition, thought it convenient during the Minority of *Sikandar*, whom ſhe had adopted for her Son, and bred up in the Doctrin of *Hali*, before the King's Death, to make a Peace, tho' Diſhonourable; leaving to *Savagi*, the Country he had Conquer'd, yet to hold of her, and to pay half the Revenue as Tribute.

Original of the King of *Viſapor*'s Misfortunes.

At the ſame time *Pamniach*, who was Tributary to the ſame Crown, took up Arms to ſhake off that Yoke; relying on the natural Strength of his Country, lying between 27 inacceſſible Mountains, call'd *Settais-pale*, among which there are Villages, and Lands Till'd by *Gentils* of the vile Tribe of *Farat*. *Aurenge-Zeb* ſeeing the Forces of the Kingdom, amounting to 30000 Horſe, and as many Foot, employ'd againſt theſe Rebels, he laid hold of the Opportunity, and Beſieg'd the City and Caſtle of *Viſapor*; which he took after a vigorous Defence of three Years, made by *Sidi Manſutu*, a Black, who govern'd during the King's Minority, and carry'd away *Sikandar* Priſoner, to whom he afterwards allow'd a Million of *Roupies* a Year, to maintain him Decently.

Of the King of *Golconda*.

Tanaſcia, King of *Golconda*, who, in my Time was ſixty Years of Age, had the ſame Misfortune. His General *Emir Gemla* being Diſguſted, invited *Aurenge Zeb* to invade the Kingdom through his means. The Ambitious *Mogul* haſted thither, but notwithſtanding his Intelligence with the Traitor, could not compaſs his Deſign; and was forc'd to return to his Country with Diſhonour. He afterwards again attempted the Fortreſs of *Golconda*, but the Beſieg'd making a reſolute Defence, and an Army of 70000 Horſe, and as many Foot keeping *Aurenge-Zeb*'s Army in the Field within Bounds; both Sides thought fit to conclude a Peace on this Condition, that *Mahmud*, Son to *Aurenge-Zeb*, ſhould take the King of *Golconda*'s Daughter to Wife, and receive the Kingdom as a Portion, after the Father's Death.

When the War with *Akbar* was concluded, *Sciaſam* was ſent with a powerful Army, to Attack *Golconda* a-new; but he either thinking the Conqueſt difficult, or overcome by *Tanaſcia*'s Promiſes, to give him his Daughter in Marriage, and Aſſiſt him to ſecure his Father's Throne; ſo manag'd Affairs, that he obtain'd his Father's Conſent to ſettle Peace, and tho' afterwards he receiv'd never ſo many repeated Commands, could never be prevail'd on to return to the Siege, but caſting his Scimiter at his Feet, told him, He was a *Muſulman*, and could not break the Peace he had Promis'd to keep.

Sciaſam thus refuſing, *Aurenge-Zeb* march'd in Perſon, after he had Conquer'd the Kingdom of *Viſapor*, with a mighty Army to Beſiege *Golconda*. At his firſt coming, he ſecur'd the Paſs on the River, and *Bagnagor*, where the Palace was, and then without ſtaying to Fortify it, by the Advice of the *Franks* he had in his Service, who gave me this Relation, he went on to Beſiege the Fortreſs, whither the King was retir'd. This being Built with vaſt great Stones, and encompaſs'd with a deep Ditch, held out a Siege of nine Months, tho' Batter'd by many Pieces of Cannon, and particularly by three Pieces of ſuch a prodigious Bigneſs, that each of them was drawn by 500 Elephants, and 200 Oxen, if we may believe what the Soldiers told me; for they could make but a ſmall Breach in a Fort that was not enclos'd with Walls, but with a Rock. At length, want of Proviſions, and Diſtempers that rag'd in the Place, beſides the Preſents and Promiſes *Aurenge-Zeb* made, did not only prevail with the Defendants to Deſert to him by degrees, letting themſelves down from the Wall with Ropes in the Night, but corrupted the Governour, who ſurrendred the Fortreſs againſt the King's Will; he offering to pay a Tribute of three Millions, and 700000 *Roupies*, which *Aurenge-Zeb* refus'd, entring the Place Victorious in the Year 1686. *Azamſcia* carry'd away the King Priſoner, who having a Collar of ineſtimable Value on, preſented it to him; but his Father *Aurenge-Zeb* perceiving he carry'd him on an Elephant, cry'd out to him, becauſe he had not Bound his Hands be-

behind him. The Son answer'd, that he *Gemelli.* was a King, and he ought to be satisfy'd 1695. with depriving him of his Kingdom and Liberty. Having shut him up in the Fort of *Dolet-Abad*, the *Mogul* allow'd him a wretched maintenance of 20 *Roupies* a day; but a Son being Born to him in Prison, which he never had whilst on his Throne, in pitty to the Infant Born at such an unfortunate time, he rais'd his allowance to 500 *Roupies* a day.

Pannaich, who had with considerable Forces assisted the *Mogul* in Conquering the Kingdom, was rewarded with death, upon very slight jealousies; which enraging his Son, he refus'd to pay the Tribute, and retir'd among inaccessible Mountains; but a few years after, the greater Power prevailing, he submitted to Pay Tribute, and receive a Governour appointed by the *Mogul* into his Dominions.

Wednesday 23d, I din'd with the Captain of *Agra*, who treated me very handsomly, after the Country manner. *Thursday* 24th, I was conducted to a Neighbouring *Pagod*, to see a Penitent, who held up his Arms, the Joints being hardned, or knit together so that he had no use of them. *Friday* 25th, I look'd out for some Company to go back with me to *Goa*, because the *Begarian* of St. *Stephen* and my Interpreter were both fled; but could find none. I spent my time in vain on *Saturday*, also seeking for Company.

CHAP. V.

The Author's return to Goa, *the same way he came.*

THE Season was now so far advanc'd that to spend any more time at *Galgala* would have made me Slip the opportunity of going over to *China*; therefore bearing patiently with my *Indian*'s running away, I made the best of it, and resolv'd to venture all alone thro' a Country invested with Robbers and Enemies of Christianity. Having heard Mass on *Sunday* 27th, I mounted but very Melancholy; and believing when I came at Night to *Edoar*, I should find the *Caravan* of Oxen for *Bardes*, or some Christian of *Goa*, was disappointed of both. Setting out hence on *Monday* 28th, I came before Noon to the Village of *Rodelki*; where desiring a *Gentil* by signs to make me a Cake of Bread, the Knave instead of Wheaten Flower made it of *Machini*, which is a black Seed, that makes a Man giddy, and so ill tasted, that a Dog would not eat it. Whilst it was hot necessity made me eat that Bread of Sorrow; but could not swallow it cold, tho' I had none for three days, At Night I lay near the *Pagod* of *Mandapour*.

Tuesday 29th, meeting the *Caravan* of Oxen beyond *Onor*, I travel'd with it till Sun-set; but being necessitated to alight, and the *Caravan* going on, I lost sight of it, the Night growing dark. Then being left alone in the open Field, without any thing to eat, or place to take shelter, and in much dread of Robbers, I lay'd me down among the Bushes.

Wednesday 30th, when day appear'd, I went on alone, without any knowledge of the Road, but what the track of the Oxen show'd, and come betimes to *Beligon*. This City tho' made up of Mud Houses thatch'd, is very Populous, because of its Trade. It has a large *Bazar* and a good Fort, considering it belongs to *Moors*, all built of Stone, and encompass'd with a deep ditch full of Water; but it has little Canon in proportion to its bigness, and Garrison. Here I expected to have found the *Caravan* of Oxen belonging to S. *Stephens*, or at least to hear some News of it; but no Body understanding me, I was disappointed. *Thursday* the last of the Month, a *Moor* conceiving what I could not express, conducted me to *Sciapour*, a Mile thence, where I found the *Caravan*, ready to set out for *Bardes*: The *Canarines* belonging to it, who were subjects to *Portugal* show'd me a great deal of kindness; and finding I was spent with three days want, plentifully provided me with Foul and Rice; but could get no Bread, because the Natives do not eat any. The worst of it was, I must set out with them immediately, and tho' a *Canarin* help'd to hold me a Horseback, because of my Weakness, yet it went very hard with me. That Night we lay in a Wood near the Village of *Sambot*, belonging to a *Say* or Prince of the same name; the *Mogul* permitting some Lords

Beligon City.

to

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to Poſſeſs theſe Barren Countries for a yearly Tribute.

Friday the firſt of *April*, after a few hours riding we paſs'd by ſome Cottages, where were the Officers of the Cuſtom-houſe and Guards of the Roads, who are worſe than Thieves. That Night we lay on the Mountain, near ſome little Huts of the Country People; of whom I could not buy a Chicken, or any thing elſe to ſupport me.

Saturday 2d, we went down the ſteep and tedious Mountain of *Balagati*, and travell'd all day through *Savagi*'s Country. The Guards, who like *Banditti* lay skulking about the Woods, ſtopp'd me, and by ſigns ask'd, whether I could Shoot out of a Musket, or underſtood the Art of Gunnery; and anſwering by ſigns that I did not, they at laſt let me go, fearing the *Portugueſe* ſhould ſtop their People at *Goa*, becauſe I paſs'd for a *Portugueſe*. Having travel'd a few Miles further, we lay in the Field, and had an ill Night of it, near a Lake.

Sunday 3d, being *Eaſter* day, after ſeveral hours Travelling, we paſs'd by the *Mogul*'s Guards and Cuſtom-houſe. There I was again detain'd; not becauſe they had any need of Gunners or Souldiers, but to make me pay Toll like a Beaſt; at length ſome Idolaters telling them, the *Portugueſe*, who were but a Musket ſhot from thence would do the ſame, they let me go.

I went away to *Tivi*, and thence to Fort S. *Michael*, where the Caſtellan and his Wife perceiving I was ſick, would not ſuffer me to go any further; but by all means would have me be their Gueſt; ſending away immediately to *Pumberpa*, a Farm of the *Theatins* for a *Ballon*, or *Andora* to carry me to *Goa*.

As the *Ballon* or Boat was coming, an unmannerly *Portugueſe* Souldier carry'd it away by force, and there being no *Andora* to be had, returning thanks to the Captain and his Wife, for the favour they had ſhwe'd me, I deſir'd them to order a Souldier to bear me Company to the aforeſaid Farm. They were much diſpleas'd at the *Portugueſe* rudeneſs, and caus'd his Captain to puniſh him, and perceiving I would ſtay no longer with them, ſent a Souldier of the Caſtle to convoy me; who brought me to *Pumburpa* on *Monday* the 4th at Sun-ſetting. Here I was very lovingly receiv'd by the Factor, who gave me a good Supper, and after it an eaſy Bed to reſt me.

Tueſday 5th, I croſs'd the Canal in a *Ballon* or Boat, and return'd to *Goa* to the aforemention'd Monaſtery of Fathers in a very ill condition. The Father *Preſect* ſeeing me ſo ſick, told me that had hapned becauſe I would not take his advice; I anſwer'd *Heu patior telis vulnera facta meis.* Both he and *F. Hippolitus* endeavour'd to recover me with good Fouls, to which the beſt Sauce was their kindneſs; and thus I recover'd my flitting Spirits. Weakneſs oblig'd me on *Wedneſday* 6th to hire four *Boes*, or Porters to carry me in an *Andora*, to ſee what remain'd worth obſerving in *Goa*. They were all four ſatisfy'd with 15 *Pardaos*, which are worth ſix Crowns of *Naples* a Month.

Thurſday 7th, I went to viſit the Body of S. *Francis Xaverius*, at the Church of *Bon-Jeſu*, or Good Jeſus, being the profeſs'd Houſe of the *Jeſuits*. The Church is indifferent large and Arch'd, but has nothing of good Architecture, being more like a great Hall than a Church. It has an high Altar, with two on the ſides, all well Gilt; and on the left a Chappel where the precious Body of S. *Francis* lies. It was in a Cryſtal Coffin, within another of Silver, on a Pedeſtal of Stone; but they expected a noble Tomb of Porphiry Stone, from *Florence*, order'd to be made by the Great Duke. Since, with the Pope's leave, the Saints Arm was cut off, the reſt of the Body has decay'd, as if he had reſented it; and therefore the *Jeſuits* for nine Years paſt, do not ſhew it to any but the Vice-roy, and ſome other Perſons of Quality. Being told as much at my firſt coming to *Goa*, I ſo far prevail'd, as to have the Vice-roy uſe his Power with the Provincial; and he not knowing how to refuſe him, would at leaſt defer the favour till that Morning; ſhewing me the Holy Body, with the Church ſhut, cloath'd in its Habit, which is chang'd every Year.

S. Francis Xaverius's Body.

Friday 8th, I went to ſee the Church of the *Italian Carmelites*, on a pleaſant Hill. Tho' ſmall, it is very Bautiful, and Arch'd, as are all the Churches in *India*, with 6 Chappels, and an high Altar, well Gilt. The Monaſtery is handſome and well contriv'd, with excellent Cloiſters and Cells, and a delicious Garden, in which there are *Chineſe* Palm-trees which yield a pleaſing ſhade, with their low and thick Leaves. There are alſo two Cinnamon Trees, like that of *Ceylon*. At preſent it is decay'd from what it was, before the *Italian* Fathers were confin'd

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by the King's Order, because only one *Portuguese* Father cannot take so much Pains. The first had been again receiv'd into Favour, but four of them Dy'd at Sea, coming from *Portugal*.

Saturday 9th, there being some Apprehension of the coming of *Arabian* Ships, all the Religious Men and Priests went down arm'd by Order of the Archbishop to the Fort of *Aguada*, to make good that Pass among the Soldiers.

Sunday 10th, I went to pay my Respects to the Vice-Roy, who receiv'd me very Courteously, and Discours'd with me in *French* about two Hours, about News from *Europe* and *Asia*, and when I took my Leave made me very civil Offers.

Monday 11th, the Commadore, a small Vessel, and a Fireship Sail'd out of the Harbour for the Gulph of *Persia*, to assist the King of *Persia* against the *Iman* of *Muscate*; who, with five Ships had Burnt the *Portuguese* Factory, and several Houses; robb'd the Custom-House, and carry'd away four Pieces of Cannon there were in the Fort, with the Arms of *Spain* on them, brought thither from *Ormus*. The King of *Persia* had then 90000 Men ready to send into *Arabia Fœlix*, against the *Iman*.

Vice-Roys Palaces.

There are three Palaces at *Goa*, for the use of the Vice-Roy. The chief of them, call'd the Fort, near the Church of the *Theatins*, and *Vasco de Gama*'s Gate, has the Prospect of the Channel, and consists of excellent Apartments, and a Royal Chappel. In the Hall of it are the Pictures of all the Vice-Roys, and Governours of *India*, and in another all the Ships and Vessels that ever came out of *Portugal*, since the first Discovery of those Countries. In the same are kept the Courts of Judicature, or Exchequer, and others, and they Coin Mony, such as *Pardaos* of Silver, and St. *Thomases*, and *Pardaos* of Gold. The small Mony is made of a Metal brought from *China*, which is neither Copper, nor Latten, nor Lead, nor Pewter; but a Substance differing from them all, not known in *Europe*, and call'd *Tutanaga*, which they say has some mixture of Silver. The *Chineses* use it to make great Guns, mixing it with Brass. Of this, as was said, they make a very low sort of Coin at *Goa*, call'd *Bazarucos*, 375 whereof make a *Pardao*, whose Value is four *Carlines* of *Naples*; and yet any small Matter, or Fruit may be Bought for one of these.

Coins.

The Vice-Roys do not Live in the aforesaid Palace, because of the ill Air, but in that call'd *Polvereira*, or the Powder-House, two Miles from it, at the Entrance of the City, as was said elsewhere. Being at first design'd to make Powder in, it was not then fit to entertain a Vice-Roy; but has been enlarg'd by degrees. The third is the Fort of *Pangi*, near the Fort of *Gaspar Diaz*. The Vice-Roys have not Liv'd in it for many Years past, and at present the Garrison Soldiers are Quarter'd in it.

Tuesday 12th, News was brought of the loss of a Ship of the *Portuguese* Fleet, which had run upon some Rocks in the Port of *Varsava*. My *Armenian* Servant being Indispos'd, I Purg'd him with the excellent *Rhubarb* I Bought in *Persia*, where the best in the World grows, and he was soon well.

Wednesday 13th, I went with the Fathers to Divert me at the Farm of *Pumburpa*, and *Thursday* 14th, enjoy'd the good Company of some Friends that came thither from *Goa*. *Friday* 15th, we went a walking in the Noviciate of the Fathers of the Society, opposite to the said Country House. Walking there on *Saturday* 16th, I pitty'd so many poor Christians and Idolaters, who Live in wretched Cottages under the Coco-Trees, to make them Fruitful, Man's Breath helping them to bear; without hopes of ever removing with their Family from the Place where they are Born, because if they go to another Place, their Masters bring them back by force, worse than if they were Slaves. *Sunday* 17th, after Dinner, we went to see a Farm of the *Augustinians* close by, where an ingenious Father had Built a good House, and Furnish'd it handsomly.

Monday 18th, we went a Fishing on the Channel, which does not only abound in all other sorts, but several kinds of Shell Fish, and particularly Oisters, so large that the very Fish of some of them weighs half a Pound; but they are not so well tasted as ours. The *Portuguese* use the Shells in their Windows instead of Glass, making them thin, and Transparent. *Tuesday* 19th, after Dinner, we return'd to *Goa*.

Gulf of the Cape.

Wednesday 20th, two Vessels from *Macao*, loaded with *Chinese* Commodities arriv'd in the Port; and *Thursday* 21st, I went Aboard one of them, call'd the *Pumburpa*, to see several Rarities it brought. *Friday* 22d, I went in an *Andora*, to Visit our Lady *del Cabo*, or of the Cape, standing on the Point of the Island

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Island of *Goa*, where the *Franciscans* have a good Church and Monastery. Here Night overtaking me, I was forc'd to lie in the Monastery, and return'd to *Goa*, on *Saturday* 23d.

Sunday 24th, I heard Mass at the *Augustinians*, to visit my Friend and Fellow-Traveller for several Months *F. Francis of St. Joseph*. *Monday* 25th, I went over to Divert my self to a little Country House, seated on the Island of *Bardes*, where on *Tuesday* 26th, I saw the Convoy of several Vessels return from *Canara*, with a good Stock of Rice, because the Islands of *Goa* do not produce enough. *Wednesday* 27th, I took the Air in a Boat upon the Channel.

Thursday 28th, was the Procession of *Corpus Christi*, which is made here with much Solemnity in *April*, because of the Storms, and great Rains in *June*. Before it went a Soldier a Horse-back in bright Armour. Then follow'd an Image of St. *George* in Wood, about which some Persons in Masks Danc'd; and after them six Canons, with six Silver Maces, and lastly, six Gentlemen carry'd the Canopy.

Friday 29th, I went to see a Lion brought the Vice-Roy from *Mozambique*, who was about to send it as a Present to the Emperor of *China*. And still continuing to Divert my self after my late Sufferings, on *Saturday*, the last of the Month I saw the Powder-House, where they were then actually making Powder.

Sunday the first of *May*, I went to the Cathedral to hear some indifferent Musick, on account of the Festival of St. *Philip* and *Jacob*; and *Monday* 2d, Din'd with *F. Francis*, being invited by him, because the time of my Departure drew near. On *Tuesday* 3d, *F. Hippolitus Visconte* took care to Change what Mony I had into Pieces of Eight, because there is a great deal lost by carrying Gold into *China*; and a *Portuguese* Merchant well skill'd in that Trade, made a small Purchase of Diamonds for me, they being cheap at *Goa*. *Wednesday* 4th, I went with *F. Salvador Galli*, *F. Visconti*, and the General of *Salzette*, to speak to *Jerom Vasconcellos*, Captain of the Vessel call'd *The Holy Rosary*, bound for *China*. For their Sakes he undertook to carry me; but refusing to find me Provisions for my Mony, I was forc'd on *Thursday* 5th, to lay in a Stock for so long a Voyage. *Friday* 6th, I went to the Church of the Miraculous Cross, to beg of God a good Voyage, and *Saturday*, 7th diverted my self on the Channel. *Sunday* 8th, some Friends din'd with me, and *Monday* 9th, I din'd with *F. Francis*, and after drinking to my good Voyage, we took leave of one another with much Concern. *Tuesday* 10th, I went to the Powder-House to pay my Respects to the Vice-Roy, and desire him to give me a Letter of Recommendation to the General of *China*. He granted it very Civilly, offering to do me any other Kindness.

My *Armenian* Servant refusing to go to *China*, on *Wednesday* 11th, I Bought a *Cafre*, or Black Slave for eighteen Pieces of Eight, and there being a Necessity to get a License to Ship him off, because we were to touch at *Malaca*, where the *Dutch* Hereticks Command, I went on *Thursday* 12th, to the Inquisitors to have it Pass'd. They made a great Difficulty of granting it, and dispensing with the Prohibition they themselves had been Authors of; alledging that some *Cafres*, who had been Shipp'd at other times, being taken, had turn'd *Mahometans*. *Friday* 13th, I took Leave of my Friends, the Vessel being already fallen down to the Mouth of the Channel, in order to Sail very speedily; and *Saturday* 14th, having return'd Thanks, and bid Adieu to the Fathers *Theatins*, I went Aboard with my Goods. There speaking to the Captain, to order my Equipage and Provisions to be taken Aboard, he order'd it to be deliver'd to the Master's Mate, for him to dispose of it as the Pilot should direct, he having undertaken to keep me by the way, I putting my Provision to his. This done, I return'd to the Farm of *Pumburpa*, to have the Satisfaction of lying Ashore one Night longer.

Sunday 15th, I went over to the Island *Charon*, where the Novitiate of the *Jesuits* is, to hear Mass. Meeting there with some *Italian* Fathers, who were Bound for *China*, Aboard the same Vessel, they very Civilly shew'd me all the House. The Church is small, and has three Altars well Gilt; but the Sacristy has curious Chests of Drawers about it made of *Indian* Wood, varnish'd, with the Apostles painted on it. The House is small, and the Cells for thirty Novices very little. I din'd in the Farm of the *Augustinians*, and lay that Night in that of the *Theatins*.

CHAP. VI.

The Author's Voyage to Malaca.

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The Fathers of the Society are in ſuch Eſteem and Reputation in *India*, that at Night the Vice-Roy came to Viſit thoſe that were Aboard the two Ships, and ſtay'd till Mid-night in theſe two Viſits. Laying hold of this Opportunity, he himſelf recommended me to the Captain, telling him, I was a curious Gentleman, that Travell'd only to ſee the World, and therefore he ſhould uſe me well. His Recommendation had but little Effect, becauſe the Captain, who was Bred in *China*, had quite forgot the *Portugueſe* Civility, which in all Places I found they Practis'd more towards me, than towards their own Country-Men; nor did he value another Man's Merit, or Qualifications. As ſoon as the Vice-Roy was gone they weigh'd Anchor, and the Veſſels were tow'd by ſeveral *Paraos*, which are long Boats with ſixty Oars, and *Ballons*, which are ſmaller; the City Pilots being Aboard, to carry the Veſſels beyond the Flat, which is before the Fort of *Gaſpar Diaz*, near which we lay all *Tueſday*, becauſe the Wind blew hard.

Wedneſday 18th, the ſame Wind continuing, and the City Pilots having no hopes it would fall, weigh'd Anchor two Hours before Day, and began to have the Ships tow'd again by the *Ballons* and *Paraos*. But the Wind riſing, to avoid the Rock, they both run upon the Sand. There being danger that the Ship might ſplit at the Flood, it being then Ebb, every one endeavour'd to carry off his Goods, eſpecially Mony, and to get it Aſhore; and it would go hard with the City Pilots, if once the Veſſels were ſtranded, and they did not fly. I put my Baggage Aboard a Coaſter, and leaving my Slave with my Proviſions, went to *Goa* for a new Licenſe from the Inquiſition, to put the Black Aboard the Coaſter, in caſe the Ships that were ſtranded ſhould be rendred unfit to perform their Voyage; which I got with ſome Difficulty for the Reaſons above alledg'd.

Whilſt I was ſtill at *Goa*, the Vice-Roy gathering abundance of *Paraos* and *Ballons*, went in Perſon to get off the Veſſels with the Flood; which being done, they came up again to take in as much Water as they had thrown over Board to lighten themſelves. The honeſt Pilot, and Maſter's Mate of our Ship had alſo thrown over the Paſſengers Proviſion and Fruit; but not their own, which afterwards they did Eat till they were ready to Crack. Taking leave again of the Fathers *Galli* and *Viſconti*, I return'd Aboard with my Baggage, but was not told they had thrown over Board three great Baskets of Wine full of *Mangos*, for had I known it, I would have provided other Fruit.

We got not out on *Thurſday* 19th, through the Fault of the City Pilots; but about break of Day, on *Friday* 20th, the Wind blowing fair at N. W. our Veſſel call'd the *Roſary*, the *Pumburpa*, and four Coaſters put out to Sea. The *Jeſuits*, as they were the firſt that went off, ſo would they be the laſt to return Aboard. The ſame fair Wind continu'd *Saturday* 21ſt, and *Sunday* 22d.

Monday 23d, the Pilots by Obſervation found we were in the Latitude of *Cochin*. We had great Rains, and ſtormy Winds every Day and Night, but they did not laſt above an Hour. They call theſe Tempeſts *Sumatras*, from the Iſland of that Name. Holding on our Courſe South on *Tueſday* 24th, the Pilots judg'd we were in the Latitude of Cape *Comori*; which is like that of *Good Hope*. It is to be obſerv'd that in this Place they find a moſt unaccountable work of Nature; which is, that at the ſame time it is Winter at *Goa*, and all along that Coaſt, it is Summer upon all the oppoſite Coaſt, as far as the King-

dom

dom of *Golconda*, and thus in a few Hours they go from Winter to Summer; which is experimentally known to be true every Day, by the Natives of *Madurè*, *Tiar*, *Tanjaur*, *Ginge*, *Madraſtapatan*, the People of the *Naiches*, and other *Pagan* Princes. *Genuar.* 1695.

Wedneſday 25th, making an obſervation we found our ſelves in the Latitude of Cape *Galli* in the Iſland of *Ceilon*, which was joyful News to all abroad, as being then ſure they ſhould continue their Voyage; for had the South Wind ſtarted up before we reach'd that Place, we could have gone no further, but muſt have run away to Northward, as happen'd to two Ships of *China*, which ſet out in the Year 1693. and put in to refit after the Storm, the one at *Damam*, and the other at *Bombaim*. On the contrary being once in the Latitude of Cape *Galli*, no Wind could put us by our Voyage. We were here according to the Pilots Computation 600 Miles from *Goa*.

The Iſland of *Ceilon* beſides its rich Cinnamon, which is carry'd all the World over, has the beſt Elephants, as was ſaid above, and a Mountain that produces Rock Cryſtal, of which at *Goa* they make Buttons, Beads, and other Things. *Ceilon.*

Thurſday 26th, we found our ſelves in the Latitude of 6 Degrees oppoſite to the Bay of *Bengala*; and all the Mouths of the River *Ganges* running into it, whilſt at the ſame time the natural Current of the Water is from South to North, that Sea is very rough. This made the Ship often lye athwart the Waves, and kept us all continually watching for fear. This Kingdom of *Bengala* is accounted the moſt Fruitful the *Mogul* has, by reaſon of its Rivers. It has a great Trade for Silk, Calico, and other Stuffs. Finding our ſelves in this Latitude we ſtood to the Eaſtward, and on *Friday* 27th, were off the *Maldive* Iſlands. *Saturday* 28th, the ſame fair Wind continu'd, but with the ſame Rowling. *Sunday* 29th, the Wind held on, and a Sailer dying was thrown over Board. *Monday* 30th, we were Becalm'd, but *Tueſday* the laſt of the Month the Wind came up again, blew harder on *Wedneſday* the firſt of *June*, and held fair on *Thurſday* 2d. *Bengal* Kingdom.

Friday 3d, we were in ſight of the Iſland of *Nicobar*, the Wind blowing freſher. This Iſland pays a Tribute of a certain number of human Bodies to the Iſland of *Andemaon*, to be eaten by the Natives of it. Theſe Brutes rather than Men, uſe when they have wounded an Enemy, to run greedily to ſuck the Blood that runs. The *Dutch* are Witneſſes of this Cruelty of theirs; For they going with 5 Ships to ſubdue them and landing 800 Men, tho' they were well Intrench'd to defend themſelves againſt thoſe wild People; yet they were moſt of them kill'd, very few having the good Fortune to fly to their Ships. *Nicobar* Iſland and *Andeman*

Sieur Francis Coutinho General of *Salzete* told me that the chief Motive the *Dutch* had to attempt the Conqueſt of that Iſland, was a Report ſpread abroad, that there was a Well in that Iſland, whoſe Water Converted Iron into Gold, and was the true Philoſophers Stone. The ground of this Rumour was, an *Engliſh* Ship putting into that Iſland after a dreadful Storm, where they obſerv'd that a little Water which an Iſlander carry'd, being ſpilt upon an Anchor, that part of it which was wet with it, turn'd into Gold; and asking him where he had that Water, he told them out of a Well in the Iſland, after which they kill'd him. I can neither affirm nor deny that there is ſuch a Well; but only declare this Story was told me by *F. Emanuel Ferreira*, and by *Coutinho* a Knight of the Order of Chriſt, before *F. Galli* at *Goa*, who had alſo heard of it before. No Man in *Europe* or *Aſia* can give any more certain Account of it, becauſe thoſe People have no Commerce with any Nation in the World.

Saturday 4th, the fair Wind continuing, we came off the point of *Achem*; where the *Malay* Sea begins, ſo call'd from the *Malayes* inhabiting thoſe Iſlands. *Achem* is on the Eaſtermoſt Point of the Iſland *Sumatra*; a Country not Govern'd by a King, as *Tavernier* thinks, but always by a Queen; the Males being excluded that Inheritance, by the Laws of the Kingdom. There are other Kings and Princes in this Iſland, part *Mahometans* and part *Gentils*; whoſe Subjects are near as Barbarous as the People of *Andemaon*, particularly the Inhabitants of a Mountain call'd *Bata*, that is, Rock, not far from *Achem*, who Cruelly Play for one anothers Lives. When the Game is done, the Winner binds the Loſer, and ſtays all Day for ſome Body to buy him, when if none comes he Kills and Eats him; as *Coutinho* told me, who had been up the ſaid Iſland of the Kingdom of *Achem*. The Natives firmly believe that if a Dying Man eats a roaſted Cuckow he ſecures his Paſſage to Heaven; ſo that it is a good Trade to carry thoſe Birds into the *Achem* and *Sumatra* Iſland.

Gemelli. 1695.

the Iſland, which is very Fruitful and Rich. In it is found much Gold Duſt (which makes ſome ſuppoſe it to be the *Aurea Cherſoneſus* of the Antients) Tin, Iron, Camphire, Sulphur, white Sandal and Pepper. The *Dutch* every Year buy 50000 *Picos* of Pepper, every *Pico* is 130 Pounds *Spaniſh*, which they ſell to the *Moors*; who like it better than any other, becauſe being ſmaller, they put it into their *Pilau* whole. The Air of the Country is bad, eſpecially for Strangers.

Sunday 5th, the Wind fail'd us near this iſland, as it always uſes to do; ſo that as much time is ſpent, by reaſon of the continual Calm between that Place and *Malacca*, which are but 250 Miles aſunder, as in 1500 there are from *Goa* thither, as the Pilots ſay. Beſides, the Calm and the Current is contrary, and rather put Ships backward than forward, for which reaſon we perceiving there was too much Water to Anchor, were forc'd to draw to Shore, for here we always run cloſe under it to drop our Anchor, that we might not loſe way when the contrary Current met us.

Monday 6th, the Calm continu'd, and I loſt the Pilots Table, for he would not find me any longer; and what moſt vex'd me was, that of thirty Fouls I brought from *Goa*, I had eaten but ſeven, and all the reſt were flown; a Misfortune Travellers are expos'd to. The Wind freſhning on *Tueſday* 7th, we ſail'd almoſt due South, and leaving behind the Iſland called *dos Degradados*, or of baniſh'd Men, where the Governours of *Achem* conſine Criminals, we came oppoſite to that call'd *da Rainha*, or the Queens; recovering fifty Miles the Current had carry'd us back. But *Wedneſday* 8th, we were not only Becalm'd, but not being able to Anchor, the Stream carry'd the Ship ſix Miles back.

Thurſday 9th, we drew towards the aforeſaid Iſland with little Wind, and came to an Anchor late in eighteen Fathom Water, a Mile from Land. *Friday* 10th, we weigh'd and dropt Anchor three ſeveral times for want of Wind, as was alſo done by the Ship *Pumburpa* and an *Engliſh* Man. *Saturday* 11th, the Wind blew freſh betimes, and carry'd us forward. We call'd to ſome *Malayes* belonging to the Iſland, who were Fiſhing, but they would not come; and two that gave Ear to us kept at a great diſtance for fear. Having given them ſome Biſket and Veſſels to fetch Water, they were never ſeen more. Theſe Inhabitants of the Iſland live worſe than Beaſts; and their low Cottages cannot poſſibly be ſeen, becauſe of the thick green Trees about them, as is uſual all along this Coaſt we had hitherto run. I was told there were none but Cottages at *Achem*, and that only the Queen's Palace, ſhe being then an old Woman, is of Timber, with a poor Mud Fort.

Eighty Miles beyond *Serra da Rainha*, or the Queen's Mountain, the Current is not always contrary, but runs ſix Hours one way and ſix the other. The Heat here is exceſſive, becauſe the Storms call'd *Sumatras* and the Rains, which never fail in the Bay, are here rare and more gentle. The Wind ceaſing on *Sunday* 12th, the Boat was ſent a Shore for Wood and Water, but found none of the latter.

Monday 13th, we advanc'd as far as the Point of *Targiapour*, where a good River falls into the Sea, a Place grateful to Sailers, becauſe from thence forward the Current is not ſo rapid. *Tueſday* 14th, we made but little way, firſt with the Land and then with the Sea Brieze; but we were worſe afterwards, for the Wind wholly ceas'd on *Wedneſday* 15th. *Thurſday* 16th it blew very faintly; and *Friday* 17th there was none at all.

Saturday 18th, we made ſome way in ſight of the Iſland *Polvereira*, but the Wind failing, could not reach it till *Sunday* 19th, when we lay off it. The Compaſs of it is two Miles, and it has abundance of Trees and a good Brook; but no Inhabitants. The next Night we were well waſh'd by a great Shower of Rain; for at this Iſland the *Sumatras* begin again and hold to *Malaca*, never failing either by Day or Night. *Pohonias Iſland.*

Monday 20th, the contrary Wind hindred us making much way, but what we gain'd in ſight of the two ſmall Iſlands the *Portugueſes* call *as duas Irmaas*, or the two Siſters, becauſe they are near together. *Tueſday* 21ſt, we lay off the Iſland *Aru*, beſet with many Rocks, and *Wedneſday* 22d, croſſing the Streight drew near the Continent; ſo that on *Thurſday* 23d, we were oppoſite to Mount *Pulporſelar*. *Friday* 24th, we Sail'd along the Coaſt, which is thick cover'd with Trees, and ſubject to a petty King that lives in the Woods like a Beaſt. *Saturday* 25th, we met ſeveral *Chineſe* Barks call'd *Somas*, loaded with Rice and bound for *Achem*. They carry'd four Sails made of Mat, two of them on the ſides from the main Maſt, like the Wings of a Bird when it flies, extended by two great Poles *Sumatran Veſſels.*

Poles, another at the Foremaſt, and the fourth at the Beak. The Shape of the Veſſel is very odd, for the Head is as wide as the Stern. Towards Evening we were near Cape *Rachado*.

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Sunday 26th, when we were in ſight of *Malaca*, the Wind ſtarted up contrary and hindred us entring the Port, ſo that we were forc'd to Caſt Anchor; but on *Monday* 27th, we Anchor'd on the Shore of the City. Soon after I went aſhore with the Captain, and took a Lodging in an Inn.

CHAP. VII.

An Account of what is worth obſerving at Malaca.

Malaca City.

Malaca is ſeated on the Southermoſt part of the Antient *Cherſoneſus*, in 2 Degrees, and 20 Minutes Latitude, and therefore the Days and Nights, are always equal. The *Portugueſe* under the Command of their General *Albuquerque* took it from the King of *Ihor*, but not without the expence of much Blood; but in the Year 1640, it was taken from them by the *Dutch*, after they had defended it bravely for ſix Months. The Antients thought *Malaca* was an Iſland by reaſon of the many Channels running acroſs its Land; but the exactneſs of the Moderns, has diſcover'd this error. The Houſes are of Timber, and for the moſt part the Walls and Roofs cover'd with Mats, but there are ſuch abundance of Palm and other Trees all about, that at a diſtance, it looks more like a Wood than a City. It is Inhabited on both ſides of the River by *Portugueſe Chriſtians*, *Gentils* of ſeveral Parts, Moors, and *Comeſes*, for which reaſon, when the Governor puts out any Order, it is writ in thoſe four Languages, beſides *Dutch*. It contains about 5000 Souls, moſt of them *Portugueſe* Catholicks, better inſtructed in matters of Faith, than any in *Europe*; there being Children 10, or 12 years Old, that anſwer to queſtions concerning Religion, as ſolidly as a Divine could do; and this becauſe of the continual paſſing of Miſſioners of the Society through this place to *China*, *Tunchin*, *Cochinchina* and other parts. But the *Dutch* forbidding them the exerciſe of the Catholick Religion, they are forced to have it in the Woods, with much danger; and to bear patiently with the exceſſive Taxes laid on them, more than the *Jews* and *Mahometans*. Yet there is no Danger they ſhould become Proteſtants, but on the contrary ſome *Dutch* have been known to abjure, through the means of their Wives. It was no ſmall comfort to me, to ſee ſuch good Chriſtians among *Infidels* and *Calviniſts*. But their heavy Sufferings make them wiſh for a change of Government, and to be under ſome Catholick Prince.

Tueſday 28th, I went into the Fort on the right Hand, entring the Channel. It is about a Mile in compaſs. There are ſix ſmall Towers furniſh'd with ſufficient Cannon, and a Ditch towards the Sea and Channel. The two Gates are one towards the River, and the other towards the South Cape. The Governor of the City commands in it, and has under him a Garriſon of 180 Souldiers. In the midſt of it is a riſing ground, on which ſtood the Church and Monaſtery of the *Jeſuits*, when it was poſſeſs'd by the *Portugueſe*; but the *Dutch* pull'd down the Dormitories, leaving only the Church for their own uſe, and a Tower adjoining to it, to put up their Colours. Within the ſame Fort, was the Church of the *Miſericordia*; but that having been Batter'd by the Cannon, ſerves now for a *Magazine*. The Fort.

The Climate is temperate, as has been ſaid, and the Soil Fruitful, becauſe it never miſſes any day being water'd by a ſhower of Rain. It produces almoſt all the ſorts of Fruit found at *Goa*; but the Coco-nut, is three times as big. When gather'd green they call it *Lagna*, and the Water of it ſerves to drink; but when full ripe, it has a Pulp, like an Apple, tender, and well taſted; which is not found in the Coco-nuts of *Goa*. Coco-nuts

The *Durion* of *Malaca* is alſo very Famous, and Strangers when once us'd to its ſmell, are ſo fond of it, that they can not be without it. The Tree is very tall, and the Fruit grows out of the thick part of the Branches, like the *Jacca*. It is almoſt round, and reſembling the Fruit of the Pine-tree. When ripe it is yellow, with ſome Points ſtanding out about it; and the Pulp within ſoft, and *Durion.*

Gemelli. 1695.

and white, and divided into six parts, with as many Stones, which when dry, are eaten like other Kernels. It smels like a rotten Onion, but has an excellent taste; so that when the nose is once us'd to the first, the Pallate is well pleas'd with the 2d.

Mangustan.

The *Mangustan* a Wild Fruit is very good, round and as big as an Apple, with six streaks on the top, like a Star. When ripe it is yellow without, with white divisions within, like Cloves of Garlick: But soft and sweet. The Rind pouder'd and drank in Water, stops the bloody Flux.

Jamboa.

The *Jamboa* is a Fruit, as big as a large Melon, and has the Rind, shape, and colour of an *Adam's* Apple; but the quarters of it are like those of an Orange, and of the same taste. There are White, Yellow, and Red, according to the several sorts of Trees; which is like the *Tacanja* describ'd among the Fruit of *Goa*.

Assam-paja.

The *Assampaja* is an acid Fruit, growing at the foot of the *Indian* Canes, good to pickle, as big as a Walnut, of an earthy colour without, and white within, with a Stone in the middle.

Romania.

The *Romania* is as big as a green Walnut, cool and good to make the same sort of Sauce.

Sagu.

The *Sagu*, so highly valu'd by the *Portugueſe*, is the Root of a Tree, that grows on the Coast, and the *Malayes* carry to sell at *Malaca*, whence by reason of its goodness, it is transported to *India*, *China*, and other places still further distant. It is rarely well tasted made into a Sweet-meat; it is also good in Broth, and its clouded Seeds dissolv'd, thicken like Glew.

Bacciam.

The *Bacciam* is a wild Fruit, like a *Mango*, and sharp to make Sauce.

Herbs.

There are also several sorts of Herbs differing from ours, and among the rest the *Guama* and *Celada*, which taste like boil'd Sellery.

The Port of *Malaca.*

The City *Malaca* gives Laws to all Ships that pass the Streight, obliging them to pay Anchorage, whether they put into the Port or not. *Spanish* and *Portugueſe* Ships pay 100 pieces of Eight each, others less. The *Dutch* are so hard upon these two Nations, because they say they paid as much, when the *Portugueſe* were Masters of it. The *English* are not only free from this burden, but much honour'd; for two Ships of theirs saluting with 18 Guns, the Fort answer'd with 19, whereas our two Vessels saluting with seven, they return'd no answer; tho' the *Pumburpa*, put out the Arms of *Portugal*. The Port of *Malaca* is very safe, and has a great Trade from East and West; and therefore the *Bazars* of the City are furnish'd with the best Rarities of *Japan*, *China*, *Bengala*, the Coast of *Coromandel*, *Persia*, and other Kingdoms.

Parrots.

I saw such beautiful Parrots there, that a Painter could not draw any thing so fine: Some of them had all the Body and Wings red, and the Legs green. Others, call'd *Noros*, the Body red, the Head black, or dark blew, and the Wings, and Legs of a light blew. Others were of an ash colour, with green Wings. And others white, with a yellow tuft, call'd *Cacatuas*; and these are taken in the Islands of *Ternate*, *Ambon*, *Macassar*, and *Java*; but they are less than those of *America*.

Cassuares.

Wednesday 29th, they shew'd me a Black Bird they call *Cassuares*, twice as big as a *Turkey* Cock, with Bones in the Wings, like Whalebone, and the beak and feet like an Ostrich. Its Eggs are white and green, and is taken in the Island of *Java*.

Balanca.

Thursday 30th, I eat a rare Fish, call'd *Balanca*. Underneath it is like a Crab, at top like a Tortoise, and has the Head arm'd with a Sword; boil'd it tastes just like a Crab; the Male and Female are always found coupl'd. Tho' there are such Rarities at *Malaca*, it is dear living there, a piece of Eight a day being little enough.

The Natives.

The Dominion of the *Dutch*, reaches but three Miles round the City; because the Natives being a wild People living like Beasts, they will not easily submit to bear the *Holland* Yoke. They are call'd *Menancavos*, very great Thieves, *Mahometans* as to Religion, and such mortal Enemies to the *Dutch*, that they do not only refuse to have any Commerce with them, but cut them in pieces, whensoever it is in their Power. And this is the reason, why the Plains of *Malaca*, abounding in *Indian* Canes, they cannot be cut without much precaution, for fear of those Barbarians. Their King call'd *Pagarivyon*, has his Residence at *Nani*, a Village made with Mats ill put together, in the thickest of the Wood. No better account can be had of their Country for want of Commerce with them.

Along the same Coast, lives another sort of half Men, call'd *Salittes*, *Mahometans*, as well as the others, in Boats and moveable Houses. They are both Fisher-men and Pirates along the Coast; a robust sort of Men, govern'd by a chief they call *Palimajatti*, like *Banditti*.

CHAP.

CHAP. VIII.

The Description of the dangerous Streight of Sincapura, *and of the People Inhabiting about it.*

Genebr. 1695. I Might eaſily have gone to *Manila*, aboard the Veſſel call'd *Polaco*, which came into the Port; but I voluntarily let ſlip that fair Opportunity, being deſirous to ſee *China*. In order to it, going all again aboard the *Portugueſe* Veſſels on *Friday* the firſt of *July*; as we were ready to Sail our Voyage was retarded by ſome Words that paſs'd between the Pilot and Maſter's Mate. The firſt of them went away aboard the *Pumborpa*, and all the Day, and part of the Night being ſpent in ſending and proving, the Captain would have me draw up a form of Proteſtation, to be notify'd to the Pilot. He could not be prevail'd upon to return to the Ship, ſo that we were forc'd to Sail with another, after Mid-night.

Saturday 2d, in the Morning we Anchor'd, the Wind being contrary; which laſting all *Sunday* 3d, we made little or no way. *Monday* 4th, we run up on a Bowling, and found our ſelves at Night oppoſite to a great Mountain, over the River *Fermoſo*. This is a deep River, whoſe Source is many and many Miles up the Country. On its Banks grow abundance of excellent *Indian* Canes, which the Inhabitants of *Malaca* cut to Trade. Some of them are thick, without any Knot, to ſerve for walking Staves, and others ſlender, and eighteen Spans long, which cut are put to many Uſes, as to make Bed-ſteads, outward Doors, Chairs, Stools, Baskets, Ropes, Pack-thread, and Sewing-thread; for when ſplit thin, the Threads bow every way without breaking, and are proper to Sew with.

Tueſday 5th, we lay at Anchor, and made but little way on *Wedneſday* 6th, becauſe the Wind was contrary. *Thurſday* 7th, the ſame Cauſe made us loſe, rather than gain Ground; and it had been worſe on *Friday* 8th, had we not dropt Anchor again after weighing. *Saturday* 9th, we were quite becalm'd. *Sunday* 10th, the Wind coming up pretty fair, we left the Iſland *Pulpiſſon*, and two other ſmall Rocks a-ſtern. The firſt is ſo call'd, becauſe ſhap'd like a Fig, for in the *Malaye* Language *Pul* ſignifies an Iſland, and *Piſſon* a Fig.

Monday 11th, we paſs'd by the Iſland *Pulcariman*, which, tho' large, is not Inhabited any more than the reſt. Then we came to an Anchor at the Mouth of the Streight, before Sun-ſet, both becauſe the Wind was contrary, and becauſe we ſounded all the way; for tho' the good Pilots of *Macao* Sail that way twice a Year, yet they never remember any thing of it. On the left, going from *Malaca*, the Mouth is four or five Fadom deep, and ſix or ſeven on the right.

Many Iſlands. There are abundance of other Iſlands between *Sumatra*, and Cape *Ikor*, which are not ſet down in the Maps; tho' ſome of them are ſo large that they are call'd Kingdoms. Some of them belong to the King's of *Jambi*, and *Palumbon*, Iſlands adjoining to *Sumatra*, on the Coaſt oppoſite to *Malaca*, where the *Dutch* have a Factory, and ſome to the King of *Rioo*, on the right of the Streight of *Sincapura*; all three Kings *Mahometans* as to their Religion, and *Malayes* by Deſcent.

The Streights. This multitude of Iſlands makes abundance of Streights, all dangerous to Paſs; but particularly that of *Sincapura*, where we were, which yet is moſt frequented by the Natives, to go to, and return ſpeedily from *Siam*, *Cochinchina*, *Tonchin*, *Manila*, *China*, *Japan*, and other Kingdoms of *Aſia*. The other call'd *del Govemador*, or the Governours, is ſo deep, that very often there is no Anchoring in it; but being much wider than the other, the *European* Ships, that is *French*, *Engliſh*, *Dutch*, and others uſe it very much. The other Streights are call'd of *Carvon*, *Durion*, *Javon*, and *Ikor*; beſides many more, which take Name from the Iſlands that form them. That of *Ikor* is only paſſable betwixt the Continent, and the Iſlands, where a long Channel ends, which leads to the Metropolis of the ſame Name, conſiſting of Cottages, and thence to the Sea of the *Contracoſta*, or oppoſite Coaſt. The *Dutch* have a Factory at that Court to Trade for Pepper.

Sincapura Streight. *Tueſday* 12th, we entred the Mouth of the Streight of *Sincapura* betimes, which is a quarter of a League over at firſt; but further in wider, tho' enclos'd by ſo many Iſlands, that they are a meer Laby-

Gemelli. 1695. Labyrinth to Ships; which thoſe who have not ſeen it before, think they ſhall never get out of ſeeing Land on all ſides. The ſecond Mouth is but half ſo wide as the firſt, but only a Mile in length, and all the diſtance between the two Mouths is eight Miles. This narrow Paſſage is rendred the more dangerous by the violent ſetting of the Water backwards and forwards at Ebb and Flood. In other reſpects the Eye is delighted with the beautiful Green of ſo many Iſlands adorn'd with tall and thick Trees, which are never left naked like ours in *Europe* in Winter.

Salittes, Malayes. The *Malayes*, call'd *Salittes*, Live along this Channel, in portable and Floating Houſes. They dwell on the Water in Boats cover'd with Mats, with Canes interwoven in the middle to lie on; nor are they diſturb'd either at their brutal Solitude, the ill Air, or the dreadfulneſs of the neighbouring Woods. They are ingenious at Fiſhing, which they Live on, either Angling, or ſtriking the leaſt Fiſhes through with Spears made of *Bamboo*. Some of them came to our Ships ſide, with their Women and Children in their Floating-Houſes to get Veſſels, Iron, Knives, Tabacco, and other Trifles, in Exchange for Fiſh; they having no knowledge of Mony. They are not ſatisfy'd if they had the value of 100 Pieces of Eight in Exchange, they are ſo Miſtruſtful, Falſe, and Wicked; but upon any ſlight Occaſion ſtrike their Spear in any Man's Body, or elſe a ſmall Knife call'd *Criſs*, they wear by their Side. They are Subject to the King of *Ikor*, who therefore has a Cuſtom-Houſe for Fiſh in the midſt of the Channel. We came to an Anchor near it, by reaſon of the Calm.

The Coaſt of *Ikor.* *Wedneſday* 13th, we got out of the Streight, leaving behind us on the right the Cottages cover'd with Mats, ſet up on Poles; and keeping along the Coaſt of *Ikor*, where I ſaid the other Mouth of the Channel of that Name was; the Wind came up contrary, which oblig'd us to caſt Anchor near that barbarous Country.

The Kingdom of *Ikor*, as I ſaid, abounds in Pepper, a ſort of white Copper the *Portugueſe* call *Calein*, *Indian* Canes, Rice, *Arecca*, *Coco*-Nuts, and other Things, which keep up its Trade with other Nations; particularly with the *Dutch*, who therefore uſe all their Endeavours to hinder others from reſorting thither, allowing no Veſſels to paſs by *Malaca*, without the Governour's Leave. The Inhabitants of *Ikor*, and the *Salittes* wear a Garment to their Waiſte; and from thence down, both Men and Women cover themſelves with a Linnen Cloth. The Women wear their Hair diſhevell'd without Breading; but the Men ſhave their Heads, and Beards, only keeping long Whiskers. Inſtead of a Turbant, they tie a ſmall Linnen Rag, like a Fillet about their Foreheads.

Thurſday 14th, the Wind being contrary, we Anchor'd off Cape *Romania*. *Friday* 15th, we Sail'd along the Coaſt of *Romania*; leaving a long row of Iſlands on the right, that Sea being all over full of them. About Evening we paſs'd by *Pedra Branca*, or the white Rock, ſo call'd by the *Portugueſe*, being a ſmall white Rock riſing a little above the Water, and ſo plac'd in the middle of the Channel, with two others adjoining to it, that it has ſplit many Ships that were unacquainted with it.

Blaſphemy Puniſh'd. The *Portugueſe* told me, That a Country-Man of theirs being to go that way in a Ship of his own, laden with much Gold, and other rich Commodities; he was continually asking of the Pilot, when they ſhould be paſt it; and thinking every Hour an Age till he was out of that Danger, repeated the Queſtion ſo often, that the Pilot grown weary of him, ſaid they were already beyond it. Then he diſtracted with Joy, broke out into theſe execrable Words, *That God could not now make him Poor.* But he went not unpuniſh'd, for the Ship ſoon ſtruck upon the white Rock; and having loſt all, he only ſav'd his Life to be the more Miſerable.

Saturday 16th, holding on our Courſe with a brisk Gale, we got out from amidſt ſo many Iſlands, which ſtretching out towards the South, along the Streight of *Banca*, which is the way to *Batavia*, left us a clear and open Sea, our Courſe being Eaſtward. The Wind freſhing, carry'd us away from Cape *Ikor*, towards the Iſland *Borneo*, which is under the Equinoctial. The aforeſaid Cape *Ikor* is the end of a long Coaſt reaching to *Bengala*, which afterwards turns away, and forms the *Contracoſta*, or oppoſite Coaſt, as far as the Kingdom of *Siam*, where there are ſeveral other Dominions, and among the reſt that of the *Patanes*, ever govern'd by a Woman, like thoſe of *Achem*, and *Camara*. This Country abounds in *Camphir*, Pepper, Ivory, *Cagulaca*, a ſweet Wood to burn, *Coco*-Nuts, *Arecca*, white and ſtain'd Ca-

Patanes.

licoes,

licoes, and Birds-Nests, and has a vast Trade with the neighbouring Kingdom of *Bengala*, by way of the *Isthmus*. The Queen is a *Mahometan*, and Tributary to the King of *Siam*. We Sail'd on merrily towards the Island of *Pullaor*, much wish'd for by us; when at Night we were surpriz'd in a great *Sumatra*, or Tempest from the North; which drove us so violently towards the South, that on *Sunday* 17th, at break of Day, we were in sight of the Island *Borneo*, and of those call'd *Siantones*, which lie off it, and are inhabited by *Malayes*.

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CHAP. IX.

Of the Island Borneo, *being an Abstract of the Account given of it to the King of* Portugal, *by F.* Antony Ventimiglia; *and of the Mission Instituted there.*

Borneo Island.

THE Island of *Borneo* being the largest in the World, containing Rarities of inestimable Value, and almost unknown to *Europeans*, because all Possess'd by *Mahometan* Kings and Princes, who do not suffer Strangers to go up the Country, to Trade with the Idolatrous Natives, who are Tyrannically Oppress'd by them, that they may secure to themselves the Wealth of the Island, in Exchange for poor Baubles those Wretches stand in need of; for these Reasons the Reader will not think it amiss that I should interrupt the Relation of my Travels, with a short Abstract of the Account given of this Place to the King of *Portugal*, by *F. Antony Ventimiglia*, a *Theatin* of the City of *Palermo*, the first Missioner that ever had the Fortune to pierce into the Heart of that Island; not translating it Word for Word from the *Portugueſe*, which would make it too tedious. The *Portugueſe* Original which I have by me, deserves entire Credit; for there is no Doubt to be made, but that so Zealous a Religious Man as he was, writ no more than what he saw.

The Citizens of *Macao*, frequenting the Port of *Manjar-Massen*, in the Island of *Borneo*, the King of that Name several times declar'd to some Captains, and particularly to *Emanuel de Araujo Garces*, that he should be well pleas'd the City of *Macao* should settle a Factory in that Port, for the security of Trade; and that besides forwarding and assisting them in all that lay in his Power, he would allow a Church to be Built for the free Exercise of the Christian Religion. These Offers wrought no Effect upon the People of *Macao*, as being perfectly well acquainted with the changeable Temper of those *Mahometans*; but *Andrew Coelho Vieira*, General of the City having acquainted *D. Roderick de Acosta*, Governour of *Goa*, with the Matter; he consulted with three knowing Persons, whether the settlement of such Factory was for the Service of God, and their King; and understanding it would be very Advantagious, tho' the Townsmen of *Macao* sent a Messenger of theirs to Obstruct the Performing of it, yet in the Year 1689, he gave the necessary Orders, for settling the Factory in the Name of that City; enjoining *Joseph Pinheiro*, a rich Citizen of *Macao*, who was then at *Goa*, to take that Affair upon him. He accepted of it to please the Governour, tho' he had always endeavour'd to Obstruct it.

Before this was resolv'd on, *Luis Francis Coutinho* was come to *Goa*, and knowing how zealously the Fathers *Theatines* desir'd to be employ'd in some Mission, to which no other Order had any right of elder Claim, that they might the better sow the Seed of the Word of God on their own Ground, and gather the Harvest of propagating the Holy Gospel, and converting the poor Sheep that were stray'd from the Flock of Christ; he acquainted them with the willingness the King of *Manjar-Massen* express'd to allow the Christians a Church, and how little Inclination the City of *Macao* had to settle the Factory, and that no Mission had ever been in that Island. Those Fathers thought *Luis Francis* an Angel sent from Heaven, hearing him propose a Method for the compassing of their Design; and therefore without Hesitation, with the Approbation of Others, they resolv'd to take upon them the Charge of that Mission; and the more because to take off the Impediment proceeding from the Poverty of their Order, which may nei-

ther have any Poſſeſſions, nor Beg, *Luis Francis* readily offer'd to be at the Expence of ſending over *F. Antony Ventimiglia*, who earneſtly preſs'd to go thither.

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First Miſſion to *Borneo.*

The good Man being furniſh'd with all Neceſſaries for his own Uſe, at the Expence of *Luis Francis*, his Benefactor and Companion; and by Divine Providence with what was neceſſary for the Exerciſe of his Miſſion, he ſet out from *Goa* on the 5th of *May* 1687, to the great Grief of the People who loſt ſo worthy a Perſon. He arriv'd at *Malaca* on the 12th of *June*; where he Landed, rather to Exerciſe the Godly Function of Converting ſome Renegadoes, and feed thoſe People with the Word of God, than to ſeek any Eaſe to his own Diſtemper. He went Aboard on the 20th, with ſo fair a Wind that he was Aſhore again on the 13th of *July* at *Macao*, with *Continho*. There he continu'd ſix Months, five of them in a Hermitage of *Auguſtinians*, call'd, *Our Lady of the Rock*, ſeated on a Hill; and the reſt of the time in their Monaſtery; employing himſelf all the while in hearing Confeſſions, and other Pious Acts. He found an Opportunity to Sail for *Borneo* on the 11th of *January* 1688. and had ſo good a Voyage, that he arriv'd at *Manjar-Maſſen* on the 2d of *February*. They ran up the River, and Anchor'd in the Port on the 5th. During this time they were inform'd of the Slaughter made by the *Mahometans* Aboard a Veſſel of *Siam*, under ſome falſe Allegations; and in another of the Coaſt of *Coromandel*, on Pretence that they had hurt ſome of the Natives in a Fray of their own Contrivance. Several Chriſtians, and particularly *Portugueſes* were Kill'd. This News no way daunted, or cool'd the Zeal of *F. Ventimiglia*; but placing his Confidence in God, made no doubt of overcoming all Difficulties.

Whilſt he was devoutly employ'd in the Ceremonies of the Holy Week, a *Moor*, who was Captain of two Gallies ſeeing ſo much Wax ſpent, ſent him ſome Gold Duſt, which he would not accept of. The good Father was inflam'd with the Deſire of applying himſelf to the Converſion of the Gentils; and ſeeing himſelf Idle, and confin'd in that Port, he earneſtly entreated Captain *Emanuel Araujo Garces*, with whom he came from *Macao*, that according to his Promiſe he would endeavour to bring him to the Speech of ſome of the *Pagan Beajuſes*, not far diſtant from thence. The other fed him with hopes. But Heaven, which never fails to proſper good Wiſhes, brought four of thoſe *Beajuſes* to them, out of Curioſity to ſee their Ship. They deſir'd a Cannon might be Fir'd, which being done to pleaſe them, they went away frighted at it. This ſhort Viſit the more inflam'd the Deſire of *F. Antony*, ſo that he pin'd for Grief, ſeeing no hopes of making ſome Acquaintance, and ſtaying among them; becauſe the *Mahometans* being againſt their growing Familiar with Strangers, endeavour'd to diſpatch Chriſtian Ships with Speed, and ſometimes with Inſolency. At laſt a Sailer one Day brought him two *Beajuſes*, who were going up the River; and he, the more to Allure, treated them very Affectionately; gave them ſome devout Things, and perceiving that as they took their Leave, one of them ſeem'd to have a mind to a pair of Shooes, and the other to a Cap belonging to two of thoſe that ſtood by, he prevail'd with thoſe Perſons to give them thoſe Things. The Gentils went away ſo well pleas'd, that coming into their own Country, they made others have a mind to obtain ſome of thoſe Gifts, and ſee the good Religious Man; and accordingly on the 3d of *May* two others came, but in Company with a *Mooriſh* Spy, who prevented the Acquainting them with the End they were ſent for. After ſome time they were diſmiſs'd, with each a pair of Beads about his Neck. Others came afterwards; and *F. Ventimiglia* taught and us'd them to Honour the Croſs.

On the 27th of *March*, all the Merchants aboard the Ship, having diſpatch'd their Buſineſs with no ſmall Profit; and Bought ſo much Pepper, and other Spice, that tho' the Ship was one of the biggeſt that Sail'd thoſe Seas, they were fain to leave ſome aſhore, they ſet Sail, carrying away *F. Antony* againſt his Will, he having more mind to ſtay there; notwithſtanding the Captain, and other Perſons of Note repreſented to him the Perfidiouſneſs of thoſe barbarous *Mahometans*, and promis'd to bring him back the next Year to his beloved *Beajus*. They arriv'd ſafe at *Macao* on the 27th of *June*. There, tho' ſeveral Religious Men offer'd the Father to Entertain him in their Monaſteries; yet he choſe to go lie at Night in the Solitude of his Hermitage; employing himſelf all Day in the City, in hearing Confeſſions, and ſowing the Seed of the Word of God.

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The Season of the Year to Sail for *Manjar-Massen* being come, tho' he did not like this interrupted Method, yet he set out on the 8th of *January* 1689. carrying along with him a *Chinese*, who had been a Slave to *Continho*, and a *Beajus* whom the *Moors* the Year before had sold to *Fortunoso Gomez*, they being both discharg'd by their Masters for this purpose. He had a good Voyage and arriv'd in that Port on the 30th, at such time as the *Beajuses* were at War with the *Moors*; which tho' it troubled, did not make him desist from his Enterprize. On the 25th of *February*, he hir'd a *Lentine*, that is, a small but convenient Vessel to live in, and have the better conveniency of conferring with the *Beajuses* by the way of the River, without the disturbance there was aboard the Ship, and the hindrance he met with the Year before from the *Moors* at Land; and he succeeded so well, that there began presently to resort to him some of the *Beajuses* from the neighbouring Villages subject to the *Mahometan* King; if it had been for nothing else, at least to see their Countryman *Laurence*. Many of them came on the 10th of *March*, when he had began a nine Days Devotion aboard the Vessel, in honour of *S. Joseph*, adorning the Cabin decently with Hangings and Lights. The next Day came a venerable old Man, with his Daughter, grand Daughter, and an antient Matron to visit the Religious Man, who had converted his Boat into a handsome House and Chappel, and receiv'd them very Affectionately, acquainting them with the Design that brought him a second time into such remote and strange Parts, which was to shew them the way of Salvation, by instructing them in our holy Faith. They were pleas'd with the Father's Words, and assur'd him he should be honourably receiv'd by them all. From that time forward more of the *Beajuses* began to resort to the Vessel, and to call the good Man their *Tatua*, that is, Grand Father; a Name among them of great Honour; Conversing with him very Familiarly and Lovingly, and bringing their Wives and Daughters, tho' they were very Jealous, to kiss his Hand and Habit in a very modest and courteous Manner. At these Visits they always presented him with some Fowl, a Basket of Rice, some pieces of sweet Wood, or a Mat of those they work most Curiously; or else Herbs, sweet Roots, Wood or other Things, and he refusing to take it, they left it before his Cabbin, so that afterwards he receiv'd it rather than displease them; provided it was not Gold, precious Stones, or any thing of Value. The nine Days Devotion so happily begun, ended with a general Joy and Applause, and what is most to be admir'd, even of the *Moors* themselves; for a Cross 20 Spans high was put into a Boat, and being carry'd about the River with many Lights, as it return'd to the *Lentine* or Vessel where the Father resided, was saluted by all the Cannon of two Vessels of *Macao*. This was follow'd by a Visit from an *Anga*, who was Chief or Governour of a Village, with all his Family; which he made with so much Civility and Respect, that the Father thought fit to repay it the next Day, attended by 13 *Portugueses* belonging to the Ship. The Governour and all his People receiv'd him in a very solemn Manner, with Drums beating and other Musick of the Country, and Dancing, as if it had been one of their Kings. The old *Anga* prostrated himself on the Ground to kiss his Habit, and all the rest, Men, Women and Children, great and small follow'd his Example. The good Man receiv'd them in his Arms to gain their Affection, and make way to their Conversion, to which they seem'd well disposed. In short, the *Anga* desir'd to be Baptiz'd immediately; protesting he would follow him Dead or Alive, so powerfully the divine Grace wrought upon his Heart. He added, that he believ'd that all the rest of the *Beajuses* would give him the Respect which was due; and that the more to convince him he would go in Person to acquaint the *Tomangun* and *Damon*, two sovereign Princes in the Heart of the Island, one of whom was his Son in Law. It was agreed he should come the next Day to the *Lentine*, that Matters might be resolv'd on with the Advice of Captain *Emanuel d' Araujo Garces*. The *Anga* being tir'd with the Rejoycing after his *Tatua* went away, could not be as good as his Word on the 24th, but fail'd not to come on the 25th, attended as before. *F. Antony* gave him a good Dinner, and some small Curiosities of *China*; and it was resolv'd he should send by means of the same *Anga* some Present to *Tomangun* and *Damon*, and because he could not perform the Journey without leave of the *Moorish* King, as being his Subject, the aforesaid Captain *Emanuel* being so much in the King's Favour, undertook to obtain it. The King liv'd in a Village at a considerable distance on the River, and

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things fell out ſo that the Captain could not go thither for ſeveral Days following to get his leave; ſo that the *Anga* was weary of expecting, deſir'd *F. Antony* to ſend him the Preſent for the Princes, and he would go without the *Mooriſh* King's leave, which oblig'd the Father to go viſit him the next Day, and deliver him the Preſent, conſiſting in Things of ſmall Value, as Flowers, Diſhes, Rings, Glaſs Bracelets and the like, in two little Boxes; to which he added an embroider'd Picture of our Bleſſed Lady, and another of *S. Gaetanus*; hoping they would touch the Hearts of thoſe Infidels to bring them into the true way of Salvation. The *Anga* coming to the Princes deliver'd the Preſents, and telling them the cauſe of his coming, was receiv'd with ſuch Joy, that they preſently fitted out 100 Gallies and *Paraos* there were in their Rivers, and among the reſt one fourteen Fathom long to bring their beloved *Tatum*. This little Fleet being come to the Mouth of the River where their Dominions ended, ſtopp'd there becauſe of the War between the *Beajuſes* and the *Moors*; and thence they diſpatch'd the *Anga* with the *Mooriſh* King's Embaſſador, who had been ſent to conclude a Peace with thoſe Princes, to obtain leave to come into the River where the *Lentine* was. Whilſt the *Anga* was thus employ'd, *Damon*, who thought every Hour an Age till he came to *F. Anthony*, ſent a Kinſman of his diſguiz'd to viſit him, in a little *Parao* of one Oar; and a few Days after ſent his Brother with 12 of his Guard, to tell him if he thought fit, they would go to him inſpight of the *Moor*, and carry him into their Country; which the good Father did not think convenient. Not long after this the *Anga* came to *F. Ventimiglia* with a Preſent from *Damon*, conſiſting of two curious little Baskets of *India* Cane and Straw Interwoven, and full of ſweet Herbs and Roots, bits of Eagle-wood and other ſweet Woods, which are only given to great Men, becauſe of the eſteem thoſe People make of them. He alſo told him the Princes were much edify'd at his contempt of temporal Things, and the Zeal he ſhow'd in coming to their Country. And that they look'd upon it as a ſpecial Providence of God; for as they came down with their ſmall Fleet, they ſaw a fiery Globe on the River, by which they underſtood, he was ſent by God to enlighten them with the Faith.

Things being in this poſture, a Rumour ran among the *Moors* of *Manjar*, that the Chriſtians had inſinuated themſelves among the *Beajuſes* with Preſents of Gold and Silver, to poſſeſs themſelves of their Country, which not a little obſtructed their coming in; which the *Mooriſh* King was then ready to conſent to, that he might by means of the *Tatum* the better bring the Peace to a Concluſion. But the divine Providence ſo order'd it, that on the 4th of *June* at Night a Son of *Tomangum*, and another of *Damon*, attended by their Unkles came to the *Lentine*, and calling Captain *Emanuel d' Araujo*, gave him to underſtand, that tho' they had waited above a Month with much Trouble to themſelves, yet they would ſtay till his Ship Sail'd, that he might not be left expos'd to the Inſolency of the *Moors*, and when he was gone would take their *Tatum* aboard their Galleys, wherein both of them agreeing, one of the Princes earneſtly deſir'd a Knife, to ratifie his Engagement with Blood drawn from his Arm; and ſoon after departed for fear of being ſurpriz'd by the Enemy.

At this time came a Couſin of the *Sindum*, the moſt powerful Prince among the *Beajuſes*, living in the upper part of the Iſland, about Buſineſs of his own, who tho' he had paſs'd through the Dominions of *Tomangum* and *Damon*, knew nothing of what was doing. Being inform'd of what had happned when he came into the *Anga*'s Territories, he went directly to the Ship and thence to the *Lentine* to ſee *F. Ventimiglia*. He there complain'd of the Princes, who had not acquainted his Kinſman the *Sindum*, and therefore he was not come with a Preſent from him, as knowing nothing of his being there; but that nevertheleſs the *Sindum* being at Peace with the King of *Manjar*, he would without any Impediment from the *Moors* carry away the *Tatum* in his *Parao*, or in any other that was in the River to his own Country, or into that of the other Princes, provided he would promiſe after ſome ſtay there, to repair to the *Sindum*; who, as ſoon as he heard of him, would certainly come to viſit him; and laſtly deſir'd the Father not to depart without him.

On the 10th came 6 other *Beajuſes* upon hearing the Fame ſpread abroad of the *Tatum*, from 15 Days Journey diſtance. They alſo earneſtly intreated him, that he would pleaſe to go comfort them in their Country, after he had been with the aforeſaid Princes, and were never ſatis-

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satisfy'd for four Hours together with kissing his Hands, and laying them to their Faces. The Present they brought was two *Coco* Nuts, two small Bags of Rice, a little Oyl, three little Bunches of sweet Herbs; a great hollow *Bamboo* Cane full of a thing like Butter, which they gather from a Tree, and a little Wax; for which a return was made them in small Curiosities of *China*.

But the Enemy of Mankind being ever ready to disturb those that employ themselves in the Service of God, for the good of their Neighbours; the good Man suffer'd much before he got into those Countries; because all the People belonging to *Macao* and particularly *Emanuel d' Araujo*, endeavour'd to dissuade him from that Enterprize, alledging, that all those frequent Visits and Caresses of the *Beajuses*, were Counterfeit, and only design'd to bring him to an untimely End; and that they could not leave a Person in such Danger, that might gain Souls for Heaven elsewhere. The pious Man understanding by these Words, and perceiving by other Tokens, that they intended to obstruct his entring the Country, as they had done the Year before, he spoke to the Captain with some Resentment, laying the loss of those Souls to his charge. It was no wonder he should be so much concern'd at the opposition made by the *Portuguese*, since in a Letter of his he delivers himself to this effect. *That he would certainly have for the present desert'd enjoying the Glory of Heaven, that he might serve in that Vineyard of our Lord till the end of the World; without any other Reward, than fulfilling his holy Will.* Therefore he look'd upon every small Accident as a great Obstacle to his Entrance, which was of such Consequence for spreading the Faith in that large and unpolish'd Country; being resolv'd to Dye rather than quit his Enterprize.

On the 25 of *June* the Ship got without the Flat to a Place, where it was in a readiness to Sail for *Macao*; and he having said Mass, all that were present Weeping, the Captain *Emanuel Araujo* went away to his Ship with 5 *Portugueses*; and *F. Antony* taking leave of them departed to his Mission with four Servants, which were the *Chinese* that had been Slave to *Luis Francis*, *Laurence* the *Beajus*, a Sailer born in *Bengala*, and an other who offer'd to bear him Company. There were also with him two *Beajuses* related to *Damon* and *Tomangun*, who coming with four others sent by those Princes to the Captain, to invite him to be present when they intended to ratifie the Peace and Friendship already establish'd with their Blood; stay'd behind to attend the Father. His departure was the more remarkable for carrying along with him a curious Cross of incorruptible Wood, on the Foot whereof the Arms of *Portugal* were Carv'd in half Relieve, with these Words about them, *Lusitanorum Virtus, & Gloria.* To signifie the Zeal and great Actions of the *Portuguese* Nation for the Exaltation of the holy Cross, and Propagating the Gospel; to fulfill the divine Oracle deliver'd in the Plain of *Ourique* to King *Alphonso Enriquez.*

Leaving the Ship they took their way towards the River of the *Beajuses*, and coming to the Mouth of it on the 26th, found there 23 *Paraos* with 800 Men aboard ready to receive them; among whom was he that had the Cap given him, who had always extoll'd the Courtesie of the *Portugueses*. Some of them went into the small Boat to convey it up to that in which *Damon* and *Tomangun* were, who both afterwards went over into that where *F. Antony* was, to cast themselves at his Feet. *Tomangun* signaliz'd himself in this Action; for without stirring an Inch from him, he exhorted two Youths his Sons, and all his Followers to imitate him, because they did this to their true Lord. *Damon* being seated between the Servant of God and *Tamangun*, acquainted the Company, that the Apostolick Religous Man was come from remote Countries, to teach them the true and holy Law, without which they could not be sav'd; and that his Profession being remote from all that was Temporal, he coveted nothing but to put their Souls in the way to Heaven. *Tomangun* and all the rest answer'd with an unanimous Voice full of Joy, That they desir'd nothing more, and did promise to keep and secure him with all possible Respect and Honour; and would before have ratify'd their Ingagement with the Blood of their Arms, had not the Father hindred them. Then he deliver'd them the holy Cross, which they all Worship'd, to be erected in the Church, they promis'd to Build out of Hand in their Dominions; declaring they would for the future put themselves under the Protection of the Crown of *Portugal.* After spending some time in such like Conversation, they all went into *Damon's Parao*, seating the Father on a Place rais'd above the rest; to which he

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he condeſcended the better to gain their Affections and their Souls to Heaven.

This was the beginning of the new Miſſion in *Borneo*, to ſettle which F. *Antony* apply'd himſelf with ſuch Zeal, that in ſix Months time he Baptiz'd 1800 of the *Beajuſes*; and *Luis Francis Coutinho*, who having ſpent 40 days in their River, pierced into the upper part of the Iſland, declar'd that he found the Children of of thoſe *Beajuſes*, as well inſtructed in the Catholick Religion, as if they had been Born in Chriſtendom.

Account of *Borneo.*

Now as for what concerns the Iſland of *Borneo*, 240 Miles diſtant from *Malaca*, it is cut acroſs by the Equinoctial line, and is 1650 *Italian* Miles in compaſs. The Borders, or rather the Coaſt all about, is inhabited by *Moors* call'd *Malays*, who having lorded it for many Years, are fully ſetled there with Kings of their own; but further up the Country *Paganiſm*, call'd *Beajus*, prevails; and tho' *India* had been 200 Years, diſcover'd the Preaching of the Goſpel had not reach'd them till this time, they being generally look'd upon as Barbarous, Wild and unfit for Converſation.

Their Government.

The *Moors* are govern'd by ſeveral Kings, the chief of which are thoſe of *Manjar* or *Manjar-maſſen*; of *Succadon*, in one of whoſe Rivers there are excellent Diamonds found; of *Borneo*, and others. The *Beajuſes* have no Kings, but only Princes and other Chiefs. Thoſe that are Subjects to the King of *Manjar* or Border upon him, pay a Tribute.

Ports.

There are ſeveral Ports in the Iſland but the moſt frequented is that of *Manjar-maſſen*, for its Spice, but eſpecially by the Inhabitants of *Macao*. It is form'd by a large River of freſh Water, three Miles over, and 14 Fadom deep at the Mouth. Three days Journey up it, there are three little Iſlands; the biggeſt of them is two Miles long, and the *Portugueſe* have thoughts of building a Fort on it, to ſettle a Factory there. The other two are ſmaller and nearer to the Land; and conſequently not ſo fit for that purpoſe.

Product.

All the Country is Fruitful, and abounds in Rice, which is better than any other in *Aſia*, and the Fruit, beſides its great Plenty, differs in Colour, Taſte and Bigneſs from ours in *Europe*. There is alſo great ſtore of Caſſia, Wax, Camphire (the beſt in the World) black and white Pepper, call'd *Vatian*, Gum and ſeveral good Dies. It alſo produces many ſorts of Sweet Herbs, Roots of black Wood, and another ſort that ſmells like Eagle Wood, and *Calumbach*. There are vaſt Woods for building of Ships, where they alſo make much Pitch and Rozin for ſeveral uſes. Metals are ſlighted, becauſe they know not how to run them; but they gather much Gold-duſt among the Sand of ſeveral Rivers in the Iſland. There are abundance of Birds-neſts, well known to thoſe that have read and ſo highly valu'd by the *Chineſes*, and others, that they give 300 Pieces of Eight a *Pico* for them, which *Pico* is about an hundred Weight; being perſuaded they contribute much to the generative Virtue, and are a provocative, as being naturally hot. Theſe are nothing but Neſts built by the Swallows, which in *India* are of an aſh Colour, in the clefts of ſteep Rocks; whence they are pull'd down with long Poles by Men in Boats. It is like a very fine Paſte; ſome think it is made of the ſlaver of theſe Birds; others believe it is a ſort of Clay; I have as much of it as may ſerve curious Perſons to exerciſe their Talent on. For this ſame reaſon the ſenſual *Chineſes* give 40 pieces of Eight a *Pico*, for the finns of Sharks found in thoſe Seas about the Iſland. This is the reaſon that the *Mandarines* at their great Entertainments ſwallow much Gold in a few Mouthfuls; becauſe they eat nothing but the little ſinews, as they do of Veniſon.

Birds and Beaſts.

It exceeds all other Countries, in variety of moſt beautiful Birds; and as for Beaſts, there are very Strange ones not at all known in *Europe*. Among the reſt there is one ſo Strange that it muſt not be paſs'd by in ſilence. It is call'd a *Beajus* or Wild Man; becauſe it much reſembles Man in weeping, and other exteriour Actions that expreſs ſome Paſſions. That which I ſaw was as big as a Monkey, and not being able to bear its great Belly on its Legs, dragg'd its hinder quarters on the Ground. When it removes it takes its Mate along, to lye upon, as a Man would do. The Apes in this Iſland, are of ſeveral Colours, ſome Red, ſome Black, and others White, call'd *Oncas*, which are moſt valu'd. They have a black Liſt, which from the top of the Head turns down under their Snout, and makes a graceful Ring. *F. Salvador Galli* told me he had ſent one for a Preſent to the great Duke of *Tuſcany*, who expected it with impatience; but that it dy'd by the way. There is another Creature in the Iſland, that has a Fir much

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much like a Castor. The *Beajuses* take the richest *Bezoar* Stones in the World from the aforesaid *Apes*. They wound them slightly with Darts shot out of Trunks, in some part that they may not dye of it; then they growing sick with the hurt, those Stones breed in their Bowels, where they are found, when they kill them.

Manners and Religion.

The *Beajuses* are generally very superstitious; being much addicted to Auguries. They do not adore Idols, but their Sacrifices of sweet Wood and Perfumes, are offer'd to one only God, who they believe rewards the Just in Heaven, and punishes the Wicked in Hell. They Marry but one Wife; and look upon any breach of conjugal Faith, either in the Man or Woman as so heinous an Offence, that every one contrives the death of the Party transgressing, either by themselves or their Friends; and therefore the Women are very modest and reserv'd; especially the Maidens, who are not seen by their Husbands till the Wedding day, when the Women receive their Portion. They are Enemies to Fraud and Theft, and grateful for Benefits receiv'd. Among themselves they live Lovingly and Friendly; and therefore when every Man has gather'd what he sow'd for his own use, the rest on the Mountains and Vallies is in common, without any distinction of particular Right. They are also well inclin'd in their Pleasures, and seek Honour in Hunting; at which sport they endeavour to get some sharp Horns, to Polish and wear them as an Ornament at their Girdle. This Girdle is no other but a long slip of Linnen, which turns between their Thighs to cover their Privities, and one end of it hangs down before and the other behind. The Peasants make a sort of Cloths of the Barks of Trees, which being afterwards wash'd and beaten, are as soft, as Cotton; and those Trees being within the Dominions of the *Malay Moors*, they expose themselves for the Bark to their Tyranny and Insolence.

Habits.

Some of them go naked, and others wear a small Doublet made of the same Bark; which they Dye of any Colour. On their Heads to keep off the heat of the Sun or Rain, they wear a Cap of Palm-tree leaves, shap'd above like a Sugar-loaf, long and with flaps hanging down.

Weapons.

The Weapons they use are Knives, made like the *Cangiars* of the *Moors*, and *Zampitres*, that is, Trunks about 6 Spans long, out of which they shoot little wooden Darts, with an Iron head at the one end, and Cartouch, or hollow Paper at the other, blowing into which they shoot it out with a vast force; and sometimes the point being Poison'd the Wound is Mortal. They also Shoot Birds with Pellets through them.

The *Beajuses* as to their Persons, are of a Dark Complection, well Countenanc'd and Strong.

The *Malay Moors*, who live, as was said along the Coast of that Island, and oppress some of those wretched People, are Faithless, Inconstant, Covetous, Treacherous, and great Thieves. Besides their Swords, they have some few Fire-arms to make use of at Sea. They also go naked; only some of them are cover'd with a piece of Cloth wrapp'd about their Waste, and hanging down like a half Petticoat. Their Heads are wound about in a folded Hankerchief, but when it Rains, they add to it a Cap made of Palm-tree leaves. The *Moors* in the Island.

Houses.

Their Houses are in Boats call'd *Paraos*, as are those of the *Beajuses*, on the aforesaid River of *Manjar-Massen*; or rais'd upon five pieces of Timber on its Banks, that they may be safe against Floods. But the King of *Manjar* lives several Days Journey up the Country, in a miserable Condition, because his Kingdom has been long divided among several Branches of the Royal Family, to give them a sufficient Maintenance.

Factory destroy'd.

The Factory we spoke of at first had an unhappy End; for being settled there upon the Conditions propos'd by the *Moors*, particularly that the City *Macao* should always have a Fund there of 40000 Pieces of Eight (only for them to Rob:) Two Years after, when there were four Ships in the Port, the Infidels resolv'd to Secure them, and Plunder the Factory. A great Number of them Assembling to this purpose, went Aboard the Ships, some pretending Business, and others only to see. Being friendly admitted, when they thought it a proper time to Execute their Design, they all drew their *Crisis*, or poison'd Knives, and every one endeavour'd to Murder the Sailor he was treacherously Talking with, so that they kill'd most of those that were in three Ships, as also two Captains, two Pilots, and a Master's Mate. But the fourth Ship, which belong'd to Captain *Emanuel Araujo de Garces*, (Aboard which was a Prince, and Brother of the Kings) seeing the Slaughter Aboard the others, pre-

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prevented the *Moors*; and killing all that were Aboard, with its Cannon oblig'd the others to quit the Ships they had made themſelves Maſters of. The *Moors* that were not kill'd Swam Aſhore, for many of them Periſh'd, the Fray being Bloody on both ſides. There were not Men enough left Aboard the aforeſaid three Veſſels to Sail them, but *Emanuel d' Araujo* divided his Men among them, providing them the beſt he could to return to *Macao*. Next the *Moors* went to Plunder the Factory, which had been the End they at firſt deſign'd, whence the Factor, who was Sick flying, was the cauſe of his own Death. From that time the Citizens of *Macao* would not Trade any more at *Manjar*, ſeeing there is no Truth, or Honeſty in thoſe *Moors*.

Dutch Factory ruin'd.

The *Dutch* had no better Succeſs with their Factory they ſettled there 35 Years ſince, fearing that if others Bought the Pepper of that Iſland, they ſhould not be able to Sell that of the Company at their own Rate. The *Moors* Murder'd the chief Men of their Factory with one of thoſe poiſon'd Darts we ſaid they Shot out of Trunks; and he that Commanded, inſtead of the dead Man, demanding Satisfaction ſome Days after; they anſwer'd, That the Murderer had withdrawn himſelf into a Country-Houſe not far diſtant, with abundance of his Kindred; and they were not ſtrong enough to deliver him up, and therefore they thought it convenient they ſhould all go with their Joint Forces to Attack him. The *Dutch* ſuffering themſelves to be taken in the Snare went, and were all Butcher'd; upon which News, two Ships of their Nation, that were in the Port, fled with all poſſible Speed.

F. Antony Ventimiglia in his Letters demanded Companions ſhould be ſent him to Cultivate that mighty Vineyard of our Lord, and that the King of *Portugal* would grant him Power to Honour ſome Princes, and Great Men among the *Beajuſes*, with the Title of *Don*, the more to Oblige, and Allure them, becauſe they ſhew'd themſelves to be lovers of Honour; but it pleas'd Almighty God, to reward his Labours with the Glory of Heaven, in the height of his Zeal; there being Intelligence that he Dy'd in the Year 1691, which has been confirm'd by ſome of the Church Stuff, and ſome Books belonging to him, found at *Manjar*. *F. Gregory Ranco*, a *Theatin*, I found at *Goa*, further told me, His Body had wrought Miracles, and therefore the *Beajuſes* kept it very honourably in a Cottage, whither a Leper once reſorting among the reſt, they put him to Death.

CHAP. X.

The Author gives an Account of what happned to him, till his Arrival on the Coaſt of Cochinchina.

TO return to the Place where we left off, I muſt inform the Reader, That the Storm on the 17th would not ſuffer us to draw near the Iſland of *Pullaor*, as the Pilot would have done; but the Wind falling a little on *Monday* 18th, we drew near, and that was all, for we were altogether becalm'd in ſight of it. This always flouriſhing and green Iſland, which is but five Miles in compaſs, produces more Plenty than any other of its bigneſs of *Coco*-Nuts, whoſe Trees grow amidſt the Rocks, *Areca*, Figs, *Gamboyas*, *Ananas*, and other ſorts of Fruit, which the Natives Exchange for Earthen Ware. The Mats made here are ſo very fine and curious, that they are ſold for fifteen, or twenty Pieces of Eight each, to make Preſents to the *Chineſes*, who put a great Value on them. It is Subject to the King of *Ihor*, from whoſe Dominions on the Continent it is but ſixty Miles diſtant. Near *Pullaor* there are two Rocks, which produce good Fruit, and ſix Miles from it a deſert Iſland call'd *Pultimon*.

Tueſday 19th, the Wind came fair with a *Sumatra*, or Storm of Rain, which laſted an Hour, as uſual. Steering our Courſe towards *Pulocondor*, 360 Miles diſtant, we Sail'd through a better Sea than we had done during the whole Voyage, as being clear of Rocks and Flats, and we were not ſo much toſs'd, ſo that tho' the Veſſel ran ſwift we were at our Eaſe.

Tho' we were ſo near the Line in the Dog-Days, we felt no great Heat, but to me it felt more like Spring; and tho' I had not Proviſions, and other Neceſſa-

Necessaries as I could wish, yet God be prais'd I enjoy'd perfect Health; notwithstanding some Sailers were fallen Sick, as were *F. Provana* of *Turin*, and a Brother of *Tunchin*, however the Society does not suffer their Religious to want.

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The fair Wind continu'd all *Wednesday* 20th, carrying us a-cross the Gulph of *Siam*, into which falls the great River that leads up to that Court, after running 120 Miles all the way inhabited on both sides; all the Houses which are of Wood being rais'd upon strong Timbers, or Canes; that the Inhabitants when the Floods swell two Fadom high in *August*, *September* and *October* may go out at their Windows into Boats, and gather the Rice that floats on the Water.

Tuesday 21st, in the Morning, the Wind came about to the East, but at Noon as it was before. *Friday* 22d, we came in sight of *Pulocondor*, an Island belonging to the King of *Cochinchina*, but not Inhabited; some *Cochinchineses* repairing thither at certain times of the Year to cut Wood, and gather the Product of the Island, as *Indian* Wheat, Figs, and Oranges. It is eight Miles long, and proportionably broad. It was abandon'd because of the continual *Sumatras*, or Storms of Rain, no Day ever escaping without a very Violent one, as we found by Experience. All the Vessels Bound for *Manila*, use to make this Island.

Pulocondor Island.

Saturday 23d, at Sun-rising, we were off the five Hills, the *Portugueses* call *Cinco Chagas*, or the five Wounds, which are before the Mouth of the River of the King of *Camboya*, up which 240 Miles is the Metropolis of that Kingdom call'd *Pontay-pret*. Ships go up to it, because the River at the Mouth has three fadom Water, and seven near the City. The *Portugueses* call this Mouth *Caranguejo*, or Crab; and the other two near it, the one of *Malaca*, and the other of *Puntiemas*, at which the Barks of *Siam* pass. The King of *Camboya* is Tributary to him of *Siam*, and uses to change his Court, when he takes Possession of his Crown, out of a vain Superstition not to Live where his Predecessor Dy'd; which he may easily do, because the Metropolis is worse than other Places, all made up of ill contriv'd Cottages, cover'd with Mats, or at best with Boards. At present the Kingdom is divided between two Brothers, one of whom keeps in the Mountains, the other in the aforesaid City. They make War upon one another, the one supported by the King of *Siam*, the other by him of *Cochinconna*.

Camboya.

The Inhabitants of the Kingdoms of *Camboya*, *Siam*, and *Pegu*, shave all their Head, leaving some on the Crown like that of the Mendicant Lay-Brothers. They pull up their Beards by the Root with Nippers, that they may not grow again quickly. Their Colour is like an Olive, and they are hard to be remov'd from their Tenets; for *F. Candoni* told me, That in four Years he liv'd at *Camboya*, he Baptiz'd none but a Miller, who was Marry'd to a Christian Woman of *Cochinchina*.

At Sun-set we were on the Coast of *Champa*, the King whereof, we were told, had shaken off the Yoke of Subjection to him of *Cochinchina*, and made War upon him.

Champa.

The same Day we pass'd by the *Faralhaon do Tigre*, so call'd by the *Portugueses*, because several Ships of theirs have been lost there, and among the rest that of *Matthew de Brito*, who, saving his Life by Swimming, left this for a Rule to other Pilots to pass between the said Rock, and the Continent, but not to come where there are but ten foot Water; and when they draw near the *Faralhao*, in the open Sea, not to come to fourteen Fadom, but to keep on between sixteen, and nineteen, because he was Wreck'd between ten, and fourteen Fadom, where the Rock under Water lies.

Sunday 24th, we Sail'd with a fair Wind along the same Coast of the Kingdom of *Champa*, and in sight, and South of the Bay and Port of that Name; whither several Nations resort to buy Elephants Teeth, Eagle Wood, and other Commodities. At the Mouth of it is a Rock, between which, and a high Mountain the Ships must pass. In the *Malay* Language they call that Mountain *Panderon*, that is, King, and *Pulisin*; the *Portugueses* give it the Name of *Rabo de Alacrao*, where begins the dangerous Channel that must be pass'd going to, and coming from *China*. From this Mountain, till sixty Miles beyond *Pulcatan*, there is a continual row of Flats 300 Miles in length, where several Ships are cast away every Year; for which reason Pilots must be upon their Guard to avoid them, and keep always in sixteen fadom Water. The worst of it is, That if any Misfortune happens, the *Cochinchinese* Gallies seize not only the

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Goods, but even the very Veſſels, that only loſe or ſpring a Maſt; and therefore many of them ſcour the Coaſt all the Year, to gather Wrecks, nor is there any hope of eſcaping them when there is a Calm, becauſe they are well provided, and the *Cochinchineſes* brave Men with Fire-Arms.

All this Country of *Malaca*, *Camboya*, *Siam*, *Champa*, *Cochinchina*, and *Tunquin*, abounds in Elephants, of which the *Siamites* particularly make a great Trade, carrying them by Land to the oppoſite Coaſt, and Port of *Tenazarim*, belonging to the King of *Siam*, near the Gulph of *Bengala*; where Merchants Buy, to Tranſport them by Sea into the Dominions of *Mahometan* Princes.

At Sun-ſet the Wind blew ſo hard, that it might be call'd a Storm; and continuing ſo all Night ſet us very forward. *Monday* 25th, we Sail'd with a fair Wind along the Coaſt of *Cochinchina*; but in the Afternoon we had the uſual Storm of Rain, with ſuch a ſtiff Gale, that had not the Current been againſt us, we had made much way. Nevertheleſs about Sun-ſet we happily paſs'd the true *Varela* (ſo call'd to diſtinguiſh it from the falſe one, lying further in on the ſide of a Mountain, on which another Rock riſes a Fadom, and is call'd the *Pagod*) for the high Wind ſoon abating, the Sea was not very rough.

Tueſday 26th, the ſame Wind continu'd, and we held on our Courſe, ſtill near the aforeſaid Coaſt, the Weather as freſh as Spring. However, moſt of the *Caffres*, or Blacks were fallen Sick; which they attributed to the difference between this Climate, and theirs, the firſt being like that of *Europe*.

Wedneſday 27th, we were quite Becalm'd.

CHAP. XI.

An Account of the Kingdoms of Tunquin, *and* Cochinchina.

I Believe the Reader will not be Diſpleas'd, if after a tedious Relation of a Voyage, I Divert him a little with ſome Account of the Kingdoms of *Tunquin*, and *Cochinchina*, off which we now lay Becalm'd; and the more, becauſe I receiv'd it from good Hands, that is, from *F. Emanuel Ferreira*, who liv'd there twenty Years, and from two *Tunquineſes* he carry'd with him, clad in the Habit of the Society; as alſo from *F. Joſeph Condoni*, of the ſame Society, who liv'd twelve Years in *Cochinchina*.

The Kingdom of *Tunquin* is Tributary to *China*; but the Tribute which formerly was conſiderable, ever ſince the Year 1667, has been reduc'd to a ſmall acknowledgment of a few Horſes every Year.

Tunquin. The Kingdom of *Cochinchina* was once united to that of *Tunquin*, and came to be parted as follows. The *Bua*, or Emperor of *Tunquin* (call'd *Aramu*) in the Country Language, is ſo far from Converſing with his Subjects (who may not look him in the Face upon pain of Death) that he does not Talk with the prime Miniſters, who Governs in his ſtead; for he acquaints him with all that Occurs by the Mouth of the Eunuchs, and receives his Orders the ſame way; under Pretence that it does not become ſo great an Emperor, as he is, to meddle with Matters of Government, but to take his Pleaſure in the *Aram*, amidſt his Concubines, and leave the Cares of the Crown to others. A Governour about 300 Years ſince, perceiving this Cuſtom made him an eaſy way to Poſſeſs himſelf of the Empire, it being no hard Matter to bring the Soldiery, and great Men, who receiv'd all from him to his Side; ſo contriv'd his Buſineſs, that leaving the *Bua* the bare Name and Shadow of a King, he uſurp'd all the reſt. From thence forward *Tunquin* had two ſorts of Kings; the Lawful call'd *Bua*; and the Uſurpers call'd *Chiva*, or Governours; who allow the *Bua* a competent Maintenance, and ſometimes refuſe it; as hapned ſome Years ſince, when the *Bua* demean'd himſelf ſo much as to give a Viſit to the chief of the *Dutch* Factory reſiding at *Tunquin*.

Foreign Ambaſſadors deliver their Credentials to none but the *Bua*, as he of *Holland* did, not long ſince. When the *Bua* has a Son Born, there is great Rejoycing throughout all the Country, which is not done for the others Children.

One

1655 *Gemelli.* 16. 5. 1672 *Calistan.*

One of the *Chivas* dying (above an Age ago) he left a Son under Age, Heir of the Kingdom, under the Tuition of his Son in Law; but he aspiring to the Crown, laid such Plots against the Life of the King, that his Wife, to deliver her Brother out of his Hands, caus'd a Confident of hers to carry him into *Cochinchina*, attended by part of the Nobility. With their Assistance he possess'd himself of *Cochinchina*, killing the Governour at an Entertainment, and afterwards reduc'd a considerable part of the Kingdom of *Champa* under his Dominion, making the rest Tributary; but now that Kingdom has shaken off the Yoke, and refuses to Pay the Tribute.

The Tutor having Usurp'd the Kingdom of *Tunquin*, there began such a bloody War between the two Kinsmen, that it still lasts between their Sons, and with such Fury, that neither Men, nor Letters are permitted to pass out of one Kingdom into the other, and tho' they are unequal in Strength (the King of *Cochinchina* bringing but 50000 Men into the Field, and he of *Tunquin* 100000) yet the *Cochinchineses* being the better Soldiers, and defended by a Ridge of Mountains that part the two Kingdoms, they make their Party good with the *Tunquineses*. They both own that Shadow of an Emperor, call'd the *Bua*, for their lawful Sovereign; receiving Embassies in his Name, and giving out Commissions subscrib'd, in the Reign of *Bua*, &c.

Tunquin.

The *China*, or Governour of *Tunquin*, following the Custom of his Ancestors, governs his Kingdom, like the *Bua*, by a prime Minister, who, without speaking to him, receives his Orders from the Eunuchs, giving Audience but very rarely, or suffering himself to be seen by the People. But this reserv'dness at present does not so much proceed from Pride, or Gravity, as for fear of the continual Disorders of the Kingdom. For this same Reason he does not allow his Subjects to Build high Houses, that they may not Offend him, but they must all be low, except his Palace; and every Man upon pain of Death, must get out of the way when the King passes, going to Divert him either on an Elephant, or in his *Palankine*.

Ter. 3. l. 4. cap. 1. and cap. 11. pag. 103.

Now let the Reader consider what Credit is to be given to *Tavernier*, when he tells us, his Brother was very Familiar with the King of *Tunquin*, and that he gives publick Audience to his People every Day. The *Dutch* can Testify in this Particular, who receiving daily Wrongs from the Ministers and Eunuchs, who take more than is due for the Customs; yet could never speak to the King, and make their Complaints, so that at last they were forced to make use of a Trunk, by means whereof a *Dutch*-Man conveying himself near the King's Apartment, told him all the Matter in the *Tunquinese* Language. They succeeded as they desir'd, for the King gave Order to redress their Grievances; directing, That for all the Commodities, the *Dutch* Import, they should pay nothing, but only make a Present of *European* Cloth, Salt-Peter, and a few other Things; and that their Goods be not search'd in the Custom-House. Whereupon *F. Ferreira* told me, That it being very Difficult to import Beads, Images of Saints, and other Things of Devotion out of *Europe*; he brought them in consign'd to the *Dutch* Factory. The King of *Cochinchina* is not so reserv'd, but is seen by, and Converses with his People, and much more with Strangers.

Customs and Manners.

The King of *Tunquin*, and his Subjects Act in all Respects contrary to the *European* Princes, and their People; for when the Princes of *Europe* go by Water, they sit in the Stern, whereas the King of *Tunquin* sits in the Head of the Boat, saying, the King must be the first that goes ashore. He keeps fifty Boats curiously Gilt, with sixty Men to Row in each, all of them Youths, about one Age, who all dip their Oars at once, being guided, or directed by a Man's Hand, like a Master of a Choir. The King keeps with his Head towards the Chamber Door, whereas *Europeans* lay their Feet that way. The *Tunquineses* write from the top of the Paper to the bottom, and from the right to the left, just contrary to us. They also write their Name at the top of the Letter, as was once us'd by the *Romans*, saying, *J. N. send you Greeting*, &c. Among Christians Thieves are Hang'd, but in *Tunquin* Beheaded, tho' of mean Birth; and on the contrary, Persons of Quality are Strangled, with a Rope drawn by twelve Men, six on a side; after which they Burn the Feet of the Party Executed, to see whether he his Dead or Alive. As in *Europe* we Print joining of Letters, so in *Tunquin*, *Cochinchina*, and *China*, the Manuscript is Pasted on a very smooth Board, and then with a sharp pointed Pen-knife they cut the Letters just

Gemelli. 1695.

just as they are written, and so they go through the whole composition, which they can afterwards Print as often as they will without any trouble. When their kindred die, the *Tunquineses*, and their Neighbouring Kingdoms mourn in White, as we do in Black, which last colour they wear for State, as the Noblest.

When the Kings of *Tunquin* and *Cochinchina* marry, they cause the Noblest and most Beautiful Maids to be brought from all Parts of their Kingdom, and having made their Choice, send back the rest. The first of these two, generally keeps three hundred Concubines.

Habit. The Habit us'd in those Kingdoms is a long Garment or Vest. On the Head a tall round black Cap; but that of the Souldiers and Peasants, falls down a little on the Back. They let their Hair grow long, like *Europeans*, and so their Beard. The Women wear the same sort of Garment down to their Feet, their Hair loose, and their Face bear. They are Beautiful, tho' of a dark Complexion, and great lovers of Strangers.

Religion As to Religion, they are Idolaters; but easily converted, and when converted Ready in the Faith, and this both *Tunquineses*, and *Cochinchineses*. And *F. Ferreira* assur'd me, that when by reason he was persecuted for some Years by the King, he was forc'd to wander about in disguize, the poor Country would sometimes travel a Months Journey from one Province to another, to confess and hear Mass. These Idolaters are not so precise, as those of *Indostan*; but eat all sorts of Flesh, even to Cats and Dogs.

Description. The Kingdom of *Tunquin* is plain, like *Lombardy*, and very Fruitful. It is divided into eight Provinces, which are, *Sudong*, which in the Country Language signifies Eastern Province; *Sunan*, or the Southern; *Subak*, or the Northern; *Sutag*, or the Western; *Nghean Bocin*, half of which belongs to the King of *Cochinchina*, the River *Songen* dividing their Limits. The seventh *Sunanquan*; and the eighth *Taynguien*.

The Metropolis where the King resides, call'd *Kechio*, is four days Journey from the Sea, with a River running up to it. There are in it, none but low Houses made of *Bamboo*, whereof there is great Plenty in their Fields. *F. Ferreira* told me this *Bamboo*, every fifty Years produces a Seed, of which the Peasants make Bread. The City is Large and Populous; there being Streets three Miles long in it, and Markets. The Kingdom is inhabited by an infinite number of People; which is the occasion of so many Commotions, for there is scare a Year, but some Great Man is put to Death, who has headed a Mutiny; towards which the reservedness of the Prince, Contributes very much. The Kings of *Bun*, a Country abounding in Musk, and of *Lau*, which produces store of Elephants, are tributary to this King. Metropolis.

Cochinchina in the Country Language, call'd *Thuon-Kuang*, is divided into five Provinces, *viz. Moydin*, *Dincat*, *Kegue*, *Tlenquan*, and *Fumoy*. The King resides in the City of *Champelo*, one days Journey from the Sea, in the Province of *Kegue* or *Kehoe*, which in that Language, signifies a flower. It is large and Populous, as is all the Kingdom, tho' Mountainous. Both this and that of *Tunquin* are water'd by many Rivers, which make them abound in Rice and Sugar. Besides in *Tunquin* there is abundance of Silk; and in *Cochinchina* Musk, Pepper, Gold, and Cinnamon, and great store of Birds-nests. But these, which are taken in Summer, belong all to the Queen, for her Privy Purse, and therefore the Subjects are forbid Trading in them, as also in *Calambuch*, which is kept for the King. This sweet Wood is found in bits in the Heart of a Tree, when rotten. Cochin. described.

Both Kingdoms produce abundance of Melons, Coco-nuts, Atas, Figs, Annanas, Jaccas, and other sorts of *Indian* Fruit. They also gather from a Tree or rather a Shrub in *Cochinchina*, a large Leaf, call'd *Tea* or *Cha*, which they say fattens, and therefore Souldiers are there forbid the use of it. Fruit.

CHAP.

CHAP. XII.

The Author continues his Voyage to Macao.

Gemelli. 1695. *Pulcatan Island.*

Thurſday 28th, before break of day we were near the Iſland of *Pulcatan*, 360 Miles from *Pulcandor*, where they croſs the Gulph of *Aynan* to diſcover the Iſlands of *Macao*, equally diſtant. *Pulcatan* is a ſmall Iſland three Miles about, inhabited by *Cochinchineſes*, and ſometimes govern'd by a *Mandarine*; it is near the Continent, and to the Mountain call'd the *Horſes Saddle*.

Having ſail'd fifty Miles to get over the Flats which we ſaid ended beyond *Pulcatan*, and then as many more, we directed our Courſe to the Northward. The Mouth of the River that runs up to *Champelo* the Court of *Cochinchina*, call'd by the *Chineſes*, *Sayſo*, is a little beyond the aforeſaid Iſland. There is another more to the Northward for leſſer Ships, and call'd *Toran*.

Friday 29th, the fair Wind continuing, carry'd us on a great way ſmoothly, though the Sea was rough. But here we were very much afraid of *Hurricanes.* thoſe Winds they call *Tifones*, or *Hurracanes*, which blowing furiouſly on all ſides, ſometimes carry away the Maſts, and what is worſe, the Men, if they do not keep under Deck. The ſureſt Remedy in theſe caſes is to cut down the Maſt, and let her run, truſting in God; for the miſchief is irreſiſtible, and in a moment ſinks Ships, or elſe drives them on the Coaſt of *Cochinchina*.

Saturday 30th, the ſame Wind continuing till Noon, afterwards came ſhifter, and ſet us very forward; and ſo it did on *Sunday*, the laſt day of the Month; ſo that on *Monday* the firſt of *Auguſt*, we were off the Iſland *Aynan*, belonging to the Province of *Canton*; at the furtheſt Point, whereof begins the ſhore of the River of *Tunquin*, call'd *Baſſa*, from ſeven Neighbouring Villages.

Sancian Island.

Tueſday 2d, we came near the Iſland of S. *John*, vulgarly call'd *Sancian*, ſo Famous for the Glorious S. *Francis Xaverius* ending his Days there, when he hop'd to enter *China*; the Grott where the Saint liv'd and dy'd, being to be ſeen at a diſtance. It is ſixty Miles from *Macao*, about ten Miles in length and proportionably broad, is Fruitful, and has Plenty of good Water.

Wedneſday 3d, tho' the Wind was not very fair, yet it carry'd us on into a Labyrinth of Iſlands, ſome call'd *dos Veados*, *Mern Montagna*, *dos Ladroens*, *Lantau*, *Lemi*, *Campacaw*, *Atraveſada*, and others. This is moſt remarkable, that they are all water'd by excellent Rivers, and Springs, which keep them always Green; and abound in Deer, *Baccarias*, and other Wild Beaſts, which the Citizens of *Macao* often go over to kill.

We could make no way becauſe of the Wind, and therefore lay Tacking all the Night. Thoſe Iſlands afforded a curious Proſpect, being Lighted by ſo many Fiſher-Boats plying about them. Theſe People always Live in their Floating-Houſes, with their Wives and Children; feeding on the Fiſh they take, and ſelling them both freſh and dry'd to thoſe that will carry them to *Canton*; they themſelves never going from the Water, but only removing from one Iſland to another, according to the Seaſons, which make Fiſh more plentiful in one Place than another. Conſtant Practice has made them very Expert at their Trade; having beſides their Nets invented ſeveral particular Inſtruments, perhaps altogether unknown to *Europeans*. By the warmth or coolneſs of the Water, and other Signs and Tokens, they foreſee the *Tifones*, or Hurracanes a Day, or more before they happen; and retiring with their Boats into very cloſe Creeks, and drawing them aſhore, expect the end of the Storm with all their Family.

Thurſday 4th, the Feaſt of St. *Dominick*, being near *Macao*, before Noon, ſeveral People came from the City in Boats, every one to ſee his Friend, and among the reſt *F. Philip Fieſta*, Procurator of *Japan*, who came in a *Lorja*, or large Bark to bring Refreſhments to *F. Ferreira*, and the other nine Fathers. I had my ſhare, and Eat excellent Figs, like ours in *Europe*, and good *Ananas*, my Stomach not failing me. Going into the Bark with thoſe Fathers, I got

to

Gemelli. 1695. to the City *Macao*, on the ſo long wiſh'd for Land of *China*. I left my Mony in ſome Veſſels full of ſalt Fleſh, and Fiſh, to ſave paying the Duty of four in the Hundred to the Ship, and two to the City, ſince for the Vice-Roy's ſake, I had not paid for my own, nor my Servant's Paſſage. The Ship *Bumburpa* arriv'd three Days before us, and ſet aſhore ten *Jeſuits* it had aboard. I was courteouſly Entertain'd in the Monaſtery of St. *Auguſtin*, by *F. Joſeph* of the *Conception*, Born at *Madrid*, and Prior of that Place. He gave me a plentiful Supper at Night, with variety of Sweetmeats. Here it will be convenient, that whilſt I reſt me after my Voyage, which was no leſs than 3000 Miles; the Reader, who has hitherto born with my unpoliſh'd Diſcourſe, take ſome little Reſpit, that he may in the next Volume be the more attentive to the Wonders of the renowned Empire of *China*.

The End of the Third BOOK.

A VOY-

A

VOYAGE

Round the WORLD,

By Dr. *John Francis Gemelli Careri.*

PART IV.

Containing the moſt Remarkable Things he ſaw in *CHINA.*

BOOK I.

CHAP. I.

Of the firſt Foundation of the City of Macao, *and its Forts.*

Gemelli. 1695. *Macao City.*

I Am now at length come to enter upon the vaſt Empire of *China*, and could wiſh my Stile and Language were ſuitable to the greatneſs of the Subject, that I might give the curious Reader ſuch a Draught and Deſcription as it deſerves; but that being above my Capacity, he muſt be forced to take up, and be ſatisfy'd with my unpoliſh'd way of Delivery. Therefore to begin at one of the Ports of this Empire, that is, *Macao*, which was the firſt Place I came to, it is to be obſerv'd, That *Macao* in the *Chineſe* Language ſignifies a Port, and is otherwiſe call'd *Amagao*, a Name given it from an Idol ſo ſtil'd, which was ador'd in that Place. It is ſeated in 14: Degrees of Longitude, and 22. of Latitude. On the Point of an Iſland call'd *Hœichen*, in the Province of *Canton*. The ſhape of it is like an Arm, encompaſs'd on all ſides by the Sea, except where it joins to the Shoulder. The Ground it ſtands on is uneven, being Hill, Vale, and Plain; the Houſes are well Built, after the manner of *Europe*; the Churches very fine for that Country, eſpecially that of the *Jeſuits* College, which has a noble Front adorn'd with beautiful Pillars. In this Church is preſerv'd that moſt precious Relick of St. *Francis Xaverius*, being the Bone of the Arm from the Shoulder to the Elbow. Next the Churches of the *Auguſtins*, of St. *Francis*, St. *Laurence*, the *Miſericordia*, and the Nuns are decently Built, and Adorn'd. The Streets of the City are all Pav'd, becauſe there is no want of Stone. There are in it 5000 Souls of *Portugueſes*, or better, and above 15000 *Chineſes*.

It is above 110 Years ſince this Place was founded by the *Portugueſes*, for they coming from *Malaca* and *India*, to Trade with the *Chineſes*, and being overtaken by the bad Weather, ſome Ships miſerably Periſh'd, for want of a ſecure Harbour in the Iſlands about *Macao*, which made them ask ſome Place of Safety to Winter in, till the Seaſon would allow them to return Home; and the *Chineſes*, for their own Advantage gave them this Spot of rocky Land, then Inhabited by Robbers, that they might Expel them, as they did. At firſt they were permitted to Build Thatch'd Houſes, but after-

wards having Brib'd the *Mandarines*, they not only erected ſubſtantial Struc-
Gemelli. 1695. tures, but made Forts. One of theſe
Its Fort. is at the Mouth of the Harbour, call'd the Fort of the Bar, whoſe Wall upwards terminates at the Rock, call'd *A Penha*, which is an Hermitage of the Fathers, of the Order of St. *Auguſtin* on the Hill. The other being the biggeſt, is call'd the Fort of the Mountain, becauſe ſeated on the very top of a Hill. There is alſo another high Fort, call'd *Noſſa Senhora da Gnia*, or our Lady of *Guidance*.

Subject to *China.* *Philip Ferrarius* was much miſtaken, when in his Geographical Dictionary he ſaid, That this City had belong'd to the King of *Portugal*, and that in the Year 1668, it was taken by the Emperor of *China*, and made Subject to his Dominion; for from its firſt Foundation it never ſuffer'd any Revolution, being a Colony of *Portugueſes*, by antient Grant of the Emperor, to whom they pay not only a yearly Tribute, but Cuſtom for Goods, and a Duty upon every Veſſel proportionable to its Bulk, tho' it be not Loaded, after the ſame manner as thoſe of the *Moors*, and *Engliſh* do; nor can any Boat go in or out, without Leave from the *Chineſes*, who guard the Mouth of the Harbour.

This little rocky Encloſure of three Miles has not Proviſions to ſubſiſt a Day, but all is brought to it from the Towns of the *Chineſes*, who have ſhut up the *Portugueſes*, as it were in a Priſon, having ſecur'd that narrow Neck of Land which lies between the main Sea, and the little Arm of it next the Continent with a Wall and Gate, which they Lock up when they pleaſe, and Starve the Inhabitants as often as they will; tho' the Country of *China* is ſo Plentiful, that the value of a piece of Eight in Bread (which is the beſt in the World) will keep a Man half a Year.

Pays great Impoſitions. The *Chineſes* allow the *Portugueſe* the Government of the City of *Macao*, as far as relates to the Adminiſtration of Juſtice; and for this Privilege they pay a yearly Impoſition of 600 *Taes*, each of which is worth fifteen *Caſines* of *Naples*, which is about a Noble, Sterling: Beſides the Cuſtoms receiv'd by a *Mandarine*, whom they call *Upu*, and the Duty, as was ſaid before, upon every Veſſel proportionable to its Bulk, the leaſt of which pays no leſs than 1000 *Taes*, that is, ſo many Nobles. The City chooſes a Judge, or ſupreme Magiſtrate, who has the Management of Civil and Criminal Affairs, in all Caſes where no *Chineſe* is concern'd. The Political Government is in a Captain General, appointed by the King of *Portugal*, and the Spiritual in a Biſhop. All theſe Officers and Commanders are Maintain'd by the City, which allows the Captain General a piece of Eight a Day, and 3000 every three Years; 500 to the Biſhop, 150 to the Captains, and proportionably to the Soldiers; which Charge is defray'd by a Duty of Ten *per Cent.* upon *Portugueſe* Goods, and two in the Hundred upon Mony. Tho' the King of *Portugal* has the naming of the Captain General for this ſmall Place, yet he does not allow him a Farthing Pay. The Government.

Beſides theſe Burdens this poor City lies under, all the *Mandarines* that come from *Canton*, are to be lodg'd and entertain'd, and this is no ſmall Expence. The *Upu*, as ſoon as he came, order'd a Cow to be Slaughter'd immediately, for him to Eat a little, and Eaſe his Indiſpoſition, for as much as the *Chineſes* look upon it as dainty and ſavoury Meat.

All the Income and Revenue of the City and Inhabitants of *Macao*, depends upon the uncertainty of the Sea, for all Perſons whatſoever there apply themſelves to Trade; and the Gentry deal in their Mony, putting it out to Uſe, or ſending Merchandize, or Gold Ingots to be chang'd into Pieces of Eight at *Goa*. Tho' at *Macao* they have not Ground to Sow a handful of Peaſe, yet God provides for them, in ſuch manner that they Live in Plenty enough, all Neceſſaries being brought them from the adjacent Parts, and they make ſo much of themſelves, that their Tables are never without Sweet-meats, excellently made by the Women; and I may truly ſay I never Fed ſo well any where as at *Macao*, the Women there knowing how to cover a Table for a King, and to pleaſe any nice Appetite.

Decay of Trade. When the Trade of *Japan* flouriſh'd, this City was ſo Rich, that it could have pav'd the Streets with Silver; but after the Slaughter of ſo many Chriſtians, the Trade of *Nangaſacke* was quite loſt to the *Portugueſes*, it being Death for any of them to be ſeen in that Port. Thus for want of that Trade, the Inhabitants of *Macao* are fallen into that Poverty they now Labour under, having but five Ships left of their own to Maintain all the City, and theſe do not bring home Returns of 300 *per Cent.* as *Japan* afforded, but a very inconſiderable Profit,

and

Gemelli. 1695.

and this will ſtill be leſſen'd by the ſetting up of the New Eaſt *India* Company, which prohibits their Reſort to ſeveral Ports, and ſome of their Commodities.

Hurracanes.

On *Saturday* the 6th of *September* 1695. there began to fall a violent Rain, with a boiſterous Wind blowing at the ſame time. On *Sunday* the 7th, the Wind threatned a Hurracane, being very Violent at Night, but God be prais'd went no further. In the Months of *June*, *July*, *Auguſt*, and *September*, they are much afraid of Whirl-winds, and one hapned three Years before I was there; which rouling in the Region of the Air, carry'd the Tiles off the Houſes, and lifted up Stones that four Men could not remove, overturning many Houſes, and ruining the Dormitory of the Monaſtery of St. *Auguſtin*. But they are now liable to this Scourge every Year. The Rain continu'd after the ſame manner all *Monday* 8th, the ſtormy Wind never abating. On *Tueſday* 9th, I went to ſee a Play Acted after the *Chineſe* manner, it was repreſented at the Coſt of ſome of the Neighbours for their Diverſion in the middle of a ſmall Square. There was a large Stage to contain thirty Perſons, Men and Women Actors, and tho' I underſtood it not, becauſe they ſpoke the *Mandarine*, or Court Language, yet I perceiv'd by the manner of it, that they Acted with Life and Skill. It was partly Recited, and partly Sung, the Muſick of ſeveral Inſtruments of Wood and Braſs Harmoniouſly anſwering the Voice of him that Sung. They were all well enough Clad, their Garments adorn'd with Gold, which they chang'd often. This Play laſted ten Hours, ending by Candle Light. When an Act is done, the Players ſit down to Eat, and very often the Audience does the ſame. On *Wedneſday* 10th, the ſame Company Acted another Play in the Houſe of the *Upu*, or Cuſtomer.

CHAP. II.

A fruitleſs Voyage made by the Portugueſes, *and Natives of* Macao *to* Japan, *to Reſettle themſelves in the Trade loſt in the laſt Perſecution of the Chriſtians.*

Chriſtians excluded Japan.

THE Inhabitants of *Macao* have endeavour'd ſeveral times to recover their Trade with the *Japoneſes*; but always ineffectually, the latter Obſtinately perſiſting rather to loſe ſeveral thouſand Crowns due to them from the others, than to receive them again into their Friendſhip, having Sworn by their Gods never to admit more Chriſtians into their Country, and if any come, to Butcher them without Mercy. That the Chriſtians might have no Opportunity of getting in under the name of other Nations, they were adviſ'd by the *Dutch*, who will have all the Profit to themſelves, to lay a Crucifix on the Ground at the Landing Place, to diſcover whether any Chriſtian comes under a Diſguiſe, becauſe any ſuch will refuſe, or at leaſt make a difficulty to trample on the Crucifix to enter *Nangaſache*, the Port of *Japan*. Thus the *Dutch* ſettled themſelves in the Trade, excluding all others, perſwading the *Japoneſes* that they were no Chriſtians, making no ſcruple for their Intereſt to trample the Holy Image of Chriſt, which the *Engliſh* refus'd to do. This is ſo certainly true, that I my ſelf in *China* ſaw, and ſpoke with a *Chineſe*, who told me he had trampled on it, and becoming a Chriſtian at *Nanking*, confeſs'd this impious Action.

Attempt to be reſtor'd.

The City of *Macao* made its laſt Effort a few Years ſince, ſome of its Inhabitants undauntedly Expoſing themſelves to Die, or by dint of Benefits to gain the hardned Hearts of the *Japoneſes*, being perſwaded, That God by an Accident had again given an opportunity of erecting the Standard of the Croſs in that mighty Empire, which was thus. In *February* 1685. the Weather being very Stormy, a *Japoneſe* Bark that was Trading among the Iſlands loaded with Tabacco, was Wreck'd in the Neighbourhood of *Macao*, none of twelve *Japoneſes* that were in her, being Drown'd. The City caus'd them to be Reliev'd, and the Bark and Goods that were ſav'd to be Sold for their Benefit; then having Conſulted together, they thought this an excellent Opportunity to attempt the recovery of their Trade in that Iſland, of which ſame Opinion the Fathers of the Society were.

Gemelli. 1695. To this Intent the City and *Jesuits* hir'd a Ship, and putting the *Japoneses* aboard, set Sail on the 13th of *June* of the aforesaid Year for *Nangasache*, and got into that Port on the 2d of *July* at Night. Immediately a *Mandarine* came aboard the Vessel, which was call'd St. *Paul*, with an Interpreter, and four Scriveners, or Notaries, one of whom was sent by the General, the second by the chief civil Magistrate, the third by the City, and the fourth by the prime Man in religious Matters, every one to write a-part what Questions the Interpreter put in *Portuguese*, and what they answer'd, that there might be no Mistake. The Interpreter knelt down before the *Mandarine*. I believe the most severe and crafty Judge could never put more ensnaring Questions to draw the Criminal to confess a Crime than this *Mandarine* did to the *Portugueses*, to make them own the Knowledge of the antient Prohibition to Christians, upon pain of Death not to come into the Empire of *Japan*, and in case they did, to be indispensably subject to suffer the Penalty. But they knowing the *Mandarine*'s Design could not be entrapp'd by him, but answer'd Discreetly to all his Interrogatories, still denying any Knowledge of such Prohibition. In short, the *Portugueses* were Examin'd about the time the Bark was cast away; in what Quarter of *Macao* the twelve *Japoneses* Liv'd; whether they there, or aboard Convers'd with the Christians; what it was the City of *Macao* desir'd of them; whether there were any antient Men aboard the Vessel, who could remember what had happen'd between the Christians and *Japoneses*; and much more too long to Insert, several Hours being taken up in these Questions by the *Mandarine*, and Notaries, who all writ severally to Report it to their Superiors. At length, having taken the Number of Men, and Dimensions of the Vessel, the *Mandarine* went off with all those he brought with him.

Japoneses, their Submission.

The vulgar sort of *Japoneses* are worse than Slaves to the Nobility, and *Mandarines*, for they dare not speak to them, but on their Knees, hanging down their Heads, lifting up their Hands together to their Forehead, and stretching them out towards the *Mandarine*, by way of Respect, which the Interpreter did every time the Captain of the Vessel answer'd. And if a *Mandarine* goes aboard a Vessel, in which there are a Thousand People, there will not one Word be heard, all Things being done by Signs, and the Pilot Commands by a Fan he holds in his Hand, waving it to the right or left to Direct the Steersman.

The next Day the *Mandarine* set out in a *Palankine*, carry'd on Men's Shoulders, for *Amiaco*, to acquaint the Emperor with the Arrival of the *Portugueses* Vessel, and in the mean while Refreshments were sent aboard from the City with much Civility, bidding them ask for all they had Occasion for, and they should be Supply'd; and tho' the *Portugueses* did not declare their Wants, yet the *Japoneses* sent them all that was Necessary. The Court.

The Vessel was beset, and guarded Day and Night by ten *Fumes*, which are Barks of the Country mann'd with Soldiers, who watch'd that none of the *Portugueses* might set Foot ashore, as also that nothing might be thrown into the Sea, insomuch that one Day a Duck flying away, several *Fumes* pursu'd it for some Hours, and having taken, carry'd it to the Governour, who sent it back, charging them to take care that no Creature escap'd, requiring that the Filth of the Vessel should be thrown Over-board in the Presence of the Soldiers.

The Day after the Arrival of the *Portugueses*, the *Dutch* came aboard in a small Boat, thinking it had been a Ship of theirs, and perceiving they were *Portugueses*, and understanding the cause of their coming, they return'd, saying, in that Country it was necessary to speak the Truth.

The Factory at *Nangasache* enjoys not that Liberty the *Dutch* have in their Trade in other Parts, nor has it that Authority in this Port as elsewhere, for as soon as the Ships come to an Anchor, a *Mandarine* comes aboard to tell the Men, and carry the Sails and Rudder ashore. When a Man Dies, a *Mandarine* must view the Body before it is Bury'd. It hapned six Years before this time, that two Sailers were once missing, who had gone ashore, and it was judg'd they were two Fathers of the Society, who took this Course to make their way into that Kingdom; but it cost much Mony to conceal their Escape, the *Mandarine* being Brib'd, and two Hillocks shew'd him as if they had been Graves; so that at present the *Dutch* admit no Strangers aboard the Ships bound for *Japan*, but only Natives of *Holland*, who can prove they are of that Country, and give an Account of their Father and Mother. Nor

Part of its Port.

Nor have the *Dutch* any Communication with the City, but Live in their Factory, which is ſeated on a Rock, enclos'd with a Wall, to which there are two Gates; one towards the Port to Ship their Goods, and this, when the Ships are gone, has five Seals put upon it, not to be open'd upon pain of Death. The other anſwers to the City, and is continually guarded, no Trade being allow'd with the *Japoneſes*, but only once a Year, when they give a Paſs to the Perſon appointed to go to *Amiaco*, to viſit the Emperor from the Company. *Gemelli.* 1695.

The Portuguese Veſſel diſmiſſed.

The *Mandarine* return'd from Court 35 Days after his Departure thither, having ſtay'd ſo long by reaſon of its diſtance of 120 Miles from *Nangaſache*. He, and the Notaries with the Interpreters, went aboard the *Portugueſe* Veſſel, and concealing his Journey to *Amiaco*, told the Captain, That the Emperor and his Counſel were not inform'd of their coming, but that having acquainted the Secretary of State with it, he had taken that Affair upon him, becauſe the King could not be ſpoken to; and therefore they might go their way, enjoining them never more to return to thoſe Iſlands upon any Account whatſoever, forasmuch, as at preſent they pardon'd and gave them their Lives in return for the Kindneſs they had ſhewn their Country-Men, whom they carry'd to *Nangaſache*; but it was never known, whether they put them to Death or not. Then the *Portugueſe* Captain ask'd, in caſe any other *Japoneſe* Bark were caſt away upon their Land, what they were to do, to which Queſtion no Anſwer was given.

Afterwards they read the Emperor's Order, which they had receiv'd by Letter from the Secretary, and every time the Emperor was nam'd, the *Mandarines* kneel'd down. At laſt, having aſſign'd the time when they were to be gone, they bid them give an Account what Proviſions they wanted, further adviſing them in caſe they ſhould be forced back by ſtreſs of Weather, to come to *Nangaſache*, and bidding them have a care of going to any other Port, becauſe they would be in much Danger. When the *Mandarines* were gone, the Veſſel was Tow'd by ſeveral *Funes*, or Barks about a Cannon ſhot out of the Harbour of the City, where it ſtay'd ſix Weeks for a Wind, and when the Weather was fit, on the Day prefix'd, the *Japoneſes* brought them the Proviſions and Water they had ask'd for, taſting it before them to take away any Suſpicion. Then they reſtor'd them the Pictures, Beads and Croſſes, taken from them when firſt they came to *Nangaſache*, which they kept lock'd up in a Box, becauſe of the great Averſion thoſe People have for the Croſs, and other Chriſtian Devotions. They had ask'd them at their firſt coming, why they bore the Croſs in their Colours; to which the *Portugueſes* anſwer'd, It was the Enſign of their Kings. Thus the Veſſel return'd to *Macao*, without any Return after all their Expence.

Nangaſache Port.

Beſides, this Account of the Matter of Fact already given, the Maſter, Mate, and ſeveral Seamen, who went that Voyage, and whom I Diſcours'd aboard the Veſſel call'd the *Roſary*, told me it was very difficult getting into the Channel of *Nangaſache*, by reaſon of the Flats, Rocks, and Iſlands that lie in it; beſides, it is neceſſary to come to an Anchor four times, by reaſon of the Tide, which ſometimes is for, and ſometimes againſt them. It is ſecur'd by five Guards in as many ſeveral Poſts upon the Channel, and two Garriſons at the Mouth of the Bay, who, as ſoon as they diſcover any Ship, preſently ſend Notice of it to the City, which preſerves it ſelf without Walls or Cannon, only by its Vigilance. The Houſes of the City are of Timber, the Streets are barricado'd at Night, and watch'd by Captains, who are to give an Account of all that happens. *Nangaſache* looks towards the Weſt, and is above a Mile in compaſs. Theſe Men alſo told me, That the *Japoneſes* Shave from the Forehead to the Crown of the Head, leaving the reſt of the Hair ſhort, and that when they go Abroad they are Bare-headed, only the *Mandarines* wearing a very fine Straw-hood. They Shave the upper and under Lip, their Garment is ſhort, at leaſt, that I have ſeen ſome *Japoneſes* wear, bound cloſe about them with a Girdle, in which they ſtick their two Scimiters, one long, and the other ſhort. The Women are Clad after the ſame manner, and wear their Hair looſe, they have no Handkerchiefs to blow their Noſes, but uſe Paper, which ſerves but once. The Country about *Nangaſache* is Mountainous, but Fruitful, to ſuch a degree that it bears moſt *European* Fruits.

CHAP.

CHAP. III.

The Author's Journey to Canton, *with a Deſcription of that City, and others in the Way to it.*

Gemelli. 1695.

BEing reſolv'd to go over to *Canton*, I went on *Thurſday* 11th, to ſpeak to the *Portugueſe* General, to get me a Paſs from the *Vpu*, that I might not be troubled on the Road, which he promis'd to do. *Friday* 12th, I laid out for a *Chineſe*, to be my Interpreter on the Road, and ſoon found one for a ſmall Conſideration. On *Saturday* 13th, I went with the City Sollicitor to take my Leave of the *Vpu*, but we came at a time when he was diſpatching the Letters for the Emperor, which were writ by the City and *Mandarines*, upon account of ſending him a Lion. The Solemnity was perform'd after this manner. The *Vpu* coming out in Publick, ſate down in a Chair, with a Desk before him, cover'd with Silk, Clad in a long Garment, to which was faſtned a great Collar, or rather Hood that hung down, and cover'd his Back, and made two Wings. Abundance of Inſtruments and confus'd Voices reſounded for the more Grandeur, beſides the firing of three Chambers, thirty foot Soldiers ſtanding in a Rank, with ſeveral Enſigns in their Hands, and very long Umbrelloes. The *Vpu* kneel'd facing a Table, on which was a Bag with the Emperor's Letters, bowing down his Forehead to the Ground three times, which he repeated as often, riſing up every time upon his Feet. The Ceremony ended, thoſe that held the Inſtruments and Umbrelloes running out of the way, that the Letters might be deliver'd in due Form upon the firing of three other Chambers. The Expreſs having receiv'd them, immediately mounted a Horſeback, and began to Gallop, all *Mandarines* being oblig'd within their Juriſdiction to furniſh him with good Horſes, without detaining, or ſtaying him. After this, the *Mandarine* ſate down, and caus'd the Gates to be open'd, which were ſhut before, and ſoon after withdrew, for which reaſon I could not then take Leave of him.

Ceremony to the Emperor's Letters.

Way from *Macao* to *Oanſon*.

On *Sunday* 14th, I went again Clad after the *Chineſe* Faſhion, and took Leave of him, after he had given me a Paſs to all the Cuſtom-Houſes on the Road, becauſe I carry'd Goods of Bulk, and a Slave. *Monday* 15th, having taken a Boat that had a good Cabbin in the Stern, I caus'd my Bed to be made in it, and went aboard in the Evening. All the Night they row'd with the *Eylan*, or *Lio Lio*, which is a particular ſort of Oar us'd by the *Chineſes*, longer than the others, and placed at the Stern, or at the ſide, ſupported by a Pin, or bound with a Rope. Several Perſons Row with it Dexterouſly, without taking it out of the Water, as other Nations do, but moving it from ſide to ſide, which puts the Veſſel forwards, and one ſuch Oar does more Work than four others. Where there are Shoals, they ſhove the Boats forward with Poles. At Mid-night we came to an Anchor. *Tueſday* 16th, early we Sail'd, holding on our way through a Channel left by the adjacent Iſlands. It is true, there is another wider Channel more to Sea, us'd by great Ships, for by Land there is no going beyond *Oanſon*. Having paſs'd by ſo many Iſlands that they ſeem'd quite to Block up the way, we enter'd a River of freſh Water, which ſtagnated in ſeveral Places among the Iſlands, and was at leaſt half a Mile over. We arriv'd at *Oanſon*, or *Anſon*, as the *Portugueſe* Pronounce it, before Night. The Iſlands, and Country about them are Pleaſant enough, by reaſon of the greenneſs of the Fields and Meadows, which might feed mighty Flocks, not unlike *Apulia*, in *Italy*, but we ſaw none there. Along the Canal we met ſeveral Cuſtom-Houſe Officers in Boats, who put me to no trouble about my Equipage, or my Slave, nor did they Search our Veſſel, and I gave them in all a Piece of Eight.

Oanſon is more like a great Village than a City, having no Wall, and its low Houſes are for the moſt part of Timber, and Thatch'd. The City is ſeated in the Plain along the River, becauſe the *Chineſes* do not Build on the high Grounds, for fear of *Hurracanes*. It reaches above two Miles in length. The Market-Places, or Squares in it are large, with rich Shops, where are Sold Cloths, Silks, Calicoes, Drugs, or Spices, Garments, Proviſions, and other Things. It is defended by a vaſt Structure, along the ſide, and on the top of the

Oanſon City.

the Hill, being two Miles and a half in compass, which they call the Fort, tho' there were in it but five small Guns to be fir'd upon publick Rejoycings, and but a small Garrison. And indeed, all the use of it is for the Natives to retire thither upon any Invasion, there being Centinels continually on high Towers, to give Notice who Approaches. The City is govern'd by a *Quanxu*, or *Mandarine*, as the *Portuguese* call him, who Guards the Channel with nine Vessels well Mann'd. There are often Barks ready here to go over to *Canton*, because those who come by Sea and Land from *Macao*, want Shipping; but it was my Misfortune then to find none, and I afterwards went all alone in a great Vessel Bound for *Sclam*, which was half way. Going aboard it about Sun-setting, the Wind was so favourable, that at Mid-night we came to an Anchor near that Place. All the way was along a fair Channel amidst green Fields of Rice, but it is smaller than ours, Red, and Course.

Gemelli. 10. 5.

Wednesday 17th, I walk'd about to see *Sclam*, and found it a great Wood inhabited, there being such a multitude of Trees. The Houses of Stone, or Brick, but Low, after their manner. The compass of the Town was above three Miles; besides, there are such numbers of Boats, that they almost made another Town. A *Mandarine* Governs here. On the opposite side of the Channel was another City call'd *Santa*, much greater, and better Built under another *Mandarine*. This second Boat cost but six *Carlines* of *Naples*, that is, 2 *s.* 8 *d.* which I mention to shew how cheap Travelling is in *China*.

Sclam.

Thursday 18th, I hir'd another Vessel, better than the former two, for this had Cabbins and Galleries on the sides, cover'd with all Conveniences. We set out at Noon for *Canton*. Several *Chinese's* went along with me, whom I found very Observant and Courteous to me; and there was a Cook aboard to serve the Passengers, who dress'd Meat after the *Chinese* Fashion. Tho' the Current of the Water was against us, yet the Wind being fair we made way, always amidst pleasant Fields and Towns, beautiful Towers every where appearing upon high Mountains. In these Rivers and Channels there is taken abundance of Fish, Prauns, and the like, but particularly a vast quantity of Oisters, of whose Shells they make Glass for the Windows. The River we Sail'd upon parted into several Branches on the right and left, its Waters affording those People an easy Communication with one another, sometimes spreading abroad, and sometimes contracting it self to make the way the more difficult. At Sun-setting we left *Lantau* on the right, and on the left *Citaum*, *Potaum*, and other stately Places to be seen every two Miles, in each of which we saw eight, twelve, or fifteen high Towers, according to the bigness of the Town, but all of them large, strong, and with Loop-holes, providently Built by the *Chinezes*, in case of any Attack from an Enemy, that the Townsmen retiring with their Goods, may defend themselves, upon Notice given them by those that are there upon Guard; which is only in those Places where there is no Fort to retire to.

Friday 19th, we put into the Port of *Canton*, just at Sun-rising, having lain all Night at Anchor near that City. Here the fresh Channel and the Salt, on which we Sail'd meet, and form that Peninsula on the Point of which *Macao* stands, being about 150 Miles distant from *Canton*, for the way is not strait, we having made a Semicircle because of the winding of the River. I went in a small Boat to the Custom-House, which was kept in a very great Bark, with many Cabbins in it for the Conveniency of the Officers, who seeing the *Tipu's* Pass, discharg'd me, paying only five small pieces Duty, without opening my Goods. For the Boat I paid about six Royals *Spanish*, [if he means Royals Plate it is three Shillings, if Royals Brass but two.] I went to the Monastery of the *Spanish* Fathers, of the Order of St. *Francis*, residing upon the Mission in *Canton*, and in the Suburb, where they have two Churches well adorn'd, maintain'd by the charitable Allowance of the King of *Spain*. They receiv'd me very Courteously, not without some Jealousy, because my coming was an unusual thing. For the better understanding hereof, it is to be observ'd, That the City of *Macao*, by reason of its Poverty having been long without a Bishop, the See Apostolick has thought proper to appoint Vicars Apostolick in *China*, *Tunchin*, and *Cochinchina*, to whom all the Missioners and Catholicks are Subject. Some Priests of the College of St. *Germans*, in *Paris*, being pitch'd upon to this purpose, the *Spanish Franciscans*, *Augustinians* and *Dominicans* maintain'd in *China*, by the Charity of the King of *Spain*, took the Oath of Obedience

Canton City.

Gemelli. 1695.

dience to the aforesaid Priests. Now about four Years since the Presence of a Bishop being thought absolutely necessary, the City of *Macao* writ to the King of *Portugal*, intreating him to intercede with the Pope, that the City might have a Bishop again, offering to allow him a suitable Maintainance. The Bishop accordingly came to *Macao*, and pretending that *Canton*, and other Places in *China* were within his Diocess, would have the aforesaid Fathers to be Subject to him, and not to the Vicars Apostolick, whom he suppos'd to be recall'd by his coming. But these Fathers having taken an Oath to Obey the Vicars, they say they cannot be Subject to the Bishop, without he shews the others are recall'd. Upon this account there are every Day Summons and Monitories sent them, which do not only Distract those good Religious Men in the Service of God, and the Duty of their Mission, but lessen the brotherly Affection they ought to have for one another, for they are all divided into Factions, those already mention'd for the Vicars, and the *Jesuits* on the other side for the Bishop; Variances well known at the Court of *Rome*, where the Remedy is to be apply'd to prevent the Scandal that may be given to the Christian *Chineses*. I coming thither during those Troubles, they all positively concluded, I was sent by his Holiness to enquire privately into those Affairs, some making me a Bare-foot *Carmelite* Friar, and some a secular Priest; and tho' I did all I could to undeceive the *Franciscan* Fathers, telling them the Truth, *viz.* that I was a *Neapolitan*, and Travell'd only for my own private Curiosity; that his Holiness had not allow'd me a Farthing for my Voyage; and that the least I desir'd to enquire into, was the Business of their Missions; yet this could not remove the strong Imagination settled in them, and they answer'd, That since there was first a Passage open'd into *China*, no *Italian* Lay-Man, much less a *Neapolitan* had ever set his Foot there. At length, I bid them search my Goods, for I would freely give them the Keys to satisfy them I had no such Instructions: But all was in vain. At the same time the *Jesuits*, as well as the *Franciscans* consulted about my coming.

Government of Canton.

Canton, or *Kanceou*, as the *Chineses* call it, is the Metropolis of the Province of *Kuantun*, seated in the Latitude of 23 Degrees, and 5 Minutes. Being too big to be Govern'd by one Governour, it was divided into two by a Wall from East to West, the old call'd *Kenchin*, and the new *Sinchin*, dividing also the Suburbs belonging to it. Two Governours, as has been said, administer Justice in this place, and are call'd *Chixenes*, having under them lesser *Mandarines*, Captains, Officers, Notaries, and other Ministers. One *Cifu*, or Regent over the Politicial Government is superiour to these Governours, and has two assistants in the Execution of his Office, call'd *Tufu* and *Sanfu*, one of the right, the other of the left Hand. The Vice-roy call'd *Fuyuen*, who Governs the Province, is above them all. Formerly a certain Family had this Employment, with the Title of Petty Kings, or Roytelets, but it is ten Years since the present Emperor suppress'd that Dignity, upon suspition of Treason, causing the last of them to have his Head cut off. Over this Vice-roy is a *Tsunto*, or Vicar General of two Provinces, who resides in one of the two principal Cities, or where he pleases; at present in *Chiaozuinfu*. This Man in the Politicial Government is superior to the Vice-roy, and absolute in Military Affairs, for he alone gives Orders to the Souldiery, which the Vice-roys have no Authority to do. There is a *Ganchiafu* in the Province for Criminal matters, who Punishes all Crimes; and for the receiving the Emperor's Taxes, there is a Treasurer call'd *Pufinfu*. For Military Affairs, there are two Generals subordinate to the *Tsunto*, one of them Commands the *Tartar* Troops, and is call'd *Chiancun*, whose Authority is equal to the Vice-roys, for within the City the *Chinese* Kettle Drum, which is a Brass Drum, is beaten before him, and has thirteen strokes given following, as is practis'd with the Vice-roy; the Authority and Dignity of Ministers being known in *China* by the number of Strokes. The other General Commands the Forces of the Country for the Guard of the City, but is subordinate to the Vice-roy, and call'd *Tsu*. The Generals have Collones or *Zampins*, Majors or *Futians*, Captains or *Seupes*, and Ensigns or *Pazans* under their Command. There are in the City other Courts, and in each of them six Clerks of the six great Councils of the Imperial Court, every one to dispatch the Affairs belonging to that Council he is of; of them we shall speak in its place.

Description of Canton.

These Cities and their Suburbs are so Populous that there is some Trouble in going

going along in a Chair. The Fathers Missioners say this City and its Suburbs, contain four Millions of Souls, and the Province as many more; which to *Europeans* will sound like a Fable, because they are not us'd to hear of such numbers. They may believe what they please, but I write what I heard from Fathers, who deserve Credit, and had no interest in this matter. The Houses are low, either of Stone, or Brick, without any Windows to the Street and almost all alike, for the *Chineses* build all after the same Model, and so the Cities resemble one another. There are four Principal Gates to the Cities, facing East, West, North and South, the Suburbs taking their Names from them. If the City be large there are more Gates, but these four must not be omitted. The Streets are very long and strait, the Shops rich in Silks, Drugs, and other Commodities of the Country, especially in the new City, for in the old, where the Vice-roy resides with the Souldiery, and Courts aforesaid, there is not much; in other points, the City and Suburbs are one continu'd *Bazar* or Fair, there is such a Multitude of Shops.

Decemb. 1695.

The Vice-roys and other Ministers Palaces are big enough, and all upon a Floor with their Tribunals, and therefore are nothing beautiful, because they are Courts, within Courts, with the apartments and Rooms about them, and receiving all their Light from them. In the old City is one Noble Street, having many Stone Arches curiously wrought. They have no Cannon regularly dispos'd on the Walls of the Town, but only a few small Pieces to Fire upon Festivals.

State of Christianity there.

Sunday the 21st, all the *Chinese* Christians came to our Church, and I was much edify'd to see their extraordinary Modesty. *Tuesday* the 23d, I went to the old City to pay the Visit to the Father Commissary of S. *Francis*. There I found a good Church and Monastery, built 20 Years befor by the Little King (we said before the Emperor caus'd to be put to Death) who having a great esteem for the Fathers, did not only build their Church and Monastery, but facilitated the buying of a House which was fallen to the Emperor, and which the Fathers got in the Suburb, at an easy rate, to found another Church and Monastery, where I then liv'd. *Wednesday* the 24th, I went to pay the visit to F. *Turcotti* Superiour of the *Jesuits*, who being a *Milanese*, went over at the expence of the Crown of *Spain*, by the way of *Mexico* to *Manila*, and sent thence to the Mission of *Ternate*. There he was made Prisoner with the Garrison by the *Dutch*, who carry'd him to *Batavia*, where having recover'd his Liberty, he went over to *Macao* under the Protection of the Crown of *Portugal*. There he was employ'd in the Mission of *Canton*. Both his Church and Monastery were Poor, and in a mean condition. The *Spanish* Fathers of the Order of S. *Augustin*, two years before this, bought Houses to build their Church, which they had not yet begun, no more than the *French* Fathers of the Society, residing in *Peking*, whose House is near to the others.

Near *Canton*, appears another floating City in Boats upon the Canal, for in every one of them whole Families live with their Beasts, and Birds, each of them being as long as a Galley, cover'd with Boards, or Canes, or else with Fig leaves, with 11 or 12 several Rooms in length, to which there is a Communication through a boarded Gallery, which runs along both sides of them. Floating City.

In *China* a Gentleman cannot go a step afoot, but must be carry'd in a Chair, to avoid falling into the contempt of the *Chineses*; but the Chair is to be had at a reasonable rate, and better than those in *Naples*. They use no straps to carry them, but have a piece of Wood nail'd across the two Poles, which they lay on their Shoulders bare, so that it can do no hurt by cutting the Flesh. The *Chineses*, will carry a Chair six Miles for a Carline of *Naples* Mony, which is not full six pence.

Being resolv'd to go on to *Peking*, I spoke to the superior of the Monastery where I lay, to provide me a faithful Servant. He being subordinate to the Fathers of the Society, privately acquainted F. *Turcotti* with it, to know his Will, and he being an honest *Lombard* bid him let me go, whereas had he been a *Portuguese*, he had certainly obstructed my Journey. Yet this my Resolution did not a little increase the jealousy of the Missioners, and confirm them in the Opinion that I was sent by the Pope to enquire privately into the divisions in *China*, seeing I was going on to the Court. I am of Opinion this jealousy facilitated my Journey, which otherwise is full of difficulties, because the *Portuguese* Fathers will have no *European* go to the Court without their con-

sent. After the aforesaid precaution, *Gemelli.* the Father Superior procur'd me a Chri- 1695. stian *Chinese* guide, or conductor, who was ripe in Years, and hir'd himself for a *Tael per* Month (which is 15 *Carlines* of *Naples* Coin, or a Noble Sterling) giving him four Pieces of Eight earnest to provide for his Family. Three days after he came to acquaint me, that he was known and had Relations at the Court, and therefore could not cook for me, and perform other mean Services, and therefore it would be requisite, I should take another, and he would be Steward, and provide conveniencies for Travelling. I submitted to this Imposition, because of his Trustiness, the Fathers being sureties for him, and took a Christian Servant eighteen Years of Age, to dress Meat, and do other mean Offices, after the rate of a piece of Eight a Month, and made him buy all necessaries for my Journey, even to Lamps. I deliver'd my Baggage to the Father superior, leaving my Slave in the Monastery.

CHAP. IV.

The Author's Voyage to Nanyanfu.

HAving made Provision of Victual, I went aboard with my two *Chinese* Servants, on *Friday* the 26th late, in the Post Bark, or Packet Boat, sent out every three days by the Vice-roy, to give the Emperor an account of all that happens in the Province, which only he and the two prime Ministers can do. For three pieces of Eight, I had a good convenient Cabbin in that Bark. It set not out that Night, waiting to be dispatch'd, which being done we presently set Sail on *Saturday*, about nine in the Morning. We went out of the great Canal of *Canton*, into another less, full of Boats, always in sight of Villages and Country Houses, amidst green Fields. Three hours before Sun setting, *Fuscian* City. we came to the City of *Fuscian*, where the Customhouse Officer, who was in a Boat, only look'd upon the Master of our Vessel's Pass. The City is two Miles in length on both sides the Banks, well built, but low. The other City (I give it this Name because of its greatness, whereas in reality it is a Village) is on the Water, made of Boats, the Multitude whereof is so great that it almost shuts up the Passage of the Canal. Every Town on the Land has another to answer it on the Water, the poor People liking to live in floating Houses on the Canals, which cross all the Country. *Fuscian* is a great Trading City, full of rich Shops, and the best Webs the *Spaniards* carry'd over into *New Spain*, are made here. It has above a thousand Looms for Silks, in each of which four pieces are made at once. There is no Court of Justice in this place but *it is* subject in all things to *Canton*, for which subordination, it may be call'd a Village, but such a one as contains a Million of Souls, as all the Fathers, Missioners unanimously inform'd me. Here Night coming on the Water-men put an end to their Labour, taking their rest on the Guard of *Xuantin*.

Sunday the 28th, we set out again three hours before day, always in sight of good Villages and Till'd Grounds, for the *Chinese* are so Industrious, that they do not only Till the Plain, but the Mountains, cutting them out in Ascents to sow them. Before Noon we pass'd by the Town of *Sucian*, seated in a Wood of Fruit Trees; after which we pass'd by another call'd *Sinan*, above a Mile in length, both sides of the Shore being inhabited, and no fewer living on Boats upon the Water. We stopp'd at the Guard of *Suxytan*. Five Men row'd all this way. It is very Pleasant Travelling, both the Green Banks appearing as a Man lies in his Bed.

Monday the 29th, before day we held *Safe travelling.* on our Voyage, meeting at every four Miles the Guards of the Canal, who have a great Boat Mann'd with Firelocks, and a small Gun at the head to pursue Robbers; the Emperor maintaining an infinite number of Souldiers to secure all the Roads in the Empire, keeping Guards at competent distances. Besides it is very hard for a Robber to escape; for if he goes into his own Country, he will be apprehended, and if he would abscond elsewhere it is not practicable, because the Inhabitants of that quarter where he would settle, will not admit him, without ten Families to be bound for him, and they will not do it

it, unleſs a Man be well known. At Night we lay in the Town of *Zin-juen-xyen*, the Walls whereof are a Mile in compaſs. It is Populous, has good Streets, and Shops, and a Suburb on the right-hand Shore of a conſiderable length abounding in all Things.

Gemelli. 1695.

Tueſday, the 30th, the Boat was tow'd along with a Rope, as is uſual, becauſe the Wind and Stream were contrary. Afternoon we entred between vaſt high Mountains, which open'd to give way to the Canal. They were very pleaſant, green and full of Rivulets, but the Water is not good. On the left hand we left a great *Pagod* with many Houſes about it, among the green Trees, and ſerv'd by *Bowzes*. Having a Mind to eat ſome Fiſh (which is not ſold here, but exchang'd by weight for Rice) my *Chineſe* Servants, ſet it on to boil with a Hen, thinking to dreſs me a dainty Diſh, but I threw it into the Canal. Having paſs'd the narrow of the Mountains, we lay at Night upon the Guard of *Xyachen*. Here the *Chineſe* Drum was beaten all Night, which the Centinel did, to ſhow his Watchfulneſs. *Wedneſday* the 13th, we went on thro' places little inhabited, and ſpent the Night in the middle of the River. *Thurſday* the firſt of *September*, the Canal making its way through the midſt of Mountains we were ſhaded by them, and came at Noon to *Yntexyen* a ſmall wall'd Town, with a great Suburb. I went into a *Pagod*, where there were great Idols ſitting with Whiskers, and long Beards, in Royal Robes, and with *Chineſe* Caps on their Heads, which are high, the one half ſtanding up above the Head. At the Feet of them was a Statue ſomewhat leſs, ſitting after the ſame manner, but with another ſort of Cap, and on the ſides of this ſtood two, as if they had been Pages. Without the *Pagod* was a Statue ſtanding, which had a Devil's face, holding a Lance, and on its left Hand another with a Casket in its Hand reſembling an Offering. Further out were two Horſes ſadled, each of them with a Groom holding him by the Cheek. There was alſo a great Drum hung, and a Braſs Bell like ours, which is Rung at Mid-night, and uſual times of Prayer. We ſtay'd that Night at the Guard and Town of *Vanſucan*.

Account of a Pagod.

Friday the 2d, as we paſs'd by a *Pagod* cut out of the middle of a high Rock, the blind Water-men burnt ſome Papers, and ſet up Lights. The River was winding, and the Boat drawn with a Rope made of ſmall Canes, ſo that we advanced but little. Beſides, the Men ſpent their time in cooking their Meat taking it by turns; for they are ſuch Gluttons, that they devour their Meat twice, firſt raw, and then half dreſs'd; for one turns and winds it in his hands, another cuts it; one waſhes and another looks as if he would ſwallow it. Their firſt Meal is at break of Day, and ſo they continue every hour, nor have they any other God but their Belly. *Saturday* the 3d, we lay at Night near the Guard *Patu*. The heat was troubleſome, which the Water-men increas'd ſetting up lights every Night before a little Idol, which was within my Cabbin, for which reaſon I ſoon put them out. *Sunday* the 4th, before Night-fall, we came to *Sciau-cheuſu*, a City encompaſs'd by a weak Wall, four Miles in compaſs, and enclos'd three parts of it by the River. It has good Houſes, and Shops after the *Chineſe* faſhion. *Monday* the 5th, after firing ſome Chambers, the *Mandarine* of the City came along the ſhoar to take the Air. Before him went two Men with Braſs Drums, who gave nine ſtroaks following, two blew Colours, two white, two Maces with Dragons heads at the ends of them, being the Imperial Arms, two Executioners with Staves in their Hands, four Mace-bearers, four other Officers with Red and Black Hats without Brims, and with two Plumes hanging, who made a noiſe to give notice to the People. Then came the *Mandarine* in a Chair carry'd by four Men, with three Umbrelloes on his ſides. Ten Servants with Scimitars follow'd him, with the Points forwards inſtead of the Hilts. That Night we lay near the Houſes of *Tanfu*, or Guard of *Vyantan*. *Tueſday* the 6th, we continu'd in the midſt of the River, having made but little way, becauſe the Current was rapid and againſt us.

Sciau-cheu-fu City.

Wedneſday the 7th, after Night-fall, we came to *Chiankeu*, a ſmall Village, which was as far as the firſt Boat went. Here we took another leſs, becauſe of the Current, and for want of Water; tho' here two Rivers meet. This Boat had 700 *Siens*, or *Chiappas*, which make a piece of Eight. We ſet out immediately, ſtriking into the River on the right, and lay at Night among a great number of Boats. *Thurſday* the 8th, we continu'd our Voyage with more expedition, coming at Sun-ſet, to *Tancoyen*; where becauſe the River cannot Water the Fields, the induſtrious *Chineſes*,

drew it up by force in a Bucket, two *Gemelli.* Men working at the Rope; or elſe 1695. turning a Wheel with their Feet, about which, and another is one end of a Chain of ſquar'd Boards, which paſſing through a long wooden Trough, one end of which is in the River, raiſes the Water through it, and is convey'd in a Channel along the Field. A curious invention, which none but the wonderful Wit of the *Chineſes*, could have found out. That Night we lay near the ſmall Place call'd *Tauriyen*.

Friday the 9th, I came after Noon to *Nanyunfu* the laſt City of the Province of *Canton* on that ſide. I went to the Church of the *Spaniſh* Fathers Miſſioners, where though I found not the Father, who was gone to the Villages of his Miſſion, I was courteouſly receiv'd by the Servants, who treated me in the beſt manner they could. *Nanyunfu* is *Nanyun City.* on the right ſide of the River, in 25 Degrees of Latitude, and 142 of Longitude. It ſtretches a Mile and a half in length, and is but a quarter of a Mile in breadth. Having taken a Chair for coolneſs, I was carry'd about it, and found nothing to pleaſe the Eyes, becauſe beſides that their Houſes are low, there are many decay'd and gone to ruin, there being large Gardens within the City. There are abundance of Shops of Goods and Proviſions, this place being an unavoidable thorough-fare for all Commodities carry'd out of the South to the North, or from the North to the South.

CHAP. V.

The way that muſt of neceſſity be gone by Land, to take Boat again, and the Deſcription of the great Canal of China.

MY Servants caus'd three Chairs to be brought betimes on *Saturday* the tenth to the Convent, one for me, and two for them. They are very light, being made of Cane, even to the Poles, becauſe they are to be carry'd over a Craggy Mountain. It is incredible how nimbly thoſe Chair-men travel'd, without reſting any more than three times all the Journey of 30 Miles, trotting five Miles an hour, without the eaſe of Straps, inſtead of which they have a hard piece of Wood acroſs, lying on their Necks, which cuts their Fleſh, but ſome of them uſe a Leather Collar to ſave themſelves. The way was like a continual Fair, there was ſuch abundance of Goods carry'd along it by an infinite number of Porters, and ſo many Chairs. For in *China* all Merchandize being carry'd upon Rivers, and there being no Communication between thoſe on *Nanyunfu* and *Nanganfu*, of which is the greateſt Trade of the Empire, it is carry'd thirty Miles by Land, the Men ſerving inſtead of Beaſts, carrying good Burdens, and I may truly affirm in this Journey I met above 30000. To feed ſuch a number of People, the Road is a continual row of Villages and Inns, where thoſe Porters dine, for the value of a Grain of *Naples* Mony, which is the ſmalleſt Coin. The Country where Tillable is a perfect Field of Rice, which ripens at all times, the Land never lying fallow. I din'd at Noon in one of thoſe Inns, and afterwards reſted in another, becauſe of the heat. Tho' the Mountain for two Miles aſcending, and as far deſcending was very ſteep, yet I went it in a Chair, becauſe the Men that carry'd me were ſtrong, and I ſomewhat indispos'd. One *Vicen* whilſt he was *Mandarine* of *Nanganfu* made the way through this Mountain, but with the aſſiſtance of him of *Nanyunfu*, who in like manner cut the unpaſſable Mountain on his ſide. In return for which good act the *Chineſes* erected a *Pagod* in Honour of theſe two *Mandarines* in the Mid-way, with their Statues, adoring them as Idols. Being come off the Mountain and having travel'd two Miles from it, I come to *Nanganfu* three hours before Night, and lodg'd in the Houſe of the *Spaniſh Franciſcans*, and tho' the Father was not there, being gone abroad into the Liberties of his Miſſion, yet the Servants complimented me with great Reſpect and Submiſſion. No Miſſion in *China* is better than this, maintain'd here by the Charity of our *Spaniſh* Monarch, who after being at the expence of 1000 Pieces of eight for ſending a Miſſioner into *China*, punctually, ſupplies him with 140 more *per annum*, allowing the Reform'd *Franciſcans* for 20 Fathers, tho' they have but 12 there. The ſame he does with the

Traveling in a Chair.

Gemelli. 1695.

the *Spaniſh Dominicans* and *Auguſtinians*, who alſo go thither by the way of *Manila*. The Mony they ſave at the years end, they employ in building new Churches, and adorning old; for the fineſt in *Canton*, *Nanyunfu*, and *Nanganfu* are thoſe of the *Spaniſh* Fathers, who keep them very decently. Tho' the Jeſuits in *Peking*, *Cancheufu*, and other Cities have Revenues of Houſes and Lands, yet they live very ſparingly, when they are not punctually reliev'd from *Portugal*, they themſelves having told me, that the Year before this we ſpeak of, there were only 25 *Taes* a Miſſioner diſtributed, which is 31 pieces of Eight, which cannot ſuffice to maintain four or five Servants, for thoſe that have no Revenues. Yet thoſe of *Peking* fare well.

Having taken a Chair, I went about the City, which is the firſt in the Province of *Kiamſy*, the Mountain dividing the two Provinces. It is ſeated on the right Hand of the River, being a Mile in length, beſides the Suburbs; there are many Villages on the other ſide. The Houſes are of Stone, Brick, and Timber, low, and ill built, Streets narrow, and the Shops not very Rich, tho' here is a great Trade by Land and Water, for it were neceſſary the River ſhould flow with Gold, to make that infinite number of Inhabitants eaſy.

Nanganfu Caſ.

The great Canal of *China*, which makes that vaſt Empire Navigable from one end to the other, for the vaſt length of about 1800 Miles, always along Rivers and Canals (tho' I travel'd one days journey from *Nanyunfu* to *Nanganfu*) was made by the Command of the *Tartar* Prince *Xicu*, or *Chublay*. For the Weſtern *Tartars* having about 400 Years ſince Conquer'd *China*, they fix'd the Seat of their Empire at *Peking*, that they might be more at hand to govern their Dominions of the Weſtern *Tartary*, which begins at the Province of *Peking*, and ſtretches out as far as the *Mogul's* Country, and to *Perſia* on the *Caſpian* Sea; and becauſe the Northern Provinces could not furniſh the neceſſary Proviſions for the ſupport of that Mighty Court, it being at the ſame time very uncertain to bring them by the Sea, out of the South, by reaſon of Calms and Storms, he employ'd an infinite number of People, who with an immenſe Charge, and wonderful Induſtry, cut a Canal acroſs ſeveral Provinces 3500 *Chineſe* Furlongs in length, which make 330 *Italian* Miles. This Canal, as well to break the current of the Water, as to make it the deeper has in ſeveral places 72 Sluces. They have ſtrong wooden Gates which are ſhut at Night, and open'd in the Day, for Boats to paſs. The paſſage through them is generally eaſy, but there are ſome few Difficult and Dangerous, eſpecially that they call *Tien-Ficha*, that is, *The Queen or Lady of Heaven*, to expreſs its extraordinary height. When the Boats go againſt the Stream, and are come to the foot of this Sluce, they are tow'd with ſeveral Ropes by four, or five hundred Men, faſtning ſtrong Cables to Stone Pillars, in caſe the Ropes ſhould not anſwer. Being thus ſecur'd they all begin gently to draw the Boat by beat of Drum, and then make all the haſte they can, whilſt ſhe is in the violent part of the Current, to bring her at one pull out of Danger, and into the ſtanding Water. They go down with much precaution, but more Danger; faſtning Cords to the ſtern of the Boat, which they let run gently, whilſt others with long Poles, ſhod with Iron keep them from daſhing againſt the Banks. This Canal begins at the City *Tun-cheu*, eight Miles from *Peking*, where there is a River whoſe Stream is follow'd till it falls into another River near the Sea, which they run up for ſome Days. Next they come into a Canal made by Art, and after ſailing 70 Miles, there is a *Pagod*, call'd *Fuen-xicu-miao*, that is, *the Temple of the Spirit*, which divides the Waters; becauſe here the Waters make no oppoſition, but they run along it only with the help of Oars. This Water comes from a Lake Eaſtward's through a Canal, cut by the *Chineſes*, through a Mountain ſtopping the natural courſe of the River, and conveying it ſo artificially to this *Pagod*, that when it comes over againſt it, one half runs North, and the other half South. The Canal in ſome places runs within the City, and in others along the Walls. It croſſes part of the Province of *Peking*, all that of *Xantung*, and after entring that of *Nanking* falls into this rapid River, which the *Chineſes* call, *the yellow River*; on which there is not two days Sail, and then they enter into another River, up which they run a Mile, at the end whereof is a Canal, made by the *Chineſes*, on the South ſide of this laſt River, which runs towards the City *Hoaingan*. From hence it runs through ſeveral Cities, till coming to the Town of *Tamchin*, not far from thence, it falls into the great

The great Canal.

Gen.Alli. 1695.

great River *Kian*, half a days Journey from the City *Nanking*. This was certainly a greater and more wonderful Work, than all thoſe Antient ones we are told of the *Romans*, *Perſians*, *Aſſyrians*, or other former Monarchies.

CHAP. VI.

The Voyage to Nanchianfu, *the Metropolis of the Province of* Kianſi.

SUnday the 11th, I found my ſelf ſo weak, by reaſon of a looſneſs, that I could not ſet out, tho' the Boat was ready. *Monday* the 12th, I went aboard, and the Boat immediately ſet out with the Stream, amidſt vaſt high Mountains, the City of *Nanganfu* being at the Foot of, and all round beſet by them. At Sun ſet we reſted at the Village of *Scimaun*. *Scimaun.* *Tueſday* the 13th, getting out of the confinement of the Mountains, we met many Boats, which were ſome hindrance to us, becauſe of the narrowneſs of the Channel, ſo that we could make but little way. Yet we came at Night to lye at the Town of *Sinchin*, whoſe Wall is above half a Mile in compaſs, with a little Suburb on one ſide. *Wedneſday* the 14th, three Hours before Night, we paſs'd by *Nan-can-xien*, ſeated on the left Hand of the River. *Nan-can-xien.* It is a Mile long, with Suburbs on the oppoſite Bank; in *Europe* it would be accounted a City, but the *Chineſes* call'd it a Borough, tho' encompaſs'd with a Wall. There are good Shops, and it is Populous. As we were paſſing, a *Mandarine* went into a fine Boat, cover'd, and painted, with the Muſick of Pipes and Drums, and firing of ſome ſmall Guns. At Night we lay by at *Tanfu*, or Guard of *Sintan*. *Thurſday* 15th, we paſs'd the Night at *Xuancheu*, where fell the *Xuancheu.* firſt Rain, ſince I came into *China*.

Friday the 16th, we came in early to the City *Cancheufu*, where as in all other *Cancheufu City.* Cities of this Empire, there are very Antient Towers, on the Hills and Mountains, which the *Chineſes* call *Panta*. They are about 150 Spans, or about 112 Foot high, ſome more. They end at top in a long Stone cut in Knots, and are Hexagons, or Octogons. That of this City had 9 Stories, or Corniſhes, and 6 Windows to every one to look out on all ſides. The *Chineſes* vary in Opinion as to the intent of building them; ſome ſaying they were for Watch Towers, placing Centinels in them, in time of need, to give notice to the Citizens of the approach of any Enemy. Others affirm every City built them to make their Obſervations in Sooth-ſaying; but I am of Opinion the main deſign of the Builders, was to beautify the Cities, they being for the moſt part about the Gates, and in ſight of thoſe that go in. I thought to have ſet out ſoon, but the ill cuſtom of *China*, made me ſtay a day, for the Cuſtom-houſe Officer to ſearch the Boat, who uſes to ſearch but once a day, two hours after Sun-riſing, ſo that the Boats which come in later, muſt ſtay till the next day. I went to ſee the Church of the *French Jeſuits*, which is ſmall but well adorn'd, and the Houſe convenient for one Religious Man attended by eighs Servants. I found not the Superior at home, he being gone to ſome Sick Chriſtians. The City is ſeated on the Plain of the great Hill, is beautiful, and has good rich Shops. About it is a Wall, and oppoſite to it Suburbs on the further Bank. The Houſes are very good after the Country faſhion, the Streets well pav'd and ſtrait. I plainly perceiv'd what a Folly I was guilty of in wandering through ſtrange Countries, with two *Chineſe* Servants, whom I neither knew nor underſtood; yet having reſolv'd to go round the World, I was oblig'd to go on without apprehending any Danger or Misfortune that might happen, there being no other way of Travelling, if a Man has the Curioſity to ſee and obſerve things himſelf. I would have chang'd my Principal Servant in this place, becauſe he was ſomewhat bold; but was told I muſt bear with him, by reaſon I might light of another, that might prove a Thief and worſe.

Saturday 17th, after the Diſcharge of three Chambers, the two *Mandarines* of the Cuſtom-Houſe came to clear the Boats. They ſate as it were in Judgment under a Barach, or Shet on the River, where there were three Boats well cover'd, with two great, and ten ſmall Colours, at each of which hung Horſe-Tails, and Mains dy'd Red. Having done their Duty, they gave us leave

to

to depart. We set out two Hours before Noon. Our way was along a rocky River, where the Boat was in Danger, for the Banks were well inhabited. At Night we came to the Guard, or Village of *Jaochin*. *Sunday* 18th, continuing our Voyage along the same River still rocky, three Hours before Night we left on the right Shore *Guanganxien*, a City encompass'd with a Wall near a Mile about, and almost Square. It was late when we came to *Pechanzan*, a Town on the right hand Shore; another call'd *Sciancheu*, being on the opposite Bank. It was hard to reckon the Miles we went, because the Boat went slow, and there was but one or two Oars us'd, one at the Stern, and another on the side, which play'd in the Water without ever being taken out of it. This the *Portugueses* call *Lio Lio*, and the *Chineses* in that Province *Jaunu*. Besides, the River had many windings, so that we had double the way to go. The *Chineses* measure it by *Li*, each of which is 260 Paces, 13 of them making a *Spanish* League.

Monday 19th, about Noon I saw on the left hand Shore the Town of *Tayxoxien*, enclos'd by a good Wall a Mile in length, with two Towers on the sides, and another two Miles off. We lay at the Guard of the Village of *Tunchinpa*. *Tuesday* 20th, early we pass'd by a great Village call'd *Chiamxuan*, on the right hand side of the River, opposite to which was another call'd *Peschian*. After which I saw many more, particularly *Junsu*. After Noon we came to *Kignanfu*, where *F. Gregory Ibanez* of *Valentia*, and Missioner of the *Franciscans* sending his Chair for me, I went to his House, where I rested that Day and Night, all the *Chinese* Christians coming to see me. This House had been Bought four Years before, nor was there any Church Built as yet, but Mass was said in a little Chappel. This City is on the left of the River, and large, being a League long including the South Suburb. About it is a good Wall, and the Streets and Shops are good. *F. Ibanez* told me, That the *Chixen*, or *Mandarin* of Justice had put out an Order, forbidding the Worship of Idols, and had but a few Days before Bastinado'd five *Bonzes*, and made another Kneel a whole Day in the Sun, for not having obtain'd Rain of their Idols, as they had Boasted they could.

Setting out late on *Wednesday* 21st, we left a good wall'd Town on the right hand side of the River, it is call'd *Kischinyxien*, because another River falls into that we were upon. That Night we lay at the Guard of *Zunchianian*. *Thursday* 22d, we left the Town of *Shiakianxien* on the left, where a long Wall begins in the South, and rising up a high Mountain, runs along several Mountains bare of Trees, and winding on the other side, goes down against the North, being above four Miles in length, and all to no purpose, there being no Habitation on those Mountains. Yet I judg'd that great Structure might be made to shut up the Cattle on the Mountain in time of War. Upon the River is an infinite number of Boats, which serve for all sorts of Carriage, the Building and Hire of them being both Cheap; for they are made of Planks, rudely put together, being wide below, and cover'd with Canes carefully split, of which they also make Sails, Cordage, and Masts, *China* abounding in them, and there being abundance of Timber fastned together, drawn along this River. Every Man here is employ'd to get his Living either on the Land or Water, and they apply themselves to it so Industriously, that the very *Europeans* admire the variety of their Workmanship, and their Inventions for Fishing, for besides all ours, which they use, they have others peculiar to themselves; as for Instance, the making small Woods of little Trees in the middle of the River, thus drawing the Fish to the Shade, to enclose them in Walls of Canes, and so catch them. They also catch abundance of Birds, which they call *Lugzu*, and are Sea Crows; these diving under Water take small, and great Fish, putting out their Eyes with their Beaks; but they can only swallow the smallest, because the Ingenious *Chineses*, tie a String about their Necks, which will not allow them to open to swallow the larger, and so they take them. This is a very pleasant way of Fishing, and much us'd in *China*; every Fisher-Man keeping several Birds for this purpose without any Charge. Others employ themselves in the same River near the City, in sifting the Sand to take up Silver, Brass, or Iron, for it is not above ten Years since the Coin call'd *Zien*, or *Chiappe*, was brought up, it being the custom before to cut bits of Silver, so that it was often lost about the House in the dust, and thrown into the River. In *Canton* they gave 1140 *Chiappe*, for a piece of Eight, but in the Province of *Kiangsi*, it is not chang'd for above 750, the Brass Mony of one Province not being

Zunchianian. *Shiakianxien.*

Fishing in China.

Coin.

being current in another. That day we ran between Shores well inhabited. Three hours before Sun set, the Wind blew so hard at North, that it oblig'd us to take up on the opposite shore to the Town, of *Sincanshen* on the right side of the River, which happens very often, because that Wind which is contrary to those that are Bound Northward, blows half the Year. At Night a great Rain fell.

Gemelli. 1695. *Sincanshen.*

Friday 23d, being able to go no further for the Rain, we lay at the Guard of *Kinchioctan*. In such Weather the Country People here use half Cloaks, or Mantles, and Garments made of the inward Rind of Trees with Hoods, which keep off the Rain and Cold pretty well. During this troublesome Voyage my Servants attended me very Affectionately, especially the young Man, who, tho' he did not understand me, yet being willing, endeavour'd to apprehend Things by Signs; and in Truth he did all Things to my Mind, for the *Chineses* are curious Servants, and have particular Ingenious ways. They can do that with few Tools or Utensils, for which other Nations require many. Had he been willing to come into *Europe*, I would have brought him with all my Heart to serve me, for I was never so well waited on by any *European*. All Meat in *China* is dress'd with Hogs Lard, for they use no Butter, nor Oil, tho' it be on *Friday* or *Saturday*; because there is no Oil of Olives, but of Rape, or other Seeds to burn in Lamps, or in Cookery by some very poor Body. The Wind abating, we continu'd our Voyage on *Saturday* 24th, through a Country well Peopled, and having pass'd by the Towns of *Xopu*, *Juntay* and *Chiansha*, lay in that of *Janzu-chen*. *Sunday* 25th early we pass'd by the Town of *Kinchian*, and stay'd at Night in that of *Semmi*.

Kinchioctan.

Monday 26th, before Sun-rising we came to *Nanchiansu*, the Metropolis of the Province of *Kiansi*. Having taken a Chair, I went to the *Jesuits* Church, where I found not the Superior, he being gone some Days before to *Canton*. Yet I lay in the House till all Things were provided to go on. The Church is small, and the House convenient. This City and Province is govern'd by a Vice-Roy, and several Courts. It is very large, but in the upper part there are Fields and Gardens, for want of Inhabitants; and yet it is troublesome going along the Streets because of the Throng. The Shops are Rich, after the *Chinese* Fashion, the Streets strait, and pav'd, but it is in vain to look for stately Structures here, or in other Parts of *China*; for as the Cities here are all Built by one Model, so all the Houses are flat, low, and made of Brick, and Mud, there being very few of Stone. They have no Windows to the Street, but receive light from the Court, about which all the Rooms are built. On the River there is another City in the Boats of Watermen to Travel about, and of Fisher-men that live by that Calling. The *Mandarines* have stately Boats, with the Stern as high as a Ship, and with several Rooms in them, curiously Painted and Gilt, as wide below as above, to take much Pleasure upon the River. In those Boats there are many Poles with red Horse Tails hanging at them, and Drums and Pipes; by the number of which things is known the quality of him that is within.

CHAP. VII.

A continuation of the Voyage to Nanking.

BEing weary of going by Water, I resolv'd to hire Mules to *Peking*, as the Fathers of the Society use to do, when they come to this place, for there is no coming hither any other way but by Water; but I could not find conveniency further than to *Nanking*, so that I was forced to take another Boat, which cost me dear, because of the extravagant Duty the Water-men pay at *Fuchen*, which is not according to the Goods, but the bigness of the Boat, tho' it be empty; so that the Passengers pay for all, the Water-men making their account before they bargain, to make sure of a good Voyage. They would not take under 7 *Leans* and a half, which makes ten peices of Eight and an half for six days Journey; tho' I had not paid so much for above a Months Travel from *Canton* to *Nanchianfu*, where I had three several boats, and the Chairs. *Tuesday* 27th, I went to lie aboard for coolness, and set out *Wednesday* 28th before Day, lying at Night at a Country House call'd *Cocum*. *Thursday* 29th, we advanced scarce a Mile, by reason of the North Wind. *Friday* the last day of the Month, the same Wind continuing we made four Miles, with

with much Difficulty, and lay at the Guard of *Sanchon*.

Gemelli. 1695.

The Wind ceasing, we set out betimes on *Saturday* the first of *October*, and came to the Town of *Vien*, which is on the left of the River, and most of the Houses are Built of Timber and Canes. Here all the Porcellane is shipp'd off for the Kingdom, and for Exportation, the finest of all *China*, being that of the City of *Joachen*, in the Province of *Kiangsi*, which is brought to be Shipp'd here. But it must be observ'd, That the Clay is brought from another Place to *Joachen*, after it has been there bury'd almost an Age in subterraneous Wells, because of the Air and Water of that Place; for where the Clay is dug the Work proves not so fine. The Colouring we see in the said Porcellane is not Superficial, but after being laid on is cover'd with the same transparent Matter. The Wind rising again before Noon, we went away to *Kinki*, a small Village on the left of the River, where it spreads a great breadth, leaving many Pools about it. *Sunday* 2d, setting out betimes, we went upon a spacious Lake made by the River, where after some Hours, we left the City *Nanfu* on the left Hand. It is seated at the foot of the Mountains, and tho' not very large is enclos'd with a Wall. The North Wind blowing again at Noon, we went ashore at the Guard and Village of *Sieshui*. The Voyage to *Nanking* is troublesome in this Season, for the Boats do not make above eight Miles a Day. *Monday* 3d, having oblig'd the Water-Men to set out by force, the contrary Wind oblig'd me to turn back with 20 other Boats. In the mean while the *Chinese* went about gathering round Pebbles in the Sand, to make use of in Shooting, instead of Shot.

Vien Town.

Nanfu.

Tuesday 4th, we set out betimes, and pass'd by the Village of *Tacutan*; a little beyond which Place on a Rock, in the middle of the River is a high Pyramid, with a Pagod by it. After Noon we came to *Fuchen*, or *Xuchen*, as others call it, where we were forced to stay, to have the Boat search'd by the *Mandarine*, or Customer. This Town is on the right of the River, in shape like an Arm, shut up by the River and Mountains for two Miles. It abounds in all Things, has good Shops, and Streets well pav'd, and is enclos'd by a Wall, not only towards the River and Mountains; but on the outside a Wall runs encompassing the top of the Mountain, and taking in some Miles of craggy Ground between the two ends of the Town. This is the first place in the Province of *Nanking*. *Wednesday* 5th, after a flourish of Musick, and firing three Guns, appear'd the Attendance of the Customers *Mandarines*, with several Tablets, on which were *Chinese* Characters, carry'd by their Officers and Servants, with Flags, Maces, and Chains dragging along the Ground, and with Umbrellos, and other Ensigns of the Country. Above sixty Men carry'd them by two and two, the *Chinese* Drum beating now and then. In the midst of this Company came the first *Mandarine*, carry'd in an open Chair by eight Men, and at the end of the Procession came another of greater Account in a cover'd Chair, carry'd by other eight Men. As they pass'd the Country, People held in their Hands flaming Sticks of sweet Compositions, such as they burn in the Pagods of the Idols call'd *Xian*, and kneeling, bow'd with their Foreheads down to the Ground, in token of Respect. To say the Truth, the *Chinese* in Grandeur, and Civility exceed all other Nations, every one maintaining his Dignity with much Expence. Most of the Men here mention'd are fix'd in those Employments, continuing in the Custom-House, tho' the *Mandarine* be chang'd, because they are paid by the King. These two *Mandarines* sate them down in a high Gallery on the Brink of the River. The first was at the end of the Table, and the other at the side. There were about forty Boats to be visited, which passing, one by one under the Gallery, were there view'd by the Custom-House Boat, and the Officers in it gave the Master's Name to those above, and the *Mandarine* Tax'd it by Eye according to its Bulk, without any further Inquiry. Those inferior Officers of the Custom-House had a little Cloth before their Stomach, hanging about the Neck, and ty'd to the side, on which were four *Chinese* Characters. The Master of my Boat, to the end he might be Tax'd low, took down all the covering, leaving only the bare Body of the Boat, and covering the Boards that made the Cabbin with Canes. The Customer here pays 100000 *Leans*, that is, 125000 Pieces of Eight for only a ten Months Farm. The River being very deep before this Town, there is a great Fishery manag'd by several cunning Contrivances. There are Nets stretch'd out upon four crooked Staves, which they sink, and draw up by a Post fastned in the Ground. In the midst of it is a Well, that the

Fuchen, or Xuchen.

Fiſh once in may not get out, and being large takes a great deal, for the Fiſher-Man Sleeps in a Cottage cloſe by, to loſe no Time. With another ſort of Nets they take a kind of Fiſh that weighs above 200 Pounds. The *Chineſes* call it *Xuanyu*. It is much Fatter than our *Tunny* Fiſh, but hard. The Market is always well ſtor'd with this and other ſorts. *Gemelli.* 1695.

Having got our Diſpatch from the Cuſtomer, my Boat alone, becauſe it was empty, ſet out a little before Noon. We turn'd it up with the ſame North-wind, becauſe it was not there ſo full againſt us, and the River was wide enough, becauſe at *Xuchen*, the great River *Kian* meets it, after having water'd the Province of *Suchuen*, and running near *Nanking* loſes it ſelf in the Sea. We were benighted at *Xuanmatan*, a ſmall Place ſeated in a bending of the River, where there is a number of Fiſher-Men, who ſit turning a Wheel, with which they lower, and hoiſt a Net, which they call *Panyu*; from which they afterwards draw the Fiſh with great eaſe with a Cord, making it fall into the Well, where they find it Alive at Night. This is a troubleſome Journey to an *European*, who is not us'd to Eat the *Chineſe* Rice half boil'd, which among thoſe People ſerves both for Bread and Meat; for they do not make Bread of Corn, but only Sugar-Cakes and *Vermicelli*, which is the reaſon Corn is ſo Cheap, that you may Buy as much for three *Carlines* of the Mony of *Naples*, which is leſs than 18 Pence, as will ſerve a Man a Month. I caus'd Biskets to be made to ſerve upon my Voyage, but ſometimes I wanted, and was forced to get my Servants to make me Cakes, becauſe the Rice ſtew'd dry, as is us'd there, without any ſeaſoning did not agree with my Stomach.

Xien. *Thurſday* 6th, we paſs'd by the Town of *Xien*, ſeated at the foot of high Mountains, on the right of the River. The Wall of this Place alſo runs along the tops of the Mountains, as has been ſaid of the others; which Wall having enclos'd it for a vaſt diſtance, ends near the River. A Mile further, in the midſt of the River is a high and craggy Rock, on which ſtands a Pagod call'd *Seucuſhian*; to which all the Boats that paſs by burn Perfumes, and Frankincenſe, and ſome colour'd Papers. At Night we took up our Quarters in the Town of *Tun-lyu-xien*, on the right of the River, which, tho' open, has a Wall hard by it two Miles in compaſs, and is a Place to retire to, there being Loop-Holes about it to make a Defence. *Friday* 7th, continuing our Way by reaſon of the width of the River, we came ſoon after Noon to *Xan-kinfu*, a City on the left of the River, a Mile in length, and half a Mile in breadth. Its Suburb is two Miles in length, and has good Houſes, and not far from it is another little Suburb after the manner of a Village. Whatſoever is Sold about the Streets, is known by the Noiſe or Sound made without the Sellers troubling himſelf to Cry it. The ſame other Handicrafts do, every one of them ſounding a ſeveral Inſtrument. For Inſtance, the Barbers carry about a whole Shop on a Pole, hanging the Pan with the Fire, and the Baſon at one end, and at the other a Stool to ſit down, and the other Neceſſaries, and are known by playing on a pair of Tongs. So other Trades in their ſeveral ways. All the reſt of the Day we ſtay'd at *Nankinfu*, becauſe of the Lake of *Kiangſi*, which the Boats muſt go over in good Weather. *Saturday* 8th, we came to the Village of *Jenchiakem*. *Sunday* 9th, proceeding along between Banks well Peopled, we left the Town of *Tukien* on the right, which is large enough, and has a good Harbour made by a Bay in the River. We came late to *Uxuſhen*, a great City, on the right of the River, with a good Harbour, where the Cuſtom-Houſe Officers ſearch'd our Boat narrowly; after which we went a few Miles, and lay at Night under one of the Banks of the River. *Monday* 10th, the ſame Wind continuing Boiſterous, we were oblig'd to ſtay at the Town of *Zaijſhi*. Setting out early on *Tueſday* 11th, we arriv'd four Hours before Night in the great Suburb of *Nanking*. Here the Cuſtom-Houſe Officers ſearch'd our Boat, but not over ſtrictly. Having taken a Chair, I went in it ſome Miles to the Houſe of *Monſignior d'Argoli*, a *Venetian*, Biſhop of *Nanking*, by whom I was Courteouſly receiv'd. This Prelate is appointed by the Congregation, *de propaganda Fide*, with two other reform'd *Franciſcans*, which were *F. Francis* of *Lioneſſa*, a Province of *Abruzzo*, and *F. Baſil*, a *Venetian*, who very Charitably ſerv'd the Chriſtians. *Xanki.* *Tukien.* *Uxuſhen.*

CHAP.

CHAP. VIII.

The Description of the Imperial City of Nanking.

Gemell. 1695. Nanking.

KIamim, or *Nanking*, which in the *Chinese* Language signifies the Southern Court, lies in 32 Degrees and 53 Minutes of North Latitude, seated for the most part in a Plain. In the time of *Minkion* it was the Imperial Court, as *Peking* is at present under the *Zinchian Tartar*. *Min* and *Chin* is much the same as *Valois* and *Bourbon* in *France*, and *Chiau* signifies Empire, or the time of such a reigning Family, the *Chinese* placing the Genitive Case first; contrary to our way of speaking in *Europe*, for the *Chinese* use to distinguish their Reigns by several Royal Families by the Names of *Hia-que*, *Xan-que*, *Ken-que*, &c. *F. Luis Lecomte* makes *Nanking* to be 48 Miles in Compass, the Walls of it in his Opinion looking more like the Borders of a Province than the Boundaries of a City; yet by what I could conceive upon Observation, it cannot be above 36 *Italian* Miles about, tho' *Monsignior d' Argoli* made it 40. The Walls that encompass it have but a few Bastions and not above eight Spans or two Yards thick. Within this Circumference there are Fields and Gardens. The Suburbs about the City are not much less than it, including under the Name of *Nanking*, besides the aforesaid Suburbs, another floating City upon Boats in the Canals. Having ask'd the aforesaid Prelate concerning the number of Inhabitants of that vast City, he answer'd, that several *Mandarines* had told him there had been eight Millions of Doors or Houses counted in order to pay the Taxes, and allowing but four Souls to every House, they would as that Prelate said, make thirty two Millions of Souls; which I thought incredible, and therefore believing it false, tho it came from the Mouth of an Apostolick Missioner of the reform'd Order of *S. Francis*, and Bishop of that same City, when I came afterwards to *Peking*, I had a mind to hear the Opinions of the Fathers of that Court, and telling them the vast number of People that Prelate had spoke of, *F. Ossono* a *Portuguese* answer'd, I ought not to look upon it as a Fable, because a *French* Father of the Society passing through *Nanking* some few Years before, and being astonish'd at that infinite Multitude of People said, that the City and Suburbs contain'd more Inhabitants than all the Kingdom of *France*. I deliver what was told me by Persons of good Credit, but will not oblige my self to answer for so many Millions. Let the Reader believe what he pleases, for I did not count them, but I have the Books of all the Empire of *China*, wherein every City of it is counted, so that he who understands the Language may easily find out the Truth; for if *F. Bartoli* will have that Empire to contain three hundred Millions of People, those must be upon the *Chinese* Ground, and not in the Air; and in short the Villages cannot make up this Number, nor is there any City in *China* like *Nanking*, for *Peking* is much less. It is here to be observ'd in order to the Empire being so Populous, that the Maxims of the *Chinese* differ from those of the *Europeans*; for there he that does not Marry is look'd upon as an inconsiderable base Man, because he does not raise his Father's Seed and Family, but suffers it to be lost; so that if a Man has ten Sons, they all Marry, and take as many Wives as they can keep, some having no less than an hundred, including Concubines. In *China* there are scarce any Whores tolerated, lest they corrupt Youth, but any they find is severly Punish'd, which makes all Men Marry. The *Chinese* go not out of their own Country to People others; so Vagabonds are counted Infamous, who omit to propagate their Families, and pay a Duty to their deceas'd Progenitors, to whom they owe their Being. The Air and Climate of *China* is excellent for Generation, and the Women very Fruitful, for I never saw any of a convenient Age but had a couple of Children by her, one in her Belly, and another in her Arms; all the *Chinese* Women using their endeavours to be Fruitful, to be as much in the esteem of the Mother in Law and Husband as the rest, for the Barren are not admitted to Table, but wait on them like Servants.

Vast number of Inhabitant.

Poligamy.

All the Inhabitants of *Nanking* are not *Chinese*, for there are many *Moors* come out of great *Tartary* (*F. Philip Grimaldi* assuring me there are two Millions of them throughout all *China*) who observe it as a Maxim, not to Marry their Daughters out of their own Race, so that they

Tartars in Nanking.

multiply in all Parts of the Empire like *Gemelli.* Locusts. The Royal Palace is within the 1695. Citadel, which is on the East side of the City, kept by a *Tartar* Garrison, which The Palace. suffers none to go into it; besides there is nothing worth seeing left in the Palace. The Streets of this Imperial City Excellency of this City. are wide enough and well kav'd; the Canals many and deep, the Houses low and neat, the Shops rich and well furnish'd with all sorts of Silks, and other things of Value. In short this is as it were the Center of the Empire, where are to be found all Rarities and Curiosities of the other Provinces. There the most famous Doctors and *Mandarines* when out of Employment, come to settle. Here are the best Bookseller's Shops and choicest Books in them, the finest Press, the most curious Workmen, the politest Language; in short, no City is so convenient and worthy to be the Seat of Empire, were not the Presence of the Emperors necessary on the Frontiers to oppose their Enemies. This is the City for Silks, the best being made here that are sent throughout the Empire and abroad, and the Emperor himself is furnish'd with all he wants for his numerous Court from *Nanking.* In the Country there are vast Fields of white Mulberry Trees; and tho they be small their Leaves are large, on which the Worms feed, which come to life in the Spring, and in 40 Days finish their Silk, all which is carry'd to be wrought at *Nanking*, by an infinite number of curious Workmen, who live upon this Trade. There is also a great Silk. deal wrought in the Province of *Cheking*, but not so good as that of *Nanking.* Besides the artificial Silk, the Natural and Wild is gather'd in those two Provinces of *Nanking* and *Cheking*, which is made on the Trees by some Worms, and there the Balls found, tho' no Body has look'd after them; but this wild Silk is not so valuable or fine as that which is improv'd by Art. I brought over Silks of both sorts to shew to curious Persons. This vast quantity of Silk draws a mighty Trade, and a vast number of Merchants from very remote Countries, who carry it away in Stuffs, not only to sell, but to exchange for Musk and Gold, particularly in the Kingdom of *Lama*, where this Metal is most plentiful; for tho' the *Chinese* have Gold Mines, they dare not dig under Ground for it, and only gather some few Grains in the Rivers, making Trenches on the Banks, where sometimes they find a little brought down by the Floods from the Mountains.

The City by reason of its Greatness is under two Governours, to whom are subordinate hundreds of *Mandarines*, for the Administration of Justice, besides others who have no dependance on them, but only on the Emperor. At *Nanking* resides a *Suntu*, who is in the nature of a Vicar General over two Viceroys, and as many Provinces; but these have not the Power and Prerogative of our Viceroys; for they cannot put any Body to Death without the Sentence be confirm'd from Court, tho they do it indirectly by Bastinadoing till Criminals dye of it. Nor is it in them to send a Governour or Mandarine to any little City in their Province, which belongs only to the Emperor and his Courts; and they can only send a Deputy, till such time as the Proprietor comes from Court. To prevent as much as possible all Extortion, Corruption and Favour, the near Relations of great Ministers are not allow'd to converse with those under their charge; and therefore the *Suntu* at this time kept a Nephew lock'd up in a Room like an Anchoret, without being suffer'd to go abroad, and giving him his Meat in at a Wheel; it being forbid by the fundamental Laws of the Kingdom, for any Man to have a Command in his own Country, or to have any Bosom Friends in the Province where he is in Power.

I lay at home all *Wednesday* the 12th, being much tir'd after my Journey. As far as their religious Poverty will allow, the House and Church of those Fathers Missioners are decently adorn'd. They pass to their Apartments through five little Galleries or Courts adorn'd in the middle with pleasant Rows of Flowers, for the ingenious *Chinese* plant several Flowers along the Crannies between the Bricks that make the Flooring, which grow up as high as a Man, making fine flowery Hedges on both sides. They grow up in 40 Days, and last four Months. The Flowers are peculiar to that Country, and found no where else. One sort of them is call'd *Kiquon*, which has several Shapes, Colours and strange Forms, but very Beautiful, some being of a Cane colour, some like a dry Rose, others Yellow, but soft as any fleet Silk. Among those Crannies there grows an Herb, which tho' it produce no Flower, is very pleasant to behold, the Leaves of it being in streaks, and painted by Nature with a lively Yellow, Red and Green. The Tulips growing about those Courts are bigger than ours in *Europe.* Tuberoses are plentiful enough and

Gemelli. 1695.

and very ſweet, being mix'd with the other Flowers in all the Ailies; ſo that the Eyes and Smell are ſufficiently entertain'd all the way to the Apartment of the Biſhop and Religious Men. The Church is ſmall, but beautiful. They have Servants for Conveniency, but not for Extravagancy. The Garden is pleaſant enough and well ſtor'd with Plants, Herbs and Trees, for it has Vines, Peach, Apple, Pomgranate, Cheſtnut, and abundance of black and white Fig-Trees very well taſted, of which I eat a great quantity having been depriv'd of them two Years; for in *China* there are neither Grapes nor Figs, except only in the Houſes of the Fathers Miſſioners, the *Chineſes* making little account of them, becauſe their other Fruits are more delicious to them. In the ſame Garden is an Excellent Fiſh Pond, where the Fiſh live upon Herbs thrown in to them. The Jeſuits have a good Church at *Nankin*, where at that time was a *Sicilian* Father, and a *Chineſe*.

A raſt bell.

Thurſday the 13th, taking a Chair in the Morning, I went to ſee two wonderful Bells. One was in the *Coiun-leu* fallen to the Ground by its vaſt weight, its height 11 Foot, its Diameter ſeven including the thickneſs, the outward Circumference 22 Foot, which contracted gradually to half the height, where it again extended. The thickneſs of the Metal was ſix Inches and a half. The weight including that of the Clapper, as I was told, and believe to be true, 50000 Pounds, which is double that of the famous Bell of *Erfort*, which *F. Kircher* calls the biggeſt Bell in the World. They told me it was very antient, and accounted ſuch three hundred Years before, and that falling down there was never care taken to replace it.

A Structure on Arches.

Near to the aforeſaid *Chien-len* is a ſquare Structure upon three great Arches, on which ſtands a Hall with ſix Doors to it. Within it is a black Stone with an Inſcription (they call it *Culen* and it was ſupported by a large Beaſt) in honour of the Emperor then Reigning, erected by the City in acknowledgment for the Favours of him receiv'd at two times he paſs'd through it, 80000 Men going out to meet him.

Place of Mathematical Obſervations.

Next I went to ſee the Place of the Mathematicians, where they made their Obſervations, when the Emperors reſidence was at *Nanking*, before *Yonlo* remov'd it to *Peking*. This ſtands on a high Hill in the nature of a Gallery, or Terrace upon Pillars. It is open on all ſides, and there are about it Baniſters, and Seats of Marble to diſcover all the City from that height; the *Chineſes* call it *Quanſintay*. There I ſaw another Inſcription in honour of the Emperor, erected the ſecond time he went thither, which was within a great Hall newly Built after the faſhion of that Country. It was Carv'd on a black Stone, with Hieroglyphicks, not cut into the Stone as is uſual among us, but rais'd above the ſuperficies of it, which among them is common in all their Stones. They told me the Emperor had given them thoſe Characters with his own Hand to be Carv'd there.

A *Pagod*.

On this Hill ſtood a *Pagod* call'd *Cumimiau*, with two other little *Pagods* on the ſide of the Court, and ſeveral very deform'd Idols. I went into the great one, where I ſaw one with a Face of ſeveral Colours like a Merry-Andrew, which they call'd *Checcoali*. At his back behind the Altar was another Idol, call'd *Tauzu*, all Gilt, ſitting with a Club in his Hand, a Crown on his Head, and with a Beard and Whiskers. There were two other Idols very ugly and hideous to behold.

Temple of *Bonzes*.

Upon another Hill adjoyning is a Temple of religious Men; by them call'd *Xojchian*, by us *Bonzes*. They have a good Garden and Grove. Going into a ſmall Chappel here I ſaw an Idol call'd *Quan-lau-ge* ſitting, and with long Whiskers. The *Chineſe* recount fabulous Stories of this and the reſt. There are beſides two *Coloſſus*'s ſtanding, one with a Sword in his Hand, the other with an Axe, their Bodies ſtain'd all over of ſeveral Colours. Theſe they call *Kin-kan*, and moſt of the *Pagods* have ſuch Monſters in them. Having gone a great way up the Mountain by ſtone Steps, the *Bonzes* came to meet and offer me *Chia*, or the Herb *Tea*, which I refus'd. Then they led me to the *Pagod*, at the entrance whereof was a Statue in the habit of a *Mandarine*, whom I judg'd to be ſome remarkable Man worſhip'd there by thoſe blind People for his rare Qualities. Then going to another *Pagod* I ſaw a naked Idol of a Gold Colour, who they ſaid was *Quoijn*, behind whom was another ſitting of the ſame Colour, cover'd with a Garment of white Silk, it had long Whiskers, and was call'd *Quoinſen*. In the ſame *Pagod* there is a Pyramid, with ſeveral Lanterns to be lighted upon Feſtivals. They ſhow'd me a very large Braſs Bell hanging, which was Rung by Hand with a wooden Hammer cover'd with a Cloth.

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Gemelli. 1695.

Returning the ſame way I came, I went to ſee another Bell which lay down in a Garden upon its ſide half bury'd. Meaſuring the height I found it 16 Spans or 12 Foot without including the Ring, and a Span thick. They ſay it weighs 80000 *Chineſe Catis* (a *Cati* is 20 Ounces of *Europe*) and that when theſe Bells were Rung, they could be heard many Miles off.

The Suburb.

Friday the 14th, I was carry'd in a Chair ſome Miles about within the City, and then went out at the Gate of *Nanneuen*, the *Chineſes*, as has been ſaid, make four principal Gates to all their Cities, calling that which looks towards the Eaſt *Tun*, that on the Weſt *Si*, that on the South *Nan*, and that on the North *Pe*; the Gates are of Iron, and ſtrong, and there are four at every Entrance, one within another, the Structures about them being a Muſket-ſhot in breadth. Next, I went over the Canal and Arm of the River on a good Bridge, to go into the Suburb to the Tower and Temple of *Paunghen-ſi*. *Pau*, in the *Chineſe* Language ſignifies Gratitude, or Reward, *Nghen* a Benefit, and *Si* a Temple; becauſe a great *Chineſe* Lord having aſſiſted the *Tartar* Emperor to Enter, and Poſſeſs himſelf of the Kingdom, and afterwards quitting the World, and turning *Bonzo*, the Emperor *Yonlo*, above 300 Years ſince Built that Tower and Temple to him as an Acknowledgment. Here are two Gates to go in at to a great Court, oppoſite to which is the firſt *Pagod*, with as many Doors to it, aſcending ſome Steps. Within it is the Statue of a Woman ſtanding, and on her ſides four *Coloſſus's*, call'd *Kinkan*, with Arms in their Hands, painted of ſeveral Colours hideous to behold. On the upper part, or high Altar, was an Idol ſitting with his Foot on his Knee, and all his Body of a Gold Colour, behind whom was another Idol of the ſame Colour ſitting too. Going on to the ſecond Court, and to the third, I ſaw about them the Apartments of the *Bonzos*, that ſerve the *Pagod*, who are about a Thouſand, and Live on their Revenues. On the left ſide of the ſecond Court, or Cloiſter is another *Pagod*, to which there is an Aſcent of a few Steps. In it I ſaw the Statues of two wounded Women, Back to Back, the innermoſt ſtanding ſomewhat higher, of a Gold Colour, with ſeveral little Idols at their Feet, and about the *Pagod*. On the right Hand, fifteen Steps led up to three *Pagods*, in which were many Idols and Monſters, with Silk Curtins before them. Going on further, at the end of the Court is the greater *Pagod*, all cover'd with Purcellan of ſeveral Colours. They go up to it through a large and ſpacious Hall, above which is a Porch, which has five Gates into the Temple. Here in Niches 12 Spans, or 3 Yards above the Pavement on the Front of the high Altar at a diſtance from the Wall, are the Idols of three Women of Gold Colour ſitting, with ſeveral Inſcriptions before them, and Veſſels of Braſs of a great Value. About the Wall is a great number of Idols a-foot and a-horſeback. Behind which Front is another Female Idol ſtanding, and on one ſide of her a Drum, which three Men could not Fadom, and on the other ſide a great Braſs Bell, which is ſtruck with a wooden Hammer. In the firſt Court a Play was Acted by good Comedians, ſeveral Thouſands of People reſorting to ſee it, who all ſtood. There I ſtaid a little, and then went on to ſee the Tower, after obtaining Leave of the *Bonzo*, by paying a ſcore *Chiappas*, a very inconſiderable Value. It was all of Purcellane both within and without, Yellow, Green, Blue, and of other Colours, with the Figures of many ſeveral Idols. It is an Octogon, and about forty Foot about, has nine Stories, or Apartments, divided on the outſide by as many Corniſhes curiouſly wrought, and the Top was cover'd with Braſs, and a gilt Globe on it. Every Story has four large Windows anſwering the four Quarters of the World. I went up two pair of winding Stairs to the firſt Story, and proceeding from thence to the uppermoſt, counted 183 Steps of a conſiderable height, beſides five Steps more, that are without the Gate, and there was above the height of thoſe Steps to the top of the Tower from the Place where I was, ſo that I gueſs'd it to be at leaſt 200 Foot high. There were nine Stories, as has been ſaid; and in the midſt of each of them was a Work like a Pilaſter to ſet ſeveral Idols about it. At the foot of the Tower the Wall of it was twelve Foot thick, and eight and a half above. The Structure is certainly Artificial and Strong, and the moſt ſtately in all the Eaſt; all the carv'd Work being Guilt, ſo that it looks like Marble, or any other carv'd Stone, the *Chineſes* being wonderful Ingenious at ſhaping their Bricks in all ſorts of Figures, by reaſon of the fineneſs of the well temper'd Clay. From the top of this Tower (which the *Chineſes* call of Purcellane) is a Proſpect of all the City, and the famous Structure for Mathematical

A wonderful Tower.

F. le Comte Memoirs of the State of *China*, *Letter* III. *Page* 135.

thematical Obſervations, tho' it is a League diſtant. As I was going out of the Tower, I ſaw the *Bonzos* going in Proceſſion on their Devotion. One went before with a ſort of Cope on his Shoulders, next came another with a black Cap on his Head flat on the ſides, and a *Chineſe* Crown in his Hand. The *Bonzos* follow'd by two and two, ringing a little Bell with a Hammer, or a wooden Inſtrument, and Singing in a low Tone. They went into the lower part of the Tower, and fetching two Rounds about it, ador'd the Idols that were in it. Next, they went into the third Court, and into the *Pagod*, which is in the midſt of their furtheſt Apartments, where the chief Idol is like a *Bacchus*, who ſits, as if he Laugh'd. There are other *Pagods* and Idols in that Place, which are not here ſet down for fear of cloying the Reader.

After Dinner, I went to ſee the Tomb of the firſt Emperor of the Family of *Mincian*. It is without the City on a Mountain, guarded by Eunuchs, who there lead a Religious Life. It conſiſts of a great Hall handſomly cover'd, with a Place like a Tribune or Gallery in it, where that Emperor's Picture is kept lock'd up. The Tomb is in a Grot dug in the Mountain, and the Entrance kept ſhut. *Monſignior d'Argoli*, the Biſhop told me, That if I ſtay'd in *Nanking* till a Burying Day, which the Aſtrologers pitch upon as fortunate for that Function, I ſhould ſee ſeveral thouſand Tombs carry'd; for the *Chineſes* do not only make them in their Life time of ſtrong Wood, and half a Span thick, meaſuring themſelves in them to ſee whether they can lie at Eaſe, but after they are Dead, the Bodies are kept ſome time in the Houſe ſhut up in thoſe Tombs, till the Aſtrologers appoint the Day for Burying them. Some delaying this mournful Office, for want of Means, it being perform'd with great Pomp and Coſt.

He that goes along the Streets in *Nanking*, ought to keep his Noſe well ſtopp'd, for he'll often meet with Porters carrying Tubs full of Ordure to Manure their Orchards; for being in want of the Dung of Beaſts, they are fain to make uſe of Mans, which the Gardiners pay for either in Greens, Vinegar, or Mony; giving a better Price for that which is come of Fleſh, than that of Fiſh, which they know by taſting it with their Tongue. Nothing is more frequent on the River than Boats loaded with that Filth, and if a Man has the Misfortune to be catch'd among thoſe Boats, he's almoſt ſtifl'd. Along the Roads there are convenient Places whitened, with Seats, and cover'd, to invite Paſſengers to alight and Eaſe themſelves, there being a great Earthen Veſſel under it, that nothing may be loſt. Tho' the *Chineſes* uſe this Method to Manure their Land, which is offenſive to the Noſe, yet their Streets are not ſo Dirty as ours in *Europe*, by the continual paſſing of ſo many Beaſts; for there are no Swine to be ſeen about the Streets of the City, or in the Fields, tho' the *Chineſes* devour a vaſt Number, 5 or 6000 being Slaughter'd every Day in *Nanking*, beſides the Cows the *Moors* Eat, and the Goats the Soldiers Eat. Private Perſons furniſh this mighty Shambles, for there is no poor Body but what breeds Swine in his Houſe, or Boat, which he ſells when the time comes to pay the *Tſien-lean*, or Tribute to the Emperor, or upon any other Exigency; the Fleſh of them being ſo good, that it is given to the Sick. During all this time, *Monſignor d'Argoli*, and the two Fathers his Companions endeavour'd to perſuade me not to go to *Peking*, becauſe the *Portugueſe Jeſuits* would have no *European* look into the State of that Court, and if I went thither they would certainly do me ſome ill Office. I anſwer'd, I went not to pry into the Affairs of their Miſſions, but only out of Curioſity to ſee that great Court, and therefore I fear'd nothing, for I would go take up my Abode in the Convent of thoſe Fathers. At length, perceiving they could not alter my Reſolution, they took care to provide what was neceſſary for my Voyage. I might have gone on by Water within half a Days Journey of *Peking*, but it is a great way about, wherefore all People Travelling from *Nanking* by Land, I reſolv'd to do the ſame. I ſent my Servant to the other ſide of the River *Kian*, to Hire the Horſes we had need of for our Journey to the Court; who, with the Aſſiſtance of a Chriſtian *Chineſe* that went with him, agreed for five *Leans*, and two *Ziens*, which is ſeven Pieces of Eight and a half, each, and having given Earneſt, return'd.

CHAP.

CHAP. IX.

The Journey by Land to the Imperial City of Peking.

Genelh. 1695. HAving return'd the Biſhop and the Fathers his Companions Thanks for their kind Entertainment, I ſet out on *Saturday* 15th, after Dinner. It was my good Fortune to have the Company of a Chriſtian *Chineſe* Doctor, who had taken his Degree to be a *Mandarine*, who wanted nothing but Mony, without which no Employments are given in *China*. His Father was a Prieſt. We went together out at the Gate I came in at, call'd *Sinmen*, or Weſt Gate, which is not Inferior to that we have deſcrib'd, having three Iron Gates, and a Structure of ſixty Paces to them. Without it we took Boat, and paſſing under the Bridge, which conſiſts of many Arches, went on along the Channel about the Walls of the City. Then we chang'd Boat, where a ſcurvy Accident hapned to me, which had like to have ſtopp'd my Journey; which was my Servants forgetting, tho' told of it, a Boulſter of Boards cover'd with Skins after the *Chineſe* manner, and ſhutting like a Trunk-Portmantue, call'd *Feſchen*, in which I had laid up an Hundred Pieces of Eight; the *Chineſes* uſing thoſe Things to lay their Heads on to Sleep, and keep their Writings. I bethought my ſelf of the Miſs of it, when we were gone an hundred Paces in the ſecond Boat; but the Watermen of the firſt were ſo Honeſt, that they Row'd after us, calling to us to take it. Being over the *Kian*, which is the greateſt River in *China*, and is in that Place two Miles broad, and conſiderably deep, we came to the City of *Paken*, ſeated on the left of the River, two Hours before Night, having Travell'd twelve Miles. The Wall of this Place is ten Miles in compaſs, encloſing Hills, Mountains, and Plains not Inhabited, for the City has but few Houſes, the People liking better to Live in the Suburbs which are very long. We lay in that of *Tien-chya*, on the Bank of the River, where I ſpent the Night merrily with the *Chineſe* Doctor, drinking Wine made of Rice, but ſo hot that it ſcalded my Lips; it being the Cuſtom of *China* to eat Meat cold, and drink Liquor hot. The Doctor's over Civility was very Troubleſome; for if the two Ivory Sticks were taken up to Eat, a great many Ceremonies muſt be firſt perform'd. If we met, if we gave, or receiv'd any thing, in going in or out, in Drinking, and all other Actions, tho' never ſo Natural, ſtill the *Chineſe* Ceremonial muſt be obſerv'd; uſing the word *Zin*, which among them is the Touch-Stone of all Civility; for if any Perſon neglects making uſe of it, he is counted Rude and Unmannerly. The Doctor at Night did ſo much Importune me, to make my two Servants ſit down at Table, that I condeſcended to it, rather than Diſoblige him; but I was afterwards ſenſible of my Error, for they growing Bolder with me on the Road, ſerv'd me ill, as ſhall be told in its Place.

Honeſty of the *Chineſes*.

Paken City.

Civilities.

Sunday 16th, before mounting a Horſe-back we Eat ſomething, and then going out of the Suburbs, expected there for the Company; and becauſe the Muleteers, or Fellows that let the Mules and Horſes ſtay'd a while, a *Tartar* Soldier ſtruck one of them over the Face with his Whip, ſo that he made the Blood guſh out. We Travell'd all Day without drawing bit, over Hills, Mountains, and Plains well Inhabited, but the Houſes were all ſmall, but one. At Night we lay in the Town of *Tanſiean*. By the way we met a Crowd of Paſſengers, and Caravans of Mules and Aſſes, going to, and coming from the Court, and little Carts with one Wheel drawn by two Men, upon each of which they lay three or four Bales, which two Mules could not carry ſo long a Journey. *Monday* 17th, ſetting forwards again with the aforeſaid *Tartar* Soldiers, we paſs'd through the Town of *Suij-keu* betimes. This Place is encloſ'd by a Wall of ſeveral Miles, and a Moraſs. Then going up a Mountain, we found on it a *Pagod* of *Bonzes*. Thence going down a long Deſcent, we came to Dine at the Town of *Tachiauteu*, and having Travell'd fifteen Miles further, lay at Night in the Town of *Taa-ſhiampu*.

Suijkeu.

Tueſday 18th, we Travell'd thirty Miles over the Plains, Din'd at *Qala-lompu*, and lay at *Xuanmipu*. The hire of the Mules is Cheap, and the Expence at Inns is very ſmall, for eight *Fen*, which make thirteen Grains and a half of *Naples* Mony will ſerve any Man Night and Morning. They that will have Rice-Wine, pay for it a-part, and it is drank

Cheap Travelling.

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in the Morning hot boil'd with Rice, ſo Eating and Drinking altogether. It is troubleſome at firſt to an *European* to uſe himſelf to ſuch Diet, and *Chineſe* fare, which has no Subſtance in it, but conſiſts altogether in Porrege and Herbs. For they eat the very Malworts which we uſe in Medicines, and the worſt of it is, they will have them half raw and cold, the Cook knowing when they are ready by the Smell. Yet they think all well dreſt, for they leave Fouls for Herbs, as my two Servants would do, when we could buy a good Foul upon the Road, for three Grains of *Naples* Mony. But to me that *Chineſe* Food was not at all grateful, and I paid my Hoſt for it, tho I eat none, laying in my Proviſion of Gammons of Bacon, Fouls, Ducks, and the like upon Fleſh days. *Wedneſday* 19th, we continu'd our Journey over the Plains, where one of the *Tartars* left us about half way, the other ſtaying with me and the *Chineſe* Doctor, who both were very courteous to me. We din'd at *Linxuay-xien*, a large Town, enclos'd with a Wall, and water'd by a Navigable River, which makes many Pools about it, for the *Chineſes*, like Ducks, love to live in Water, or near it. There is a Bridge of Boats over the River, and a good Suburb on the other ſide. That day we met a *Mandarine* in a Chair with 13 Litters, in which were his Women. The *Chineſe* Litters are more convenient than thoſe of *Europe*, each carry'd three Women at their eaſe. They are carry'd by Mules, and Aſſes. Having travell'd 32 Miles, we lay at the little Town of *Yuan-gian*.

Thurſday 20th, having paſs'd the River over a Stone Bridge, and Travell'd a few Miles in a plain Country, we din'd in the Town of *Cuchen*, which is well Peopled by reaſon of a River that runs by and maintains its Trade. Here there is always a great number of Hawks, carrying backwards and forwards, for the *Chineſes* are as great Sports-men, as the *Perſians*. Having Travel'd 35 Miles, we lay at *Xuan-chian*, where our Beds were of Cane, as they were all the Road, every Man carrying his own Quilt with him. *Friday* 21ſt, Travelling the ſame ſort of Plain and cultivated Land, we came to dinner to the Town of *Nanſuchen*; where the *Tartar*, who was continually beating the Muletiers, ſtruck one of them over the Face ſo unmercifully, that the other for fear fled to my apartment, covering himſelf with Straw under the Bed. I offer'd him Foul to eat, but he would not have it, being of a Sect that eats no Fleſh. Thus the *Tartar* ſtop'd our going any further, ſtaying there the reſt of the day, after Travelling only 20 Miles. About this Town is a Wall three Miles in compaſs, water'd all round by the River, yet the place is but ill Peopl'd, except the Suburb, which is well inhabited. *Saturday* 22d, ſetting out late we reſted not at Noon, but having travel'd 25 Miles, lay at the little Town of *Senſun*. *Sunday* 27th, Mounting before day, after 15 Miles travel we din'd at *Tauskiany*, a ſmall Town. and having Travell'd the ſame number of Miles, came to *Suchen*, the boundary of the Province of *Nanking*, on that ſide. The Town is large, having a great and rapid River that runs cloſe by it, call'd *Xuanxo*, or *the yellow River*, becauſe it always runs Troubled and Muddy. The Suburbs which are along the Banks, are much bigger and more Populous than the Town. The River is to be paſs'd in a Boat, but by reaſon of its being ſo rapid, they are forced to run up a great way, the Stream driving the Boat, two Musket Shots down, before it can come to the other ſide. As I was coming out of the Boat I met F. *Siſaro* a *Milaneſe*, Elect Biſhop of *Nanking*, who was going from *Nanchianfu* to *Macao* in a Litter, with only four of his Servants, to be Conſecrated by that Biſhop. For want of Barly, the *Chineſes* feed their Beaſts with black Kidney Beans boil'd, the Country abounding in them, and white ones, and thoſe Creatures live on them, as well as any other Provender.

Mondy 24th, we ſet out four hours before day, paſſing early over a large River on a Stone Bridge, and having Travell'd 20 Miles, din'd at *Nuzan*; going out from which place, I ſaw many Country-men, who carrying a Net, like a Pavillion, faſtned to four crook'd Staves upon their backs, went about the Fields catching of Quails, which as they fly about are catch'd, the Net being carry'd low. Then we paſs'd the River in a Boat at *Onchiankyai*, where the other *Tartar* left us to get before us to *Peking*. The *Chineſes* here are hardy to endure Cold, and tho' it be very ſharp in the Morning, they ſet out early to get into their Inn three hours before Night; ſo that mounting on *Tueſday* 25th, 2 hours before Day, we din'd at *Linchien*, and having travelled 35 Miles, lay at *Sciaxotien*. By way of Refreſhment the Hoſt here uſually has a Pan of hot water ready, in which ſometimes he has boil'd Kidney

Cantii. 1695.

Beans, and other Pulſe, for Paſſengers to waſh them and drink of, when they have no *Tea*, or are not able to buy it, whereas in the hotteſt weather, and Dog-days, they never drink, or waſh in cold Water, admiring at the *Europeans* who uſe it. No Rice grows in thoſe Parts, becauſe of the coldneſs of the Climate, (which I had felt for ſome time, tho' I wore a furr Garment, Breeches quilted with Cotton, and furr Hoſe with the Hair inwards) which defect they ſupply with Wheat, making Bread mix'd with Onions chopp'd very ſmall, which they Bake in the ſteam, placing ſticks acroſs a Kettle that is boiling, to lay the Loaf on, which remains as meer Dough as it was at firſt, and lyes as hard as a Stone on the Stomach. Other Hoſts give their Gueſts thin Cakes of Dough boil'd, to eat. To make ſome amends for the want of Rice, they uſe their *Taufu*, which is boil'd, a Meſs of Kidney Beans, which with him is a dainty, for this wretched Sauce they uſe to dip their Meat in. They make it of white Kidney Beans pounded, and made into a Paſte, the North abounding in them; they alſo make it of Wheat, and other Ingredients.

Wedneſday 26th, we eat a bit betimes at *Kiay-xoy*, and about Evening went out through the ſmall Town of *Luxien*, which has a Wall about it. In the Suburb is a large ſquare Structure, and within it ſeveral *Pagods* with *Bonzes*. The Idols are of ſo many Monſtrous ſhapes, that it would be tedious to relate the Fables they tell of them. There is a good Garden with tall Trees. At Night we came to the Town of *Tuntantien*, having travell'd 30 days. I count by Miles, and not by *Lys*, as the *Chineſes* do, to obſerve the better method; for in ſome Provinces thoſe are of 260 Paces, and in others more, or leſs. *Thurſday* 27th, early, we paſs'd through the City *Jenkieſu*, of the Province of *Xantung*. It is ſeated in a Plain like all the reſt, for the *Chineſes* do not build on Hills. The Walls extend four Miles ſquare, and there is a noble Stone Bridge We din'd in the ſmall Town of *Cauxio*, and lay after 30 Miles travel, in the Suburb of the Town of *Tuen-ſhian-ſhien*. The Town is not well peopled within the Walls which are 3 Miles about, there being Gardens and Fields within them. *Friday* 28th, we reſted in the Suburb of the Town of *Tun-pin-kien*, and paſſing through, found it a Mile and a half in length, and a Mile in breadth, but there are many Fields and ruin'd Houſes in it; the reſt are of Brick, and Thatch'd. The Walls are of Earth. Having rode 30 Miles, we lay that Night at *Kiuxien* a ſmall Town. *Saturday* 29th, about break of Day, we went through the Town of *Tungoſhan*, encompaſs'd with a long Mud Wall, but ill peopled. Then we croſs'd the River *Tungo* in a Boat, the Bridge being broke, and din'd at *Tun-cheny*. That Night we took up at *Shipinxien*, having rode 34 Miles. There being no Mountains all this way, to bury the dead on, the *Chineſes* Plant ſquare ſpots of *Cypres* or other Trees in the Plain, and place the Tomb in the midſt, covering them with heaps of Earth. At Night there is a Centinel in the Inn, continually ſtriking two pieces of Wood, one againſt another for a ſign, which makes Travellers not ſleep very ſound. *Sunday* 30th, we din'd in the Town of *Sintien*; and then paſſing through that of *Cautuncen*, which has a Mud Wall, and is thinly inhabited, we came at Night to *Jau-chiuen*, after a Journey of 30 Miles. *Monday* 31ſt, betimes we paſs'd thro' the Town of *Ghinxiana*, enclos'd with a large Wall, and ill inhabited. Before Noon we din'd in the Town of *Ciſhipe*. Next we came to that call'd *Fubio*, which by reaſon of the conveniency of the River, is well peopled within a Wall 3 Miles in compaſs, and better in its Suburbs, where there are good handſome open places, and Shops ſtor'd with all ſorts of Commodities of the Country, and Provitions. We there croſs'd the River in a Boat, which is ſeldom paid for, the Watermen being kept by the City. At this River begins the Province of *Peking*. After a Journey of 34 Miles, we lodg'd at Night in the Town of *Linchi-mau*. In this Journey I found Aſſes, who when they have gone their Stage, will not ſtir a ſtep further, tho' you beat them to Death; juſt as thoſe of *Salerno* in *Naples*.

Jenkieſu City.

Tueſday 1ſt of *November*, an hour after Sun-riſing, we paſs'd through the Town of *Kinchen*, encompaſs'd with a Mud Wall, in which there is nothing handſome but a Tower, there being beſides only a few Cottages, and as few Inhabitants. We din'd at *Leochuniau*; then we ſaw the Town of *Ectanhe*, which like the laſt, has mud Walls and Houſes, and is worſe than *Kinchien*. Having travel'd 33 Miles, we lay at Night in *Fuchiany*, where over the Gate was a little Chapple dedicated to the Idol, that is Protector of the City, which the *Chineſes* uſe in all their other Towns. *Wed-*

neſday

nesday 2d, early in the Morning, we
Decemb. 1695. pass'd a Stone Bridge laid over the River of the Town of *Shiale-cheou*. Next we saw the Town of *Shienghena*, with a Mud Wall, badly Inhabited. After that, the Bridge being down, we pass'd over the rapid River of *Tangaxia* in a Boat, and din'd in that of *Shiaukelin*. Then we set forwards for the City of *Xokienfu*, which has but a few Houses in two Streets; all the rest being Fields and Ruins. It makes a Square of 4 Miles about; but only the North side is Brick, the rest being Earth thrown up. Going out of that City, I met a Procession of Idolaters. First went several Flags, carry'd by Men and Women, on which there were painted Dragons, Panthers, and Basilisks. Two Kettle Drums were beaten by two Boys, and then a Trumpet was sounded in a doleful Tone, by a Man. Two other Men carry'd a Monster sitting in a Chair, and then came a great Bier, carry'd by several People, within, and about which there were abundance of little Idols of Chalk, some sitting, some standing, in frightful Figures. But in the middle sate two, which seem'd to be the prime Idols. A Master of Musick went before, with a Paper in his Hand, as it were to set the Tune, or keep Time to the Multitude that follow'd the Bier. All the Country-men that it knelt to, paid it Respect, but the Nobility and better sort, make no account of those things, and enter the *Pagods*, as they would a Stable, having little Faith in a future State. The Inns here ought to be the best, as being near the Court, and yet they are the worst, for eight Days Journey round about it, because the *Chineses* refusing to increase the allowance for a Nights Entertainment, Supper and altogether, being 40 *Zieus*, that is, 13 Grains of *Naples* Mony, bating one third, the Hosts give them Herbs, and Porrege, because here Provisions are dear; and tho' a Man would pay more for better Chear, it is not to be had, for the reason aforesaid, but he must provide abroad. After travelling 32 Miles, we came at Night to *Reshuipu*.

Thursday 3d, we Din'd in the Town of *Gyntcyanxien*, and then pass'd through that of *Mauchin*, enclos'd in part with a Mud Wall, and ill Inhabited. About it are Lakes and Moraſſes. Having Travell'd above eight Miles among them to Lodge at Night in the Suburb of the Town of *Xunxien*, before I got in I met with a Funeral, the Body carry'd in a Coffin on a Bier by several Bearers, with several Banners, or Flags of painted Paper, and sounding Instruments before it. The Town is two Miles in compass, but is thin of Inhabitants. The Suburb is good, and a River runs thro' it. The Country Women of the Province of *Peking*, have a singular sort of Head-Dress different from all others; for they wind their Hair twisted together, or made into Wreaths about the Pole of their Heads, which they cover with a Cap made of black Silk, or of Cotton, running a Bodkin through to hold it fast. Others make a great Knot of it on the top of their Heads, and cover it with a thing made like a Dish, of Silk and Gold; to which some add a Binding, or Fillet three Fingers broad of Silk and Gold about the Head like a Forehead-Cloath. The sharp *Chineses* suffer nothing to be lost, for the Countrymen before Day walk up and down the Road with two Baskets on a Staff, one before, and the other behind them, gathering the Dung of Beasts to Manure their Ground. Others with Rakes made of crooked Sticks gather the Straws and Leaves for the Fire, because Wood is there very dear. Our Days Journey was 32 Miles. *Friday* 4th, we went along the River of *Xunxien*, to Dine at the Town of *Pecuxo*, which is well Inhabited, because of the Conveniency of the said River. At Night we came to the Suburb of the Town of *Sunkinxien*. The Walls of it which are of Brick are two Miles in compass, the Place well Inhabited, as are the Suburbs, which are provided with all Necessaries. Our whole Days Journey was thirty Miles. *Saturday* 5th, we saw the Town of *Chiochen*, which tho' encompass'd by a Mud Wall is Populous, as are the Suburbs. After passing over a long wooden Bridge, and two others of Stone, we came to Dine at the Town of *Liolixoa*. Afterwards we set out for the Town of *Lean-xien-xie*, which has good Brick Walls, a Mile in length, and went thence to that of *Chian-fin-ghien*, after Travelling 32 Miles. This last Days Journey but one, was Troublesome, by reason of the multitude of Carts, Camels, and Asses going to, and coming from *Peking*, insomuch that it was hard to get by them. Here there are Guards upon the Road at every Mile or two, who throw up a little heap of Earth in the Road, and upon it a Cottage of Mud, where they watch at Night for the security of Travellers. *Sunday* 6th, after Coasting a-

long under most uncooth Mountains for twenty Miles together, I arriv'd at *Peking*, having spent two Months and eleven Days in the Journey from the Day I set out of *Canton*, and having Travell'd 2150 *Lijs* by Land from *Nanking* to *Peking*, and 3250 by Water from *Canton* to *Nanking*, the *Chineses* counting from *Canton* to *Peking* 5400 of those *Lijs*, each of which is 260 Paces.

Gemelli. 1695.

CHAP. X.

The Description of the City of Peking, *and of the Imperial Palace.*

Arrival at *Peking.*

I Went to alight at the House of the *Jesuits*, which is in the *Tartar* City, to make my self known to *F. Philip Grimaldi*, Provincial, and the Emperor's President for the Mathematicks, that by his means I might see what was most remarkable at Court. He receiv'd me very Courteously, expressing a Concern that he could not entertain me in the Monastery till he had acquainted the Emperor, who would be inform'd of all *Europeans* that came into *Peking*, saying, That if any were conceal'd, and the Emperor should after come to know of it, he would be highly Displeas'd, because he imagin'd that all *Europeans* were Persons capable of doing him great Service. Besides, that there being at that time, two of his Pages in the House, who learn'd Musick of *F. Pereira*, after the *European* manner, it would be hard to Conceal my coming from him, because those Pages were Spies, who told the Emperor all they saw, and therefore they had Liv'd under much Restraint for two Years those Lads had been in the House. *F. Grimaldi*, and all the *Portuguese* Fathers could not but admire at my coming to Court, saying, They admir'd, who had advis'd me to come to *Peking*, whither no *European* may come without being sent for by the Emperor. I answer'd, That the same Liberty I took to go to the Courts of the *Grand Signior*, the King of *Persia*, and the *Mogul*, brought me to that of *Peking*, those Monarchs being no less powerful or jealous than the Emperor of *China*. *F. Grimaldi* answer'd, The Politicks of that Kingdom differ'd from those of others, and after a long Debate, not only with *F. Grimaldi*, but with the Fathers *Pereira*, *Offorio*, and *Antony Thomas*, I took my Leave, telling them I did not desire to see Forts, or any thing else that might raise a Jealousy in the *Chineses*, they waited upon me out of Doors, causing their Servants to wait upon me to my Lodging, which was taken for me in the *Chinese* City.

Peking described.

Xuntien, or *Peking* is in the Latitude of 40 Degrees, and 144 of Longitude, seated in a spacious Plain, and divided into two Cities, the one call'd the *Tartar*, the other the *Chinese*. The first is Square, every side being three *Italian* Miles in length, with nine Gates. This City is Inhabited by *Tartars*, and their Forces divided into eight Brigades; and by the Emperor's Servants and Attendants about his Person, or belonging to his Courts and Councils, all Officers Civil and Military being there. The *Chinese* City (Built since the other, to contain the Multitude of Inhabitants,) is of the same bigness, as the *Tartar* City, being four Leagues in compass, but its Form is not like the other, because the North and South sides are shorter than the East and West, so that it is narrowest from South to North, which side joyns to the *Tartar* City, from which it is divided only by a Wall. It has seven Gates, which together with the nine of the old City, make in all sixteen Gates *Peking* has, each of which has its Suburb running out in length, and it is seven *Spanish* Leagues, or 21 Miles in compass. The Suburbs are well Inhabited, especially that which runs towards the West, through which all that comes by Land passes.

Streets.

The great Streets run from North to South, and the rest from East to West; they are all Strait, long, wide, and well proportion'd. The little Streets lie East and West, and divide all the great Streets into equal Portions, or Quarters. All of them have their particular Names, as *The King's Kindred Street*, *The White Tower-Street*, *The Lions*, *The Dry-Fish*. *The Aquavitæ-Street*, and so the rest, There is a Book sold there containing the Names and Situation of all the Streets, which is bought by all Servants who attend *Mandarines* to their Visits, and the Courts, and who carry Presents, Letters, Messages, or Orders to several Parts of the City, and Empire, and they are very numerous in all Parts; whence came the Proverb so much in use among the *Chineses*, that the Provinces furnish *Peking*

king with *Mandarines*, and *Peking* in Exchange ſupplies them with Lackeys and Couriers, or Letter-Carriers; and indeed it is rare to ſee a *Mandarine* that is a Native of *Peking*. The fineſt of all the Streets is that they call *Shian-gan-kiai*, that is, the Street of perpetual Reſt; it lies Eaſt and Weſt, the North ſide of it being the Palace Wall, and the South ſeveral Palaces of great Men and Courts. It is above 130 Foot wide, and ſo Famous, that the Learned Men in their Writings make uſe of its Name to ſignify the City, taking a part for the whole, and it is the ſame thing to ſay a Man is in the Street of eternal Reſt, or to ſay he is in *Peking*. The Houſes are low, and tho' the great Men have large and ſtately Palaces, they are ſhut up backwards, and nothing appears outwards, but a great Gate, with Houſes on both ſides Inhabited by the Servants, Tradeſmen, or Mechanicks. Yet this *Chineſe* way of Building is beneficial to the Publick, becauſe every thing is ſold at the Door, whether to Eat, for Conveniency, or Pleaſure, whereas in *Europe* a great part of the City is taken up with Noblemens Houſes, which obliges thoſe that are to Buy any thing to go a great way for it. Beſides, in *China* all Things to Eat are carry'd about the Streets to ſell.

Gemelli. 1695.

Houſes.

The Multitude of People here is ſo great, that I dare not name it, nor can I tell how to make the Reader conceive it (I uſe the very Words of *F. Gabriel Magalhaens*) for all the Streets both of the old and new City, are full of People, as well the little ones as the great, as well thoſe at the ends of the Town as thoſe in the middle, and there is ſo great a Throng in all Parts, as cannot be parallel'd but by the Fairs and Proceſſions in *Europe*. If we will give Credit to *F. Grimaldi*, a Religious Man adorn'd with all manner of Goodneſs and Virtue, who, for his great Merit, holds the firſt Place in the Emperor's Eſteem, I will then declare, That asking him concerning the Number of the Inhabitants of *Peking*, to ſatisfy my Curiosity, he anſwer'd me, That both the Cities, with the ſixteen Suburbs, and Dwellings in Boats, made the number of ſixteen Millions. Let the Reader believe what he pleaſes, for I do not Deſign to make this good; but I can ſafely affirm, this worthy Father is not a Man that would Lie, and that he knows this Matter better than any other, becauſe he has Liv'd thirty Years at that Court, and knows both the *Tartar* and *Chineſe* Languages, and their Cuſtoms to Perfection, as much as the Natives, and Diſcourſes every Day familiarly with the Emperor. Beſides, if we will believe *F. Bartoli*, who will have it that there are 300 Millions of Souls in that Kingdom (adding an hundred Millions to the Computation of the other Fathers of his Society) it muſt follow of neceſſity, that the great Cities muſt make up that incredible Number, becauſe the ſmall Places, tho' never ſo many, cannot poſſibly contain a conſiderable part of that Multitude, there being ſeveral Cities thin enough of People, and many Places unhabited, as we ſee in *Europe*.

Multitude of People.

The Emperor's Palace is ſeated in the midſt of that great City fronting the South, as is the Cuſtom of that Country, where it is rare to ſee any City, Palace, or Houſe of a conſiderable Perſon but what faces the South. It is enclos'd by a double Wall, one within another, and Square. That without is ſixteen Spans, or twelve Foot high, and is of Brick; its length from the North to the South Gate, is two *Italian* Miles, its Breadth, a Mile, and its Circumference ſix. This Wall has four Gates, one in the middle of every Wall, and each of theſe is compos'd of three ſeveral Gates, whereof the middlemoſt is always ſhut, and never open'd but for the Emperor, the others are for all People that go in and out of the Palace, and ſtand open from Morning till Night, except thoſe on the South ſide, which ſtand half ſhut. Theſe are guarded by twenty *Tartars* each, with a Commander, and twelve Eunuchs; there being 3000 Soldiers appointed to guard the Gates of the Palace and City, who keep Guard in their Turns, and keep out *Bonzos*, Blind, Lame, and main'd People, and all that have any ſingular Deformity in their Bodies. This firſt Encloſure is call'd *Xuan-chin*, that is, *The Imperial Wall*. The inner Wall, which immediately encloſes the Palace, is much higher and thicker, made of large Bricks all equal; and adorn'd with handſome Battlements. It is an *Italian* Mile and a half in length from North to South, and a quarter and a half in breadth, that is, four Miles and a half about. It has four great arch'd Gates. Thoſe on the North and South ſides are treble, as are all thoſe of the firſt Wall, but thoſe on the other two ſides are ſingle. Over theſe Gates, and the four Angles of the Wall are eight Towers, or rather eight Halls of

The Emperor's Palace.

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Gemelli. 1695.

an extraordinary bigneſs, and beautiful Structure, ſet off with a red Varniſh ſtrew'd with Flowers of Gold, and they are cover'd with yellow Tiles. Forty *Tartars* with two Officers Guard the Entrance of each of theſe Gates, ſuffering none to go in, but the *Mandarines* of the Courts, who Live within the Palace, and the Officers of the King's Houſehold; ſtopping all others, who cannot ſhew them a little Tablet of Wood, or Ivory, on which his Name, and the Place he is to Serve are ſet down, with the *Mandarine*'s Seal, to whom he belongs.

This ſecond way is encompaſs'd by a deep and broad Ditch, all lin'd with Freeſtone, full of good large Fiſh. To every Gate there is a Draw-Bridge over the Ditch, except that on the South. Within the great Square between the two Walls, there are diſtinct Palaces, Round and Square, Built for ſeveral Uſes, and Purpoſes, being Large and Convenient. Within the ſame Space on the Eaſt ſide, at the Foot of the firſt Wall, runs a River, with ſeveral ſtrong Bridges over it, all of Marble, except the middle Arch, where is a Wooden Draw-Bridge, all the other Bridges in the Palace being Built after the ſame manner. On the Weſt ſide, where there is a larger ſpace, is a Pond well ſtor'd with Fiſh, above an *Italian* Mile in length, over the narroweſt part whereof is a fair Bridge, at each end whereof is a Triumphal Arch of a beautiful and excellent Structure. The remaining ſpace on the Eaſt and Weſt which is not taken up with thoſe ſeveral Palaces, nor the Pond, is divided into wide Streets, Inhabited by Servants, Officers, and Work-men belonging to the Imperial Palace.

In the time of the *Chineſe* Kings there were ten Thouſand Eunuchs, but he that now Reigns has ſupply'd their Place with *Tartars* and *Chineſes* of the Province of *Leaotung*, who out of a particular Favour are look'd upon as *Tartars*. Thus much for what concerns the outward part of the Palace, we muſt now ſpeak of what is within.

Manner of the *Chineſe* Houſes.

In the firſt Place it is to be obſerv'd, That the Houſes in *Peking* are not like ours, high, and with ſeveral Stories; but the ſeveral Apartments of a Palace are one within another, with ſeveral Courts, all upon a Floor, and to all of them there is but one Door from the Street, ſo that as we for our Dwelling take up much of the Air, ſo do they more of the Earth. For inſtance, the firſt Gate of a Palace to the Street, and facing the South, has within the Court ſeveral little Houſes on both ſides, which lead into another Court, through another Gate, oppoſite to that which is to the Street, where is the ſecond Apartment, which runs on to the third, and that is larger, ending in a large Hall to Entertain Strangers. Next is the fourth Apartment where the Maſter of the Houſe Reſides, and behind that another Court, and fifth Apartment, where the Jewels and beſt Moveables are kept. Further on ſtill is a Garden, and at the end of it the ſixth and laſt Apartment, with a ſmall Door in the middle of it. On the Eaſt and Weſt ſides of theſe Courts are the inferior Lodgings. The Servants with their Women and Children Live in that which is next to the firſt Gate; the other Courts are for the better ſort of Officers, and Offices. This is the manner of the Houſes of the *Mandarines*, and other wealthy People; but thoſe of great Lords of the firſt Rank, take up more Ground, and have larger Apartments, and loftier, anſwerable to their Dignity; all theſe Things being regulated by the Laws of the Kingdom, which it is a Crime to Infringe.

Imperial Apartments.

The Imperial Apartments within this inner Encloſure, call'd *Chiam*, ſome will have it to be Twenty, aſſigning them their particular Names, and Situation; others ſay they are Twelve, anſwerable to the Signs of the *Zodiack*; and there are thoſe that believe them to be Nine, with as many Courts; every one Writing by Hear-ſay, and not by what he has ſeen; for it is impoſſible for any *European* to ſee them all, eſpecially that of the Women; thoſe only being allow'd to be ſeen, which the Jealouſy of the Eaſtern Nations has made free for ſuch as receive Audience. I could Deſcribe them by what another hath deliver'd, but I refer the curious Reader to him, not to tire him with Tranſcribing the ſame Relation. I ſhall only ſay, That all theſe Courts and Apartments are upon a Line, with great Halls of a Gothick Structure, wherein the Timber-work is beautiful enough to behold, a great number of pieces of Wrought-work advancing one above another in the nature of Corniſhes, which looks very handſome above the Rim of the Roof. The ſides of the Courts are clos'd either by ſmall Lodgings, or Galleries. But when a Man comes to the Emperor's Apartments, the Arches ſuſtain'd on maſſy Pillars, the Steps of white Marble to go up to the high Rooms; the Roofs ſhining with gilt

Palafox. Mexicana hiſt.

gilt Tiles; the Ornaments of Carving, Varnishing, Gilding, and Painting; the Pavements, which are almost all of Marble, or Porcellane; and above all, the great number of various and *stately* Lodgings, which compose the Structure; are altogether certainly beautiful, and admirable, and look like the Palace of a great Prince. The *French* Fathers told me, That no less than two Millions of Pieces of Eight would Re-build a Hall that had been Burn'd. 'Tis true, the Architecture and Ornaments are not very Regular, and here is not the Symmetry and beauty of the *European* Palaces. *Gemelli.* 1695.

Emperor's Concubines.

It is hard to know the number of Concubines there are in this Palace for the Emperor's Pleasure, because it is very great, and not fix'd; besides that they are never seen. They are chosen Maids of good Birth by the *Mandarines* of the Provinces; and being once in the Palace have no more Communication with their Parents. Their necessary and continual Solitude (for most of them are not known by the Prince,) the Pains they take to make themselves known, and the Jealousy reigning among them, make them very Miserable. Three of those that have the good Luck to please the Prince, are chosen to bear the Title of Queens, and Live after a different manner from the rest, each of them having a several Apartment, and a numerous Court. They want for nothing that may please them. Their Equipage, Cloaths, and Attendance are very Magnificent. Yet they have no share in the Government, the *Chineses* Laughing when they hear that Princesses among us inherit Crowns, and saying *Europe* is the Kingdom of the Women. These are accounted Wives, so that all their Sons are Legitimate, only with this difference, that those of the first are preferable to the others, as to the Succession to the Empire. *P. Magal. p.* 308.

Within the inner Palace there is a Park enclos'd with a Wall, where wild Beasts are kept for the Emperor's Diversion. In it there are five little Huls, indifferent high, made of the Earth taken out to make the Ditch and Pond. That in the middle is highest, and these are the only Hills in the City of *Peking*.

A Voyage round the World by Dr. John Francis Gemelli Careri. *Part* IV.

Containing the most Remarkable Things he saw in *CHINA.*

BOOK II.

CHAP. I.

The Presenting of the new Kalendar; the Audience given the Author by the Emperor of China; *and Ceremonies us'd by the* Mandarines *upon publick Occasions.*

A Servant of *F. Grimaldi* (whom the *Chineses* call *Mil-luvije*,) came to Acquaint me that his Master expected me, and going immediately I found him Clad in a rich Garment lin'd with Sables, given him by the Emperor. He told me that Morning was a proper time to go with him into the Palace, because he was to present the Emperor the new Kalendar for the Year 1696, which he had compos'd in the *Chinese*, the *Tartar*, the Eastern, and Western Language. Having thank'd him for remembring me, and for the Present he made me of an Almanack, I mounted a Horseback, and follow'd him. Having pass'd the first Enclosure, in which is the House of the *French Jesuits*, we entred the inner Palace through a great Gate guarded by Soldiers, and crossing a great

Gemelli. 1695.

great Court, on the ſides whereof were Lanes of Souldiers well clad in good Order, we went up to the firſt Hall, on one of the ſides, upon 20 Steps of white Marble, and into it through the ſide Door, becauſe only the Emperor goes up the Steps, and in at the middle Door, which are Larger and more Stately.

Apartents of the Palace.

This Room was very large, ſo that beſides the Walls, it was ſupported within by ſome Wooden Pillars, well Painted and Gilt, as was the Ceeling. The Walls were of Brick and white Plaſter, the outward Roof was of Purcellane of ſeveral Colours. This led to the ſecond Court through three other front Gates, and two on the ſides, where on both Hands there were Houſes, very beautiful to behold. Then was there an aſcent to another Hall like the firſt, and from that through other Courts to the third and fourth, this laſt exceeding the others in Structure and Coſt. Before we come into the Court of this fourth Hall, F. *Grimaldi* carrying the Almanack handſomely put up in a Casket cover'd with Silk, attended by ſeveral *Mandarines*, and Perſons of Quality, a Perſon ſent by the Emperor to receive it, came to meet him, and having taken it with great Reſpect and Civility, carry'd it in to his Maſter.

F. *Grimaldi* taking leave of the *Mandarines* that had bore him Company, told me, that to the end the Fathers might not Suffer by my coming, it was Convenient the Emperor ſhould ſee me, that ſo when he came afterwards to know it by means of the two Pages, he might not be diſpleas'd; as had hapned before, on Account that he was not told of a Father of the Society, who came Sick to *Peking* to be Cur'd. Therefore he bid me Wait, and he would Introduce me to His Majeſty, teaching me in the mean while the Ceremonies I was to Perform. In Fine after an Hours ſtay, a Servant came to bid us Advance; ſo we paſs'd through four long Courts, hemm'd in with Apartments, and Lodgings of ſeveral Structures, ſurpaſſing the laſt Square Hall, Built upon the Gates of Communication. The Gates through which we paſs'd, out of one Court into another, were of a wonderful Bigneſs, Wide, High, and well Proportion'd, made of White Marble, whereof Time had worn away the Smoothneſs and Beauty. One of theſe Courts was divided by a ſmall Stream of Water, over which are litle Bridges of white Marble. In ſhort the Beauty of this Palace conſiſts in a Multitude of Buildings, Courts, and Gardens, orderly plac'd where to ſay the Truth, every thing is worth obſerving and wonderful. The Emperor's Throne was in the midſt of a great Court. It aſcended Square, the firſt Baſis being of an extraordinary bigneſs, and all hemm'd in with Baniſters of white and very fine Marble. Above the firſt Landing Place or Plain, which had ſuch another row of Baniſters about it, was a ſecond in the ſame manner, but ſomewhat leſs in compaſs, and ſo it grew leſs to the 5th Aſcent or Plain, where was an admirable open Room or Gallery cover'd with Gilt Tiles, and ſupported by ſtrong Wooden Pillars Varniſh'd. In this Place was the Emperor's Throne. Thoſe five Orders of Baniſters look'd mighty Beautiful to my Eye, eſpecially at that time when the Sun Shining on them, they reflected its Rays all about.

Hea-then.

The Emperor was within that Beautiful Chamber or Gallery, ſitting after the *Tartar* manner, on a *Soffa*, or Floor rais'd above the reſt of the Room three Foot, and cover'd with a large Carpet, which reach'd over all the Pavement. He had by him Books, Ink, and Pencils after the *Chineſe* manner, to write. His Garment was of Gold colour Silk, Embroider'd with Dragons, two whereof very large were on his Breaſt richly Wrought. On his Right and Left, were ranks of Eunuchs well clad, and without any Weapons, their Feet cloſe together, and their Arms hanging. When we came to the Door, we run haſtily to the end of the Room that was oppoſite to the Emperor, and ſtanding both together, continu'd on our Feet a Moment, holding our Arms right down by our ſides. At laſt kneeling, and lifting up our Hands, join'd to our Heads, ſo that our Arms and Elbows were of an equal height, we bow'd three times down to the Ground, then riſing, we ſet our ſelves in the ſame Poſture, as at firſt, and perform'd the ſame Ceremony, a ſecond, and a third time, till we were order'd to advance, and kneel down before the Emperor: By means of F. *Grimaldi*, he ask'd me concerning the Wars then carry'd on in *Europe*, and I anſwer'd to the beſt of my Knowledge. Then he ask'd me whether I was a Phiſitian, or underſtood Surgery; and underſtanding that was not my Profeſſion, ask'd a third time, whether I had ſtudied Mathematicks, or underſtood them. To which I anſwer'd in the Negative, tho' in my Younger Years I had got ſome in-

Chaires made to him.

the ſmattering in them. For I had been forewarn'd by the Fathers, that if I own'd I underſtood any of thoſe Arts, or Sciences, he would keep me in his Service, and I had no Mind to ſtay there. At length he gave us our Conge, and we retir'd without any Ceremony.

Ianuary 1695.

Deſcription of the Emperor.

He was in the 43d Year of his Age, and the 35th of his Reign; he is call'd, *Cam-Hi*, that is, *The Peaceable*. His Stature is proportionable, his Countenance Comely, his Eyes Sparkling, and ſomewhat larger than generally his Countrymen have them; ſomewhat Hawk-nos'd, and a little round at the Point; he has ſome marks of the ſmall Pox, yet they do not all leſſen the Beauty of his Countenance.

Tueſday 8th, I went in a Chair, which is dear in *Peking*, to ſee the City towards the Eaſt quarter, and found every where very Beautiful, Publick places, and rich Shops. I went into the *Tartar* City, through the Gate call'd *Zien Muen*, which is in the midſt of the Wall that parts the two Cities; the ſame *Marcus Polus* ſpeaks of, and which looks towards the King's Apartments, and the great Gate leading to them. And as the great Gate of the Imperial Apartments is never open'd, but when the Emperor goes out, ſo neither is this which anſwers to it in the City Wall open'd, but only the other three are for the Service of the Publick. There is a moſt beautiful row of Baniſters before the Gate of the Imperial Palace, which encloſes a ſpecious Porch.

The Cold is very ſharp in *Peking*, and tho' I be not very tender, yet I could not go out till it was late, when the Sun had gather'd Strength; for tho' it be in 40 Degrees wanting five Minutes of Latitude, it is exceſſive cold; F. *Grimaldi* aſſuring me that it is not colder in *Poland*, in the Latitude of 50 Degrees, he having had experience of both Places. This ſharpneſs in *Peking* proceeds from the nearneſs of the high Mountains, which divide the Great *Tartary*, from *China*, yet the hardeſt Weather is not at the time when I was there, but in *January*, the Winter beginning in *November*, and continuing till the middle of *March* without any Rain at all. During which time by means of the great Froſt there are brought out of the Eaſtern *Tartary*, infinite number of Pheaſants, Partridges, Deer, Wild Boars, and other Beaſts, with abundance of Sturgeon, all ſo Frozen, that the Beaſts will keep 2 or 3 Months, and the Pheaſants thirty days, and they are ſo plentiful at that time, that a Buck, or a Boar may be bought for a Piece of 8, and a Pheaſant for a half Royal, and a Partridge for two Grains of *Naples* Mony. From *March* till the beginning of *June* is a perfect Spring at *Peking* with little Rain, but in *June* and *July*, till the 10th of *Auguſt*, the Rains are plentiful. This Rain is neceſſary to waſh the Streets of all the mighty Filth that gathers in them, for grave Perſons are not aſham'd to eaſe themſelves in Publick Places. By reaſon of this great Cold, all the Women wear Coifs and Caps on their Heads, whether they go in Chairs or a-Horſeback; and they have reaſon to do ſo, for I could ſcarce endure the Weather, tho' I wore ſeveral Furrs. The worſt thing here is the want of Wood; and therefore they burn a ſort of Mineral, dug out of the neighbouring Mountains, like the *Engliſh* Sea Coal, which are Noiſome to warm ones ſelf by, and therefore they only uſe them in the Kitchin to dreſs victuals, chooſing rather to be without fire in their Chambers, and num'd with Cold.

Climate & Weather at *Peking*.

My arrival at *Peking*, gave the *Jeſuits* the ſame Jealouſy, perſuading themſelves like thoſe of *Canton*, that I was ſent by the Pope, to enquire underhand into all that had hapned in *China*, on account of the Conteſt between them and the Vicars Apoſtolick; and this the more becauſe I was come to Court without the Emperors leave, and without their Knowledge.

Wedneſday 9th, I went in a Chair to the *French Jeſuits*, who live within the 1ſt encloſure of the Imperial Palace. As I came in at the great Gate, I ſaw a Multitude of Porters, hanging blew Cloth to cloſe in the little Allies oppoſite to the long Court, and broad Way that leads to the inner Wall, cauſing it to be well ſwept and clear'd. Asking why they did ſo, I was told, that it being the Birth day of the Empreſs, Dowager to the Father of him now Reigning, all the Ladies of the City came to Compliment her, and therefore all the Paths that led to the Court were enclos'd, that they might not be ſeen, and the way was adorn'd as is uſual when the Emperor goes abroad. In ſhort having been merry with the *French* Fathers, as I return'd, I ſaw a number of fine Calaſhes, cover'd with Damask, and other Stuffs of Silk and Gold, in which the Ladies came. The Fathers told me the Ceremony was perform'd after this manner. The Em-

Chineſe Ladies viſiting the Empreſs.

Gemelli. 16 5.

preſs aforeſaid, ſate on a high Throne, and the Emperor went firſt with all her Sons to begin the Ceremony, bowing down his Head, as he knelt nine times to the Ground. Next came his Wives, and Concubines to do the ſame; next the Princes, and Princeſſes of the Blood, and the great Ladies, and *Mandarines* of the Court. This day the Empreſs invites the Emperor to dinner, and all that are there; the Emperor eating on a Table by himſelf on his Throne. This I deliver upon hearſay, becauſe it is not to be ſeen.

Ceremony to the Emperor on certain days.

All the Princes and *Mandarines*, who are at Court, are oblig'd to perform the ſame Ceremony on the 1ſt, 15th, and 25th day of every Moon; about 5000 of them meeting in the Lodgings, Chambers and Halls, which are on the ſides of the Court, before the South Gate. They are all richly clad, but after ſeveral manners according to their Quality, known by the ſeveral Beaſts and Birds embroider'd on their Garments. About break of Day, the Emperor ſets out from the eleventh Apartment, where he uſually reſides, and is brought in a Chair by 12 Eunuchs into the Hall, where he ſeats himſelf on a rich Throne rais'd in the middle of it. Then an Eunuch kneels before the Door and ſays *Falui*; that is, let the Heaven diſcharge its Thunder; and preſently the Bell Rings, and the Kettle Drums, and great Drum of the Palace are beaten, and Trumpets and other Inſtruments ſounded, all the Gates being open'd at the ſame time, except thoſe in the middle. Whilſt the noiſe continues, they all range themſelves on both ſides; that is, thoſe of the Blood Royal, and the learned *Mandarines* on the Eaſt ſide; and the Lords who are not of the Blood Royal, and *Mandarines* of the Army, on the Weſt ſide. Then going on in this order, two and two, they paſs through the leſſer Gates, which are on the ſides of the greater; then going up the ſteps, every one takes his Poſt according to his Quality, before the great Hall in places aſſign'd to every one of the nine Orders of *Mandarines*, which are writ upon ſmall Pillars. Being thus orderly rang'd on the two ſides of the Court, facing one another, the noiſe of the Inſtruments ceaſes, and all is very huſht; the *Cotais* or Cenſors carefully attending, that the Function may be duly perform'd and every Man do his Duty. Then the Maſter of the Ceremonies, who kneels in the middle of the Stairs of the great Hall, ſpeaks to the Emperor to this effect. Moſt high and powerful Prince, our Sovereign Lord, all the Princes of the Blood, and Great Lords all the Learned and Military *Mandarines* are here now ready to pay the Duty they owe you. Then ſtanding up he goes to the Eaſt ſide, and lifting up his Voice again, ſays to them, *Pa-pan*, that is, order your ſelves, and immediately every one ſettles his Garment, and compoſes his Perſon. Then he again ſays, *Shievenxin*, that is, turn your ſelves, and they turn towards the Imperial Hall. Then he bids them kneel down, and ſays *Kouten*, that is, touch the Ground with your Heads; and ſo they continue, till he ſays, *Kilai*, that is riſe. Next he ſays, *Te*, that is, bow your Arms, joining the Hands, and lifting them above the Head, then lower them to the Knee. Which done, he ſays, as you were at firſt, for the monoſyllable *Te* alone, ſignifies this ſort of Obeiſance. Having perform'd this Ceremony three times, they all kneel, and then he cries *Kou-ten*, touch the Ground with your Heads. *Tſai-kou ten*, touch it a ſecond time; *Yeu-kou-ten*, touch the third time. They the two firſt times they do it, ſay in a low Voice *Van-ſui*, that is, ten thouſand years; but the third time they ſay *Van-ſui*, *Van-ſui*, ten thouſand Years, ten thouſand thouſands of Years, for ten thouſand Years is the Emperor's Name.

This Ceremony being perform'd, the Maſter of the Ceremonies ſays again, *Kilai*, riſe; *Shievenxin*, turn your ſelves, and they turn to one another. At laſt he ſays to them, *Quiepan*, place your ſelves in order, and they return to their places in rank and file. Then he kneels again, and with the ſame reſpect ſays, *Shinoppi*, that is, moſt Powerful Lord, the Ceremonies of this Submiſſion due to you are perform'd. Then all the Inſtruments ſound again, and the King comes down from his Throne, and returns to his Apartment. The great Men and *Mandarines* withdraw; and at the middle Gate, take off the Garments of Ceremony, they had put on when they came to the Palace, which differ from their ordinary Apparel, and are much richer; but muſt not be yellow, which by the *Chineſes* is counted the King of Colours, becauſe like the colour of Gold, which is the King of Metals; and therefore they ſay that only belongs to the Emperor, who appears in that Habit in Publick with abundance of Dragons embroider'd on it. Sometimes the Emperor excuſes the *Mandarines* who are buſy about the Important

portant Affairs of the Kingdom from this troubleſome Ceremony.

Gemelli. 1695. A Funeral.

Thurſday 10th, I went in a Chair to view another part of the City, where I ſaw ſomething Curious, for there was publick Mourning, and Rejoycing along one and the ſame Street, a Wedding, and a Funeral happening to paſs by at the ſame time. The Funeral was thus. Firſt went the Colours and Banners of Silk, and colour'd Paper, the Statues of the Dead, Horſes, and Monſters carry'd by ſeveral People in good Order. Others beat a Braſs Drum, and the *Bonzes* Braſs Plates, Bells, and other Inſtruments, after whom was carry'd the Corps in a Coffin on a Bier cover'd with white Cloth. The Male Kindred went before the Corps Weeping, the Women follow'd in very ſmall Calaſhes, all Clad in White, that being the Colour for Mourning in *China*, and the neighbouring Kingdoms of *Cochinchina* and *Tunkin*. But this is when any one Dies in the City, that the Obſequies being perform'd there, he is carry'd to be Bury'd; but if he Dies out of it, of whatever Degree or Quality he be, it is not allow'd to bring him into the City, they looking upon it as a very bad Omen.

A Wedding.

The manner of the Wedding is almoſt like that of the Funeral, as to the Inſtruments that Sound. Several Perſons go before a-Foot and a-Horſeback with Colours, and Banners, according to the Bridegroom's Quality. Then comes the Bride in a cloſe Chair or Calaſh adorn'd with Fringes, or Laces and Silk Embroidery in great State, but ſhe cannot be ſeen.

I went out at the Gate of the *Chineſe* City, and went a League about the Wall, to ſee whether it differ'd from the Walls of the other Cities of *China*, and found it to be of the ſame ſort, being in a great meaſure made of Brick, with a wet Ditch about it forty Foot wide, the Wall it ſelf twenty Foot thick, and Rampard after the manner of our ſtrong Places in *Europe*. The Curtins are defended by large ſquare Towers about a Bow-ſhot diſtant from one another; but the Towers of the new City are ſet thinner, and the Walls are weaker, and not ſo high.

CHAP. II.

A ſhort Journey to ſee the great Wall of China, *and a Deſcription of it.*

BEing ſo near to that ſo famous Wall, I had the Curioſity to ſee it, and therefore went upon *Friday* 11th, to the *French* Fathers to provide for my Journey. They told me it would be dangerous to go where the Paſſage was guarded, becauſe the Guards would be jealous of a Foreigner; but that I might go to that part next the Mountains where there were no Soldiers. They were ſo kind as to find one to bear me Company the next Day, and ſo I return'd Home. On *Saturday* 12th, I ſet out a-Horſeback betimes, and Travell'd that Day 35 Miles, lying at Night in a Country-Houſe. *Sunday* 13th, having Travell'd twenty Miles of Mountain way, we came to the foot of the Mountain, along which the Wall runs, and there being no going to it a-Horſeback, I was forced to alight, and go four Miles a-Foot with much Trouble, being guided by the Fellow that hir'd the Horſes, my Servant ſtaying with them.

Chineſe Wall.

The Wall in ſome Places is fifteen Foot high, in others twenty; but in the Vallies it is much higher and thicker, for ſix Horſes may eaſily go a-Breaſt on it. The Structure is all of large burnt Bricks, and few Stones, and at certain diſtances there are Strong ſquare Towers, about two Bow-ſhot from one another, which continue all the length of the Wall to the Sea. Where the Paſſes of the Country are eaſieſt, and moſt expos'd, there are ſeveral Works ſtanding thick together, as Ravelins, and Baſtions, to ſecure them. This wonderful Wall begins in the Province of *Kiamſi*, and runs to the Eaſt Sea, and above half a League into it, becauſe of its ſhallowneſs; ſo that it is judg'd to be 405 *Spaniſh* Leagues in length, taken in a ſtreight Line, and 500 as the Building winds along Valleys and Mountains. There are abundance of little Doors and Stairs for the multitude of Soldiers that Guard the Towers, for the ſafety of the Kingdom, to go up to them.

Almoſt all *China* being parted from *Tartary* by the Mountains, which run between them, the great Wall is rais'd leſs on the Mountains, and more in the Valleys, as Need requires; yet not ſo as to be every where upon a Level, as ſome would make us believe; it being

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impoſſible to raiſe it to that height in the deep Valleys, as to equal the higheſt Mountains. So that when that Wall is ſaid to be prodigiouſly high, the meaning is no other, but that it is Built upon very high Places; for of it ſelf it is not ſo high as the Wails of their Cities, nor is it of an equal breadth in all Parts. Almoſt all the Structure, as has been ſaid, is of Brick, ſo well Built that it does not only Laſt, but looks New, after ſeveral Ages, as if it were New, except only ſome few Ruins, which the *Tartars* do not mind to Repair. It is above 1800 Years ſince the Emperor *Xihoam-ti* caus'd it to be Built againſt the Incurſions of the *Tartars*. This was one of the greateſt, and moſt extravagant Works that ever was undertaken. In Prudence the *Chineſes* ſhould have ſecur'd the moſt dangerous Paſſes: But what I thought moſt Ridiculous, was to ſee the Wall run up to the top of a vaſt high and ſteep Mountain, where the Birds would hardly Build, much leſs the *Tartar* Horſe Climb, to break into the Country. And if they conceited thoſe People could make their way climbing the Clifts and Rocks, it was certainly a great Folly to believe their Fury could be ſtop'd by ſo low a Wall. I was aſtoniſh'd to conſider they ſhould have ſuch excellent Workmen, to draw up ſo many Materials for Building, and make uſe of them; which could not be done without a vaſt Charge and Labour, and in a conſiderable ſpace of Time. It is reported, That under the *Chineſe* Emperors, this Wall was guarded by a Million of Soldiers; at preſent the Emperor being Sovereign of a great part of *Tartary*, he only keeps good Garriſons on the weakeſt Paſſes. *Monday* 14th, I return'd the ſame way I came, and was at *Peking* on *Tueſday* 15th, before Night.

CHAP. III.

How the Emperor of China *appears in Publick.*

The Emperor's Country-Houſe.

ON *Wedneſday* 16th, I was in *F. Pereira*'s Apartment, when Order was brought him from the Palace, to go fix the Clock of the Country-Houſe, becauſe the Emperor was to go thither very ſoon, where he Diverts himſelf half the Year. It is call'd, *Shiau-Sciun-Yuen*; *Yuen*, ſignifying a Garden, *Sciun*, always, and *Shiau*, Spring, that is, The Garden where there is continual Spring. It conſiſts of fine little Houſes, ſeparated from one another, like thoſe of our *Carthuſians*, with Gardens and Fountains after the *Chineſe* manner. *Thurſday* 17th, the *French* Fathers told me the Emperor would go the next Day to his Country-Houſe, and I might ſee the manner of it from their Houſe, or any Place near it, and accordingly on *Friday* 18th, I was conducted by a Servant of theirs to ſee that Majeſtick Proceſſion, which began an Hour after Sun-riſing.

The Emperor going Abroad.

Firſt march'd about 2000 Soldiers and Servants, after whom follow'd about twenty Women in cloſe Calaſhes. Next, came the King attended by the Princes of the Blood, and *Mandarines*. He was a-Horſeback, plainly Clad in a Garment of Gold Colour, embroider'd with Dragons all over, but more particularly on the Breaſt, where were two very large ones. On his *Mauſo*, or *Tartar* Cap was a rich Jewel.

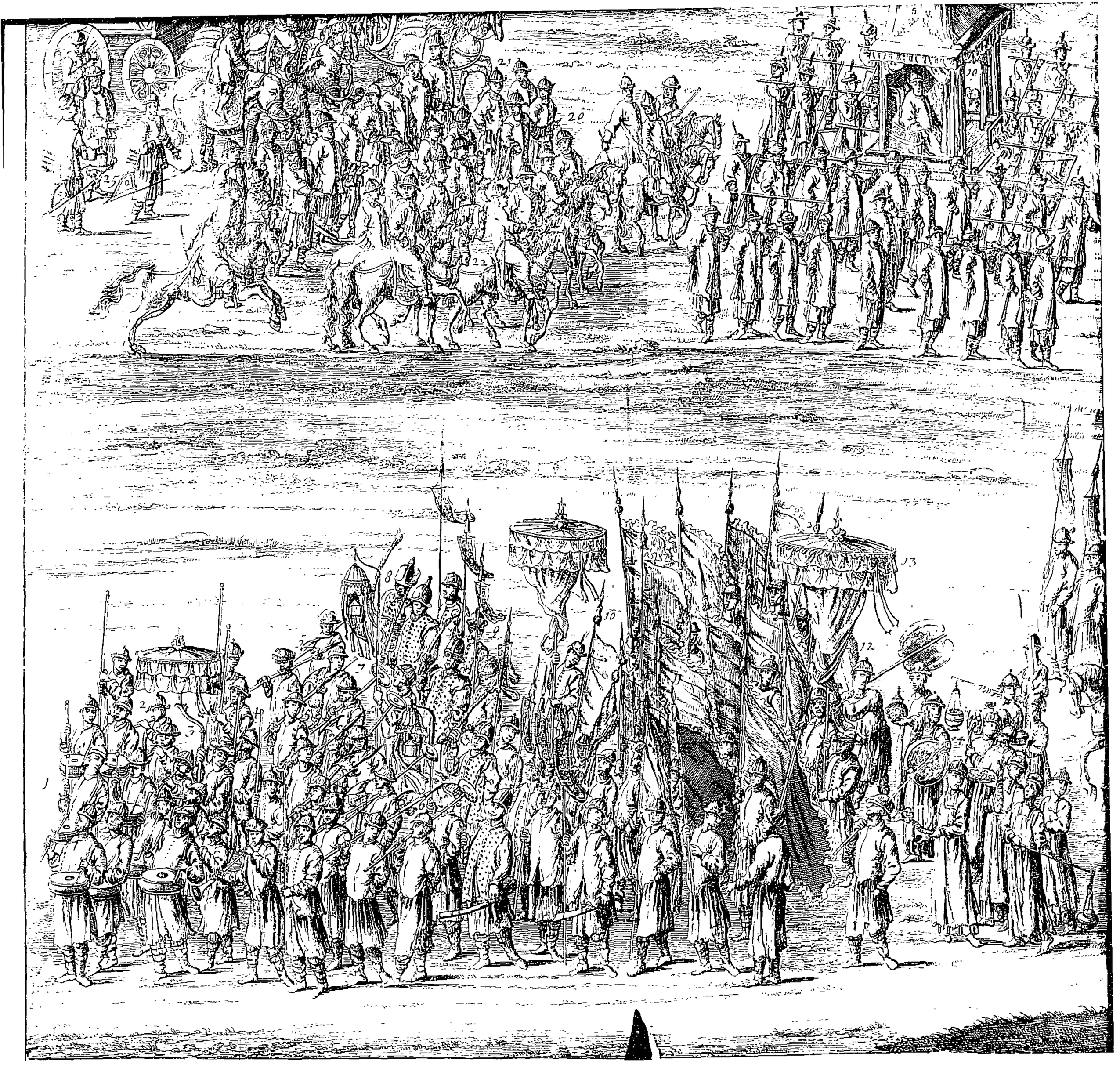
Sometimes the Emperor goes abroad in a Chair carry'd by 32 Men, who contrive it ſo Ingeniouſly, that all equally bear a part of the Burden. Beſides four others, who ſupport the Chair on every ſide. I thought this publick Appearance very Stately; and believe it will be acceptable to the Reader, to Deſcribe in this Place a more ſolemn manner of going Abroad of the Emperor of *China*, when he goes to Sacrifice, or perform ſome other publick Function, attended by ſeveral Thouſands, and therefore the Draught of it is here Inſerted.

1. Firſt go 24 Men with great Drums in two Files, Twelve and Twelve.
2. 24 Trumpets, Twelve on a ſide. Theſe are made of a Wood they call *Utum-xu*, which is of great value in *China*. They are above three Foot long, and almoſt a Span Diameter at the Mouth, ſhap'd like a Bell. They are adorn'd with Rims of Gold, and ſuit with the Noiſe of the Drums.
3. 24 Staves, Twelve on each ſide, about eight Spans, or two Yards long, curiouſly wrought with red Varniſh, and adorn'd with Leaves of Gold.
4. 100 Halberds, fifty on a ſide, the Iron of them like a Creſcent.
5. 100 Maces of gilt Wood, fifty on each ſide, as long as a Spear.

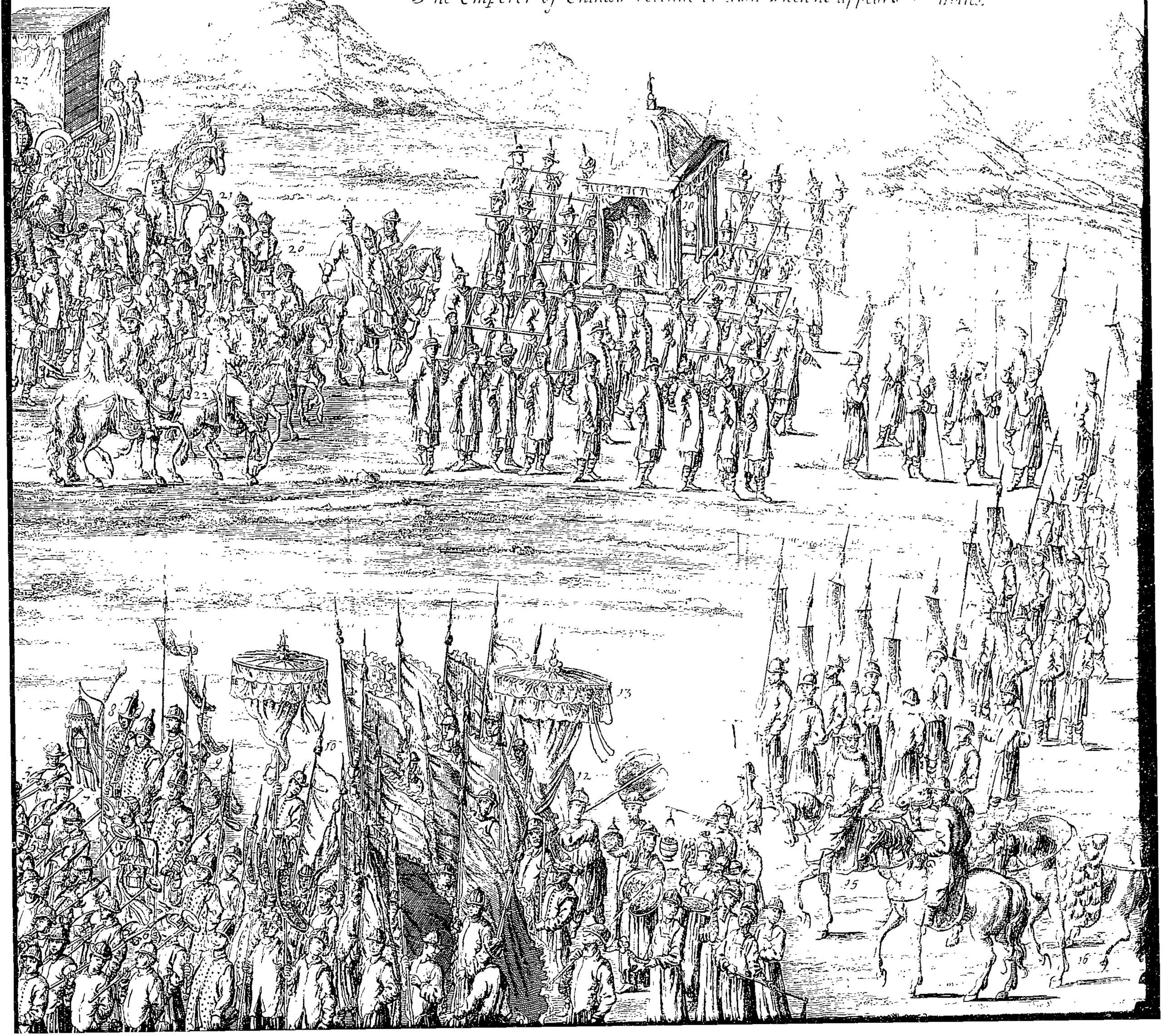
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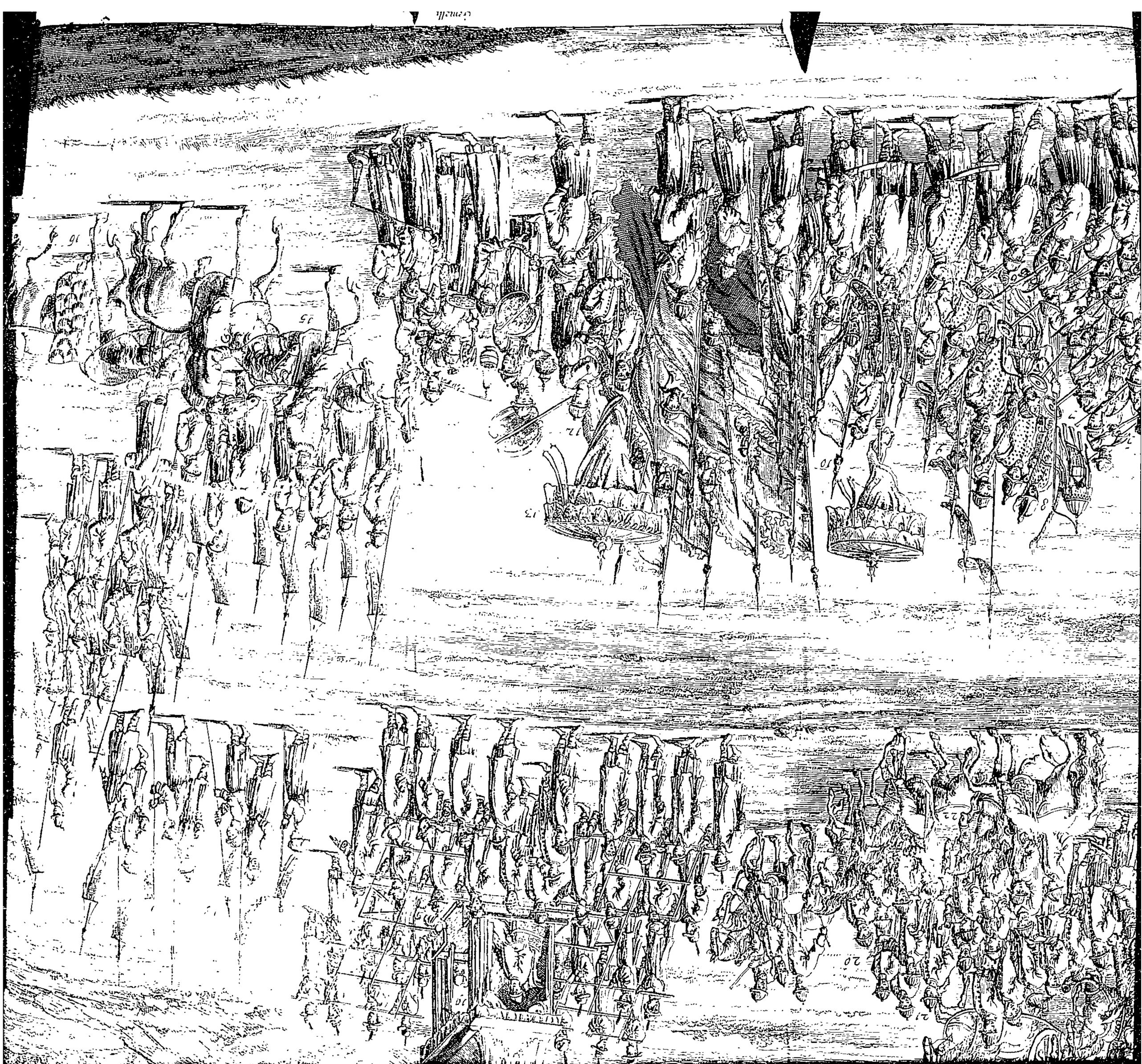
The Emperor of China's return or tram when





The Emperor of China's retinue or train when he appears in Publick





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6. Two Royal Lances, call'd *Cassi*, cover'd with red Varnish, and gilt at the ends.
7. 400 great Lanthorns curiously wrought, and richly adorn'd.
8. 400 Torches well wrought, and made of a sort of Wood, which keeps long lighted, and shines bright.
9. Twenty Lances adorn'd below the Spear, some with Silk Fringes of several Colours, and others with the Tails of Panthers, and other Beasts.
10. 24 Colours, on which the Signs of the Zodiack are painted, which the *Chineses* divide into 24 Parts, as we do into Twelve.
11. 56 Colours, on which are the 56 Constellations, to which the *Chineses* reduce all the Stars.
12. 200 great Fans upon long Staves, gilt and painted with several Figures, as Dragons, Birds, the Sun, *&c.*
13. 24 Umbrelloes richly adorn'd, 12 on each side.
14. Eight sorts of Utensils the Emperor commonly makes use of, as the Towel, Gold Bason and Ewre, and others.
15. 500 Gentlemen belonging to the Emperor, richly Clad.
16. Ten Horses as white as Snow, with the Bridles and Saddles adorn'd with Gold, Pearls and precious Stones.
17. 1000 Men, 500 on each side, call'd *Hiao-gue*, that is, foot Soldiers, Clad in Red, embroider'd with Flowers, and Stars of Gold and Silver, and Caps adorn'd with long Feathers.
18. Eight Standards of eight several Colours, as Yellow, Blue, White, *&c.* denoting the eight Generals of the Empire, one being call'd General of the yellow Standard, another of the Blue, *&c.* and every one of them Commands 100000 Men.
19. The Emperor carry'd in an open Chair, as was said before, by 32 Men, and supported by four others on the sides.
20. The Princes of the Blood, petty Kings, and a great number of Lords, richly Clad, in File according to their Quality.
21. Servants to the aforesaid petty Kings and Princes of the Blood.
22. The 2000 Learned and Military *Mandarines* richly Clad.
23. A great Coach drawn by 8 Horses.
24. Two stately Chariots, each drawn by two great Elephants.
25. *Tartar* Soldiers.

See Cut Number 1. *Page* 325.

CHAP. IV.

The Religions in the Empire of China.

Religion of the Tartars.

THere are several Religions profess'd in the Empire of *China*, according to the variety of People in it. To begin with the Emperor, he being a *Tartar*, follows the Idolatry of his Nation, which as in the main it agrees with the Religion of the *Chineses* and *Japoneses*, yet they all differ in Sects, wherein the *Tartars* do not agree among themselves, much less with the *Chineses* and *Cochinchineses*, as neither they do among themselves. This Difference arises from the several Idols, which every one takes for his tutelar God. The *Tartars* of Great *Tartary* adore a Deity, they call *Natagai*, whom they Esteem the God of the Earth, and they have so great a Veneration for him, that no Man is without his Image in his House; and being perswaded that *Natagai* had a Wife, they place her on his left, with little Idols before them, as if they were their Children. They pay Adoration, and make Obeisance to them, especially when they are going to Dinner or Supper, anointing the Mouths of the Images with the Fat of the Meat that is Dress'd, and lay some of their Dinner or Supper at the Door, believing they Feed on it.

The great Priest, or *Lama*.

There is a much more Impious, and ridiculous Adoration paid by the *Tartars* to a living Man, whom they call *Lama*, that is, Great Priest, or Priest of Priests; because from him as the Source they receive all the Grounds of their Religion, or Idolatry, and therefore they give him the Name of Eternal Father. This Man is ador'd as a Deity, not only by the Inhabitants of the Place, but by all the Kings of *Tartary*, who own a Subjection to him in Matters of Religion, and therefore not only they, but their People go in Pilgrimage with considerable Gifts to Adore him, as a true and living God. He, as a great Favour shews himself in a dark Place of his Palace, adorn'd with Gold and Silver, and lighted by several hanging Lamps; sitting upon a Cushion

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Gemelli. 1695.

of Cloth of Gold, on a place rais'd from the Ground, and cover'd with fine Carpets. Then they all Proſtrate themſelves flat on the Ground, and humbly kiſs his Foot. Hence he is call'd Father of Fathers, High Prieſt, Prieſt of Prieſts, and Eternal Father; for the Prieſts who are the only Perſons that attend and wait upon him on all Occaſions, make the ſimple Strangers believe Wonders of his Sanctity. And that he may be thought Immortal when he Dies, they ſeek out throughout all the Kingdom for one very like him, and having found one, place him on the Throne, and by that means make all the Kingdom hold it as an Article of Faith (they being all Ignorant of the Impoſture,) that the Eternal Father roſe again out of Hell after 700 Years, and has Liv'd ever ſince, and will Live to Eternity; which is ſo deeply Imprinted in the Minds of thoſe barbarous People, that no Man among them makes the leaſt Doubt of it, and they Adore him ſo blindly, that he thinks himſelf compleatly Happy, who has the Fortune to get the leaſt bit of his Excrement, which is Bought at a great Rate; believing that wearing it about their Necks in a Gold Box, as the great Lords uſe to do, it is a ſure Defence againſt all Evils, and an Antidote againſt all Diſeaſes; and there are thoſe who out of Devotion put ſome of it into their Meat. This living Deity is of ſuch great Authority throughout all *Tartary*, that no King is Crown'd till he has ſent Ambaſſadors, with rich Preſents, to obtain the great *Lama*'s Bleſſing, for a happy and proſperous Government. His Reſidence is in the Kingdom of *Barantola*, or *Laſſa*, where he aſſumes the regal Dignity, tho' he takes nothing upon him of the Government, contenting himſelf with the Honour, living Quietly and Peaceably, and leaving the Care of the Kingdom to another, whom they call *Deva*, or *Dena*; which is the reaſon they ſay there are two Kings in *Barantola*.

Temple of *Lama*'s.

In *Peking* there is a great Temple within the Palace of theſe Religious *Lama*'s. It is call'd *Lamatien*, that is, the Temple of *Lama*; and was Built by the Father of the Emperor now Reigning, out of Policy, and to pleaſe his Mother, the Daughter of a petty King of the Weſtern *Tartars*, who was much affected to the *Lama*'s. On a Hill like a Sugar-Loaf made by Hand of great Stones carry'd from the Sea, is a round Tower of twelve Stories handſomly Built, and of a wonderful Heighth; about which on the Top are many ſmall Bells, which being ſhaken by the Wind Ring Night and Day. The Temple is large Built in the middle of the Hill on the South ſide. The Dwellings and Cells of the *Lama*'s are on the Eaſt and Weſt. The Idol on the Altar is like a naked ruſtick Man, like the God *Priapus* of the Antients, nor is it ador'd by any but the *Lama*'s and Weſtern *Tartars*; the Eaſtern *Tartars* and *Chineſes* abhorring it. I ſaw ſeveral *Lama*'s in *Peking*, and their Habit is ſingular, for they wear a yellow Miter, a white Gown tuck'd up backwards, a red Girdle, and a Tunick of a Gold Colour, and a Purſe hanging from their Waſte; ſo that their Garment is much like that the Apoſtles are painted in. Their Habit.

The principal Idol they adore in that Kingdom of *Laſſa*, or *Barantula*, is *Menipe* made of Nine human Heads in the form of a Cone; before which they offer Sacrifice, and place Meat to gain the Favour of the Idol. They uſe Beads, letting one drop every time they ſay, *Menipe, ſave us.* The Malice and Deceit of the Devil has caus'd a horrid and execrable Cuſtom to be us'd in that Kingdom of *Barantula*, and that of *Tangut*. They chuſe a luſty Lad, or Boy, whom they impower at certain times of the Year to Kill, with Weapons he has given him to that purpoſe, whomſoever he meets, of any Sex, or Condition whatſoever. To thoſe that are ſo Slain they afterwards pay eternal Honours, eſteeming them moſt Happy, as being Sacrific'd to their Goddeſs *Menipe*. The Boy arm'd with a Bow and Arrows, and Scimiter, and ſtuck round with Banners, at a certain time appointed by the Devil, to whom he is devoted, goes out of Doors, like one Diſtracted, and running about the Streets and publick Places, Kills whom he meets, and no Oppoſition muſt be made againſt him. In the Language of the Country they call him *Buk*, that is, Killer.

The *Mahometan* Religion has alſo made ſo great a Progreſs in *China*, being brought in by the *Tartars* of the greater *Tartary*, who come to Settle there, that *F. Grimaldi* told me there were two Millions of People that profeſs'd it. Theſe came in through the Eaſtern *Tartary*, being call'd in by the *Chineſes*, to expell the Weſtern *Tartars* call'd *Eluth*, who in former Ages Reign'd in *China*.

The Religion of the *Chineſes* may be reduced to three principal Sects. One of the *Literati*, or Learned; the ſecond

Religion of the *Chineſes*.

of

of *Lanzu*, and the third that of the Commonalty. That of the Learned is ordain'd, and directed to two Principal ends, the one the Publick good of the Kingdom, the advancement whereof is its whole aim. The other the particular Prosperity of every Man of them, to be procur'd or purchas'd by the Merit of virtuous Actions according to the dictates of Reason, improv'd and made perfect by Moral Philosophy, wherein they take so much Pains to advance themselves. And because to honour those that deserve well (whether it be a debt of Nature, as to Fathers, or other Superiors, or to those who Merit it by Virtue) is very beneficial to the Publick; the hopes of reward being a great Encouragement to take Pains; and for as much as this is very beneficial to private Persons, Children being taught the Love and Respect they owe to their Parents, whom they so often see offer up at the Tombs of their Predecessors, Tears, Presents, the Prayers of *Bonzes*, and whatever else is proper to honour the Dust, and comfort the Spirit: therefore all these Ceremonies of theirs are Political Actions for the good of the living, to give them good Instructions, and not regarding the dead, as if they could be benefitial to them. So that these Ceremonies are not neglected by them, tho' they do not believe the Immortality of the Soul; because, besides the Publick damage that would ensue, if People were us'd to live at all their Liberty without the check or fear of another Life, they would in a great Measure beat themselves, teaching their own Children not to use those Expressions of Respect and Love to them, which they should see them deny their Parents.

Yet it is true, that the wiser sort thinking it intolerable on the one hand, to believe that Men and Beasts are equal as to length of Life, nay that there should be Beasts that live longer, some an Age, and perhaps some more; and on the other side not thinking that Immortality is the natural property of the Soul, but a reward of Merit; they have hereupon found out a new sort of Philosophy, very like that of the antient *Stoicks*, which is, that Virtue is a quality that partakes somewhat of the Divine being, able to remove all that is corruptible out of the Soul where it resides, and consequently the mortal part, and to Subtilize it to such a degree, that it may no longer be in a condition to suffer from that Water to which it is united, but not incorporated; and that thus when parted from the Body, it is united to God, and like a Graft set upon a Tree, has the same Immortal Life with him. On the contrary, say they, *Vice*, by its natural Malignity and Infection, so corrupts and loads the Soul, intangling it with the Flesh, that it lives by the Flesh, and with the Flesh dies, and corrupts. In short these *Literati* or learned *Chineses* are mere Atheists, and believe there is neither Reward, nor Punishment in the other World; and that the Soul freed from the Prison of the Body, returns to Nothing, from which it came, after the same manner as the Wind. And therefore they make it their business to have the Enjoyment of this World, with so many Wives (which they approve of as necessary for Peopling the Kingdom) with having the management of the Government, and with Riches, which they endeavour to gather by unlawful means: To speak the Truth, it is rather an University of *Literati*, or learned Men, call'd *Tuckiao*, than a Pagan Religion; for as much as they have no Temples, nor Priests, nor Idols, nor Sacrifices, nor sacred Rites.

This is a contradiction to his former Assertion, that they have no Temples, &c.

The proper Temple of the learned is that of *Confucius*, Prince of the *Chineses* Philosophers, which Temple by a Publick Ordinance of the Kingdom, is built in every City in some place above that where the Schools are, with extraordinary charge. There his Dictates are written, or else his Name on a great Board in Golden Letters, with several Statues of his Disciples by him, whom the *Chineses* Worship as inferiour Deities. Here all the *Mandarines*, Doctors, and Batchelors, meet every new and full Moon to Worship, and do Homage to their Master *Confucius* with humble Genuflexions; after the same manner as the *Egyptians* on the first day of the Month *Thoth* celebrated the Solemnity of their God, Mercury.

The 2d Sect.

The 2d Sect is call'd of *Lanzu*, or of *Li-lao-kun*, introduced by a Philosopher of that Name, who liv'd in the time of *Confucius*. They feign he was in his Mothers Womb 80 Years, before he was Born; for which reason he is call'd *Lanzu*, that is, *Old Philosopher*. He teaches, that the Sovereign God is Corporeal, and governs the other Deities, as a King does his Subjects, wherein these seem to agree with the *Stoicks*. He promises mighty effects of Chimistry (whence some judge him to have been the Inventer of it) persuading his Followers, that by means of a certain Drink, Men may become immortal.

His

Genelli. 1695.

His Disciples also attribute to him Art Magick, and this hellish Art in a short time became the only Science of Persons of Quality, every one applying himself to it, in hopes to avoid Death; and the Women either out of curiosity, or in hopes to prolong their lives, gave themselves up to all manner of Extravagancies and Impieties. Those who made this pernicious Doctrine, their peculiar Profession were call'd *Tien-se*, that is, Heavenly Doctors; to whom the Emperors gave Houses to live in Community, and built Temples in several places, in Honour of their Master. The Priests of this Sect particularly employ themselves in expelling the Devils out of Houses, by means of Exorcisms, or painting horrid Monsters to the Walls, drawn with Ink, and this with such a hideous Noise, that it makes the very Devils remove. These naked Fellows do also pretend to the Power of procuring Rain, or fair Weather at Pleasure, and of diverting Private and Publick Calamities. This Sect at present has but few Followers, the other two being most Universal.

The third Sect.

The third Sect, is that of the common sort, or of the *Bonzes*, who have Idols, and Deities represented in Strange and Monstrous figures; and among the rest those two so Famous throughout all the East, *viz.* *Amida*, and *Shiaca*. It is the Principle of these, quite contrary to that of the learned, to take no care of the Publick, and only mind themselves. They allow the Soul's Immortality after the Death of the Body, and that it is a Reward or Punishment according as every one has deserv'd. They commend a single Life, and Virginity, so far as to condemn Matrimony at least by inference. And therefore, as there are no People of a meaner condition than they, so there are none more Beastly and Abominable for all brutal Filth, and so they mix with one another, worse than the most filthy Animals.

They tell us this Pernicious Sect, came out of *Indostan* after this manner, as is found in the Histories of the learned *Chineses*. In the Year 65 after the Birth of Christ, The Emperor *Mim-Ti*, the 17th of the 5th Family call'd *Han*, reign'd in *China*. The shape of a holy Hero appear'd to him in a Dream, and being further perswaded by the Words of *Confucius* that in the West there was a Holy Man, not being able to go himself, he sent *Cuchim*, and *Cuikim* his Ambassadors, to find the Holy Man, and the Holy Law. These coming to an Island, not far from the Red-sea, and not having the Courage to go any further, return'd with an Idol and Statue of a Man call'd *Foe*, who had liv'd in *India* 1029 years before *Confucius*, and brought his accursed Religion into *China*. They had been happy and deserved well of their Country, if instead of that Plague, they had brought the saving Doctrin of Christ, which at that time was Preach'd by S. *Thomas* the Apostle in *India*.

The *Chineses* embracing this cursed Doctrine, by degrees fell off from that of their Ancestors, which was not altogether so Impious, and at length in contemning all Religion, are fallen into down right Atheism. This Master of Idolatry left two sorts of Doctrin, the one, That all things come from and return to nothing, which they call the Inferior Doctrin, and its followers are Atheists; the other exterior, adapted to deceive the Ignorant Multitude. The learned, as has been said, follow the first of these, placing all their Happiness in this Life, in the enjoyment of Wealth, and many Women, and ruling over the People; for they allow the Soul to be Mortal. And they are so fix'd in their way, that some *Spanish* Millioners of the Order of S. *Francis* told me, that in a dispute certain *Mandarines* were not asham'd to own, that they neither believ'd in God, nor the Idols, but only in *Confucius*; but they believe, if they act justly, God will reward them in this World, and punish them if they do ill. If they ever build *Pagods*, or Sacrifice to their Idols, it is only out of Self-interest to obtain their own ends; which if they fail of, they soon forsake the *Pagods*, and cast down the Idols, Punishing them as ungrateful, in not returning the Favours bestow'd on them. They will have it, that this Master of the two aforesaid Sects was a petty King, whose Name was *San-Vuang*, and his Mothers *Mo-ge-fu-gin*; who by the means of abundance of seeming Miracles, drew the Admiration of the People, and endeavour'd to be own'd as a God. He dy'd at 79 Years of Age; and having settled Idolatry in his Life time, endeavour'd to promote Atheism at his Death, declaring that in all his discourses, he spoke enigmatically; that all things came out of nothing, and would return to nothing; and that there was the end of all our Hopes.

In this Sect of the *Bonzes* there seem to have been some Mysteries and Ceremonies of our holy Faith intermix'd, which per-

perhaps might be learnt from the Preaching of the Apoſtles S. *Thomas*, and S. *Bartholomew*, who ſpread it towards thoſe Parts. For they have one God in three Perſons repreſented by an Idol with three Heads; a Virgin Mother of a God, having her Statue with a Child in her Arms; they allow of Heaven and Hell, and the enjoyment or Pain ſuitable to the Deſert; they commend Virginity, and profeſs it; they uſe Faſting and Penance; they obſerve voluntary Poverty; they ſpeak in praiſe of forſaking the World, and flying to Deſerts to live in contemplation, or living in community in Monaſteries; they pray by Choirs reciting ſomething after the manner of the Roſary; they wear Prieſtly Garments, and grant Indulgences. Yet their Religion is intermix'd with ſo many Fables and Lyes, that it has ſcarce any reſemblance left of Chriſtianity; for they allow the Tranſmigration of Souls; and believe that when any Perſon dies, the Soul continues three days in the Country, that it may be try'd by the Spirit *Tuſun* (who is Publickly Expos'd and Worſhipp'd on the Roads.) For this reaſon they repair to the *Bonzes* with Mony and Preſents, carrying them Paper for the Clerk, and Mony to Bribe the Idol, that he may be favourable in the Tryal. Thus deceiv'd by the *Bonzes*, they offer in the Pagods ſeveral Parcels of Red, Silver, and Gilt Paper, burning moſt of it, as believing that which is Gilt will turn to Gold, and that which is Silver'd into Silver, to ſerve the dead in the other World. After the 3 Days, they ſay the Soul appears before the Spirit of the City, whoſe Name is *Chinguan* (it being probable that the ſaid Soul has been in the City) who takes Information of what he did in the City, within the ſpace of 5 Days, during which time the Kindred of the Party deceas'd follow the *Bonzes*, that by their Prayers they may gain the Judges Favour, and have the Soul favourably diſpatch'd. After theſe Examinations, they ſay the Soul goes to Hell (whither, according to their Opinion good and bad muſt go) and there the Cauſe is again hear'd over in ten ſeveral Courts, call'd *Jen-guan*, the Soul ſtaying ſeveral Days at every one of them, that according to the Good or Evil, it appears to have done the Tranſmigration, may be appointed either into the Body of a Man, or Beaſt. I know not how they came at firſt by this notion of Tranſmigration, or whether they had it from the *Ægyptians*, the *Chaldeans*, or the *Druids*, who, as *Cæſar*, and *Lucan* will have it, invented it to infuſe Courage and a Contempt of Death into Mankind; from whom alſo *Pythagoras* is ſaid to have learnt and brought it into *Italy*. Before Tranſmigration, the *Chineſes* will have it, that the Soul which has been judg'd, muſt paſs over the Bridge of *Kin-inkian*, that is, of Silver and Gold; where Guard being kept, Mony muſt be given them, as well as at the aforeſaid Courts, that they may not ſtop it; for if the Soul falls over the Bridge, it remains for ever in the River of Flames, and if when paſs'd over, it can find a Flower they call *Lienxoa*, the Fruit whereof is call'd *Lanuſa*, then it will become a Perſon of Wealth and Plenty. By theſe Fables, the *Bonzes* get Mony and the Goods of the Poor Idolaters; and they are ſo obſtinate in their Opinion of Tranſmigration, that they ſay, the *European* Miſſioners, like Officers that raiſe Forces, go to *China* to get Men, and Baptize the *Chineſes* to Tranſmigrate them into *Europeans*, to People our Countries.

Conc. L. 1695.

Vaſt number of *Pagods* and *Bonzes*.

From theſe three Sects have Sprung many others, in proceſs of time, and an incredible number of Idols, which are not only to be ſeen in their Temples, but in all Publick places, Streets, Ships and Houſes; wherein they alſo imitate the *Ægyptians*, who were infamous for their multiplicity of Idols. There were counted to be 480 of the moſt famous Temples, moſt frequented for their Wealth, Structure, and the falſe Miracles pretended to be wrought by their Idols. In which and the reſt throughout the Empire, there dwell 350000 *Bonzes* that have Patents; and if we would reckon thoſe that have no Patents from *Mandarines*, they will riſe to a Million; there being within the City of *Peking* only, 10668 *Bonzes* who have no Wives, and are call'd *Hoxam*, and 5022 Marry'd, as F. *Magallaens* writes in his Account of *China*. *Chap. 2.*

This Multitude of Idols proceeds from the erecting of Statues to Men, who for ſome memorable Action of theirs, have deſerv'd well of their Country, and gain'd great Reputation among the People, ſo deſerving Statues and *Pagods*, as alſo from their Opinion that there are particular Spirits in the Woods, Hills, Rivers, and Seas, to whom they Erect and Conſecrate Statues. Nevertheleſs the chief Idol they adore, is call'd *Gion-hoang*, of the Family of *Chi-*

Gemelli. 1695.

ang, who liv'd when *China* was rul'd by the Family of *Sung*, who gave it the Title of *Gio-hoang*, or rather King *Hoey-chiung* Cannoniz'd it by this Name. Before this Idol, were the other three famous ones, which are ador'd here under and call'd *Sin-Sing*, and by the Italians *Sin-hoang*. Besides which there are the other Kings, Idols mention'd in the History *Tung-kien*, and call'd *Xaohao*, *Sinon-hiu*, *Tygiao*, *Tyxun*, and *Tyko*, by way of preference call'd *Uti*, that is, five Kings.

The History *Su-ki-kay-ching* mentions three very Antient, but Fabulous, the first call'd *Tieng-hoang*, the 2d, *Ty-hoang*, the 3d, *Giu-hoang*, saying the first had twelve Brothers, and each of them liv'd 18000 years. That the second had 18, who liv'd the same time; and that the third had nine, who all Govern'd the Empire, the Successors of each of them continuing to the 150th Generation.

The Idol Protector of Cities.

The most universal Idol, is that they call *Chin-xuan*, the Protector of Towns and Cities, every one of them having a Pagod with this Idol, which is represented with Horses Bridled and Saddled before the Door, held by two Servants for his use, and they say whilst he liv'd he travel'd a thousand Miles a day.

Of the Souldiers.

The Souldiers and Martial Men have *Kuangie* for their Idol, as the European Heathens had Mars.

Chinese. Pilgrimage.

The famous Pilgrimage of the *Chinese* is in the Province of *Shiantung*, in the City of *Tay-gan-chieu*, on the Mountain call'd *Tayshian*, renowned in *China*, for being twelve Miles in the Ascent. The Pagod is call'd *San Kiaimiau*, and the Idol *Tay-shian-niang*, or *Tien-sien-shing-mu*, which in the *Chinese* Language signifies, *The Queen of Heaven of this Mountain, Mother of the Holy Spirit.* This was a Religious Woman, or she *Bonze*, with whom a King of *China* fell in Love, as he travell'd that way, and taking her to himself, made her a Queen whilst living, and a Saint when dead, erecting the aforesaid Temple to her Honour, whither Millons of *Chineses* go every year in Pilgrimage; some of whom through the suggestion of the Devil persuade themselves, that after seeing so great a Deity, there is nothing greater to be seen in this World; and therefore they cast themselves headlong down a Rock some Miles high. The *Pagod* is kept by a *Mandarine*, who makes all pay for admittance. In some of these *Pagods*, Religious Men and Women live in community to serve them; of which there are two sorts, the one of the Sect of *Foe*, and the other of that of *Tao*. The first of these live in Celibacy; the others call'd *Tauzu* are Marry'd, and live at home with their Wives, like the *Greek* Priests; they let a long Tuft of Hair grow, and winding it about their Pole, cover it with a wooden Dish, or Oister Shell, running a Bodkin, or Skure through it, and the Hair. In the day time they attend at their Monasteries in Community, and at Night in their own Houses. Those who live single are call'd *Ho-oshiank* by the *Chineses*, as by us *Bonzes*. Their Heads are all shav'd (which in that Country is a token of Contempt,) their Habit in Colour, and Fashion is like that of the reform'd *Franciscans*, but with large Sleeves, and a Collar about the Neck. The Religious Women are call'd *Ninxoshiang*, or *Nyshium*, *Kuku-Shu*, or *Nieu*, according to the Language of several Provinces. These do not observe Monastick enclosure, but walk about the Towns where they please, and suffering others to go into their Convents. I once at *Canton* went into one of them, where I was invited by those she *Bonzes* to drink Tea or Chia; which made me judge, that Religious Life was not imbraced out of pure Zeal, but out of a private end of enjoying their Liberty, and give themselves to lewdness both within and without their Monastery, like the *Bonzes*, who do the same, tho' they Preach up Celibacy. The *Mandarines* use all their endeavours to take them in the Fact, and Punish them with Death; and therefore, by reason of the Scandalous Life they lead, as also because they stoop to all Mechanick Employments, they are scorn'd and disregarded by the *Chineses*; contrary to the *Japoneses* and *Siamites*, who Honour their Priests and *Talaponis*. The Contempt is so great, that by the Imperial Laws they are banished the Realm of *China*, as Strangers come out of *India*, and only tolerated by connivance. Both the Men and Women *Bonzes* profess an austere Life, never eating Flesh, or any thing that has Life, but living upon Herbs; but the *Tauzu Bonzes*, eat every thing because they are Marry'd. Both these sorts of Religious Persons are oblig'd to be at Matins, upon hearing a Bell rung at Midnight by hand, with a wooden Clapper. Tho' the *Mandarines* know these false Religious to be infamous Persons, and fit for any Villany; yet they Command them to pray

for

for obtaining of Rain of the Idols, when there is a want of it in the Country, and if it does not come accordingly, they cause them to be cruelly Beaten, and to stand several Days Fasting in the Sun, with Chains at their Feet.

Gemelli. 1695.

The *Chinese* burn in these *Pagods*, and in their own Houses Ropes made of the Barks of Trees pounded, shap'd after several Manners, some like a Cone, or Pyramid, which last a whole Month before the Idol, and serve them instead of a Clock, because being of an equal thickness, they know the time of the Day by the Quantity that is Consum'd.

CHAP. V.

The last Persecution of the Catholick Religion in China, *and its happy Restauration.*

IT appears by the very Text of *Confucius*, who acknowledges a supreme and sovereign Good, that the antient *Chinese* knew there was a God. But a Stone, or Tomb found in the Year 1625. in the Metropolis of *Signanfu*, or *Sanyan*, of the Province of *Xensi*, is a sufficient Proof that the Catholick Faith was introduced and preach'd in that Kingdom in the Year 636. by the Successors of the Apostles; for the aforesaid Stone was set up in 782. to give a brief Account of the Catholick Religion, and of the Privileges granted by the Emperors in those Times to the Bishops and Priests, which are to be Read on the same. It was accidentally found in the aforesaid City, as they were digging to lay the Foundations of the *Jesuits* Church; therefore I refer such curious Persons as desire more fully, to know the Interpretation given by the learned, to the *Sinick*, and *Chinese* Characters that were cut in it, to the Original kept in the *Roman* College, of the Society of Jesus, and the Copy in the Archive of their profess'd House.

The Catholick Religion being afterwards wholly abolish'd by the Persecution rais'd by the *Bonzes*, with the Death of many Christians; it arose again in the year 1256, upon the coming in of the great Cham of *Tartary*, who having with a mighty Army possess'd himself of all the Empire of *China*, and being well inclin'd to Catholicks, allow'd them the free Exercise of their Religion. But the *Tartars* being afterwards Expell'd by the *Chinese*, who recover'd their Empire, the Christians leaving *China*, follow'd the *Tartars*, to prevent being Subject to other Persecutions; so that the Light of the Gospel was again Extinct in that great Empire, the *Chinese* going on in the Worship of their Idols.

After St. *Francis Xaverius* had in the Year 1542. spread the Word of God through the remotest Parts of the World with very great Advantage, and gain'd Souls to Christ in the Islands of *Japan*, he bent his Thoughts upon the Conversion of *China*, and as he was using his Endeavours to get admittance into that Empire, he dy'd of a Fever in the Island of *San-chan*, to enjoy the Glory due to his virtuous Labours.

Jesuits first Entrance.

At length it pleas'd our Lord, in the Year 1580, to open a way to the working in this his Vineyard, facilitating the Admission of *F. Matthew Riccio de Macerata*, and *F. Michael Rogerio* of the Society of Jesus. At first they met with great Contradictions and Difficulties, before they could obtain of the *Chinese* that they would suffer them to Live among them; but *F. Riccio* manag'd Things so Dexterously, that in a short time he gain'd great Esteem among the principal Men; for having been *F. Christopher Clazio*'s Scholar, he was very skilful in the Mathematicks, to which the *Chinese* are much addicted, and by reason of the rarity of several Watches, and Mathematical Instruments the Fathers carry'd along with them, they were honour'd as Men dropt down from Heaven; so that not only the Vice-Roy of *Canton* kept them about him, but the Learned came from remote Parts to admire their Knowledge. Having thus gain'd the good Will not only of the great Men, but of the Emperor himself, in a short time they propagated the Faith in many Parts of the Empire, calling in fresh Labourers to that plentiful Harvest.

The *Bonzes* growing Envious to see the Gospel Preach'd so successfully, rais'd great Persecutions against the Missioners, which broke out in Racks, Imprisonments, and Banishments, wherein the *Chinese* new Christians bore a Part. Afterwards the Judges were somewhat appeas'd, considering the great Benefit they receiv'd from the *Europeans*, as well in the Composing of their Almanack, and the Observation of Eclipses, and Co-

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mets, as on account of the good Clocks and Watches, they brought them. But this Toleration lasted no longer with them, than Necessity prevail'd, the Covetousness of the *Mandarines* at several times raising violent Storms against our Missioners.

At the Instigation of the Court of Rites and Ceremonies, when the Emperor now Reigning was but seven Years of Age, and his Tutors Govern'd by reason of his Minority, an Edict was Publish'd, forbidding the Erecting any more Churches to the true God, or the Preaching of his Holy Law, or any more Missioners coming into *China*, yet this was not put in Execution, because of the need the *Chineses* had of the *Europeans*; so that by the means of the Fathers residing at *Peking*, the Gospel was Preach'd throughout the whole Empire. And tho' the *Mandarines* for their own private Ends had at several times on pretence of that Edict rais'd severe Persecutions, yet the Fathers were still restor'd for the Reasons aforesaid.

Last Persecution.

But the last Persecution, whereof I intend to Treat, and which was such as might have utterly destroy'd the Catholick Religion in *China*, hapned in this manner. In the Year 1689, the Emperor now Reigning set out from the Court at *Peking*, and taking a Progress through the Provinces of *Chekiang*, *Nanking*, and *Shianting*, shew'd particular Favour to the Fathers of the Society. *F. Prosper Intorcetta*, a *Sicilian*, was then Superior in the Province of *Chekiang*. He going out to meet the Emperor, who came attended by 50000 Men, having pleas'd the Emperor, he was by him receiv'd into his Boat. It hapned after this, that the Vice-Roy of the Province coming to the Emperor was presently depriv'd of his Employment, an ill Account having been given of his Behaviour; and another put into his Place. He suspected that ill Offices *F. Intorcetta* might have done him had been the cause of his Disgrace; which made him and other great Men his Friends conceive a mortal Hatred against the said Father, and wait an Opportunity of taking Revenge.

In 1691, the new Vice-Roy began to spit this Venom, beginning with the *Bonzes* of *Nanchen*, all whose Temples he caus'd to be shut up pursuant to the antient Edicts of the Kingdom; and proceeding from them to the Missioners, he examin'd them, to find whether they were newly come, or any of the old ones permitted to reside in the Kingdom, according to the Edict of 1671, after the Persecution of 1664. Then having consulted with the Counsellors of *Chekiang*, he ask'd *F. Intorcetta*, how it came to pass that he being design'd for the Province of *Kiangsi*, liv'd in that of *Chekiang*, and how he had presum'd to open the Church there after it had been shut up in 1664, and how he durst Baptize *Shinta-Serg*, a *Chinese*, the Christian Religion being forbid, and the Converting of *Chineses* to it by the Edict of 1668. *F. Intorcetta* answer'd these Questions, but the Vice-Roy's Malice, being grounded on Revenge, was not quell'd; for he shut up the said Fathers Church, burnt all the Books, and Boards for Printing (for the *Chinese* way of Printing is by Carving on Boards) and Banish'd *F. Intorcetta* the Province of *Chekiang*, ordering him to go Live in the City *Kien-Shian*, of the Province of *Kiangsi*, turn'd the great Churches throughout the whole Province into Idol Temples, and the small into Schools, and all Christians to return to their Idolatry under most severe Penalties, to be inflicted upon all *Chineses* that conceal'd them. 'Tis true, some Counsellors were not consenting to this violent Proceeding of the Vice-Roy, which nevertheless he caus'd to be put in Execution. After this he presented a Memorial to the Emperor, representing that it was not convenient to suffer the *Europeans* to Range about the Kingdom, but that they ought to be drawn all to one Place to make use of them in the Mathematicks.

Whilst this was Transacting at *Chekiang*, the Fathers at *Peking* having Notice of it, presented a Petition to the Emperor, which prevented any surprizing Resolution might be taken against them; and afterwards having advis'd about this Affair with *Shiaolaoje*, a *Tartar* Page in great Favour with the Emperor, and Protector of the Christian Religion, and of the Church at *Peking*, he undertook to deliver the Emperor another Petition in behalf of the Fathers, representing how unjustly the Vice-Roy of *Chekiang* had rais'd a Persecution. The Emperor answer'd, the Fathers ought not to be surpriz'd at being molested by the *Chineses*, because very often even his own *Tartars* were expos'd to it, tho' they were always careful not to Offend him; whereas the Christians relying on the Protection of the Fathers, committed Insolency, despising the Infidels, and their Religion, and living a-part from them, dealing only with those of their own Profession, which had produced such Hatred against them. Nevertheless the Emperor

peror having a tender Affection for the Missioners, bid the Page tell the Fathers, they should be of good Courage, for he, who the Year before had quell'd the Persecution of *Shiantung*, would after the same manner without any Noise take off that of *Chekiang*. The Fathers going to the Palace to return Thanks to the Emperor, he ask'd them, whether they would proceed by the usual Method of the Courts. The Fathers answer'd, they accepted of his Majesty's Favour, hoping he would not leave their Cause to be decided by the Court of Rites and Ceremonies, which his Majesty well knew was Averse to the Catholick Religion; they wholly repoling themselves on his Majesty, and hoping in him for Success, and that the Edict of 1668, which forbids the Exercise of Christian Religion in *China*, should be recall'd.

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The Fathers by means of the same Page, presented another Petition, Praying they might be allow'd the Publick Exercise of their Religion, and offering to answer to any Argument or Question propos'd by their Adversaries. Two days after, they receiv'd the Emperor's Answer, which was that the Petition was not in due form, to obtain what they desir'd. On the 5th of *January* 1692 *Shiaolao-je*, went to the Fathers House, by the Emperor's Order, and taking them aside into a private Chamber, inform'd them, that his Majesty finding the Petition unfit to Answer their design, and pittying their Sufferings, sent them a rough draught in the *Tartar* Tongue, not quite perfect, to show them how it ought to be, yet so that they might add to, or take from it, at their Pleasure. The Fathers kneeling touch'd the Ground with their Heads as the Custom is, to express their Gratitude for this favour and kindness. Then they went to the Palace to return Thanks, and extol the elegancy of the Copy, asking leave to present it the next day. He to remove the difficulty, that stood in the way of having the Petition examin'd first by the Court, order'd that the Fathers *Pereira* and *Antony Thomas* (as Publick Persons in the Empire, and of the Mathematical Court) should present it in their Name, which was done upon *Candlemas*-day. That same 2d day of *February*, the Fathers had notice that their Cause had been referr'd by the Council of the *Kolao* (this is the supreme Council of *Peking*, the Counsellors being the Emperors assessors) to the Court of Rites and Ceremonies, for them to give their Opinion in it; but the Resolution was put off, by reason of the nearness of the *Chinese* great Festival.

About the beginning of *March* the Courts were again open, and the Court of Rites made a very disadvantageous Report under the Petition presented, reviving all the Edicts which forbid the *Chineses* the exercise of the Christian Religion, and allow'd it only to the *Europeans*. The Fathers hearing of this ill Success, went all to the Palace, to bemoan themselves with *Shiaolao-je*; who dismiss'd them with a Promise that he would speak to the Emperor, that another Petition might be presented; the Fathers offering to maintain the Truth of their Religion. On the 9th the Emperor ask'd the Page how the Fathers did, and whether they knew what had been decreed in their Cause. He answer'd they did, and were come very disconsolate to the Palace to beg comfort from his goodness. The Emperor hearing this, said to those about him, I know not what prejudice these *Chinese* Counsellors have against the *Europeans*; this is now the third time, I have signify'd to them it is my Will, to favour them in what they ask concerning their Law. I thought the Petition presented me a very means to make way for granting their Request, but these obstinate Men have put me by it, so that discoursing with the *Kolao* upon the Resolution of the Court of Rights and Ceremonies, I could not persuade them to have it amended, or moderated, so that I was forced to sign it. The next day the Emperor sent to the Fathers, to bid them not be cast down, but to have Patience, and not precipitate the business.

On the eleventh, the Decree was notify'd to the Fathers in form. On the 18th, the Emperor call'd *Sosanlao-je* his Father-in-Law, a *Tartar*, by Nation and Grandfather to the Prince that was Sworn Heir to the Crown, and telling him what had happened in relation to the Answer, given to the Petition, presented by the Fathers, he very sharply like a *Tartar* answer'd, *That His Majesty ought not to permit such Injustice to be done; but in this Case, it would be fit to use his Prerogative, and to persuade him so to do, put him in mind of the Services done the Empire, by the* Europeans, *without any Reward, and that now they were deny'd so Just a Request, as the Publishing of their Law, which was known to be good and*

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and agreeable to Reason. And proceeding in his Discourse, he added, *That would to God the whole Kingdom were Christians, for then they might spare the expence of so great a Number of Souldiers to secure it against Robbers and Rebels; for in above* 30 *Years your Majesty has Reign'd, it has never been hear'd that the Christians promoted any Rebellion in the Provinces where they live, and whilst I was* Kolao, *I was well acquainted with the Behaviour of these Men, and with that of the* Xoscian *or* Bonzes. *These Men are ready to serve your Majesty, without desiring any Honour or Riches for their Pains, but only the Liberty of Preaching their Religion. Your Majesty is very sensible how much Pains they have taken in reforming the Calendar; the Benefit of the great Guns cast by their directions, and the advantage of the Peace settled with the* Muscovites *by their means.* The Emperor having heard all this Discourse, answer'd, *You are in the right, but the Sentence is past, how can it be recall'd?* Sosanlao-je reply'd, *Your Majesty may make use of your Prerogative, and not permit the Court of Rites and Ceremonies to do wrong.* The Emperor was surpriz'd at this Answer, but soon after resolving what was to be done, said, *I will send Orders to the Council, e Court, to recall the Judgment given against the* Europeans, *and to take this affair again more sedately into consideration; but it will be fit that you go to the Counsellors, and* Kolaos, *and make them sensible of the Injustice of the Decree, urging the same reasons you have laid before me.* That Lord, a *Tartar* by Birth, but a Catholick in Inclination, offer'd to do as he was order'd; and accordingly on the 19th, went to the Council of the *Kolao* and the Court of Rites to acquaint them with all that has been here set down, perswading them so effectually, that they own'd, that the Decree had pass'd out of a Jealousy that many embracing the Catholick Religion, there would Tumults and Rebellions ensue in the Kingdom. And this good Lord's dexterity in this affair was well worth observing, for he tho' no Friend to the President of the Court of Rites, who was a *Chinese Kolao*, yet, to oblige him, in speaking he gave him the Title of *Loo-sien-sang*, which signifies, Lord Master, a Title of great Honour, and Respect among the *Chineses*; by which means he oblig'd the President to be for the Fathers. Having acquainted the Emperor with his Proceedings, and that the Counsellors were well dispos'd, he order'd that two *Tartar Kolaos* should signifie his Pleasure, which was that *Sosanlao-je* should be present when the Matter was debated by the *Chinese* Counsellors, that it might be in favour of the Fathers. This alteration in the Emperor's mind hapning on the 19th of *March*, which is S. *Joseph*'s day, this Saint was therefore chosen Protector of the *Chinese* Mission, and the confirmation of it desir'd from *Rome.*

In pursuance to the Emperor's Order, the matter was debated in the Palace, in the presence of *Sosanlao-je*; whence he went with it, the same day to the Council of the *Kolaos*, who approv'd the Proceeding, but did not insert the Character the said Lord had given of our Religion, who not being able to perswade them to mention it in the Decree, however oblig'd them to give an Account of the Services done by the *Europeans.* The Resolution being pass'd, they all subscrib'd it, and presented it to the Emperor, the same day. On the 22d, the Emperor sign'd the Decree, wherein he granted his Subjects liberty to become Christians, abolishing the former Prohibitions. The Decree in *English* runs thus.

Ku patai (*a Name given him, because the Quality of the President of the Court of Rites had been taken from him*) *with due respect informs your Majesty. We the Counsellors of the Council of Rites assembled, and consulted; upon Examination find, that the Europeans come from* 9000 *Leagues distance by Sea, out of Affection to your Majesties good Government, and at this time have the Charge of the Mathematicks; in time of War carefully made Martial Engines, and cast great Guns, and being sent to the* Muscovites *faithfully commenced and concluded the Treaty. The Merit was great; the Europeans who live here in the several Provinces are not vicious, nor do they endeavour to disturb the Publick Peace, nor do they draw People after them with false Doctrine, or use fallacies to stir up Rebellion. If every one be allow'd to go to Worship in the Temples of the* Bonzes, *it seems unreasonable to deny the same Liberty to the Europeans, who do nothing contrary to the Laws. It is certainly necessary that the Churches in all places be preserv'd as they were before, and it is not fit to forbid any that will go in to them to pay their Worship, but that they be permitted to repair thither at Pleasure. We expect the day when your Majesty's Order shall come to us, that it may be Publish'd in this Court and Province, we the Counsellors of Rites not daring*

Decree in favour of Christian Religion.

daring to assume this Authority, but with all Respect represent it, and pray your Majesties Order.

Gerbill. 1695. Letters of Religion Edict.

The King approv'd of the Resolution, and the Fathers went to return him Thanks. The Decree was Publish'd and the Viceroy with regret by the Emperor's Order, made good their Losses, open'd the Churches and restor'd all things to F. *Intorceta*; who having again return'd Thanks to the Emperor, was allow'd as a Favour to go along with F. *Antony Thomas*, who with the Title of his Majesties Envoy attended by two *Tartars*, was going to meet F. *Philip Grimaldi*, now returning out of *Europe*. They went all four to *Macao*, to congratulate the Father from the Emperor; and the Viceroy of *Canton* himself, by his Majesties Order, went with other *Mandarines* to perform the same Function, according to the custom of the Country, which is to touch the Ground with the head nine times, praying for the Emperor's Health, with the Ceremonies above mention'd. The City of *Macao* perform'd the same towards F. *Grimaldi*, so great is the Respect paid to the Favourites, and Servants of the Emperor of *China*, not only by the Subjects, but by himself, who had sent Messengers three times before to welcome the aforesaid Father. Thus the very means that were to have been the ruin of the Catholick Religion, by Gods Permission, serv'd to Establish it the stronger. After this happy success, all the Fathers, who were confin'd in *Canton*, return'd to their Churches, and the Religion before privately profess'd in *China*, and as it were by stealth, by reason of the Edicts forbidding it, is now as publickly Preach'd as in *Europe*. Still Churches are erecting throughout all the Empire to the true God, tho' some oppos'd it; being now Authoris'd by the aforesaid Decree, which is to be seen in Gold Letters, over the Door of every Catholick Church.

In *Peking* the *Jesuits* have three Churches. One is within the first enclosure of the Palace, belonging to the *French* Fathers; where F. *Fontane* is Superior, assisted by the Fathers *Gerbillon*, *Buet*, *Visdalou*, and a *German* Father, whose Name is *Kilian Stumps*, all greatly learned in the Mathematicks, and well read in other Sciences, being chosen by the Society by the King of *France*'s Order, at the request of the King of *Siam*; whence (after his Death) it is almost nine Years since they pass'd through the City of *Nimpo* into *China*, and setled themselves at *Peking*, notwithstanding the vigorous opposition made against their fixing there, by the *Portuguese* Fathers of the same Society. However at present they are very much in the Emperer's Favour, who gave them a House within the aforesaid first enclosure, where now their Lodgings and Church are building.

The 2d Church is in the East quarter of the *Tartar* City, and is call'd *Tutang*, where F. *Sifaro* was Superior, who went to be Bishop at *Nanking*, F. *Antony Thomas* of *Namur*, a good Mathematician being there at present, and with him F. *Suarez*.

In the third Church resided F. *Grimaldi* Superior and Vice Provincial, with the Fathers *Pereira*, *Rodrigues* and *Osserio*. It stands in the same *Tartar* City on the West side, therefore call'd *Sitang*, near the Gate *Sunchinmen*, and is the Antientest and Best of them all. It has three Altars well adorn'd, and a good outward Front with two Turrets on the sides. The Emperor allows for their maintenance such a quantity of Rice, Oil, Sugar, Spice, Salt, Wood (which is scarce in *Peking*) and other things that the *French* Fathers told me it amounted to the value of a 100 *Leans*, or a 125 Pieces of Eight for every Father. This and the Rent of some Shops and Houses, keeps the *Portuguese* Fathers well enough, without standing in need of any Supplies from their Country. It is not so with the *French* Fathers, who live very bare, tho' they have as much allow'd them from *France*, because it is dear living at Court, and tho' the Emperor several times he went to see them, ask'd whether they wanted any thing, yet they out of Modesty answer'd in the *Negative*. It is proper here to observe, that when the Emperor goes to see the *Portuguese*, or *French* Fathers, they must turn all their Servants out of the House, and leave all the Doors of the Cupboards open, to show there is none hid within.

The Life the *Jesuits* told me they lead there, is very hard and troublesome, for every Day at Sun-rising, the Fathers *Grimaldi*, *Gerbillon* and *Fontane* are to go to the Palace, either to teach the Emperor, or to receive his Orders, and if any one fails of going any Morning, he is presently sent for, and there they stay till Afternoon. The other Fathers are employ'd in making Mathematical Instruments, mending Clocks, or running up and down; so that F. *Grimaldi* told

told me he would willingly change his Life for that of a Gally Slave, where he should at least have some Hours to rest; and he further complain'd that the Emperor will have the disposal of all things, and even remove the Fathers from one place to another, meaning the *German*, whom he brought over, and the Emperor had appointed him to live with the *French*. But he had sufficient cause to complain; for coming from the Palace, on the 25th of *June*, he fell off from his Mule, and his Foot hanging in the Stirrup, he was dragg'd two Musket Shot, with Peril of his Life, one of his Eyes being almost beaten out, tho' afterwards he recover'd, being cur'd by a Surgeon sent him by the Emperor. They do not only attend the Emperor with so much assiduity, that in Winter their very Hair Freezes to their Faces, but the *Chinese* Christians, for the good of their Souls; keeping *Chinese* Exorcists whom they maintain, at the Gates of *Peking* to Baptize Children expos'd, which are thrown down before the Gates of the City, and are in danger of Death. F. *Offorio* told me, there were about 3000 Baptiz'd in a Year, before they are carry'd to the Hospital of *Miau*, or a *Pagod* assign'd for bringing of them up; and he added further that there were above 40000 expos'd every Year, whereof many thrown into the common Shore, are starv'd to Death with cold.

Gemelli. 1696.

Christians in *China.*

There are about 200000 Christians throughout the Empire of *China*, serv'd by Missioners of several Orders, who to speak the Truth are much oblig'd to the *Jesuits* in *Peking*, who in all Persecutions have stood up against the Malice of the *Mandarines* in defence of the Fathers, who are spread about the Kingdom looking after their Churches. Nor could any other Order maintain itself, as the reform'd *Franciscans* and Missioners of the Clergy, own'd to me; because to please the Emperor, it is requisite they should know how to do every thing, to compose their Almanack in three Languages, with the motions of the Planets, and most considerable Stars; to observe Eclipses, and make all sorts of Mathematical Instruments, as also to mend Clocks, and Distill Waters, because the *Chinese* love the *Europeans* for their own Interest. And thus the Mission is kept up, not only of the Fathers of the Society, but of 16 *Spanish* reform'd *Franciscans*, of 10 *Dominicans*, and of 5 *Spaniards* of the Order of S. *Augustin*, who are maintain'd by the Charity of the King of *Spain*. Thus the *French* Clergy-men are tolerated, who live in Community upon the Revenues they have in *France*, distributing every little supply sent them among all the Missions of *China*, *Cochinchina*, *Siam*, and *Tunking*. The worst provided are the *Portuguese* Fathers, who live dispers'd about the Empire to the number of 40; for having no Revenue but the Bishop of *Munster*'s Legacy, and the little that comes from *Portugal* divided among so many, it does not hold out to keep them, and they can expect no Relief from the wretched Christian *Chineses*; for the Rich Men, and *Mandarines* do not become Christians, because they will not quit their many Wives. Yet these Fathers hold fast their Right of being Patrons, or Proprietors of the Mission of *China*, the King of *Portugal* and the *Portuguese*, suffering no Missioners of other Nations to go any other way into that Empire, but through *Lisbon*, that they may there first swear Fidelity to the King of *Portugal*, and yet they are not afterwards maintain'd by him in *China*. Nor can he send Fathers enough out of his own Kingdom, or much less maintain them, so that if the King of *Spain* does not take part in that Mission, the *Portuguese* will make no great Progress there, nor will they be able to hold out long.

The *Chinese* Nation is so fond of itself, that it looks upon all others as Barbarous, and Unpolish'd. Yet the *European* Missioners begin to undeceive them by Printing 500 Books of the Law of God, which they have compos'd within less than an Age; having translated the Holy Bible, and the Works of S. *Thomas*. In *Peking* they have a good Library of *European* and *Chinese* Books, where I saw the Map of the World, put into *Chinese* Characters, but Square, those People being of Opinion that *China* lies in the middle, and the other Kingdoms about it like Islands.

For as much as the War between the *Muscovites* and *Chineses* was brought to an end, by the Conduct of the Fathers, it will be convenient before we conclude this Chapter, to give a short Account of that Expedition. The Emperor fell at Variance, and broke with the *Muscovites* on acount of the Pearl Fishery, of the City and Lake of *Nepe-hyn*; but then considering they might join with the *Tartar-Eluth*, to the Damage of the Kingdom he possesses in the Eastern *Tartary*; he dispatch'd one of his Fathers-

thers-in-Law, a *Tartar* Petty King, with the Fathers *Pereira* and *Gervillon*, to conclude a Peace with them. That *Tartar* Petty King being come near to the Frontiers of *Muscovy*, indiscreetly drew up the Strength of his Horse to strike a Terror into those People, and then in a haughty manner said to them. *My Emperor of his own Bounty allows you to Fish only in such a part of the Lake.* The *Muscovites* answer'd these haughty Words with Scorn, saying, *they gave the Emperor of China no thanks for it, because they had that already*; and so in a Passion turn'd away without hearing any more of the Peace. The *Tartar* was sorry to see the Treaty broke off, fearing he might be in danger at his return, well knowing how desirous the Emperor was to entertain a good Correspondence with the *Muscovites*, not for fear of them, who cannot raise above 10000 Men, but only to prevent increasing the Forces of the *Usbeck Tartars* of the West, who are always at War with the Emperor, infesting the Imperial *Tartary* with continual Incursions. And tho' the Emperor of *China* has more numerous Forces, yet the *Chinese* are not so good Souldiers as the *Tartars*, who are enur'd to Hardship, and cross several deserts in a Weeks time, with only a Sack of Meal at their Crupper, and feed on Camels and Horses; whereas the *Chinese* are so dainty, that they go to War with all conveniences, nor do they think of going beyond the Frontiers, if the others do not come to them. Therefore the Emperor to prevent the burning of his Country, which is remote from *Peking*, by 150000 Horse, that *Tartar* King can bring into the Field, endeavours to keep him quiet, by paying him a Sum of Money, and to hinder him by all means possible from growing more Powerful; War being the Principal Revenue of those People, who have no other Inheritance but their Bow and Arrows.

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F. *Pereira* perceiving that Petty King and Ambassador, was much concern'd at his ill Management of that Embassy, he offer'd to go to the *Muscovites* Camp, to set the Treaty on Foot again. At first the *Tartar* refus'd, saying, *the* Muscovites *were a fierce People, and would Murder him, and he should be answerable for him to the Emperor, who had put him into his Power.* On the contrary, says Father *Pereira*, *they are Rational and Civil People, and I dare undertake to Compose matters with them.* In conclusion he went, and when the *Tartar* was apprehensive of his Death, he after two days return'd with the Capitulations of Peace, whereat the Petty King was much surpriz'd with Joy. After that the *Muscovites* treated the *Tartar* generously, and he very sparingly return'd their Entertainment.

The *Chinese* Ambassador having taken his leave, return'd to *Peking*, crossing several Deserts by the way, without finding Town or City to rest in. 'Tis true that tract of the Imperial *Tartary*, under the Emperor of *China*, is of a vast extent; but it is so desert and woody, that as to worth, it may be accounted very little; only a few poor *Tartars* Inhabiting in Hovels, without Houses, like the Antient *Numidians*, or *Hamaxobites*, who being wholly employ'd in a Pastoral Life, had not so much as Houses, but went about with their Portable Huts, settling wheresoever they thought fit. The present Emperor of *Tartary*, in order to Civilize, begins to make them build Towns, and gather them into Bodies, having 40 Petty Kings and Princes, who are Tributary to him, among whom are the *Tartars*, call'd *Eautazes* and *Xelxas*, who can raise some 7, some 20000 Horse of the straglers that live by Plunder. The curiousest thing to be found in this uncouth Tract of Land (as the Fathers *Grimaldi*, *Gervillon*, and *Pereira* told me) are great Bridges of a wonderful Structure, which they lay over Rivers, for the Emperor to pass over, often joining Mountains with them.

Muscovite Ambassadors.

When the *Chinese* Ambassador came to *Peking*, the Emperor was well pleas'd with the Agreement, which the *Tartar* own'd was owing to the Fathers. Next came the Ambassadors from the Great Duke of *Muscovy*, whom the Emperor receiv'd sitting on a Throne rais'd 20 steps bove the Ground, whither he afterwards made them ascend to Drink; and tho' they at first refus'd to touch the Ground with their Heads, according to the Custom of the Country, at last they consented. They much admir'd to see a *Tartar* Family in such Majesty, declaring they could not find whence it came, tho' they had travell'd all that vast Country (for the *Muscovites* come 20 days Journey in their way to *Peking*, from *Mosco*, within their own Dominions) in which is a considerable part of *Tartary*; which the Emperor makes little account of, having rais'd himself from a homely Tent to the Stateliest Palace in the World.

CHAP. VI.

Of the Antiquity of the Empire of China; *of the Value the* Chineſes *put upon their Empire; of the Number of Cities, and other Places; and of the Families and Souls it contains.*

Gemelli. 1695.

Founders of the *Chineſe* Monarchy.

THE Interpreters of the *Chineſe* Hiſtory deduce the Original of that great Monarchy from *Fohi*, who began his Reign in the Year 2952. before Chriſt. He brought the Savage and wandring Men to live in Society, whereas before they liv'd like Beaſts; and they having afterwards learn'd the Art of Tillage, and others of *Xinnum*, began to live more Regularly in Villages.

In the Year 2697, before Chriſt reign'd, *Hoamti*, call'd the Fair Emperor, or rather Yellow, becauſe he took that Colour, which is allow'd to none but the Emperors. This Emperor, with the Aſſiſtance of *Tauca*, perfected the *Chineſe* Period, or Cicle of 60 Years, invented Muſick, and muſical Inſtruments, as alſo Arms, Nets, Carts, Ships and Carpenters Work. By the Invention of his Queen *Luy-ſu*, he brought up the keeping of Silk-worms, and of Dying, and Weaving Silk. He inſtituted ſix *Kolaos*, or prime Miniſters of the Kingdom, and compos'd ſeveral Books of Phyſick.

Hoamti Dying, *Xao-Hao* ſucceeded him in the Year 2577, and began to build and encloſe the City with Walls; invented new Muſick, and brought up the Cuſtom of having Carts drawn by Oxen.

Xao-Hao Dy'd 2517 Years before Chriſt, and was ſucceeded by *Kuen-Hio*, Grandſon to *Hoamti*, who ordain'd that the only Emperor on Earth ſhould offer Sacrifice in ſolemn manner to the ſupreme Emperor of Heaven. He alſo invented the Calendar, and order'd the Year ſhould begin with the next New Moon to the beginning of Spring, which in *China* anſwers to the fifth Degree of *Aquarius*.

In 2457, before Chriſt, *Kuen-Hio* Dy'd, and *Tco* his Grandſon ſucceeded him. This Man had four Wives, he appointed Maſters to teach the People, and found out vocal Muſick.

After theſe Princes came thoſe two celebrated Emperors and Legiſlators *Yo*, and *Xun*, from whom the civil Rites, and political Inſtitutes are deriv'd. They Reign'd 150 Years, which added to 587, the other ſix before them Liv'd, make 735 Years.

The Imperial Families are deſcended from thoſe two Founders of the *Chineſe* Nation, and from the aforemention'd ſix Emperors, in whom the ſupreme Dignity, and *Government* of the *Chineſe* Monarchy continu'd till theſe latter Times. In all they reckon 22 of them, that is, nine great ones, and thirteen leſſer, among whom is included this Family of the Eaſtern *Tartars*, which at this preſent Rules the *Tartar* and *Chineſe* Empires. They may all be ſeen Briefly put together in the following Table.

A Numerical Table of the Twenty Two Imperial Families and Emperors, and the Years they Reign'd.

	Families.	Emperors.	Years.
1	*Hia.*	17.	458.
2	*Xam.*	28.	644.
3	*Ken.*	35.	873.
4	*Chin.*	3.	43.
5	*Han.*	27.	426.
6	*Heu-Han.*	2.	44.
7	*Chin.*	15.	155.
8	*Sum.*	7.	59.
9	*Chi.*	5.	23.
10	*Leam.*	4.	55.
11	*Kin.*	5.	32.
12	*Suy.*	3.	29.
13	*Tam.*	20.	289.
14	*Heu-leam.*	2.	16.
15	*Heu-tam.*	4.	13.
16	*Heu-chin.*	2.	11.
17	*Heu-han.*	2.	4.
18	*Heu-Ken.*	3.	9.
19	*Sum.*	18.	319.
20	*Yuen.*	9.	89.
21	*Mim.*	21.	276.
22	*Chim.*	2.	53.

The three Families *Hia*, *Xam*, and *Ken*, as they preceded the others as to Time, ſo they ſurpaſs'd them in Fame and Eſteem, for they behav'd themſelves like true Princes in Integrity of Manners, inſtituting juſt Laws, Affection to their People, and above all in an unviolate Faith and Sincerity; going beyond the others in number of Emperors and Years. Thus it appears, That the Emperors, including the two firſt Founders of the Nation, were 236, omitting thoſe that

that liv'd but a very ſhort time, or that for ſome other Reaſon are not inſerted into the Table of Emperors. Therefore I refer the Reader to the Chronicles of the *Chineſe* Monarchy publiſh'd at large by F. *Philip Couplet*, in his Book, Intitled, *Confucius Sinarum Philoſophus*, where he will find not only the Names of the aforeſaid Emperors, and the Years they Reign'd, but the moſt remarkable Actions that hapned in their Time.

By the aforeſaid Table it appears, That the Monarchy continu'd in the Imperial Families 3920 Years, according to the moſt probable and general receiv'd Opinion of the *Chineſes*. To which if we add the 737 Years, they write the eight Princes of the Nation liv'd, they all make 4657 Years, from which if we deduce the 255, that the firſt Princes *Fohi* and *Xinnum* Reign'd (becauſe they had not the Imperial Dignity,) there will remain 4402, or according to the ſhorteſt Computation 4053, ſince this great Monarchy began in *Tao*, and has continu'd ever ſince without any Interruption. We cannot but own, there is no Kingdom or State in the World, that can boaſt of ſo antient a Race of Kings, ſo numerous, and ſo well continu'd. The Monarchies of the *Aſſyrians*, the *Perſians*, the *Greeks* and the *Romans* are at an end after a much ſhorter Duration; and this of *China* ſtill ſtands, like a great River that never ceaſes running. This long Continuance and Antiquity, beſides other Excellencies of *China*, fill the *Chineſes* with Pride, looking upon their own Empire as the greateſt, and ſo every thing elſe that belongs to them; and deſpiſing other Nations, which is the reaſon they make ſo little Account of them. In their Maps they deſcribe *China* ſquare, and very large, and repreſent the other Kingdoms about it without any Order, or Geographical Method, making them little, and inconſiderable with ridiculous and contemptible Names. As for Inſtance *Xuo-gin-que*, or the Realm where the Inhabitants are all Dwarfs. *Nin-ginque*, where the Inhabitants are Women. *Kuo-ſi-que*, the Kingdom where the Inhabitants have a Hole in their Belly. The Kingdom where the Inhabitants have a Man's Body, and Dogs Face. The Kingdom where the Inhabitants have ſuch long Arms that they hang down to the Ground; and the like. In ſhort, they call the *Tartars*, the *Japoneſes*, the People of *Corea* and *Tunking* by the Name of four barbarous Nations. They ſay there are 72 Kingdoms out of *China*, which they deſcribe little, in the midſt of the Sea like Nut-ſhells; and the Inhabitants of them Brutal, and Monſtrous, and of ſuch ridiculous Shapes, that they are more like Monkeys, or wild Beaſts than Men. The *Jeſuits* in theſe latter Times having made them acquainted with *Europe*, they have inſerted it into their Maps, and plac'd it in the midſt of the Sea, as if it were ſome ſmall Iſland. They divide the Heaven into 28 Conſtellations, and *China* into as many Parts, to each of which they aſſign a Conſtellation, giving it the ſame Name; not leaving one for the other Kingdoms. They give their own Provinces lofty, and ſtately Titles, and call other Countries by barbarous and deſpicable Names.

They have ſo lofty a Conceit of their own Kingdom, that when they are convinced by the Miſſioners with demonſtrative Arguments, they anſwer with Aſtoniſhment, *Kum-que-ki-vac? Hoon-ijen-tao?* Which ſignifies. What is this we ſee? What is it we hear? Is it poſſible that without this great Empire there ſhould be any Rule or Way to attain to Virtue, and that there ſhould be another Faith, and another Law? And it happens very often that the ſaid Fathers diſcourſing of Learning, of Religion and the *European* Sciences, they ask whether we have their Books; and being told we have not, they reply with Wonder and Amazement. If you have not our Books in *Europe*, nor our Writings, as you own, what Learning, or what Letters can you have? And other Affairs.

They have given ſeveral Names to that great Empire, for every time a new Family got into the Throne it gave it a new Name. From the Family, before this it took the Name of *Tai-min-que*, that is, The Kingdom of great Brightneſs. But the *Tartars*, who now Govern, call it *Tai-cim-que*, or Kingdom of great Purity. But as there were formerly ſome Reigns famous, either for their long continuance, or the Virtue of the Kings, or number of Learned Men, ſo their Names have been preſerv'd, and are ſtill us'd in their Books, as for Inſtance, thoſe of *Hiaque*, *Xunque*, *Kenque*, *Hanque*, &c. by which it appears that theſe Names do import *China*, but were given rather to diſtinguiſh the ſeveral reigning Families, than to expreſs the Realm it ſelf. In the Memorials preſented to the King, and in their Books it is generally call'd *Xunque*, that is, High and Sovereign Kingdom. The Learned in their Writings uſe the Word *Kum-hoa*, which ſignifies, Names of *China*.

Gemelli. 1695.

nifies, Flower in the middle; yet after all, the moſt antient and common Name among the *Chineſes*, is *Kum-que*, or middle Kingdom, as believing *China* to be in the middle of the World, or elſe becauſe the firſt King of *China* ſetled his Court in the Province of *Honan*, which was then the Center of the Kingdom; or elſe becauſe they Eſteem it above all others, as appears by the Hyperbolical Name they give it of *Tien-hia*, or the Kingdom that contains all there is under Heaven. Thus when any one ſays, *Tien-hia-tui-pim*, that is, all under Heaven is in Peace, it is the ſame as if he ſaid *China* is at Peace.

Names of Contempt given *China*.

As the *Chineſes* have given Names of Contempt to other Kingdoms, and Nations, ſo others have repaid them in the ſame Coin. For the Weſtern *Tartars* call the *Chineſes*, *Harakitai*, or Black Barbarians, and give the ſame Name to the Kingdom. The *Muſcovites* imitate the *Tartars* in this Point, giving the *Chineſes* the Name of *Kitai*, as do the Kingdoms of *Sbiahamalaba*, of *Tumet*, or *Tibet*, and that of *Ufangue*, but theſe corrupting the Word *Kitai*, call it *Catai*, and the Merchants coming from *Indoſtan*, *Cataio*; by which it plainly appears that the Kingdom of *Cataio*, of which F. *Andrade* ſpeaks in his Account of *Tibet*, is no other but *China*, and that the Words *Cataio* and *Harakitai* are the ſame. Nevertheleſs *Rauderand*, and others, will have *Cuay*, or *Cathay* to be one of the Kingdoms of the Great *Tartary*, by the Antients call'd *Scri*, and ſtretching out Eaſtward, between the Imperial *Tartary* on the North, *China* on the South, and *Turcheſtan* on the Weſt; which by him is alſo call'd *Kara Cathai*, where are the *Scythians*, call'd *Alani*, in that *Scythia*, within Mount *Imaus*. But *China* may be call'd *Cathay* of the *Cataini Tartars*, who poſſeſs'd themſelves of it with the *Nutani*. The Eaſtern *Tartars* have given it no better Title, calling it *Nica-corum*, that is, Kingdom of Barbarians, tho' now they are fix'd in, and are Maſters of it, they call it *Tulimpa-corum*, that is, middle Kingdom.

Length of *China*.

This vaſt Empire is ſeated at the furtheſt Eaſtern part of *Aſia*. The *Chineſes* in their Maps repreſent it Square, pretending it has equal breadth and length, but according to the beſt Account of the *Europeans*, it is rather Oval. It reaches 23 Degrees from North to South, that is, from the Fort of *Cai-pim*, on the Frontiers of the Province of *Peking*, in 41 Degrees of North Latitude, to the Southernmoſt Point of the Iſland of *Aainan*, in 18 Degrees of Latitude, South of the Province of *Canton*. Thus the length of *China*, according to the *Chineſe* Books, is

5750 *Li*, or *Chineſe* Furlongs, at 250 to a Degree.
402 *Spaniſh* or *Portugueſe* Leagues and a half, allowing 17½ to a Degree.
575 *French* Leagues at 25 to a Degree.
345 *German* Leagues at 15 to a Degree.
1380 *Italian* Miles at 60 to a Degree.

But if we would take the greateſt length of *China*, it muſt be meaſur'd from the North-eaſt Point of the Province of *Leaotung*, call'd *Cai-Yuen*, to the laſt City of the Province of *Yun-nan*, call'd *Chintien-kiun-min-fu*, and then the greateſt length of the Empire will be

525 *Spaniſh* Leagues.
750 *French* Leagues.
450 *German* Leagues.
1800 *Italian* Miles.
8400 *Chineſe* Furlongs at the rate of four and a half to an *Italian* Mile.

Its breadth taken from the Point of *Nimpo*, a Seaport Town of the Province *Chequian*, to the uttermoſt part of the Province of *Suchuen*, in a ſtrait Line Eaſt, and Weſt is

297½ *Spaniſh*, or *Portugueſe* Leagues.
426 *French* Leagues.
255 *German* Leagues.
1020 *Italian* Miles.
4080 *Chineſe* Furlongs.

But taking the greateſt breadth of *China* from *Tuncham*, the moſt Eaſtern part of the Province of *Leaotung*, bordering on the Kingdom of *Corea* to *Tumtim*, the Weſtermoſt Point of the Province of *Xenſi*, it is

350 *Spaniſh* Leagues.
500 *French* Leagues.
300 *German* Leagues.
1200 *Italian* Miles.
5400 *Chineſe* Furlongs

Confin. and Diſt.

This Empire on the Eaſt is bounded by the Eaſtern Ocean, on the North by a long Wall dividing it from *Tartary*; on the Weſt by vaſt high Mountains, and ſandy Deſerts, ſeparating it from ſeveral Kingdoms; and on the South by the Ocean. It is divided into 15 Provinces, which for their Extent, Wealth and Fruitfulneſs, may better be call'd large Kingdoms than Provinces; to which muſt be added *Leaotung*, a Country not inferior to any Province. This and eight of the Provinces lie along the Eaſtern and Southern Ocean; ſix others, four are enclos'd on all ſides by the reſt, two are ſeparated by high Mountains from

Gen. Descr. Cap. 5.

from the other Kingdoms of *Asia*, and one by the Wall from *Tartary*, as is also *Peking* and *Leaotung*, but these are reckoned before upon the Sea, and so is *Yun-nan*, which on one side Borders on the Kingdom of *Tunquin*. These Provinces are call'd *Peking*, *Nanking* now call'd *Kiam-nan*, *Xansi*, *Xantung*, *Honan*, *Xensi*, *Chiekian*, *Kiamsi*, *Huquam*, *Suchuen*, *Fokian*, *Quantung*, *Quamsi*, *Yunnan*, *Queichéu*, and the Country of *Leaotung*, which might well deserve the Name of a Province, but the *Chineses* place it under the Province of *Xantung*. The Provinces that Border on foreign Nations, are *Peking*, *Xansi*, *Xensi*, *Suchuen*, *Yunnan*, and *Quamsi*. So that *Cluverius*, who Assigns 18 Provinces to *China* was misinform'd, for the Kingdoms of *Tunquin* and *Cochinchina*, which he reckons as Provinces of *China*, are no way Subject to it, and tho' they were under it some few Years, they have been a long time Exempt from its Jurisdiction. There are several Islands depending on *China* at the great and little *Lieu-kieu-Taivan*, which the *Portugueses* call *Formosa*; *Hainan*, *Hiamxan*, on which is seated the City *Amigao*, or *Macao*, upon its Southermost Point, and abundance of other inhabited and desert Islands. The Kingdom of *Corea* is not an Island near *China*, as *Cluverius* imagins, but a vast Promontory joining to the Continent, and running out from North to South. Nor is *Xan-hai*, as F. *Martin* made it in his Atlas, but a Citadel so large, and so well fortify'd, both by Art and Nature, that it may vie with the best in *Europe*. It is built upon the Continent, near the Sea, between the Province of *Peking*, and the Country of *Leaotung*.

Exts.

Wall'd Places.

The wall'd Places in this mighty Empire, are to the Number of 4402, and divided into two Classes, the Civil and Military. To the civil Class belong 2045 wall'd Places, that is, 175 Cities of the first Rank, which the *Chineses* call *Fu*; 274 of the second Rank, called *Cheu*; 1288 Cities call'd *Hien*; 205 Royal Houses call'd *Ye*; and 103 Guards, or Royal Mansions of the second Rank call'd *Cham-chin*. Among the Cities of the Empire there are some comprehended lying in the Provinces of *Yunnan*, *Queicheu*, *Quamsi*, and *Suchuen*, which pay no Tribute to the Emperor, but are Subject to particular absolute Princes and Lords of their own. Most of these Cities are so hemm'd in by high Mountains, and steep Rocks, as if Nature had study'd to Fortify them; and yet within those Mountains there are Plains several Days Journey over, in which there are Cities of the first and second Rank, and many Towns, and lesser Places. The *Chineses* call these Lords *Tusu*, or *Tuquon*, that is, *Mandarines* of Countries, because believing there is no Emperor in the World besides him of *China*, they imagin there are no other Princes, or Lords, but those whom their Emperor Creates. The Subjects of these Lords with the *Chineses* speak the *Chinese* Language, but have another peculiar Tongue to themselves. Their Customs differ but little from those of the *Chineses*; and they are like them in Shape and Countenance, but only are Braver. The *Chineses* fear them, for having, after several Trials of their Courage found them a vigorous Opposition, they think fit not to disturb but to Trade with them. So that there is no Question to be made concerning the Number of Cities and Towns, as to its being greater than what is mention'd by F. *Martin*, because we here include those belonging to those petty Princes, whose Dominions, tho' not Subject to the Emperor, yet are in the midst of his Empire, in the four abovemention'd Provinces; as are also the Cities and Towns of the Country of *Leaotung*, and the Province of *Yunnan*, which the *Chineses*, who are above measure devoted to their Formalities, do not mention in their general Number, but in particular Catalogues.

Travelling.

The *Chineses* have printed an *Itinerarium*, or Book of all the Roads and Ways by Land and Water from *Peking* to the remotest Parts of the Empire. The *Mandarines*, who go from Court to their Posts, and all Travellers use it, to know the Way they are to go, the distances of Places, and the length of every Days Journey. In this Book all the Royal Roads of the Empire are divided into 1145 Days, to every one of which there is a Place, where the *Mandarines* are lodg'd, and treated at the King's Expence, when they go to take Possession of their Employs; but when they return from them they lose the Privilege of being Entertain'd at the Emperor's Cost. These 1145 Places are call'd *Ye*, or *Chin*, or joining the two Words *Ye Chin*, that is, a Place of Entertainment, and Guard, because there the *Mandarines* are expected with as much Care and Vigilancy, as if they were upon their Guard against an Army of Enemies. Of these Places there are 735 within the Cities of the first and second Rank, and in the Towns, frontier Places and Castles within the Empire;

Empire; 105 in thoſe they call *Fe*, and 103 in the Places call'd *Chin*. Both of them were formerly Built, where there were no Cities; and may be call'd Towns of the ſecond Rank, being all of them wall'd, and each of them having a *Mandarine* to Govern it; and there are of them larger, and more populous than ſome Cities, and Towns. The others to the Number of 102, tho' not wall'd are large and populous. *Gemelli. 1695.*

A Day before the *Mandarine* ſets out, there goes a Meſſenger with a ſmall Tablet, which the *Chineſes* call *Pai*, on which is writ that *Mandarin*'s Name, and Office, and the Impreſſion of his Seal under it. As ſoon as this is ſeen, the Palace where he is to Lodge is clean'd and made ready, and the Preparations are greater or leſs according to the Quality of the Gueſt, and ſo the Proviſions, Servants, Horſes, Chairs, Litters or Boats, if he is to go by Water, and all other Things they may have occaſion for. In theſe Inns, or Houſes of Entertainment are receiv'd after the ſame manner in Proportion to what they are, all other Perſons, as well *Chineſes* as Strangers, to whom the King grants this Favour. Here alſo the King's Meſſengers, or Expreſſes are furniſh'd with what they want to Haſte on in their Journey; beating a Furlong or two, before they come to the Houſe, a Baſon call'd *Lo*, which they carry hanging at their Back; upon the hearing of which Sound the Horſe is preſently Saddled for him to Change, ſo that he makes no Stay.

Military Poſts. The Military Claſs contains, 629 great Fortreſſes of the firſt Rank, as well on the Frontiers to ſerve as Keys, or a Defence againſt the *Tartars*, as on the Borders of Provinces againſt Robbers and Rebels. The *Chineſes* call them *Quan*; and that of *Kam-hai* abovementioned, is of this Number. There are 567 of the ſecond Rank, call'd *Guei* in the Language of the Country. The Place F. *Martin* in his *Atlas* calls *Tien-chim Guei*, ſignifying the Fortreſs of the Country of Heaven, is of this Number, and by it a Judgment may be made of the other Fortreſſes of the ſecond Rank. There are 311 Forts of the third Rank call'd *So*; 300 of the fourth, call'd *Chin*, whoſe Name and Signification is the ſame as that of thoſe of the fifth Order of the civil Claſs; and 150 of the fifth Rank call'd *Pao*. There are 100 Forts of the ſixth Rank call'd *Su*, and laſtly 300 of the ſeventh Rank call'd *Chai*. Theſe laſt are of ſeveral ſorts, ſome in the Country, which ſerve as Places of Refuge to the Peaſants, when the *Tartars*, Robbers, or Rebels infeſt the Country, as alſo when the Emperor's Army is upon its March. Others are upon ſteep Mountains, to which they go up by Steps cut in the Rock, or by Ladders of Rope, or Wood to be taken away, and theſe have no Wall about them, as not ſtanding in need of any. Others are alſo upon Mountains, but have a Path-way to them, and theſe have a double or treble Wall to defend the Entrance. Now reckning all together it appears there are 2357 Military Poſts, which added to thoſe of the civil Claſs make 4402. Beſides all this there are within and without the great Wall which parts *China* from *Tartary* 3000 Towers, call'd *Tai*, every one of which has its proper Name, and in theſe there are Guards and Centinels, who give the Alarm, as ſoon as they diſcover an Enemy, making a Signal in the Day with a Flag they hoiſt up on the Top of the Tower, and at Night with a great lighted Torch. If theſe Towers be added to the Number of the Military Places, as the eighth Rank of them, they will in all make 5357.

It is 150 Years ſince a *Mandarine* of the ſupreme Council of War, compos'd a Book, which he Dedicated to the Emperor, and calls it *Kieu-pien-tuuxe*, that is, a practical Deſcription of the nine Frontiers, meaning the nine Quarters, or Diſtricts into which he had divided the great Wall, which encloſes part of *China* for 405 *Spaniſh* Leagues, according to the common Computation, making 23 Degrees and ten Minutes from Eaſt to Weſt from the City *Caiyeun*, ſeated in the utmoſt part of the Country of *Leaotung*, to that of *Canſo*, or *Cam-cheu* in the very Borders of the Province of *Nanſi*, which is to be underſtood in a ſtrait Line, for if we follow the windings of the Mountains and the Wall, it will certainly hold out to 500 *Spaniſh* Leagues. In the ſame Books all the mountainous Places that are inacceſſible are deſcrib'd, and 129 other Carts ſhews there muſt be 1327 great and ſmall Forts to hinder the *Tartars* paſſing. Had not the *Chineſes* been Careleſs, Cowardly, Covetous, and Diſloyal to their Kings, the *Tartars* could never have paſs'd the Wall, nor get within the Fortreſſes which were ſo conveniently diſpos'd in proper Places, and ſo ſtrong either by Art or Nature; ſo that as appears by antient Hiſtories, and by what has hapned in our own Times, the *Tartars* never entred *China*,

but

but when either the Treachery of the Soldiers, or the Avarice of the Commanders made way for them, they receiving half the Booty every time they let in the Enemy; till at length those Traitors have put the richest and most populous Kingdom in the World into the Hands of a small Number of Savages, and Barbarians. In this same Book is mention'd the great Number of Soldiers, who kept Guard on this Frontier, which were nine Hundred and two Thousand and Fifty four. The Auxiliary Troops resorting thither when the *Tartars* attempted to break into the Kingdom were innumerable, and there were three Hundred eighty nine Thousand one Hundred and Sixty seven Horses always in a readiness for them, according to the same Author's Computation, who reckons the Charge the Emperor is at Yearly for the Pay of Officers and Soldiers to amount to the sum of two Millions and Thirty four Thousand *Leans*, at fifteen *Carlines* of *Naples* each, which is just a Noble a *Lean*: By what has been said of the Number of Soldiers appointed to Guard the Wall and Frontiers against the *Tartars*, it is easy to guess at the Number of those kept on the Confines of the several Provinces, and in the Cities, Towns, and other wall'd Places of the Kingdom, there being no Place without some Garrison. They reckon seven Hundred sixty seven Thousand nine Hundred and sixty, who in time of Peace Guard and Attend during the Day the *Mandarines*, Ambassadors, and others who are Lodg'd at the King's Expence, and at Night keep Guard near their Boats and Quarters, and when they have gone one Days Journey they return, and others take their Place. The Horses the Emperor maintains for his Forces in the Garrisons amount to five Hundred sixty four Thousand nine Hundred, and as well these Souldiers as Horses, are always kept on Foot: But where there is any War or Rebellion, the Forces that Randevouz from all the Provinces are almost innumerable.

Gandi. 1696.

Their Taxes

The Realm of *China*, according to the Computation of a grave Author contains eleven Millions five Hundred, and two Thousand eight Hundred and seventy two Families, or Houses; without including in this Number, Women, Children, Beggars, *Mandarines* in Employment, Soldiers, Batchelors, Licentiates, Doctors, *Mandarins* above Age, all Persons that Live on the Rivers, *Bonzes*, Eunuchs, and all those that are of the Blood Royal, because only those are Pol'd who Till the Land, or pay Taxes to the King. There are in the Empire according to the same Author, fifty nine Millions seven Hundred eighty eight Thousand three Hundred and Sixty four Men. The Number of all the Inhabitants, or Souls, without excluding any Age, Sex, or Condition, if we will Credit F. *Daniel Bartoli*, makes three Hundred Millions, three times the Number there is in all *Europe*. But because this Father allows more to the whole than it has, and takes from the parts and principal Cities, diminishing their real Number, there is no relying on his Account, for his strange Exaggeration will not sute with the multitude of small Places. Having endeavour'd diligently to clear this Point with the Fathers of his Society, I found not one that agreed with him, nor did any of the Missioners of other Orders, who having liv'd there some twenty, and some thirty Years, know more of it than F. *Bartoli* could do by hear-say; because they are continually Conversing with *Mandarines*, and great Men, who thoroughly know this Matter, as numbring the People to receive the Imperial Tax. The greatest difference I found in the Accounts given me, during the time I stay'd in *China*, was of five Millions, some telling me the whole Empire contain'd an Hundred ninety five Millions, and others that they had found two hundred Millions in the *Chinese* Books, which difference may well happen in counting with two or three Years interval. To make what has been here said the plainer, I think it will not be amiss to Insert the Particular, as it is found in F. *Complet*, and is as follows.

Number of People in China.

F. *Complet.* P. 106.

Fig. 3. lib. 1. pag. 22.

Fig. 105.

Province,

Cenſus. 1661.

Provinces	Metropolitan Cities	Cities	Families	Men
1 *Peking*	8	135	418989	3452254
2 *Xanſi*	5	92	589659	5084015
3 *Xenſi*	8	107	831051	3934176
4 *Xantung*	6	92	770555	6759685
5 *Honan*	8	100	589296	5106270
6 *Sachuen*	8	124	464129	2204570
7 *Huquam*	15	108	513686	4833590
8 *Kiamſi*	13	67	1363629	6549800
9 *Nanking*, or *Kiamnan*	14	110	1969816	9967429
10 *Chekiang*	11	63	1242135	4525470
11 *Foken*	8	48	509200	1802677
12 *Quantang*	10	73	483360	1978022
13 *Quanſi*	11	99	186719	1054760
14 *Yunan*	22	84	132958	1433100
15 *Queichen*	8	10	45305	231365
Total	155	1312	10128789	58916783

Famous Men and Women.

There are alſo reckoned in the Empire 3636 Men Renowned, and Illuſtrious, for their Virtue, Learning, Valour, or other remarkable Qualities. There are 208 Virgins and Widows, remarkable for their Chaſtity, or other Heroick Acts, and Celebrated in the *Chineſe* Books, and in their Temples, and Inſcription.

Mauſoleums.

There are 185 *Mauſoleums* Famous for Structure, and Riches, for it is forbid in *China* under ſevere Penalties to carry the Dead into any City, but they may be remov'd from one Province to another, keeping without the Walls.

Temples and Bonzes.

There are 480 Idol Temples of Renown, and much reſorted to, as well on account of their Majeſty, and Wealth, as for the pretended Miracles wrought at them. Within theſe and other Temples of the Empire, there live above 3 hundred and fifty thouſand *Bonzes*.

Other Temples.

Beſides throughout the Kingdom, are to be ſeen 709 Temples, erected by the *Chineſes*, at ſeveral times, in Memory of their Anceſtors, and remarkable for their Beauty and Structure. It is the cuſtom among the *Chineſes* to expreſs much love to their Parents after their Death; and to make it appear they build Stately Halls with great charge, in which inſtead of Statues, they place Inſcriptions, with the Names of their Anceſtors. Upon certain days in the Years, the Families they belong to, meet in theſe Halls and Proſtrate themſelves on the Ground, in token of Love and Reſpect, offering Incenſe to them, and making a Splendid Entertainment, in which there are ſeveral Tables well cover'd, and fill'd with abundance of well dreſs'd Meat in great Order.

Statues, Paint. Mech. Bridges, Rivers, Fount. Mines &c.

The Famous Antient Statues are to the number of 2099, beſides Paintings, and other Celebrated Works of that Nature, 1159 Towers, Triumphal Arches, and notable Monuments, in Honour of Kings and Men in vogue; 272 Libraries well adorn'd, and ſtor'd with Books. The great Rivers and Fountains of note, for hot and Medicinal Waters are 1472. There are alſo 2099 Mountains, rendred Fruitful by their many Springs, and ſingular for Paſture, and the excellent Minerals they produce, and no leſs for their great height &c. The Schools, and Publick Structures erected in Honour of *Confucius*, the great Philoſopher of that Empire, are as many as the Cities. It is no eaſy matter to reckon the vaſt number of Scholars, but the Batchelors are above 90000. Beſides 32 Palaces belonging to Petty Kings, there are others in all Places, for the great Officers of the Kingdom, according to their dignity. And to conclude, there are in the Empire 231 Famous Bridges.

Schools. Palaces. Judges.

CHAP.

CHAP. VII.

Of the notable Government, of the Empire of China, *the ſeveral degrees of* Mandarines, *and of ſix Supreme Courts, or Councils of the Learned, or Gown-Men, and ſix of the Souldiers, or Military Men.*

Gemel. l. 6. c. 5.

CHINA deſerves great Commendation for its excellent Government. Of the three Sects or Religions follow'd there, that of the Learned, is the firſt and Antienteſt, and its Principal end, is the good Government of the Kingdom, upon which Subject they have writ a great number of Books, and Comments upon them. *Confucius* in his time writ a Treatiſe upon this matter, and call'd it *Chum-yum*, that is, the *Golden Mean*, where he ſolidly teaches, that a good King is to have nine Qualities, for the well Governing of his Subjects, which if he Practiſes, he will make his Reign Immortal.

Degrees of Mandarines.

The *Mandarines* of the Empire, are divided into nine Claſſes, and every Claſs into nine Degrees. As for inſtance they ſay, ſuch a *Mandarine* is of the ſecond Degree, of the firſt or ſecond Claſs; or he is a *Mandarine* of the firſt Degree, of the firſt, ſecond or third Claſs. This diſtinction ſignifies nothing but a meer Title of Honour the Kings have beſtow'd on them, without any regard to their Employments; for tho' the *Mandarines* be of a higher or inferiour Rank, according to the Dignity of their Offices, yet this is no general Rule; for ſometimes to reward one Man's Merit, whoſe charge us'd to be executed by one of an Inferiour Rank, the King Honours him with the Title of *Mandarine*, of the firſt, or ſecond Claſs; and on the contrary to Puniſh another, whoſe Poſt belongs to thoſe of a Superior Claſs, he ſomtiemes put him down to be *Mandarine* of a lower Rank. The Knowledge, Diſtinction and Subordination of theſe Orders are ſo perfect, the Submiſſion and Veneration of the Inferiour to the Superiour, and the Authority of the latter, over the others ſo great; and in ſhort the King's Power over them all, is ſo abſolute, that there is nothing to compare to it in our Government, either Civil, or Eccleſiaſtical.

First Degree.

The *Mandarines* of the firſt Claſs, are Counſellors of His Majeſties Council of State, which is the greateſt Honour, and Dignity, a Learned Man can riſe to in the Empire. They have ſeveral Honourable Titles, as *Nui co*, *Colao*, *Cai ſiam*, *Suan-Cum*, *Siam que*, and others, ſignifying Aſſeſſors, Aſſiſtants, and Supreme Counſellors to the King. There are in the Royal Palace, ſeveral Halls for them of a Stately Structure. When the King will do any of theſe Counſellors a ſpecial Honour, he gives him the Name of one of thoſe Chambers, as for Example that of *Chumkietien*, ſignifying, the Supreme Chamber in the middle; this new Title being immediately added to his Name; and he is call'd ſuch a Counſellor or *Kolau*, Supreme Chamber in the middle. There is no certain number of theſe Counſellors, but they are more, or fewer, at the Emperors Pleaſure, who chooſes them as he thinks fit, among the *Mandarines* of other Courts. There is always one call'd *Xanſiam*, who is chief of them, and the King's Favourite. This is the Supreme Council, or Court in the whole Kingdom, and kept in the Palace on the left Hand of the Supreme Chamber, where the Emperor gives Audience. Where it is to be obſerved, that the left Hand among the *Chineſes*, is the moſt Honourable, as it was among the *Greeks* and other Nations; which puts me in mind, that I have ſeen ſome Antient *Grecian* Pictures, on which S. *Peter* was Painted on the left, and S. *Paul* on the right, the firſt having the preference as head of the Church. This Court is call'd *Nui yuen*, and is compos'd of three Ranks of *Mandarines*, the firſt is that of the Emperors Counſellors already mention'd, who have it in Charge to Peruſe, Examin and Judge of all Petitions preſented to His Majeſty by the ſix great Courts, of which we ſhall Treat next, upon all the moſt Important Affairs of the Kingdom. When they are come to a Reſolution, they preſent it to the Emperor in Writing, who either confirms or cancels it, as he thinks fit. Thoſe of the 2d Rank, or Claſs, are as it were Aſſeſſors, or Aſſiſtants to the King's Counſellors, choſen out of the 2d, or 3d Claſs of *Mandarines*, whence they often riſe to be the King's Counſellors. The Title is *Tabioſu*, that is, Learnd Men of great Knowledge. This Title is alſo given to Counſellors, on whom the Emperor beſtows others more lofty, as *Tai-cu-tai*, that is, The Princes great Governour, or *Cai-tu-cai-ſu*, Great Maſter

ſter to the Prince, and the like. The 3d Rank of this Court, is call'd *Chum-xuco*, that is, Claſs, or School of *Mandarines*; theſe write, or cauſe to be writ the buſineſs of the Court, on whom the Emperor beſtows Titles, according to the Chambers they are employ'd in. They are generally of the 4th, 5th, or 6th Claſs of *Mandarines*, and are much look'd upon, becauſe they have charge of all Sutes, and Writings, by reaſon they may give or take away, all a Man has depending on the Sute, by only a Word of a double meaning, and ſometimes by a ſingle Letter. Beſides theſe there is a vaſt number of Clerks, Sollicitors, and Supervifors.

Gem. Hi. 1696.

Eleven great Courts.

Beſides this Sovereign Court or Council here mention'd, there are eleven other great Courts, among which the Emperor of *China*, divided all the affairs of his Empire 2000 Years before Chriſt; and theſe ſame continue ſtill. Six of them belong to the Learned *Mandarines*, or Gown-Men, call'd *Lo-pu*, and ſix to the Military *Mandarines*, or Swordſmen, call'd *U-ſu*. The Power of theſe Courts was extraordinary great, and unlimited, in ſo much, that it might reaſonably be fear'd, leſt ſome one of them ſhould make uſe of its Authority, to ſtir up a Rebellion; and therefore the Wiſdom of the *Chineſe* Emperors, has ſo regulated their Buſineſs, that no one of them can determine any affair committed to it, without the Concurrence of the others. Within the Palace of every one of theſe ſix Courts, there is always a Chamber, or Apartment appointed for a *Mandarine*, call'd *Coli*, that is, Supervifor, or Examiner, who in Private and Publick, Examines all that is tranſacted, and if he finds any Error, preſently acquaints the Emperor with it. This *Mandarine* is neither Subject, nor Superior to his Court, but only a Cenſor of their Proceedings, as was us'd among the *Romans*. In *China* theſe Men are call'd Mad Dogs, becauſe they are continually biting, by the ill Offices they do.

Preſidents

The firſt Preſidents of theſe ſix Courts, are of the firſt Degree of the 2d Claſs of *Mandarines*, and are call'd *Xam-zuo-li-pu-xam-xu*, that is, firſt Preſident of the Court of Ceremonies, and ſoof the others. Each of theſe Preſidents has 2 Aſſeſſors, the firſt of which is call'd *Tſo-xil-am*, that is, Preſident of the left hand; and the other *Yeu-xi-lam*, that is, Preſident of the right, and theſe are of the firſt Degree, of the 3d Claſs.

Theſe ſix Courts, are ſeated, according to their Dignity, near the Imperial Palace on the Eaſt ſide, being great ſquare Structures, with three Diviſions of Courts and Apartments; for the conveniency of ſo many as belong to them, the Emperor daily providing their Dinner, that they may not be oblig'd to go home to their Houſes, and may diſpatch buſineſs with more Expedition.

6 C. Courts

The method of Proceedings in theſe Courts is thus. When any Man has a Sute, he writes it down on a Paper of ſuch form and Size, as is fix'd by Cuſtom, which he carries into the Palace of the Court, and there beats a Drum, which is at the ſecond Gate, then kneeling and lifting up the Paper or Petition with both Hands as high as his Head, it is taken from him by an Officer, who conveys it to the *Mandarines* of the great Chamber, and they to the Preſident, or in his abſence to his Aſſeſſors, who having read it, Approve or Reject it, as they think fit. If Rejected, they ſend it back to him that preſented it, cauſing him often to be well beaten for having propos'd an unreaſonable Thing. If they Approve of it, the Preſident ſends it back to the Inferior Court, that they may Examine the Cauſe and Report their Opinions. When this Court has Examin'd and Adjudg'd it, they ſend it back to the firſt Preſident, who gives the Sentence, adding to, taking from, or confirming the Deciſion of his Inferior Court. If the Matter be of high Concern, he orders the ſaid Court to draw it up in a Memorial, which having Read with his Aſſeſſors, he remits to the Reviſor *Mandarine* before mention'd, and he refers it to the Supream Court of the Counſellors of State, who Examines the Cauſe, and acquaints his Majeſty with it, who for the moſt part orders the Court to Examine it again. Then the Counſellors of State ſend back the Memorial to the Reviſor, who having ſeen the King's order, returns it to the firſt Preſident. He cauſes it to be Examin'd again, and when brought to him again returns it to the Reviſor; he to the Counſellors of State, and they to the Emperor, who then gives the final Sentence. This Decree returns the ſame way to the firſt Preſident, who notifies it to the Parties concern'd, and then the Sute is ended. When the Cauſe is any of thoſe the Courts of the Provinces ſend up to Court, it is Directed Seal'd to the King's Inſpector or Reviſor; who opens and Reads it, and then ſends it to the firſt Preſi-

President, who proceeds as has been
Carelli. 1696. said.

Did the *Mandarines* in Trials and Decisions of Affairs do their Duty according to the Laws and the King's Deligh, *China* would be the happiest Country in the World, and the best Govern'd; but as great observers as they are of outward Formalities, they are inwardly no less Malicious, Hypocritical, and Cruel. Their Frauds and Artifices are so numerous, it would take much time to recount them, there being scarce any *Mandarine* free from Avarice and Corruption; so that they do not consider the Justice or Injustice of the Cause, but who gives most Mony or the best Presents, thinking of nothing but satisfying their vile Covetousness, like so many ravenous Wolves.

The first of these six Courts is call'd *Li-pu*; its Business is to furnish all the Kingdom with *Mandarines*, and to Examine their Merits and Demerits, to represent them to the King that they may be prefer'd to better Posts, or put back into meaner, as a Reward or Punishment. Within its Palace there are four Courts. The 1st, is call'd *Ven-seven-su*, that is, The Court that judges of those that are Qualify'd and Learned enough to be *Mandarines*: The 2d, *Ceo-cum-su*, which Examines the good or bad Government of *Mandarines*: The 3d, *Nien-sum-su*, which has the care of Sealing all publick Acts, to give the Seals to all *Mandarines* according to their Post, and to Examine whether the Seals of the Dispatches they bring or send be True or Counterfeit: The 4th *Kbium-su*, which has the charge of Examining great Lords as petty Kings of the Blood-Royal, Dukes and others, whom the *Chineses* call *Hun-chin*, that is, Antient Vassals; who are honourable for their great Services perform'd in War, when the Family now Reigning conquer'd the Empire.

2 Court. The 2d Sovereign Court is call'd *Hu-pu*, which signifies the Kings great Treasury or Court of Exchequer. It has the Management of all the Treasures, Revenues and Taxes, as also of the Expences. It pays out the Pensions, and the Quantities of Rice, Pieces of Silk, and Sums of Mony the Emperor bestows on petty Kings, great Lords, and *Mandarines* of the Empire. It keeps the Rolls or Musters taken very exactly every Year of all the Families, Houses, of all the Men, of the Surveys of the Land, of the Duties it is to pay, and of all the Customs. And it is here to be observ'd that tho' in *China* there are 15 Provinces, yet in the Publick Records, and their common way of speaking, they are call'd 14 Provinces, and one Court, because, say the *Chineses*, the Court resides, commands, and is not subject, and therefore is not to be reckoned in the number of the other Provinces. Hence it is that among the Supreme Courts, there is never an Inferiour one for the affairs of the Province of *Peking*; but the first President refers them, as he thinks fit, to one of the Inferiour Courts appointed for the Provinces. Thus the Supreme Court of Exchequer, has within its Palace on both sides, 14 Subaltern Courts, which bear the Names of the Provinces they are appointed for. During the Reign of the Family before this now Ruling, there were reckoned 13 Provinces, and two Courts, because the City of *Nanking* was a Court, as well as that of *Peking*, and had the same six Supreme Courts, and all others, that are now in the Court of *Peking*; but the *Tartars* took away its Title of a Court and all its Tribunals, and have chang'd its very Name, calling it the City of *Kiam-ning*, and the Province *Kiam-nan*, Names it had formerly.

The 3d Court is call'd *Li-pu*, and has the Inspection into Ceremonies, Rites, Sciences and Arts. It has charge of the Emperor's Musick, of Examining Students, and giving them Right to be admitted to the Examination of the Learned; of Judging of the Titles and Honours the Emperor will bestow on Persons of Merit; of the Temples, and of the Sacrifices the Emperor offers to the Sun, Moon, Heaven, Earth, and to his Ancestors. It orders the Entertainments the Emperor gives to his Subject or Strangers, and the Receiving, Presenting, and attending his Guests, and Ambassadors, and has full Power over Arts and Mechanicks, and in fine over the 3 Religions profess'd in the Empire, whereof the 1st is that of the Learned; the 2d. of *Taosu* or the marry'd *Bonzes*; and the 3d. of the single *Bonzes*. By this Court the Fathers, *John Adams*, *Luis Buglio*, *Ferdinand Verbiest*, and *Gabriel Magalhaens* were Imprison'd with nine Chains on their Feet. This Court has 4 Courts under it. The 1st. is call'd *Y-chi-su*, that is, The Court of Matters of Moment, as for Instance, of the Titles of petty Kings, Dukes and great *Mandarines*: The 2d *Su-chi-su*, or the Court that inspects the Emperors Sacri-

3d Court.

Gemelli. 1695.

fices, the Temples, the Mathematicks, and the three Religions: The 3d, *Cau-ke-fu*, which Receives and Attends the King's Guests, whether Subjects or Strangers: The 4th, *Chim-xen-xu*, to take care of Entertainments given by the Emperor. Whilst the *Chineses* had the Power in their Hands, learned Men were chosen to fill these Courts; but at present there are *Tartars* appointed, who do every thing in this and the other Courts, the *Chinese* Ministers being like dumb Statues; thus they suffer the Punishment due to their Pride at the Hands of rude ignorant Barbarians. Tho' the name of this Court looks like that of the first, yet there is a great deal of difference according to the *Chinese* way of speaking, for the Characters of the first Syllable, *Li*, are not alike, and the Pronunciation differs very much. The first is pronounced raising the Voice and sounding it shrill, as we mark it with an acute Accent *Lí*, and on the contrary in the second the Voice is let fall, as if it were mark'd with the flat Accent *Lì*. So that in the first *Lí* signifies *Mandarine* and *Pù* Court, and both together Court of *Mandarines*. In the second *Lì* signifies Rites and Ceremonies, and *Pù* being added, Court of Ceremonies. This double Meaning is not found among the *Tartars*, who call the first Court *Hafan-Xurgan*, or Court of *Mandarines*, *Xurgan* signifying a Court, and *Hafan Mandarines*; and the other *Toro-Xurgan*, or Court of Rites and Ceremonies.

4th Court.

The 4th Sovereign Court is call'd *Pin-pu*, which has the Direction of War and Military Affairs through the whole Kingdom. It Chuses and Prefers all Officers, distributes them in the Army, Frontiers and Garrisons, and all parts of *China*; Raises and Exercises Soldiers; fills the Magazines with Arms Offensive and Defensive, Ammunition and Provisions, and with all things necessary for the Defence of the Empire. Within its Palace there are 4 Inferior Courts. The 1st is call'd *Yu-fiven-fu*, which has the charge of chusing and giving Posts to Military *Mandarines*, and of Exercising the Troops. The 2d, *Chefam-fu*, which has the care of distributing Men and Officers throughout the Kingdom to pursue Robbers, and supress Rebellions. The 3d, *Che-kia-fu*, which takes care of all the Emperors Horses, as well those on the Frontiers, and in considerable Garrisons, as of the others that serve for Posts; as also of the Waggons and Boats that serve to carry Provisions and Soldiers. The 4th, *Yu-cu-fu*, has charge of causing all sorts of Arms Offensive and Defensive to be made, and keeping them ready in the Magazines.

5th Court.

The 5th Sovereign Court is call'd *Hin-pu*, which is the Criminal Court of all the Empire, it has Authority to punish all Crimes according to the Laws of the Empire. Yet Reason, Law and Justice, are here sold, and he who gives most has the best Cause; this Nation suffering it self to be so led away by Avarice, that it cannot be curb'd by so many severe Punishments as the Emperor inflicts on those that are Convicted of Corruption and Bribery.

Prisons.

All the Courts in *Peking* examine the Offences of those that are subject to them on account of their Employments; but when the Crime deserves a grievous Punishment, as Confiscation of Goods, Banishment or Death; then after acquainting the Emperor with it, they send the Process and Criminal to this Court which gives the definitive Sentence. In the Palace of this Court there are 14 other subordinate to it, for the 14 Provinces of the Empire, as was said of the second Court. The Practice of *China* differs much from ours as to the diversity of Punishments, for we behead noble Persons, but there the greatest Dishonour can be done a Man is to cut off his Head. When the Emperor will show a great Lord or *Mandarine* condemn'd to Death a special Favour, he sends him a Piece of delicate fine Silk to be Strangled with. It being therefore the Custom in *China* to Strangle the Nobility, and Behead the Commonalty; when this happens the Kindred buy the Head and Body of the Executioner for an hundred, and sometimes for a thousand Pieces of Eight, according to their Wealth; looking upon it as a great disgrace that the Body should remain Unbury'd, because this Punishment is attended with a prohibition of Burying the Body, yet the Executioners run the hazard of it. Among other Laws observ'd by this Court, there is one enacted by the antient Kings; which is, That when a Criminal deserves any Favour for some rare Quality, or Excellency in some Art (as is also appointed by our Civil Law,) the Execution is respited till the end of the ensuing Autumn; that he may enjoy some Grace, or general Pardon granted at the Birth, or Marriage of Princes, or extraordinary Alteration, or Earthquake; all Prisoners being discharg'd at such times; so that those who are Reprieved, are either

ther set at Liberty, or at least have their Liberty and Hopes for some Months.

Guard. 16[illegible]. *of the Court.*

The sixth Sovereign Court is call'd *Cungpu*, or the Court of publick Works. It has the care of Building and Repairing the Royal Palaces, the King's Tombs, the Temples where they pray to their Ancestors, and the others in which they Worship Heaven, Earth, the Sun and Moon: It has also charge of Repairing the Palaces of all the Courts in the Kingdom, and those of all the great Lords: It is to look after the Towers, Bridges, and all other necessary Works to make the Rivers Navigable, and the Roads fit to Travel. In its Palace there are four Fraternal Courts. The first call'd *Tuxeu-fu*, whose duty it is to examine and form the Draughts of all Works that are to be made. The second *Tu-cun-fu*, to whom is committed the providing of Arms for the Fleets. The third *Tu-xuifu*, takes care to make the Rivers and Lakes Navigable, to level Roads, and Build and Repair Bridges. The fourth *Cheu-kiun-fu*, looks to the King's Houses and Lands, which is lett out, and receives the Rents.

Has 44 Inferior Courts.

By what has been said it appears that the six Sovereign Courts have under them 44 inferior Courts, which have all their Palaces within the Precints of the great one they depend on, with all necessary Chambers and Halls. Each of these 44 Courts has a President and 12 Counsellors, whereof four are of the first degree of the 5th Class of *Mandarines*, four of the second degree of the same 5th Class, and the other four of the 6th Class. In the Court of Exchequer they are double the number, as also in that of Criminal Causes; every inferior Court belonging to these having a President and 24 Counsellors. Besides these *Mandarines* in Employment, there are others who are of no Class, and yet are such only by Name, and after some Years Service, the Emperor puts them into the eighth or ninth Class of *Mandarins*. All these Courts have Clerks, Cryers and other Officers, whom they send into the Provinces. They have Tipstaves to employ in the Palace, Messengers to carry their Orders, Jailers, Sergeants, Catchpoles and others, who bastinado Offenders, Cooks to dress the Meat the Emperor allows them every Day, Servants to wait at Table, and a vast number of others all kept by the Emperor: The number here mention'd is to be understood, as it was in the Time of the Chinese Emperors, under the Family before this now Reigning, as Authors deliver it; for now they are all double, as for instance, the Court that had but 12 in all before, has now 12 *Chineses* and 12 *Tartars*. These are the six Sovereign Courts that govern all *China*, and are so famous in that Empire; but because each of them of it self would have been too Powerful, the wise Emperors have so setled them and order'd their Business, regulating all their Proceedings, that none of them is absolute in the Affairs it has Cognisance of, but they all depend one upon another. As for Instance, The first President of the 4th Court, which is the Court Martial, might have Rebell'd had his Authority been Independant, because all the Troops in the Kingdom are under his Direction; but he has no Mony, and after he has the Emperors Order he must have recourse to the second Court, which is that of the Exchequer. The Boats, Waggons, Tents, Arms and other Necessaries for a War depend on the sixth Court, to which the fourth must have recourse; and lastly, the Horses are at the disposal of another separate Court, of which they must be ask'd.

5 Martial Courts.

The Martial *Mandarines* make five Courts, call'd *Ufu*, that is, five Classes or Companies. Their Palace is on the right and west side of the Emperors. The first is call'd *Heú fu* or Rear. The second *Tsò fu* or left Wing. The third *Yeù fu*, or right Wing. The fourth *Chùm fu*, or the main Body. The fifth *Chien fu*, or the Van. These five Courts are Govern'd by 15 great Lords, 3 in each of them, of whom one is President, and the others Assessors. All the 15 are of the first Class of *Mandarines*, but the Presidents are of the first degree of this Class, and the Assessors of the second: They have charge of all the Officers and Soldiers of the Court. These five Courts are subject to a Sovereign Court, call'd *Iùm chim fù*, that is, Court Martial, the President whereof is always a great Lord. His Authority extends over the said five Courts, and over all the Officers and Soldiers in the Empire, but for fear lest he should make ill Use of so great a Trust, a learned *Mandarine* is appointed his Assessor with the Title of Supream Regent, and two Royal Inspectors, who have an Eye upon all his Actions. The number of *Mandarines* is so much increas'd, both for the better Government, as also to reward Subjects that deserv'd well in Assisting the first King of the Family before this now Reigning, to make himself Master of the Empire. And certain-

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certainly the predominant Paſſion of the *Chineſes* is the deſire of Rule, wherein they place all their Glory and Happineſs; as may appear by an Anſwer given by a *Mandarine* to *F. Matthew Riccio di Macerata.* This Father diſcourſing him concerning our Holy Faith and Eternal Bliſs. Peace ſaith the *Mandarine*, leave theſe Follies, your Glory and your Bliſs be all your own, who are a Stranger; for all my Glory and Happineſs conſiſts in this Girdle and Habit of a *Mandarine*; all the reſt is nothing but Talk and Words, which the Wind carries away, and are things told but not ſeen; what we ſee is the benefit or advantage of Governing and Commanding others. Gold, Silver, Wives and Concubines, as alſo a numerous Train, Goods, Feaſting, Diverſions and all ſorts of Happineſs, Honour and Glory are the Conſequences of being a *Mandarine*. This is the Happineſs we covet, and which we enjoy in our great and mighty Empire, and not yours, which is as Unprofitable as it is Inviſible and Impoſſible to obtain. Thus ſpoke that wicked Atheiſt.

Barbarous Saying of a *Mandarine.*

There are other *Mandarines* of none of the nine Claſſes, call'd *Vu-jo-lieu*, that is, unſetled Men. There are alſo others call'd *Vupin*, that is, who find no Claſs to fit them, becauſe their Merits are ſo great, that they lift them above all Claſſes and Degrees. Theſe are the petty Kings, Dukes and Marqueſes, who govern in the 5 Courts Martial, eſteeming the Dignity of Dukes and Marqueſes, which they have purchas'd by their great Services above that of *Mandarines.*

CHAP. VIII.

Of ſeveral other Courts in Peking, *of the fifteen Provinces, and Cities of the Empire of* China.

1ſt Court of *Peking.*

THE firſt of theſe Courts is call'd *Han-lin-iven*, that is, a Garden or Grove flouriſhing with Learning and Sciences. This Court contains a great number of learned *Mandarines* of pregnant Wits divided into 5 Claſſes, and making 5 Courts; being choſen by the Emperor from among the new Doctors that take their Degree every three Years at *Peking*, for all the Licentiates of the Kingdom call'd *Kiu gin*, that Men illuſtrious in Learning, are examin'd for 13 Days together with all poſſible Rigor, out of which the Degree of Doctor is afterwards given to only three hundred ſixty ſix, who have proved themſelves the ableſt Men. The Members of theſe 5 Courts, are Teachers and Preceptors of the young Prince, who is to ſucceed in the Empire, whom they inſtruct in Virtue and Learning according to his Age. They write all whatſoever happens at Court or in the Empire, which deſerves to be tranſmitted to Poſterity. They compoſe the general Hiſtory of the Kingdom and other Books, and they are properly the King's Men of Learning, whom he choſes to be *Colaos* and Counſellors; in ſhort, this Court is a Royal Seminary. Thoſe of the firſt Court are of the third rank of *Mandarines*, thoſe of the ſecond of the fourth, and all the other three of the fifth.

Having ſpoke of the Examination of Licentiates and the Degree of Doctors, it is proper to deſcribe the manner how they arrive at the Degree of Batchelors, which is conferr'd in the Cities, and to that of Licentiate given only in the Metropolitan Cities of Provinces, as that of Doctor is only at *Peking*. As for the Batchelor's Degree, which the *Chineſes* call *Siu-Zay*, there is a Perſon appointed by the King in every Province, who goes from one City to another to examine the Students, of whom four or five Thouſand come to be examin'd in every City, according as they are more or leſs Inhabited. They are thrice put upon Tryal by as many ſeveral Examiners. The firſt is by four antient Learned Men who reſide in the Colleges of *Confucius*: The ſecond is by the Magiſtrates of the City, and only of thoſe who were thought worthy of it by the firſt Examiners: The third by the *Thi-hio*, or King's Examiner, of thoſe few that have paſs'd the ſecond Trial. Thus of the Thouſands that at firſt expos'd themſelves to the hazard of ſo difficult an Undertaking, only a few are at laſt admitted to the Honour of Batchelorſhip; and ſometimes they do not riſe to thirty, all the reſt being rejected as Unworthy and Incapable. Yet this does not diſmay thoſe that are rejected, or put them by their Studies; but being ſpur'd on by the Honour done to thoſe that receive the Degree, they return to their Studies with more earneſtneſs, to

Manner of taking Degrees.

to appear again at the next Examination. Gradu. 160.

Afterwards only the ableſt of thoſe that were gradnated in the firſt Examination of Batchelors reſort to the ſecond for Licentiates, or Maſters, becauſe it is very ſevere. Theſe are promoted only once in three Years in the eighth Moon, which uſually happens in our *September*, and this no where but in the 15 Metropolitan Cities of Provinces, and ſuch a certain number prefixt, there being about 150 in the two principal Cities of *Peking* and *Nanking*, and more or leſs in the others down to an hundred. The Emperor chuſes 50 able Men to be Examiners, of whom two go into every Province for that purpoſe, and it is to be perform'd preciſely on the 9th, 12th, and 15th Day of the 8th Moon. Theſe Examiners call two others to their Aſſiſtance, for they would not be able to go through ſo much alone. In the mean while the two Examiners ſpeak with no Body, to prevent any Jealouſy or Suſpicion; and they ſtay till the ninth Day in the Morning to give all at once on a ſudden the Argument or Theme they are to Write upon. This Examination is perform'd in a Palace, about which there are ſmall Chambers with Tables and Chairs. When the Batchelors go in, they are ſtrictly ſearch'd to ſee whether they have any Writing about them, which if they had they would certainly be Baſtonado'd, they being allow'd nothing but white Paper, three Pencils, and an Ink-horn. Having their Subject they are to Treat of, they are ſhut into theſe little Rooms, and guarded that they may not Talk to one another. The Theme given them to try their Wits the firſt Day, is four Sentences taken out of the vaſt Number of them in *Confucius* his Books, that is, out of three of the four counted moſt Authentick among the *Chineſes*; theſe are hung up at the four Corners of the Court in vaſt black Letters on white Paper. Upon them every one is to frame a Diſcourſe, not exceeding 500 Characters, which are as many Words. On the 12th Day of the Moon, three ſeveral Points are propos'd, upon which Judgment is to be given, to adviſe the King by way of Memorial. The laſt Day they deſire three Caſes in civil and criminal Affairs; either abſolving, condemning, or compounding between the Parties, as if they were giving Judgment upon the Bench. They Labour at each of theſe Examinations from break of Day, till Night; the Dinner for thoſe in the Court being provided by the City, and very light, that it may not dull the Wit. At Night the Compoſitors bring their Compoſitions, and deliver them to People appointed to receive them, every one Subſcribing his Name. Theſe Compoſitions are tranſcribed by Clerks, and being afterwards compar'd with the Originals, are deliver'd to the Aſſeſſors to judge of the worth of them, without knowing the Authors, to prevent all Corruption. Theſe pick out the beſt, double the Number that is to be preferr'd, and the two Examiners chuſe one half out of them. Theſe Compoſitions being then compar'd with the Originals, kept the mean while Lock'd up, the Owners Names are Publiſh'd, and they thus receive the Degree of Maſters, with great Rejoycing, at the end of the ſame eighth Moon. And becauſe the *Tartars* by reaſon of their Ignorance could not eaſily paſs through theſe Examinations, that they may have the Degree of Licentiates to Capacitate them to be *Mandarins*, the Emperor has in their behalf brought up the Title of *Kien-Sem*, which is beſtow'd for Mony, confirming them for ever in the Degree of Batchelors, and in a Capacity of being *Mandarines*.

The School of the Empire.

The Court call'd *Guoen-Kien*, is the Royal School of all the Empire, which has Care of all theſe Batchelors and Students, to whom the Emperor has granted ſome Privilege to make them equal to Batchelors, as delivering the Wine to the Emperor when he Sacrifices to Heaven, the Earth, the Sun, Moon, or any other well deſerving Creature. Theſe graduate Students, are of ſix ſorts, viz. *Cun-Sem*, *Quon-Sem*, *Nyen-Sem*, *Cum-Sem*, *Kien-Sem*, *Cum-en*, who are uſually marry'd to Women of the King's Houſhold, to whom the King grants this Favour, as alſo upon account of their Fore-fathers Services, or upon occaſion of publick Rejoycing.

Court of Viſitors.

The *Mandarines* that belong to the Court call *Tucha-yuen*, or Viſitors and Cenſors of the Court, and of all the Empire. The Preſident is equal in Dignity to the Preſident of the ſix Sovereign Courts; and accordingly is a *Mandarine* of the ſecond Claſs, and his firſt Aſſeſſor of the third, and all the other *Mandarines*, whoſe Dignity is very great, of the ſeventh Claſs. It is their Duty always to have a watchful Eye over the Court and all the Empire, to cauſe the Laws and good Cuſtoms to be obſerv'd; and the *Mandarines* to obſerve Juſtice, puniſhing their Inferiors, and acquainting the Emperor

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Emperor with the Faults of their Equals. Every three Years they make a general Viſitation, ſending 14 Viſitors throughout the Empire, one to every Province. As ſoon as the Viſitor enters the Province, he is Superior to the Vice-Roy, and all the *Mandarines* great and ſmall, and he tries or acts the Cenſor over them with ſuch Rigor and Authority, that the dread the *Mandarines* have of him was the occaſion of that common Proverb in *China*, *Lao-xu*, *Kien-mao*, that is, the Mouſe has ſeen the Cat, and this not without Cauſe, for he can take away their Employments, and Ruin them. The Viſitation ended, the Viſitors return to Court, with every one half a Million given him by the *Mandarines*, which they ſhare with the Preſident and his Aſſeſſors, and then give them and the Emperor an Account of their Viſitation. For the moſt part they Accuſe none but ſuch *Mandarines*, whoſe Injuſtice, and other Crimes are ſo Publick that they cannot be conceal'd, or the Poor one that could give them no Mony. This Viſitation is call'd *Tachai*, or the great and general Viſitation. The ſame Court makes a ſecond Viſitation call'd *Chun-chai*, or middle Viſitation, ſending Viſitors to the nine Quarters of the Frontiers on the ſide of the great Wall, that divides *China* and *Tartary*. If thoſe that go the general Viſitation make a great Advantage, or rather Steal much; theſe out-do them amongſt the Diſtributers of Salt. The third Viſitation is call'd *Siaochai*, or the little Viſitation, and is made every three Months, ſending Viſitors ſometimes unknown, and in Diſguiſe firſt to one Province, or City, and then to another, to receive private Information againſt ſome *Mandarine* Famous for his ill Practices. Beſides theſe Viſitations the Court every three Years ſends a Viſitor call'd *Hio-guen* into every Province, and another call'd *Ti-hio* into every City, to Examin the Batchelors, and Puniſh their Inſolencies committed againſt the People by abuſing their Privileges, and Puniſh them Severely. To conclude, this Court, every time it thinks fit ſends a Viſitor, call'd *Shui-ho*, to make a Viſitation upon that famous Canal we have ſpoke of elſewhere.

This Court is kept in a vaſt Palace, and has under it 25 inferior Courts, divided into five Claſſes; and each of the five Courts has five Preſidents, and abundance of Aſſeſſors and inferior Officers, who have particular Names, as has been ſaid of other Courts, that take care of the welfare of the City. Particularly the two laſt Claſſes have the Charge of apprehending Thieves, Malefactors and Vagabonds, and to remit them to the ſuperior Courts; to viſit the Streets and Quarters; and to go the Rounds, and keep Watch at Night. The Captains of Streets, or Headbouroughs are Subject to theſe two Claſſes; for every 12 Families have a Chief over them, call'd *Paiteu*, and over ten of theſe *Paiteus* is another Officer they call *Tſum-Kia*, whoſe Duty it is to acquaint the Court with what is done within his Ward contrary to Law, or good Manners, and to give an Account of all Strangers that come thither, and any thing elſe that is unuſual. They are alſo to Exhort the ſeveral Families to Virtue, and a good Life.

Court of Learned Batchelors.

The Court *Ju-hio* is govern'd by two Preſidents, who have Charge of the Learned and Martial Batchelors, to Exerciſe the firſt of theſe in Diſcourſes upon good Government, and the others in Military Affairs.

Court of Inſpectors.

The Court call'd *Cotao*, or *Co-la*, is that of the Inſpectors before-mention'd, divided into ſix Claſſes, as are the ſix Sovereign Courts from which they take their Names. As for Inſtance, the firſt is call'd *Lico*, or Inſpectors of the Supream Court of *Mandarines*; or *Huco*, Inſpectors of the Supream Court of the Exchequer, and ſo the reſt. Every Claſs conſiſts of ſeveral *Mandarines* of the ſeventh Rank. They are appointed to tell the Emperor what Faults he commits in Government; and they are ſo bold in this Particular, that they often Expoſe themſelves to the hazard of Baniſhment and Death, to tell their Prince the Truth, either by way of Memorial, or by word of Mouth; of which there are many Examples in the *Chineſe* Hiſtories. And it has happen'd that Kings have mended their Faults, and generouſly rewarded thoſe that reprov'd them. It is their Duty to have a watchful Eye over the Miſcarriages of the ſix Supream Courts, and to give the Emperor Notice of them by Memorial privately. The Emperor makes uſe of theſe *Mandarines* in Affairs of Conſequence, and chuſes three out of them every Year for Viſitors.

Court of Ambaſſadors.

The Court *Him-gin-ſu* furniſhes the Emperor with Ambaſſadors, and Envoys to ſend into *Corea*, when he confirms that King in his Title, or to carry a Title to other deſerving Perſons.

Court of Cenſors.

The Court *Tai-li-ſu*, that is, ſovereign Reaſon and Juſtice, has the Charge of Examining

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Examining doubtful and difficult Caſes; and of confirming or revoking Sentences pronounced, eſpecially in the Criminal Court, where Goods, Honour, or Life lie at Stake; for if any Man be condemn'd to Death, and this Court find the Motives of ſuch Judgment dubious, it remits the Caſe to its *San-fa-ſu*, which is, as it were its Council of Conſcience, and this joining with the Court of *Tai-li-ſu*, and that of *Tu-che-yuen*, or Supream Court of Viſitors, and the Criminal Court, they all together Examin the Matter over again, in the Preſence of the Accuſer and Party accus'd, and often reverſe the Sentence.

The Court *Tum-cham-ſu* has the Charge of Publiſhing the Emperor's Orders at Court, and throughout all the Empire; as alſo of perufing all the Memorials of the Learned and Military *Mandarines* before they are deliver'd to the Emperor, which they ſtop, or ſend up, as they think fit; none being allow'd to preſent a Memorial to the Emperor, before it has been reviſ'd, and approv'd by this Court; except thoſe of the *Mandarines* of *Peking*, who preſent theirs immediately. The Preſident of this Court is of the third Claſs.

Preſid. Court.

The Court *Tai-cham-ſu*, is in a manner aſſociated to the Supream Court of Rites and Ceremonies. The Preſident is of the third Claſs, his Aſſeſſors of the fourth, and the reſt of the fifth and ſixth. It has peculiar Charge of the Muſick, of the Sacrifices, and of the marry'd *Bonzes*, and other Matters.

Inns.

There is alſo another Court aſſociated to that of Rites, and call'd *Quam-le-ſu*, that is, Royal Inns, which has Charge of providing the Cattle, Wine, and other Things neceſſary for the Emperor's Sacrifices, and Entertainments. The Preſident is of the third Claſs.

Court for Exch.

The *Mandarines* of the Court call'd *Tai-po ſu*, are of the ſame Claſſes, as thoſe of the laſt, and provide Horſes for the Emperor, and for War diſtributing them to the Commanders, and in the Fortreſſes. At preſent the *Tartars* bring them in, and the Emperor buys ſeventy Thouſand every Year, and the great Men and private Perſons double the Number.

Court of Mathema-ticks.

Kin-Tien-Kien is the Court of the Mathematicks. The Preſident (who at this time is F. *Philip Grimaldi* of the Society of Jeſus) is of the fifth Claſs, his two Aſſeſſors of the ſixth, and the reſt of the ſeventh and eighth. They apply themſelves to the Study of Aſtronomy, and Aſtrology, and are to inform the Emperor when there will be Eclipſes of the Sun and Moon, and their Quality and Duration. Whereof the Emperor gives Notice to all the Courts of the Provinces by means of the Court of Rites, that they may prepare to perform the neceſſary Ceremonies; which conſiſt in beating the Drum, whilſt the Eclipſe laſts, the *Mandarines* kneeling, with their Eyes lifted up to Heaven, and with awful Fear. This Court every Year ſets out the Almanack, which is ſpread throughout the whole Empire.

College of Phyſicians.

The Court *Tai-y-yuen*, or rather College of Phyſicians, is compos'd of thoſe belonging to the Emperor, Empreſs, and Princes; who prepare their own Medicines. Theſe *Mandarines* depend on the Court of Rites.

Maſters of Ceremonies.

The Court call'd *Hum-lu-ſu*, conſiſts of Maſters of the Ceremonies at publick Audiences, and is aſſiſtant to that of Rites.

Gardiners.

The Court *Xam-Len-yuen*, has Charge of the Gardens, and of the Cattle kept for Sacrifices and Entertainments. It is Subject to the Court of Rites.

Chancery.

The Court *Xam-pao-ſu*, has the keeping of the Emperor's Seal; which is Square, a Span over, made of a precious Stone, as the Letters on it Denote, which are *Xam-pao*. Here the Court of *Mandarines* come for the Seals, to beſtow their Employments on the *Mandarines* of the Court and Provinces, the King's Leave being firſt had.

Guards.

The Court *Kin-y-guei*, is the Guard to the Emperor's Perſon. They Guard, and Attend him when he goes Abroad, or gives Audience. It conſiſts of ſeveral Hundreds of Martial *Mandarines*, the Sons of great Lords, and is divided into four Claſſes. Theſe are never remov'd as other *Mandarines* are, but continue in their Court, but often riſe to be Preſidents and *Kolaos*. Theſe, tho' they are Martial *Mandarines* are Independent of the *Pimpu*, that is, the Supreme Military Court.

Cuſtomers.

The two Courts call'd *Xui-que-ſu*, which have the Management of the Cuſtoms of *Peking*, and take care to place Waiters at all the Gates of the City to receive the Duties, which depend on the Court of the Exchequer.

Court for Malefactors.

The *Tu-pu* has two Employments, which are to apprehend Thieves and Malefactors, and proceed againſt them; if they find them not Guilty, they may Diſcharge them; but if it finds them Guilty, it muſt turn them over to the Criminal Court. It has alſo Power to

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ſecure run-away Slaves, to Baſtinodo, and then reſtore them to their Maſters, firſt marking them with a hot Iron on the left Arm. Cut-purſes are mark'd with ſuch an Iron on the left Arm, for the firſt Offence; for the 2d in the right, and for the 3d are ſent up to the Criminal Court.

Governor's Court.

The Court call'd *Fu-yn*, is that of the two Governors of the City of *Peking*. Theſe Governors are Superiour to thoſe of all the other Cities in the Empire. They are of this 3d Claſs of *Mandarines*, and their Aſſeſſors of the fourth. The firſt Superintendent of all the Scholars and Learned Men in *Peking*, who are not yet *Mandarines*. The ſecond has the adminiſtration of Juſtice, and takes account of all the Families, and Souls in the City, and prepares the Place and neceſſaries to offer Sacrifice. The *Chineſes* call this Governor *Fu-Mu*, that is, Father and Mother of the People.

Courts under them.

There are two other Courts call'd *Tai-him-hien*, and *Vom-pin-hien*, which depend on that of the Governors of the City, and have the ſame affairs in charg; becauſe *Peking* is divided into two Cities, according to the Practice throughout the Empire, where Cities are reckoned as one, or two according to their bigneſs. The Preſidents of theſe Courts are of the 6th Claſs.

Court of the Royal Family.

Tſum-gin-fu is the Court of the Great Men, who are lineally deſcended from the Royal Family. The Preſident is one of thoſe who have the Quality of Kings; and is of no Claſs, being above them all. His two Aſſeſſors are Lords of the Blood Royal, and above the Claſſes; but all affairs are diſpatch'd with the aſſiſtance of ſome of the *Mandarines* of the ſix Sovereign Courts. All their buſineſs is to diſtribute the Mony allow'd for the Emperor's Male kindred, whether Rich or Poor, to the ſixth Degree of Conſanguinity; more or leſs, according to their Dignity, and nearneſs of Blood. Beſides, they judge of all matters, Civil or Criminal, wherein thoſe are concern'd; and Execute the Sentence, after acquainting the Emperor. Theſe Relations of the Emperors have the Privilege of Painting their Houſes and Moveables Red. The Family before this now in the Throne, having Reign'd 276 Years, was increas'd to ſuch a number, that the allowance falling ſhort, for ſome who were remotely ally'd, they apply'd themſelves to Mechanick Arts, and were become too Inſolent among the People; but at preſent there is no Offſpring of them left. The kindred of the *Tartar* Emperor now Reigning, are all Lords of Nore, and live at Court; but if their Reign laſts long, they alſo muſt come to a mean Condition, by reaſon of their Numbers.

Court of the Females.

Hoam-chin is a Court, that has the like Power over the King's kindred by Female deſcent. Theſe are of two ſorts; the firſt of thoſe, who deſcend of the Emperor's Daughters, Marry'd to chiece Students, as was ſaid above, call'd *Fu-ma*; but they are not accounted Princes of the Blood by the *Chineſes*, nor the Emperors kindred, as having no Right to the Succeſſion, tho' the Male line were quite extinct. This Cuſtom is obſerv'd even among the People; for in *China* to Marry a Daughter, is the ſame thing, as for ever to exclude her the Family, and fix her in the Husbands, whoſe Sirname ſhe takes. Therefore when the *Chineſes* will expreſs, that a Maid is gon to the Bridegrooms Houſe, they do not make uſe of the Verb *Kin*, to go, but of the Verb *Qui*, to return; thus they do not ſay, ſhe is gone, but return'd home. So when the Grandfather talks of his Sons Children, he calls them plain *Sun-cu*, my Grandſons; but when he ſpeaks of his Daughters, he ſays, *Vai-ſun-cu*, my Grandſons abroad; becauſe he accounts them of his Son-in-Laws Family. So when they ſpeak of a dead Perſon, they do not ſay, ſuch a one is dead, but ſuch a one is return'd to the Earth. Among the 2d ſort of kindred of the Emperors of the Female line, are accounted, the Parents, Brothers, Uncles, and other Relations of the Empreſſes; the Emperor's Sons-in-law, and their Parents, Brothers, and Uncles. Of theſe two ſorts the Emperor chooſes ſome of the moſt remarkable to compoſe their Court. The difference between theſe and the Princes of the Blood, is that theſe laſt are of none of the nine Claſſes, and the others are of the 1ſt and 2d, tho they think themſelves more Honour'd by the Title of *Hoam-chin*, and that of *Fu-ma*, ſignifying the King's kindred, than by that of *Mandarines*, tho' of the firſt Claſs. This 2d ſort of kindred, was alſo deſtroy'd by the *Tartars*.

Courts in each Province.

Enough has been ſaid of the Courts of *Mandarines*, and the Government of the Court; it remains now to ſpeak briefly of thoſe of the Provinces. Each Province has a Sovereign Court, on which all the others depend. The Preſident has

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has the Title of *Tutan Kiun-muen, Fu-yven, Siun-fu*, and other Names, ſignifying Governors of Provinces, or Vice-roys, and is uſually choſen out of the firſt, 2d, or 3d Claſs, as the King pleaſes. It belongs to him to Govern, both in Peace and War, the People and Souldiery, in Civil and Criminal affairs; and to give the Emperor, and ſix Sovereign Courts, an account of all things of note. To him are directed all Orders from the Emperor and his Courts, and all the *Mandarines* of the Province, are oblig'd to have recourſe to his Court, in matters of Weight. There are other Vice-roys, call'd *Tſum-to*, who have the Government of two, three, or four Provinces; as for inſtance *Leam-quam Tſum-to*, Viceroy of the Provinces of *Quam-tun*, and *Quam-ſi*, (*Quam-tum* ſignifies a Province towards the Eaſt, and *Quam-ſi* a Province that ſtretches towards the Weſt) and others, eſpecially on the Frontiers of *Tartary*. Beſides the Vice Roy, there is in every Province a Viſitor, call'd *Ngan-tai*, or *Ngan-yven*; and another Officer of great Note, call'd *Tſum-pim*, who Commands all the Troops in the Province. This Man is uſually choſen out of the firſt Claſs of Martial *Mandarines*. All theſe Supreme Officers of the Provinces, have many *Mandarines* under them, who aſſiſt in diſpatch of buſineſs. Tho' every one of them generally has his Palace within the Metropolis, yet they do not always live there; but travel about all the Province, according as neceſſity requires.

Courts of Cities.

The particular Courts of Metropolitan Cities, are theſe that follow. A Court for civil Cauſes, call'd *Pu-chimſu*; the Preſident whereof, is a *Mandarine* of the firſt Degree, of the 2d Claſs, his two Aſſeſſors of the ſecond Degree of the ſame Claſs. This has two other Courts, not depending on it, but by way of Aſſiſtants. That on the left is the moſt Honourable, and is call'd *Tſan-chen*, in which there are two Preſidents of the 2d Degree of the 3d Claſs. That on the right is call'd *Tſan-y*, its Preſidents are equal, and of the 2d Degree, of the fourth Claſs. In all theſe three Courts, there are many inferiour *Mandarines*, call'd *Xen-lin-quon*, who have it in charge to decide all Controverſies, and gather the Revenues of the Province. The Criminal Court is call'd *Ngan-chaſu*; and its Preſident, who is of the 3d Claſs, has no Aſſeſſors under him, but two Benches of *Mandarines*. On the firſt call'd *Fo-ſu* are *Mandarines* of the 4th Claſs; on the 2d call'd *Chien-ſu*, of the 5th, both together are call'd *Tao-li*, or *Tao Tſun*; and are for the moſt part Viſitors of all parts of their Province. This Court may Puniſh Criminals with confiſcation of Goods, and loſs of Life, according to the hainouſneſs of their Offences; and when there is no Viſitor in the Province, it has an Eye over all the other *Mandarines*, and acquaints the Emperor with what happens. In a Word, theſe two Courts, the Civil and Criminal, act in the ſame affairs, as the ſix Sovereign Courts at *Peking*, and are as it were their Subſtitutes.

Diviſion of Provinces.

Every Province is divided into Territories, and each Territory has a *Mandarine* call'd *Tao-li*, who is as it were a Viſitor, or Inſpector of all that is well, or ill done within his Diſtrict, and therefore he is taken from the Court of Inſpectors, call'd *Co-tao*, whereof we have ſpoke above. It is his Duty to cauſe the Governors of Cities and Towns, to pay in the Emperors Duties punctually.

Courts of Cities.

All Cities of the firſt Rank, whether they are Metropolitans, or not, have a Court, in which the Governor of it and its Territory preſides, who is a *Mandarine* of the 4th Claſs, and call'd *Chifu*. He has three Aſſeſſors; the firſt call'd *Tum-chi*, the 2d *Tum-puon*, and the 3d *Chui-quon*; all of the ſixth and ſeventh Claſs. They are alſo call'd 2d, 3d, and 4th Lord of the 2d, 3d, or 4th Seat; or of the 2d, 3d, or 4th City, becauſe the Preſident is call'd firſt Lord, firſt Seat, and firſt City. Beſides theſe there are four Inferiour *Mandarines*, call'd *Kim-lie, Chu-ſu, Chao-mo, Kim Kiao*, of the 7th, 8th, and 9th Claſſes. Enough has been ſaid of the Duty of this Court, when we ſpoke of the Government of *Peking*. All the Cities of the Empire have ſuch *Mandarines*; but when they are Places of great Trade, or have a large Territory, and many Villages depending of them, the number of *Mandarines* is double.

Cities of the 2d Rank.

The Cities of the 2d Rank, call'd *Cheu*, are of two ſorts, thoſe of the firſt, are only Subject to the Metropolis, as if they were of the firſt Rank, and have Towns depending on them; thoſe of the 2d, are Subject to the Cities of the firſt Rank, whether they have Villages depending on them or not. The Preſident of theſe Cities call'd *Chi-cheu*, is of the 2d Degree of the 5th Claſs, and has two Aſſeſſors of the 2d Degree of the 6th and 7th Claſſes, the firſt of

which is call'd *Cheu-tum*, and the 2d *Cheu-poon*; beſides an other *Mandarine* call'd *Limo*, of the 2d Degree of the 9th Claſs. Theſe Act in the ſame manner as the Governors of Cities of the firſt Rank. The People call the Governor *Ta-ye*, that is, great, or firſt Lord, and the 3 others 2d, 3d, and 4th Lords. *Gemelli.* 1696.

Inferiour Cities.

Every other City of the Empire has a Court, whoſe Preſident is call'd *Chi-kien*, and is of the 1ſt Degree of the 7th Claſs. Under him he has 3 Aſſeſſors, the 1ſt of them of the 8th Claſs, and call'd *Hien-chim*; the 2d of the 9th *Chu-pu*, but the 3d *Tien-ſu* of no Claſs. Yet if this Man behaves himſelf well during his three Years Employment, the Governor of the Inferior City acquaints him of the Superior, and he the Governor of the Metropolis; who informs the two great Courts of the ſame, and they the Vice-Roy. He writes to the Sovereign Court of *Mandarines*, they give Notice to the Counſellors of State, and laſtly the Counſellors of State ſpeak to the Emperor; who generally makes him a *Mandarine* of the 8th or 9th Claſs, And thus muſt *Mandarines* riſe to a higher Dignity, but by the help of ſome Preſent, proportionable to the Benefit, they may receive; and this is the cauſe why they afterwards ſell Juſtice.

Preferments of *Mandarines.*

A *Mandarine* when once he is mounting, muſt always be employ'd, that he may commit no groſs Error in his Office; as at *Rome* the Governments of the Eccleſiaſtical State, are given in courſe, Men riſing from the Inferiour to the Greater. But it is cuſtomary in *China* to write as many Names of Cities, as there are *Mandarines* that want Employments, and then they draw them by way of lot; tho' it is well known, that he who is of Intelligence with the Court ſo orders the Tablets, that the Name of the City he would have comes up. This Artifice does not always Succeed, and they tell us of a *Mandarine*, who drawing a mean Lot inſtead of a great City, and therefore being enrag'd for the Mony he had given the Regiſter, ſtood up (for it is the cuſtom to Kneel at that time) and falling upon him, beat, abus'd him ſufficiently in the preſence of above 300 *Mandarines*. For which being both ſent to Priſon, they wanted but little of being Condemn'd to Death, thoſe Contracts being forbid by the Laws upon Pain of Death.

Other Courts.

Beſides thoſe already mention'd, there is a Court in all the Cities of the Empire, conſiſting of a Preſident and two, or three Aſſeſſors, who are call'd *Kiao-quon*, that is, Judges of the learned, becauſe it is their Duty, to take care of Learning, and of the learned Men; to ſee the Batchelors commit no Inſolencies againſt the People; and from time to time to aſſemble the Licentiates, Doctors, and privileg'd *Mandarines* to treat of matters of Learning in a School. Beſides theſe *Mandarines* diſpers'd throughout the Empire, there are particular Courts in other Provinces, as that for the diſtribution of Salt, the Superintendance of the Emperor's Revenue and others.

Martial Courts.

All the Courts we have hitherto given an Account of, conſiſt of learned *Mandarines*, but thoſe that belong to the Martial Men, are more numerous, for beſides that they are in all Places where thoſe of the Gown-men are, there be others on the Borders of Provinces, in the Sea Ports, and many more on the Frontiers towards *Tartary*. There is a new Catalogue Printed every Year with the Names of the Martial *Mandarines* employ'd in them, their Titles, Country, and the time when they took their Degrees, and the like of the learned *Mandarines*.

Number of Mandarines.

The number of the learned *Mandarines* throughout the Empire is 13647, and that of the Martial 18520, in all 32167; which tho' moſt certainly true, may perhaps ſeem unlikely; but there is no leſs to be admired in the Diſtribution of their Employments, their Diſtinction and Subordination; ſo that it ſeems the Legiſlators omitted nothing that was neceſſary, and foreſaw all the inconveniencies that might happen. No Empire in the World would be better Govern'd or more Fortunate, were the Conduct and Integrity of the Officers ſuitable to the goodneſs of the Laws; but the Inferiour *Mandarines*, Studying nothing ſo much, as how to cheat their Superiors, theſe the Sovereign Courts, and all together the Emperor, with extraordinary Art and Ingenuity, not to call it Humility, and Flattery; it is no wonder the Prince ſhould ſometimes be impos'd upon with Falſhood, inſtead of Truth; and the People be oppreſs'd by the Tyranny of Evil Miniſters, notwithſtanding the wholeſome Laws.

Rules for *Mandarines.*

All the *Mandarines* here mention'd, have their Employments for three Years, which being expir'd, they riſe to others better, their ill behaviour being no hindrance, as has been ſaid. No Man has any Power or Authority, in the City or Province where he was Born, that Juſtice may not be wreſted out of Favour,

or

or Affection; but this is allow'd in Martial *Mandarines*, that they may fight with more Resolution, in Defence of their Country. None of them has Servants, or Officers of his own; but when he comes to the Place of his Goverment, must receive those that are offer'd him and maintain'd by the Publick, that they may have no Confidents, through whose means to receive Presents or sell Justice. If they take along with them their Sons, Brothers, or other Relations; these are not to converse with the People, but to live recluse like *Carthusians*. The best of it is, that tho there be so many good Laws to prevent and punish the Corruption of *Mandarines*, suspending any one that receives to the value of 10 Taes, displacing him for 30, and taking his Life for 50, yet their Knavery and Avarice finds ways to receive Mony so privately, that it is a hard matter to Convict them; besides that they conceal one anothers Faults.

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When a *Mandarine's* Father or Mother dies he must resign his Employ, to Mourn three Years, and give the due honour to those from whom he had his Being; sleeping for a long time upon a little Straw by the Tomb, eating for some Months nothing but Rice boil'd in nothing but Water, wearing for the first Year a Garment of Sackcloth, the second of some Cloth not so course, and the third of a better sort; and all this time continuing the usual Sacrifices; which dutiful Custom the Emperors themselves observe.

The several Dignities and Qualities of so many *Mandarines* are known by several signs. 1. By the Inscriptions and Titles written on Tablets they cause to be carry'd before them. 2. By the number of Attendants that go along with them, dragging Staves along the Ground, carrying Banners and other things. Besides by the number of Men that carry them in their Chair, for four are allow'd the inferior sort, and eight to the better; and lastly by the number of Strokes on the *Chinese* Drum which goes before the Company, for they give five Strokes on it for the meanest *Mandarines*, 7, 9, 11, and as far as 13 for the greatest. It is also to be observ'd, that amidst this prodigious number of *Mandarines* there never happens any Contest, as is usual in *Europe* on account of Precedency. Because, if the Emperor hears of any such thing, he certainly puts them out of their Employments, that they may decide their Controversies as private Men.

CHAP. IX.

Of the Chinese *Characters, of their Ingenuity and Skill in the liberal Arts, and of their chief Books.*

THO' the *Egyptians* boast of their being the first who transmitted their thoughts to Posterity, by the means of Characters and Hieroglyphicks; yet it is certain the *Chinese* had them long before. All other Nations have had a general way of Writing, compos'd of an Alphabet of about 24 Letters, which tho' differing in shape, have almost the same sound; but the *Chinese* make use of at least 54409 Letters to express their Meaning; and this with such a Grace, Vivacity and Force, that they seem not to be Characters, but Voices and Tongues that speak, or rather Figures and Images, which represent every thing to the Life.

These Letters are of two sorts, either Simple, or Compound of several Simples; and because every one of them (contrary to what is with ours) is a Sign and Image representing some particular thing when join'd to another; therefore they are not to be call'd Letters but Hieroglyphicks. Another thing wonderful in this Tongue, is that the Words are few, and all Syllables, as *Pa, pe, pi, po, pu, Pam, Pem, Pim, Pom, Pum*, and the like; so that taking away those Monasyllables which they make no use of, as not being able on any account to pronounce them, as *Ba, Be, Bi, Bo, Bu, Ra, Re, Ri, Ro, Ru, Pom, Tom, Nom, Mom*, &c. Their Words well consider'd in themselves are not above 320, but consider'd with their different Accents, they are enough to compose a most perfect Language. For instance, the Syllable *Po* pronounced several ways signifies eleven several things, being as occasion serves a Noun, Pronoun, Substantive, Adjective, Adverb, and Participle; and so when it is a Verb it may be Demonstrative, Imperative, Subjunctive and Infinitive; in numbers more or less with their Persons; in time Present, Imperfect, Preterperfect and Future. The diverse Pronunciation is

The Language.

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in the diversity of the Accent, which is either Plain, Strong, Flat, sharp, or Circumflex; as also from the Aspiration, which is also mark'd down, as among the *Greeks*. All this may be understood by the eleven several ways the Syllable *Po* may be mark'd and consider'd.

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Pō, Pò, Pó, Pŏ, Pŏ, Pô, Pō, Pò, Pó, Pŏ, Pō,

When this Syllable is pronounced with the Accent smooth and all of a peice, *Po*, it signifies *a Glass*; with the flat *Pò*, it signifies *to Boil*; with a sharp *Pó*, *a Sifter of Corn or Rice*; the 4th with the Circumflex open, *Wife*; the 5th with the Circumflex clos'd with a Point over it, *to Prepare*; the 6th with the Circumflex charg'd and an Aspiration, *an old Woman*; the 7th with the plain Accent and an Aspiration, *to Break*; the 8th with a flat Accent and Aspiration, signifies, *Bow'd*; the 9th with the Acute, Accent and Aspiration, signifies, *Near*; the 10th with the open Circumflex and Aspiration, *to Water*; the 11th with a close Circumflex, with a Point over it and an Aspiration, *a Slave*. By this Example it may be easily conceiv'd how the *Chinese* Language can be Expressive, Copious and Eloquent, with so small a number of Monasyllables; for as we, by the different putting together of Letters from such an infinite number of Words; so they joyning, separating, and giving several Accents to their Monasyllables, express themselves as plainly and gracefully as any other Language that is more in esteem. The same ease they have in explaining their Thoughts in Writing, by the variety of Accents; they find in pronouncing of Words several ways; like a Musitian who by long Practice easily knows at first sight and expresses the several Notes he is to sound with the Voice. Yet it is not true that the *Chinese* sing when they talk, as some have imagin'd; nor that they carry a Tablet hanging about their Neck, on which they write their meaning, when they perceive they are not understood; and that they cannot whisper, as some People fancy, thinking the Tones and Accents cannot be express'd without raising the Voice.

The *Chinese* Language in the opinion of the Missioners, is the easiest of all those in the East; for if the Memory be the most necessary Faculty for learning of a Language, that must be the easiest which has fewest Words, for it is always easier to remember a few than a great many. Now the *Chinese* Language is compos'd of only 320 of Monasyllables, whereas the *Latin* and *Greek*, have an infinite number of Words, of several Tenses, Moods and Persons; and therefore the *Chinese* must be easie. Add to this that it requires remembring nothing but the Accents, which are as it were the form distinguishing the signification of the Words. The *Chinese* People therefore pronounce all things well and with ease, without knowing what Tones or Accents mean; only the learned being acquainted with them. There can be no doubt made hereof when we consider, that the Fathers Missioners who go into *China* with only two Years Application, Preach, hear Confessions, and write in that Language as if it were natural to them; tho' they go into those Parts well advanced in Years; which is the reason they have Writ and Printed abundance of Books, which are admir'd and valu'd by the *Chinese* themselves.

See the Tones.

If those who are best and most ready at Invention, have a more lofty Wit than others, the *Chinese* are doubtless to be preferr'd before other Nations, because they have been the first Inventers of Writing, of Paper, of Printing, of Gun-Powder, of fine Purcellane, and of several other things. If they want several Sciences it is for want of Communication with other People; and yet they are consummate in moral Philosophy, to which they apply themselves very earnestly; and by the sharpness of their Wits easily come to understand the Books writ by the Missioners, upon nice and difficult Questions in Mathematicks, Philosophy and Divinity.

Their Learning.

What Kingdom is there in the World so full of Universities as *China*? There are certainly above 10000 Licentiates, whereof 6, or 7000 meet every three Years at *Peking*, where after severe Examination 365 are admitted to the Degree of Doctors. I believe there are not so many Students in any Kingdom, as there are Batchelors in *China*, for they are counted above ninety thousand; nor that there is any Country where the knowledge of Letters is so Universal and Common; for especially in the southern Provinces there is not a Man Rich or Poor, Citizen or Peasant; but can at least

least Write and Read. In short, it is certain that no part, except *Europe*, has Publish'd so many Books.

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The *Chinese* Chronicles are as antient as the Flood, beginning but 200 Years after it; and have been continu'd to this time by several Authors; by which it is easy to judge what a number of Volumes they make. They have abundance of

Books.

Books of Moral Philosophy, which treat of Nature, its Properties, and Accidents, several others of the Mathematicks, and concerning the Art of War; most ingenious and delightful Romances, and Books of Knight-Errantry, like *Amadis*, *Orlando*, and *D. Quixote*; infinite Volumes of History, and Examples of the Obedience of Children towards their Parents, and of the Fidelity of Subjects towards their King; of Husbandry, of fine Speeches, of delightful Poems, of Tragedies, of Comedies, and upon infinite other Subjects too tedious to relate. The most wonderful thing is to see with what ease they Compose them, which is such, that there is scarce any Doctor or Licentiate but Publishes one or two Works. They

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also Exert their Wit in Physick, whereof they have writ excellent Treatises. True it is, they pretend to discover much by the Pulse, as to know the Distemper, and apply the proper Remedies; but I cannot be perswaded it is so much as F. *Daniel Bartoli* magnifies it in his History of *China*, *Part* 3. *Pag.* 62 & 63; where

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he says that the *Chinese* Physicians never ask the Patient any Questions of his present Condition, nor how it has been with him since he fell Sick, which they would look upon as betraying their Ignorance; but taking the sick Person aside, they feel his Pulse with great Attention for about half an Hour; and by the Diversity of its irregular Motions, which they nicely discern, they discover, conceive and declare all that has happen'd to the Patient till then Day by Day, and foretel what will befal him; wherein, as the Father says, they far out-do our Physicians of *Europe*. This indeed is a notable way of practising Physick, and not Human, but Prophetick, and Divine. In *Europe* there are Schools where Physick is taught, but in *China* there is none; and if a Son having learn'd it of his Father, finds not his Account in it, he leaves it, and takes to a more profitable Trade, for the *Chinese* are Expert at every thing. What I can affirm for a Certainty is, That these Physicians as much better than ours as they are, shun with all possible Diligence the taking Charge of the Cure of *Mandarines*, and great Lords; for if any one Dies under their Hands, the Kindred Beat him to Death; and the Experience they have of their Skill makes them rather put themselves into the Hands of an *European* Surgeon, than of the best of them. As a Proof hereof, I saw a Surgeon of *Macao*, whilst I was at *Canton*, going up to Court into the Emperor's own Service, having been employ'd by him before, and being gone then with his Leave to see his Wife; and if the *Chinese* were such Prophets, and *Esculapius*'s, I do not think the Emperor himself would seek after *Europeans*. F. *Bartoli* adds, That their great Cure is Fasting, keeping the Patient 7, 14, and even to 20 Days without giving him the least Morsel of Sustenance, but as much Water as he will Drink, and two, three, or four times, the Juice of Pears. I fancy if F. *Bartoli* had been so fasted but six Days, he had not been able to Publish so many choise Works; and the *Chinese* are Flesh and Blood as we are, and of a much tenderer Constitution. It is also to be observ'd, That the *Chinese* Physicians at the same time play the Apothecaries; and wherever they go, their Servant carries their Drugs after them. If they are not call'd a second time, they never return; for the Patient is free to make use of any other *without Affronting them*. They are paid for the Medicine, not for the Visit, and therefore to satisfy their covetous Disposition they never omit to Purge, tho' there be no occasion for it; applying Stones, Seeds, Roots, Herbs, Leaves, Bark, and other Simples, whereof they get the Knowledge in Books, where they are drawn, and their Virtues describ'd. In this Particular they follow the Aphorisms of an antient Emperor of theirs, who was an excellent Botanist, and Physician, his Name *Fenti*. Scarce any of them lets Blood in the most scorching Fevers. Such is the Art of the wise Physicians of *China*; but the Mad ones are much more Numerous, and a thousand time more in Request. These Boast of a wonderful Secret they have, to make old People young at any Age whatsoever; others to make them Immortal, and so they go about selling their Antidote against Death. It is not only the simple ignorant People that are catch'd in this foolish Trap, but the Wisest and most Learned; who placing all their Happiness in this World, purchase that precious Liquor at a vast Expence, which they hope will make them Immortal, and tho' often deceiv'd, yet they never fail

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to be enſnar'd again, inſomuch, that to avoid Death, they Deſtroy themſelves in the Prime of their Age.

Books in Eſteem.

Among the reſt the *Chineſes* have five Books, call'd *Ukim*, or the five Writings, held in as great Veneration among them, as the Holy Scripture is among us. The firſt of them is call'd *Xun-Xim*, that is, the Chronicle of the five antient Kings; the three laſt whereof were Heads of three ſeveral Families, that Reign'd 2000 Years, almoſt double the time of the nineteen following Families, including that of the *Tartars* now Reigning. The firſt of theſe Emperors Name was *Yao*, who according to their Hiſtories began his Reign 4057 Years ago, or 500 Years after the Flood, according to the Chronology of the *Septuagint*. This Prince and *Chineſe* Law-giver, perceiving that his Son was not duly qualify'd to Govern (for as the *Chineſes* tell us, Virtue was then regarded above any thing) he choſe for his Companion, a Subject whoſe Name was *Xun*, whom at his Death he declar'd Emperor, leaving him his two Daughters for Wives.

The firſt of their antient Emperors.

Xun, the ſecond Emperor is highly commended in the aforeſaid Book for his Virtue, and particularly for his Obedience to his Father, and Love to his Brother.

Yu, the third Emperor, having ſerv'd his Predeceſſor *Xun* faithfully, was by him at his Death declar'd his Succeſſor, not regarding his own Son, who was not ſo fit to Govern. This Man during his Predeceſſor's Reign employ'd himſelf in draining the Waters of the Flood, which then cover'd part of the Plains of *China*; which the *Chineſes* call'd *Xum-Xui*, that is, great Deluge of Waters. The ſucceeding Emperors, rul'd by right of Inheritance, not of Election, till the Emperor *Kie*, a cruel Man, and laſt of this firſt Royal Family.

The fourth Emperor was *Chim-tam*, ſprung from the ſecond Family. He took up Arms againſt the Emperor *Kie*, and poſſeſs'd himſelf of the Empire. In his time there was a Dearth of ſeven Years, during which time no Snow, nor Rain fell, the Springs, and Rivers were almoſt dry'd up, the Earth became Barren, and ſo of Conſequence there follow'd Famine and Plague. In this Diſtreſs the Emperor quitting his Palace and Royal Robes, clad himſelf in Skins, and proſtrating himſelf on a Hill call'd *Samlim*, offering up this Prayer to Heaven. *Lord, if thy People have offended thee, Puniſh them not, becauſe they have done it without knowing what they did; rather Puniſh me, who here offer my ſelf up as a Victim, to ſuffer all your Divine Juſtice ſhall think fit.* No ſooner had he done ſpeaking theſe Words, but on a ſudden the Sky was cover'd with Clouds, which pour'd down ſo much Rain, as ſufficed to Water all the Lands of the Empire, and cauſe all ſorts of Fruit to grow in a ſhort time. The Line of that Emperor *Chim-Tam* Reign'd above 600 Years, till the Emperor *Cheu*, who was Cruel like *Kie*. When the *Chineſes* call a Man a *Kie*, or a *Cheu*, it is as if among us we ſhould call him a *Nero*, or a *Domitian*.

The fifth Emperor was *Vu-vam*, who overthrew *Cheu* in Battle, and poſſeſs'd himſelf of the Empire. He having a wiſe and virtuous Brother, made him King of the Kingdom of *Lu* (at preſent contain'd within the Province of *Xantung*) and dying left him Governor of the Empire, during his Son's Minority. To him the *Chineſes* aſſign the diſcovery or invention of the Load-ſtone, or Compaſs, 2700 Years ſince, which afterwards the Emperor his Nephew made known to the Ambaſſadors of *Cochinchina*, who brought the Tribute, that by the help of it they might return Home the ſtrait way without being put to the trouble of fetching a Compaſs as they did when they came. The Hiſtory of theſe five Emperors, look'd upon as Holy Men by the *Chineſes*, eſpecially the four firſt, and of their Deſcendents, is the Subject of the firſt Book; which has as much Reputation among them, as the Book of Kings in the Bible among us. Its Stile is antient, but Polite and Elegant: There Vice is run down, and Virtue extoll'd; and the Actions of the Emperors and their Subjects impartially related.

The ſecond Book is call'd *Li-ki*, that is, the Book of Rites, or Ritual, and contains moſt of the Laws, Cuſtoms, and Ceremonies of the Empire. The chief Author of it was the Emperor *Vu-Vam*'s Brother, before mention'd, whoſe Name was *Cheu-cum*; it alſo contains the Works of ſeveral other Authors, Diſciples to *Confucius*, and of other modern Commentators.

The third Book is call'd *Xi-Kim*, that is, Book of Verſes, Romances, and Poems divided into five ſorts, one to be Sung in Honour of famous Men, with a ſort of Verſes repeated at Obſequies, Sacrifices, and Ceremonies perform'd by the *Chineſes*, in Honour of their Anceſtors. The ſecond of Romances, which were recited before the Emperor and his Mini-

Ministers; invented to describe the Customs of the People; the manner of the Government, and all the Affairs of the Empire; as in the *Greek* Plays the Faults of private Persons, and of the Publick were reprov'd. The third was call'd the way of Simile, because all it contain'd was expres'd by Comparison, and Similitudes. The fourth sort was call'd Lofty, because in a more elevated Stile it gave Information in several Matters, to delight the Understanding, and gain Attention to what follow'd. The fifth is call'd, Rejected Poems, because *Confucius* having perus'd the Book, rejected some he did not approve of.

The fourth Book was compos'd by *Confucius*, and contains the History of the Kingdom of *Lu*, his native Country; for which reason the *Chineses* hold it in great Esteem. He writ this History of 200 Years, in the nature of Annals; where he represents to the Life the Actions of virtuous and wicked Princes, according to the Time and Places where they happned; and therefore he calls it *Cum-chieu*, that is, Spring and Autumn.

The fifth Book is call'd *Ye-Kim*, and is accounted the antientest of them all; for the *Chineses* say *Fo-hi* their first King was the Author of it. The Book very well deserves to be read and valu'd, for the excellent Sentences and moral Precepts it contains; and the *Chineses* have a peculiar Veneration for it, believing it the most Learned, the Profoundest, and most Mysterious in the World; for which reason they think it impossible to understand it thoroughly, and therefore improper for Strangers to see or touch it.

They have one Book more of equal Authority with these others, which they call *Su-xu*, that is, the four Books, as being above all others. These are an Extract, or Epitome of the other five; and thence the *Mandarines* take the Sentences, which they give as a Theme to the Learned, who are examin'd in order to take the Degrees of Batchelors, Licentiates, and Doctors. It is divided into four Parts; the first Treats of the Laws and the Doctrin of the Men renowned for Wisdom and Virtue. The second of the Golden Mean. The third contains a great number of Moral Sentences, well expres'd, solid and profitable for all Members of the State; which three parts are the Works of *Confucius*, the first *Chinese* Doctor, publish'd by his Disciples. The fourth part which in Bulk is equal to the other three, was Writ by the Philosopher *Mem-cu*, who was Born an hundred Years after *Confucius*; and is Esteem'd by the *Chineses* as a Doctor of the second Rank. This is a very Eloquent, and ingenious Work, full of weighty Moral Sentences. All the Missioners in *China* study the Letters and Language in this Volume; from which and the five above mention'd are deriv'd, as from their Source, so many Books and Comments of several antient and modern Authors, that their Number is almost infinite; which is a great Argument of the extraordinary Wit, Industry, and Eloquence of the *Chinese* Nation, which from the meanest Condition raises it self to the greatest Dignities in the Empire by dint of Ingenuity and Learning, try'd by severe and repeated Examinations, so Rigorously contriv'd, that there is no place left for Favour, so that no Man's Affection can raise one that is undeserving, nor Hatred depress, or cast down the Worthy.

Mechanicks.

The Wit of the *Chineses* is no less wonderful and sublime in Mechanick Arts, than it is in Sciences; and the more, because what they know they owe to none but themselves, having always kept themselves at a distance from all other Nations, as if they were in a separate World. This has happen'd, because by most antient Laws they are forbid having any Communication with Strangers, or going abroad to Travel, nor to admit Foreigners among them; and for this Reason there is no doubt they want the knowledge of several useful Things, which is gain'd by the Commerce of one Nation with another. Yet it cannot be deny'd to be more Honourable to be beholding to themselves alone for the Invention of little less than all curious Arts, which are to be found in any othe polite Nation. It plainly appears how sharp witted the *Chineses* are, and how much they exceed the *Europeans* in Ingenuity, in that the later, as some Authors will have it, learn'd of them the Art of Printing, of making Paper, of using the Load-stone, of casting Cannon, and making Powder for it. To return to their Mechanicks, they are most excellent Workmen at engraving on precious Stones or Cristal, or at cutting them in Relief; and at other Works of admirable Curiosity. They also make Watches, having found out the Art by seeing ours; and most exact Spectacles for all Ages. As for the Matter they make them off, they had an old Invention to make a sort of Glass of Rice,

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tho' not ſo clear as ours, and more Brittle. True it is, that a mean Price being no way agreeable to curious Workmanſhip; all the Study of the *Chineſes* is to make their Work look fine, becauſe the Buyers are very ſparing in their Expences; but if the Reward were ſuitable to the Labour, they would do Wonders. There are none like them for cleanſing and whitening Wax, as well the common Bees-wax, as another ſort peculiar to them, which is gather'd from certain Worms upon the Trees; and another which drips from the Body, or is ſqueez'd from the Fruit of certain Plants, but this is not ſo fine as the others. The very Butchers ſhew their Dexterity, for when they kill Hogs, they artificially force a great deal of Water into all parts of the Carkas through the Veins of the Feet, that they may weigh the more.

They Weave excellent Stuffs of Paper, Silk, and Gold, Plain, or Wrought, like Sarcenet, Taffety, Sattin, and Velvet; and in the Figur'd the Birds, Beaſts, Flowers, or what elſe they pleaſe is ſo Artificial that it looks like Embroidery, tho' it be but plain Weaving. The worſt is they have no good Draughts, and their Figures are all Lame. They know not how to Paint in Oil, but only with a ſort of Varniſh they have; nor can they Shadow regularly, becauſe they do not take a ſettled Light, and according to it diſpoſe their darker or brighter Colours as they ought to do; nor can they tell how to temper and mix Colours. But they Work to a prodigy in Carving, even upon the hardeſt Stone, making moſt delicate Works cut through, as Flowers with all their perfect Leaves diſtinct, and Chains all of one piece of Marble, with every Link looſe, wrought by dint of incredible Patience, and other ſuch like Extravagancies. They alſo underſtand Caſting, even of Statues like Giants, wherewith they chiefly adorn their Temples; but tho' they are beautiful for the Gold they are adorn'd with, they are very miſhapen. There are Twelve of theſe in the Province of *Honan*, which ſtill ſtand upright on their Pedeſtals, after 1800 Years ſince they were ſet up. They caſt Iron, and make many more uſes of it than we do; and tho' the great Guns they Caſt be rough, and irregular, yet they deſerve Commendation for having invented them, and Powder; with which they make moſt admirable Fireworks; and the quantity they conſume after this manner is ſo great, that F. *Matthew Riccio* judg'd what he ſaw ſpent in one of the two greateſt Cities at the Feaſt of the New Year, would have ſerv'd to have maintain'd us in War three Years; which Feaſt being Celebrated in all Parts with equal Joy and Solemnity, we muſt own that what he ſaw was but the leaſt part of the vaſt Quantity burnt throughout all the Kingdom.

As concerning the *Chineſe* Architecture, it is Regular, and has certain Rule and Method; as appears by their antient Books of their excellent Maſters now Extant, and much more in the Structures to be ſeen, ſo Great and Beautiful that they may more than Vie with thoſe ſo much celebrated antient *Roman* Buildings; beſides that the number is every where incomparably greater. As for arch'd Bridges over royal Rivers, and great Arms of the Sea, they are ſtupendious, either for the Matter or Workmanſhip. One of the great Works of the *Chineſes* is the Towers, whether thoſe that are deſign'd to Eternize the Memory of ſome Men accounted Hero's among them for their excellency in Learning, or Soldiery, or thoſe that are only for Ornament to the Cities, Royal Palaces, Bridges, and other publick Structures; or thoſe Conſecrated to ſome Idol, as the two ſo much celebrated which are on the ſide of the Temple of the Idol *Fe*: They are certainly wonderful for the fineneſs of the Marble they are made of; for the equal Beauty and Majeſty Art has conferr'd on them; and for their incredible height, each of them being an hundred and ſix and twenty Pearches high. But thoſe are Stupendious beyond all that can be Expreſs'd, which are built by any City, upon a vain Opinion, that they will preſerve them from all Diſaſters, and make them as Happy as may be, ſo they be ſeated, and begun to be Built in a fortunate Place, and moment of Time; according to the appointment of their Diviners who profeſs this Art.

Architecture, and Buildings.

The *Chineſe* Muſical Inſtruments wholly differ from ours as well in their ſhape, as the manner of Playing on them. And not to ſpeak of thoſe made of Stone, Braſs, and of Skins extended after ſeveral manners; they have ſome of one only String, of three, and of ſeven, which are their Lutes, and Violins; and another moſt antient ſort, partly like our Harp; but their Strings are not ſmall Guts, nor of Metal, but of raw Silk twiſted. In their leſs noble ſort of Wind Muſick it may be ſaid they have ſome Excellency; if there can be any Excellency in a ſort of Muſick, which has not

Muſick.

variety

variety of Tones, nor keeps any Rule of Time, or Notes; nor knows any Rules of Concord, and Harmony, or the difference of Treble, Ait, Tenor, Base, and other Varieties which compose the Delight of Musick. So that sometimes an hundred Musicians are heard keeping the very same Tone, and never parting from the same Note. Among their Musical Instruments there is one made of a piece of Wood, with nine thin Plates of Metal hanging to it, on which they Play with a little Hammer very Pleasantly.

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Navigation.

The Art of Navigation is one of the greatest Honours of the *Chinese* Nation. They invented the Sea-needle, or Compass (for in *China* in the Iron Mines is the best Load-stone in the World) and by the help of it their Kings conquer'd distant Islands in that Archipelago; as still appears by the Memory there remaining of the *Chinese* Domination.

Writing.

They Write like the *Hebrews* from the right Hand to the left, and the Lines do not go a-cross but from the top of the Leaf to the bottom. Their Paper is extreamly thin, and yet they Write with the whole Fist, after a manner, very unhandy to us, but easy to them that are us'd to it. The Ink they use is not Liquid, but Lamp-black made into a Paste with Gum-water, which they dry in Cakes as long as a Man's Finger. When they would Write they rub it on a hard Stone, which is their Ink-horn, with a few drops of Water, more or less, as they have occasion, and then use it with a fine Pencil.

Printing.

They do not Print like us, but in Stone or Wood, as follows. The Composition being writ out in excellent fair Characters, which they Value themselves upon, the Paper which is extraordinary thin and transparent, is pasted on a Board of Pear-tree, or Apple-tree, as smooth as possible may be; with the Writing next the Board, that when printed the Letters may come right again. Then the Characters are cut with a small Tool or Pen-knife, so that their Lines may rise, and the Wood about them be lower than they; as among us the Cuts are made on Wood for Printing. Nor does this require great Labour, or much Time, but it is done much sooner than our Printers can Compose and Correct. The Price of Cutting is so small, that Volumes are Printed for a small Matter. After Printing the Boards are return'd to the Author, because they are his, and he Pays the Cutting of them.

It is also us'd sometimes to Print with Stone, but the Method is quite contrary to the other, for the Characters are Cut in, and the Superficies of the Stone remains above them, and therefore the Ink being laid upon the Stone when it runs through the Press, the Paper remains Black, and the Characters White; but they must be pretty large, otherwise they would be confus'd. Thus the Printing of *China* is unlike to, and worse than ours; for their Letters made of so many Dashes, Knots, and crooked Lines cannot be expres'd in so small a Figure as ours, who have some so small, that a great Work may be brought into a small Volume. As for the Paper, they outdo us in largeness of Sheets, I having seen some as big as Sheets for Beds, and all throughout of an equal Fineness; but they are not of equal Whiteness; besides, that they are of so little Substance, and so thin, that they are not Printed on both sides, because the Characters appear quite through. Some is made of Silk; another sort of Cotton steep'd, and reduced to a Paste; another of the Pith of certain Canes, and of other Trees, but they are not lasting.

CHAP. X.

Of the great Industry and Navigation of the Chinese.

Riches.

THE Magnificence and great Number of publick Structures in *China* is not only the effect of a vast Expence, but of their extraordinary Industry. Thus they perform all sorts of Mechanick Works with fewer Instruments, and more ease than we do. They have an admirable Invention to Buy and Sell, and find a way to Live: And as throughout the whole Empire there is not a foot of Land that lies waste; so neither is there any Man or Woman, Old or Young, Halt, Lame, Deaf or Blind that has not some Employment to get Bread. Therefore it is become a general Proverb, *Chum-que-vu-y-vo*, that is, in the Empire of *China* there is nothing lost; and so it is, for tho' a thing seem never so vile and useless, it serves for something, and yields a Profit. For Instance, in

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the City of *Peking* there are above ten Thouſand Families, who have no other Trade to Live on but ſelling of Matches to light the Fire, as many more that Subſiſt, upon gathering all ſorts of Rags in the Streets and Walks, and bits of Paper, and the like, which they afterwards waſh and ſell to others, who make ſeveral Uſes of them. Their Inventions for carrying of Burdens, are alſo remarkable, for they do not carry by ſtrength of Arm, or on their Backs, as is us'd among us; but faſten the Burden with Cords, or Hooks in two Baskets, which they afterwards hang at the ends of a piece of Wood made ſmooth and fit for the purpoſe, they lay over their Backs like a pair of Scales to Ballance, and ſo carry with much Eaſe. This is no other than as a common Yoke us'd among us to carry Buckets.

Diviſion of the Night, how they ſtrike it.

In every City of the Empire there are two Towers, the one call'd of the Drum, and the other of the Bell, which ſerve for the Centinels to ſtrike the Hours in the Night. The *Chineſes* divide the Night into five parts, either greater, or ſmaller as they are longer, or ſhorter. At Night-fall the Centinel gives ſeveral Strokes upon the Drum, and the Bell anſwers, after the ſame manner: Then during the firſt Diviſion, the one Centinel ſtrikes a ſingle Stroke on the Drum, and the other anſwers with one on the Bell; after about a Minute they both ſtrike again on the Drum and Bell, and ſo continue till the ſecond part of the Night begins. Then they begin to give two Strokes, and ſo hold on till the third part; ſo in the third they give three, in the fourth four, and in the fifth five. At break of Day they redouble their Strokes, as they did at Night-fall. Thus whenſoever a Man Wakes, in any part of the City, he hears the Sign (provided the Wind does not hinder) and knows what a Clock it is. Within the King's Palace in *Peking* there is a great Drum in a Tower, and in another a large Bell of a pleaſant and harmonious Sound, and in thoſe of the City a great Bell and a Drum fifteen Cubits Diameter. They have found out a Method to meaſure the parts of the Night which well agrees with their wonderful Ingenuity. They make a ſort of Paſte of the Duſt of a certain ſort of Wood (the Learned and Rich Men of Sandal, Eagle-wood, and others that are Odoriferous) and of this Paſte they make Sticks of ſeveral ſorts, drawing them through a Hole, that they may be of an equal thickneſs. They commonly make them, one, two, or three Yards long, about the thickneſs of a Gooſe Quill, to burn in the *Pagods* before their Idols, or to uſe like a Match to convey Fire from one thing to another. Theſe Sticks, or Ropes they Coil, beginning at the Center, and ſo form a Spiral conical Figure, like a Fiſherman's Weel, ſo that the laſt Circle ſhall be one, two, or three Spans Diameter, and will laſt one, two, or three Days, or more, according as it is in thickneſs. There are of them in the Temples that laſt 10, 20, and 30 Days. This thing is hung up by the Center, and is Lighted at the lower end, whence the Fire gently and inſenſibly runs round all the Coil, on which there are generally five Marks to diſtinguiſh the five parts of the Night. This Method of meaſuring Time is ſo exact and true, that they ſcarce ever find any conſiderable Miſtake in it. The Learned, Travellers, and all Others, who will riſe at a certain Hour to follow their Buſineſs, hang a little Weight at the Mark that ſhews the Hour, they have a mind to riſe at, which when the Fire comes thither drops into a Braſs Baſon ſet under it, and ſo the Noiſe of it falling Awakes them, as our Alarum Clocks do; but with this difference that their Invention is more eaſy, and one that will laſt 24 Hours does not coſt above a Grain of *Naples* Coin, whereas our Clocks are made of ſeveral Wheels, and ſo Dear, that only the Rich can Purchaſe them.

Navigation is univerſal throughout all the Empire; for there is ſcarce any City, or Village (eſpecially in the Southern Provinces) but enjoys the Conveniency of ſome River, Lake, Canal, or Arm of the Sea that is Navigable; ſo that there are no fewer People on the Water, than on the Land. It is no leſs pleaſant than wonderful to ſee wherever there is a City on the Land, another of Boats is on the Water. When Veſſels ſet out early in the Morning, or come in late at Night, they paſs for ſome Hours among multitudes of Boats on both ſides of the Rivers. Some of theſe Ports are ſo much frequented, that it takes up half a Day to get out a-croſs the Boats; and therefore it may be ſaid there are two Empires in *China*, one on the Land, the other on the Water. Theſe Boats ſerve the Owners inſtead of Houſes, who are Born and Bred, and Die in them, and there they Dreſs their Meat, keep Cats and Dogs, and breed Swine, Hens, Ducks, and Geeſe.

There

Grand. 1666. Sorts of Boats.

There are several sorts of Boats great, and small, for the Emperor, *Mandarines*, Merchants and common Sort. Among the Emperor's Boats, those they call *Co-chuen*, serve to carry *Mandarines* to, and from their Employments. They are built like our Caravels; but so Lofty, and so curiously Painted, especially the Cabbin where the *Mandarine* lies, that they look more like Structures provided for some publick Solemnity, than common Boats. Those they call *Leam-Chuen*, that is, Boats appointed to carry all sorts of Provisions from the Provinces to the Court, are not so large, and to the Number of 9999. The Vanity of that Nation made them not add one more to make up 10000, because this Number is writ with only two *Chinese* Letters, *Ven*, and *Pe*, which have nothing that is great and magnificent either in Writing or Speaking, and therefore do not deserve to be us'd to express so great a multitude of Boats. The third sort of the Emperor's Boats is call'd *Lum-y-Chuen*, that is, Boats that carry to Court the Emperor's Garments, Silks, and Brocards. There are as many of these, as Days in the Year, or 365, because the Emperor calling himself the Son of Heaven, all Things belonging to him generally take their Names from Heaven, the Sun, the Moon, the Planets, and Stars. Thus *Lum-y*, signifies, the Dragon's Garment, because the King's Devise consists of Dragons with five Claws, and therefore his Cloaths and Moveables must of necessity be adorn'd with Dragons Embroider'd, or Painted. In fine, there are other light Boats, call'd *Lum chuen*, which are long and slender, and serve the Learned, or Rich Men that go to, or come from Court. Within them is a fair Chamber, or great Cabbin, a Bed, a Table, and Chairs, to Sleep, Eat, Study, Write, and receive Visits, as conveniently as if they were at Home. The Mariners or Water-men keep in the Head, and the Owner of the Boat with his Wife, and Children in the Stern, where he dresses Meat for them that Hire the Boat. This last sort, and several others belong to private Persons, and are almost innumerable.

Floats.

There is also an incredible number of Floats of all sorts of Wood, going up and down the Rivers and Canals of *China*; which if they were all put together would be enough to make another Bridge like that of *Xerxes*. Sometimes they Sail several Hours, and now and then half a Day among these Floats, which are sometimes made of Canes; because all sorts of Wood sells well, and yields a good Profit. They go to cut Timber in the Province of *Suckuen*, on the Western Frontiers of *China*, whence they convey it to the Bank of the River *Kiam*, (by the *Chinese* call'd the Son of the Sea, as being the greatest in the Empire) and joining them into Floats, carry them to several Provinces with little Charge, and sell them to good Advantage. The length and breadth of these Floats is more or less according to the Merchant's Ability; the longest are half a *Spanish* League, rising two or three Foot above the Water. They make them after this manner. They take as much Timber as is requisite for their length and height, and boring it at both ends, run Ropes made of Canes through the Holes, and to these they fasten other Trees, letting the Float run down the River, till it be of the Length they design. Then four Men stand upon the end with Oars and Poles, who Steer, and make it go as they think fit, and others about the middle to forward and conduct it. Upon them they build wooden Huts at equal distances, cover'd with Mats or Boards, which they sell all together, where they find Chapmen. They lie in these Huts, and keep their Goods in them. After this manner a vast quantity of Wood is convey'd to *Peking*, tho' above 700 *Portuguese* Leagues distant from the Mountains where it is Cut. By what has been said it will be easy to judge whether any Country in the World out-does the *Chinese* in Numbers of Seamen.

A Voyage round the World by Dr. John Francis Gemelli Careri: *Part* IV.

Containing the moſt Remarkable Things he ſaw in *CHINA.*

BOOK III.

CHAP. I.

Of the Nobility, Empire, Civility, Politeneſs, and Ceremonies of the Chineſes.

Gemelli. 1696.

Nobility in general.

IF we apply the word Nobility to the State, and it be taken in a general Senſe, as it denotes a Grandeur and Magnificence continu'd for many Ages; it is moſt certain there never was in the World a more glorious Empire than that of *China*; for it began 200 Years after the Flood, and has laſted till this Day, for the ſpace of about 4559 Years. But if we mean only Nobility of Men, it muſt be own'd there is but little, for the following Reaſon. All the great Lords of *China*, who are like ſo many Dukes, Marqueſſes, and Earls, continue in that State no longer than the reigning Family, and all Periſh with it; becauſe the Family that riſes inſtead of the other that falls, puts them all to Death, as has been ſeen in our Times. For this Reaſon there was never any nobler Family there than that of *Cheu*, which continu'd 875 Years, and expir'd 2200 Years ſince; no other ſince Extending to 300 Years. This is to be underſtood of Nobility acquir'd by the Sword; for that which is got by the Gown, was never of any conſiderable Duration. For tho a Man ſhould riſe to be *Xam-Xu*, which is the ſupreme Dignity of the ſovereign Courts at *Peking*; or *Colao*, that is, firſt Miniſter, which is the higheſt pitch of Honour and Wealth that Fortune can raiſe a *Chineſe* to; yet his Sons and Grand-children will be extraordinary Poor, and forced to be Merchants, Retailers, and meer Scholars, as their Predeceſſors were. In ſhort, there is no Family of Gown-men, that has continu'd Great as long as any of the reigning Families.

Confucius, and his Family.

Nevertheleſs that which is the common Calamity of the Learned Men, is among the Deſcendents of Swords-men an effect of their Enemies Cruelty, whoſe Families would otherwiſe have continu'd Great and Noble as long as the Empire it ſelf. However there ſtill Flouriſhes a Family, which has not only preſerv'd its Honour for above two and twenty Ages, but is at preſent equally honour'd by the great Men, and Commonalty, ſo that it may truly be accounted the antienteſt Family in the World. It is the Family of the famous *Confucius*, who liv'd under the third Imperial Family, call'd *Cheu*, 551 Years before the Birth of Chriſt, which this Year 1699, is 2250 Years. The antient Kings gave the Race of *Confucius* the Title of *Que-Cum*, which is ſomething like a Duke, or a Count; and they continue like Sovereigns, free from all Taxes in the Province of *Xantung*, and City of *Kio-feu*, where he was Born; whithout having been ever moleſted, tho' the Empire and reigning Families have been ſeveral times Oppreſs'd. The *Chineſes* give this Philoſopher the moſt honourable Titles of *Cum-ſu*, *Cum-ſu-ſu*, and *Xim-gin*; the two firſt ſignify Doctor, and Maſter; the third Holy Man. So that when they ſay the Saint, or Holy Man, it is to be underſtood of *Confucius*; he being accounted among the *Chineſes* a Man of an extraordinary and heroick Prudence. This Nation has ſo great a Veneration for this Philoſopher, that tho' it does not hold him as one of its Gods (but rather looks upon it as an Affront to have him reputed ſuch) yet it honours him with more Ceremonies than it does the very Idols; giving him Titles ſince his Death, which he could never obtain whilſt Living; as, *Su-vam*, that is, King without Command, without

out Scepter, and without a Crown; and precious Stone without any Light, to expreſs that he had all the Qualities belonging to a King, or Emperor, but that Heaven was not favourable to him.

Cerem. 1565.

Many Volumes might be fill'd with the *Chineſe* Civilities, and Ceremonies. They have a Book which contains above 3000; and it is wonderful to ſee how exactly they obſerve them. At Weddings, Funerals, Viſits, and Entertainments, the Maſter of the Houſe, tho' he be a great Lord, and of more Eminent Quality than any of the Gueſts, yet gives the upper Hand to his Elders, theſe give it to them that come from far off, and all of them to Strangers. When an Ambaſſador comes, from the day he is admitted as ſuch, till he departs *China*, the Emperor furniſhes him with all neceſſaries; even to Horſes, Litters, and Boats. At Court he lodges him in the Royal Houſe of Entertainment, where every other Day, he ſends him from his own Kitchin, a Treat ready dreſt; for he Glories much in entertaining Strangers honourably.

Ceremonies.

No Nation has ſo many Honourable Names and Titles, as *Chineſes* give one another in their Compliments. They have alſo a great number of Names to diſtinguiſh the ſeveral Degrees of Kindred: For Example, we have one we Name Grandfather and Grandmother, to denote both the Father and the Mothers line, but they have four ſeveral Titles. So we have no Name but that of Unkle, to ſignify both our Father and Mother's Brothers, and the *Chineſes* have Names to diſtinguiſh every ſort. They alſo outdo all other Countries in their care of making a good appearance, for there is no Man ſo Poor, but is decently and neatly Clad. At the new Year they are all trim'd up, and in new Cloaths, ſo that there is not one, tho' never ſo Poor that can Offend the Eye. Their Modeſty is no leſs to be admir'd. The learned, are always ſo compos'd, that they think it a Sin, to make the leaſt motion, which is not agreeable to the Rules of Decency and Civility. The Women are ſo Baſhful, Modeſt, and Reſerv'd, that theſe Virtues ſeem to be Born with them. They live in perpetual retiredneſs; never uncover their Hands; and if they are oblig'd to give any thing to their Brothers, or Kindred, they hold it with their Hand cover'd with the Sleeve (which for this purpoſe is long and wide) and lay it on the Table that the Kinſman may take it up.

Titles.

Cloaths.

Modeſty.

The *Chineſes* reduce all their Breeding to five Heads; that is, the manner of Behaviour between the King and his Subjects; between the Father and Son, the Husband and Wife, the Elder Brother and the Younger, and Friend and Friend. Theſe Rules make up a conſiderable part of their Morals, and are ſo tedious, that it is hard to decide, whether the *Chineſe* Ceremonies are to be reckoned among their Virtues, or Vices; for on the one Hand, they are certainly extraordinary Courteous and Mannerly; inſomuch that their Country deſerves the Title they give it, of the Genteel Kingdom; but on the other Hand it muſt be ſaid, that Ceremonies are like Perfumes, which us'd with Moderation are Comfortable and Beneficial, but in exceſs do harm and offend. They have ſuch and ſo many Ceremonies, that every indifferent Action, is attended with as many, as would ſerve at a Solemn Sacrifice; whence it is, that what in itſelf is convenient, through the exceſſive uſe of it becomes inconvenient.

Breeding.

Their common manner of Saluting one another when they meet, is to lift up the Arms bow'd, with the Hands joyn'd, from the Breaſt towards the Forehead, higher or lower, according to the Degree of Reſpect they are to pay; and whilſt they do this, they often repeat the Word *Zin*. If the Perſon met, be of worth, this lifting and letting fall the Arms, begins at leaſt 20 Paces from him, after which follows another greater Act of Reſpect, which they call *Zoje*, and is bowing the Body profoundly, and ſtanding with the Feet together, and at the ſame time lower the Hands joyn'd together, as at firſt, within the Sleeves, bending the Forehead as near as may be to the Ground. Nor do they perform this facing one another, but ſide by ſide, and looking towards the North, if they are in the Street and open Air, and if in the Houſe facing the front of the Room, for they are uſually ſo built, that the Door may be to the South. This I believe they do out of the Modeſty they affect; and that it may not look, as if the one receiv'd that half Adoration from the other, as if they ought to Pay it out of Civility, but not recieve it, as unworthy; but whatever the reaſon is, the matter of Fact, is as mention'd. If learned Men who are in employments meet, as they go either a Horſeback, or in Chairs, carry'd by four or more Men, the Inferior alights and begins to

Common Salute.

give,

give, and receive the usual Compliments. The *Chinese* never take off their Caps, for it is look'd upon as indecent for a Man to appear before any one bare headed; and therefore with great reason the Popes, to comply in some Measure with their Custom, have dispens'd with our Priests, to Celebrate Mass, and Administer the Sacraments in *China*, with the Head decently cover'd.

Gemelli. 1696.

Visits.

As for Visits among Persons of Quality, they make none, without sending a Sheet of red Paper, a Span and a half long, on which they write in courteous Terms, that they are going to make the Visit (without which none would be admitted) without omitting any thing of the usual Ceremonies, as will in the Subscription, as at the top, according to the Condition, and Quality of the Person to be visited. A Servant carries this Paper before, and if the Person to be visited is not, or will not be at home, it is left with any of his Domesticks, and thus the Visit is fully Paid. Sometimes when they will not be at home, thy hang a little Tablet at the Door, on which it is written, that the Master of the House, is withdrawn to Study, or to his Pleasure House; which is as much as to say, that he will not be troubled with Visits. This Custom of fixing some writing over, or about the Door, is most us'd by the learned, as one of their commendable Customs, being at the same time a Declaration of the Person that lives there. When they have admitted the Visit of a Stranger or Friend, the place given him in the Northern Provinces is on the right, in the Southern on the left, and the giving, refusing, receiving, and presently returning of it, is a task which is not soon at an end, always making the Bows above mention'd. Nor is there any less trouble about placing the Chairs (the *Chinese* in this particular, imitating the *Europeans*, that is, in not sitting on the Ground with their Legs across, as is us'd in *Persia*, and a great part of the East) for the Stranger sets the Chair for the Master of the House, and the Master for the Stranger, and if they are already placed, yet they touch them at least, and it is observ'd that the Chair, which is for the worthiest Person, be at a certain distance from the Wall. Then that they may be very clean, they seem to wipe them over again, and stroke off any Dust that may be upon them, with the flap of the great Sleeve, which is gather'd so dexterously in the Fist, that it all looks like a Hand. If there were an hundred Strangers, they all one after another perform that same dusting or cleaning, which the Master accepts so thankfully, as if he were confounded at so extraordinary an Honour. Next begins among the Visiters the Compliment about who is to sit first, and who next, a thing long and tedious only to relate. At length being seated, within less than a quarter of an hour, the Servants come in with the Dishes of *Chia* or *Tea*; and if the Discourse holds any considerable time, the *Tea* is brought in a 2d, and a 3d time. The 3d signifies dismissing the Company, so that he would be look'd upon, as unmannerly, who should not be gone when he had drank; and as well this, as any other thing they bring in, must be taken with both Hands, for it would be counted incivility to use but one. Then there are so many Ceremonies, repeated Bows, and counterfeit Grimaces, as if they were really in earnest, in Conducting them back to the Door; that the fortifying themselves before-hand with *Tea*, seems to be rather of necessity, than a meer act of Civility. But the stress of the Compliment lies in the Master of the House's, endeavouring to persuade the Visiter by Arguments and Prayers, to mount his Horse before him; and in the Visiter's protesting the World shall be turn'd topsy turvy, before he will do such a thing; and in this he persists, and labours till he has got the better; for the Master of the House at last, after many Bows, which are all answer'd, hides himself behind the Door, or under a great Umbrello, and then he that has prevail'd, mounts his Horse. But as soon as ever he is in the Saddle, the other pops out, and in their Language bids him *Adieu*; *Adieu*, replies the other, and often repeating it, they part; and not so satisfy'd, at a few Paces distance, they send a Servant to one another, with a most Obliging Compliment of Thanks.

Presents.

The sending of Presents to one another among the *Chinese*, is as usual as visiting, and Custom has prescrib'd Laws, in this particular. They write on a Sheet of Paper in a very genteel Stile, all they send as a Gift, and perhaps, as for the most part it happens, that they are things of a very small value; but generally many of them, and of several sorts. But very often, before the things are sent, the Paper goes, and he to whom the Present is made, marks down as ma-

as many as he will receive, and if he who is to make the Present has them not he must buy them. Generally they must be six several things; and it is lawful to accept of all or none, or what every one pleases; but whatsoever is receiv'd, so much must be return'd, not in specie, but in value; so that it is rather Exchanging than Presenting. It is also the Custom to send Mony, and sometimes the Value of a *Naples* Ducat, but with some elegant Words in Writing; for they are Prodigal of their Breeding, but sparing of every thing else.

As concerning the Ceremonies of Entertainments, from the Day the first Invitation is made (which must be some Days before, and be repeated three times, or else the Invitation would be void and never accepted) till the Day after the Feast, when they interchangeably send one another Thanks; there are so many, sometimes of several sorts, and sometimes the same repeated, that any one who is not us'd to them from his Cradle, would think it less trouble to dye for Thirst, than undergo so many Plagues to be made Drunk at a *Chinese*'s Table. But they look upon all these as necessary things, and if any one were omitted they would not think themselves true *Chineses*, but barbarous People, and unworthy to be Respected, as they conceive they ought to be, by all the Nations in the World. To come to the point; they spend five or six Hours of the Night appointed for the Feast in Conversation and Pastimes, with Musick and Plays: And this is so usual at Entertainments, that there are Companies of Actors, who without being call'd, hearing where there is a great Supper, come of their own accord to Act their Plays. Now if the Entertainment is not among poor People, there are as many Tables as Guests, each a Cubit broad and a Cubit and a half long. The Meat is brought in Dishes of Gold, Silver and Porcellane. They use no Table-Cloths, but clean shining Boards varnish'd over with several beautiful Colours. Nor do they use Napkins, Knives, Forks, nor Spoons; nor do they use to wash their Hands before or after Meat; because being great Lovers of Cleanliness, they never touch any thing that is set before them at Table with their Hands or Fingers; but to carry it to their Mouth they provide two little Sticks (of Ivory, Ebony, or some other precious Wood) finder and about a Span long or more; the one held fast between the little Finger and the next to it of the right Hand, and the other moving with the fore and middle Fingers; and thus they eat so dexterously, that they take up a single Grain of Rice, contrary to our *Europeans*, who have a great deal of trouble before they can use themselves to it: And as for Knives they have no need of them, for all is brought up cut into very small Morsels. Dishes of Fish and Flesh always go together, that the variety may delight, being excellently season'd; and rather Numerous and Various than Plentiful or Sufficient, and therefore the Plates, which are like little wooden Dishes, or Bouls, in which they bring the Meat, are small, but not those of Sauces which are intermix'd to sharpen the Appetite. After Eating a few bits of that Hash that is set before them, they lay down the little Sticks, and the Glass goes round; for among the *Chineses* it is not Eating but Drinking that makes the Pleasure of the Feast. But to the end they may hold out Drinking six Hours or longer, still in their Senses, and discoursing of high Matters, they provide little Cups no bigger than a Nutshel; besides they sip it so gradually, that they put it to their Lips four or five times before they empty it; being accustom'd not to Drink at a draught, but sipping. So whether it be Winter or Summer they always drink their Liquor very hot; and this is believ'd to be the reason why there they know not so much as the Names of some painful Distempers that abound in *Europe*, and proceed from abundance of indigested Humors, and weakness of Stomach; as also of their enjoying Health and Strength till 78 or 80, and sometimes 100 Years of Age, to which many of them arrive. Their Liquor is made of Rice bruis'd in Water, which being brought to such a strength (like Beer or Ale) is afterwards distill'd. Now tho' the Glasses are so small, they drink so often (especially towards the latter end) that so many littles make such an excessive Quantity, that very often their Brains are disturb'd; and therefore the Master of the Houses Women are upon the watch to observe how many of the Guests tumble down the Stairs, to make sport at them afterwards with their Husband, who never thinks he has made a good Entertainment unless some Body goes home Drunk; otherwise he thinks, and is troubled that his Liquor was not good. But in these Feasts they have not that barbarous Custom of making those drink that are not a dry, or

Gemelli. 1696.

filling the Cup to a Man who is ſo full that he is ready to run over; therefore it is uſual to place Skreens before them that they may not ſee one another; but the Pleaſure of the Feaſt, having nothing elſe to do, and the Care of obliging their Friend, are as powerful as Laws to oblige them to Drink till they are Drunk; and the weak Liquor they uſe is digeſted with a very little Sleep.

Nicities in Diſcourſe.

I will conclude this Chapter informing the Reader, that one of the cardinal Virtues (which among the *Chineſes* are very many) is Civility and Decency in every Action, and this, not regarding the Worth and Dignity of the Perſon they honour, but rather to ſatisfie an Ambition that reigns in them all, of appearing the moſt Courtly and Civiliz'd Perſons in the World. For they uſe ſuch lofty and high forms of Diſcourſing even with the meaneſt People, either by Birth or Profeſſion, as might very well ſatisfie a Prince; as for inſtance, they give a Meletier the Title of the great Rod or Wand; for it would be a great Affront to call him by his right Name. Thus every other Profeſſion has its proper noble ſort of Name; and if a Man is not acquainted with his Condition, whom he Diſcourſes, he uſes general Terms of Honour, and calls him Brother. There is beſides all this a particular Vocabulary, or Dictionary to teach how to name all things that belong to one ſelf leſſening them, and thoſe that are anothers magnifying them; and to ſpeak otherwiſe would be look'd upon as a great Fault, not in Language, but in Breeding, and down right Barbarous. Even the Clowns brought up in the Woods, are more Mannerly than thoſe in other Countries who are bred in Cities; and the moſt Courteous and Mannerly People among us, in *China* would ſeem Rude and Savage.

CHAP. II.

Other Cuſtoms of the Chineſes.

Women their Beauty.

THE greateſt Beauty of the *Chineſe* Women, conſiſts in having very little Feet; and becauſe this is a Beauty that may be acquir'd by Art, which cannot be in the Lineaments of the Face, they wrap up the Feet of the Girls new Born, and bind them ſo hard that they hinder their Growth, and make them Cripples, there being very few that do not feel it as long as they live. This is the Deſign the antient wiſe Inventers of this Cuſtom had in Proſpect, *viz.* To make Going uneaſie to them, ſo that if Modeſty would not keep them at Home, the Pain of Going ſhould be a Confinement to them. Tho' this be the chief Beauty they boaſt of, yet do not they expoſe or ſhow it; for Modeſty will not permit them to go in ſuch ſhort Coats, that their Feet, ſcarce half a Span long, may be ſeen under them. Beſides, they always live among themſelves, and it may be ſaid in perpetual Confinement, Remote, not only from the Publick, but from their own Family, converſing with none but their own Sons, and thoſe no longer than they are in the ſtate of Innocence, no other ſetting his Foot among them. Their Apartment ſeparated from the reſt of the Houſe, and without Windows to the Street, hinders their appearing where they may be ſeen. They rarely go out of Doors, and this the rich ones always do in a Chair not a bit of it open, and little leſs than Seal'd up in it, without any the leaſt hole to peep out at. Of all the 15 Provinces, only that of *Yunan* follows another Cuſtom in this particular, conforming to the Liberty us'd in *Tibet-Tunchin*, and other adjacent Countries. Their Garb is very modeſt, not open Neck'd to ſhow any of the Breaſts; and unleſs neceſſity requires it they never put their Hands out of their Sleeves, which are wide, not even when they take any thing that is offer'd them. If it is a Man that offers a thing it would be undecent for a Women to take it out of his Hand; but he muſt lay it on a Table or Seat, and ſo take it thence, ſtill with her Hand wrapt up and cover'd. Their Features and Complexion are not inferior to the *European* Women, and tho' they have ſmall Eyes, lying deep in, and their Noſe after the ſame manner, yet they do not look amiſs.

Retir'd Life.

This their retired Life is the cauſe that they Marry, if we may ſo call it Blindfold; for the Bride and Bridegroom never ſee one another till the Day ſhe is brought to his Houſe. The Fathers make the Match without ever ſeeing or ſhowing the Maid, and without asking their Sons Approbation; or their being allow'd to intermeddle or oppoſe it.

The

Thus they are often contracted and promised in the Cradle, being generally much of an Age. The Womens Portion is no other but her Person, and that enough if she is Virtuous; but good or bad she carries not her Husband a cross, and so will not Ruin the House she comes *from*, and where she goes she carries nothing to be proud of, or to upbraid her Husband with. On the contrary the Bridegroom some time before the Wedding, sends the Maid a certain quantity of Mony, as among indifferent People is usually agreed on, and among the great Ones is according to their Worth, and when it rises to about a thousand Crowns it is counted very great. This is to furnish the Bride with Houshold-Stuff, Cloths, and female Ornaments, all which are afterwards carry'd with the greatest State that may be before the Bride. The Day she is carry'd to her Husband, a great Attendance goes before her with Kettle-Drums, and Pipes, and many lighted Torches, tho' it be at Noon Day. After all comes she, lock'd up in a Chair carry'd by 4 Men, and being come to the Husband's House is deliver'd to him in that manner. Then he opening the Chair takes out the Wife he has never seen before; which, if she does not please him, he cannot possibly Reject. The Poor buy a Wife for 3 or 4 Crowns, and it is allow'd them to sell her again, if they can find a Chapman. He who is so very Poor that he cannot buy a Wife at so low a rate, seeks out for some Body to sell himself to for a Slave, and in Recompence receives a Wife; with whom, and the Children that are born to him, he remains at the disposal of his Master. The same happens to a free Woman if she Marries a Slave. For this reason poor Men generally take but one Wife, whereas the Rich, besides the chief Wife, which is of equal Quality to themselves, take as many others, or as few as they please. Sometimes they take one of these 2d Wives to get Issue, and when they have it, sell the Mother again, as having taken her only for that end.

Conch. 1696.

The Honour and Respect they pay to Widowhood is very commendable. To Marry again, tho' a Woman be left in her Prime, and without Children is look'd upon as undecent; and there are few well Born who prefer their own Satisfaction before their Honour, or the Title of Mothers before that of Chast-Women. They remain in the Father in Law's House, and there continue in Widowhood, under a strict Guard till Death.

Miserable Condition of Women

By the Laws of the Kingdom no Man may Marry a Woman of his own Family, tho' the Kindred be never so remote. Only the first is counted the lawful Wife, tho they may have as many as they please and can keep. For this reason it is, that they being in the nature of Slaves on account of the Price given for them, the Husband can sell them again to whom he pleases. And if the Woman should happen to be a Christian, and therefore refuse to go to the new Idolatrous Purchaser; she will be compell'd by the Magistrate with much Beating. A *Chinese* will make no difficulty of selling his Wife, or Daughter to a Catholick *European* if he comes in his way, who may keep her always as a Slave in his House, but may not carry her out of the Kingdom; and if he will return home he must leave or sell her.

Marriage when Valid.

The *Chinese* Marriage becomes firm and valid and cannot be made void, when once the Bride has accepted of the Gold and Silver Bodkins, Bracelets, and other things the Bridegroom sends her suitable to her Quality. From that time forward, tho' the Husband should go out of the Kingdom, she never Marries again, but will expect him all her Life time. It is also customary, when the Parents of the Bride and Bridegroom are agreed (and they have full Authority over their Children, whom they never emancipate) to give one another the Name, Day, Hour, Month, and Year their Children were born in, to advise with the Astrologers, and when they are of Opinion that the Marriage may be contracted, they send the Presents above-mention'd, and not otherwise.

Procreation enforced.

In *China* that Son who does not Marry is not look'd upon, as if he extinguish'd his Fathers Seed, and were ungrateful to him that gave *him his Being*. So a Marry'd Woman accounts her self unhappy till she has Children; for till she has them she may not sit at Table with her Mother in Law, those who as yet have no Issue serving her and the other Fruitful one, standing. This is the reason why, to avoid being in such ill Repute among other Men, there is no Man so miserably Poor that does not buy him a Wife; nor any Woman that does not endeavour to be got with Child. Yet if they bring two or three Girles without a Boy between, the Mother her self Kills and Strangles them; saying, the Devil is got into the House. This

Gemelli. 1696.

Cruelty is most practis'd in the southern Parts of *China*, where the Men are forced to seek for Wives abroad. Thus the Empire of *China* comes to be more populous than any other that allows of Polygamy, because the Climate is good, and the Women Fruitful; it being rare to see any at Age of Procreation, without one Child at her Breast, and another by her Side, or in her Belly.

A pleasant Tale.

The Magistrates are so intent upon indeavouring to promote the good Peopling of the Country; that the Superior of the *Franciscan* Missioners in *Canton*, had like to make me die with Laughing, when he told me a Story of the petty King of that Province, to this purpose. *There were several Women in Prison, being either the Wives, Daughters, or Kindred of Thieves who had been Executed or were Fled. The petty King that they might not lye fallow, Marry'd them by Lot to the other Prisoners, after this manner. Having caus'd them all, Young, Old, Halt and Lame, to be brought to his Court, he made every one leave some particular Token upon the Ground; then turning them by brought in the Women, ordering them to chuse every one a Husband, taking up one of those Tokens. This done the Husbands appear'd, and making every one own his own Token: There appear'd a young Woman Marry'd to an Old or Lame Man, and a Blind or Halt to a young One. The young Men or Women so ill Match'd made a thousand Complaints, but the petty King who was a pleasant Man, being ready to burst with Laughing, upbraided them with their own Indiscretion in not making a good Choice; saying, they ought to thank themselves for their Misfortune, since the Choice was left to them.*

Tartars Marriages

The *Tartars* do not buy their Wives, but receive Portions, tho' very Inconsiderable. When any one Marries his Daughter to her equal, the Portion is not above 80 Cows, 80 Horses, 80 Garments, and the like number of other things, according to the condition of the Couple.

Cheats.

By all that has been hitherto said, the Reader may perceive that the *Chineses* are very sharp Witted, and exceed the *Europeans* in Ingenuity, yet nothing has been said of the Cunning of the poor Commonalty, taught them by Nature to get their Living. They are so crafty at Cheating, that an hundred Eyes would be too little for Strangers, tho' never so watchful to escape them; for they have wonderful Slights of Hand and other Arts to deceive the Sight. A thousand most pleasant Inventions of theirs are told about. Among others they carry small sharp Tools in their Nails, which they wear very long, to cut Purses. On the contrary the Merchants value themselves upon being Just, and are really so, for their Oath is Inviolable; and they will hazard their Head to keep their Word; which the *Europeans* found to their no little Astonishment when they first began to Trade. And would these who ought to have given, would have follow'd their good Example, and return'd Honesty for Honesty; and then they would not have found them in process of Time, as they have done, more False and Deceitful than themselves. To this purpose I can relate a true Story told me by the *Spanish* Fathers Missioners. *The* Dutch *who came from* Batavia *to Trade in* China, *would have cheated the* Chineses, *giving them a great quantity of false Mony; which in a Bargain of some hundred thousand Crowns, made in haste could not all be view'd at leasure. They Sign'd the Contract, and the* Dutch *returning the next Year to Buy, they gave them an* Oliver for their Rowland. *For taking no notice of the Cheat put upon them, as the Ships were dispatching, they said they had most admirable new Fashion Stuffs just then come from* Nanking. *In short they shew'd the* Dutch *the Stuffs, and agreeing for several thousand Pieces, when they came to deliver them, and the* Dutch *had view'd a great many, at last to avoid the Trouble of examining all, because they were to be gone speedily, they took the rest upon Content. The* Chineses *in a Moment chang'd the Bales for others made up of old Rags, and so the* Dutch *carrying them away instead of Stuffs, were put upon to more loss than what they got by the false Mony.* They endeavour'd to be Reveng'd the ensuing Years, but the *Chineses* would not admit them to Trade. They did not behave themselves so with the *Spaniards* whilst I was in *China*, a Vessel coming from *Manila* to *Macao*, with 180 thousand Pieces of Eight to buy Silks. For the *Spaniards* requiring to have them wrought after their Fashion (which differs much from that of *China*) that they might carry them over to *New Spain*, and finding none such ready, they distributed the Mony among several Merchants, for every one of them to furnish so many Chests of such Work as they agreed upon; and in short within the space of five Months, the Silks were Wove, and deliver'd punctually according to the Price and Goodness that had been agreed; tho' among so many there might

A Fresh Return upon a Bad.

Comm. 1696. might perhaps be one, that furniſh'd the buyers with the quantity, but not the quality of the Stuffs; which muſt not be thought any extraordinary matter, conſidering the ſhortneſs of the time, and the vaſt quantity, which could not have been got together in *Italy*, in five Years.

Before the Comm. As for the outward appearance of the *Chineſes*, it ſhews them as much Men of Parts, as any others whatſoever; not only for their Noble Garb, but for their Gravity, and the Modeſt comportment of their Perſons, the Majeſty of their looks, and for their Stately and Graceful Meen. To turn the head lightly about, would look among them, as if a Man's Brain were light. Oaths or Words that have any taſte of immodeſty, are never heard, but from the Mouth of ſome baſe mean Fellows, and that very rarely. To make Love, or play the Beau, are things ſo far from being us'd, that they have no Words to expreſs them; becauſe a Woman's Face is never ſeen, neither at Window, nor elſewhere; for it were almoſt the ſame thing to have a *Chineſe* Woman, ſeen as if ſhe were half raviſh'd.

Candidates. Tho' *China* may be call'd the Country of Candidates, or Men aſpiring to Preferments, there being no other like it in the World, where every Man of the meaneſt condition, thinks he has an undoubted right, to become greater than another, and if his Learning deſerve it, to riſe to the higheſt Dignities, above which there is none but the Crown; yet they all know how to conceal their Emulation, Envy, Rancour and Mortal Enmity, under the appearance of ſincere Affection; and tho' the hatred they bear one another be never ſo great, yet they never fail to pay one another the Ceremony of Bowing, Kneeling, and Bowing the Forehead to the Ground, according to the Dignity and Employment of the Perſon; thinking they herein act the Manly part, and ſhow themſelves eaſy and well Bred. It is a receiv'd Maxim among them, that to draw a Sword againſt one another, is not the part of Men; and that War is nothing but a wildneſs reduced to Rules, which the Savage Beaſts have not. That Humanity is the property of Man, and therefore, they pretend there are none like them in the World, for living up to the Rules of Reaſon; they affect an eaſy meek Behaviour to ſuch a Degree, that to be in a Paſſion among them, is like laying aſide Humanity, and becoming a Beaſt, or at leaſt a Barbarian. Hence it is, that among them there is no open profeſt Enmity, much leſs any Factions, Riots, or bloody Frays. Their Fiſts are the only Weapons they fight Duels with; in which the worſt thing that can be done (this is to be underſtood of mean Perſons) is to tear off ones Enemies hair, for the diſgrace is more reſented, than the Pain. The wiſeſt and moſt Honourable Perſons if they are ſtruck, fly; and that way get the better, becauſe the Honour of the Battle conſiſts in a Man's overcoming himſelf with Virtue, not the Adverſary with force. So that running away, inſtead of being a diſgrace to the *Chineſes*, makes them at once Triumph over themſelves, and their Enemies, who are overcome by the Paſſion of Anger, and therefore rather Beaſts than Men. The Truth of it is, the *Chineſes* are Men of Courage, little effeminate, and mean Spirited, putting up all wrongs Patiently.

Hardineſs. They are at the ſame time indefatigable, uſing themſelves from their infancy to carry on their back a Yoke with 2 equal weights to it; which they increaſe from time, to time, as they grow up; from which Fatigue, even the Poor Country Women are not exempt, who beſides all other Female Duties, dig, and do other drudgeries. In the Boats they row, or tow them along, like ſo many Mares, and do all the Service of a Sea-man, with a Child all the while ty'd to their Back; and at Night they have no other Supper, but a little boil'd Rice, and a Decoction of wild Herbs, to drink inſtead of Tea.

Pots. They have an artificial Pot to dreſs their Meat, in which the Water goes about, and the Fire ſtands in the middle; ſo that any thing is boil'd in a ſhorter time, with leſs trouble, and coſt.

Glaſſes. Having no other Materials to make Glaſs of, they make them of Rice, as was ſaid before, and of beautiful Colours.

Caſting Accounts. They have invented a Table or Board, with a ſtring of wooden Counters, to Add, Subſtract, Multiply and Divide, and they are quicker at them, than the beſt accountant in *Europe*. To tell Mony, they have another Board with an hundred Holes, into which they preſently clap as many Pieces of Mony, and ſo tell them in a moment, and ſee whether they are good. If they do not like one Profeſſion, at the Years end, they take to another, being handy at every thing.

Games. They are Ingenious in playing at any Game; as Cards, Cheſs, which they call *Ke*, Dice, Tables, a Sport like Fox and Geeſe,

Geese and the like; but what ruins them, is their *Mena*, at the new Year, which is Even or Odd, guessing at little heaps of Mony, at which Sport they ruin one another.

A trick to rob. Some make an ill use of their Ingenuity, to make a composition they call *Niam*; which being smoak'd in a Room, puts all the People in it, beside themselves, and renders them immoveable, whilst they rob the House. Water is a powerful Antidote against it.

Eating and Drinking. The *Chinese* generally drink hot, and eat cold, just contrary to the *Europeans*; nor will any of them ever refresh their Palates with cold Water, tho' the Weather be never so hot, or they droughty with Travelling; but wait patiently till they have it so hot, that it scalds their Lips; so that they think it a Madness when they see an *European* drink cold Liquor. As for their Meat, it grows so cold, that it has no Relish, they sitting whole days chatting at Table, for they are naturally very talkative. This is not us'd only by the poor People, but among the *Mandarines* and great ones; who tho' they furnish their Tables with Birds Nests, which cost 300 pieces of Eight, a Measure, the Fins of Sharks, the Sinews of Stags, precious Roots, and other things of great Value, yet they prate so long that all grows cold. Besides all their delight, and the best of the Feast consists in Drinking, as was said before, to promote which, of the Servants appointed to attend each Table, one comes every now and then and kneels down, praying the Guests to drink; then comes another, and intreats them to empty their Dishes, sometimes one way and sometimes another; for if the Guests do not go home drunk, he that treats is much troubled, as if his Dinner had not been good and his Liquor poor. Therefore to compass their design, after Supper, they treat with a Play, and after the Play, they cover another Table of Sweetmeats, and then another with Fruit, to entice the Company to drink, and send them home in their Servants Arms. Those that are Temperate, may pour the Liquor on the Ground, without being reputed uncivil, by way of Pledge, there being a board before them for this purpose, that the others may not observe them. At the conclusion of the Feast, they observe a Custom, which perhaps no other Nation will approve of, which is, that every one of the Guests, leaves 8 or 10 Pieces of eight, more, or less, according to his Quality who treats, in the hands of a Servant; and tho' the Master of the House (like Physitians who hold out their Hand at the same time they seem to refuse by Words) pretends to be affronted at it, yet the Custom is well known, and every one leaves as much as will pay for the Play and Liquor.

The *Mandarines* use themselves to eat such things as are naturally violently hot, not so much out of Riotousness, as to provoke Lust, and procure Vigour, to please so many Women, and get many Children by them; and because we have mention'd some sorts of Meat quite unknown in *Europe*, it will be proper to give some acount of them. The Birds Nests are taken on the Coast of *Cochinchina*, the Islands of *Borneo*, *Calamines*, and others of the Archipelago of S. *Lazaro*, where they are built upon inaccessible Rocks, by certain Birds like Swallows, so artificially that they are eaten steep'd in warm Water, to take out any Feathers there may be in them. It is not known to this Day, whether they are made of Clay, or of what the Bird fetches from its Stomach; but they are of great nourishment, and taste like the *Italian Vermicelli*. The Shark is a Fish that feeds upon Mens Bodies, and is found all about the Archipelago of S. *Lazaro*; the *Chinese* draw certain Sinews out of their Fins, which they eat. The Root *Inson* is brought out of the Province of *Leaotung*, and is bought for its weight in Gold, because it is excessive hot, and very nourishing, which makes them say that if a Man carries it in his Mouth 3 days together without eating, he will feel no faintness. They also use abundance of Spice, and Essences for the end we have spoken of.

The Laws of the Empire are so severe to oblige Parents to give their Children good Education, that if it happens any of them commits a Crime, and cannot be taken, the Magistrate secures the Father, and Bastinadoes him, for not teaching his Son good Manners. The Government also takes care of the economy of Families, for the Publick good; on which account they tell us a very notable Passage. A *Mandarin* hapned to go along a Street, where a Mother-in-law was crying out against and Curfing her Daughter-in-law, and her Husband; Inquiring into the Cause, he gave the Emperor an account of it, who order'd that the Daughter-in-law, and her Husband should be Chastiz'd, his Father should have his Head cut off, and the *Mandarine* of the Place be depriv'd of his Command.

The *Chinese* Smoke much Tabacco but after another manner, than is us'd among us

us. They cut it extraordinary ſmall, and having dry'd it in an Oven, they wet it with hot Waters to make it ſtrong, and therefore they that are not us'd to it cannot bear the Smoak. Tho' they always carry their Pipe, and a Purſe of Tabacco by their ſide, yet they ſmoke but once an hour, and the Women do ſo too, eſpecially the *Tartars*.

The *Chineſes* ſit on high Chairs, and uſe Tables like ours in *Europe*. They do not value Jewels, or other things that have their value only from Opinion, but Gold and Silver which have an intrinſick value. In the City, and about it, they always carry Fans, tho' it be Winter; and in the Country Umbrelloes, tho' they have Hoods to defend them againſt the Sun.

They call People by the Sirname firſt, and then by the Name, contrary to the *Europeans*, who ſpeak the proper Name firſt, and then the Sirname. They do not take the Names of their Idols, but the Sons are call'd by the Parents, by the Names of the 1, 2, 3, 4, *&c.* Others have their Name from ſome accident happening before their Birth, as the Fortunate, the Merry, the Pleaſing, *&c.* True it is, that whilſt the *Chineſes* reign'd, it was cuſtomary at 14 years of Age, to give Names to the Males, putting on their Heads the Country Cap, and the Females with the Bodkins to bind their Hair about, calling them till then, the 1ſt, 2d, *&c.* which was perform'd with as much Solemnity as the Weddings; but the *Tartar* now Reigning, aboliſh'd that expenſive Cuſtom.

The *Chineſes* ſell all things even to Hens, and Chickens by weight; but cheap, ſelling a Pound of 20 Ounces for 20 *Zien*, which make 3 Grains and a half of *Naples* Mony. They themſelves conſume but little, the Poor People filling their Bellies with Rice, and Herbs dry'd in the Sun, that they may lye long in the Stomach.

They have a great Eſteem for any Antique pieces of any Metal or Shape whatſoever, not regarding the Workmanſhip, ſo they be old; and therefore the rougher, and more conſum'd they are by time, the more they are valu'd, and ſold the dearer. They alſo highly prize antient Manuſcripts, that are in a fair Hand, with the Author's Seal to them.

The Names of Father and Mother in *China* are ſacred; the *Children* believing that all the Bleſſings of this Life, are the reward of loving their Parents, and ſerving them with Humility, nor does Hiſtory furniſh us with Examples of any Nation, that has ſo fully paid the filial Duty, as the *Chineſes* do. There are young labouring Men, who for Grief of their Fathers death, faſt all the days of their Life, without ever eating Fiſh or Fleſh, Eggs, or any white Meat, that this Penance may avail their Souls.

They are much addicted to Superſtitions, and Auguries. They conclude no match, without conſulting the Aſtrologers; nor do they bury the Dead without appointing a Fortunate day, for which reaſon in great Cities, 10, or 20000 Coffins, with dead Bodies, are carry'd out together to be bury'd in the Mountains. All the Gates of the Courts of Judicature, out of a Superſtitious Cuſtom, are made in the South Wall. They look upon it as a very ill Omen, to have Churches erected to the true God, in the Country or Villages, as fearing ſome of the People ſhould dye upon it. And to ſay the truth, it looks as if God were reſolv'd to try the ſteadineſs of the *Chineſes*; for it is actually obſerv'd, that after the building of ſome Church, more People than ordinary die; as alſo the Brothers, Children and other Kindred of the *Chineſe* that is newly converted; as the Fathers Miſſioners themſelves told me. For this reaſon ſometimes when the Miſſioners would Erect a new Church; the *Chineſes* not being able to obſtruct it legally, as long as the Imperial Permiſſion holds, they raiſe a Mutiny of the Rabble to overthrow it, ſo that the Miſſioners are forc'd to have recourſe to the Magiſtrates. This hapned to the *Spaniſh Franſcans*, whilſt I was at *Canton*. They going about to build a Church in a Village; diſtant from the City, for the uſe of the Chriſtians; and having bought the Ground and Materials, the Peaſants mutiny'd, and aſſembling in a Riotous manner, by beat of Drum, went to hinder the Work. The Fathers were forc'd to get a *Mandarine* to go thither, at the ſight of whom, all thoſe Peaſants fell on their Knees along the Road, beſeeching him to have ſome regard for their Lives, which would not be ſecure, if the *Europeans* ſettled in their Village. At length the buſineſs was compos'd after this manner. The *Mandarine* order'd the Work ſhould go on; but that when the Maſter Beam, or higheſt Timber was to be ſet up, the *Bonzes* ſhould have notice given them; that they might cover the Idols, who, otherwiſe would be frighted to ſee ſo high a Fabrick rais'd and thus the Peaſants might not loſe their *Fun-ſciuy*, that is their Fortune This Superſtition extends even to the Structures of the *Chineſes* themſelves, (tho' not look'd upon as altogether ſo Fatal) none being permitted to build his Houſe higher than his Neighbours, for fear of taking away

their

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their *Fanfeivy*. In the Suburb of *Canton*, going into a Pagod, I ſaw two live Snakes before the Idol, in a Baſon, to try thoſe that were accus'd of Theft; ſo great is their Superſtition. They were to be laid on the Body of the Perſon accus'd; if they Bit him, he was reputed Guilty; if not, Innocent. They call this *Pagod*, *San-Kai-miau*.

No Vagabonds.

All Officers and Magiſtrates purſue Robbers ſeverely, to make the Roads ſafe, and take care to extirpate Vagabonds, Puniſhing them ſeverely. The Blind, the Lame, and ſuch like, have Employments found for them, according to their Ability. The Old and Diſabled are Fed by the Emperor, who keeps 100 in every City, more or leſs according to its Greatneſs. This produces not only Peace and Quietneſs, but Plenty, becauſe all Men apply themſelves to Tillage, and there is not a Foot lies waſte throughout the Empire. They uſe ſome artificial Plows that can be drawn by one only Buffalo; and they Water the Land as Ingeniouſly, drawing Water from the bottom of the River. Others get their Living by Fiſhing, not only with many and divers ſorts of Nets, Hooks, and Traps of Boughs placed in the Water, but with Birds like our Sea Crows, from whom they cannot Eſcape, tho' they were hid under the Sand. The Bird eats only the ſmalleſt, becauſe the cunning *Chineſes* put a Ring about its Neck, that it may not ſwallow the great ones.

Induſtry.

Fiſhing.

Birding.

The Birds they catch in Nets, Snares, and other Inventions. The wild Geeſe as cunning as they are to ſave themſelves, cannot eſcape; for the better to deceive them, they keep certain floating Veſſels upon the Waters they reſort to, and when the Geeſe are after ſome Days well us'd to them, ſo as not to be afraid, they make two Holes in them, and clapping them on their Heads, go up to the Neck in the Water, ſo that thoſe Veſſels may ſeem to be ſtill Floating, and thus drawing near to the Geeſe, before accuſtom'd to ſee thoſe things, draw them down by the Legs, and having catch'd as many as they can carry, come out of the Water.

The *Chineſe* Judges, to deter the People from committing Crimes, uſe to put the Body of the Party kill'd or murder'd in a Coffin, in the Houſe of the Murderer, till he Compounds with the Friends, This I ſaw practis'd upon *Emanuel de Aranjo*, at *Macao*, becauſe a Servant of his being a Black of *Mangiar Maſſen*, had kill'd a *Chineſe*, who provok'd him by ſtriking him over the Face with a Frog, which is a thing they hate. And tho' *Aranjo* had kill'd the Black, and offer'd to pay a thouſand *Taes*, yet he could not prevail with the Kindred to Conſent that the dead Body ſhould be taken out of his Houſe. The *Chineſes*, tho' Idolaters, are not ſuch Bigots as thoſe on this ſide *Ganges*; for they eat Beef, Swines Fleſh, Frogs, Dogs (which they are great Lovers of, and there are Shambles of them) and all ſorts of living Creatures. Nor do they make any ſcruple to Converſe, Eat, and contract Affinity with Chriſtians.

CHAP. III.

The Habit, Weapons, and Coin of the Chineſes.

Hair of the *Chineſes*.

BEfore the *Tartars* rul'd, the *Chineſes* wore their Hair long, winding it about on their Pole, as the Women do with us (but without making it into Treſſes) making a large Role of it, through which they us'd to run large Silver Bodkins, as well to bear it up as for Ornament; ſo that there are ſtill at *Malaca*, and other Places, ſome of theſe *Chineſes* who are call'd Hairy. But ſince the *Tartars* Govern, they have been all commanded to cut it off upon pain of Death; and to go after the *Tartar* Faſhion with their Heads Shav'd, and only a Tuft, as the *Mahometans* wear it; but ſtill with this difference; and the *Chineſes* wear it platted, or wreath'd, and ſometimes hanging down to their Heels. They alſo forbid their large Garments with wide Sleeves, to bring up the *Tartar* Faſhion; which the *Chineſes* did, and do ſtill heinouſly Reſent.

Their Caps.

The *Tartar* Habit, now worn in *China*, is in Summer, a *Maozu*, or Cap in the ſhape of a Cone curiouſly made of Silk, or *Indian* Canes, and cover'd with red Horſe-Hair; within it is lin'd with Taffety, and has a Knot to bind it under the Chin. In Winter they wear it of the ſame Shape, but of Silk quilted with Cotton, adorn'd about the Edge with fine Furs, and cover'd with ſhagg'd Silk inſtead of Hair. It is generally Crimſon, and few wear it Blew, or Black: At the end, or point of it they fix a piece of Amber, or Glaſs made of Rice.

When

When they fay Maſs, and Adminiſter the Sacraments, all our Miſſioners wear a black Cap, with four ſquare Pieces hanging down from it to the Ears, of equal length, and becoming, and behind two Labels like thoſe of a Biſhop's Miter. This Faſhion being brought up by the antient Learned *Chineſes*, the Fathers of the Society to diſtinguiſh themſelves have added upon every Square three Arches like Gates, made with a Gold Breed.

*Their Shirt is call'd Kuazin, and is La-*ced under the right Arm on the ſides, and under the Throat. It reaches down half way the Leg, with long narrow Sleeves. Over it they wear wide Breeches down to their Heels, which they call *Kin-Zin*, or *Zeey*, ty'd with a Silk Ribbon, at which hangs the Purſe of Tabacco, the Handkerchief, Knife, and the little Sticks to eat with in a Sheath. But the Nobility wear a Silk Girdle with gilt Buckles, and Jewels. The Hoſe they generally wear are of Silk, or Cloth of Silver, and call'd *Ouzi*.

The Nobility add to the Shirt (which ſerves the mean Sort for a Veſt) a long Black Garment, call'd *Paozu*, of a Violet, or other Colour (with narrow Sleeves, which at the end have a little turning up like an Ear) which when Button'd from under the right Arm down to the Feet, is girt with a ſilken Ribbon call'd *Tayzu*. Over this Garment they wear the *Gauytao*, which is exactly like a Biſhop's Rochet, but without the little Hood, and with wide Sleeves, and this is Button'd upon the Breaſt. The Learned wear it long, ordinary People ſhort, and the *Tartars* very ſhort.

The Learned, who are carry'd about the Cities in Chairs, wear Buskins of Silk (inſtead of Shooes) call'd *Xuezu*, of ſeveral Colours. The common Sort who walk a-Foot have them of very ſoft Leather, with the Soles full of Nails, to make them laſt the longer, and keep out the Wet, for they uſe no Heels. The Shooes worn by Trading, and inferior People are open without any Binding, but cloſe behind. They are made of Silk, of all Colours, with Soles of Cloth, and they are call'd *Huay*. Both the Gentry and Commonalty of both Sexes, uſe the Fan, or *Seeza* and Umbrella, as well in Summer as Winter.

The Women wear the ſame Garment, but Button'd before the Breaſt, and Laiter about the Neck for Decency, with the other of the ſame Cut as mentioned above. Their Shooes differ from the Men's, in that they are cloſe, and with *Heels*. But their Head-dreſs is handſome, becauſe their Hair is generally Long, and Black, and they Anoint it with ſeveral ſorts of Oil and Gums, to order it as they pleaſe. On the Forehead they make a Roul or Puch with a ſmall Iron wound about with ſilk, which afterwards they cover with part of the looſe Hair, ſhining with the Oil and Gum. With part of the reſt they make a Role behind on the Pole, and what remains is divided into two Locks, which fall gracefully upon the Neck, like Wings. In the Northern Countries they wind the Hair behind the Head without Wreathing it, and then cover it with a thing like a little Diſh, curiouſly made of Silk, and Embroider'd. *In Peking* they add a black Handkerchief wrapp'd round, becauſe of the violent Cold. The Maidens, to diſtinguiſh them from marry'd Women, cut off part of their Hair about their Forehead and Neck, leaving as it were a Fringe of it about two Fingers long.

Features of the *Chineſes*.

The Complection of the *Chineſes* is White, like that of the *Europeans*, but they differ in Features; becauſe their Eyes are generally ſmall and ſunk, and their Noſe tho' ſmall ſomewhat flat, yet not diſagreeable. Their Beards are ſo thin, that ſome of them have not an hundred Hairs, which grow on the bottom of the Chin, and upon the Lip; and if any happens to grow on the Cheeks they pull it off with Pincers, ſo that the Beard is long, but very thin. This is the moſt certain Sign to know an *European* by among a thouſand *Chineſes*, and a *Chineſe* among as many *Europeans*.

Women.

The Women are generally Fair, Beautiful and more Couragious than the Men, who are of mean Spirits. They value themſelves much upon the ſmalneſs of their Feet (as was ſaid before) and the very old Women are ſo Proud, that in ſpight of Wrinkles in their Faces, they dreſs their Heads with fine Flowers; and Puniſh themſelves at that Age to Boaſt of ſmall Feet.

Weapons.

In War the *Chineſes* carry Bows and Arrows, and a long Scimiter, which they wear the wrong way, with the Point forwards, inſtead of the Hilt, and when they would draw it they give a Stroke upon the Point, which brings the Hilt forwards. Fire-Arms are us'd but little, but Muskets begin to be brought in Play, by the Emperor's Order. In the Southern Provinces by reaſon of their Commerce with *Europeans*, they have ſome Fire-Locks ſeven Spans long, which

Gemelli. 1696.

carry but a ſmall Bullet, and are rather for Pleaſure, than any Uſe. They carry the Scowrer in the Barrel, ſo that they cannot Fire upon occaſion; nor can they Fire ſtanding, but ſtretch'd out with their Belly on the Ground, ſo reſting it upon a thing like a Goat's Horns, which ſerve to take Aim by.

Tho' Cannon had been long found out in *China*, yet it was not well Caſt, nor Proportion'd; for which reaſon the *Tartar* Emperor, at the beginning of his Reign, deſigning to make uſe of it in his Wars againſt the *Eluth*, or Weſtern *Tartars*, caus'd it to be Caſt again, and brought to Perfection by the Direction of F. *Verbieſt*, a *Flemming* of the Society of Jeſus; for which Reaſon he has been ever ſince a Friend to the *Jeſuits*. This Train is made uſe of in the Field, as I obſerv'd at *Peking*, for on the Walls of the Cities there were only a few ſmall Sakers.

Soldiery.

The *Chineſe* Soldiery conſiſts of Horſe divided under eight Standards, each of an hundred Thouſand Men. To every Standard belongs a General, who is always a petty King, or great Lord, and is call'd, General of the Green Standard, of the White, *&c.* as was ſaid elſewhere. There is a much greater Number in Garriſon along the great Wall, but moſt of them are *Chineſes* become *Tartars*, the Imperial *Tartary* not being able to furniſh ſo great a Number of Soldiers. Soldiery deſcends from Father to Son; for the Emperor does not only allow them competent Pay, according to their Quality, but alſo Rice for the whole Family, the Horſe and Provender for him, without ſparing, becauſe all comes from the Provinces, which pay it as Tribute. The petty Kings had Pay allow'd them to keep 12000 Men, and maintain themſelves with the due Grandeur, beſides others they keep at their own Expences.

Gold and Silver, and Coin.

Tho' in *China* Gold be cheap and very good; as well that which is taken out of Rivers at the full Moon, from the Trenches made in the Channels, as that which is brought in from the neighbouring Countries; yet they make no Money of it, but paſs it by Weight. The ſame happens with the Silver brought in by Strangers, eſpecially that which comes from *America*. For this Reaſon the Emperor of *China* calls the King of *Spain*, the King of Silver; becauſe there being no good Mine of it in his Dominions, all they have there is brought in by the *Spaniards* in Pieces of Eight, and is here reduced into Plates one quarter part finer. In this they Pay the Emperor's Taxes, which the *Mandarines* are to gather of the Subjects within their ſeveral Diſtricts. All this Silver remains bury'd for ever in the Emperor's Treaſury at *Peking*, and thoſe of the rich Men of the Empire, for the *Chineſes* ſtand in need of nothing from Abroad. The way of receiving and paying is by cutting little bits of Silver, and weighing them in a little Scale call'd *Teng-cai*. They count by *Leans*, or *Taes*, as the *Portugueſes* call them, which is worth fifteen *Carlines* of *Naples*, or a Noble; by *Ciers* (or *Mas* in *Portugueſe*,) which is the tenth part of the *Taes*; and by *Fuens*, or *Condorins* the tenth part of the *Mas*. The ſmall Braſs Coin is call'd *Zien* (or Chappas) of which fourteen make a *Fuen*. Theſe *Chappas* have been brought up within theſe ten Years laſt paſt; the *Chineſes* being ſenſible of the Loſs there was in cutting a bit of Silver to buy Fruit, or any thing of ſmall Value. They have a ſmall Hole in the middle to String them. They give a Thouſand, or eleven Hundred of them for a piece of Eight, according as they are bigger or leſſer in ſeveral Provinces of the Empire. They are made of *Tutunaga*, a Metal peculiar to *China*, like Braſs, with four *Chineſe* Characters on the one ſide, which Compoſe the Emperor's Name, and two on the other, expreſſing the Name of the City, or Court, where they are Coin'd.

CHAP. IV.

Funerals of the Chineſes.

Proviſion of the Living for their Burial.

AMong the *Chineſes*, the being well Bury'd is a thing on which the Happineſs of the Dead, and their Poſterity ſeem to depend. Hence it is, that not truſting ever to their own Children, every Man whilſt Living, and in Health, provides himſelf with two Things more particularly; that is, a Coffin to be put into when Dead; and a lucky Place to lay it in. An old Man would Live in Pain, and any other dies almoſt in Deſpair, if he had not his Coffin in the Houſe; and the Son would be much Afflicted, if after his Father's Death he

were

Gemelli. 1695. Coffins.

were to ſeek for the Stuff to make it, for it being generally 6 or 8 Inches thick, and of ſuch Wood as if not Incorruptible, is at leaſt very laſting, it is therefore hard to be met with. Beſides, it muſt not be narrow, ſo as only to hold the Body; but large and ſtately, and all the out ſide of it Varniſh'd, Carv'd, and Adorn'd with Gold, (if they are able) and they think it no Extravagancy to ſpend ſome hundreds of Crowns upon it, which in *Europe* would coſt ten times as much, they that ſell it perſwading them the Wood is brought from Parts very Remote, and that it is the moſt laſting in the World. The dearer it coſts the more they value it, placing it in their Bed-Chamber that it may be always in ſight.

Place of Burial.

As for the fortunate Place, it is appointed by the Cunning and Superſtitious Fortune-Tellers; for the moſt part on the Bottom of Mountains, or in Places hemm'd in with Cypreſs-Trees, if there are no Mountains near, for no Man may be Bury'd within the City. When they have dug the Grave under Ground Arch'd, and lin'd with Plaſter of *Paris*, that the Rain Water may not ſink through; they place about it Statues of Men in a mournful Poſture; of Beaſts of ſeveral kinds, and other laſting Ornaments, beſides the large Stones, on which is Carv'd in excellent Language all that can be ſaid in Honour of the dead Perſon. The Coffins of great Men are placed in large Vaults, placing before them an Altar of white Marble, with a great Marble, Iron or Latten Candleſtick, and about it other ſmall Ones of the ſame Stuff.

Ceremonies at the Death.

As ſoon as the Father is Dead, the Son in a raging Manner tears down the Curtains of the Bed, and with them covers the Body; then he falls down with his Hair looſe; and ſoon after ſends his Servants to the Kindred and Friends, giving them notice in Writing that he has loſt his Father. And becauſe the Kindred and Friends ſo notify'd, are bound to come to pay the uſual Ceremonies in Honour of the dead Man, the greateſt Room is put into Mourning, that is, with Mats, or white Hempen-Cloth, for that is the Colour of the *Chineſe* Mourning. The Body in the mean while being wrap'd up cloſe in two or three Pieces of extraordinary fine thin Silk, as Infants are ſwath'd, they then put on its richeſt Garment proper for the Seaſon, with the mark of his Degree, if he had any; then they put it into the great Cheſt or Coffin; and having cover'd the bottom with a layer of *Tinzao*, and then of other ſweet Herbs over it, they cover the Coffin and Nail it down cloſe; and that no ill Scent may come through, they ſtop up all the Chinks with Pitch, the Coffin being alſo all Pitch'd within. Being thus clos'd they adorn it with Stars of Gold, and placing it at the upper End of the great Hall, place on it the Picture of the dead Perſon done by the Life, and near it a Table with Perfumes and Lights. Then it is lawful for the Kindred and Friends that were Invited, to come in and pay the uſual Honours to the Party Deceas'd, and an Inſcription over the Door invites all that paſs by to come in. The Son in the mean while ſtands in moſt doleful Manner by the Coffin. He is Habited in plain Hempen Cloth, and has a Cap of the ſame on his Head, his Feet wrap'd in Straw, courſe Cotten Cloths about his Ears, and two Rings of thick Rope on his Sides, the Ends hanging down to the Ground; and every part of this Mournful Equipage has its peculiar Form, according to the unalterable Practice obſerv'd. There is a Printed Ritual which I have by me, where all the Formalities are mention'd, which are proper to every Degree of Kindred, with the ſeveral Qualities of Perſons ſubjoin'd. As for the Son, all the expreſſing of his Sorrow is not comprehended in this doleful Appearance. The firſt Night he lies cloſe by the Coffin, nor does he for a long time after lye upon any other than a plain Straw Bed: All Dainties are Baniſh'd his Table, and particularly all Fleſh. Inſtead of great rich Chairs, he makes uſe of poor mean Ones, and does other ſuch like Pennances, which after a Month, begin by degrees to grow eaſier and eaſier.

The Friends Ceremonies.

The Ceremonies the Perſons invited are to perform in Honour of the Perſon Deceas'd, are four profound Bows, and as many Genuflexions, and ſtooping till the Forehead touches the Ground, burning of Candles, Perfumes, and ſome Gilt and Silver'd Paper. This is done, becauſe they believe the Soul in the other World will have as much real Gold to pay its Debts, and gain the Favour of the Guards that keep the Doors of the Priſons under Ground; ſo that returning thence, ſhe may come again into this World, and taking a new Body be Born again; and if good luck attends it, become a learned Man, which in *China* is the higheſt pitch of humane Felicity.

Gemelli. 1696.

The Kindred and Friends uſe to meet 3 or 4 times together to pay this Honour to the Dead, after which the Funeral does not follow preſently, but is put off for ſome Months, and even to 3 Years; for ſo long, and never leſs does the Mourning laſt for a Father, in acknowledgment for ſo many Years he carry'd his Son a Child in his Arms. In the mean while the Body is kept in a Room, plac'd in honourable Manner. Till it is Bury'd there paſſes not a Day but the Son Viſits, and Bows to it, keeping ſome Perfume before it, and offering it Meat, which are afterwards given in Charity to the Prieſts of the Idols, who are often call'd to pray over the Body.

Funeral Proceſſion.

To conclude, when the Body is to be Bury'd, is a Matter that muſt be ſtrictly calculated, and judicially found out by the Maſters of that Science, who according to the Rules of Art, chuſe out the moſt fortunate and happy Day and Hour Heaven can point out. When that is fix'd the Son again makes a ſolemn Invitation, of as many as poſſible he can, to attend and honour his Father and him; and then they repeat thoſe four Bowings, which the *Chineſes* are never tir'd with, nor have enough of. Then they ſet out in Proceſſion. Firſt goes a Company of Drums, Pipes, and ſuch like Inſtruments; then follow the Figures of Elephants, and Tigers, and the Images of Men and Women famous in their Hiſtory; then ſightly Pageants, as triumphal Chariots, Caſtles, Pyramids and Banners; then Tablets, ſome with rich Perfumes on them, others covered with Meat. Next comes a Gang of Prieſts in their ſolemn Veſtments, reciting their Prayers in a Tone like Singing. Then all the Kindred and Friends in ſilence and long Mourning Robes; laſtly, the Coffin on a Beer carry'd by 20, 30, or more Men. Behind it the Sons looking Ghaſtly and Poor after their late Pennance, as if they would fall down Dead at every Step. The whole Funeral Pomp is clos'd by the Women carry'd in Chairs, and tho' not ſeen, ſufficiently hear'd, they houl ſo deſperately. They go extreamly ſlow for the more State, and a great way, becauſe the burying Places are remote from the Cities. Being arriv'd at it, the Ceremonies are all repeated; Sweets, burnt Paper, and laſtly, the Funeral Pageants are burnt, and then the Body is put into the Grot or Cave, which is clos'd up with a little Wall. Afterwards they go now and then to burn gilt Paper, Horſes and other Creatures made of Paper or Silk, before the Tomb: Fondly believing the Paper is converted into Mony, and the counterfeit Beaſts into live ones, to ſerve the dead Perſon; and therefore the Friends preſent the Son with Mony (as is us'd in Weddings) to defray this Expence.

Mourning.

As the Sons are to wear Mourning 3 Years for a Father's Death, ſo are the Wives for their Husband; but if the Wife dies the Mourning is but for 3 Months. No Perſon of any condition whatſoever is exempt from this Duty; in ſo much that when the Parents of *Mandarines* die, they are oblig'd to quit their Employments, as was ſaid before.

Reſpect to the Dead.

This is the main cauſe why Strangers are undervalu'd by the *Chineſes*; as alſo for not propagating their Father's Race. For this reaſon upon Diſputes of Religion, they have upbraided our Miſſioners with Ingratitude to their Predeceſſors, in forſaking their Tombs, and omitting to perform the due Acts of Piety to them Yearly, by going into ſuch remote Parts. In *China* it is not allow'd to go out of the Empire, and the Son is accounted Infamous, and call'd *Puxyao*, who goes away and leaves his Father's Tomb. The Fathers Miſſioners found a good Anſwer to ſtop their Mouths for ever; ſaying, *They went thither by Command to ſerve God; and that as the* Tartars *were not undutiful in leaving their Parents to come into* China, *ſo neither were they who came to propagate Religion.* This being ſpoken in the preſence of a *Tartar Mandarine*, the Fathers were applauded and ſaid to be in the right. To the end the Emperors Service might not be obſtructed by his *Tartar* Souldiers taking a Fancy to ſtay by their Parents Tombs, he order'd the Bodies to be burnt, and their Aſhes to be brought to *Peking*, that their Ceremonies might be there perform'd.

Honours after the Funeral.

From this Reſpect Children pay to their Parents after Death, proceeds another Duty, which is of keeping a Tablet in the Houſe, on which are writ the Names of the Father, Grand-Father, and great Grand-Father, before which they burn ſeveral Perfumes, and ſome of thoſe Ropes made of the Barks of Trees pounded, before-mention'd. When the Father dies the great Grand-Father is taken away, the Father ſucceeding in his Place, and ſo from Generation to Generation. This Cuſtom the *Chineſe* Chriſtians cannot be broke of, which has produced a hot Conteſt between the Fathers of the Society of *Jeſus*, who main-

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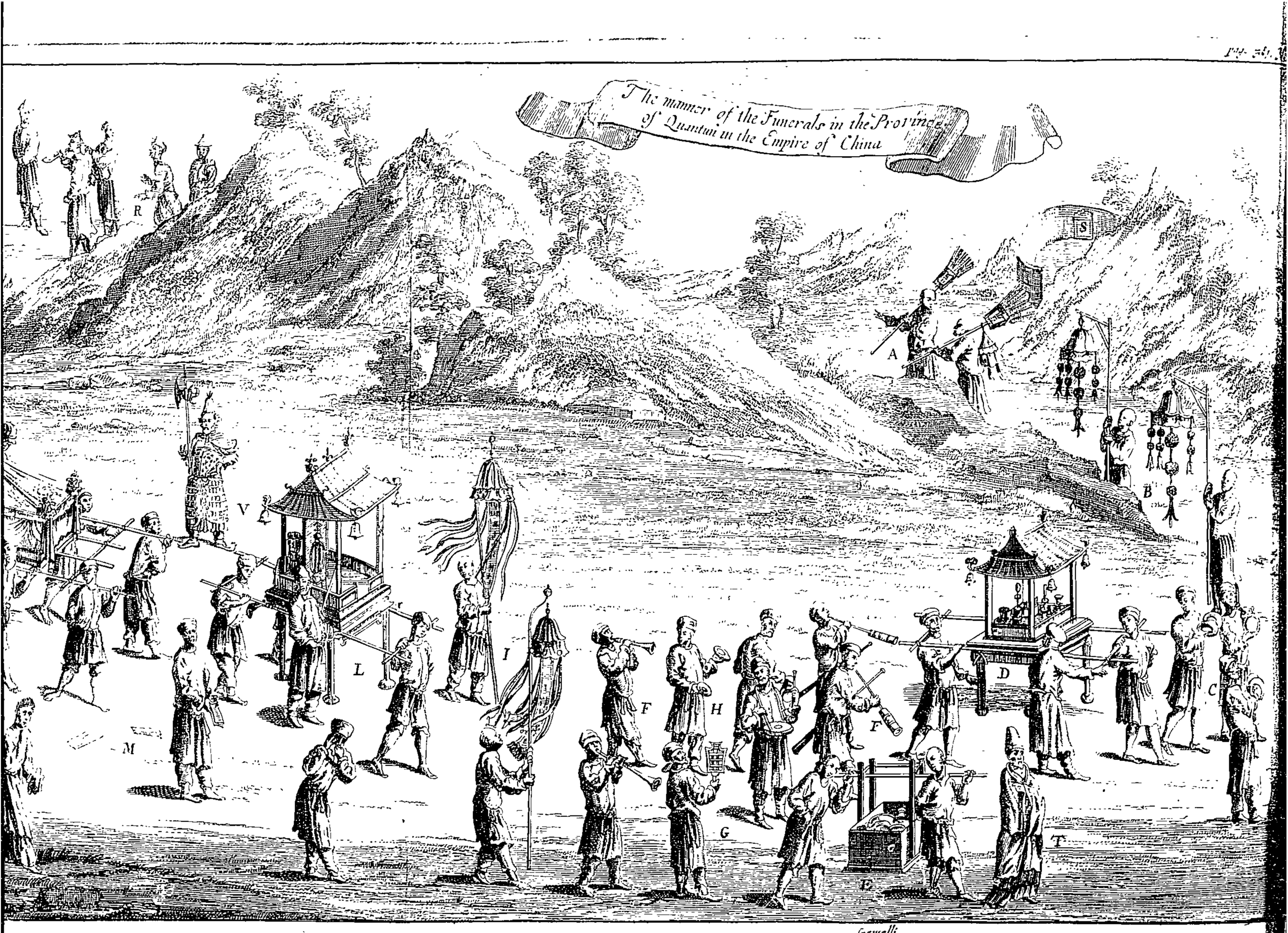
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The manner of the Funerals in the Province of Quantun in the Empire of China



Gemelli

tain this may be tolerated among Ca-
Gemelli. tholicks, as a mere Act of civil Wor-
1696. ship to their Anceſtors; and the *French*
Millioners of the Clergy, the *Domini-*
cans and others, who ſay it is Idolatry,
and not to be allow'd to Chriſtians; a
difference not yet decided by the holy
Congregation to which it has been re-
fer'd.

Temples to the Dead. It is alſo the Cuſtom in *China* to erect a Temple for the whole Family; but this can only be done by ſome Perſon of Note, as a *Man. ume* of the Family. Thoſe that have ſuch a Pagod, place the Tablet with the dead Man's Name there, to pay him their Veneration. The Yearly Sacrifice all Perſons are oblig'd to Offer to their Anceſtors, is differently us'd, according to the Quality of the Perſons; for the Emperor Sacrifices to ſeven of his Predeceſſors, the petty Kings to five, *Mandarines* to three, and private Perſons only to Father and Grand-Father. The Emperor uſes to honour Perſons of Quality at the Death of their Parents, writing two Letters, which comprehend the Virtues of the Party deceas'd, and theſe are placed in the Tomb; an Honour he beſtow'd at the Death of the Fathers *Adamus* and *Verbieſt*, of the Society of *Jeſus*, and Preſidents of the Court of Mathematicks in *Peking*.

Sacrifices. In theſe Sacrifices they ſlaughter Cows, Swine, Goats, Fowl, and other Things, which are Eaten by the Kindred and Friends, on the ſame Mountain where the Tomb is. But if it be a Family that has a Pagod of its own, the Steward of the Revenue belonging to it, is at all the Charge. There are always People in the Pagods, caſting Lots after a ſuperſtitious Manner, with certain Sticks made for that purpoſe; and if the Lot comes not up the firſt or ſecond time to their Mind, they endeavour to appeaſe the Idol with Prayers, and Sacrifices of Meat ready Dreſs'd, Fowl, Bread, Wine and other Things. At length they caſt ſo long till they hit a Lot to pleaſe them, and then thinking they are in Favour with the Idol, they burn by way of Thanksgiving, gilt Paper, and go home well pleas'd, eating the aforeſaid Things merrily with their Kindred and Friends.

For the better underſtanding of this Chapter, I have thought fit to inſert the Cut repreſenting the Funeral Pomp of a poor *Chineſe*, which I ſaw at *Canton*.

See Cut Number II. *Pag.* 381.

A. Enſigns of Mourning.
B. Banners of Silk, or Paper of ſeveral Colours.
C. *Chineſe* Drums of two round Braſs Plates.
D. A Cenſor to burn Perfumes.
E. Offerings of Eatables, which are afterwards given in Alms to the *Bonzes* that attend the dead Body.
F. *Chineſe* Trumpets.
G. An Inſtrument of nine little Pieces of Latten, which they play upon Harmoniouſly with a little Hammer.
H. Other Inſtruments.
I. Several Sorts of Banners.
L. A Tabernacle in which they carry the Tablet, on which are written the Names of the Father, Grand Father, and great Grand Father.
M. Paper to be burnt upon the fond Belief, that thoſe which are Gilt turn to Gold, and the Silver'd into Silver, to ſerve the dead Perſon in the other World.
N. The Beer with the Coffin in which is the dead Body.
O. The dead Perſons neareſt Relations, Clad in Sackcloath, and girt with a thick Rope, with Straw wrap'd about their Feet, and courſe Rags about their Ears.
P. Country-Women related to the dead Perſon, who ought to be carry'd cover'd between Curtains on Men's Shoulders, according to the Cuſtom; but are here repreſented uncover'd to ſhew their Habit.
Q. *Bonzes* attending the dead Body, playing on ſeveral Inſtruments, and among the reſt one like a little Organ.
R. Friends Clad in white, that is, in Mourning.
S. The Tomb on the Mountain, whither the Body is carry'd to be Bury'd.
T. The Antient *Chineſe* Habit.
V. Extravagant Garment of the Guardian of the Houſe, who is Painted on all the Doors of the *Chineſes*.

CHAP.

CHAP. V.

Of the great plenty of all Things, and Temperament of the Air in China.

Gemelli. 1696.

NAvigation and the plenty of all ſorts of Commodities found in a Kingdom, are certainly the two Sources of Trade. *China* has theſe two in ſuch a Degree, that no Kingdom can equal, much leſs exceed it. The Quantity of Gold is ſo great in all its Provinces, that inſtead of being converted into Coin, it is made a Commodity. Hence came the Proverb much us'd at *Macao. Silver is the Blood, and Gold is a Commodity.* As for Silver, their Avarice and Induſtry in gathering of it, are as Antient as the Empire, and therefore the Quantity the *Chineſes* have gather'd muſt needs be prodigious; for all that once comes into the Country can never go out again, the Laws that prohibit it are ſo ſevere. It is rare in *Europe* to make Preſents of 500 or 1000 Crowns, but in *China* it is common to make them of 1000, 10, 20, 30, and 40000. particularly at Court many Millions are ſpent in Gifts. This happens becauſe there is no Preſidentſhip of any City, but coſts ſeveral thouſand Crowns, and ſometimes 20, or 30000. and other Inferior Imployments proportionably. He that will be Viceroy of a Province, muſt before he is put in Poſſeſſion, pay 30 or 40000, and ſometimes 60 or 70000; not that the Emperor receives the Mony, or knows any thing of it; but becauſe the Governours of the Empire, the *Colaos*, or Counſellors of State, and the ſix Sovereign Courts in *Peking*, ſell all Employments under-Hand. They who by theſe means come to be Viceroys, or *Mandarines* of Provinces, to Reimburſe themſelves, receive Preſents from the Preſidents of their Cities, theſe from the Preſidents of Towns and Boroughs; and all of them grow Rich upon the ſpoils of the poor People. Hence comes the common Proverb in *China*, *That the King without knowing any thing of it, expoſes his People to as many Butchers, Murderers, Dogs, and hungry Wolves, as he creates new* Mandarines *to Govern them.* There is certainly no Viceroy, or Viſitor of Provinces, who after he has been 3 Years in his Employment, does not carry home, 6 or 7 hundred thouſand, and ſometimes a Million of Crowns. By this it appears, that tho' in regard of the natural Inclination, and inſatiable Avarice of that Nation, there be but little Silver in *China*; yet conſidering its Wealth in it ſelf, there is no Kingdom can cope with it.

Plenty of Gold and Silver.

Bribery.

There are in *China* abundance of Copper, Iron and Tin Mines, and of all other Metals; but moſt of the Copper, and therefore they caſt ſo many Guns, ſuch abundance of Statues, and Veſſels of ſeveral ſorts. There is no Memory that ever Paper Mony was us'd there, as *Marcus Polus* writ; but only ſeveral Ages ſince the Emperor paid his Souldiers half in Mony, and half in Notes, call'd *Chao*, which afterwards return'd to the Emperor.

Mines.

The Silk and white Wax of *China* are two things that deſerve to be taken notice of. The firſt of them is the beſt in the World, and there is ſuch plenty of it, that the Antients call'd *China* the Kingdom of Silk. The Moderns find this by Experience, becauſe ſeveral Nations of *Europe*, *Aſia* and *America*, carry thence a vaſt Quantity every Year both Wrought and Raw, in ſuch a Multitude of Caravans and Ships that it is wonderful. Beſides it is an incredible Quantity of plain Silks and others wrought with Gold and Silver, that is conſum'd within the Country it ſelf. The Emperor, petty Kings, Princes, and great Men, with all their Servants even to Footmen; the *Mandarines* Eunuchs, Learned Men, Citizens, almoſt all the Women, and the fourth part of the reſt of Mankind, wear Silk upper and under Garments. In fine, the great plenty may be conceiv'd by the 375 Boats, ſent by only the two Provinces of *Nanking* and *Chekiang* every Year to Court loaded with all ſorts of wrought Silk; beſides the rich and coſtly Garments for the Emperor, Empreſs, the Princes their Children, and all the Court Ladies. To which muſt be added the great Quantity the Provinces pay the Emperor every Year as well Wrought as Raw, by way of Tribute. This Silk is of two ſorts, the Natural, which is call'd *Kien*, and the Artificial. The Natural is made by Worms in the Fields and upon Trees, which they gather and Spin, but it is not ſo good. The Artificial is made after the ſame manner as in *Europe*; feeding the Worms with Mulbery Leaves for 40 Days. The beſt is that of *Nanking* and *Chekiang*. I have of both ſorts.

Silk.

As

Wax. As for the Wax it is the fineſt and whiteſt that may be, tho' of Bees; and there is ſuch plenty as ſerves the whole Empire. Several Provinces produce it, but that of *Huquam* exceeds all the others, as well in Quantity, as Whiteneſs. It is gather'd in the Province of *Xantung* upon little Trees; but in that of *Huquam* upon large ones, as big as thoſe of the *Indian Pagods*, or Cheſnut-Trees in *Europe*. The way Nature has found to produce it, to us appears ſtrange enough. There is in this Province a Creature, or Inſect of the bigneſs of a Flea, ſo ſharp at Stinging, that it not only pierces the Skins of Men and Beaſts, but the Boughs and Bodies of Trees. Thoſe of the Province of *Xantung* are much valu'd; where the Inhabitants gather their Eggs from the Trees, and carry them to ſell in the Province of *Huquam*. In the Spring, there come from theſe Eggs certain Worms, which about the beginning of the Summer they place at the foot of the Tree, whence they creep up ſpreading themſelves wonderfully over all the Branches. Having placed themſelves there they gnaw, pierce and bore to the very Pith, and their Nouriſhment they convert into Wax as white as Snow, which they drive out to the mouth of the Hole they have made, where it remains congeal'd in drops by the Wind, and Cold. Then the Owners of the Trees gather it, and make it into Cakes as we do, which are ſold all about *China*.

The *Chineſes* uſe ſome little Wool, only in Blankets for Beds; for in their Cloaths, the Commonalty wear Cotton quilted with the ſame; and the Nobility in Winter Line theirs with ſeveral ſorts of Furs of great Value, which is alſo us'd by the Women, eſpecially in the Northern Provinces and Court of *Peking*. When the Emperor appears in Publick, in the Royal Hall (which is done four times a Month) the four Thouſand *Mandarins*, who come to pay their Reſpects to him, are all cover'd from Head to Foot with coſtly Sables. Generally all the *Chineſes* do not only line their Boots, and Caps, but even their Saddles, their Benches, Chairs and Tents.

The common Sort that are able, Cloath themſelves in Lamb Skins, and the poorer Sort in Sheep Skins, ſo that there is no Body in *Peking* in Winter, but what then is clad in Skins; and ſome of them are ſo Rich that they coſt two, three, or four hundred Crowns.

As for Fleſh, Fiſh, Fruit, and other Proviſions, it is enough to ſay they have all thoſe ſorts we have in *Europe*, and many more that we have not; and the Plenty appears by the ſmall Price they bear. The *Chineſe* Language, as alſo their Writing being very *Laconick*; they Expreſs almoſt all theſe Things with ſix Letters, or Syllables. The two firſt are *U-co*, ſignifying the five principal ſorts of Grain, that is, Rice, Wheat, Oats, Millet, Peaſe and Beans; to which may be added ſeveral ſorts of Pulſe; as Kidney Beans, Fitches, and Tares. Two others are *Lo-hio*, expreſſing ſix ſorts of Fleſh of tame Cattle, which are the Horſe, the Ox, the Hog (which is wonderful good) the Dog, the Mule, and the Goat. The two laſt are *Pe-quo*, ſignifying an hundred ſorts of Fruit; as Pears (and among the reſt one particular ſort call'd *Gogavas*) Apples, Medlars, a ſort of ſoft Apples, Peaches, Grapes, Oranges, Walnuts, Cheſnuts, Pomegranets, Citrons, Lemmons, another ſort of Apples they have in *Italy*, but the Author ſays thoſe in *China* are not ſo good, Pine-Apples, Piſtachos, and others. Proviſions.

There are ſeveral ſorts peculiar to the Country, as *Indian* Figs, *Ananas*, and others common to *Aſia* elſewhere deſcrib'd. One they call *Vivas*, is altogether peculiar to *China*; when ripe it is yellow as to Colour, as to taſte Sweet and Sower, but only the Juice of it is ſwallow'd. There are alſo three other Fruits of a moſt excellent Taſte. One call'd *Naichi*, or *Lichie* (by the *Portugueſes Lichias*) ſhap'd like, and as big as a Walnut, with a thin Rind like the Scale of a Fiſh. Before it is ripe it is Green, and when ripe draws towards a Carnation, the Taſte delicious, and ſo much priz'd by the *Chineſes*, that they keep it dry. The Tree is as high as a Pear-tree. The ſecond (by the *Portugueſes* call'd *Lungans*) is ſweet and round like the *Lichia*, but of a greeniſh Colour. The Tree is very thick of Leaves, and bears the Fruit like bunches of Grapes; but freſh gather'd and dry it is admirable Pleaſant. The third, call'd *Seyzu*, is a Fruit in ſhape and colour like an Orange, but with a thin ſmooth Rind; its Taſte moſt Luſcious, and has little Kernels within it like Piſtachoes. It is eaten Green, and dry Candy'd; but care muſt be taken not to eat any Crabs after it, for that would cauſe moſt dangerous Fluxes. The *Spaniards*, when they return from *Manila* to *New Spain*, carry conſiderable quantities of them Candy'd.

The

Gemelli. 1696.

The Tree and its Leaves are like our Cherry-tree. They will all three be better conceiv'd by the Figures here annex'd.

Tea, or China.

The Herb *Tea*, or *China*, being the moſt valu'd Drink among the *Chineſes*, as Chocolate is among the *Spaniards*; becauſe there is no Vifit where they do not uſe a great quantity of it, we will therefore ſay ſomething of it. Tho' it has the name of an Herb, yet the Leaves are gather'd from little Trees, which are not of equal value in every Province, but that is beſt which grows in the Province of *Cockiang*, in the Territory of the City *Hochiken*. In Summer they bear a Flower, that has a pretty Scent, but the Leaves muſt be carefully gather'd in Winter. Firſt they are a little heated in a Caldron over a gentle Fire; then they are laid upon a fine Mat, and turn'd with the Hands; then they are ſet over the Fire again till they are thorough dry, and laſtly they are put into Wooden, or Tin Veſſels, that they may not Evaporate, and be preſerv'd from Moiſture. When they would make uſe of it, they put it into a Pot, and pour boiling Water over it, which extends, and makes them Green as they were at firſt, and the Water takes a pleaſant Scent, and a Taſte that is not diſagreeable, eſpecially when the Leaves turn it Green. There is ſuch Variety, and ſo many ſorts of this Herb, and the difference of its Virtue, that there is ſome of it ſold for about ten Pence a Pound, and ſome for ten Shillings. One ſort makes the Water of a Gold Colour, another Green; and as for the Taſte ſome make it bitter. The beſt of it is very dear. The *Chineſes* attribute it to this Herb, that neither the Gout, nor Stone are known in their Empire. They ſay, that taken after Dinner, it prevents Indigeſtion, and takes away all Crudities from the Stomach; it helps Concoction, prevents Drunkenneſs hindring the Fumes of Wine to fly up to the Head; takes away all the uneaſineſs of a Surfeit, drying up, and Expelling all ſuperfluous Humours; and helps ſtudious Perſons that deſire to Watch. The Plant and Leaf may be ſeen in the Cut.

Rubarb.

There is alſo Rubarb in *China*, eſpecially in the Provinces of *Suchuen*, *Xenſy*, and in the Country about *Sochcu*, a City not far diſtant from the great Wall. This Plant grows in moiſt Places, and upon a ſort of reddiſh Ground. The Leaves are generally two Spans long, downy, and narrow at bottom. The Stem riſes a Foot, and bears Flowers like large Violets, which preſs'd yield a whitiſh Juice, of a Noiſome, unpleaſant Scent. The Root is ſometimes three Foot long, and as thick as a Man's Arm; within it is Yellow, with ſome reddiſh Veins, from which flows a viſcous Juice, of a Yellow inclining to Red. The time of gathering it is all Winter till *May*, before the Leaves bud out; becauſe in Summer it is Light, and Porous, and without that viſcous Juice, wherein its Virtue conſiſts. When gather'd they take away the Beards, and cut it into bits, which they lay on a Board, and turn three or four times a Day, that they may not loſe, but ſuck in their Juice. Four or five Days after they String them, to dry in the Wind, in a Place where they may not be expos'd to the Sun, becauſe Experience has ſhewn that makes them loſe their Virtue. This Root when freſh is bitter in the higheſt degree. The *Chineſes* call it *Tay-huam*, that is, Yellow enough.

Herbs.

In *China*, the Melons of all ſorts are extraordinary good, as are the Pompions, Cucumbers, Turnips, and Radiſhes; there is no want of good Coleworts, Fennel, Onions, Garlicks, Smallage, Borrage, and other Herbs we have in *Europe*; but thoſe that are peculiar to them are more plentiful and better. One is call'd *Lanchio*, which grows near the Water, and produces a ſort of Fruit with two Horns, tender enough, and taſts like an Almond. An Herb they call *Fezzay*, is very Savoury boil'd. There are alſo *Potatas*, and other nouriſhing Roots.

Flowers.

As for Flowers there are abundance, and very Beautiful, eſpecially *Tuberoſes*. Of our ſorts they have Gilliflowers, Roſes, Jaſmin, and others. Thoſe peculiar to the Country are more for Show than Scent, and they ſet them between the rows of Bricks in their Courts, to make fine Walks. They plant them in Spring; in two Months they grow a Yard high, and laſt four or five Months. They are of ſeveral ſorts, but the beſt call'd *Kiquon*, and *Lauſhicyz*. The firſt is like a Velvet in ſeveral ſhapes and colours. The ſecond is not properly a Flower, but the laſt Leaves on the top of the Plant are ſo variouſly and beautifully colour'd, that they are valu'd beyond any Flower.

Game.

All ſorts of Game is plentiful enough, eſpecially about the Court in the three Winter Months; and accordingly in ſeveral Markets deſign'd for this purpoſe, there are rows two Muſket Shots in length.

length of several sorts of four-footed and winged Creatures standing upon their Feet; so hard frozen that it preserves them from Corruption. There are three species of Bears; the first call'd by the *Chinese Gin-Hium*, that is, Man Bear; the second *Kau-Hium*, Dog Bear; and the third *Chu-Hium*, or Hog Bear, because of some such resemblance in the Head and Paws. Bears Feet well dress'd are much valu'd in the *Chinese* Feasts; and their Fat is a great Dainty among the *Tartars*, who Eat it Raw, mix'd with Honey. There is also great plenty of all other sorts of wild Beasts; as several species of Deer, red and fallow, Tigers, wild Boars, Elks, Leopards, Rabbits, wild Cats, and Rats, and others.

As for wild Fowl, there is a prodigious quantity of Pheasants (as there is also in *Tartary*) they being sold for five Grains of *Naples* Mony a-piece, Partridges, Quails, Geese, Cranes, and Ducks. There are Daws very remarkable for their Feathers; for whereas all others are Black, those in *China* have white Breasts and Necks. But they are not good to Eat. In Singing the *Chinese* Nightingal out-does ours in *Europe*, and the *Canary* Birds; its Note is so Harmonious, Sweet, and Loud, and it runs such Division, as if it had learnt to Sing. It is three times as big as ours, but of the same Colour; they call it *Saya*. An other Bird call'd *Samso* Sings well enough. It has two white round Spots under the Eyes, and all the rest of the Body Black. The *Martinho*, as the *Portugueses* call him, is another Bird to be kept in a Cage, of which we have spoke in the third Volume.

All that vast Tract of Land (as lies under so many Degrees, we said in another Place *China* extended to) for the pleasantness of the Soil, the plenty of Fruit, and excellent Improvement, looks like one continu'd Garden. This falls out so because none of it lies under the Torrid Zone, except the extream Parts of the Province of *Canton* and *Quansi*, which reach beyond the Tropick. The rest is all within the lower half of the Temperate Zone; yet so as in the Provinces of *Peking* and *Scansi* they enjoy all those Advantages the most Northern Countries abound in; for the Winter lasts much longer than is usual in bare forty Degrees of Latitude. What by the Extremity of the Cold, and the Nature of the Water, from the middle of *November*, the Ice is so thick, and strong on the Rivers and Lakes, that it bears Horses and Carts, and does not Thaw till after *February*. Thus *China* as far as may be Advantagious to it, enjoys all the several Climates, without the Barbarity of the one Extreme, or the too much Luxury of the other. It is not all Plain, nor all Mountainous; but part one, part the other, in such proportion as is no less Beautiful than Profitable. For the most part there are most delightful small Hills, every where Till'd; tho' there are *Appennines*, or vast Mountains in every Province; and Groves of excellent Trees, for the finest Carving, and for the common use of Building. Yet the best part of the Mountains is Till'd; for the *Chinese* being all intent upon Tillage, level the steep Parts, and make Fields to Sow; nor do they want for Inventions and Engins to convey the Water up to the Tops of Mountains, or other Places that want it with Ease. These Mountains are most delightful to behold at a distance, being all cut as it were in Steps from the bottom to the top. As for Plains, there are some so large, that to shew their Extent it is enough to say, there is one that reaches from *Nanking* to *Peking*, for several hundred Miles, without one foot of Land either barren by Nature, or for want of Improvement. The innumerable Multitude of People forwards this Work; to Maintain whom, all the Product of so vast a Country so well improv'd is little enough. And it is so Fruitful naturally, that there are two Harvests in a Year; and whilst they Reap they Sow again. Yet the Land does not wear out, but grows more Fruitful, and yields plentiful Crops; insomuch, that among the rest it is said of the Province of *Sciantung*, That one Year's good Harvest will keep it ten Years, and longer. This makes it seem very strange to the *Chinese*, to hear that our Land producing but once a Year grows Barren; and much more that we must let it lie Fallow a Year to recover it self.

Whole-some Air.

Tho' *China* be water'd by abundance of Rivers, and Canals, and supply'd with many Lakes and Pools; yet the Air is generally very Healthy, and their Seasons are as Regular as in *Europe*. The Northern Provinces are extream Cold, the Southern Hot, the others Temperate. 'Tis true, That in the Southern Parts at some times there blows such a pestilential Wind, that it destroys very many; but they have a powerful Antidote to secure themselves against it; which is, certain Rings of *Tumbaga*, worn by the

Gemelli. 1696.

Portugueſes of *Macao*; becauſe that City is Subject to thoſe Winds, as is *Manila*, and *Veracruz*, in *New Spain*, and therefore the *Spaniards* value theſe Rings, and buy them very dear. This *Tumbaga* is made of many Metals run together, that is, Gold the 16th part of an Ounce, Copper, call'd *Tutunaga*, found in *China* the ſame quantity; and filings of Steel, the ſixth part, of the eighth part of an Ounce. Great care muſt be taken in making the Ring, becauſe it is very apt to break.

CHAP. VI.

The Original of the Eaſtern Tartars, *their Settlement in the Throne of* China, *and the Wars that enſu'd thereupon, in the Empire.*

The Emperor's Pedegree.

THE Original of theſe Princes is ſo obſcure, that whoſoever has undertaken to give an Account of it, has run into Fables. They had their beginning in this Age, from a ſmall head of a Hord, or Captain of Out-laws, or wandring *Tartars*, whoſe Name was *Tien-mim*; on whom, as Hiſtorians write, the Emperor *Van-lie* beſtow'd the Government of the Valley of *Moukden*, and the adjacent parts, upon condition he ſhould Defend it againſt the Eaſtern *Tartars*, who were divided into ſeven ſmall Principalities. *Tien-mim* dying, in the Year, 1628, his Son *Tien-cum*, continu'd the War till his Death, which was in 1634, *Cum-te* Son to *Tien-cum*, being call'd in by the *Chineſes* to their aſſiſtance, almoſt compleated the Conqueſt of *China*; but dy'd in 1644 before he was ſetled in the Poſſeſſion. His Son *Xun-chi*, at ſix Years of Age, was receiv'd as Emperor at *Peking*, and dy'd in 1662, leaving for his Succeſſor, his Son *Cam-hi*, who now Reigns.

Tartary.

Before we give an Account how theſe Princes obtain'd the Crown of *China*, it is to be obſerv'd, that *Tartary* (which contains all the North part of *Aſia*) is by the *Chineſes* divided into the Eaſtern and Weſtern. The Inhabitants of them both, for the moſt part live wandring up and down with their Cattle, and in Tents; but the Weſtern are without all compariſon the moſt Powerful, poſſeſſing all the Country lying between the furtheſt part of the Province of *Peking*, and the Frontiers of the *Mogul*, *Perſia*, and *Muſcovy*. The Eaſtern *Tartary* reaches from the Province of *Leaotung* Eaſtward, beyond *Japan*, and contains the Countries of *Niuche*, Weſt of *Corea*; *Nielhan*, North of *Niuche*; *Tupy*, Eaſt of *Niuche*; the Country of *Yeſo*, North Eaſt of *Japan*, and Eaſt of *Tupy*. Theſe Countries are Poor, and ill peopled; there being in them, only 2 or 3 little Cities, and all the reſt Wild, either Woods, or Mountains. Yet theſe *Tartars* are fear'd when they are united, becauſe they are hardy, as being Born in a ſharp Climate, and us'd to be always on Horſeback, either for Hunting, or War. They made themſelves known by their Incurſions into *China*, above 200 Years before the Birth of Chriſt, but in the 12 Century, they poſſeſs'd themſelves of the Provinces of *Leaotung*, *Peking*, *Xenſi*, and *Xantung*. The Predeceſſors of the *Tartar* Prince now Reigning in *China*, were ſo far from ever being Maſters of the Eaſtern *Tartary*, that they were never Lords of the Country of *Niuche*; for as has been ſaid there were 7 ſeveral Princes. And F. *Adamus* writes, that *Tien-cum*, Great Gandfather to the Emperor now Reigning, when he entred *China*, had but 8000 Souldiers; which afterwards ſuddenly increas'd, the reſt of the Eaſtern *Tartars* running in to him, and an innumerable Multitude of the Weſtern; being all allur'd, rather by the Store of Booty, than the Fame of his Victories.

Great Rebellion.

Having promis'd thus much, it remains now to ſhew how the Eaſtern *Tartars* poſſeſs'd themſelves of the Empire of *China*, which was thus. During the Reign of the Family *Min*, the ſtrength of the Empire being employ'd, upon ſecuring the Frontiers next to *Tartary*; eight Captains of Robbers, took the Field, and in a ſhort time rais'd eight Armies. Theſe contending among themſelves for the Sovereignty, reduc'd themſelves to two, the ones Name was *Li*, the others *Cum*; who ſeparating *Cum* took the way of the Weſtern Provinces of *Sucuen* and *Huquam*, and *Li* of the Northern. He having ſecur'd the Province of *Xenſi*, laid Siege to the Metropolis, of the Province of *Honan*; and having rais'd it the firſt time with Loſs, return'd to it the ſecond, with a greater Power; and yet the Beſieg'd held out bravely ſix Months, being brought

brought for want of Provisions to eat Man's Flesh. At length the Emperor's Army, came to their Relief, and cutting the Banks of the River, to drown the Rebels, instead of them drowned the City, and in it 300000 Souls, at the latter end of *October*, 1642. In the mean time, *Li* having possess'd himself of all this Province, and that of *Xensi*, first put to death the Governours of them, and then dealt graciously with the People, easing them so generously from Taxes, that many of the Emperor's Souldiers came to serve under him. Then *Li* from a Captain of Robbers, took upon him the Title of Emperor, and entring the Province of *Peking*, march'd directly to the Court, whither he had before sent several Traitors his Confidents, to debauch the People, and draw them to his Party, and was therefore sure of admittance; as well on Account of the considerable Party he had within, as because of the Discord between the Ministers and Eunuchs. In *Peking* was a Garrison of 70000 Men, and yet three days after *Li* came before it, the Rebels opening the Gates, he march'd in with 300000 Men, and took his way directly to the Emperor's Palace; who without knowing any thing of what had hapned, was mortifying himself with fasting, among his *Bonzes*. Perceiving by the sudden approach of the Enemy, that he was betray'd on all Hands, he attempted with 600 armed Men to rush out at the Gates, and die Honourably; but being forsaken by them all, who lik'd not the Resolution of dying, he return'd to the Palace, and retiring into the Garden, writ these Words on the Hem of his Garment. *My own Subjects have betray'd me; do with me as you think fit, provided you do not hurt my People.* Then taking a Dagger, he endeavour'd to kill a Daughter he had at Womans Estate, that she might not fall into the Hands of the Robbers; but she avoiding the Blow, and being hurt in the Arm, fell down in a Swoon. At length the Emperor throwing a Scarf about his Neck, hang'd himself, at the Age of 36, and with him the Empire, and all the Family to the number of 80000, all Perish'd by degrees. The chief *Colao* following his Example hang'd himself, as did the Empress and the Faithful Eunuchs. The Emperor's Body being sought after the next Day, was found accidentally; and being carry'd before the Usurper sitting on the Throne, was contemptibly us'd. The Emperor's Eldest Son being Fled, he caus'd the two Younger to be Beheaded, and having Slain all the Ministers, abandon'd the City to the Fury and Lust of his Army.

Considering the miserable end of this Family, it seems to have made good the saying in the Book of Wisdom, *In the same that he Sins, in the same shall he be Punish'd.* Because from the common sort it rais'd itself to the Throne, through the Industry of one of his Fore-fathers, who from a mean Servant to the *Bonzes*, becoming a Captain of Robbers, put down the Family *Yven* of the Western *Tartars*, which had rul'd 89 Years, and set up the Family *Mim*, which continu'd in the Throne, during the Reigns of 21 Emperors, for the space of 276 Years, till another Captain of Robbers utterly destroy'd it. *Last Chinese Family.*

In the mean while *Li*, leaving a sufficient Garrison in *Peking*, prepar'd to give Battle to the General *Usanquey*, who had the Supreme Command of the *Chinese* Army, consisting of 60000 Men; and was employ'd in the Province of *Leaotung*, against the *Tartars*. He advanced to attack the City, where finding *Usan-quey*, who defended it bravely, he caus'd his Father to be brought before the Wall, threatning to put him to a most cruel Death, if he did not Surrender the City. *Usan-quey*, being on the Wall in that Condition, knelt down and begg'd his Father's Pardon, telling him, *he ow'd a greater Duty to his King and Country than to him, and that it was better to die, than to live Subject to Robbers.* The Father commended his Son's generous Resolution; and willingly bowing his Neck was put to Death. *Bravery of a Chinese General.*

Usan-quey to Revenge the Emperor's and his Father's Death, sent a Solemn Embassy to the *Tartar Cum-te*, with considerable Presents, inviting him to march with his Army against the Usurper; upon condition concerted between them. He flew, rather than march'd with 60000 Men into *China*, and soon caus'd the Siege to be rais'd with loss to the Besiegers. *Li* hereupon return'd to Court; where not thinking himself safe, seizing the Treasures, and firing the City, and Palace, he fled with his Army into the Province of *Xensi*, always pursu'd by the Enemy. *Tartars call'd in.*

In the mean while, the *Tartar* King *Cum-te* dy'd, after having conquer'd the greatest part of *China*; leaving a Son under Age his Heir, and the Government of the Empire to *Amavam* a Petty King his Brother. The *Chineses* were in *Van-sug young Tartar Emperor.*

Cruelties. 1646.

hopes that the *Tartars* loaded with Booty, would return home, but were soon undeceiv'd, for they coming to *Peking*, refus'd to go any further, saying the Empire was due to their Valour. Thus the Infant but six Years of Age, yet wiser than could be expected at that Age; entred the City in Triumph, being reciev'd with the Applause of the People, who placing him on the Throne, saluted him Emperor, crying, *Long live* Vansuy, Vansuy (that is ten and ten thousand Years) which is the usual cry upon conferring the Empire. *Xun-chi* was the Founder of this new Imperial Family, which in the *Tartar* and *Chinese* Languages, is call'd *Tai-chim*, that is, of Great Purity, and began to Reign in 1644.

Usan-guey (who is thought to have Slain the Usurper *Li*, in Battle) perceiving too late, that to drive away the Dog, he had brought the Lion into the Empire, receiv'd of the *Tartar*, the Dignity of a Petty King, and the Title of *Pinsi*, that is, of Pacifyer of the West, and had the City of *Singan*, Metropolis of the Province of *Xensi*, assign'd him for his Residence.

Tartar takes Nanking.

The *Tartar* having subdu'd the Northern Provinces, bent his Thoughts and his Power against the Southern; laying Siege to the Metropolis of *Nanking*, where *Hu-guam*, Nephew to *Fan-le*, had caus'd himself to be Proclaim'd Emperor. This unhappy Man was taken, and carry'd to *Peking*, where he was Strangled, together with *Cum-chim* the late Emperor's Eldest Son. *Nanking* taken, the *Tartars* proceeded to the Siege of the Metropolis of *Chekiang*; where *Lovam* a Petty King had refus'd the Title of Emperor. He seeing the City attack'd by the *Tartar*, to prevent the Slaughter of his People, kneeling on the Wall, spoke these Words to his Enemies. *Do with me as you please; I offer my self a Sacrifice for my People.* Having spoke these Words, he went out and deliver'd himself to the *Tartars*, which Act of Compassion, tho' it sav'd not his Life, yet it sav'd the City and Inhabitants. The Success was various in the Provinces of *Fokien*, *Quantung*, and *Quansi*, in the Northern, they happily reduced the two *Chinese* Generals, *Ho* and *Kiun*, by sowing Discord among them.

In the Western Parts and Province of *Suchuen*, another Famous Captain of Robbers, made most dismal havock. His Name was *Cham-hien-chum*, by another Name the *Nero* of *China*, and a Devil incarnate. He after ruining the Provinces of *Honan*, *Nanking*, and *Huamsi* by his Barbarity; bent all his Rage against that of *Suchuen*. The first he Slew, was the Petty King of the Precedent Family, with many more; and very often for the sake of one that had offended him, he would Butcher all the Inhabitants of a Street; for one Souldier a Body of 2000, and for the mistake of one Philistian, an hundred or more of them. Of 600 Ministers he had under him, when their three Years Government was expir'd, he scarce sav'd twenty, all the rest being put to several sorts of Deaths, upon light occasions. He slaughter'd five thousand Eunuchs at once, because one among them, did not call him King, but by his own Name *Cham-hien-chum*, and so for the Fault of one *Tartar* [illegible] of them. He call'd together all the Students out of the Neighbouring Provinces to be examin'd, and they being come to the number of 15000 into the City, he put them all to Death, under pretence that they with their Sophistical notions stirr'd up the People to Rebellion. He four times Condemn'd the Fathers *Buglio* and *Magalhaens* to Death; but afterwards Pardon'd them, being well inclin'd to Christian Religion.

Massacre.

In the Year 1646, being the 3d of the Emperor *Xun-chi*, being to set out for the Province of *Xensi*, against the *Tartars*, he caus'd all the Inhabitants of the Metropolis of *Chim-tu* to be led without the Walls bound, and he Riding through the midst of them, as they knelt, begging Mercy, stood doubtful what he was to do; and at last order'd them to be cut in pieces as Rebels, and accordingly they were all Butcher'd in his sight, to the number of 600000, of which number many Infants were Baptiz'd by the Fathers of the Society. This done he order'd his Souldiers that every one of them following his Example, should kill his Wife, as being a hindrance to their Martial Profession. He of 300 he had, kept only 20 Maids to serve 3 Queens, and according to his Orders, all the Women throughout the Army, were put to Death. At last having burnt that famous Metropolis, he entred the Province of *Xensi*; but being there told the third time, that five Scouts of the *Tartar* Army appear'd; coming out into the Field without his Armour, to know the Truth, a fatal Arrow from the Enemy, struck him through the Heart. His Army being then beaten and dispers'd, the

the People of *Suchuen* receiv'd the *Tartars* joyfully as their Deliverers.

Eleven Provinces being almoſt ſubdu'd, there remain'd the four Southermoſt, which own'd the Emperor *Yum-lie*. Three petty Kings were ſent from Court with three Armies, who ſoon lay'd Siege to the Metropolis of the Province of *Quam-tung*, which having held out a Year with conſiderable Loſs on both ſides, was at laſt taken on the 24th of *November* 1650. The Souldiers exerciſed their Rage upon it for ten Days, killing 200000 Citizens. Thence the *Tartar* Army remov'd to the Capital City of *Shaukin*, where the Emperor *Yum-lie* not being able to reſiſt with his ſmall Forces, fled to the Province of *Quamſi*, and then to that of *Yunan*.

The following Year dy'd *Amavam*, Tutor and Unkle to the Emperor, a wiſe Man, *belov'd by the Chineſes*, and to whom his Nephew ow'd the Empire. His Brother a petty King aſpir'd at the Protectorſhip, but all the great ones oppos'd him, alledging, *That* Xun-chi *was fourteen Years of Age, and Marry'd to the Daughter of* Tan-yu, *King of the Weſtern* Tartary; *for which Reaſon he might govern himſelf.* The *Chineſes* were ſo poſitive in this Matter, that hanging up the Enſigns of their Employments at the Palace Gate, they declar'd they would receive them from no other Hand but the Emperors, whereupon the petty King deſiſted.

Xun-chi who was excellently Qualify'd, to gain the love of the *Chineſes* ſhew'd himſelf familiarly to them, contrary to the Cuſtom of the Antient Emperors. He maintain'd the Laws, Statutes and Politicks of the *Chineſes*, altering but very little. He kept up the ſix Sovereign Courts inſtituted above 4000 Years before, but would have them be compoſ'd of half *Tartars* and half *Chineſes*; ſuppreſſing the other ſix ſet up by the late Family, in the City of *Nanking*. He united the Sword and the Pen, allowing *Chineſe* Philoſophers to be Governours of the City. This wiſe Emperor being ſenſible, that the Safety or Ruin of the State depended upon the ſincere and uncorrupt Examination of the Learned; and being inform'd that ſome had bought the Examiners Votes with Gold, he put 36 of them to Death; and order'd thoſe that had been Examin'd to go through it again, and thoſe that were approv'd of again he Pardon'd, allowing them their Degree; thoſe that were rejected and could not ſtand the Teſt, he Baniſh'd with their whole Families into *Tartary*. The ſame Sentence he paſs'd upon other Criminals, to People the Deſerts of that Country, being ſatisfy'd their Children and Grand-Children would there become *Tartars*.

In the Year 1659. *Queſim* the Admiral, Son to *Nicolas*, who had continually infeſted all the Coaſt, committing Rapine and Slaughter, tho the Year before he loſt 500 Ships in ſight of *Nanking*, came now again with 3000 to beſiege that Place, poſſeſſing himſelf by the way of ſeveral Cities and Fortreſſes; *Lam*, a young *Chineſe* being Governour of the Province. In a Council of War, the *Tartar* General was of Opinion that the City could not be Defended, as long as they were not ſecure of the Multitude of Citizens, and that therefore they ought all to be put to the Sword. *Lam* oppos'd that inhuman Method, and ſaid, *If there be no other way to provide for the Safety of the City, kill me firſt*; which Expreſſion mollify'd the Hearts of thoſe Barbarians. The Siege had ſcarce laſted 20 Days before *Queſim*'s Birth Day came on, which all his Army Celebrated with Feaſting and Sports. The *Tartars* laying hold of this Opportunity, when the Enemies Army was Bury'd in Sleep and Drunkenneſs, in the Dead of the Night attack'd it with ſuch Courage and Conduct, that ſcarce 3000 of them eſcap'd to their Ships, leaving all the Booty to the Victors. *Queſim* reſolving to Revenge that mighty Slaughter, and the Death of his Father *Nicholas* and Brethren, treacherouſly put to Death by the *Tartars*, ſoon after fought their Fleet, and after an obſtinate Fight defeated it, Taking, Sinking and Burning, a great part of it. Particularly he put to Death 4000 *Tartars*, and having Cut off their Ears, Noſes and Heads, threw the Trunks aſhore. The Emperor not able to put up this Affront, order'd all the reſt that had been in the Fleet to be put to Death, becauſe they ought to have Conquer'd or Dy'd for their Country. In the Year 1661. the ſame *Queſim* attack'd the City and Caſtle of the Iſland *Formoſa*, then well Garriſon'd by the *Dutch* who had taken it from the *Spaniards* both by Sea and Land. After a Siege of four Months, the Beſieg'd oppreſs'd by Famine, and diſappointed of all Relief, ſurrendred all the Iſland to *Queſim*, who fixt there the Seat of his Empire. This Conqueſt made him ſo Haughty and Bold, that he had the Confidence to ſend *F. Vittorio Riccio* a *Domini-*

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cas Miſſioner his Embaſſador to the Governor of *Manila*, to demand of him a Yearly Tribute, or elſe he would lay a Bridge of Boats from the Iſland *Formoſa* to *Manila* to ſubdue it. This ſtruck ſuch a Terror into the Governour and all the City, that holding a Council to conſider what Anſwer to return, the Archbiſhop was of Opinion the bleſſed Sacrament ſhould be expos'd. This being devoutly perform'd, the Father was ſent back with a reſolute Anſwer; who no ſooner arriv'd at the Iſland *Formoſa*, but he found the Tyrant, through the juſt Judgments of God, had dy'd with Rage, having firſt gnaw'd off his Fingers with his Teeth, upon hearing of the League concluded againſt him between the *Tartars* and the *Dutch*; and that the Governour had diſcover'd his Conſpiracy in the *Philippine* Iſlands, and put to Death ſeveral thouſands of *Chineſes*; as alſo that his Son had committed Inceſt with one of his Wives.

To conclude the Hiſtory of this famous Family of Pyrats, the Reader muſt underſtand that it began in a Captain of Rovers call'd, *Chin-chilum*, of the Province of *Fokien*. This Man firſt ſerv'd the *Portugueſes* at *Macao*, by whom being Baptiz'd he had the Name of *Nicholas* given him. From this beginning he grew up to be famous by contracting Friendſhip with the *Spaniards* and *Dutch*, and put himſelf firſt under the Emperor *Lum-vu*, and next under the *Tartar*, but both times deceitfully on both ſides, ſo that being created a petty King, he was ſent for to Court upon falſe Promiſes. His Son *Queſim* ſucceeded him in the Command of his Navy; which the *Tartar* being jealous of, he oblig'd him by Letters to call his Son to him. *Nicholas* writ a Letter, which he deliver'd to the Emperor; and gave another, wherein he adviſ'd his Son not to come to a Barber his Confident, who betray'd him putting it into the Emperor's Hands. Hereupon *Nicholas* was put to Death; and *Queſim* tho' he had not ſuffer'd himſelf to be overcome by his Father's Letter, or the *Tartars* Promiſes, yet came to the miſerable End we have mention'd. *Queſim's* Son continu'd the War againſt the Emperor, who with the Aſſiſtance of the *Dutch* who ſent 25 Sail, drove him out of the maritime Places of *Fokien* and all *China*. In 1683. he took from him the Iſland *Formoſa*, ſending thither a powerful Fleet, and corrupting the *Mandarines* and great Men of the Country. What Kindred of his remain'd, the Emperor caus'd to be convey'd to *Peking*, where I ſaw one of them, whoſe Name was *Chinchilum*, whom out of a jealous Policy he honour'd with the Title of a Count.

Whilſt the Empire of *China* was thus conſum'd with inteſtine Wars, and labour'd under the fortunate Succeſſes of the *Tartar* Arms; the unfortunate Emperor *Tum-lie* withdrew into the Kingdom of *Mien-que*, commonly call'd *Pegu*. The *Tartar* demanded him with threatning Letters of that King, and having got him into his Hands immediately Strangled him and all his Family in the Metropolis. His two Queens being convey'd to *Peking*, were civilly Treated, and it is believ'd they ſtill continue in the Catholick Faith It was in the Year 1661. that the laſt of the late Family of *Mim* were put to Death. *Chineſe Imperial Family Extirpated.*

This ſame Year, for Fortune is not always favourable, was fatal to the Emperor *Xun-chi*. He fell in love with a moſt beautiful Woman, and that he might enjoy her at his full Liberty, ſent for her Husband, whom reproving for having behav'd himſelf ill in his Office, he ſtruck him over the Face, and the poor Man for Grief dy'd within three Days. Then he ſent for the Lady to Court, and contrary to Cuſtom, made her ſecond Queen whilſt the firſt was ſtill Living. The new Wife was deliver'd of a Son, for whoſe Birth there was extraordinary Rejoycing; but within three Months the Infant dy'd, and ſoon after his Mother. The Emperor was ſo concern'd at this loſs, that growing Outragious, he would have kill'd himſelf with a Poniard, had not the Queen Mother and the Eunuchs prevented him; however he brought up an accurſed Practice, afterwards imitated by his Succeſſor, which was that 30 Men by a voluntary Death, ſhould appeaſe the Soul of his Concubine, whom he thought he ſaw in a dreadful Shape. He enjoyn'd all the great Men and Miniſters of the Empire, and all the Commonalty to wear three Months Mourning for the Empreſs, for ſo he call'd her after Death. The Funeral Pomp was much greater than belong'd to her. The Emperor himſelf weeping like a Child put the Aſhes into a Silver Urn, as ſhe had deſir'd at her Death. The Urn was placed in a rich Tomb, after the *Tartar* Manner; and abundance of rich Silks wrought with Gold and Silver, were burnt in the ſame Fire. Two hundred thouſand Crowns were diſtributed among the Poor; and 2000 *Bonzes* ſang for *The Emperor Xun-chi in Love.*

for several Hours with loathsome Superstition. The Emperor in the mean while was so Mad, that he perswaded the Eunuchs and Maidens to take upon them the Habit of *Bonzes*. He himself forgetting his Dignity, cloathing himself like one of them, shav'd his Head, and erected within the Palace, three Temples in Honour of the Idols he had before despis'd; besides going about the City to Worship, sometimes one, and sometimes another. *F. Adamus* the Jesuit did not fail to wait on him, but his Advice avail'd nothing, because the Emperor being besides himself, after hearing of him, without making any Answer, caus'd him to be dismiss'd with *Tea*, as has been said before to be the Custom of Visits. At length finding his Strength fail him, he caus'd four great Men to be call'd, in whose Presence he made a sort of Confession of his Sins; saying, *He had ill Govern'd the Empire; that he had not paid the Respect he ought to his Father and Grand-Father, most excellent Princes; that he had moreover slighted his Mother's Advice; that through Covetousness of Gold he had defrauded the great Men of Pensions, and then spent it Idly; that he had favour'd the Eunuchs too much; and that he had lov'd the late Empress so inordinately, that he had been troublesome to himself and his Subjects in Bemoaning her.* To conclude, he left his Son but eight Years of Age under their Tuition; and then having Cloath'd himself, and compos'd his Arms; saying, *I go*, about Midnight he gave up the Ghost in the 24th Year of his Age.

The *Bonzes* being all turn'd out of the Palace, about Noon the Body was lock'd up, because he dy'd of the Small Pox, to be afterwards Burnt when the hundred Days were expir'd. After three Days *Cam-hi*, then eight Years of Age, tho he was the second Son, was saluted Emperor in pursuance of his Father's Will, it being a Custom among the *Tartars* to fulfil the Father's Will as dictated by Heaven. At first the Empire was prudently Govern'd by four great Men. They caus'd the chief of the Eunuchs to be beheaded, as cause of all the Mischief that had hapned; 4000 of them were Banish'd, and 1000 put to mean Employments. It was order'd on account of the many Pyrats, that the Inhabitants of all the Maritime Cities of 6 Provinces, should change their Habitation, and retire nine Miles into the Country; so that the Gardens, Castles and Cities, along the Sea Coast were actually level'd with the Ground, and all Trade by Sea absolutely forbid. Many thousands hereupon were starv'd to Death, who liv'd by Fishing. In the Year 1664. an Edict was Publish'd against the Christian Religion, as teaching wicked Doctrine and Rebellion. *F. Adamus*, as Head of it, was put into Prison, with three of his Companions, and declar'd Guilty by several Courts. All the *European* Priests were Summon'd to Court, and the Christian Books Condemn'd to the Flames. In 1665. in a full Council of all the great Ministers, *F. Adamus* was Condemn'd to be Hang'd, and then to be cut in Pieces; but several shakes of an Earthquake being on a sudden felt throughout the City, according to the Custom of the *Chineses*, all were Pardon'd but *F. Adamus* aforesaid. However a Month after it being the King's Birth Day, he was discharg'd, and dy'd afterwards a natural Death in *August* at *Canton*. In 1666, *Sonin* the Eldest of the four Tutors dy'd; whereupon *Cam-hi* solemnly took upon him the Government of the Empire.

Another Storm disturb'd the Empire in 1673; for *Usan-quey*, a most powerful petty King in the Province of *Junnan*, before spoken of, who indiscreetly brought the *Tartars* into *China*; being sent for by the Emperor, refus'd to go, unless attended by 50000 Men. Then dismissing the Messengers, he shook off the *Tartar* Yoke; and made the *Chinese* Kalendar, which he sent to the neighbouring Kings his Allies, but he of *Tunchin* refus'd, and sent it to the Emperor. In the mean while *Usan-quei* subdu'd the three Provinces of *Yun-nan*, *Suchuen*, *Quei-chen*, and almost half that of *Huquam*; for which reason the Emperor Beheaded his eldest Son, and Cut in Pieces all the Rebels, having discover'd their Conspiracy. *Usan-quei* Revolts.

Two Years after the petty Kings of *Fokien* and *Quantung* Rebell'd, for their Fathers dying they put on the *Chinese* Cap. To which was added the new Power of the petty King of the Island *Formosa*, setled there after expelling the *Dutch*, as was said before. It must have gone hard with the *Tartar*, had all these been Unanimous and Joyn'd their Forces to fight for the Liberty of their Country; but the petty King seeing himself Contemn'd by him of *Fokien*, mov'd against him, and got the better in several Encounters. In the mean while Armies were sent from Court under the Command of *Tartar* petty Kings. An Another Rebellion.

Unkle

Gemelli. 1696.

Uncle of the Emperor's march'd to *Huquam*; one to *Cuckiang* and *Fokien*; and another to *Quamtung*, and *Quamsi*. The King of *Fokien* being worsted in several Encounters, and not daring to trust his People any longer, shav'd his Head, and deliver'd himself up to the *Tartar*, by whom he was receiv'd to Mercy. The petty King of *Quamtung*, having a less Title given him by *Usan-quei*, than belong'd to his Dignity, fell off from him, and deliver'd himself and the Province to the *Tartars*. The Emperor overjoy'd at so much Success on the 12th of *July* 1675, went to their House to visit the *Jesuits* of *Peking*, and there with the Imperial Pencil writ these two Characters *Kim-tien*, that is, to adore Heaven, which signifies the Lord of Heaven, and putting the Imperial Seal to it, gave it the Fathers. The Copies of these Characters, set up by the three Orders of Religious Men in their Churches, are look'd upon as a tacit Approbation of Christian Religion.

Usan-quei dies, his Son proclaim'd Emperor.

Usan-quei dy'd in the Year 1679, and his son *Hum-hoa* was proclaim'd Emperor. The same Year, on the 2d of *September*, about ten in the Morning, a terrible Earthquake shook all the City of *Peking*, and Parts adjacent, overturning several Palaces and Temples, with the Slaughter of near thirty Thousand People; and being repeated, oblig'd the Emperor and great Men to Live in Tents.

Imperial Palace burnt.

In *January*, 1680, the Imperial Palace was in a few Hours burnt down, which Dammage amounted to two Millions and a half of *Taes*. The same Year the petty King of the Province of *Quamtung*, tho' Subject to the *Tartar*, being suspected, because he was of a turbulent Spirit, and for holding Correspondence with the *Spaniards* and *Dutch*, contrary to the Imperial Prohibition, besides that being supported by 40000 Soldiers, he was become Powerful, and seem'd to design to destroy *Macao*; he was therefore ordered by the Emperor, with a design to Ruin him, to March with his Forces against the Rebels, in the Province of *Quansi*; where a great part of his Men deserting, he was forced to retire to his Province. There he ended his Days on the 9th of *October*, the same Year; just at the time, when two Messengers were come from the Emperor to bring him, as an Honour, a Haltar to Hang, or Strangle himself with. Yet they omitted not to cut off the Heads of 112 of his Faction, and among them three of his Brothers. This Prince deserv'd a better Fortune, being very well inclin'd to the Evangelical Law, and favouring the Missioners, as has been said elsewhere. Whilst they consulted about Confiscating his vast Wealth, the *Tartar* thought fit, to cause the Coffin of this petty King's Father, who was not yet Bury'd, to be Open'd, to see whether the Body was clad after the *Chinese* manner, but finding it in the *Tartar* Habit, he left his Goods to his Brothers, among whom was the Emperor's Son-in-Law. That same Year the *Spanish* Fathers of the Order of St. *Augustin* entred *China*, by the way of the *Philippine* Islands, and *Macao*.

Petty King of *Quamtung*, his Punishment.

The following Year the petty King of *Fokien*, who had voluntarily surrendred himself to the *Tartars*, was at *Peking*, in the Presence of all the People, Quarter'd, and his Flesh thrown to the Dogs, for the Cruelty he had us'd towards several Ministers he suspected, at the time when he Rebell'd. His Brothers, tho' Innocent, had their Heads cut off; and thus the *Tartar* without any Opposition, made himself Master of *Yun-nan*, the Metropolis of the Province. The Emperor *Hum-hoa* Hanging himself of his own accord, prevented the Enemies Cruelty; who causing the Bones of *Usan-quei* to be taken out of the Grave, carry'd them to *Peking*, and part of them for a Terror to others to be set up in several Places; the rest reduced to Ashes to be scatter'd in the Wind. The Year 1681, is counted the Hundredth from the beginning of the Mission of the Fathers of the Society in *China*.

Head of him of *Fokien*.

At length, by the shedding of so much Blood, and exercising of so many Cruelties, the *Tartar* in the Year 1682, remain'd peacefully Possess'd of all the fifteen Provinces of that vast Empire; which, through intestine Discord, had been by a handful of barbarous Men taken from an innumerable, wise, and politick Nation. Then *Cam-hi* resolving to see the Country of his Progenitors, and Tombs of his Ancestors, set out towards the Eastern *Tartary*, on the 27th of *March*, with the Prince whom he had declar'd his Heir, three Queens, some Noblemen, and Ministers belonging to the Courts, and about 70000 Soldiers. He also took along with him F. *Ferdinand Verbiest*, a *Flemmish Jesuit*. After this he went with a greater Retinue into the Western *Tartary* in the Year 1683, being the 22d of his Reign, carrying with him no less than 70000 Horse, that Sloth, and the Delights of *China* might

Peace established.

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not Debauch them, but they might be enur'd to Hardships and warlike Exercises, with frequent Hunting, and killing of wild Beasts. Thus, partly by this terrible Demonstration of his Power, and partly by his Clemency, Bounty, and bestowing of Titles, he brought forty Provinces in *Tartary* to pay him Tribute. In this second Expedition he took along with him F. *Philip Grimaldi*.

Camb. 1665.

CHAP. VII.

Noble Endowments of the Mind in Cam-hi, *Emperor of* China.

Beauty of the Emperor.

Cam-hi, the present Emperor of *China* is of a pregnant, and piercing Wit, has an excellent Memory, and a Mind so unshaken, that no Misfortune can move him. All his Inclinations are Noble, and worthy a mighty King; for he is a great lover of Justice and Virtue. He applies himself equally to Learning, and gentle Man-like Exercises, to the astonishment of the *Tartars*, who put a greater value upon his Skill, than Strength; for there is no great Man that can bend the Bow he makes use of, or manage it with such Ease as he does; as well on the right as left; a-horseback, or a-foot; standing, or riding a full Speed. He also manages Fire-Arms better than any *European*.

His love to Learning.

Martial Exercises do not take from him an Affection for Musick, especially that of *Europe*, which pleases him in its Instruments, Grounds, and Method; and had the great Affairs of the Empire allow'd him Leasure to apply himself to learn to Play, he would have been as Successful in it, as in that of *China*. But the Art of Governing being the chief Quality of a Sovereign, he employs himself every Morning at Sun-rising, in giving Audience to all the Courts of *Peking*; the prime Ministers whereof come to Present him their Memorials. When the Matter is of Consequence he refers it to the Council of the *Colaos*, who are properly the Ministers of the Empire, and having heard their Resolution, he afterwards alone Decrees as he thinks fit; the Ordinances of none of the Courts or Ministers, or of the Imperial Council being of no Force with his Approbation. This is, because the Government of *China* is so Absolute, that the Emperor has the Name of *Tienzu* given him, signifying, the Son of Heaven; and *Hoamti*, that is, Sovereign Monarch. This Title would not mis-become him, were that true which F. *Bartoli* writes, *viz.* that formerly the Emperors of *China*, subdu'd and made Tributary an hundred and fourteen Kingdoms in *India*, exceeding their Conquests over many great Islands Eastward, and Southward in the Archiepelago, and as far as *Bengala*.

His Justice.

When *Cam-hi* goes out a Hunting, or elsewhere, whosoever finds himself wrong'd by any *Mandarine*, waits for him on the way, and kneels down with his Petition in his Hand open, and he never fails to do speedy Justice. He never had any Favourite about him, but always Govern'd alone; and therefore no Man dares speak to him about any Business that does not belong to him, or which he is not ask'd about. His Custom is to inform himself several times in Private by several People, when the Affair deserves it; whilst the Courts make publick Search into the Matter. Besides, he has an excellent Memory to remember any thing that is past; so that it is very hard to Impose upon him, but he will find it out.

Love to Strangers.

Tho' the *Chinese* Emperors in all Ages depriv'd all foreign Nations, not thinking them worthy to have any Communication with them; yet *Cam-hi* treats the Ambassadors of other Princes Generously, and with Affection, throughout all his Empire, furnishing them with all Necessaries; as the *Portugueses*, *Muscovites* and *Dutch* can Testify. In like manner, contrary to the Custom of *China*, he sent two Embassies to the *Muscovites* to conclude a Peace. This has certainly been brought about by the *Jesuits*, who by the many Rarities they have presented him, have brought him to have some Opinion of the Kingdoms of *Europe*; but much more by Instructing him in our Arts, and Sciences, convincing him that there are learned and able Men out of *China*.

To his Subjects.

He has a watchful Eye over his Ministers for the impartial Administration of Justice; for after choosing them by the Advice of his Council, he punishes them Severely if they do not perform their Duty, and puts others in their Places. His Compassion for the Calamities of his Subjects is so great, that if there happens any Dearth, he not only remits thirty or forty Millions of Taxes, but

Gemelli. 1696.

sometimes opens his Granaries to Relieve them.

His Modesty.

He is attended by a vast multitude of Courtiers and Officers, who Live upon him, wherein he far exceeds the best Courts in *Europe*. As for his Table he is serv'd in Basons of Gold and Silver, according to the Custom of the Country; but even in this he gives a Testimony of his Modesty; for he abhors all extravagant Expence in Eating, (as in Cloathing) strictly observing a fundamental Law of the Monarchy, which is, That the great Ones and Sovereigns be free from all Luxuriousness. His Apartments partake of the same Modesty, for there is nothing in them answerable to the Grandeur of such a Prince, besides some Painting, Gilding, and plain Silk Hangings.

His Habit.

To particularize his Royal Garments it is to be observ'd, That in Winter he wears plain Silks lin'd with Sables, or Ermine; upon rainy Days he sometimes puts on a Woollen Doublet; at other times in Summer, he has a plain Garment of Stuff made of Nettles, without any other Garniture, besides a great Pearl in his Cap, as is the *Tartar* Fashion. The Chair he is carry'd in, either within or without the Palace is only like a plain Beer of varnish'd Wood with some little latten Plates, and wooden carv'd Work gilt. All the rich Furniture of the Horses he rides consists of Iron Stirrups gilt, and Reins of yellow Silk. This Modesty has not the least mixture of Avarice; for when the Publick is concern'd, he generously spends Millions, scouring Canals, building Bridges, and bountifully relieving his distress'd Subjects and Soldiers.

Hunting.

He is such a lover of Hunting, that he spends not only Days but Months in it every Year, going once or twice into the Mountains of *Tartary*. Thus he not only Diverts himself, but prevents his Soldiers using themselves to the *Chinese* Course of Life; being sensible that with a handful of hardy Men he has subdu'd an infinite multitude of Effeminate *Chinese*; and that it is absolutely impossible to Maintain what he has got, if his Men are Debauch'd by the same Vice. Therefore he himself (to give a good Example to an infinite Number of Soldiers he takes with him a Hunting) rides a whole Day after a wild Boar, always Shooting, till he has tir'd six or seven Horses. Sometimes he will go a great way a-foot, and holds on his Sport, cover'd with Dust and Sweat, to the Place design'd, without changing Cloaths; exposing himself several Hours to a violent hot Sun, without making use of an Umbrello. Amidst these Fatigues he has nothing of dainty Fare, and when reduced has nothing but Beef, or Mutton, whereof there is great plenty in *Tartary*. This makes his Followers Signalize themselves; perceiving their Prince bears a great Affection to those that Imitate him, and Hates those that love their own Will.

Left the Sons of the prime *Tartar* and *Chinese*, great Men and *Mandarines* who Serve under the *Tartar* Colours, should give themselves up to Sloath, and Luxury, he puts them to the most painful and laborious Employments. Some he appoints to look after his Dogs, to Hunt with them; others to his Hawks and Birds of Prey, which they carry on their Fist; others to get ready his Meat, or *Tea*; others to wait at Table; others to make Bows and Arrows, and carry those that are for his Use, and for the Princes his Sons; and lastly the most Favour'd are in his Guards with the *Mandarines*.

His Learning.

These Virtues would suffice in other Nations to make this Prince be look'd upon as a Hero; but among the *Chinese*, where Employments and Honours are bestow'd on account of Learning, he would not be accounted a great Emperor, if he had not signaliz'd himself in this Particular, to suit with the Genius of his People. Having apply'd himself to the *Chinese* Literature, there are few Books of theirs, which he has not Read. He has a good part of *Confucius* his Works by Heart. He caus'd them to be Translated into the *Tartar* Tongue, writing the Prefaces to them himself; as also the general History of *China*. He is Skill'd in the Poetry of both Languages, and writes them both one as well as the other. As for the *European* Sciences, F. *Verbiest*, has taught him the use of the chief Mathematical Instruments; F. *Pereira* the grounds of Musick; and F. *Gerbillon Euclid*'s Elements Translated into the *Tartar* Language. To this purpose these and other Fathers were oblig'd to go every Morning to the Palace to Teach him; he sending the Horses out of his own Stable in the Morning early. Several Months continual Application made him familiar with all the necessary, and useful Propositions of *Euclid*, and *Archimedes*, and their Demonstrations. After learning the Elements he would have F. *Thomas* teach him Arith-

Arithmetick, and all that belongs to *Geometry*. He declares a great Esteem for our *European* Practice of Phisick; and the more because he was cur'd of an Indisposition by the *Jesuits* Powder administred to him by F. *Fontaney*. The same Curiosity that mov'd him to study the *European* Sciences, inclin'd him to be Instructed in our Religion, by the same Fathers; and he conceiv'd so good an Opinion of it, that he has often said, it will in time be the prevailing Religion.

Tho' it be a Custom among the *Tartars*, and they look upon it as a Point of Religion, to present their eldest Daughter to the Emperor, who may accept of her, and keep those he likes; yet *Cam-hi*, knowing this Custom had made his Predecessors too Effeminate, is so far from any inordinate Appetite, that being employ'd three or four Months in Hunting and Fishing, he never carries any Women along with him, and has sometimes refus'd very beautiful Ones that have been offer'd him. He is sensible that a dissolute Life dissolves the Heart, and impaires Health; and that Rebellions are frequent, where he that should be at Helm is shut up with a crowd of Women, neglecting the Affairs of State.

At some times of the Year, besides the Hunting Season, he causes the Soldiery to be employ'd in Martial Exercises; and generously Rewards those that perform best, to Encourage others to Improve. Amidst his other excellent Qualities, he has a most unparallel'd Temper of Mind in all Affairs, so that he is never in a Passion. When he was shewn the way how they found Cannons and Mortars in *Europe*, he had a great Number Cast for the use of his Armies, and made some of his Bombardiers learn to throw Bombs. He is so great a lover of Art, that it is now six Years since within his own Palace he erected an Academy for Painters, Carvers, and Watchmakers, rewarding the best Masters. When I was there he had fourteen Sons, and several Daughters, all whom he Educated under a strict Discipline, obliging them to study all Sciences, and practise all noble Exercises; and tho' it be the Custom to give the Emperor's Sons the Title of Kings, when they come to sixteen Years of Age, and to assign them a particular Apartment, and suitable Court; yet tho' his eldest Son be 24 Years of Age, he has not granted him this Privilege; notwithstanding the Court of Princes, and the Crown Officers have mov'd him upon it several times. His second Son is Educated with a more particular Care above the others; he having declar'd him *Hoang-tay-tse*, that is, Heir apparent to the Empire; because this is the first he had by the Empress his first Wife; the Sons of that Princess who has the Title of Empress, taking Place always of the others. This second Son is almost in his 24th Year, well qualify'd, virtuously inclin'd, and above all well affected to the Catholick Religion and the Missioners.

CHAP. VIII.

Of the great Wealth of the Emperor of China.

NO Man of Sense will doubt, but that the Emperor of *China* is the richest Monarch in the World; not only because of the Extent of his Empire, but because his Subjects do not only blindly Obey, but Adore him. It is not without Reason I say they Adore him; because at present the Emperors of *China* have the power of Deifying whom they please, as formerly the *Roman* Senate did. At the time when F. *Mathea Riccius* entred *China*, he saw this impious Act committed by the Emperor *Van-Lie* then Reigning. He had put to Death a *Colao*, whose Name was *Cham-Kin-Cham*, for some Familiarity with his Mother. The Lady concern'd at the Death of the *Colao*, and fearing a like End, fell Sick, and dy'd a few Days after. Then the Emperor to restore his Mother's Reputation by some extraordinary Honour, solemnly declar'd her *Kieu-Lien-pusa*, that is, Goddess of nine Flowers; so that there are at present Temples to be seen erected in Honour of her, where she is ador'd under this Title, as *Flora*, a Strumpet was honour'd by the *Romans*, as Goddess of Flowers. After the same manner a *Bonzo* of those of the Sect of *Taosis* (who Marry, and do not Shave their Heads) above 400 Years since, insinuated himself so far into the Emperor's Favour by the means of Chymistry and Magick; that he, not satisfy'd with having honour'd him more than as Man whilst Living, when he dy'd would de-

[illegible] clare him God and Lord of Heaven, the [illegible] Sun, the Moon, and Stars. By these two [illegible] Examples we may perceive how blindly [illegible] his Subjects obey, since they believe the Emperor of a poor wretched Man can make a most powerful God; and the Learned are such great Flatterers, that they not only approve hereof, but perswade the Emperor to such Actions so contrary to Reason.

His Revenue. To give a small Specimen of the Emperor of *China*'s immense Treasures, I will give a short Account of his Revenues taken out of a Writer in great Repute among the *Chineses*, whose Books are call'd *U-ho-pien*.

Silver. In the first place there comes into the Imperial Treasury every Year eighteen Millions and six Hundred Thousand Crowns in Silver; wherein are not comprehended the Duties paid out of all Things bought and sold throughout the Empire; nor the Revenues of the Crown Lands, Woods, and Gardens, which are very many; nor the Product of Fines and Confiscations, which sometimes amounts to several Millions; nor to conclude, the Revenues of Estates real taken from Rebels, such as seize the King's Revenues, or being in Employments, wrong private Persons to the value of a thousand Crowns; or who have committed other heinous Crimes.

There is also brought into the Treasury, under the Denomination of the Queen's Revenue one Million eight Hundred twenty three Thousand nine Hundred and Sixty two Crowns. And into the Emperor's Stores Forty three Millions three Hundred twenty eight Thousand, eight Hundred and Thirty four Sacks of Rice and Corn.

Rice and Corn.

2*dly*, One Million, three Hundred and fifteen Thousand nine Hundred and Thirty seven Loafs of Salt of 58 Pounds each.

3*dly*, Two hundred and fifty eight Pounds of Superfine Vermillion.

4*thly*, Ninety four thousand seven hundred and thirty seven Pounds of Varnish.

5*thly*, 38550 Pounds of dry Fruit, *viz.* Grapes, Figs, Nuts, and Chestnuts.

Into the Emperor's Wardrobe are brought, 1*st*, 655432 Pounds of several Silk Stuffs, of various Colours, besides the Imperial Garments brought by the Boats, as has been said.

2*dly*, 476270 Pieces of slight Silks, which the *Chineses* wear in Summer.

3*dly*, 272973 Pounds of Raw silk.

4*thly*, 3064[illegible] Pieces of Cotton Cloth.

5*thly*, 404217 Pounds of Cotton.

6*thly*, 50295 Pieces of Hemp Cloth.

7*thly*, 21479 Sacks of Beans, to feed the Emperor's Horses instead of Oats.

Lastly, 2598583 Trusses of Straw of 15 Pounds each.

These two last Particulars were so under the *Chinese* Emperors, but at present three times the quantity, because of the vast number of Horses the *Tartar* Emperor keeps.

Besides all these Things related by F. *Magalhaens*, there are brought to Court Oxen, Sheep, Swine, Geese, Ducks, Pullets, and all other sorts of tame Creatures; and abundance of all sorts of Fish, and Game. All sorts of Herbs and Fruit, as green in the midst of Summer as in Spring, so industrious is this Nation in preserving their Gardens. There is also carry'd in Butter, Oil, Vinegar, and all sorts of Spice; Wines from all Parts; several sorts of Meal, Bread, and Biskets; and therefore it is impossible to know the quantities of all Things that are daily brought to the Court.

Hitherto I have transcrib'd what the Fathers *Magalhaens* and *Couplet* relate; but I will in fewer Words make the Reader comprehend the vast Wealth of this Monarch. His Subjects (abating an hundred Millions of the three Hundred F. *Bartoli* allows) are two hundred Millions, according to the common Computation. Now the Emperor's Duty for every Head above 16 Years of Age, and under 60, by way of Pole-tax a *Tael*, which as has been often said is 15 *Carlines* of *Naples*, or a Noble *English*. Now deducting the Women, and all Persons Tax-free, it will be easy to compute from how many Millions he receives this Pole. Add to this his chief Rents; for all the Land in *China* is held in Fee of him, and consequently there is not a Foot of Land but yields him an Income. Therefore considering the vast Extent of the Empire, it will be easy to conceive, without being a great Arithmetician, how many Millions come into the Emperor's Treasury; to which, adding the Customs, and all that has been mention'd before, any Man may be convinced, that as there is no Monarch in the World, that equals him in the Number of Subjects and Soldiers, so there is none to compare with him for Wealth.

Account of the Emperor's Wealth.

A Voyage round the World by Dr. John Francis Gemelli Careri. *Part* IV.

Containing the moſt Remarkable Things he ſaw in *CHINA.*

BOOK IV.

CHAP. I.

The Author's Return to Nanchianfu *by Land.*

THE Cold at *Peking* being too ſharp for me, I reſolv'd to leave that Place, and take up my Journal where I left off.

On *Sunday* the 19th of *November*, I went to F. *Grimaldi*, to deſire him to get me three Mules for my Journey; which his Servant hir'd for five *Leans*, and two *Taels* of fine Silver of *China* each, which amounts to ſeven pieces of Eight and a half; a low Rate for a Month and four Days Journey. The ſame Father ſhew'd me abundance of Optick Glaſſes to magnify and multiply Objects; Geometrical Inſtruments to Meaſure, and Arithmetical to caſt Accounts without the help of a Pen, all invented by himſelf for the Emperor who was a great lover of ſuch Things. He told me he was making an Engine to throw Water a great height in caſe of Fires. He had liv'd 30 Years in *China*, and being Belov'd by the Emperor, had the Honour to go with him four times into *Tartary*. He had travell'd many parts of the World, from *Europe* into *China*, and thence back into *Europe*, with ſeveral Misfortunes. He was a while a Slave among the *Malais*, the Ship he was in being caſt away in the Governours Streight; in the *Portugeſe Indies* he was long Beſieg'd by the Savages, in danger of loſing his Life or his Liberty; and therefore no Man in the World could give a better Account of the Empires of *China* and *Tartary*, and of all *Aſia*; and the more becauſe he ſpoke the *Chineſe* and *Tartar* Languages to Perfection. I deſir'd him to oblige the Publick, printing ſome Account of what he had ſeen; but he anſwer'd, that I adviſed, the laſt time he was in *Europe*, to many falſe Stories concerning *China*, he had forbore Printing, as he deſign'd, to avoid giving ſo many Authors the Lie; and particularly the *Dutch*, who had printed their ſolemn Embaſſy to the Great *Cham* of *Tartary* (to which he himſelf had been Interpreter to the Emperor at *Peking*) in which there were more Lies than Lines, in what does not relate to the Deſcription of Cities. That this had hapned becauſe they had brought with them for their Interpreters ſome *Chineſes* of the Southern Provinces, who had never ſeen the Court, and were little skill'd in the *Portugueſe* Tongue; wherefore when Queſtions were ask'd them, either they knew nothing of the Matter, or if they did could not Explain themſelves, and thus the *Dutch* writ at Random, putting what Senſe they would upon the confuſe Speech of their Interpreters.

Temple of Emperors.

Sunday 20th, I view'd the new City, and then went to the old of the *Tartars*, to ſee the Temple call'd *Ti-cam-miao*, or *the Temple of all the paſt Kings*. This is a large ſumptuous Palace, with ſeveral Apartments and Courts. The laſt great Room, or Hall is as fine, large, and well adorn'd, as that of the Royal Palace. There are to be ſeen in it Stately Thrones, the Statues of all the Emperors, good and bad, that have reign'd for 4540 Years, from the firſt call'd *Fo-hi*, to the laſt, whoſe Name was *Xun-chi*, Father to him now Reigning. This Temple is ſeated in one of the fineſt Streets in the City; in which on both ſides, being the ways into the Temple, two Triumphal Arches are to be ſeen, with each three Noble Gates, worthy to be obſerv'd. All Perſons that go through this Street, of what Quality ſoever they be, when they

they come to the Arches alight, out of Respect, and walk afoot, till they are past all the front of the Temple. Here the Emperor every year, performs an infinite number of Ceremonies in honour of his Predecessors; which would be too tedious to particularize.

Monday 21st, I went to take leave of the Fathers of the Society, and particularly of F. *Grimaldi*, who shew'd me several Curiosities, and among them a Girdle the Emperor had given him. It was yellow, which is the Imperial colour, with a Sheath made of a very fine Fish Skin, hanging to it, in which were the two little sticks and other Utensils, the *Chineses* use at Table. This is a great Gift in *China*, for he who receives it, is respected not only by the common sort, but by all the Ministers, and great ones; and every Man, at the sight of that Colour, is to kneel, and touch the Ground with his Forehead, till he that has it on covers it, as the same F. *Grimaldi*, when he was coming into *Europe*, did at *Canton*, with a *Mandarine*. This Man had demanded a Watch of F. *Xaime*, or *James Tarin* of *Valencia*, a *Franciscan* Missioner; and the Poor Religious Man having none, he was so offended, that he durst presume to set up a Declaration in his City, where the Father was head of the Mission, to make known, that the Catholick Religion was false, and taught a wrong way to Eternal Salvation. The *Chinese* Christians were disturb'd at this Proceeding, and acquainting the Father with it, he, in his Zeal, went to the place, and instead of blotting, tore the *Mandarine*'s Declaration. This put him into a great Rage (their Orders being highly respected in *China*) and thereupon he persecuted F. *Tarin*, till he oblig'd him to retire to *Canton*. F. *Grimaldi* in the mean while past that way, and by the said *Mandarine* coming to pay his Respects to him, as to one so much esteem'd by the Emperor, he receiv'd him, with the end of his yellow Girdle in his Hand, and reproving him for his unwarrantable Proceeding, in the little Respect he shew'd his Brethren, and daring to Condemn the Catholick Religion, when the Emperor honour'd Christians with that Gift. The Poor *Mandarine* in the mean while gave his Forehead so many strokes on the Ground that at last the Missioners themselves intreated F. *Grimaldi*, not to mortify him any more. Therefore bidding him rise, he charg'd him for the future, to use his Brothers well, or the Emperor should be acquainted with his misbehaviour, to Punish him severely. None but the Emperor, and Princes of the Blood of the Male line, and some others, to whom it is given as a special mark of Favour, can wear yellow, and the Girdle of that colour, for the Princes of the Female Line have it red. F. *Grimaldi* gave me a pass to the same effect, as *Monsignor Sisaro* had one, when he went to *Macao* to be Consecrated Bishop of *Nanking*; expressing in it, that I going to *Fokien* to fetch Books for the Emperor's Service, none should presume to molest me, on account of the Arms, and a Black I carry'd, but should be aiding to me upon occasion. The Father told me, that tho' I had been no way disturb'd by the Governors of Cities, in coming to Court; yet they might put me to some inconveniency in my return, and therefore I had need of his Pass, which was well known, and honour'd by all the Ministers of the Empire. I have the said Pass by me still, in the *Chinese* Tongue, it having sav'd me from any molestation on the Road. The Lion I mention'd in the 3d Volume, was sent from *Goa*, had not yet reach'd the Court; but the same Father told me, he had notice of its being Shipp'd at *Macao*, on the 10th of *September*, and that he expected it with impatience, to present it in his own Name to the Emperor. Being to depart the next day, I took my leave of the Fathers, thanking them for all their favours. F. *Grimaldi* gave me an Almanack he had, made for the year 1696, in the *Chinese*, and *Tartar* Languages; and F. *Osorio* a *Portuguese*, gave me four other Books in the *Tartar* Tongue, and Provision of Sweetmeats.

Gemini 1696.

Honour of the yellow Girdle.

Having agreed with the Muletier, and given him all the hire of the three Mules (for in *China*, either by Land or Water, they will be paid before hand) I expected him on *Tuesday* the 22d till Noon, and then set forward, attended by F. *Grimaldi*'s Servant, till without the Gate, I past through the Town of *Lupuxan* (which in coming, I left on the right Hand, having miss'd the way) about two Musket Shot in length, and one and a half in breadth, but has a good Wall, and two strong Gates plated with Iron. Close by it we cross'd the River (which we had forded as we came) on a Stately Stone Bridge, half a Mile long, and adorned every two Paces with handsome little Stone Lions on both sides. At Night we lay in *Lean-xien-xie*, having travel'd 70 *Ly*. Our Supper and Beds were ve-

A Noble Bridge.

ry

ry bad; but the firſt of thoſe Evils, I remov'd with an excellent Pheaſant, bought at *Peking*, for leſs than ſix Pence. Here I found a *Tartar* attended by a Footman, and Page, and ſeveral Servants, going the ſame Road, ſo that afterwards we travell'd together.

On *Wedneſday* 23d, near the Town of *Tuntien*, I ſaw a handſome *Pagod*, call'd *Xien-ghenſu*. It is enclos'd with high Walls, in compaſs about a quarter of a Mile, and has Monaſteries of many *Noſhian*, or *Bonzes*. In the the firſt *Mian*, or *Pagod*, was an Idol ſitting after the Eaſtern manner, all Gilt, with abundance of little Idols in the niches, about the Wall. In the 2d, were three Women ſitting on a Lion, and two Dragons, all Gold colour. Here I found the Table cover'd; for the *Bonzes* dine betimes. In the 3d, was an Idol like a *Briareus* (ſitting as the firſt did) for beſides the uſual Hands and Feet, he had 20 Hands on each ſide, and two Feet held up in the Air; and five Heads, one above another. There were ſeveral Courts with Apartments for the *Bonzes*, and fine Trees. We went to dine at the Town of *Lixao*, and at Night having travell'd 113 *Ly*, we lay at *Sanchinxien*.

Thurſday 24th, we reſted in the Town of *Peenxo*. Before we got in, I ſaw ſeveral *Bonzes* paſs by, who were going to take up a Dead Body, two and two, in Proceſſion with Copes on; ſome of them Playing on certain Inſtruments, and others carrying Umbrelloes with long Silk Curtains about them, Banners, and other Ornaments. Next we paſs'd through the forſaken Town of *Xun-xyen*, and then through the Suburb, which is large and populous, in the midſt whereof, under two Arches, were ſeveral Idols, and *Bonzes* Sacrificing, in order to go then to eat up an excellent Meal provided by the Kindred of the dead Man. Here we lay at Night after travelling 80 Miles.

Before Sun-riſing on *Friday* 25, we breakfaſted in the Town of *Chio-pecun*, becauſe of the good Fiſh there is in the Lakes about it. Near the Bridge is a notable Inſcription, ſet up there on account of the Emperor's paſſing that way. We din'd in the Suburb of the Town of *Gin-chyen-xien*, which has not ſuch good Streets and Shops as the Suburb of the other Town before, but is only Remarkable for being wall'd two Miles in Compaſs with a wet Ditch. After riding 120 *Ly*, we ſet up at *Keſeliju*.

Saturday 26th, we reſted in the Town of *Shian-kelin*, and went on to lie at *Fuchian-y*, having rid 120 *Ly*. Having travell'd the ſame way in my Journey to *Peking*, I omit to mention the Town, or rather Cities then ſpoken of in the way to *Nanchianfu*, and will here only mention thoſe where I ſtay'd at Noon, and Night with the diſtance of *Ly*, or *Chineſe* Furlongs.

Sunday 27th, we din'd at the Towns of *Manxo*, and at Night having travell'd 130 *Ly*, lay at *Lauh-miao*. The Cold Travellers endure this Days Journey is very great, there being neither Wood, nor Coal, ſo that our Hoſt at Night, burnt dry Herbs and Straw to dreſs the Supper. *Monday* 28, we din'd at *Cuſchipi*, and lay at *Jau-chiao*, 120 *Ly* journey. *Tueſday* 29, din'd at *Cauuachen*, lay in the Suburb of the little Town *Shipiu-xien*. *Wedneſday* 30, din'd at *Tunchen-y*, lay at *Chyen-xien*, 120 *Ly*. *Thurſday* 1ſt of *December*, din'd at *Xuangua-biena*, lay at *Shiagochen*, 110 *Ly*. It may be ſaid we travell'd all the way through a well Till'd Plain, ſo careful are the *Chineſes* at improving. Here we obſerv'd, that to the Plow ſhare, they added a round Iron Plate, to break the Mould. *Friday* 2d. reſted at *Ovanſhian-xien*, lay at *Cau-xio*, 90 *Ly*. *Saturday* 3d, din'd in the City of *Fenchiſu*, which is well enough inhabited, has good Shops, is enclos'd with a handſome Wall and wet Ditch. There is ſuch Plenty of Pheaſants in *China*, that I bought four here for about two Shillings. We lay at *Tuntau-tien*, having travell'd 60 *Ly*.

Sunday 4th, we rode through the Town of *Zuxien*, which is ſmall, and has nothing remarkable, and then thro' its Suburb, where there is a good *Pagod*. Firſt we came into a Square place, each ſide of it a Muſket Shot in length, adorn'd with tall Cypreſs Trees; thence into another ſuch Court, Wall'd in, and with ſuch like Trees, on the front whereof are three Doors, leading into as many Courts, all enclos'd with Walls. Oppoſite to that in the middle, there are three Doors, near which is a Noble Epitaph, and Tomb of a *Chineſe* Lord bury'd there, ſupported by a great Crocodil, the other two Courts have but one Door each. Going in at the middle Door of the three aforemention'd, there is a Porch, with Cypreſſes, which are never wanting in the *Chineſe* Burying Places which leads to the chief *Pagod*. In it there are two large Idols, one in the main

A Noble Tomb.

main Nich, the other on the left; both of them ſit looking on ſomething they hold in their Hands. From their Heads hangs down a Diadem after the antient Manner, to which before and behind are faſtned ſtrings of Beads of ſeveral Colours. Near to this is another *Pagod* little inferior to it, where the Idol is a Woman ſitting, whoſe Ornament on the Head is 5 Birds carv'd as if flying, with long Tails. Going in at the Door on the left, there is a *Pagod* in the Porch, where is an Idol ſitting with a long Beard, as time is Pictur'd among us. Behind there is another, where they adore the Figure of a Woman, like the other before-mention'd, but with only 3 Birds, they call her *Mamon*. There are other Statues before the Door, and at the Feet of thoſe here deſcrib'd, all of them Frightful and Arm'd, as if they were Bravoes to Guard the Entrance. They are all made of Clay cover'd with Lime, or Plaiſter of *Paris*, the Bone part of Wood. At the Door on the right there are two other *Pagods*, and other Courts with Cypreſs-Trees and Epitaphs, and two good cover'd Galleries on the ſides. We din'd at *Cuay-xoy-te*, after paſſing through the little Town of *Uya*, which tho' enclos'd with Mud Walls, has an excellent Suburb. At Night we lay in *Shiaxotien*, having travell'd 120 *Ly*. Before we got into this Place we met abundance of Mules loaded, with a good Guard of Souldiers, and then a Beer carry'd by 30 Men, on which was a Coffin with the Body of a *Chineſe* Lord. To denote what it was there was ty'd on it a white Cock, which is the Colour of Mourning, according to Cuſtom; but this is ſometimes tranſgreſs'd for want of one of that Colour. Behind it came a Lady in white, with a white Cloth over her Head, and carry'd in a white Chair by four Men. Two Maids attended her with white Hoods on their Heads, as were their Cloaths, but their Faces cover'd with black Vails. They told me that was the dead Man's Wife. Then follow'd about 20 Litters in which were the dead Man's Women, attended by many Souldiers.

Monday the 5th din'd at *Shiacuchian*, and lay at *Ninij*, 120 *Ly*. This Place has ſuch plenty of Hares that they are ſold for about three half Pence a piece. *Tueſday* the 6th, din'd at *Luyala*, where is a long Bridge over the River, and paſſing the rapid River *Suchen* in a Boat, lay at *Sunpù*, 110 *Ly*. *Wedneſday* the 7th din'd at *Senſun*, and lay at *Nanſuchen*, 120 *Ly*. There might be good Eating in the Inns, but the *Chineſes* refuſing to pay more than their uſual Ordinary at Dinner, and for Supper and Bed, the Hoſt gave them the worſt Fowls and Swines Fleſh; but I made them kill the Fowls before my Face, and paid more for them, becauſe I cannot Eat them ſtale. *Thurſday* the 8th, by reaſon of the Rain, we could go no farther than *Sanchian*, 50 *Ly*. *Friday* the 9th, din'd at *Cuchen*, lay at *Leanchen*, 80 *Ly*. *Saturday* 10th, leaving the Rode to *Nanking*, and taking the way on the left to *Nanchianfu*, we croſs'd the River *Xuayxo* in a Boat, into which we were carry'd on the Backs of Peaſants, who continually wait on both ſides for this purpoſe, with Stirrups on them, becauſe the Boat came not cloſe to the Shore. We din'd at *Chianchingoy*, a Town on the Bank of the ſame River; and lay at the Town of *Funianfu*, 90 *Ly*. This Place tho' large has no Wall, but good Streets. There are alſo Courts in it, with a large Hall in the middle, and ſeveral Rooms one over another all of Wood, but well Built. At the Door of this Hall were ſeveral Priſoners, with Chains at their Feet, and a great ſquare Bord about their Necks, which weighed about an hundred Weight.

Sunday the 11th, we lay ſtill to reſt the Horſes, and therefore taking a Chair I went to ſee the Town of *Xuanchen*. Its Wall is half a Mile ſquare, within which there are not but little Thatch'd Houſes. But it is to be obſerv'd that the North ſide is clos'd by the Tops of Mountains, and longer than the others. On that ſide alſo there are few Houſes, the reſt being Plow'd Fields. *Monday* 12 we din'd in the Town of *Hyn-chiechyen*, and having Travell'd all the reſt of the Day over Plains and Mountains, lay that Night in the Town of *Tinganxyen*, 90 *Ly*. The Walls are not above a Mile in Compaſs, nor is there in it any more than one Street, where the Market is kept, and there are good Shops as are in the Suburbs. *Tueſday* the 13th, reſted at *Chianchian-yen*; and Travelling continually along a plain Country, came at Night to *Putan*. For ſo good a Road the Inns are bad; and I was forced to lye in the ſame Room with a *Tartar*; who being lay'd in his Bed made his Page beat his Belly like a Drum, that he might fall a ſleep, and the ſame Muſick was repeated three Hours before Day. The Day's Journey was 100 *Ly*. *Wedneſday* 14th din'd at *Leanx-yen*, having

ing first pass'd through *Tienpu*, a large but open Town, where the *Tartar* remain'd that lov'd to be beaten by Boys. Going out of *Tienpu*, I met a *Mandarine* with a great Retinue. Before him went many Carriages guarded by Souldiers; next came a great number of Servants and Officers in Chairs all in a row, and Pages and other Attendants on Horseback. Next follow'd the *Mandarine* in a Chair carry'd by eight Men, and beset with abundance of Souldiers, carrying several small Banners, and one great one. After all came many more Souldiers and Servants to the number of about a Thousand. These *Mandarines* we must own take more State upon them than any Viceroy in *Europe*. At Night after Travelling 110 *Ly*, I lay in the City of *Luchifu*, the Compass of whose Walls, surrounded with Water is small, there being but the third part of a Mile from Gate to Gate. Yet there are good Shops, and the Suburbs are large. *Thursday* 15th, I din'd at *Paxoy*, having travell'd over Plains well till'd, I came at Night to the Town of *Tauchen*, after a Journey of an hundred *Ly*. This Place tho' without a Wall is large, and has good Shops. Having cross'd the River here upon a Bridge of Boats we lay in the Suburb. *Friday* betimes we pass'd through the Town of *Luchichin-xyen*, which tho' wall'd, has nothing good in it. We rested at *Nanzian*, and having travell'd a while among Mountains, came out into a Plain, amidst Valleys well Inhabited, and lay at *Tacuon*, after a Journey of 100 *Ly*. About these Mountains is found a sort of *Tartufs*, which are no other but *Piguuts*, call'd by the *Chinefes Mati*; but small like a little Turnip, and tasting like a new Chestnut. *Sunday* the 17th, having travell'd over Plains and Mountains, we din'd in the Town of *Tunchin-Xyen*, seated at the foot of Mountains; well Wall'd, Inhabited, and has good Shops, tho' the Suburbs are much larger. In the Shops here I saw some Turnips hanging up by the small End, in which Corn was growing, which they did by putting a little Earth into a Hole made in them, and Watering it every Day. At Night we lay in the Town of *Taucheny*, after a Journey of 100 *Ly*.

Sunday 18th, Riding through Groves of Cypress-Trees, and coasting the Mountains on the right, we went to dine at *Sabuchen*; whence we went into a Plain, many Miles in length, full of little Country Houses, Gardens, and Farms. At Night we lay at *Lenxyan-xyen*, a Town enclos'd with low Walls, broke down in some Places, and with wretched Houses within; the whole Days Journey 90 *Ly*. *Monday* the 19th, we travell'd much such a Road to dine at *Seauchi-y*. In the Afternoon pass'd through the Town of *Taixu-xyen*, which is two Miles in length from one Gate to the other. In the Houses there is nothing to please the Eye, yet there are good Shops, both within and without the Suburbs, which are very populous, by reason of the Trade a small River by it brings thither. At Night we lay at *Fun-xyan-y*; the last Town of the Province of *Nanking*, which we entred at *Suchen*. *Tuesday* 20th, we entred an Angle of the Province of *Huquam*, through Planes all Cultivated, not far from the Mountains. We din'd at *Tinzan*, and lay at *Xuan-nay-xien*, a Town that has an indifferent Wall three Miles in Compass, and good Suburbs. Within it were Shops not at all contemptible. The whole Day's Journey 100 *Ly*. Departing from the Mountains on *Wednesday* 21, and travelling through open Plains, we went to dine at the Town of *Cunlunga*, on the Bank of a small River, and tho' open has good Shops. At Night we lay in *Sianchi-kau*, having travell'd 95 *Ly*. This City is on the left Bank of the River *Kan-xo*, which is the greatest in *China*, and divides the Province of *Huquam*, from that of *Kiangsi*. The City is small, without any Enclosure, but well Inhabited, and has good Shops. *Thursday* 22d, Mules and Baggage were put into a Boat and we cross'd over, paying 20 *Zien*, which is not three half Pence for each Beast, but not for the Men, and there is a Custom-House, which takes Cognisance only of Packs, for Passengers Equipages are not search'd. The River is about two *Italian* Miles over. Mounting we rode to the City *Kukyafu*, seated on the right Hand of the River. The Walls are eight Miles in Compass, but there are more Fields than Streets within them. The Suburb is large, being about three Miles in length, populous, and full of good Shops. Between the City and Suburb there is a great Lake, from which runs a small River. We din'd at *Tun-Jueny*, a Town among the Mountains, having travell'd 60 *Ly*. It is incredible what a vast Quantity of Fish is taken in the Rivers and Lakes on this Road; and therefore the Inn-keepers for ten *Zien* furnish a Bed, and a better Supper of Fish than they

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they would of Flesh. *Friday* 23d, going on still among Mountains, we rested at *Ussimen*; and passing through the little City of *Tengan-xyen*, which tho' partly Unpeopled, has something good still, came at Night to *Yuan-pu*, having travell'd 90 *Ly*. *Saturday* 24th, we rode through fruitful Plains, and over pleasant Hills to the Town of *Sinlyen-xien*, which tho' large in Circumference, is partly Disinhabited, and has nothing in it observable. We pass'd over the River, which is a Mile off, in a Boat, and din'd at the Town of *Saniam*, where we again cross'd the same River in a Boat, without paying any thing for it, the Watermen being paid by the Country. That Day we travell'd 100 *Ly*, and lay that Night at *Cossa*. *Sunday* 25th, having rode 30 *Ly*, we came to *Nanchiansu*, after travelling 34 Days, and 3213 *Ly* from *Peking*; and the City being all encompass'd by the River I went over in a Boat, leaving the Mules on the other side. I took up my Quarters in the House of the Jesuits, whose Superior was not yet return'd from *Canton*; so that I spent so great a Day as the Nativity of our Saviour Alone and Melancholy, without so much as hearing Mass, for want of a Priest. In the Afternoon I went to a great Palace, call'd the School, or Academy of *Confucius*. When I went into the Hall, one of my Servants who was a Christian, knelt down, Worshipping the Picture of the Philosopher which was there; and I having severely Reprimanded him for such an Action of abominable Idolatry; the Wretch told me, *That the Missioners of the Society allow'd that to be done; as an outward Act of Worship*; which silenced me, calling to Mind the Controversie there is on this Account, between them and the *French* Vicars Apostolick.

CHAP. II.

The Continuation of the Author's Journey to Kuan-cheu *or* Canton.

HAving hir'd a Boat to continue my Journey, for two *Lean* and seven *Zien*, which amounts to four Ducats, and a very small matter over, Articles being formally drawn in the presence of such Persons as have Power over the Boats, and having provided all Necessaries, I set out before Noon. All that Day we advanced but 30 *Ly*, and lay that Night at *Scrimi*. *Tuesday* 27th, having run 50 Leagues we came to *Chiangutu*, a Town of few Houses; but on *Wednesday* the 8th, after sailing 80 *Ly*, lay on an open Shore. *Thursday* the 29th, came to the Town of *Xopu*, 80 *Ly*. *Friday* the 30th, lay at *Shuakian-Xien*, a Wall'd Town, tho seated on the Tops of Mountains. We sail'd but 80 *Ly*, because there was but little Wind, tho' the *Chinese* Sailers to make it blow the more, superstitiously kept Whistling. *Saturday* 31st, a stiff North Wind carry'd us 142 *Ly*, tho we lost some Hours expecting it should abate a little, so that I was constrain'd to make them set out by force. At Night we came to *Kinangfu*; and I refusing to go to the House of *F. Gregory Ibanez* a *Franciscan*, he came to see me in the Boat, where he diverted himself till Midnight.

Sunday the first of *January* 1697, we lay at *Fuyufun*, 85 *Ly*. *Monday* the 2d, at *Pekiazun*, 70 *Ly*. We made little way because the Waters were low, tho' the River of *Nangansu* at *Canchaufu* is increas'd by another on which there is but indifferent going to *Fukien*. *Tuesday* 3d, at *Huenlon*, 120 *Ly*, *Wednesday* 4th, at *Tankian*, only 70 *Ly*. *Thursday* 5th, at *Canchaufu*, 90 *Ly*. Leaving a Servant in the Boat I went in a Chair to the Church of the Jesuits, where *F. Grillon* a *French* Man was Superior. There I found *F. Provana* of *Turin*, with whom came from *Goa*, *F. Vanderbeck* a *Flemming* of *Mechlin*, and *F. Amiani* of *Piemont*, worthy Persons design'd for the Mission of *China*. It was a great Comfort to me to meet these Friends. That Night there was a great resort of Christian *Chineses* to the Church, on account the next Day was the Feast of the Epiphany, and they play'd on so many Instruments, that I could not sleep a wink. Because of that Feast, I did not set out on *Friday* the 6th. *Saturday* the 7th, towards Evening I return'd to the Boat, but could only sail 20 *Ly*, because of the Winding of the River, and lay'd in the Suburb of the same City of *Canchaufu*, call'd *Namen*, but a Mile from it by Land. Here I went to see a spacious *Pagod* in a Field. In the first place there is an Idol with two Swords in his Hands, and two other Statues on his Sides. In the inward *Pagod* over a Court, is a great

great gilt Idol, with a Sword in its Hand, placed in the biggeſt Nich, and two other Statues at his Feet. On the Floor there are four, two on each ſide, very Courſe, Large, and Arm'd, as if they were to defend the Entrance.

Sunday 8th, we came to the Guard and Town of *Kunnin*, 80 *Ly*. *Monday* the 9th, we continu'd the Morning at the *Tanſu*, and Guard of *Jaſuan*; and then entred between the Mountains of *Nanganſu*, where the River has ſo many windings, that the way is twice as long as by Land. *Tueſday* 10th, we came to the Guard of *Lanzum*, 80 *Ly*. *Wedneſday* 11th, to *Nanganſu*, 70 *Ly*. Here I was Entertain'd by *F. Peter-de-la-Puebla* of *Mexico*, a *Franciſcan*, who treated me handſomely, and therefore without much Intreating I conſented to ſtay with him *Thurſday* and *Friday* the 12th and 13th. That Day I hir'd three Chairs, at the rate of 160 *Zien* each (a Piece of Eight at *Nanganſu* is chang'd for 1000 *Zien* or more) and ſeveral Porters to carry my Equipage, at 80 *Zien* a Man. *Saturday* betimes I took Chair with *F. Peter*, and was carry'd up the ſteep Mountain, for above three Miles without ſetting my Foot to the Ground; for which the poor Men better deſerv'd a Piece of Eight, than about a Shilling they had. About the middle of this Mountain is a *Pagod*, which divides the two Provinces; and here the Vice-roy, the *Chiankyun* General of the *Tartar* Troops, and the *Titu* General of the Country Troops, take Poſſeſſion of their Employments; the Seals being deliver'd to them in the ſaid *Pagod*, by Perſons Deputed by the Courts of *Canton*. This *Pagod* ſerv'd by *Bonzes*, is divided into the Lower and the Upper. In the firſt is a gilt Idol ſitting, of a gigantick Stature, and without any Beard. The *Chineſes* who pay him great Veneration, call him, *Fu*, and others *Foe*. Aſcending ſome ſteps in the upper *Pagod*, appears an Idol call'd *Vuen-ſhin-ſion*, with a Crown on his Head, and a ſort of Royal Mantle on his Shoulders. This Statue like the other is gilt, and ſitting with two others cloſe by its Feet. On the right Hand going in is the Statue of *Chian-lao-je*, who was a great *Mandarine*, at preſent honour'd as a God, and accounted the Protector of Courts. All over this Mountain and that near it call'd *Nanganſu*, there grow certain ſmall Trees, call'd *Muſchu*, which produce a Fruit as big as a little Nut, round and black, with ſome Seeds in it, which preſs'd yields the beſt Oyl there is in all *China*. The Fruit they call *Muzu*, and the Oyl *Mu-yeu*, that is, Oyl of Trees, to diſtinguiſh it from the other ſorts made of Herbs, and ſeveral Seeds, which ſerve for Lamps. Being come up the Mountain I met ſeveral Troops of Souldiers, and other Perſons of Note, going to *Nanganſu*, to meet the *Titu*, who was coming to take Poſſeſſion of his Employment, in order to go on to *Canton*. A little way behind came the Wife of a *Mandarine*, with a great many People on Horſeback, and Officers of Juſtice with Rods and Staves before her; after the ſame manner as her Husband would have travell'd, ſtopping every Body they meet in a Chair or on Horſeback. She was carry'd in a Chair by 8 Men, and follow'd by others that carry'd her Maids. A little Son of hers but three Years of Age, but brisk and ſprightly, ſate on a Horſe alone. I din'd half way, and then ſetting forward came to *Nanganſu* 2 Hours before Night, tho' I ſet out late and the Days were ſhort. The *Chineſe* Chair-Men, are not inferior to a *Tartar* Horſe, for they trot five Miles an Hour. They reckned that Day's Journey 12 Leagues, but they were not above 8, or 104 *Ly*, a League being 13 *Ly*. This happens in all the high Ways, where for the Benefit of the Courriers the *Chineſes* make the *Ly* ſhort, and in other Places long. *F. John Nicholas de Ribera*, of the Order of *S. Auguſtin*, and Apoſtolick Miſſioner in this City, treated me very Courteouſly, eſpecially with good Chocolate, as he at *Nanganſu* had done before. There being a ſcarcity of Boats becauſe the *Titu* was expected, I had much difficulty to hire one to *Canton* for 3300 *Zien*, which are 3 Pieces of Eight; whereas they uſually give but 1000 or 1100 *Zien* for one in that City.

Sunday 15th, after Dinner having return'd thanks to *F. John*, I went aboard a great Boat, which I well knew to be ſlow, becauſe there was but little Water, but having pay'd the Maſter before-hand, I was forced to have Patience. Two Women Row'd much better than the Men; tho' they carry'd their Children at their Backs. Having paſs'd two Bridges, near the one and under the other, they joining two little Suburbs to the City, we lay at *Peyentan*, after ſailing 20 *Ly*. *Monday* 16th, we ſail'd but 60, by reaſon of the bigneſs of the Boat which touch'd where there was but little Water, ſo we lay at the Town and Guard of *Xuan-tan*. *Tueſday* 17th, we

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lay at the Guard and Town of *Sinchian-Shivy*, 60 *Ly*. Here the Water grows deeper, for at the Town of *Kiarken*, another River from the Mountains falls into that we were on. *Wednesday* 18th, we came to *Shiacheufu*, 120 *Ly*. I went to the House of the *French* Fathers, and tho I found not the Missioner, was well receiv'd by his Servants. *Thursday* 19th, I went about to see the City. It has stately Walls, so contriv'd that a Man may go quite round always under Cover. The Compass is above 4 Miles besides the Suburbs. The Streets are Long, Strait, well Pav'd, and with good Shops. At the South end of it, a navigable River falls into the great One that comes from the West. After Dinner I went aboard at the South Gate, the Wind being fair, but the Weather Calming afterwards we could sail but 40 *Ly*, to the Town and Guard of *Pern*.

Friday 20th, we run 110 *Ly*, to the Guard of *Vanfucan*, the two Women still Rowing, as did the 5 Men. The fair North Wind continuing. *Saturday* 21st, we run 140 *Ly*, and came at Night to the Guard of *Xyacken*. Having on *Sunday* 22d. pass'd the other Streight between the Mountains, where there is a great *Pagod*, with other little Ones among the Rocks, shaded with high Trees, we held on our way with little Wind, but much Heat, tho' it was then the depth of Winter. This is found in *China* by reason of the variety of Climates. Near the Northern Mountains the Cold is very piercing as far as *Nanganfu*; and from thence Southward the Heat prevails. About Sun-setting we met three great Boats, well Cover'd with abundance of Flags and Banners, as the Custom of the Country is; for there were *Mandarines* in them. Our *European* Missioners use these outward Shows, to perform their Mission with Success and Decency, because the *Chinese* Christians are much addicted to these exterior Pomps. Having run 140 *Ly* we lay at *Quantiken*, where the aforesaid *Mandarines*, who were going to meet the *Tirn*, stay'd that Night. The Souldiers who expected them on the Shore saluted with small Shot. The Heat was intollerable on *Monday* 23d, when leaving on our right Hand under the shadow of an infinite number of Trees, the populous Town of *Scutan*, we stop'd at the Guard of *Li-chi-Iven*, having run 100 *Ly*. Setting out hence 4 Hours before Day on *Tuesday* 24th, (that we might come betimes to *Kuan-chcu-fu* or *Canton*, as the *Portugueſe* call it) we came before break of Day to *Fuscian*. I went there in a Chair to see *F. Capacchio*, a Missioner of the Society, crossing the City which is three Miles over; all the way among handsome and rich Shops of all sorts of Commodities and Provisions, and all Manufactures of the Country. This Place in *Italy* would pass for a Village, because it has no Wall, and is subordinate to *Canton*. It is five Miles in length, and three in breadth, the River running through the middle of it, and there are as many Boats on the Water as Houses on the Land. It is Govern'd by a *Mandarine*, who can decide no Controversie without consulting the Courts of *Canton*. For Military Affairs here resides another small Martial *Mandarine*. All *Mandarines* generally say, *Fuscian* contains a Million of Inhabitants. Taking leave of *F. Capacchio* I continu'd my Voyage, and God be prais'd, after running 80 *Ly*, came back safe to *Canton*, when the *Franciscan* Missioners imagin'd, I had either been stop'd on the Road, or fallen into some Trouble at *Peking*, because the Jesuits do not like that *Europeans* should go thither. They were the more confirm'd in their Opinion because I knew not the Language, nor my two Servants one Word of *Portugueſe*, to understand me in changing so many Boats, and Travelling so far by Land; to which must be added my Distemper and Weakness, which I never recover'd. This I say to show that Dangers and Misfortunes never stay'd me, but despising them all with the divine Assistance, I at length by God's help overcame them, and found by Experience, that they are ever represented greater than really they are by envious Persons, on purpose to disappoint the most glorious Undertakings. The Muleteirs reckned from *Peking* to *Nanciansu*, 3213 *Ly*; and the Watermen from *Nanciansu* to *Canton* 2179; in all 5392 *Ly*, of 260 Paces each, which reduced to *Italian* Miles, make a Thousand four Hundred and Two.

CHAP.

CHAP. III.

The Chineſe *New Year, and ſolemn Feſtivals of the Lanthorns.*

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I Came to *Canton* with a Reſolution to go on to *Emuy* in the Province of *Fokien*, and there imbark for *Manila*, but finding the Loading of *Canton* already gone, and a Ship belonging to that Iſland in the Port of *Macao*; I chang'd my Mind, and expected to go aboard that Veſſel, and the rather, becauſe in the Houſe of the *Franciſcan* Fathers I found three *Spaniards*, who came to *Canton* to lay out 180000 Pieces of Eight, they had brought aboard their Ship. Getting acquainted with them I laugh'd at the Wonders they made at my Boldneſs, in coming to *Canton* without a Paſs, and then going on to *Peking*; whereas the *Xu-pu* or Cuſtomer, took thirty Pieces of them for their Paſs. On *Wedneſday* 25th, ſeveral Friends came to Congratulate my happy Return; and on *Thurſday* 26th, there being no ſuch Viſits to receive, I went about the City to ſee the Preparations for the Feſtival of the new Year. The Gates of the old City call'd *Lauchin* were ſhut on *Friday* 27th, for fear of ſome Mutiny, and there was a ſearch of the very Seats of the Guards at the Gates. One they ſaid was a Captain of Mutiniers, who was Impriſon'd with twenty of his Confederates, and ſtill there was looking out to ſecure others, for fear they ſhould come with a great number of Boats to Beſiege *Canton*. The People it is certain are ſo oppreſs'd with Taxes and Impoſitions ſince the *Tartar* Government, that Peace is not likely to laſt long in *China*. *Sunday* 29th the ſearch was continued againſt the Mutiniers, not only in the old City, but in *Sanchin*, or the new.

Monday the 30th, I went over the River in a Boat to ſee a famous Pagod. At the Gate of the firſt Court I found two Gigantick Statues on each ſide, ſtanding as if they Guarded the Entrance. At the ſecond Gate of the ſecond Court were four others terrible to behold, one of which held a Guitarr in its Hand. Oppoſite to them was a great *Pagod*, in the biggeſt Niche whereof there were three gilt Idols ſitting of an extraordinary Magnitude. On each ſide there were eight others made of Plaſter colour'd, and behind one of Braſs. On the ſides of the Court were two other *Pagods*, in each of which was an Idol ſtanding of Gold Colour, well made. In the third Court was a ſmall Marble Pyramid thirty Foot high, with Figures Carv'd all about it, and behind it another *Pagod* with ſeveral Idols. About it were the Apartments of two hundred *Bonzes*, who live on the Revenues of the *Pagod*.

The *Chin-yve*, or *Chineſe* new Year, begins with the new Moon that falls next to the 5th of *February*, or the 15th Degree of *Aquarius*, which divides into two equal Parts the ſpace between two Points in the Equinox, and Solſtice; and on that Day according to them, the Sun enters a Sign they call *Lie-chiun*, or the Reſurrection of the Spring. They reckon twelve lunar Months, one call'd little of twenty eight Days, and the other great of thirty, and every fifth Year they make an *Intercalar* Year, adding all the Days loſt in the former, ſo that they come even with the Sun, or Solar Year. The Weeks they divide like us, according to the number of the Planets, to each of which they aſſign four of their Conſtellations, one a Day, ſo that after four times ſeven they return to the firſt. They reckon the Day from Midnight to Midnight, dividing it not into 24 Hours as is done among us, but only into 12 equal Parts, and all theſe, that is, the whole natural Day is divided into 100 Parts, and each of thoſe Parts again into an 100 Minutes, ſo that 10000 of theſe make a Day. Then as for their Hours they do not count them by Numbers, 1, 2, 3. but by Names and Characters proper to each of them; whereof three are much obſerv'd and eſteem'd very Myſterious, by reaſon of the Poſition of the Heavens that muſt anſwer to them. The 1ſt, is the Moment of Midnight, for then they ſay the Heaven was Created; then the 2d, becauſe then they ſay the Earth had its Being and Form; and in the 3d, Man.

Chineſe Year.

This time the new Year fell out in *China*, on the 3d of *February*, being *Friday*, whereupon the Miſſioners thought fit to diſpence with the *Chineſe* Chriſtians eating of Fleſh, as alſo on *Saturday* following, elſe they would have taken leave

Preparations againſt the New Year

Gemelli. 1697. leave. This Diſpenſation rais'd new Diſputes between the Biſhop of *Macao*, and *French* Vicars Apoſtolick; for he having ſent the Diſpenſation, to exerciſe this act of Jurisdiction, the Vicars anſwer'd they had no need of it, being ſufficiently authoriz'd from the See Apoſtolick. *Tueſday* 31ſt, I took my Pleaſure about the City, which was all ſumptuouſly adorn'd, and reſounding with Joy; the Courts being ſhut, and the Imperial Seal lock'd up ſeveral Days before to give way to the Feſtival. There is no certain Day preſix'd, either for ſhutting up, or opening the Courts and Seal, but they are appointed from Court, with the direction of the Aſtrologers; that the Emperor may begin again to Reign on the new Year, in a happy Day, and Hour. That Year 1696, they were ſhut up on the 22d of *January* in the Evening. It is very Dangerous to Travel, during thoſe Days, becauſe there is no adminiſtration of Juſtice, all Thieves and Robbers going abroad then, upon the ſecurity that they cannot be preſently Puniſh'd. But in the Streets, the Guards are then doubled to catch Thieves whoſe Puniſhment is deferr'd till the opening of the Courts. The pooreſt Wretch puts on new Cloaths at the new Year, new Papers his Windows, and Walls; renews the Epitaphs, and Inſcriptions about his Houſe, and is ſure to lay in a ſtock of Wine, and Proviſions to Feaſt with his Friends.

Ceremonies of the new Year.

Wedneſday 1ſt of *February*, I went at Night, to ſee the Illuminations all about the City. *Thurſday* 2d, being the laſt day of the Year, began the Solemnity of the new Year, to take leave of the old. The Celebration is as follows. At Night in all Houſes, the Sons kneel before their Parents, the younger Brothers before the Elder, the Servants before their Maſters, touching the Ground with their Heads, and perform the Ceremonies according to the cuſtom of the Country, mention'd in another Place. The Women do the ſame among themſelves; for in *China*, it is ſo ſtrictly forbid to Converſe with Women, that the Father-in-law, muſt never ſee his Daughter-in-law, if they are of Quality, and goes only upon this Day, with her Son to perform this Duty. But before they requite this Duty of their Children, the Maſters of the Families pay it to their Anceſtors; touching the Ground three times with their Forehead before their Tables, that is, the Fathers, Grandfathers, and Great Grandfathers, and burning ſweats before it. *Friday* 3d, in the Morning long before Day, the moſt Superſtitious of them, went to thoſe *Pagods* they had a devotion for, to touch the Ground with their Foreheads, and burn Sweets, and of thoſe Coils, made of the Barks of Trees bruiz'd, we have given an account elſewhere. After which they uſe to Pay viſits to their Friends, which is ſufficiently perform'd by leaving it written on a piece of Red Paper, that they were there to wait on them; and this is done to ſave the trouble of Compliments when they meet. But Kindred and ſpecial Friends ſee one another; and no Man in their Viſits can avoid drinking three Cups of Liquor made of Rice, and thus he who has many Relations, and Friends, tho' he goes from home never ſo Grave, returns light headed and Reeling. I ſay grave, becauſe on theſe Days, the *Chineſes* go like ſo many Religious Men, in a very ſtay'd Poſture, being of Opinion that if they Laugh, Weep, Play, or commit any other light Action, they ſhall be inclin'd to do the ſame all the Year after. In ſhort, this beginning of the New Year, is Celebrated with Reciprocal Viſits, Eating, Drinking, and Rejoycing; a troubleſome noiſe of *Chineſe* Drums, and other Inſtruments reſounding for three whole Days; beſides Fireworks, whereof we ſhall ſpeak hereafter. Abundance of Mony is ſpent in Powder, and Paper, as well to be us'd in the Houſes, as to burn in the *Pagods*, after the Sacrifice, and Offering of Fleſh, Fouls, and Fruit which they afterwards carry home to eat with their Friends.

The ſame 3d Day in the Morning betimes, I went to ſee a very inconſiderable thing in my Fancy, but very great in the Opinion of the *Chineſes*. Going out at the Gate of *Lauchin* on the Eaſt ſide, I ſaw a vaſt great Cow, made of colour'd Clay, hemm'd in by a Multitude of *Chineſes*, who beating it to pieces with long Poles, wherein conſiſts the Sport, went to Logger-heads, about who ſhould get the little Calves made of the ſame Stuff, which were in the Cows Belly. This they do in remembrance of an antient Emperor of theirs, whom the Multitude believes to have been Converted into a Cow, which was good only for the Plow. They told me they afterwards preſented the Calves to great Men for a good new Years Gift. At my return, I went into ſee 2 very large Pagods, the firſt erected in Honour of *Chianlaoye*, a Deity, for whoſe Service there are always Horſes ſtanding ready before the Tem-

Superſtitious Practices.

Temple Gates, becauſe they ſay he would ride a thouſand Leagues a day, on them. There are alſo about the Courts, ſeveral Statues in ſundry horrid Shapes. At the upper end of the *Pagod* is the aforeſaid Idol, *Chiaulaoye* ſitting, with a thing like a Diademe on his Head. I found many Idolaters Offering Meat ready dreſs'd, and Fruit; burning Sweets, and Paper to be converted into Gold and Silver, to ſerve the Dead. Others took a Piece of ſtick, ſlit through the middle, and flung both pieces up into the Air. If one or both of them fell to the Ground with the flat ſide, that had been cleft through, upwards, it was counted a good omen, and a ſign the Idol was pleas'd with them; but if the Back of both was upwards, that was a very ill Sign. But they threw them up ſo often, that at laſt the ſticks muſt needs fall as they would have them. Others rowling about great Faggots, drew out a ſtick to know their good, or ill Fortune, and this they repeated till they drew one that was Fortunate. The other *Pagod* was near the Palace, which formerly belong'd to the Petty King, but at preſent to the *Tartar* General. It is divided into three Parts, one within another in the firſt; I ſaw 3 Idols in the *Niche*, bare headed, and other great Statues on the Ground. In the 2d there were alſo three Idols in the *Niche*, and four by their ſides on the Ground. In the 3d, there were five horrid Figures upon the Ground, and one great Idol of a Gold colour, and another little one in the *Niche*. In my way home, I met a number of *Mandarines* in Chairs, and on Horſe-back, moſt richly Clad, with the Enſigns of their Employments and Degrees embroider'd on their Garments. They were going to pay the uſual adoration in the *Pagods*. *Saturday* 4th, thoſe who had receiv'd the Compliments of the new Year, were employ'd in returning the Viſits, either in Perſon, or with the red Paper, according to the cuſtom of the Country. This is to be underſtood of inferiour *Mandarines*; for the 5 great ones receive them, and make the return by Petty *Mandarines*, or other Officers of their Courts; and only viſit one another Perſonally. Theſe five Principal Miniſters of *Canton*, are the *Fayen*, or Viceroy; the *Puchinſi*, or Receiver General, of all the Taxes of the Province; the *Zan-chyun*, or General of the *Tartar* Troops, and two Aſſociates of his, call'd *Tutus*, nam'd the right and left Arm of his Body, and theſe are of equal Authority; being carry'd in a Chair by 8 Men, with the *Chineſe* Drum before them, beaten with 13 ſtrokes following. *Sunday* 5th, I went to the Church of the *Spaniſh Franciſcans*, whither abundance of *Chineſe* Chriſtians reſorted to perform their Devotions. *Monday* 6th, a *Chineſe* Merchant invited me to his Houſe; but gave me my Dinner too early, according to their Cuſtom. There were on the Table, at leaſt 20 little Diſhes with ſeveral ſorts of Fruit and Sweetmeats and others with Chickens, and Swines fleſh. I ſaw nothing worth mentioning the following days, till *Monday* 13th, when I went about to ſee the Preparations for the Feaſt of the Lanthorns made throughout the City, as being one of the chief Feſtivals of the *Chineſes*, and to ſay the Truth, I met with wonderful Inventions. The *Chineſes* give the following account of its Orignal. They ſay, that not long after the Erecting of their Empire, a *Mandarine* much belov'd of the People for his Virtue, loſt a Daughter he doated on, upon the Bank of a River; and going along the Shore to look for her, all People follow'd him Weeping, with lighted Torches and Lanthorns; but tho' he ſought for her a long time in all Places about the Bank (much as *Ceres* did her Daughter *Proſerpine*) yet ſhe was never found. The learned in their Books, aſſign another Original; which is, that 3500 Years ſince, in the Reign of the laſt King of the Family *Hia*, whoſe Name was *Kie*, a cruel Man, and wholly given up to ſenſuality; he being one day with his beſt beloved Queen, lamented that the Pleaſures of this Life, were not laſting; that few liv'd an hundred Years; that time being ſo ſwift, he could not ſatiate himſelf with thoſe Pleaſures, he ſo dearly lov'd, and in ſhort he reflected upon Nature as Unkind, and Cruel. The Queen ſeeing him ſo diſturb'd, ſaid. *I know ſuch a way to prolong time, as will ſatisfy you. Make a Month a day, and a Year a Month, and thus the Years, Months, and Days will be ſo long, that living ten Years, you will have the Pleaſure and Satisfaction of an hundred.* Therefore ſhe perſuaded the Fooliſh ſenſual Emperor, to build a Palace without Windows, that no Light might come in. Then ſhe caus'd it to be adorn'd with Gold, Silver, Precious Stones, and rich Moveables, brought in a Number of Boys, and Beautiful Girles, all Naked, and in fine, bury'd her ſelf, and her

Feſtival of Lanthorns.

Hus-

Husband there Alive, without any Light but that of an infinite number of Flambeaux, and Lanthorns, inſtead of the Sun, Moon, and Stars. There the Emperor *Kie* continu'd a whole Year with his lewd Queen, giving himſelf up to all ſorts of luſtful Pleaſures; forgetting Time, Heaven, and every thing elſe, even their Court and Empire, and framing to themſelves new Times and new Heavens in their own Conceit. His Subjects provok'd by theſe Extravagancies, and his Cruelty, revolted, and ſet up in his Place *Chim-tam*, head of a new Family. After *Kie*'s Death, they deſtroy'd his Palace, and repeal'd all his Ordinances, except the Invention of Flambeaux and Lanthorns, which they preſerv'd to Celebrate the Feſtival. They tell further, That about 2000 Years after that, another Emperor of the tenth Family call'd *Tam*, had ſuch Faith in a Jugler of the Sect of *Taoſu* (whoſe Profeſſion it is to impoſe on the World with chimical Operations, promiſing endleſs Gold and Silver, a Life almoſt Everlaſting, and in a Moment to remove Mountains) that one Day he told me, he had a mind to ſee the Lanthorns lighted in the City *Tam-chen*, in the Province of *Nanking*, which were the fineſt and moſt applauded throughout the Empire; and the Feſtival was the next Night. The Conjurer anſwer'd, he would carry him thither to ſee the Lanthorns, and bring him back again the ſame Night, at his Eaſe, and without the leaſt Trouble. In effect, ſoon after there appear'd Chariots and Thrones in the Air, made of Clouds, which ſeem'd to be ſwiftly drawn by Swans; and the King and Queen mounting them with a great number of Ladies; and Muſicians belonging to the Palace, came to *Tam-chen* in the twinkling of an Eye, the Clouds ſpreading and covering the whole City. The King ſaw the Lanthorns, and to requite the Citizens for the Pleaſure he had taken in their City, he caus'd his Muſick to Play, and then return'd to his Palace in a Moment. A Month after an Expreſs came according to Cuſtom from that City, mentioning what had been there ſeen on the Lanthorn Night. Laſtly, they ſay, That 500 Years after, there was a King of the Family *Sum*, who us'd every Year at that time to ſhow himſelf Familiarly to all the Lords, and great Men, with the Doors open, affording them the Satisfaction of enjoying the Sight of the fine Lanthorns, and Fireworks, and the hearing of the charming Muſick he had in his Palace.

Thurſday the 14th of *February*, and the 12th of the *Chineſe* Moon, I went at Night about the City of *Canton* to ſee this Rejoycing. In every Quarter of it, or Ward, was ſet up ſome Figure of their Idols, about which there were ſeveral Perſons diſguis'd, ſome like Women, and ſome otherwiſe, with prepoſterous Habits and Masks, and ſeveral Inſtruments in their Hands. In theſe Shapes they went about the Town upon Aſſes, or a-foot (as is us'd in the Carnaval in *Italy*) with a long Proceſſion before them of Lanthorns on long Poles. They were made either of Paper, or of Taffeta of ſeveral Colours, and in the ſhape of ſeveral Creatures, as Fiſhes, Dogs, Horſes, Lions, and the like, which with the Light were very pleaſant to behold; all this attended with noiſy Inſtruments of Braſs and Drums. The beſt of it was that ſome went Naked to Act their Parts more to the Life. But the prime part of this Solemnity is to be ſeen in the *Pagods*, and the Palaces of great Lords, where there are Lanthorns that coſt 15, or 20 Piſtoles, and in thoſe of the Viceroys and Princes, they are not worth leſs than an hundred, two hundred, and three hundred Crowns. They are hung up in the ſtatelieſt Halls, by reaſon of their greatneſs, for there are ſome twenty Cubits Diameter, or more. Within them is a vaſt number of Lamps and Candles, whoſe Light ſets off the Painting, and the Smoke gives Life to the Figures, which with wonderful Art run round, leap, and go up and down within the Lanthorn. There are to be ſeen Horſes galloping, Carts drawn, Men at work on the Land; Ships under Sail, *Mandarines* and Princes going in and out with numerous Trains; Armies Marching; Plays Acting; Dancing, and other Sports with ſeveral Motions. The People go about all Night enjoying theſe Sights, playing on Inſtruments, in Companies made up of Families and Friends. There is no Houſe Rich or Poor, but that Night has its Lanthorn either in a Court, Hall, or Window. There are alſo Puppet Shoes, and others by Shadows made to appear upon fine and tranſparent white Silk, wonderfully repreſenting Kings, Queens, Commanders, Soldiers, Buffoons, and other Things proper for the Stage. The wonder is to ſee them expreſs Weeping, Joy, Anger, and other Paſſions, with as much eaſe as they make all the Figures move. Near the *Pagods*, beſides the aforeſaid Figures and Shows, there are ſeveral Arches

Noble Lanthorns

Leanquam Tsunto
Province of China

Leamquam Tsum Tsiar Generall of two Provinces of China with a reteme of a thousand persons.

Gemelli

ches cover'd with Silk, with variety of Painting, which the Light within ſhews Pleaſant and Diverting. In ſhort, upon this occaſion there are ſeveral Millions ſpent throughout the Empire, as well in colour'd Paper to adorn the Houſes, as to Burn, make Fireworks, and Lanthorns. Methinks if it were poſſible to ſee all the Empire at one caſt of an Eye from ſome high Place, it would appear all in a Flame, like one mighty Fire; there being no Man either in City or Country, or on the Rivers, but has his painted Lanthorn, and all of them made after ſeveral manners, and that his not Fireworks repreſenting ſeveral Creatures. I know no Nation in the World that can compare with the *Chineſes* in this particular of making Fireworks; for they have been known to make a whole Bower of red Grapes, which all burnt without being conſum'd; but on the contrary the Body of the Vine, the Branches, Leaves, Bunches, and the very Stones, all at once burning appear'd in their proper Colours, either Red, Green, or otherwiſe, ſo that to the Beholders they ſeem'd rather Real than Counterfeit. But the moſt ſtupendious Thing is to ſee, that the Fire, which is ſo active and fierce an Element, ſhould Operate ſo ſlowly, as if it had loſt its own Nature, to obey Art, and ſerv'd only to ſhow the Bower without burning it.

Gemelli. 1697.

CHAP. IV.

Deſcribing the publick Attendance of the Leamquam Tſunto, *or Vicar of two Provinces, and other remarkable Things in* Kuan-cheu, *or* Canton.

Attendance of the Vicar of two Provinces.

WEdneſday the 15th of *February*, and 13th Day of the *Chineſe* New Year, I went to ſee the *Tſunto*, who was then at *Canton*, about Buſineſs of his Employment. Before he came out of his Palace (which had belong'd to the petty King of *Canton*) three Chambers were fir'd, to give the People Notice of his coming, and then he ſet out attended as follows.

A. *Chineſe* Drums on which they give thirteen Strokes following.
B. 1. A Tablet with the Sign denoting the Civil Magiſtrate.
C. 2. Tablet denoting his Martial Power.
D. 3. A Tablet commanding Silence.
E. 4. A Tablet to command all to clear the way.
F. Banners.
G. Several Employments, and Offices the Miniſters hold.
H. Gilt Staves.
I. The Dragon the Emperor's Device.
L. Domeſticks and Servants.
M. Executioners and Catchpoles.
N. An Umbrello.
O. Aſſiſtants to the Executioners.
P. One that carries the Imperial Seal on his Back in a Purſe.
Q. Another who carries the Commiſſion.
R. The *Tſunto* in an open Chair, carry'd by eight Men.
S. An Umbrello of another ſort.
T. The firſt Guards.
U. The ſecond Guards.
X. A Troop of *Tartar* Horſe.
Y. *Chineſe* Women that come to ſee the Cavalcade.
Z. *Tartar* Women.

See Cut Numb. III. *Pag.* 409.

An odd Structure.

After Dinner I went to the top of a Hill to ſee the Preparations made in a Houſe, where the Vice-roy and ſome principal *Mandarines* were to be Entertain'd at Night. It had been built by a *Mandarine* within the old City call'd *Lauchin*, and conſiſted of one large Room or Hall ſupported by abundance of fine wooden Pillars. Over it was another like it; both of them were Spacious, but not Beautiful; and therefore only afforded a noble Proſpect, becauſe they diſcover'd all the City. In the upper Hall was a *Pagod* with ſeveral Idols; with many of their Religious Men call'd *Taozzi* about them. In the firſt the Tables were cover'd plentifully enough to Entertain the *Fuyen*, or Vice-roy. About the Wall there were Cupboards, Cabinets, and other Things of rich *China* and *Japan* varniſh'd with abundance of Figures. Having ſeen what was there I came down from the Hill. At the foot of it I went in to ſee a Convent of Women *Bonzes*. The good Women gave me *Tea*, and carry'd me to ſee the *Pagod* and their Monaſtery. The Night following there was publick Rejoycing throughout the City with Lanthorns, and other ſuperſtitious Follies.

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Sunday 19th, there was a great Resort of *Chineſe* Chriſtians to the Church of the *Spaniſh Franciſcans*. *Monday* 20th, being counted a fortunate Day, a great many Couple were marry'd. As I ſtood before the Houſe, I ſaw a Bride go by. Before her went ſix Women, with as many *Chineſe* Boxes handſomly Gilt and Varniſh'd, in which they carry'd the Preſents cover'd. Then follow'd about 20 Muſicians with ſeveral Inſtruments, and ſeveral Banners of painted Paper, upon long Staves. Then came the Bride in a cloſe Chair, richly adorn'd with Silk curiouſly wrought, and after her four Relations that attended her. Ten Porters carry'd as many Cheſts with the Goods, the Bride being of mean Parentage. The Bridegroom waited at Home, with his Kindred, to receive her at his Door.

'Attendance of a mean Bride.

A Funeral.

Wedneſday 22d, I ſaw a ſtately Funeral. Firſt went twelve Paper Banners, Statues, and other Things, hanging at long Poles; then about twenty Muſicians, and ſix Boxes for burning of Sweets, and to carry Preſents to the *Bonzes*. Next follow'd ſeven great Umbrellos with Curtains about them, and many *Bonzes* with their Copes, attending the Dead Body. The Proceſſion was clos'd by about an hundred *Chineſes*, with each a Cord in his Hand, of thoſe they make of the Barks of Trees pounded, which burn gently. Among them were the neareſt Relations, clad in Sackcloth, with their Bodies bowing.

The *Tſiantſo*'s Palace.

Friday 24th, thinking it a proper Day to ſee part of the *Tſiantſo*'s Palace, becauſe of the Viſits made him by all the *Mandarines* of the City, and Country, as their Superior in civil and military Affairs, he being Captain General and Vicar of the Provinces of *Canton* and *Kiangſi*, I went thither betimes. The firſt Court was a Muſket Shot and a half long, and proportionably in breadth, where there were abundance of Soldiers in Tents. From two long Poles fix'd up there, hung two ſquare yellow Banners, with Characters on them; after the ſame manner as they are in the Vice-roy's Court. At the Entrance of the ſecond Court there were ſeveral Officers, and among the reſt forty in beautiful Silk Garments, on which ſome had a Bird, ſome a Lion, ſome a Tyger, or other Things embroider'd. Being in this ſecond Court, which is half a Muſket Shot ſquare, and going on to the third Door, I met the Guards, who would not permit me to go any further; but from thence I look'd into the third and fourth Courts, as big as the ſecond, at the end whereof was the Hall to give Audience, well enough adorn'd. Having ſtay'd there an Hour, I ſaw the *Foyen*, or Vice-roy, the *Zanchyun*, and other *Mandarines* take their Leaves; the *Tſiantſo*, who was an old Man, but of a comly Preſence, and clad after the *Tartar* Faſhion, waiting on them to the fourth Door with much Reſpect, and Civility; then I obſerv'd they went to the third Gate upon a handſome Cauſway that divides the Court, and there they reiterated their Complements. The Vice-roy's Train was more numerous than the *Zanchyun*'s; for there went firſt 16 Banners; then as many Tablets, on which were written the Characters and Privileges of his Dignity; then Umbrellos; thirty Soldiers a-Horſeback; above fifty inferior Officers, Executioners, and Hangmen, with Staves, Chains, and Wands in their Hands, after whom came he in a Chair carry'd by eight Men. They ſaid the *Tſiantſo*, and two *Tagins* (*Ta* ſignifies great, and *Gin* a Man in the *Chineſe* Tongue) were come by the Emperor's Order to Review the Troops in the Province; that is, to fill their Purſes.

Another Wedding.

After Dinner I ſaw another Nuptial Solemnity. Firſt of all there were carry'd twenty great Lanthorns hanging at Poles, but they had no lighted Candles in them. Next came a quantity of Preſents of ſeveral ſorts, and twelve Women with Gifts, then other Lanthorns, carry'd by young Lads; ſeveral Curioſities in Silk and Paper, and laſtly the Bride in a fine cover'd Chair.

Officers mean.

Saturday 25th, as I paſs'd before the Court of the *Quancheuſu*, that is, the Governor of the City, I perceiv'd they were beating a poor Wretch, and asking the Cauſe of it they told me, he was Baſtinado'd for another Man's Crime; it being the Cuſtom, for a guilty Perſon Condemn'd to receive ſo many Strokes to find one for Mony to take them for him; uſing this Cruelty towards himſelf to relieve his Poverty. But the Executioner and Goaler muſt be Brib'd to conſent to the Exchange. F. *Auguſtin*, Superior of the Houſe where I lay, told me, this Abuſe had been carry'd ſo far of late Years, that ſome Thieves having been condemn'd to Death, their Friends, perſwading ſome poor Wretches they ſhould receive ſo many Strokes for a Price agreed on, with the conſent of the Goaler, whom they had Brib'd, got the condemn'd Perſons out of Priſon; and thoſe

Gemelli. 1697. those miserable Fellows were afterwards put to Death by the *Mandarine*, as having taken on them the Names and Crimes of the real Malefactors. This Villany being afterwards detected, the Contrivers of it were punish'd with Death.

Monday 27th, the Governor of the City proclaim'd a Fast for fifteen Days, to obtain Rain of Heaven to produce the Rice, for there was a great Drought. The best of it was, that they made even the Christians Fast by force, and keep Lent in Shrovetide; it being prohibited under severe Penalties, to sell Beef, Pork, Fowl, Eggs, or the like, but only Herbs, and Grain. These Fasts are proclaim'd most Years in all Cities where there wants Rain; and they endeavour to obtain it with Prayers and Processions, and lighting abundance of Candles in their *Pagods*, and burning gilt and silver'd Paper. If it does not Rain in a Fortnight, the Fast is proclaim'd for as long again. *Tuesday* and *Wednesday*, 28 and 29, I prepar'd for my return towards *Europe*, and bought some Curiosities.

CHAP. V.

The Author's short Voyage to Macao.

BEing resolv'd to go for *Manila*, aboard the *Spanish* Vessel then riding at *Macao*, I thought fit to wait on the Captain of it to ask his Consent, and accordingly order'd my Affairs for that short Voyage. *Saturday* the 3d of *March*, I Sail'd late aboard a *Chiampan*, or great Boat that carry'd the Silks the *Spanish* Merchants had brought to *Macao*, and made little way, as we did also on *Sunday* 4th, the Wind being contrary, so that we could scarce come in sight of the Town of *Sciunte*, where the *Spanish Franciscans* have a House and Church; and the same Wind continuing on *Monday*, we could not get beyond the Town of *Aonson*. *Tuesday* 6th, the Idolater Sailers prepar'd for their Sacrifice. The wicked Pilot play'd the part of a Priest, under an Umbrello, that the Idolatrous Ceremony might be the more Decent, or rather more Detestable. The Meat was set upon a Table in *Chinese* Dishes, *viz.* boil'd Pork, Fish, and Sugar-canes cut in small bits with Wine. First he struck his Head against the Ground several times holding his Hands together, and the Drum beating; than he began to mutter some Words; and lastly, he pour'd a little Wine on the Meat, and, according to Custom, burnt colour'd Papers. Afterwards the Meat and Wine was distributed among the Idolaters; which they greedily devour'd, vainly imagining themselves to be bless'd by it. This prophane Action could not but produce an unhappy Effect. One or two *Chiampans* of Robbers that were in the Island came up to us. Our Men thinking they had been Guards of the Canal receiv'd them as Friends, saluting them with their Drum. The Robbers return'd the Civility lifting their Hands on high, in token of Friendship; then making up under the Stern of our Boat, asking whether we had any Salt, they laid us aboard. We hereupon beginning to Suspect them, laid hold of our Arms, and fir'd two Pistols to Fright them. Being meer Cowards they presently fell off in a Fright; and went to take up a Spy or Centinel they had left on the highest part of the Island. Afterwards both the *Chiampans* drew into the privatest part of the Island, fearing lest the *Mandarine* of the white House upon Information should send after them. Whilst we stood upon our Guard against the Robbers, I could not save my self from the Knavery of our own Sailers; who making use of their Time, in the height of the Hurry, stole a little Watch I carry'd for F. *Philip Fieschi*. The *Chinese* Sailers would have cast Anchor in sight of the Pirates, upon Pretence that it was Ebb, and there was not Water enough to go on; but being requir'd to go on as far as the white House, that we might be out of the Danger above-mention'd, and the Pilot obstinately refusing to go any further, he had some Strokes given him, and then Laughing hoisted both his Sails. We came to *Macao* before Noon, where I was again courteously Entertain'd by F. *Joseph* of the Conception, Prior of the Monastery of St. *Augustin*, as I had been at my first coming thither, and that Night being *Shrove-Tuesday*, we had an excellent Supper aboard the *Spanish* Vessel, all the *Spanish* Merchants being there. The following Days were spent in Devotion, which is great there, and the Churches much frequented by Men and Women. The Womens Apparel there is strange, the whole consisting of two pieces of Silk, without the help of Tailer, Scisars,

Gemelli. 1697.

or Needle. One they wrap about their Waſte, and ſerves for a Petticoat; the other covers the Head and Breaſt, the Legs being left out with no other Stockins than Nature provided, and the Feet with a ſort of Slippers. This Habit, tho' not convenient, is very modeſt. But the Ladies are better, and more decently Clad. They generally go in wooden Chairs gilt, and cloſe on all ſides, ſitting after the *Turkiſh* Faſhion, with their Legs a-croſs, the lowneſs of the Chair not allowing them to ſit any other way. They are carry'd like Cages, hanging by an Iron Ring faſtned to the top, through which they run a Coltſtaff. The Men wear long Breeches down to their Ancles, ſo that they look like ſo many ſhaggy Dogs. The Condition of the poor *Portugueſes* of *Macao* is very deplorable, for want of Trade, eſpecially among the meaner Sort. Whilſt the Trade with *Japan* flouriſh'd, the Citizens were able to Pave their Streets with Silver; but that ceaſing they were reduced to the Poverty they now labour under. Tho' the Veſſel was ſmall, Captain *Baſarte* very generouſly gave me my Paſſage to *Manila*; and therefore having no other Buſineſs at *Macao*, I took my Leave of my Friends, to return to *Canton* for my Equipage.

CHAP. VI.

The Author's Return to Canton *another Way.*

HAving hir'd a Chair for 850 *Chiappas*, I ſet forward upon *Saturday* 10th, before Noon, paſs'd firſt by *Caſa-Blanca*, or White Houſe, a little Town, and the Reſidence of a ſmall *Mandarine*, and at Night came to the Village of *Juma*, having travell'd 18 Miles. I found a bad Lodging, and worſe Supper in the Inn, there being nothing to be had for Mony. *Sunday* 11th, I ſet out with a *Chineſe* that fell into my Company, and we travell'd through Hills and Mountains. The Chair-men were ſo weak that they often reſted, which made me in Pity to them walk a great part of the Way. They were nothing like thoſe of *Nanguin*, who carry'd me up a ſteep Hill, without ever ſetting my Foot to the Ground. After Noon we came to *Aouſon*, having travell'd 18 Miles more. I preſently went aboard the Paſſage Boat for a few *Chiappas*, ſet Sail about Sunſet, and ſail'd all Night. *Monday* 12th, the fair Wind continuing we paſs'd by *Sciante*. In this Channel, tho' it be freſh Water, an infinite quantity of Oiſters is taken; ſo large, that the Fleſh of ſome of them weigh a Pound; but generally half a Pound; but the Taſte is not ſo Delicious as ours. The *Chineſes* uſe the Shells in Building, as if they were Stones; and the *Portugueſes* work them ſo thin that they ſerve inſtead of Glaſs in their Windows. *Tueſday* 13th, we arriv'd at *Canton*, and I return'd to my uſual Abode at the *Spaniſh Franciſcans*. *Wedneſday* 14th, as I was going to the Painter that was at work for me, I met a Proceſſion of *Tauzu-Bonzes* going to a Funeral in their Copes adorn'd with Gold. Before them were carry'd ſeveral Umbrellos, Idols on Beers, Silk Banners, and others of painted Paper, Perfumes, and other Things. *Thurſday* 15th, I ſaw the *Fuyen*, or Vice-roy ſet out with a noble Train of 200 great Boats finely gilt and painted, belonging to himſelf and the *Mandarines* that bore him Company as far as *Euſcian*. He was going thither to provide for the Security of a third part of his Province, where ſome Mutiny or Invaſion of Robbers was fear'd. The Emperor had order'd that for the better ſecuring of the Province, it ſhould be divided among three; one Part to the Vice-roy; another to the *Titu*, or General of the Forces; and the third to the *Tſiunto*; and every one of them to be accountable for what ſhould happen within his Diviſion. *Friday* 16th, the little *Mandarine* of *Tuntan* (which ſignifies of the Eaſt Shore) ſet out by the Vice-roy's Order, to compoſe the Difference between the People of that ſmall Town and the *Spaniſh Franciſcans*; who having purchas'd the Ground to Build a little Church for the uſe of the Chriſtians of the Place, had their Work obſtructed by thoſe People, who fancy'd they ſhould all Die if the Church were Built; becauſe it would take away their *Fuen-Scivy* (that is, Wind and Water,) or good Luck, as has been mention'd before. Being reſolv'd to Depart, I took Leave of all the Fathers, and return'd Thanks to the *Franciſcans* for having Entertain'd me ſeveral Months in their Houſe.

CHAP.

CHAP. VII.

The Author's return to Macao.

HAving provided all things for my Voyage, I put my Goods and Bed aboard the Veſſel on *Tueſday* 20th, and went thither my ſelf after Dinner. Tho' we were under Sail all the reſt of that Day, and the following Night, yet we made but little way. *Wedneſday* 21ſt, we paſs'd by the Town of *Sciunte*, and advanced conſiderably in the Night. *Thurſday* 22d, the Wind being contrary we made but little way. *Friday* 23d, the ſame Pilot made ſuch a Sacrifice, and with the ſame Ceremonies as was mention'd before. He would not have us make Water over that ſide of the Boat which was reſerv'd for that Superſtition. Coming to *Macao* betimes, the Cuſtom-houſe Officers ſearch'd the Cheſts of Silks, and weigh'd as well thoſe that had Gold in them, as the Plain, wrought or unwrought, but they did not all Pay alike. The Duty is inconſiderable, that is, one, or one and a half *per. cent.* The Prior of S. *Auguſtin* lodg'd me. The following days I ſpent in viſiting the Captain of the Veſſel, I was to go in, and ſome Churches, and among the reſt, the College of S. *Paul*, where there is part of the Arm of S. *Francis Xaverius*, from the Elbow to the Shoulder, the reſt with the Hand being at *Rome*, in the profeſs'd Houſe of the *Jeſuits*. *Wedneſday* 28th, I went up to ſee the Fort on the North ſide, but when I came thither, the Captain that was upon Guard would not ſuffer me to go in; whereof making my Complaint to ſome *Portugueſe*, they deſir'd me not to look upon it, as proceeding from Jealouſy, but Prudence, this being done, that none might ſee what a wretched condition the Guns were in, which beſides that they were few were all diſmounted, by reaſon of the Poverty of the City. So that I cannot perceive upon what grounds F. *John Joſeph* of S. *Tereſa* ſays, the City of *Macao* is vaſtly Rich, and that upon the Coronation of King *John* the fourth, it ſent him a conſiderable Preſent of ready Mony, and 200 Pieces of Braſs Cannon. The good Father was ſo fond of Cannon, that he would ſay any thing for it. I never hear'd a more Extravagant Romance, than when he tells us, that when the *Portugueſe* took *Malaca* from the *Indians*, there were found in it 3000 pieces of Braſs Cannon; whereas 'tis well known that number cannot be found in many conſiderable ſtrongholds in *Europe* put together; and that *Malaca* is no other than a ſmall Village, made up of little Houſes, with Mud Walls, or at beſt of Timber, and cover'd with Palm-tree leaves, and the Caſtle ſo ſmall, that it could not hold ſo many Pieces of Cannon, tho' they had been laid one upon another. Perhaps the 200 Pieces *Macao* ſent the King of *Portugal* were taken out of theſe 3000, which could never be found throughout all *India*, either of Braſs, or Iron. The following days, I took leave of my Friends, and prepar'd for my Voyage to *Manila*.

Hiſt. of Brazil, par. 2. lib. 1. pag. 19.

CHAP. VIII.

The Wreck of a ſmall Veſſel, and the wonderful eſcape, of ſome of the Sailors belonging to it.

Saturday 31ſt, I took a Boat to go ſee the Green Iſland, belonging to the Fathers of the Society, and not above a Mile diſtant from the City. It is a Mile in compaſs, and tho' it be all a Solid Barren Rock, yet there is a convenient Houſe in it, for the Fathers to take their Recreation, and about it ſome Fruit-trees of *Lichas*, *Longans*, and *Vivas*, as alſo ſome few Plantans, and *Ananas*. In this Iſland I found a Brother, who told me a ſtrange Story, which I had before hear'd from others, of a ſmall Veſſel of the Coaſt of *Coromandel*, aboard which, he himſelf had been a Sailor. In the Year 1682, it ſail'd from the City of *Manila*, and Port of *Cavite*, with about 60 Perſons aboard, *Portugueſe*, *Moors*, and *Gentils*. The Pilot being ignorant of two Banks, that lye off oppoſite to the Iſlands of *Calamins*, run full upon one of them, where the Ship ſplit, and the Goods were loſt. The *Moors* and *Gentils* attempting to get to a Neighbouring Iſland, a Storm riſing, Sunk them, and the Boat they went in. The reſt waiting till the Weather grew Calm, made up a Cheſt of Boards, the beſt

General. 1697.

beſt they could, and in it went over by degrees at ſeveral times to the Iſland, which was not above two Miles off, but finding no Water in it, they remov'd to another, three Miles from it; which they found as low as the other, very ſmall, and without Wood or Water, ſo that for four Days they were forced to drink the Blood of Tortoiſes. At length Neceſſity ſharpening their Wits, they dug Trenches in the Iſland level with the Water; and what came into them, tho' blackiſh they drank for want of better. In the mean while, Providence, which never forſakes any Body, fed them with Tortoiſes; for they coming to lay their Eggs, as they do for ſix Months continually, they kill'd ſuch a vaſt quantity, as ſerv'd to Maintain them. When the Seaſon of the Tortoiſes was paſt, there reſorted to the Iſland a ſort of great Sea Fowls, call'd by the *Spaniards*, but more eſpecially by the *Portugueſes Paxaros-bobos*, or *Paſſaros-Tolos*, that is, Fooliſh Birds, to build their Neſts; and theſe being very Silly, as their Name denotes, the Men kill'd enough to ſerve them, with Sticks; and thus eighteen of them, that had got into the Iſland fed ſix Months in the Year upon Tortoiſes, and the reſt upon thoſe Birds, whereof they laid up Proviſion drying them in the Sun. They had no Pots to Boil them, but Neceſſity taught them to make ſome of Clay, but ſuch as would ſerve only once. Their Cloaths being quite worn out in ſeven Years they led this painful Life, they ſtead the Birds, and ſtitching the Skins together with Needles, and Thread, made of ſmall Palm-tree Leaves, they made a ſhift to cover their Nakedneſs. In Winter they defended themſelves the beſt they could in Caves they dug with their Hands. During this time ſeveral Ships ſail'd by, but, tho' they made all poſſible Signs with Fires to call them to their Relief, none ever would come to their Aſſiſtance, perhaps for fear of the Sands; and thus their Hopes always ended in Grief. At length they reſolved to Die, or put an end to their Miſeries; for the Birds being frighted came not in ſuch Numbers as they had done at firſt; and they were like Ghoſts for want of Fire and good Food, and becauſe the Water was very bad. They therefore made a ſmall Boat, or rather a Cheſt of Boards, caulking it with the Cotton of a Quilt they had, and inſtead of Tar daubing it with Tortoiſes Greaſe. They made Ropes of certain Sinues in the Tortoiſes, and Sails of the Skins of the Birds ſew'd together. In fine, they ſet out without a ſufficient proviſion of Birds, and Water, repoſing all their Confidence in God's Mercy, and at the end of eight Days, arriv'd in the Iſland of *Hainan*. Sixteen Sailers Landing, for two had dy'd in the little Iſland, the *Chineſes* fled, ſeeing them look like Ghoſts, and ſo ſtrangely Clad; but having given an Account of their Misfortunes, the *Mandarine* of the Iſland caus'd them to be recover'd and reſtor'd to their Strength with good Proviſions, and then furniſh'd them with all Neceſſaries to return Home. The *Portugueſes* coming to *Macao*, one of them found that his Wife, believing him to be Dead, had marry'd another Husband; yet he took her again, and the other was forced to ſeek another, which perhaps was no great Trouble to him.

Before I leave *China*, I am oblig'd, ſince it comes here into my Mind, to acquaint the Reader; That the *Chineſe* Women are much wrong'd in their Reputation by the Author of the Relation of the *Dutch* Embaſſy to *Peking*. In the firſt place he certainly dreamt that there were publick Whores in *China*, and that they are carry'd about the Towns, on Aſſes by thoſe that deal in them; and that they cry, *Who will take her to him*, as other Things are cry'd about the Streets; further adorning his Book with the Figure of ſuch a Woman. To ſpeak the Truth, I have not met with any ſuch piece of Impudence in ſo many Kingdoms and Empires, as I have ſeen, whether they were *Moors*, or other barbarous Nations; and as for *China*, having been in both the Courts of *Peking* and *Nanking*, and gone the ſame way the *Dutch* Ambaſſadors went, I never heard ſo abominable a Traffick ſpoke of, much leſs could I ſee any thing like it; nay, they have not ſo much as the Name of Whores, much leſs a Toleration of them, to prevent the Debauching of Youth; and if there ſhould happen to be any ſuch Women, they would be moſt ſeverely Puniſh'd. So that F. *Philip Grimaldi*, who was Interpreter to the Embaſſy had reaſon to tell me that the Author of that Relation has writ as many Lies as Words.

Falſified of the Account of the *Dutch* Embaſſy to *Peking*.

Sunday the firſt of *April*, the laſt *Chiampan*, or Boat loaded with Silks arriv'd. It was hir'd by *Dominick Scila*, Factor to the *Spaniſh* Veſſel, that the Ship might not be detain'd any longer for want of its Loading. Yet they were fain to ſtay *Monday* 2d, as well becauſe *Se-*

men,

ment, the *Tsunto*'s Servant was absent, who had taken Charge of that Affair which amounted to the value of 28000 pieces of Eight, and because a Companion of his, who brought the remainder of the Silks, would not deliver them without him; as also by reason the *Hupu*, or *Chinese* Customer for his private Interest delay'd signing the *Chiappa*, or License to depart, which Captain *Basarte* press'd for, that he might Sail; the *Portuguese* General, as they call him, allowing none to Sail without the *Hupa*'s Leave: At last, on *Tuesday* 3d, some of the chief Customers Clerks came to the Captain's House, with whom the Business was adjusted for fifty Ducats, over and above all Duties; and accordingly on *Wednesday* 4th, the Head Clerk came again with a great many Under Clerks, and other small Officers to deliver the Captain the *Chiappa*, or License to Sail, and he rewarded them for their Pains. *Thursday* 5th, *Semea* came, and deliver'd Silks to the value of 28000 pieces of Eight, receiving 15000 that were behind. *Friday* 6th, when the Vessel was ready to Sail, I having been too Negligent before, had a great deal of Trouble to make the necessary Provision for my Voyage in such a Hurry. Here the Reader must give me leave to put an end to this Volume of the Account of *China*, to begin the next with the *Philippine* Islands.

The End of the Fourth Volume, or Account of China.

A VOY-

A VOYAGE Round the WORLD,

By Dr. *John Francis Gemelli Careri.*

PART V.

Containing the moſt Remarkable Things he ſaw in the *PHILLIPPINE ISLANDS.*

BOOK I.

CHAP. I.

The Author's Voyage from Macao, *to the* Philippine Iſlands.

Gemelli. 1697. Introduction.

SO great is the Dignity and Excellency of Humane Nature, and ſo active thoſe Sparks of Heavenly Fire it partakes of, that they ought to be look'd upon as very Mean, and Unworthy the Name of Men, who thro' Puſilanimity, by them call'd Prudence, or through Sloath, which they ſtile Moderation, or elſe through Avarice, to which they give the Name of Frugality, at any Rate withdraw themſelves from performing Great and Noble Actions. Many make it their buſineſs to extol the Glorious undertakings of others, both in Verſe and Proſe; and yet very few will attempt thoſe things that may Purchaſe them ſuch Praiſe. It is eaſy to find many Poets and Orators, who make it their buſineſs to *Panegyrize Alexander*, *Caſar*, *Themiſtocles* and *Scipio*, who had not the Heart to imitate them in any one thing. Having from my Youth, been an utter Enemy to this Vice, and being taught by cuſtom to endure the Fatigues of long Voyages; I reſolv'd without any demur to Sail from *Adano*, to the *Philippine Iſlands*, in the *Spaniſh* Veſſel bound thither with Silks, as has been mention'd in the laſt Volume; in order to expoſe my ſelf afterwards, to the moſt dangerous Voyage that can poſſibly be imagin'd, in which for ſeven Months, I was toſs'd by moſt Boiſterous and Frightful Storms.

It was now the 7th of *April* 1696, when the Captain of the Ship being ready to Sail, gave a Noble fare-well Feaſt to his Friends, at which I was, and after Dinner went aboard, thinking the *Spaniſh* Merchants too dainty, who ſtaid aſhore to enjoy their Beds one Night the more. *Sunday* 8th, the *Xupu*, or Cuſtomers head Clerk came aboard with other Officers to ſearch the Veſſel, according to Cuſtom; to ſee whether there were any *Chineſe* Men or Women aboard. Tho' they had been abundantly preſented by the Captain, yet their inſatiable avarice, put new Projects of Intereſt into their Heads, notwithſtanding the agreement made the day before. They ſaid they muſt make a new ſearch among the Silks, to ſee whether there were any yellow, or that had Dragons wrought in it with five Claws, which are the Emperor's peculiar Device, or Mark

Entertainment from Cuſtom-Houſe Officers.

Cavite. 1697. mark of Distinction, and there being of both sorts abroad, and both prohibited to be exported, there was no Remedy but Compounding the matter for a Sum of pieces of Eight, whereupon they all went away about Noon, well satisfy'd Being deliver'd from the troublesome Custom-house Officers, after Dinner when the Tide serv'd, we weigh'd Anchor, and fell down with it, the Wind not proving very favourable. Coming up with the Fort of the Bar, we kept so close under the Land, that the Vessel run a Ground; but one *Savaletta* a *Biscainer*, who was an able Sailer, carrying out an Anchor, soon brought her off. Having saluted the Fort with five, of six Brass Guns the Vessel carry'd, we held on our way; but at Midnight came to an Anchor among some Islands 12 Leagues from *Macao*. That Night there came up a *Lorgia* or Bark, with some Bales of Silk for the Pilot. Whilst the Silks were putting aboard, a *Moor*, and another Slave of *Timor*, hid themselves aboard our Vessel, in order to go away to *Manila*, but the Captain made them be found out, and put aboard the *Lorgia*, notwithstading the *Moor* rather than be turn'd away, say'd, *he would become a Christian.*

The Author at Sea.

Monday 9th, the Wind being contrary, we weigh'd Anchor late, and advanced but two Leagues. *Tuesday* 10th, the Wind being fair, we hoisted Sail about Noon, and held on our course, not only all Night, but *Wednesday* 11th, got out of the narrow Channels, among the Islands into the open Sea. About Sunset, we sailed by the *White Rock*, which is very dangerous. *Thursday* 12, the Wind blew so fresh, that we made much way; and as before we steer'd East, to avoid the Flats which stretch twelve Miles in length; from this time forward, we stood East South East, which is the direct Course for the Island of *Manila*. *Friday* 13th, the Wind was so full in our Teeth, that we could not gain Ground, and to add to it, on *Saturday* 14th, the Current carry'd us away to the Southward. *Sunday* 15th, the Wind abated, and *Monday*, *Tuesday*, and *Wednesday*, till Sun set, we were becalm'd; but a Gale starting up afterwards, we began to make way. This pass'd like a Dream, for it lasted only that Night, and we were again becalm'd, upon *Maunday*, *Thursday* in the Morning. *Friday* 20th, the Sailors catch'd a great Shark with a hook, and found in its belly three small ones, which being cast into the Sea, scudded about. Some said the great one was a Female, and the small ones her Young, whom she had swallow'd, that they might not be lost, and that they use to carry them under their Fins, for the same reason. Others were of Opinion they had been hatch'd in her Belly out of Eggs, which is more likely, if we consider there are some sorts of Fish that breed in their Bellies, as is daily observ'd in Eels. The Calm held Holy *Saturday* and *Easter Sunday*, which was kept, as well as such a small Vessel would permit. *Tuesday* 24th, the Wind blew fair a while, but the Calm return'd, *Wednesday* 25th. *Thursday* 26th, after Noon the Wind came up again, and carry'd us so far, that on *Friday* 27th, we saw the Land of *Illocos*, in the Island of *Manila*. *Saturday* 28th, we coasted along with a fair Wind, so that *Sunday* 29th, we discover'd *Cape Bolinao*, and the Land of *Pangasinan*. Metropolis of the Province *Monday* 30th, continu'd coasting the Island of *Manila*.

Tuesday the 1st of *May*, there being but little Wind, we drew close under the Shore; and *Wednesday* 2d, it was so Calm, that we could not get by two little Islands, call'd *Las dos Ermanas*, or *The two Sisters*. *Thursday* 3d, made as little way. *Friday* 4th, advanced no faster, and could scarce come up with *Pla-ya-onda*. In this place is a small Fort, with 20 *Spaniards* in it, sent thither by the Governor of *Manila* as a Punishment. The *Dominican* Fathers have a Mission-house there, to Instruct the *Indians* that are converted to the Faith. *Saturday* 5th, we saw a Prodigy, upon the Sea, that is, a vast quantity of Water drawn up into the Air, the *Spaniards* call it *Manga*, the *English* a Spout. The former said it was form'd in the Air like a Rain-bow; but would not grant upon any Account, that the only difference between them, was that the Rain-bow, was compos'd of smaller drops, and the Spout of greater. It was the forerunner of a mighty Storm, which rose at Midnight, and lasted till next day at Noon, putting us in Danger of being lost; but ceasing then, we weather'd *Cape Capones*, so call'd, because of two little Rocks lying off a little distant from it. This Cape buts out far into the Sea, and is therefore troublesome to weather. That Night we Anchor'd opposite to the Bay of *Mariuman*, because it was not thought fit

A Spout.

Gemelli. 1696.

to enter it in the Dark, by reaſon of the Flats. *Monday* 7th, the Anchor was weigh'd betimes, but little way made, for want of Wind, and we ſcarce got to *Cape Botan*. At Sun-ſet the Wind blew hard, with Thunder, Lightning, and Rain, driving us forward, not without Danger. Next we paſs'd by the Rocks call'd *De las Puercas y Puerquitos*, that is, the Sows and Pigs, being two great, and five little ones, at the Mouth of the Channel near the Iſland *Maribeles*, and another call'd *la Monja*, or *the Nun*. As we came up the Channel, between the Iſland *Maribeles*, and the *Punta del Diablo*, or *the Devil's point*, the Houſe upon *Maribeles* put up a Light, that we might not run aground in the dark Night. Perceiving that the Guard of the Iſland of *Ilas*, or *Maribeles*, had not diſcern'd us, by reaſon of the Darkneſs, we ſet up a Light to give notice; and then the Enſign who was upon Guard, came in a ſmall Boat to examine us, and know whence we came. He came aboard, and having ſtay'd an Hour, telling us how Affairs ſtood at *Manila*, went his way. Sailing on all Night, on *Tueſday* 8th of *May*, we found our ſelves directly oppoſite to the Caſtle of *Cavite*. Whilſt we were drawing nearer to *Manila*, Colonel *Andaya* came aboard, to ſee our Captain. He was ſaluted coming, and going, with ſix Pedereroes. With him came ſeveral others, among whom was *D. Gabriel de Sturis* of *Pampilona*, who being a Profeſſor of the Civil-law, as well as I, we ſoon contracted Friendſhip. They brought a good Refreſhment of Chocolate, Grapes, Melons, and other Fruit of the Country, which we had need enough of, after our Fatigue.

The Author Lands

Being inform'd that F. *Antonine Tutio* of *Meſſina*, was Rector of *Manila*, I went aſhore that ſame day to ſee him, and with his aſſiſtance provide me a Lodging. He rejoyc'd at my coming, for F. *Turchetti*, had ſent him an Account of it from *China*, perſwading him I was an Apoſtolick Emiſſary, ſent to inquire into the differences between the Miſſioners and Vicars Apoſtolick, of which Opinion many more were at *Manila*. Asking F. Rector what day of the Week and Month it was there, he told me that at *Manila*, it was *Monday* the 7th of *May*, whereas according to my Reeckoning and Journal begun in *Europe*, from Eaſt to Weſt, and according to the reckoning of the *Portugueſe*, I took it to be *Tueſday* the 8th of *May*, the Feaſt of the Apparition of S. *Michael*. This ſurpriz'd me very much at firſt, ſeeing I ſhould have two *Tueſdays* in one Week, one at Sea, and the other at *Manila*; but afterwards conſidering, that the Tables of the Sun's declination are made for one fix'd, and determinate Meridian; and that all the interval of time, the Sun ſpends with the motion of the *Primum-mobile*, performing his Round, from his departure from one Meridian, till his return to the ſame, is divided into 24 ſpaces, call'd Hours, my admiration ceas'd Two Veſſels therefore departing from the ſame Meridian upon the ſame day, and the one Sailing Eaſt, the other Weſt, with the ſame Tables of declination, when they have both run round the World, and return to the place whence they ſet out, it will appear that the Ship which ſail'd Eaſt, will reckon a day more than in reality the Sun has made, according to the Tables of Declination; for as the Ship gains Meridians Eaſtward, ſo the days it reckons are all leſs than twenty four Hours, and every fifteen Degrees, it runs to the Eaſtward, the Days will have loſt an Hour, and ſo Proportionably ninety Degrees will cut off ſix Hours, and the Sun will fall ſhort ſo much of the Declination, ſet down in the Tables for that day either increaſing, or diminiſhing. So when the Veſſel has made the whole round Eaſtward, running over the 360 Degrees, which anſwer to a whole Day, the Sailer who comes into the Port, will take it to be one day, according to his computation of ſhort days, but in reality, and according to the Tables by which the Inhabitants of the Port, are govern'd it will be a day ſhort of his reckoning; and therefore if on that day, the Declination increaſes, it is certain all that muſt be deducted, that the ſaid Declination riſes in a day, and if the Declination falls ſhort, ſo much muſt be added, to come up to the Declination of the Tables, which is true, and immutable. The contrary happens to the Ship that Sails Weſtward; for the further it goes from the Port, the diurnal Motion of the Sun, will be the more above twenty four hours and therefore the Sailer will always reckon greater days, that is, every 15 Degrees he removes from the Meridian where he ſet out, he will gain an Hour, and in 90 Degrees, ſix hours more than the

Gemelli. 1697.

the Tables set down; and lastly, having run round the World, will find one Day less in his Journal than is in the Tables, and therefore will come to his Port, according to his Account a Day short of the Account of the Place. In this Case he must add all that the Sun increases in Declination from one Day to another, deducting what is wanting that Day; all that has been said will be the plainer by the following Example.

Two Vessels sail'd from the Port of *Lisbon* on the 1st of *May* 1630, the one East, the other West, and having both sail'd round the World, return'd together to the same Port of *Lisbon* on the 1st of *May* 1631, being the Third after Leap Year. On that Day according to the Tables, the Suns Declination was 15 Degrees, and 6 Minutes, and its Increase from one Day to another is 18 Minutes; that Day at *Lisbon* hapned to be *Thursday*; but he that had sail'd Eastward having made the Days less, it follow'd of necessity, that at the end of his Voyage he had a whole one over; and found by his reckoning that he was come to *Lisbon* upon *Friday* the 2d of *May*, and therefore said the Sun's Declination was 15 Degrees, and 24 Minutes, which was not true, because according to the Tables he came to the Port on the 1st of *May*, when the Sun's Declination was but 15 Degrees, and 6 Minutes. Therefore deducting the 18 Minutes the Sun at that time advances in a Day, there remains the true Declination of the first of *May* 1631. But he that sail'd West, and consequently had longer Days, of necessity at the end of his Voyage found a Day short, so that according to his Account he thought he had come to *Lisbon* on *Wednesday* before the 1st Day of *May*, and therefore found the Declination on his Tables to be 14 Degrees, and 48 Minutes, but saw he was deceiv'd, finding at the Port it was the 1st of *May*, and the Sun's Declination 15 Degrees, and 6 Minutes. Therefore adding 18 Minutes to 14 Degrees, and 48 Minutes, it produces 15 Degrees, and 6 Minutes, the Sun's true Declination on the 1st of *May*. Thus the two Ships we speak of, according to their Reckoning, differ'd from one another two Days, because that which sail'd East, thought he came to the Port of *Lisbon* on *Friday* the 2d of *May*, and the other believ'd he came on *Wednesday* the last of *April*; but according to the true Account both Vessels arriv'd on the 1st of *May*. If it were possible to make a Watch so true, as that it should never Err; a Sailor departing from *Naples* with it going, and Sailing round the World, would at his Return to *Naples* find the same Day without any Mistake. So setting out of *Naples* at six of the Clock, and Sailing 90 Degrees in six Hours, as the Sun runs (were this possible to be done) when he would believe it to be twelve in the Meridian he came to, as it was where he left, he would to his Astonishment find it was still six of the Clock.

Having therefore found what I say to be true by Experience, I shall hereafter proceed in my Journal according to the Computation of *Manila*, sinking a Day I had over according to the Computation of the East, and *Macao*, and instead of *Tuesday* the 8th, I will call it *Monday* the 7th. *Tuesday* the 8th, I return'd to the Vessel for my Baggage, and din'd there with *D. Dominick de Scila* the Factor, who staid there to take Care of it, till it was Search'd. Three Hours before Sun-set, Captain *Basarte* sent Word every one might carry off his Equipage, because the King's Duties were fix'd at 3000 pieces of Eight, which was a small matter for the value of 200000 pieces of Eight, the *Chineses* paying Six *per Cent.* I landed with my Equipage near St. *Dominick*'s Gate, where I found an Adjutant sent by the Governor, who told me he expected me at his Palace. I went thither immediately, and was courteously receiv'd and treated with Sweetmeats and Chocolate. He was a Gentleman as Honourable as Curious, and therefore kept me with him four Hours, enquiring concerning the Customs of those Kingdoms and Nations I had travell'd through; so that his Coach and six Horses being ready to carry him out to take the Air, he caus'd the Horses to be taken out to satisfy his Curiosity. When I took my Leave he civilly offer'd me any thing I should stand in Need of. I sent my Goods to an Apartment in the College, whither the Rector came to Honour me, as he had done the Night before.

CHAP. II.

The Description of the City Manila, *and its Suburbs.*

Gemelli. 1697. Situation of *Manila.*

Manila is seated in 14 Degrees, and 40 Minutes of North Latitude, and 148 Degrees of Longitude. For this Reason the Days and Nights are always of a Length, or at least never vary above an Hour Winter and Summer; but is excessive Hot, as being under the Torrid Zone. It stands upon that Point of Land, where the River that comes out of the Lake runs into the Sea; and whence *Ragia* the *Moor*, who had fortify'd himself with Ramparts upheld by Palm-trees, and furnish'd with small Guns, was Beaten out by *Michael Lopez* on the 19th of *June* 1571. Its Compass is two Miles, its Length a third of a Mile. The shape of it is Irregular, being narrow at both Ends, and wide in the Middle. It has six Gates, call'd *De los Almazenes*, or of the Magazines; *Santo Domingo*, or St. *Dominick*; *Parian*; *Puerta Real*, or the Royal Gate; St. *Lucia*; and the *Postigo*, or the Postern. The Wall on the side next *Cavite* is strengthen'd with five little Towers, with Iron Guns; but on the Angle next the Land is a noble Bulwark, call'd *La Fundizion*, or the Foundery; and beyond it another not Inferior to it, betwixt which two is *Puerta Real*, or the Royal Gate, which is also well furnish'd with Brass Guns, and good Outworks. Further on is the Gate of *Parian*, so call'd because it looks to the Village of that Name, over which there is very good Brass Artillery. Going along still by the River side, the next is St. *Dominick*'s Tower, as being near the Monastery of the *Dominicans*, and so going on the Circumference of the City ends at the Castle, which Terminates the length of the City. Thus on the South it is wash'd by the Sea, and on the North and East by the River, over which there are Drawbridges to enter at the Royal Gate, and that of *Parian*.

Strength.

Buildings.

The Palaces of *Manila*, tho' they be all of Timber above the first Floor, yet are beautiful to behold for their handsome Galleries. The Streets are broad, but the frequent Earthquakes had spoil'd their Uniformity; several Houses and Palaces being overthrown, and little hope of Re-building them; and this is the Reason why the Inhabitants Live in Wooden Houses. *Manila* contains about 3000 Souls, but these of such different Mixtures as to Qualities, and Colour, that they are distinguish'd by several strange Names. This has hapned by the Conjunction of *Spaniards*, *Indians*, *Chinneses*, *Malabares*, *Blacks*, and others Inhabiting that City, and Islands depending on it; as is also fallen out in the *Portugueſe* Conquests in the East *Indies*, and the Kingdoms of *Peru* and *Mexico* in the West *Indies*. They call hi.. *Cisilla*, whose Father is a *Spaniard*, and Mother a West *Indian*, or the contrary; *Mestizo* is the Son of a *Spaniard*, and an East *Indian*; *Castizo*, or *Terzeron* of a *Mestizo* Man and Woman; *Quartaron* of a Black Ma.. and *Spanish* Woman; *Mulato* of a Black Woman .. White Man; *Grifo* of a Black Woman, and ..lato; *Sambo* of a *Mulata* Woman, and an ..dian; and *Cabra* of an *Indian* Woman, and *Sambo*; and so other ridiculous Names.

Ironical.

Habit.

The Women of Quality in *Manila* go in the *Spanish* Habit; the common Sort have no need of Tailors, for a piece of *Indian* Stuff call'd *Saras*, wrapp'd about their Middle, and hanging down, serves for a Petticoat; and another they call *Chinina* from the Waste upwards, for a Wastcoat. The Legs and Feet stand in need of no Hose and Shooes by reason of the Heat. The *Spaniards* are Clad after the *Spanish* Fashion, only on their Feet they wear Wooden Clogs, because of the Rains. The *Indians* are forbid wearing Stockins, and they must of necessity go bare Legg'd. Those that Live well have always a Servant to carry an Umbrello to save them from the Sun. The Women have fine Chairs, or Hamacks, being Nets hanging by a long Pole carry'd by two Men, in which they are carry'd at their Ease.

Suburbs.

Tho' *Manila* be small, if we look upon the Circumference of its Walls, and the Number of Inhabitants, yet it will appear large if we include its Suburbs; for within a Musket Shot of the Gate of *Parian*, is the Habitation of the *Chineſe* Merchants call'd *Sangley*, who in several Streets have rich Shops of Silk, Purcellane, and other Commodities. Here are found all Arts and Trades, so that all the Citizens are worth, runs through their Hands, through the Fault of the *Spaniards* and *Indians*, who apply themselves to nothing. There are about 3000 of them in this Suburb, and as many more about the Islands; which is permitted them, if not as Christians, at least

Chineſe Quarter.

in

Gemelli. 1697.

in hopes they may become such, tho' many are Converted for fear of being Banish'd. There were formerly 40000, but abundance of them were put to Death in Tumults they rais'd at several times, and particularly that on St. *Francis*'s Eve in 1603, and they were afterwards prohibited staying in the Island by his Catholick Majesty. This Order is very little observ'd, for there always remain behind hid many of those that come every Year in 40, or 50 *Chiamsis* loaded with Commodities; the Profit being very great at *Manila*, which they could not find in *China*, by reason of the small Price Manufactures bear. The Merchants or *Sangleys* of *Perian* are govern'd by an *Alcade*, to whom they allow a good Salary, as they do to the Sollicitor their Protector, to his Steward, and other Officers, besides all the Duties and Taxes to the King. They pay his Majesty 10000 pieces of Eight a Year for the Privilege of Playing at *Mama*, at their new Year, and yet this Permission is but for a few Days, that they may not throw away other Men's Moneys. *Mama* is the Game of Even or Odd, at which they Play laying down small heaps of Mony to be Won or Lost by guessing Right. They that use this Sport are so Expert, that they know the Number by the Dimensions of the Heap, and sometimes they sharply withdraw a Piece to make their Number fall Right. The *Spaniards* keep these *Chinese* very much under, not suffering them to be in Christian Houses at Night, and obliging them to be without Light in their Houses and Shops, to break them of the abominable Vice that Nation is inclin'd to.

Chinese Houses.

Over the Bridge adjoyning to *Parian*, or the Suburbs or Hamlets of *Tondo*, *Minondo*, *Santa Cruz*, *Dilao*, *S. Miguel*, *S. Juan-de-Baguinbaya*, *Santiago*, *Nuestra-Senora-de-la-Hermita*, *Malati*, *Chiapo*, and others, to the number of 15 in all, Inhabited by *Indians*, *Tagalis* and other Nations, under the Government of an *Alcade*. The Houses are generally of Wood, near the River and standing on Piles, with Boats going up to them, after the manner of *Siam*. The Tops of them are cover'd with *Nipa*, or Palm-Tree Leaves; the Sides are of Cane, and they go up Ladders to some of them, because the Ground is moist and sometimes full of Water. In the time of the petty King *Maanda*, *Tondo* was Fortify'd with Ramparts and Cannon, but could make little Resistance against the *Spaniards*. In the space between these Hamlets on both sides of the River, as far as the Lake of *Bahi*, there are Gardens, Farms and Country Houses, pleasant enough to behold, so that looking on it altogether, it is much like the large scattering Villages of *Siam*.

Wednesday 9th, after other Visits I went to wait upon the Father Provincial of the Jesuits, and he being a very knowing Person, and who had travell'd much, particularly in *America*; we spent the rest of the Day in Discourse of several sorts, but especially arguing whether *California* was an Island as some imagine, or a part of the Continent joyn'd to *New Spain*. The Provincial was of Opinion it was part of the Continent, because some Fathers of the Society having gone up the Mouth of its Streight which is 60 Leagues over, and run up it many Leagues, found at last that there was but very little Water in the Channel, and could go no further; by which he guess'd that long Bay had no communication with the Northern Sea, so as to make *California* an Island. *California* whether an Island.

Thursday 10th, I went to the Monastery of *S. Clare*. The Church is little but has three considerable Altars. In the Monastery are 40 Nuns of the Order of *S. Francis*, who live upon Alms given them by the King and many private Persons, being such strict Observers of their Rules that they receive no Portions nor Servants. These good Religious Women came first out of *New Spain* in 1621. Next I saw the Royal Chapple seated before the Castle, apart from the Governour's Palace. It is well adorn'd with Images, and the high Altar is all gilt, as are the two side ones, and that in the Wall on the right Hand. At the end of the Chapple there are two Quires, one over another, both well wrought. Eight Chaplains serve it with an Allowance of 15 Pieces of Eight per Month, and 50 to the Chaplain Major, all paid out of the King's Revenue, and these may be chang'd at the Governor's Pleasure. They are oblig'd to bury the Souldiers, and have a setled Allowance for Masses for their Souls. Upon great Days the Governor is on the right or Gospel side of the Altar, with a Chair on a Floor lifted up a Step, and the *Oydores* or Judges of the King's Court on the left, next to whom are the *Alcades* of the City. St. *Clare*. Chapple Royal.

Friday 11th, I went to the Church of the *Misericordia*, dedicated to *S. Elizabeth*, in which Monastery the Orphan Daugh- Orphans Hospital.

Gemelli. 1697.

Daughters of *Spaniards* and *Meſtizos* are receiv'd, and if they Marry have a Portion of 300 and ſometimes 400 Pieces of Eight given them. If they will be Nuns they have alſo an Allowance for it, they are 40, or 50 at moſt. The Church has a fine high Altar, and two ſide ones.

Auguſtinians.

Saturday 12th, I was in the Monaſtery of the Fathers of the Order of *S. Auguſtin*, which is very large and has ſpacious Dormitories vaulted. The Church is alſo vaulted, but low. There are in it 15 Altars well gilt, and ſome of them with Antependiums of beaten Silver. The Sacriſty is rich and handſome. On the outſide the Church has a good Front, but moſt of the Structure is Wood, becauſe of the continual Earthquakes, ſo that it was eaſily Burnt in 1582. There are in the Monaſtery about 30 Religious Men.

The Caſtle.

Sunday 13th, I ſaw the Caſtle of *S. James*, ſeated as was ſaid before, at the Weſt end of the City, ſhut in on one ſide by the Sea, and on the other by the River. The Ditch that parts it from the City is very deep and fill'd with the Flood, there is a Drawbridge over it. At the two Ends of the Ditch there are two good Bulwarks, one cloſe to the River, the other not far from the Sea, both furniſh'd with good Cannon. The other Point of the Triangle Weſtward near the Sea, is defended by a great Tower, which Guards the Mouth of the River, and the Port (which is only fit for ſmall Veſſels) with two ſmall Batteries level with the Water. After paſſing two Gates is the Corps de Garde, and then a large Place of Arms; oppoſite to which is the ſecond Corps de Garde, the Governor of the Caſtle's Houſe, and another Place of Arms.

Jeſuits College.

The College of the Fathers of the Society is very large, and adorn'd with high and long Vaults and ſpacious Dormitories, but all above the Ground-Floor is Wood for fear of the Earthquakes. For the ſame reaſon it is all ſupported by high Pillars, that the weight may not lye upon the Wall which would not be able to withſtand ſuch ſhaking, which ſame thing is us'd in all the Houſes in the Iſlands. In the middle is a ſtately Cloiſter, and the Church, which is one of the beſt in the City. The high Altar is made like a Semicircle, all well adorn'd with Pillars, and delicate Carving richly gilt, which ſhines the more by reaſon of the nearneſs of the Cupula. Six other Altars well gilt anſwer the high Altar. The Front over the great Gate is of Carv'd Stone very ſightly. This College is of the Invocation of *S. Ignatius*, and was founded upon the Arrival of the firſt Biſhop of *Manila* in 1581, by *F. Antony Sedeno-y-Alonſo*. Joining to the ſame is the College of *S. Joſeph*, where at this time there are 40 Collegians ſtudying Humanity, Philoſophy and Divinity; for all Degrees are given in it. It has particular Revenues beſides the King's Allowance; and ſome Collegians pay 150 Pieces of Eight a Year. They are Clad in Purple with red Cloth Gowns. The Graduats by way of diſtinction from the Humaniſts, wear a thing like a Collar of the ſame Cloth.

Cathedral.

Monday 14th, I went to ſee the Cathedral, which is large but not well adorn'd within, the Walls being black, and the Altars in no good order. It has in all 12 Chappels and Altars beſides the high Altar. The Roof is ſupported by 12 Pillars, 6 on a ſide. The Quire is near the great Gate and there ſits the Archbiſhop, whoſe Revenue is 6000 Pieces a Year, with 12 Cannons who have 4 or 500 each out of the King's Revenue, becauſe there are no Tithes. *F. Francis-Dominick-de-Salazar* came in 1581, to be the firſt Biſhop of *Manila*, and the firſt Archbiſhop in 1598. was *F. Ignatius-de-Santi-Bannez* of the Order of *S. Francis.*

Barefoot *Auguſtinians.*

Tueſday 15th, I ſaw the Church of the Barefoot Fathers of the Order of *S. Auguſtin*, which tho' ſmall is well ſet out, there being 7 Altars well gilt, and the Roof handſome enough.

Dominicans.

Wedneſday 16th, I was in the Church of *S. Dominick*, which if it were not dark, would be one of the beſt in the City. There are in it 8 Altars well Painted, but not well Gilt, no more than is the Roof. The Dormitories and Galleries are large enough. Theſe Religious Men came to ſettle at *Manila* in 1587. Adjoining to the Church is the College of *S. Thomas*, whoſe Revenue maintains 50 Collegians, to ſtudy the Sciences. Their Habit is Green, with carnation Satten Gowns. There is another College call'd of *S. John Lateran*, belonging to the ſame *Dominican* Fathers, where about 70 Boys are taught to Read and Write, to be remov'd from thence to that of *S. Thomas*, there to ſtudy Humanity, Philoſophy and Divinity, and to take their Degrees as they do in that of *S. Joſeph*; yet with this difference that none but the Sons of *Spaniards* are admitted into the College of *S. Thomas*; but in the other

ther they admit those of *Mestizos*, who are Clad in Blew, and oblig'd upon Festivals to serve in the Royal Chappel, as maintain'd in a College of a Royal Foundation. They are receiv'd Gratis in both of them. His Catholick Majesty out of his goodness allows Oyl for the Lamps, and *Spanish* Wine for the Masses to all the Churches here mention'd, and all others in the Islands. But where there are Commendaries or Baronies, the Possessor pays the Curate, and every 500 Houses are made to allow 25 Pounds of Oil.

Gemelli. 1697.

CHAP. III.

What more the Author saw in Manila, *after his return from* Cavite.

A Galeon being shortly to sail for *New Spain*, whither I was desirous to go, I desir'd the Governour to grant me my Passage aboard it; which he very honourably did, notwithstanding the great Difficulties that commonly occur in such Cases; because there are a great many *Spanish* Merchants that desire to come from thence every Year to the *Phillippine* Islands on account of Trade, and there is but one Ship which cannot carry so many, and therefore they get mighty Recommendations to secure their Passage a Year before. However the Governor because I was a Stranger, and he had all this while taken much pleasure in discoursing with me, prefer'd me before another; ordering me to go to *Cavite*, where the Galeon lay, and he would order I should have Conveniencies allow'd me aboard it. Accordingly I went on *Thursday* 17th, and having a little Cabbin assign'd me, which was to be my Prison for a Voyage of 7 Months, I found much difficulty about my Diet; for the Captain, Pilot, Master and Mate, being desir'd by the Castellan of *Cavite* to admit me to their Table, excus'd themselves, saying, They had already undertaken to furnish so many Passengers, as could be maintain'd by the Provisions they were allow'd to put aboard. I was therefore oblig'd to agree with the Boatswain, who with difficulty consented to do it for an hundred Pieces of Eight, to oblige the Governor of the Castle; whereas it is usual to pay 5 or 600 Pieces of Eight for a Cabbin and Diet, because the Cabbin costs more than the Provisions.

Friday 18th, I lodg'd at *Cavite* in the House of *Joseph* of *Milan*, who had been 30 Years Marry'd at *Cavite*. He was Master or chief Pilot to a small Vessel of the Kings, which was by his Majesty's Order to sail speedily for the *Marian* Islands, with Supplies, and to discover the Southern Islands particularly *Carolina*, discover'd some Years since, the Conquest whereof had been lay'd aside. *Saturday* 19th, I return'd to *Manila*, and because the Religious mutter'd at my Stay in the Monastery, I thought of leaving that Lodging, that the F. Rector, who had Entertain'd me so Courteously, might not hear those indiscreet Complaints. They said my Apartment was for those who were to perform the Spiritual Exercise; and they knowing my speedy Departure would not allow me Leasure to enter upon it, as having Business to do in the City, told me I might stay, if I would go upon that Act of Piety. Being sensible of what they aim'd at, I told them I had not so much Leasure to perform that Devotion, which requir'd Time and Sedateness, and so left the Apartment.

Sunday 20th, I remov'd to the Apartment of F. *Antony* of St. *Paul*, Chaplain to the Royal Hospital. This Hospital was founded for the *Spanish* Soldiers. The King allows it 250 Pieces of Eight *per.* Month, whereof 40 to the Chaplain aforesaid, 25 to the Apothecary, 25 to the Steward, 25 to the Physician, and other Officers, and the rest is spent upon the Sick: Besides, the King allows Fowl, Rice, Grain, Wood, Salt, Sweetmeats and Cloth. As for the Fabrick it is very large, with Galleries that will hold 300 sick Men, and Rooms for all Servants. This Hospital was burnt in 1603, when a great part of the City was consum'd, as also the Monastery of St. *Dominick*, and the King's Magazines. *Monday* 21st. I went to return the Governor thanks for the Favours he had done me, he being then at a little Country House in a small Island made by the River, half a League from the City. He was retir'd thither to be more at leasure to dispatch the *Galeon*, the Court being shut upon the same occasion. This holds for a Month, that all the Ministers may have time to write to Court, and draw up all Processes and Informations that are to be sent thither. The House is hand-

Royal Hospital.

Gemelli. 1697.

handsome tho' the upper Apartment be of Wood. The Garden is pleasant and has the prospect of the River, on which Boats are continually going up and down, carrying Provisions to the City from the Lake of *Bahi*. *Tuesday* 22d, I went two Miles out of Town to see the *Dotrina*, or Parish of the Fathers of the Orders of St. *Augustin*, otherwise call'd *Nuestra-Senora-de-los-remedios*. All the Front and Inside of the Church was adorn'd by a *Portuguese* Father, with Oister and other Sea-shells artificially placed, as is the Cloister and Galleries above; so that any Stranger that takes the pains to go thither, does not think his Labour lost. Before the Gate is a square Bank of Flowers parted in the form of a Cross, with little Trees that are a great beauty to it. *Wednesday* 23d. I saw the *Franciscans*. Their Church is small, but has six Altars well gilt, and adorn'd suitable to the Poverty they profess. These Fathers came to *Manila* on the second of *August* 1577, and were distributed to take care of Parishes. *Thursday* 24th, I went to see St. *Potenciana* a Monastery or rather Hospital, founded by the King for 16 poor Orphans, to whom he allows a competent Maintenance, and a Portion when they Marry. Marry'd Women are also admitted, and lewd Women put in by the Magistrates, but they have no Communication with the 16 Orphans. The Whores are maintain'd by the King, and they are to Work for him. The Church has three decent Altars. *Friday* 25th, I went out at the *Puerta* Real, or Royal Gate to the Hospital of St. *Lazarus*, a Mile from the City. The Men were in the under Gallery, and the Women in the upper, all well serv'd at the King's Expence. Walking out on *Sunday* 27th, I went so far before I bethought me, that I was near the Powder-House three Miles from the City. Going in I found it was a small Fort, with little Towers and small Guns on them, and within the Place several Rooms where they make the Powder for the King's Service. *Monday* 28th, I saw a Cock fighting, a Sport so much us'd in the *Philippine* Islands, that whole Families are ruin'd by it. They breed them tame, and apart that they may be the more fierce when they come together. The Owners lay great Sums on their Heads, and fasten Gavelocks on their Heels; then they make them Peck one another on the Head, the more to inrage them, and then set them down together so arm'd. They fall on more like Lions than Cocks, attacking, and rising one against another, till they tear their very Bowels out, and one is left Dead, or so wounded that the other remains Master of the Field.

Augustinians.

Franciscans

An Hospital.

St. *Lazarus.*

Powder-House.

Cock-Fighting.

Tuesday 29th, the Porter of the Royal Court shew'd it me. We went in at another Door than that which leads to the Governor's Apartment, and going up a large Stair-case, came into a fine Gallery, and then into the Hall handsomly hung with Damask. At the end was a great Canopy, and under it a long Bench cover'd with Silk, on which the Governor sits in the middle of the *Oydores*, or Judges, who take Place according to Seniority, with a great Table before them cover'd with Crimson Velvet, all eight Steps above the Floor. The Advocates, or Lawyers generally sit on two low Benches, out from under the Canopy, and on another little Bench the Relator, or Clerk, below on the Floor of the Hall opposite to the Judges, who as they sit together in a Body have the Title of Highness given them. Adjoining to this Hall is another Room, where they use to meet to Consult about important Affairs. There is also a Chappel to say Mass in, all well hung with Damask, and other Silks; and all the Structure beautify'd with Galleries placed for the Judges to Divert them.

Court of Judicature.

The Governor's Palace adjoining to it, tho' a Timber Building for the most part, is large, and handsome. It is Square, and the Windows and Galleries uniform on every side, as well without, as in the Court, and wants nothing either for Ornament, or Conveniency. Before it is a spacious Parade, on which by reason of its Largeness, and being but little frequented, there grows as much Grass and Hay, as would keep several Horses.

Governor's Palace.

Wednesday 30th, I went to *Dilao*, a Parish belonging to the *Recolets*. The Church is small, and the Convent no bigger than for eight Fryars. *Thursday* 31st, I saw the Parish belonging to the Fathers of the Society without the Walls of the City. The Church is large, but indifferently adorn'd. There they Administer the Sacraments to the *Chinese* Christians, and Preach in their Language.

Recolets.

Friday the first of *June*, I went to see the *Dominicans* Church of *Parian*, which is well adorn'd, and serv'd by three Priests, who assist the *Chinese*, and *Indians*. This is all that *Manila* affords remarkable for Churches, Palaces, or a-

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ny other Thing. I will conclude this Chapter with a ſtrange Paſſage told me by F. *Francis Borgia*, of the Society of Jeſus, Procurator of the Miſſion in the *Philippine* Iſlands, and by ſeveral Religious Men and Citizens of Reputation. In the Year 1680, *D. Maria de Quiros*, Wife to *D. Joſeph Armixo*, was deliver'd at *Manila*, after going two Years with Child, and the Birth was declar'd Legitimate. The matter of Fact is publick, and well known, and hapned very lately, but it being a very difficult Matter, and almoſt impoſſible to go two Years with Child, the Reader may believe as he pleaſes.

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CHAP. IV.

The Author's ſhort Journey to the Lake of Bahi.

HAving a particular Curioſity to ſee the Lake of *Bahi*, I ſet out towards it a Horſeback on *Saturday* the 2d betimes. After riding ſix Miles, I paſs'd through *Paragnach*, a Pariſh belonging to the Fathers of the Order of St. *Auguſtin*, where there being a Bridge of Canes over the River, the Horſes were fain to be Swum over, which was repeated a League further in paſſing another Canal where there was another Bridge of Canes. What with theſe Delays, and the Guides not knowing the Way well, Night overtook me near a Farm of St. *Peter*, belonging to the Fathers of the Society, where I was forced to Lie. The Father who reſided there made as much of me, as the Country and ſmallneſs of the Place would permit.

Bridges of Canes.

Sunday 3d, I proceeded on my Journey, but the Ignorant *Indian* having carry'd me again, as he did the Day before into plow'd Lands and Woods, where he knew not how to get into the Road again, I was oblig'd to put into *Vignan*, a Farm belonging to the *Dominicans*. I hear'd Maſs, and then to be rid of the Folly of my Guide took a ſmall Boat the beſt I could get. Leaving the Horſes with a *Dominican* Father, I went up the River to the Lake, where I was well wet with the Water the Wind threw into the Boat. Not being able to croſs a ſmall Bay, to go to *Bagnos*, or the Baths as I deſign'd, I took a bigger Boat that hapned accidentally to come in my Way. About Sun-ſet it carry'd me to *Bagnos*, or the Baths, a Pariſh of the *Recolets*, where I was Courteouſly receiv'd.

Monday 4th, the *Indian* told me the Boat was gone, becauſe the Water-men came thither with an ill Will; and I having a mind to go to another little Lake, took another Boat to carry me to it. This Lake is ſmall in Compaſs, but very deep, and in the middle of it they find no Bottom. The Water is Blackiſh, tho' it ſtands on a Mountain not far from the great one, which may proceed from the Minerals under it. In it there is a ſort of unſavory bony Fiſhes. About it in the Day time there is an infinite number of large Bats, hanging on the Trees, one by another in Ropes. But towards Night they fly away in Swarms to the Woods a great diſtance off to get their Food, and ſometimes they fly ſo thick together, that they darken the Air with their fleſhy Wings, ſome of them ſix Spans long, which I was an Eye witneſs to whilſt I ſtaid at the aforeſaid *Bagnos*, or the Baths. They know how to chuſe in the thick Woods ſuch Trees, whoſe Fruit ripens at certain Seaſons, which they devour all the Night, making ſuch a Noiſe that it is heard two Miles off. About break of Day they return to their Quarters. The *Indians* ſeeing the beſt Fruit God has provided for their Suſtenance, eſpecially the *Goyavas*, and Pears, deſtroy'd by theſe ſcurvy Birds, kill all they can of them; and revenging themſelves thus at once ſave their Fruit, and provide themſelves Meat, eating the Bats. They ſay their Fleſh taſtes like Rabbit, and indeed when they have ſlead them, and cut off their Heads, they are not at all unlike them. They take as many as they pleaſe without any great Trouble, for they bring down a great many with an Arrow. *Tueſday* 5th, I went to ſee the Water of the Baths; whereof there is at the Monaſtery a great Rivulet, which runs into two neighbouring Baths. It is ſo violent Hot that there is no enduring a Hand in it; but if a Hen is put in it Scalds off the Feathers, and the very Fleſh from the Bones. And not only a Hen, but if a Crocodil ſhould happen to go into it, the Water would kill it, and ſcald the Scales off. The Smoke which riſes from the Spring, is no leſs than that of a flaming Furnace. It flows from the neighbouring Mountain, and running under the Monaſtery, caſts ſuch a Heat up to the Sweating-

Strange Bats.

Hot Waters.

Deep Lake.

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Room, that it cannot be endur'd a quarter of an Hour; for my part I was no sooner in, but I leap'd out again. A *Portugueſe* had the care of Building theſe Baths with the Alms of charitable Perſons; afterwards by the King's Order an Hoſpital was Built there, but the care of the Sick in proceſs of Time has been laid aſide; and the Fathers reſiding there take care of Souls, and not of Bodies. It is to be obſerv'd, That the Water tho' Mineral, is as clear and well taſted as any other Water, and being cool'd is Excellent to Drink. I drank it all the while I was there Entertain'd by the Fathers, who uſe no other.

A cold River over Minerals.

Wedneſday 6th, I went half a League from the Monaſtery to ſee a little River, which runs from the Mountain, and whoſe Water is exceſſive cold, and very wholeſome. Yet its Channel is upon Minerals, for digging a little in the Sand there riſes a very hot Water.

Babi Lake.

As for the great Lake of *Babi*, it is very long but narrow. Round about it, being 90 Miles in Compaſs, there are ſeveral Monaſteries of *Franciſcans*, *Auguſtinians*, and *Jeſuits*, becauſe the Place is well Peopled, and Till'd by the *Indians*. It abounds in Fiſh at all times. There are alſo in it Crocodils, and Sword Fiſhes, but not like ours. Theſe two Fight together furiouſly, becauſe the Crocodil thinking himſelf abſolute Lord of the Lakes, cannot endure any other Fiſh of Prey ſhould be in them. For the moſt part the Sword Fiſh gets the better, for he perceiving his Enemy arm'd with Scales which bear off the Stroke of his ſharp Sword, dives under Water, and ſtrikes the Crocodil in the Belly, where he has no Scales, and ſo kills him. I was ſhow'd a Sword ſix Spans long with Teeth on the ſides, as ſharp as Nails, or rather like a Saw, that pierces and cuts at once. The many Crocodils of this Lake do much Miſchief, for there is never a Year but they devour many People, and kill Horſes, and Cattle that Graze about, or Drink at the Lake. The *Indians* revenge themſelves laying Snares for them with pieces of Meat, or Dogs, for the Crocodils are ſuch lovers of Dog's Fleſh, that they will leave a Man for it. *Thurſday* 7th. I return'd by Water to *Vignan*, where I found my Horſes had broke their Halters, and were run away, which made me ſtay till others were taken in the Farm, which carry'd me to *Manila* of *Saturday* the 9th.

CHAP. V.

Of the Government of Manila, *and the adjacent Iſlands.*

Arch-biſhop, and Biſhops.

THO' the *Philippine* Iſlands are very remote from *Europe*, and from his Catholick Majeſty's Court, to whom they are Subject, yet they are excellently Govern'd. For Spirituals, there is an Arch-biſhop at *Manila* choſen by the King, who decides all Matters not only within his own Dioceſs, but all Appeals from his Suffragan Biſhops. If the Metropolitans Sentence does not agree with the firſt, there lies an Appeal to the neighbouring Biſhop of *Camarines* the Pope's Delegate. The King, as has been ſaid, allows the Arch-biſhop 6000 pieces of Eight a Year; and the Biſhops of *Sibu*, *Camarines*, and *Cagayan* 5000. Beſides theſe there reſides at *Manila* a Titular Biſhop, or Coadjutor, by the *Spaniards* call'd *Obiſpo de anillo*, or Ring Biſhop, who ſucceeds in the firſt vacant Church, that there may be no Intermiſſion in the Cure of Souls during ſix Years before a new Prelate can come. As for the Inquiſition, there is a Commiſſary appointed by that Court at *Mexico*.

For the Temporal Government there is a Governor with the Title of Captain General, and Preſident of the Royal Court, whoſe Authority laſts eight Years; and four *Oydores*, or Judges, and a Sollicitor, but theſe are for Life. When this Court was erected in 1584, it conſiſted of two *Oydores*, or Judges, and a Sollicitor; and the Preſident was Doctor *Santiago de Vera*. Sometime after a third Judge was added. Experience afterwards ſhowing, that there was no need of ſuch a Court, it was ſuppreſs'd by Order of the King and Council, and inſtead of it a Body of 4000 Men rais'd, which was perform'd in 1590. But in 1598. it was again erected, and D. *Francis Tillo* was appointed Preſident over three *Oydores*, or Judges, and a Sollicitor. This Court does not only receive Appeals from the common Magiſtrates of the City, which are two *Alcaides*, but from all the Iſlands; and it tries Violences committed by Church-Men like the Court of *Exerça* in *Spain*. The Governor ſits in it as Preſident,

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ſident, but has no Vote, but when they are equally divided he appoints a Doctor to give a caſting Voice. D. *Gabriel de Sturis* acted twice in this Capacity whilſt I was at *Manila*. Tho' a ſmall Matter would ſuffice to maintain an *Oydore*, or Judge, becauſe Proviſions are cheap, as are Stuffs for Apparel, and all other Neceſſaries for Decency; a Saddle Horſe being ſold for ten pieces of Eight, and enough to keep him a Month for two; yet they have a plentiful Allowance, each of them being paid every four Months 1100 pieces of Eight. The Sollicitor has over and above 600 pieces of Eight a Year from the *Sangley*, or *Chineſe* Merchants, as their Protector, and 200 more as Sollicitor for the Cruzade. The Governor's Salary is 13300 pieces of Eight; 4000 as General, 4000 as Preſident of the Royal Court, and 5300 as Civil Magiſtrate. If the Governor dies, the eldeſt *Oydore*, or Judge receives this Salary, and manages the Martial and Civil Government; for which he is afterwards accountable to the new Governor.

Greatneſs of the Government.

Were not the *Philippine* Iſlands ſo remote, that Government would be coveted by the chief Grandees, becauſe his Government is unlimited, the Juriſdiction large, the Prerogatives not to be parallell'd, the Conveniences great, the Profit unknown, and the Honour greater than that of Vice-roy in the *Indies*. But, as I ſaid, the diſtance makes the greatneſs of this Poſt not to be known in *Spain*. To ſhow ſomething of it, the Governor beſides the Civil Government, and Adminiſtration of Juſtice, which he exerciſes with the Royal Court, has the Gift of all military Employments, makes 22 Alcades to Govern as many Provinces, and appoints the Governor of the *Marian* Iſlands, when one dies, till the King Names another. Formerly he made the Governors of the Iſlands *Formoſa* and *Ternate* (one of the 5 Moluccas) when they were ſubject to the Crown of *Spain*. He alſo beſtows all the *Encomiendas*, or Lordſhips over *Indians*, given as a Reward to Souldiers that have ſerv'd in *India*. Theſe are given for two Lives, the Wife and Children ſucceeding in them, after which the Land returns to the King. Theſe *Encomenderos* or Lords, receive the Duties that ſhould be paid to the King, that is, 10 Royals from Marry'd Men, and 5 from others; but theſe Lords are oblig'd out of it to allow towards the Maintenance of the Forces, 2 Royals and 4 *Cavans* of Rice for each Head, and 2 Royals more to the Pariſh Prieſt. The King out of his own Demeſnes, beſides the 10 Royals, has 2 *Cavans* of Rice: A *Cavan* weighs 50 Pounds *Spaniſh*. It is very remarkable that the Governor fills up all the vacant Canonries in the Cathedral, and then acquaints the King to have them confirm'd, as he does by the *Encomiendas* above-mention'd. When any Pariſh of ſecular Prieſts is vacant, the Aſſembly is held before the Archbiſhop, who names three of the ableſt for the Governor to chooſe one. The ſame is practis'd in the Vacancies of Canonries and royal Chaplains. The Pariſhes belonging to Religious Men, are ſupply'd by the Provincial of the Order, in a Provincial Chapter. Theſe need no confirmation, and they may hear the Confeſſions of the *Indians*, but not of the *Spaniards* in their Pariſh, without the Ordinaries Approbation. If the ſecular Curates commit ſuch a Fault, as deſerves they ſhould be expell'd their Benefice, it is done with the Advice of the Dioceſan and Governor. The Governor of *Manila* has alſo the Nomination of the Commander of the Galeon, that ſails every Year to *New Spain*, a Poſt worth above 50000 Crowns a Year. He appoints two Majors for *Manila* and *Cavite*, and ſeveral Caprains and Officers, that are not Commiſſion'd at *Madrid*. He gives the *Indians* Commiſſions as Collonels, Majors and Captains, without much difficulty; they paying the King half a Years value of the Place. To honour the Governor a Company mounts the Guard every Day before his Palace, and to curb the mutinous *Chineſes*. There are in the City of *Manila* about 800 Souldiers in all, but their Pay is only two Pieces of Eight, and 50 Pound of Rice a Month.

Severe Trial.

This Grandeur and Power is ſomewhat eclips'd by a dreadful Trial, the wicked People of *Manila* make their Governors go through. They do not then examine the heinouſneſs of Offences, but the Sums receiv'd in eight Years, puniſhing the Purſe inſtead of the Perſon. The Accuſers have 60 Days allow'd them, after Proclamation made through the Provinces to bring in their Complaints, and 30 Days to Proſecute before the Judge, who is generally the Succeſſor in the Government, by ſpecial Commiſſion from the King, and his ſupream Council of the *Indies*; which reſerves to it ſelf the judging of ſome

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Matters of Conſequence. Therefore the Judge having receiv'd all Informations, without deciding any thing, returns all the Proceedings to Court, after giving Sentence in thoſe Caſes which are left to him. The *Oydores* or Judges, who Govern after the Governor's death, or are remov'd to another Poſt in *Mexico*, are ſubject to the ſame Tryal; but with this difference, that they may go away, leaving an Attorney to Anſwer for them. There is ſo much Rigour us'd in this Tryal, that ſometimes they proceed to Impriſonment, without reſpect to the Greatneſs of the Poſt poſſeſt by the Perſon; as hapned to *D. Sebaſtian-Hurtado-de-Corcuera*, and *D. James-Faxardo*; the firſt of which was kept Priſoner 5 Years in the Caſtle of St. *James*; and the other not much leſs; but by ſpecial Order from his Majeſty they had all reſtor'd that had been wrongfully taken from them at their Tryal. 'Tis true the Council of the *Indies* has moderated this Rigour, ordering that the Governors be not Impriſon'd, but that the Informations being taken, they be ſent into *Spain*; but this is not punctually obſerv'd becauſe of the great diſtance. The Inhabitants of *Manila* did ſo terrifie *D. Saviniano-Manriquez-de-Lara* at his Tryal; that being imbark'd for *Spain*, he never ceas'd all the Voyage to ask whether the Veſſel could return to *Manila*, and being at laſt aſſur'd by the Pilot that he muſt either land in *New Spain* or dye, he pleaſantly ſaid, *Then a t——d for* Manila. In ſhort ſince the Iſlands were Conquer'd, no Governor has return'd to *Spain* but he and one more; for all of them either break their Hearts at their Tryal, or dye with Hardſhip by the way. It is certain this Tryal is worth 100000 Crowns to the new Governor, which he that goes off muſt have ready to come off well in this dreadful Tryal.

When I went thither the Governor was *D. Fauſto-Cruzat, y-Gongora*, Knight of *Santiago*, or St. *James*, deſcended from the antient Kings of *Navarre*, and one of the beſt Captain Generals the Iſlands had ſince they were Conquer'd. All the other Governors before him had anticipated upon the Revenue ſeveral thouſands to maintain the Souldiers; but he during his Government, not only clear'd all Debts, but ſo improv'd the Revenue, that when I was at *Manila*, there were 400000 Pieces of Eight in the Treaſury; for he by his great Ability, Wiſdom, Zeal and Application had advanced the Revenue 110000 Pieces of Eight a Year. As for the Execution of Juſtice, and Places beſtow'd, if the People of *Manila* will lay aſide all prejudice, they cannot chooſe but commend his Conduct, for he has behav'd himſelf uprightly in all his Actions, and has beſtow'd the *Encomiendas* or *Lordſhips* before-mention'd on well deſerving Souldiers; the Offices of *Alcades* on Natives of the Place well qualify'd, according to the King's Orders; and Church Livings on the moſt deſerving, without ſuffering himſelf to be corrupted. I do not write for Favour or Affection, for what I ſay is ſo true, that the King being inform'd of it, declar'd, he was faithfully ſerv'd by that Governor, and continu'd him in his Government, at ſuch time as he had receiv'd 70000 Pieces of Eight, and given the Commiſſion to his Succeſſor to go take Poſſeſſion of the Place. I was actually at *Mexico* when the King's Orders came for reſtoring the 70000 Pieces of Eight to the intended Succeſſor out of the King's Treaſury. This Gentleman's good Behaviour ſet him above the fear of a Trial. He was unfortunate in ſetting out Galeons, for in his time two of the greateſt that were built in the Iſlands were caſt away. The one was call'd St. *Joſeph*, the other *Santo Chriſto*; and in them both the People of *Mexico* and *Manila* loſt above a Million, which reduced *Manila* to great Poverty, but it recovers by the Arrival of other Ships.

CHAP. VI.

Of the Philippine *Iſlands, their Diſcovery, and of the ſeveral Nations that have Peopled them.*

THere being a great number of Iſlands under the Governor of *Manila*, of which place we have hitherto ſpoke, it will be convenient to give a ſhort Account of the moſt remarkable of them; and the more becauſe they are little known in *Europe*, and not taken notice of in Maps.

Philippina in general.

The Author of Nature, and of the wonderful Creation of this World, placed

placed an Archipelago strew'd with Islands, now call'd *Philippines*, in the great *Indian* Ocean beyond *Ganges*, and almost oppolite to the long extended Coasts of *Malaca*, *Siam*, *Camboia*, *Chiampa*, *Cochinchina*, *Tunkin* and *China*. The famous *Ferdinand Magellanes* call'd it *Archipelago de S. Lazaro*, becauſe he came to an Anchor there in the Year 1521, upon *Saturday* before Paſſion Sunday, vulgarly in *Spain* call'd of St. *Lazaras*. The Name of *Philippines* was given them in 1543, by the General *Luis-Lopez-de-Villalobos*, in honour to Prince *Philip*, then Heir to the Crown of *Spain*; or as others will have it in 1564, when he was actually Reigning, when the *Adelantado-Michael-Lopez-de-Legaſpi* came to Conquer the Iſlands. What their antient Name was is uncertain, yet ſome Authors affirm they were call'd, Illands of *Luzones*, all of them taking the Name, as the *Canaries* have done, of the biggeſt, which is *Manila*, or *Luzon*; which in the *Tagala* Language ſignifies a Mortar, as if they had expreſs'd the Country of Mortars. *Luzones* are certain wooden Mortars a Span deep, and the ſame Diameter, in which the *Indians* pound their Rice, which they afterwards ſift through Sieves they call *Biloas*. There is no *Indian* but has one before his Door. The Inhabitants of the Iſland *de* [illegible] *Pintados* cut out three upon one ſame piece of Timber along one by another, that ſo many People may Work at once, for the Inhabitants of all the Iſlands feeding on Rice, they firſt bruiſe it in a Mortar, before they Boil it. Others, as for Inſtance the *Portugueſes*, call them *Manilas*, a Name known ever ſince *Ptolomy*, as ſome will have it.

Cavall. 1697.

The Ship that come from *America* to the Archipelago of St. *Lazarus*, or *Philippines*, when they diſcover Land muſt of neceſſity ſee one of the four Iſlands of *Mindarao*, *Leyte*, *Ibabao* and *Manila*, from the Cape of St. *Auguſtin*, becauſe they front the vaſt Ocean; which they call of *Spain*, for above 600 Miles, lying in a Semicircle. *Manila* is ſeated North-Eaſt; *Ibabao* and *Leyte*, South-Eaſt, and *Mindanao* South. To the Weſt of them is *Paragua*, the biggeſt next to *Manila* and *Mindanao*, with the which it makes a Triangle, but the Point of it next to *Borneo* belongs to that King; and the other to *Spain*. In the midſt of this ſort of Triangle, beſides the five Iſlands already nam'd, there are five others, 'Large and Populous, *viz.* *Mindoro*, *Panay*, *Illa de Negros*, or the Iſland of Blacks, *Sebu* and *Bohol*. So that the moſt remarkable Iſlands of this Archipelago are but ten, the Number mention'd by *Ptolomy* in the Place abovemention'd. Among theſe ten here nam'd there is the ſame Number of ſmall ones, all Peopled, which biginning to reckon them as they fall in the way the Ships take that are Bound for *New Spain*, are *Luban*, where the *Galeon* St. *Joſeph* was caſt away, *Marinduque*, *Iſla de Tablas*, *Romblon*, *Sibugan*, *Masbate*, *Ticao*, *Capul*, and *Catanduanes*, without the Streight. Ten leſſer.

It is no eaſy Matter to give a diſtinct Relation of all other ſmall ones, partly Inhabited, and partly Deſert, but all known by the *Indians* that go to gather their Product; I can only ſay in general that oppoſite to the Iſland of *Manila* on the North ſide, between two Capes call'd *Boxeador* and *del Engano*, at 24 Miles diſtance, are the Iſlands *de los Babuyanes*, the firſt inhabited by Chriſtian *Indians*, who pay a Tribute; the other by Savages near the *Lequios*, and Iſland of *Formoſa* on the Weſt. Near *Paragua*, oppoſite to *Manila*, there are three Iſlands call'd *Calamianes*, and then eight or nine more, all inhabited. Then turning to the Southward, ninety Miles from *Calamianes*, oppoſite to *Caldera*, and Point of *Mindanao*, are *Taguima*, *Xolo*, with other ſmall ones about them. Other ſmall Iſlands.

The Iſlands of *Cuyo* lie between *Calamianes* and *Panay*, in the Province of *Otton* and *Maras*. The Iſland of *Fuegos*, or Fires, is near that of *Negros*, or Blacks. There is alſo *Bantayan* not far from *Zebu*; *Pangla*, near *Bohol*; *Panamao*, *Maripipi*, *Camiguin*, *Siargao*, and *Pannon*, which lie between *Mindanao* and *Leyte*, and many others whoſe fix'd Number it is hard to know. This ſhews their Miſtake, who ſay the *Philippine* Iſlands are forty, for if they mean the great ones, they are not ſo many; and of all ſorts there are many more.

All theſe Iſlands are in the Torrid Zone, between the Equinoctial and Tropick of *Cancer*, for the extreme Points of Latitude in this Archipelago are *Sarrangan*, or Cape St. *Auguſtin*, the Point of *Mindanao* in five Degrees and a half; *Babuyanes*, and Cape *de Engano*, the utmoſt Points of *Manila* in twenty Degrees; *Embocadero de* St. *Bernardo* in thirteen Degrees; and the middle of the Iſland and City of *Manila* in fourteen Degrees and a few Minutes. Their Longitude according to the beſt Maps, and Carts is 155 Degrees; tho' according to *Magellan*'s Account it be 161, and this

Gemelli. 1697.

this becauſe all Men do not reckon from the ſame Point. Now whereas *Ptolomey* places his Iſlands *Maniola* in 142 Degrees, it plainly appears, that conſidering the different Accounts, and Rules of taking Longitudes, the *Maniola* are not the ſame, as the *Manilos*, either as to ſituation or Number, and that they are much out of the way, who will have *Manila* to be built 160 Years, after the Birth of Chriſt, when *Ptolomey* flouriſh'd; without being able to deduce any Conjecture, from the Antiquity of its Structures, becauſe thoſe Nations uſe no other Materials, but Wood and Cane, and their Buildings are very Weak.

Conjectures about the Iſlands.

There are ſundry Opinions concerning the Original of theſe Iſlands. Some ſay they were Created with the World, when the Author of Nature diſcover'd the Land, and divided it from the Waters. Others that they remain'd after the Flood. Others affirm they were made by particular inundations of Provinces, Tempeſts, Earthquakes, natural Fires, and other accidents, which uſe to cauſe Alterations both at Sea and Land; as ſome ſay, happened to *Sicily*, which they conceit was formerly contiguous to the Continent of *Italy*; the Iſland of *Cyprus* to *Syria*, and others. Laſtly, others by the heaping of Matter, and the natural Alterations of theſe two Elements; particularly occaſion'd by Rivers, which carry the Earth from one place, and ſettle it in another, or elſe by the uſual waſhing of Rivers, which the Sea with the motion of its Waves, by degrees, heaps in one place or other, ſo that in Proceſs of time, they come to be Iſlands. All this may be ſaid of all the Iſlands in the World, as well as thoſe; but the *Philippines* may be rais'd particularly by the laſt means ſpoke of, becauſe in ſeveral parts of them, there are burning Mountains, and on the tops of others Springs of hot Water. The Earthquakes are frequent and terrible at certain times; inſomuch that they ſcarce leave any Structure ſtanding, as *Manila* can ſufficiently teſtify. The Winds call'd by the *Indians Bagyos*, by the *Spaniards Tifones*, and by us *Huracans*, are here ſo violent, that beſides the Wrecks they cauſe at Sea, they Root up mighty Trees, and drive before them, vaſt quantities of Water, which drown Countries a great way up the Land. Among the Iſlands there is a Shoal Water, and many Flats, eſpecially near the Continent; inſomuch that in many places there is no Sailing, and the Ships are forced to ſeek out Channels, which Providence has left to keep up a Communication from one Country to another. Theſe may be Grounds to Conjecture, that if any of theſe Iſlands were at the Creation join'd to the Continent, ſeveral accidents, and eſpecially the Flood might have divided them into ſo many diſtinct Parts, making of one great one, an Archipelago of little Iſlands.

It is not my buſineſs here to Argue, whether *Tharſis*, the Son of *Javan* with his Brothers, was the firſt that inhabited theſe Parts; but when the *Spaniards* firſt came to *Manila*, they there found three ſorts of People. On the Sea Coaſts there liv'd and rul'd *Malay Moors*, come, as they ſaid, from *Borneo*, and the Continent of *Malaca*; where a Streight call'd *Malay*, has given its Name to all the *Malayes* diſpers'd throughout the greateſt and beſt part of that Archipelago. From theſe are deſcended the *Tagalans*, which are the Natives of *Manila* and the Country about it, as appears by their Language being very like the *Malayan*; by their Colour, Shape, Habit they wore when the *Spaniards* arriv'd, and in ſhort by their Cuſtoms and Manners, taken from the *Malayes* and other *Indian* Nations. The coming of theſe People into the Iſlands, might be accidental, occaſion'd by ſome Storm; for we ſee by experience, that ſeveral other Nations have been drove hither by Storms. In 1690, ſome *Japoneſes* were drove aſhore, who became Chriſtians, and liſted themſelves in the King's Forces, it being inevitable Death to them, to return home, after they had been in another Country, tho' againſt their Wills. I ſaw ſome of thoſe *Japoneſes* in *Manila*, who wore two wide Garments, with wide round Sleeves. The under Garment was girt with two Girdles, one from the left, and the other from the right, as the *Spaniſh* Clergy-men, wear them. Their Breeches were long, and their Shooes like Recolets Sandals. They wore their Hair ſhort, but the Forehead ſhav'd as far as the Crown of the head. Beſides the *Malayes* might come deſignedly to Inhabit there, on Account of Trade, and for profit ſake; or elſe being baniſh'd their Country; but theſe are all incertainties.

The Natives call'd *Biſayas*, and *Pintados*, of the Province of *Camerines*; as alſo thoſe of *Leyte*, *Samar*, *Panay*, and other places, it is likely came from *Mi-*

caſtar,

caſſar, where they ſay there are ſome People who Trim and Paint their Bodies like theſe *Pintados*. In the Relation, *Peter Fernandez de Quiros* gives of the diſcovery made in 1595, of the Iſlands of *Salmon*, he ſays they found in ten degrees of North Latitude, 1800 Leagues from *Peru*, much about the Latitude and diſtance of the *Philippine* Iſlands, an Iſland call'd *la Madalena*, or the *Magdalen*, inhabited by well ſhap'd *Indians*, Taller than the *Spaniards*, who went Naked, with all their Bodies wrought, after the ſame manner as the *Biſayas*.

Gemelli. 1697.

It is likely the Inhabitants of *Mindanao*, *Xolio*, *Bohol*, and part of *Zebu* came from *Ternate*, by reaſon of their Nearneſs, Trade, and Likeneſs of Religion, to whom they ſtill have recourſe, in Caſe of War. The *Spaniards* at their firſt coming, found they had the Command in the aforeſaid Iſlands.

The Blacks, by the *Spaniards*, call'd *Negrillos*, who live on the Mountains and in thick Woods, whereof there is Plenty in *Manila*, differ quite from all the reſt. They are meer Barbarians, and feed on ſuch Fruit and Roots, as the Mountains afford, and upon all they can kill, even to Monkies, Snakes, and Rats. They go naked, except their Privities which they cover with the Barks of Trees, by them call'd *Babaques*; and the Women with a Clout wove of the Fibers of Trees, call'd *Tapiſſe*. They uſe no other Ornament, but Bracelets made of Ruſhes, and *Indian* Canes of ſeveral Colours. They have no Laws, Letters, or Government, but that which Kindred makes, for they all obey the Head of the Family. The Women carry their Children in Wallets made of the Bark of Trees, and ty'd about them with a Cloth, as ſome Women of *Albania* do in *Italy*, or like the *Iriſh* Women. Where Night overtakes them, there they lye, either in the hollow of a Tree, or under Mats, made of the Bark of Trees, ſet up like Huts; and thus they live like Brute Beaſts, only for the ſake of Liberty, that is, not to be Subject to the *Spaniards*. This ſame foolish love of Liberty, is the Cauſe, they will not ſuffer the Blacks of another Mountain to come to theirs, and on this Account they fight one another deſperately. They are ſuch Enemies to the *Spaniards*, that if they happen to kill one, they invite all their kindred, and rejoice for three days, drinking out of the Skull, clear'd for that purpoſe; by which means, they afterwards get Wives the eaſier, as being more Couragious. Their Weddings conſiſt only in touching of Hands, the Parents making their Children hold them out.

This mixing with the Wild *Indians* produced the Tribe of *Manghian*, who are Blacks dwelling in the Iſles of *Mindora* and *Mindos*, and who peopled the Iſlands *de los Negros*, or of Blacks. Some of them have harſh friſled Hair, like the *African* and *Angola* Blacks, others long. The colour of ſome of them, is like *Ethiopians*; others more whitiſh, and ſome of theſe have been ſeen with a Tail half a Span long, like thoſe Iſlanders *Ptolomey* ſpeaks of, *Comen. lib. 7. Tab.* 11. *pag.* 166. *Manghians*

The *Sambali*, contrary to the others, tho' Wild have long Hair, like the other Conquer'd *Indians*. The Wives, of theſe Savages are deliver'd in the Woods, like She Goats, and immediately waſh themſelves and the Infants in the Rivers, or other cold Water; which would be immediate Death to *Europeans*. Theſe Blacks when purſu'd by the *Spaniards*, with the ſound of little Sticks, give notice to the reſt, that are diſpers'd about the Woods, to ſave themſelves by Flight. Their Weapons are Bows and Arrows, a ſhort Spear, and a ſhort Weapon, or Knife at their Girdle. They Poiſon their Arrows, which are ſometimes headed with Iron, or a ſharp Stone, and they bore the Point, that it may break in their Enemies Body, and ſo be unfit to be ſhot back. For their Defence, they uſe a Wooden Buckler, four Spans long, and two in breadth, which always hangs at their Arm. *Sambali.*

Tho' I had much diſcourſe about it, with the Fathers of the Society, and other Miſſioners, who converſe with theſe Blacks, *Manghians*, *Mandi* and *Sambali*, I could never learn any thing of their Religion; but on the contrary, all unanimouſly agree they have none, but live like Beaſts, and the moſt that has been ſeen among the Blacks on the Mountains, has been a round Stone, to which they pay'd a Veneration, or a Trunk of a Tree, or Beaſts, or other things they find about, and this only out of fear. True it is, that by means of the Heathen *Chineſes*, who deal with them in the Mountains, ſome deformed Statues have been found in their Huts. The other three beforemention'd Nations, ſeem'd inclin'd to obſerving of Auguries, and *Mahometan* Superſtitions, by reaſon of their Commerce, with the

Ma-

Gemelli. 1697.

Malayes and *Ternates*. The moſt receiv'd Opinion is, that theſe Blacks were the firſt Inhabitants of the Iſlands; and that being Cowards, the Sea Coaſts were eaſily taken from them by People reſorting from *Sumatra*, *Borneo*, *Macaſſar* and other Places; and therefore they retir'd to the Mountains. In ſhort, in all the Iſlands where theſe Blacks, and other Savage Men are, the *Spaniards* Poſſeſs not much beyond the Sea Coaſts; and not that in all Parts, eſpecially from *Marivbeles*, to Cape *Bolinao* in the Iſland of *Manila*, where for 50 Leagues along the Shoar, there is no Landing, for fear of the Blacks, who are moſt inveterate Enemies to the *Europeans*. Thus all the in-land Parts being poſſeſs'd by theſe Brutes, againſt whom no Army could prevail in the thick Woods, the King of *Spain* has ſcarce one in ten of the Inhabitants of the Iſland, that owns him, as the *Spaniards* often told me. See *Navarrete*, who gives a much better Account of this Matter, and not by hearſay, but as an Eye-witneſs.

The Fathers Miſſioners, take much Pains, to bring theſe People to Salvation, going into the Woods to Preach to ſome of them, who are not altogether ſo fierce, and build little Huts or Houſes, for the conveniency of the Miſſioner, who ſometimes prevails upon a few; but upon the leaſt ſurmize of Jealouſy, they burn Houſes Church, and all in them, and run into the thickeſt of the Wood. This happens, becauſe the Chriſtian *Indians*, that they may have all the Profit of the Wax, the Blacks gather in the Woods, have perſuaded them by all means to ſhun coming under the *Spaniſh* Yoke, becauſe they would be oblig'd to pay a Tribute. Whoever catches one of them may keep him as a Slave; but if he becomes a Chriſtian, when he has ſerv'd ten Years, he is to be made free, and then Natural Inclination prevailing, he certainly runs away to his Native Mountain.

There is another ſort of People, not ſo Polite as the firſt, nor ſo Barbarous as theſe laſt, who live near the Springs of the Rivers, and are therefore call'd *Ilayas*, or *Tinghianos*, as Inhabiting the Mountains. There are others call'd *Zambales*, and *Igolotes*, who converſe with the *Tagalis*, and *Biſayas*. Some of theſe Pay Tribute, tho' they are not Chriſtians, and they are judg'd to be a mixt Race of the other Barbarous Nations, and therefore reſemble them in Behaviour, Colour, and Manners. Yet all this does not make out, that Inhabitants might not go over to theſe Iſlands out of *China*, *Japan*, *Siam*, *Camboja*, and *Cochinchina*.

CHAP. VII.

A particular Account of the Iſland of Luzon, *vulgarly call'd* Manila.

Manila deſcrib'd.

HAving ſpoke of the Iſlands in general, it will be proper now to give the Deſcription of them in particular. Therefore to begin with *Luzon* or *Manila*, as the *Spaniards* call it, which is the chief of them. The Middle of it is in 15 Degrees of Latitude, the Eaſt Point in 13 Degrees and 30 Minutes, and the moſt Notherly Point in 19 Degrees. The Shape of it is like an Arm bow'd, but unequal in thickneſs, for in the Eaſt it is ſo narrow that it is but one Days Journey over; and in the North it ſtretches ſo large, that the narroweſt part from Sea to Sea muſt be 30 or 40 Leagues. The whole length is about 160 *Spaniſh* Leagues, and the Circumference 350.

At the Elbow of this Arm looking towards the South Eaſt, a great River falls into the Sea, and makes a noble Bay 30 Leagues in Compaſs, call'd *Bahia* by the *Spaniards*, becauſe it flows from a great Lake, call'd *Bahi*, eighteen *Italian* Miles from *Manila*. In this place the *Indians* had their Principal Village, conſiſting of about 3500 Houſes, towards the Eaſt, in the Angle made by the River and the Sea. Behind it were many Ponds, which made the Place naturally Strong, and the Soil was Fruitful of all things, neceſſary for the Life of Man; for which reaſon *Michael Lopez*, the firſt Conqueror of the Iſland, thought fit to found the Principal City in this Place, under the Antient Name of *Manila*. This was done, as has been ſaid before, on the Feaſt of St. *John* Baptiſt 1571, five days after the Conqueſt, which falling out on the 19th of the Month, being the Feaſt of St. *Potenciana*, She was choſen Patroneſs of the Iſland.

Cavite Port.

In ſight of *Manila*, and three Leagues from it, is the Port of *Cavite*, upon the ſame Bay, which for the moſt part is deep, and abounds in Fiſh, and the Shores

Gemelli. 1696.

Shores are cover'd with many Trees and Villages. Directly against the Mouth of the Bay, eight Leagues from *Manila* is *Maribeles*, a little Island three Leagues in Compass, and half a League in length, but high. Here is a renown'd Officer, with six Souldiers upon Guard, he is also *Corregidor*, or chief Magistrate of a Village of 50 Houses, seated on the side of *Manila*. The greatest Profit he makes is by the Blacks, who bring him store of Wood, for a little Tabacco and Rice, which he sells at good Rates in *Manila*. This shows the Blacks are not such Enemies to the *Spaniards*, as he speaks of before. There are 3 Mouths to come out of the Sea, into the Bay; the first is most us'd, by reason of its depth, and being half a League over, and lies between the said Island, and *Punta del Diablo*, or the *Devil's Point*; the 2d is a quarter of a League wide, lying between the opposite Shore, and the Rock call'd, *de las Cavallos*, or *of the Horses*, it is unsafe, as having little Water and some Rocks under it; the third is wider, being three Leagues over, and lies between the aforesaid Rock, *de los Cavallos*, and the Point of *Marigondon*, but it has Flats, and there must be much care in Sailing up it.

Without the said Bay, on the Left-Hand, the way the Ships go to *New Spain*, at 14 Leagues distance, is the Bay of *Balayan* and *Bombon*, three Leagues in Compass, behind which is a Lake well peopled round about. Sailing on still Eastward, is the Point of *Azufre*, or *Brimstone*, and the Bay of *Batangas*, inhabited round about by *Indians*; near the Point whereof, there is a small Island call'd, *la Caza*, as abounding in Game. Between this and the Point before mention'd, is the Port of *Malcaban*; fatal for the Death of the Governor *Gomez Perez de las Marinas*, Murder'd by the *Chineses* that row'd the *Capitana* Galley, with several other Persons.

Beyond the Bay of *Batangas*, are the Villages of *Lobo* and *Galvan*, about which there are signs of Mines. Here ends the Province of *Balayan*, beginning at *Maribeles*, and inhabited by about 2500 Tributary *Indians*. It abounds in Cotton, Rice, and Palm-trees. Then follows the Province of *Calilaya*, or *Tayabas*, which reaches to *Cape Bondo*, and up the Country to *Mauban*, on the opposite Coast of the Island. It has more Inhabitants, and is larger than the other. Next is the Province of *Camarines* in which are *Bondo*, *Passacao*, *Ibalon*, Metropolis of the Government of *Catanduanes*; *Bulan*, where the Ship call'd the *Incarnation* was cast away, returning from *New Spain* in 1649; *Sorsocon*, or *Bagatao*, where the King's great Ships are built; and *Albai*, a large Bay without the Streight, where there is a high burning Mountain, which is seen at a great distance by the Ships coming from *New Spain*. In this Mountain there are some Springs of hot Water, and among the rest one of such Nature that whatsoever falls in, whether Wood, Bone, Leaf, or Cloth, is turn'd into Stone. The Governor D. *Francis Tello* had a Crab presented him half petrify'd, care having been taken, that it should not all be converted. At the Village of *Tivi*, two Leagues from the side of the Mountain, there is a great Spring of lukewarm Water, which has the same Quality of Petrifying, even living Creatures, as Crabs, Serpents, and Crocodils. One of these was found converted into Stone, as long as a Man's Arm, by F. *John de Santa Cruz*, whilst he was Curate there. But particularly the Woods *Molave*, *Binanuyo*, and *Naga* turn Stone. The same is to be seen in other Islands.

Hot Waters.

Beyond *Albay* Eastward, is the Cape of *Buysaygay*, and then the Island runs Northward, leaving the Isles *Catanduanes* on the Right-Hand. Coasting from them Westward, they meet the River *Bicor*, which flows from a Lake and runs by the City *Caceres*, Founded by the 2d Governor, and Proprietor of these Islands D. *Francis de Sande*. Here resides the Bishop of New *Caceres*, under whom are the Provinces of *Calilaya*, *Camarines*, and *Isalon*. Next to the Province of *Camarines* is that of *Paracale*, where there are Rich Mines of Gold, and other Metals, and of excellent Load-stone. In it dwell about 7000 Tributary *Indians*. The Soil is good and plain, producing *Cacao* and Palm-trees, from the last of which, they get much Oyl and Wine. Three days Journey from *Paracale* along the Coast, is another Bay call'd *Mauban*, where the Island winds, and makes as it were the bowing of the Arm, opposite to the Elbow where *Manila* stands. Sometimes the Ships coming from *New Spain* have left their Mony here, to be sent to *Manila*. Without this Bay, is the Port of *Lampon*, like that of *Mauban*.

From *Lampon*, to Cape *Engano*, the Coast is inhabited by none but Infidels, and Barbarians. Here begins the Province, and District of *Cagayan*, which

Cagayan, or *New Segovia*.

is the largeſt in the Iſlands, being 80 Leagues in length, and 40 in breadth. The Metropolis of it, is the City call'd New *Segovia*, founded by the Governor *D. Gonzalo Ronquillo*, and in it the Cathedral Church, to which *D. Michael de Benavides*, was choſen Biſhop in 1598. The City is founded on the Bank of the River of the ſame Name, flowing from the Mountains of *Santor*, in *Pampagna*, and runs almoſt acroſs all the Province. There reſides the chief Alcaide of the Province, with a Garriſon of *Spaniſh* Foot, and of other Nations. A Stone Fort was built here, and other Works made of Gabions and Wood, for a Defence againſt the revolted *Indians*, call'd, *Irayas*, who live on the ſides of high Mountains, which divide the whole Iſland. In this Province, the Pariſhes belong to the *Dominicans*. The moſt Northerly Cape, is that call'd *del Engano*, dangerous by reaſon of the Northern Winds, and great Currents.

Gemelli. 1697.

Fifteen Leagues from *New Segovia*, Eaſtward is Cape *Boxeador*, and then turning the Cape, and coaſting along from North to South, 20 Leagues ends the Province of *Cagayan*, and begins that of *Illocas*. The Peaceable *Cagayanes*, who pay Tribute, are about 9000, beſides thoſe that are not ſubdu'd. The whole Province is Fruitful, the Natives able of Body, inclin'd to Tillage and Arms, and the Women to ſeveral ſorts of Work in Cotton. The Mountains produce Plenty of Wax, without any trouble; there being ſuch abundance of Honey Combs, not only in this Province but throughout all the Iſland, that Wax is exceeding cheap, and all the Poor burn it inſtead of Oyl. They make their Candles in a hollow Stick, after this manner. They leave a ſmall hole at each end, for the Wike to run through, and then ſtopping the bottom, fill it with Wax at the top, and thus the Candle is made in a moment of any Size whatſoever, which when cold, they break the Mould and take it out. On the Mountains, there is abundance of the Wood we call Brazil, Ebony and other ſorts of great Value. In the Woods there is ſtore of Wild Beaſts, as Boars, but not ſo good as ours, and Deer, which they kill for their Skins, and Horns to ſell to the *Chineſes*.

Illocos.

The Province of *Illocos*, is counted the Richeſt, and beſt Peopled in the Iſlands. Its Coaſt runs 40 Leagues. On the Bank of the River *Bigan*, the Governor *Guido de Laccazaris*, Succeſſor to the *Adelantado*, in the Year 1574 built the City *Fernandina*. Up the Country the Province is not above 8 Leagues in breadth, for thither come the Mountains, and Woods inhabited by the *Igolotti*, a Tall Warlike People, and by Blacks not ſubdu'd. Yet the extent of the Country was view'd, when the Army march'd ſeven days, travelling 3 Leagues a day, always among Trees of Wild Nutmegs, and Pines, and at length came to the top of the Mountain, where were the Principal Habitations of the *Igolotti*. They live there, becauſe of the Rich Gold Mines in thoſe Parts, which they gather, and exchange with thoſe of *Illocos* and *Pangaſinan* for Tabacco, Rice, and other Commodities. Beſides Gold, this Province produces much Rice, and Cotton, whereof they make Quilts and other Furniture.

Next follows the Province of *Pangaſinan*, for about 40 *Spaniſh* Leagues along the Coaſt. Its breadth is about 8 or 9 Leagues, and plain like *Illocos*. The Mountains and Plains produce much Brazil Wood, call'd by the *Indians Sibucan*, and us'd in dying Red and Blew. The Inland is full of Wild *Indians*, who like Brute Beaſts, wander naked up and down the Woods and Mountains, only covering their Privities with a Leaf. They Sow a little in their Valleys, and what more they want, they get in the Conquer'd Country, in exchange for ſmall bits of Gold, they gather in the River. In the Province of *Illocos*, there are 9000 that pay Tribute, and 7000 in that of *Pangaſinan*. On the Coaſt of this Province, is the Port of *Bolinao* and *Playahonda*, Famous in the *Philippine* Iſlands, for the Victory there obtain'd by the *Spaniards* over the *Dutch*. *Pangaſinan.*

The next is the Province of *Pampanga*; where the Dioceſs of *New Segovia* ends, and begins that of the Archbiſhop of *Manila*. This Province is large, and of great Conſequence; becauſe the Natives being well inſtructed by the *Spaniards* help to Defend the Iſland, and have ſtood by them upon all occaſions, ſerving not only in *Manila*, but in *Ternate* and other Provinces. Beſides the Soil is very Fruitful, particularly for Rice, by reaſon of the great Plenty of Water, ſo that it furniſhes *Manila*. It alſo yeilds Timber for building of Ships, the Woods being on the Bay, not far from the Port of *Cavite*. It contains about 8000 *Indians*, who pay their Tribute in Rice. In the Mountains of this Province dwell the *Zambali*, a fierce People, and *Negrillos*, like the Blacks of *Angola* with ſuch curl'd Hair. Theſe are always Fighting among themſelves, to defend their Woods from their Neigh- *Pampanga.*

Neighbours, and secure their Game, and Pasture.

Gemelli. 1697.

The Province of *Bahi* lying East of *Manila*, is no less Important for building of Ships. About the Bay of this Name, of which we have spoke before, and in the Neighbouring Farms grows the best Fruit that is eaten in *Manila*, especially the *Bonga* or *Areeca*, and the *Bayo*, which is the same as *Betle*. This is an Aromatick, and Delicate Fruit, whereof enough has been said, when I spoke of the *Portuguese* Dominions in *India*; but it must be observ'd that this of *Manila* exceeds all other, and the *Spaniards* from Morning, till Night, never cease chewing of it. The Fruit this Plant bears, is call'd *Taclove*. This Province suffers very much, by the continual labour the Natives are put to, of felling Timber for building of Ships, two Hundred, and sometimes four Hundred being employ'd every Month in this Work on the Mountains, or at the Port of *Cavite*. The King allows them a piece of Eight a Month, and Rice enough. The whole Province contains six Thousand Tributary Natives.

Bahi.

Bulacan.

There is also the Province of *Bulacan*, lying between *Pampanga*, and *Tondo*. It is small, its Inhabitants *Tagalians*, and abounds in Rice, and Palm Wine. The Number that pays Tribute, three Thousand.

Manila.

All the Island of *Manila* produces Gold, abundance of Wax, Civet, Cotton, Sulphur, Wild Cinnamon, Cacao, Rice, even on the Mountains which wants no Watering, good Horses, Cows, Buffaloes, and on the Mountains Deer, Wild Boars, and Wild Buffaloes.

Having gone round *Manila*, it remains to say something of a small Province, near the Mouth of the Channel, which was designedly omitted; because tho' its Metropolis be on the Land of *Manila*, yet the rest of it is made up of several Islands, as *Catanduanes*, *Masbate*, and *Burias*. *Catanduanes* is 30 Leagues, in compass, ten in length, and its shape is almost a Triangle. It is one of the first met with, in the way to the Islands, and so near the *Embocadero*, or Mouth of the Channel of St. *Bernardin*, that some Pilots mistaking it, have lost their Ships there; for believing they were entring the aforesaid Mouth of the Streight, they found themselves among Dangerous Flats, which are all round the Island a Musket shot from the Shore. Its being expos'd to the North Wind, makes it always Stormy; for which reason there is no Sailing thither, but from the fifteenth of *June*, to the middle of *September*. It abounds in Rice, Oyl of Palms, Cocos, Honey, and Wax. There are several Rivers, Dangerous to cross, in whose Channels there is Gold found, brought down from the Mountains, by Floods running down deep Trenches. The biggest of them is call'd *Catandangan*, and by the *Spaniards*, *Catanduanes*, whence the Island tooks its Name. The Natives chief Employment is carrying Wood; making very light Boats, and carrying them to sell at *Mindora*, *Caldaya*, *Balayan*, and other places. They first make one very large, without any Deck, and not nail'd, but sew'd together, with *Indian* Canes, and then others less and less, one within another, and thus they Transport them an hundred Leagues. The People are Warlike, and Paint themselves like the *Bisayes*; they are excellent Sailers, and leaping into the Water in a Moment, turn a Boat again that has been overset. For fear of such accidents, they carry their Provisions in the hollow of Canes close stopp'd, and ty'd to the sides of the Boats. Their Habit is only a *Bagab*, or Wastcoat which reaches down to the Knees. The Women are Masculine, and apply themselves as much as the Men to Tillage, or Fishing. They are Modestly Clad, in a Coat or Jerkin, after the manner of the *Bisayas*, and a long Mantle. Their Hair they tye on the Crown of the Head, making a knot of it like a Rose. On their Forehead, they wear a Plate of Massive Gold, two Fingers broad, lin'd with Taffeta; in their Ears three Gold Pendants, one in the place where the *European* Women use it, the other two higher. On their Ankles they have Rings, which make a noise as they go.

Catanduanes.

CHAP. VIII.

Of the Islands of Capul, Ticao, Burias, Masbate, Marinduque, Mindoro, Luban, Babuyanes, Paragua, Calamianes, Cuyo, Panay, Imaras, Sibuyan, Romblon, Batan *and* Tablas.

Gemelli. 1697.

WIthin the aforementicn'd Archipelago, are *Capul*, and other little Islands, which make the Channel narrow, and the Currents the stronger, their Force being such, that sometimes they hurry Ships about two or three times, though they be three Deck'd.

Capul. *Capul* is three Leagues in Compass, the Soil Fruitful, Pleasant, and Commodious for the *Indians*, who have good Dwellings in it after the manner of the *Bisayas*. Eight Leagues North-west from

Ticao. the Mouth of the Streight is *Ticao*, an Island eight Leagues in Compass, inhabited by *Indians*, for the most part Savage. There is in it a good Port with the Conveniency of fresh Water and Wood, and is therefore the last Land the Ships bound for *New Spain* touch at.

Burias. *Masbate.* Four Leagues West of *Ticao* is *Burias*, five Miles in Compass. It has but few Tributary *Indians*, who are allotted to the Parish of *Masbate*, which is another larger Island South of it, and not far distant from *Ticao*, brought under the Obedience of the *Spaniards* in 1569. They say *Masbate* is thirty Leagues in Compass, eight in Breadth, and proportionably Long. Its Ports are Commodious for any Ship to Water. In it live about 250 *Indian* Families, which pay Tribute in Wax, Salt, and Civet. But those that dwell in the Mountains, and came from other Parts are Numerous. Here are such rich Gold Mines, 22 Carats fine, that the Mate of the Galeon St. *Joseph*, aboard which I went over to *New Spain*, going ashore in one of them, in a very short time dug out an Ounce and a quarter of pure Gold. They do not at present work at these Mines, for want of Industry in the *Spaniards*, who having Commission every Year from *New Spain*, to lay out some hundred Thousands of Pieces of Eight, with an Allowance to them of ten *per Cent.* take no care to look for Gold in the Mines. As for the *Indians*, if they have but a Dish of Rice, they never mind that precious Metal; and if ever they gather any in the Rivers, it is when they are press'd for their Tribute, and then they gather as much as serves to Pay it. The Shores of these Islands are often enrich'd with precious Amber-Greece, cast up by the Current of the Channels that run upon them.

Leaving *Ticao*, *Masbate*, and *Burias* behind, and holding on the same way as the Ships that came from *Acapulco*, is the Island of *Marinduque*, 15 Leagues from *Manila*. It is 18 Leagues in Compass, high, and abounding in *Coco*, and other Fruit Trees, which the Inhabitants Live on, because there is but little Rice. There is a great deal of Pitch made, but little Wax. The peaceable Inhabitants are about 500, incorporated in the Nation of the *Tagalians*; tho' they are of another Race, as appears by the peculiar Language they have among them.

Mindoro is about eight Leagues from *Manila*, and five from *Marinduque*. This Island is fifteen Leagues long, eight in breadth, and seventy in compass. The broadest part of it is that which looks towards the South, where together with another high and round small Island, call'd *Ebin*, it makes a Streight between it and *Panay*, which they call *Potol*. There is another known by the name of *Calabite*, between it and *Luban*. The Inhabitants of *Mindoro* presently submitted themselves, upon Capt. *John de Salzedo*'s assuring them, he would do no Harm. And therefore as an Acknowledgment they gave him some Ornaments of Gold they then us'd, and call'd *Oinos*. The Land of *Mindoro* is high and mountainous, abounding in *Coco*, and all sorts of Fruit Trees; but Rice grows only in some Parts. Along its Channels, and the Mouths of its Rivers there dwell peaceable *Indians*, who pay Tribute; and on the East, North-East, and side opposite to *Manila* are *Tagalians*; and so towards *Panay* and *Bisay*. Up the Inland live the *Manghiani*, who, tho' differing in Language, agree in having no Form of Government. They go Naked, only covering their Privities with Barks of Trees, call'd *Bohaques*; and change their Habitations according to the Season of the Year, because they live upon wild Fruit. Tho' they are not far from *Manila*, they have not lost their Simplicity in exchanging the Wax of their Mountains, for Nails, Knives, Needles, Rags, and other Baubles. Some Fathers of the Society of great Credit told

told me, That these *Manghiani* have a Tail a Span long. In other Respects they are Brave, and pay Tribute, but have not as yet embraced the Christian Faith, except some few of the Territory of *Nauhan*, and this because they live Remote on the Tops of Mountains. *Baco* is the Metropolis of the Island, where the *Alcayde*, or Governour resides; which Place abounds in wholsome Waters, running from the Mountains, which produce abundance of *Salsaparilla*. Not far from *Baco* is a Place they call *Old Mindoro*, from which all the Island took its Name. One Cape of it call'd *Varadero*, stretches out towards *Tal*, a Village on the Coast of *Manila*, between the two Bays of *Bombon*, and *Batangas*, and a small Island call'd *Verde*, or Green Island lying between them; the Channel for the Ships going to, and from *Cavite*, is not above a Mile over, and this narrowness is the cause of the Whirl-pools and Currents which endanger Ships when they have not a fair Wind and Current at their entring the Channel. In *Mindoro* and *Luban* they reckon there are 1700 Inhabitants who pay Tribute in Wax, and a thing like black Hemp, which the *Coco* Trees produce, and serves to make Cables for the King's Ships built at the Village of *Tal*.

Gemell. 1697.

Luban is a small low Island, 5 Leagues in Compass. Near it is the little Isle of *Ambil*, in which is a high round Mountain seen at a great distance by the *Indian* Galiots by reason of the Flames it casts up. The People of *Luban* are Passionate, and given to Drunkenness. It was the first that oppos'd the *Spaniards* with a few small Pieces of Cannon planted on a Fort. The Galeon St. *Joseph*, before-mention'd, bound for *Acapulco*, and loaded with 12000 Bales, worth about two Millions, was cast away upon this Island, and nothing sav'd but a few Men.

Beyond *Luban* Northwards there is no Island of Note; only beyond Cape *Boneador*, opposite to *New Segovia*, at eight Leagues distance from it, are the low little Islands of *Babuyanes*, stretching out to the Island *Formosa* and *Lequios*. In the neareſt, which is conquer'd, there are about 500 Natives that pay Tribute. It produces Wax, Ebony, Botatas, Cocos, Plantans, and other Things for the Maintainance of the Inhabitants, and of certain Creatures call'd in the Country Language *Babuyes*, whence the Name of *Babuyanes* was deriv'd.

Fourteen, or fifteen Leagues South-West of *Luban* are the *Calamines*, a Province made up of seventeen Islands all subdu'd, besides many others not yet reduced, among the first of which is a great one call'd *Paragua*, partly belonging to the *Spaniards*, and partly to the King of *Borneo*. This Island of *Paragua* is the third in bigness among the *Philippines*. Its shape is long like a strait Arm, by means whereof *Manila* and *Mindoro* seem to shake Hands with the great Island of *Borneo*. The Compass of it is 250 Leagues, the Length 100, but the Breadth not above twelve in some places, and fourteen in others. The middle of it lies between nine and ten Degrees of Latitude; its furthest Cape call'd *Tagusan*, towards the South-west, is fifty Leagues distant from the Island of *Borneo*, in which Interval there are many low Islands that almost join the two Lands. The Inhabitants of the Coasts of these Islands, and of *Tagusan* are Subject to the *Mahometan* King of *Borneo*; but up the Inland there are wild *Indians* unconquer'd, Barbarous, Lawless, and Subject to no King; and therefore all their Care is not to be subdu'd by the King of *Borneo*, or the *Spaniards*. Two parts of the Island are in their Possession. The *Spaniards* have in it about 1200 Tributary *Indians*, Blacks, like those of *Africk*, who Range from Place to Place, without any certain place of Abode. In cold Weather they make one great Fire, and all the Multitude gets about it. They are very faithful to the *Spaniards*, who keep a Garrison there of 200 Men, part *Spaniards*, and part *Indians*, with an *Alcayde*, or Governor, whose Residence is at *Taytay*, on the opposite Point to *Borneo*, or as the *Spaniards* call it *Bornei*, where there is an indifferent Fort. The *Lampuan*, or Governor for the King of *Borneo* resides at *Lavo*. The Island is almost all over Mountainous, and full of abundance of sorts of Trees and wild Beasts; and produces abundance of Wax on the Mountains, but very little Rice. Capt. *Emanuel de Arguelles* of *Oviedo*, a Person of great Worth on all Accounts, told me, That he going upon some Business to Confer with the *Lampuan*, he, after Entertaining him five Days very Courteously to bind their Friendship the firmer, drew a drop of his Blood, and gave it him to Drink in a Glass of Wine; which the Captain in the same manner did to him. The *Moors* after performing this Ceremony, are so Faithful, that they will sooner wrong their Brother than

Gemelli. 169⁻. than their Friend. Another barbarous Custom is Practis'd by the Christians of *Paragua*, Subject to the *Spaniards*, which the Missioners have never been able to Abolish (as I was inform'd by the same *Arguelles*, who was there two Years *Alcayde*, or Commander in Chief) which is, That when a Child is born Blind, Halt, Lame, or Decrepit, so as to be unfit to Work; they put it Alive into a hollow Cane, and so Bury it, destroying it, as useless to its Parents, and the World. Besides the aforesaid Garrison, the *Alcayde* formerly commanded a small Fleet of Galleys to defend himself against the People of *Borneo*; but this was put down upon the Conclusion of the Peace in 1685, by D. *John Morales*, Governor of the Castle of *Manila*. Having several times Discours'd the said *Morales* concerning the Ceremonies us'd in that Embassy, for concluding the Peace, he told me, the King of *Borneo* receiv'd him in Publick, sitting after the *Mahometan* manner, on a Throne rais'd upon several Steps; causing him to sit upon Cushions on a Carpet; but that this Reception was singular, that King using to give others Audience from behind a Curtain. Nor is this to be wondred at, for he is so Haughty, and Reserv'd, that he suffers only his prime Minister to see his Face upon important Affairs; nor is it in his Power to do other, having taken an Oath to be so retir'd at his Accession to the Crown. The said *Morales* staid three Months at *Borneo*, and was well Entertain'd at the King's Expence.

Calamianes. Not far from this Northern Cape of *Paragua*, are the three Islands call'd *Calamianes*, which give their Name to a Province or Government. These, and nine others near them, all small, are inhabited by peaceable *Indians*. In some of them there are 150 that pay Tribute, in others less. The chief Product of their Mountains is Wax; which they gather twice a Year. In the Rocks over the Sea are found those so highly valu'd Birds-nests, before spoken of, and about the Shores, there are very fine Pearls taken.

Cuyo Islands. Beyond the *Calamianes*, in sight of the high Mountain of *Mindoro*, are the five Islands of *Cuyo*, not far distant from one another. In them there are about 500 Tributary Families, more Civiliz'd, and better Affected to the *Spaniards* than those of *Calamianes* and *Paragua*. They are very Laborious, and therefore gather abundance of Rice, Grain, and other Fruit. The Mountains abound in all sorts of Beasts and Fowls. At these Islands ends the Province of *Calamianes*, and begins that of *Panay*, the first Land whereof is *Potol*. As *Paragua* is the biggest next to *Manila* and *Mindanao*, so *Panay* is the best Peopled, and most Fruitful in all the Archipelago. Its shape is Triangular, and its compass 100 Leagues. The names of its principal Capes are *Potol*, *Naso*, and *Bulacabi*. The Coast from *Bulacabi* to *Potol* lies East and West; from *Potol* to *Naso* North and South; from *Bulacabi* to *Iloilo*, another Cape less than the three great ones, is also North and South; from *Iloilo* to Cape *Naso* East and West. The middle of the Island is in the Latitude of ten Degrees. On the North side, almost in the middle between the two Capes of *Potol*, and *Bulacabi* the famous River *Panay* falls into the Sea; and as soon as out, meets with a small Island call'd *Lutaya*, in which Port the *Spaniards* had a safe Retreat before they discover'd and conquer'd *Manila* and *Cavite*. The Fertility of *Panay* is caus'd by the many Rivers that Water it (so that there is no Travelling a League along the Coast, without meeting a River that runs into the Sea) but more particularly by the already mention'd *Panay*, which gives its Name to all the Island, and runs forty Leagues. *Spaniards* of Credit told me, That when it Thunders in this Island, instead of Thunderbolts there fall Crosses of a greenish black Stone, which have great Virtue. As for the Crosses, I have seen them in the Hands of *Spaniards*; it is possible they might make them of the Stones that fell; but they affirm they are Natural, and fall in that Shape from the Sky. The Island for the better Administring of Justice is divided into two Jurisdictions. The first call'd of *Panay*, contains all that lies from Cape *Potol* to *Bulacabi*; the rest of the Island is Subject to the *Alcayde* of *Otton*, who resides at *Iloilo*, and point of Land running out into the Sea on the South side, between the two Rivers of *Tig-Bavan*, and *Jaro*; and forms a Streight, not above half a League over, with the Island *Imaras*, or rather an open Harbour. On this Point the Governor *D. Gonzala Ronquillo* caus'd a Fort to be built in the Year 1681. The Island contains about 16361 Tributary *Indians*, partly belonging to the King, and partly to particular *Encomienderos*, or Lords; but they all Pay in Rice, the Island producing 100000 Bushels *Spanish* Measure, and but little other

other Grain. The Inhabitants are Cor-
Gemelli. pulent, and good Country-men and Hun-
1697. ters, the Island being full of wild Boars
and Deer. The Women make Cloth of several Colours. There are in the Island 14 Parishes belonging to the Fathers of the Order of St. *Augustin*, three Benefices of secular Priests, and one College of the Society of Jesus, where they Administer the Sacraments to the Garrison of *Iloilo*. Besides the Tributary *Indians*, there are here of those Blacks the *Spaniards* call *Negrillos*, who were the first Inhabitants of the Island, and afterwards drove into the thick Woods by the *Bisay* who came to Conquer it. Their Hair is not so Curl'd, nor they so big as the *Guinea* Blacks. They Live in the most uncooth Parts of the Mountains with their Wives, and Children all Naked, like wild Beasts. They are so swift that they often overtake wild Boars and Deer. They stay about the dead Beast as long as it lasts, for they have no other Harvest but what they Reap with their Bow and Arrows. They fly from the *Spaniards*, not through Hatred, but for Fear. Eight Years since, *D. John de la Sierra*, a Gentleman well qualify'd, and a very zealous and upright Minister, going to Visit the Island, some of the Blacks came down to ask Missioners of him to Instruct them in our Holy Faith; and brought him in a Basket, a Black Woman twenty Years of Age, and but two Spans and a quarter high, who being Baptiz'd was call'd *Mary*.

Among the Islands lying about *Panay* *Imaras.* is *Imaras*, opposite to *Iloilo*, and about a quarter of a League distant from it. It is long and low, ten Leagues in Compass, and three in Length; the Soil Fertile, abounding in *Salsaparilla*, and good Water. On the Mountains there are wild Boars, Deer, and good Trees. It has the Port of St. *Anne*, three Leagues from *Iloilo*.

Ten or eleven Leagues to the Northward of the Point of *Bulacabi*, is an Island call'd *Sibuyan*, equal to the last. Two Leagues to the Northward, are *Romblon* and *Batan*, and then the Island of *Tablas*, larger than the others, and five Leagues distant from the Point of *Potol*. In it there are many *Indians* of the same Language, and little differing from those of *Panay* in other respects.

CHAP. IX.

Of the Islands of Samar, Leyte, Bohol, Sibu, Bantayan, Camotes, Negros, Fuegos, *and* Panamao.

BEtween the two great Islands of *Manila* and *Mindanao* are those of *Leyte*, *Samar*, and *Bohol*, which one after another make a part of the Semicircle form'd by them altogether. The first of the three, and neareſt to *Manila* is call'd *Samar*, on the side shut up by the Isles, and *Ibabao* on that side next the main Ocean. Its shape is like the Trunk of a Man's Body, without Head or Legs; its greatest length from Cape *Baliquatan* (which with the Point of *Manila* makes the Streight of St. *Bernardin*) in thirteen Degrees, and thirty Minutes of North Latitude, to that of *Guignan* in eleven Degrees, towards the South. The other two Points representing the Elbows of the Body, and making the greatest breadth of the Island, are *Cabo de Spiritu Santo*, or Cape Holy Ghost, whose high Mountains are the first discover'd by the Ships coming from *New Spain* into those Eastern Parts, and that which lying opposite to *Leyte* Westward, makes another Streight, scarce a Stones throw over; and yet the Ship St. *Juanillo*, or the little St. *John* coming from *New Spain*, pass'd through it. The whole compass of the Island is about 130 Leagues. Between *Guignan* and Cape *Spiritu Santo*, is the Port of *Borongon*, and not far off, those of *Palapa*, and *Catubig*, the little Island of *Bin*, and the Coast of *Catarman*. Vessels of unknown Nations are often cast away on the aforesaid Coast of *Palapa*. To which purpose Persons of Credit told me, That some Years since, there arriv'd People there who said they came from Islands not far distant, one of which was Inhabited by none but Women, and that Men go over to them at certain times to Lie with them, and bring away the Male Children. The *Spaniards* by Fame call it the Island of the *Amazons*. They also reported there were such vast Quantities of Amber-Greece found there, that they made use of it instead of Pitch about their Boats; which seems the more probable, considering, the abundance of it thrown up by Storms on the said Coast of *Palapa*. F. *Antony Borgia* of the Society of Jesus,

and

Gemelli. 1697.

and General Procurator for the *Philippine* Islands told me further, as did *Michael Martinez*, Commander of the *Galeon*, that carry'd me to *New Spain*; that a Christian *Indian* had there found a Piece of a vast Bigness; which, he not knowing the Value of, us'd as Pitch, about his Boat; but the Curate, who was of the Society hearing of it, bought it at a small Rate. F. *Borgia*, and the Commander *Martinez* were of Opinion, that the aforesaid Islands, not yet discover'd, might be those of *Solomon*, rich in Gold and Amber, which the *Spaniards* have several times sought after.

Within the Streight of St. *Bernardin*, and beyond *Baliquatan* is the Coast of *Samar*, on which are the Villages of *Ibatan*, *Bangahon*, *Catbalogan*, (where the Military Commander, and *Alcayde* reside) *Paranos*, and *Calviga*. Then follows the Streight call'd of St. *Juanillo*, or little St. *John* (whose Coast looks to the South) without which standing Eastward, appears the Point and little Island of *Guiguan*, where the compass of the Island ends. It is Mountainous and Craggy, but fruitful in the few Plains there are. The Fruit is much the same as that of *Leyte*, but here is one peculiar sort, call'd by the *Spaniards Chicoy*, and by the *Chineses* (who put a great Value on it) *Seyzu*, without Kernels. There also grows near *Catbalagan* another Plant of a prodigious Virtue, little known among the *Europeans*, as having been discover'd by the Fathers of the Society, but of late Years. The *Dutch* are also acquainted with it, as Trading at *Batavia*, and therefore at first would give double the quantity in Gold for it. The Plant is like Ivy, and like it twines about a Tree. The Fruit, which grows out of the Knots and Leaves of the Plant, resembles a Melocotoon in bigness and colour, and within has eight, ten, or sixteen Kernels, as big as a Hazle-nut each, Green and Yellow, which when Ripe drop out of themselves. Some call them Fruit of *Catbalogan*, others of St. *Ignatius*, and the *Indians Bisay-Igasur*. These also grow in the Islands of *Buntajan*, *Ilabao*, *Igasur* and *Caragas*; but those of *Panamao*, and *Leyte* are most esteem'd. They work their Effect better, adding to them another Fruit the *Indians* call *Ligazo*, and the *Spaniards*, *Pepinillo de S. Gregorio*, much like the Balsam Plant, but full within of a Substance like a bundle of Hemp. I brought of both sorts into *Europe*, that the Curious may make Trial of the rare Virtues ascrib'd them in those Countries.

A rare Fruit.

What they are the Reader will perceive by the following Account given me word for word by the Apothecary of the Fathers of the Society, who told me it was no more than what F. *Moleco* of the said Society had found by Experience.

The Dose must be proportionable to the Patient's Strength, and Distemper, but the most usual is the weight of half a Royal, that is, the 16th part of an Ounce, powder'd, and mix'd in Wine, or Water. If it has no Effect the first time, the Dose may be repeated. In the first place it is a powerful Antidote against any Poison either of venemous Herbs, or by blowing, as is us'd by the *Indians* of *Borneo*, the *Philippines*, and other Islands; for being carry'd about one, the Person so carrying it is not only safe from being hurt by the Poison, but it hurts him that designs to Destroy another. This is so certain that F. *Alexius*, a *Jesuit*, having one of these Nuts he found in the Garden accidentally, in his Pocket, and an *Indian* coming to Poison him with a blast of venemous Herbs, instead of doing the Father Harm, he himself dropt down in his Sight. Inquiring into the occasion of this Accident, other *Indians* own'd the Truth, as being very well acquainted with the Virtue of their Herbs, and thus discover'd the wonderful Power of that Fruit. Being drunk in Wine, as aforesaid, it is excellent to bring up any Poison. Secondly, It is good against the Cholick, and windy Distempers being carry'd about one, like *Tumbaga*, or drank in Wine. Thirdly, It takes away all Pains in the Belly and Stomach, drank in Water. Fourthly, It is good against Convulsions drank, and laid upon the Part. Fifthly, It helps Women in Labour, and has such Power that being apply'd before the time it may cause Miscarriage. Sixthly, It is good against the Gripes. Seventhly, against the Bite of venemous Creatures, both apply'd to the Place, and drank in Liquor. Eighthly, Against the Sting of the Insect *Basul*, found in the *Philippine* Islands, taken the same way. Ninthly, Against *Tertian* and *Quartan* Agues given when the Fit comes on. Tenthly, Being apply'd to Wounds it stops Bleeding, either whole or in Powder. Eleventhly, It helps Catars, Tooth-Aches and Pains in the Gums. Twelfthly, Carry'd in the Mouth it settles the Belly and Stomach, especially if the Party swallows its Spittle. Thirteenthly, Worn about one it

is

is good against Witchcraft; fourteenthly, Against all sorts of Fluxes, either Proceeding from a hot Cause, or a Cold. Which virtues here mention'd are certain, and try'd; but 'tis believ'd it has many more, which will be found by experience, having been in use but a short time. It has been also found by experience, that the Oyl these Nuts are fry'd in, has all the aforesaid Virtues, either taken inwardly, or apply'd outwardly; and it further helps Hearing, and Dimness of Sight. Camill. 1697.

The Island of *Leyte* takes its Name from a Village call'd *Gleyte*, seated on a Bay opposite to *Panamao*. From the Point of this Bay, Northwards, one side of the Island runs as far as the Streight of St. *Juanillo*, or little St. *John*, twenty Leagues in length. Then turning down from North to South, is the Island of *Panahan*, at about 30 Leagues distance, where there are two Points, 3 Leagues asunder. The first is call'd *Cabalian*, the other *Motavan*, a Name taken from a Rock directly opposite, now call'd *Sogor*. *Ferdinand Magalhaens*, the first discoverer of these Islands in 1521, entred through this Streight of *Panahan*. He that gave him the best Entertainment, was the Lord of the little Island of *Dimassavan*, who conducted and guided him to *Ceba*, and there was Baptiz'd, together with the King of that Island. In the Villages of *Cabaylan*, and *Abuyog* dwelt *Tendaya*, a great Lord, who was the only Refuge of the *Spaniards*, and of *Villalobos* his Fleet in 1543, whose tract was afterwards follow'd by the Captains of *Michael Lopez de Legaspi*. Leyte.

From *Dimassivan*, or *Sogor* Westward, there are 40 Leagues to the Point of *Leyte*, and so ends its compass of 90 or 100 Leagues. It is well peopled on the East side, that is, from the Streight of *Panamao* to that of *Panahan*, by reason of the Fruitful Plains, which yeild an hundred, and two hundred for one. Vast high Mountains cut it almost through the middle, and occasion so great an alteration in the Air, that when it is Winter on the North side (at the same time as with us in *Europe*) it is Summer in the Southern Coast, and on the contrary. Thus when one half of the Island Reaps, the other Sows, and they have two plentiful Harvests in a Year; to which the Rivers running down from the Mountains, do not a little Contribute. These Mountains abound in Game, as Deer, Wild Cows, and Boars, and several sorts of Fowl; as also Mines of Yellow and Blew Minerals. The Earth produces great store of Roots, on which the Inhabitants feed as much as upon Bread, Grain, Coco-trees, and good Timber to build Ships. Nor is the Sea inferior to the Land, yeilding Plenty of good Fish. The Island contains about 9000, that pay Tribute in Rice, Wax, and Quilts. The Fathers of the Society have the Charge of them. The People are susceptible of any Learning, and have two good Customs, the one to Entertain one another interchangeably when they Travel, the other never to alter the Price of Provisions upon any Dearth, and this under severe Penalties. The Air is fresher in *Leyte* and *Samar*, than at *Manila*.

On the side of *Bay-bay* and *Ogmana*, *Leyte* is, next to *Bohol*, the third Island under the care of the Fathers of the Society. Its length from North to South, is 16 Leages; its breadth, 8 or 10, and its compass 40. The South Coast looking towards *Mindanao* is best Peopled; that is, from *Lobog*, the Metropolis, to the little Island or Peninsula of *Panglao*. There are three others, with fewer Inhabitants, but in all they do not make above 1200 that pay Tribute. The Soil does not produce Rice, but is Rich in Gold Mines, and abundance of *Cocos*, *Batatas*, and several sorts of Roots, which serve instead of Rice. There is abundance of Cattle in the Mountains, and Fish in the Sea; which the Natives exchange with those of the Neighbouring Islands, for Cotten. The People speak the *Bisayan* Language, but are whiter, and better Countenanced than those of *Leyte*, *Samar*, and *Panay*, and bolder both at Sea, and Land. Their haughtiness appears by his Sir-name, who commanded them before the coming of the *Spaniards*, which was *Baray Tupueng*, that is, Non-such. But their Pride was humbled by the *Ternates*, *Portuguese*, and *Spaniards* successively; and this was foretold them by a *Baylona*, or Priestess of theirs call'd *Catiapa*, in a lamentable Tone in Verse. Bohol.

Sogbu, *Sibu*, or *Zebu* might have deserv'd the first place in this Description, had the order of Conquest been follow'd; this being the first Island, on which his Catholick Majesties Royal Standard was set up by *Ferdinand Magalhaens* in 1521, and whence afterwards in 1564, they set out to subdue *Manila*, and all the Islands before mention'd; but I taking them in their Natural Order, as they lye going from the East, will speak of it. Zebu.

it after *Manila*, *Samar*, *Leyte* and *Bohol*. *Gemelli.* Its ſhape is longiſh, not extending a- 1697. bove 15 or 20 Leagues, the Breadth 8, and the Circumference 48. The chief Point of it looking towards the SouthEaſt, is call'd *Burulaque*, and hence its two Coaſts, run the one from North Eaſt to South Weſt, to the Streight of *Tanay*; and the other from North to South to the Iſland of *Matta* (four Leagues in Compaſs,) and the City of the holy Name of Jeſus. This is ſeated on a Point in the Latitude of ten Degrees, almoſt in the middle of the Iſland, and diſtant from the aforeſaid Iſle of *Matta* a Musket ſhot on the Eaſt, and a Cannon ſhot on the Weſt, where *Magellan* was kill'd, with his Father in Law the chief Pilot, and Captain *John Serramo*. Between theſe two Lands is a Port ſhelter'd from all Winds, and with two ways into it, that is, one from the Eaſt and one from the Weſt, but there are Flats at both the Entrances. Here *Magellan* found many Veſſels of ſeveral Nations at Anchor, and the King of that Place demanding of him the Duties for Merchandize and Anchorage, he excus'd himſelf alledging the greatneſs of the *Spaniſh* Monarch. There were at that time in *Zebu* 3000 Families of Warlike People; and in it was afterwards Founded the firſt Town of *Spaniards*, with all Magiſtrates of Note. In 1598, the King made it a City, ſending *F. Peter de Agurto* of the Order of St. *Auguſtin* to be the firſt Biſhop. It was then permitted to *Zebu* to ſend Ships into *New Spain*; as at this time only *Manila* can ſend two: 'Tis true, that *Manila* to ſave paying twice 70000 Pieces of Eight, Builds one ſo big, that it is as good as two, and thus the King is defrauded. This Iſland in proceſs of Time increaſing in Trade, *Zebu* decay'd, and came to be a ſmall Village, where at preſent reſides the Biſhop, a Chief Juſtice, two *Alcaydes* and other Officers. The Cathedral and Houſes of the Chief Men are in the Parade, oppoſite to which is a good Stone Triangular Fort with three Baſtions, to defend the Port, City and Country. In it is a Garriſon of two Companies made up of *Spaniards*, *Pampanghi* and *Cagayani*. The antienteſt Monaſtery is that of the Barefoot *Auguſtinian* Fathers, who were the firſt Preachers of the Goſpel here, and is call'd of the Infant Jeſus. This Image of an Infant was found among the Spoils of thoſe that were defeated, on the Day of the Conqueſt by a Souldier that had been in *Magellan*'s Fleet. The *Indians* afterwards declar'd, that the ſaid Image (which muſt be ſuppos'd to have been left there at the firſt diſcovery by *Magellan*'s Men) was by them held in great Veneration, and always Anointed with Oyl, as they did their own Idols; and that they had recourſe to it in their Diſtreſs. Here is alſo a College of Fathers of the Society. Of two Hamlets or Villages, that of *Paryan* is Inhabited by *Chineſe* Merchants and Artificers; the other by native *Indians*, free from any Tribute, becauſe they were the firſt that ſubmitted to the *Spaniards*, and helped them to diſcover the other Iſlands. In *Zebu* there are about 5000 Houſes all in the Pariſh of the Fathers of St. *Auguſtin*. The chief Product of all the Country about is *Borona*, which the People make uſe of for want of Rice. Its Colour is like *Millet*, but ſmaller and different in Taſte. It alſo produces much white *Abaca* to make Cables for Ships, and Cloth of the fineſt part. This Plant is like an *Indian Plantan*, and is Sow'd; when ripe it is beaten to ſpin for the uſes aforeſaid. The ſame is done with the *Gamuto*, taken out of the Heart of ſome Palm or *Coco* Trees, to make black Cordage, but not ſo laſting in Water. There grows alſo a great deal of Cotton, Tabacco, Onions, Garlick and other Things; and in the Mountains they find much Wax and Civet. Of the Cotton they make fine Quilts, as alſo of the Thread of the *Coco*-Tree, a ſort of Cloth they call *Madrenaque*, with the warp of Cotton.

The neighbouring Iſlands to *Zebu* are *Bantayan*. on the North Eaſt, near Cape *Burulaque*, *Bantayan*, a ſmall Iſle encompaſs'd by 4 or 5 leſs, in all which there are only 300 that pay Tribute, and imploy themſelves in Fiſhing, and making Cotton Cloth and Hoſe. Eaſtward, between *Zebu* and the Coaſt of *Ogmuch* and *Leyte*, are other Iſlands call'd *Camotes*; *Camo.* the chief of which is *Poro*, ſubject to *Zebu*. Its Point of *Tanion* ſtretches out to the Iſland of *Negros*, 100 Leagues in *Negr.* Compaſs, and is ſeparated from it by a ſmall Channel a League over, but dangerous becauſe of the Current. This Iſland extends Northward from nine to ten Degrees and a half. It is fruitful in Rice, in which its Tribute is paid, and it ſupplies *Zebu* and other adjacent Parts. The Mountains are Inhabited by Blacks with curl'd Hair (who by reaſon of their Numbers gave the Name to the Iſland) and who live in their brutal Liberty, like their Forefathers. The Land is divided

vided among them; some living on the Tops of Mountains, others on the Sides; but they fight fiercely among themselves, if one Party attempts to go into the Liberties of the other. This happens very often; for it is the Custom among them, that those above can take but one Wife, and her they must take by force from them below, and on the contrary; and consequently every Day there is Blood shed, and some Kill'd, especially with Poison'd Arrows. These are Headed either with Iron, Flint, Bone or Wood hardned at the Fire. At the Mouths of Rivers dwells a third sort of Blacks who have no Commerce with the other two, and are such Enemies to the *Spaniards* that they give them no Quarter. Nevertheless if the Island happen to be Invaded by Pyrats of *Mindanao* or *Xolo*, they run with their Arms to Defend it, and this done they retire to the Mountains. They behave themselves in this manner, as still looking upon themselves to be the first Lords of the Island. The *Bisays* 'tis true, as an acknowledgment for having been by them receiv'd into the Island, supply them with Rice, and the Blacks requite them with Wax. These *Bisays* live in the Plain, and the greatest number of them is on the West side, under the charge of the Fathers of the Society. In the Island there are about 3000 that pay Tribute govern'd by a *Corregidor*, or civil Magistrate, and a military Commander. Here grows a great deal of *Cacao* lately brought to the *Philippines* from *New Spain*, as also much Rice, which the Mountains produce without Watering.

Cacao. 16[illegible].

The Island *Fuegas*, otherwise call'd *Siquior*, is near the last and *Zebu*. Tho' small, 'tis Inhabited by People of Valour, and dreaded by those of *Mindanao* and *Xolo*. *Fuegas.*

The Island *Panamao* lies West on the further Coast of *Carigara*, and not above a Musket shot from *Leyte*. Its Compass is 16 Leagues, the Length four, and the Breadth proportionable. It is Mountainous, Water'd by several Rivers, and full of Sulphur and Quicksilver Mines. Formerly it was Desert, but of late the King has suffer'd it to be Inhabited, and be under the Government of *Leyte*. *Panamao.*

In all the Islands here-mention'd there are about 25000 *Spaniards* and *Indians* subject to the Crown of *Spain*; tho' scarce the 12th Part of them be Conquer'd, as has been said elsewhere. Marry'd Men pay 10 Royals Tribute, others 5, from 18 to 60 Years of Age; as also Maids from 24 to 50. Of this number about 100000 are Tributary to the King, the others to particular Lords. However the King's Revenue does not amount to 400000 Pieces of Eight, which not being enough for the pay of 4000 Souldiers there are in all the Islands, and the extravagant Salaries of Ministers, he lays out 250000 that come from *New Spain*.

CHAP. X.

The Wealth, Trade, and Climate of the Philippine-Islands.

Ore. THese Islands are rich in Pearls (especially *Calamians*, *Pintados* and *Mindanao*) excellent Amber-greece, whereof there was once a Piece found at *Xolo* weighing an hundred Pounds; Cotton and choice Civet. This is taken from a sort of Cats that are in the Mountains, which they take with Snares. The Males after taking away their Civet, they turn loose; the Females they keep because more can be made of them.

Gold. But Gold is the chief and greatest Treasure; for in the Mountains there are rich Mines, and the Rivers have it mix'd in their Sand. The Governor of *Manila*, discoursing with me several times, upon this Point, told me, That in all there is to the Value of 200000 Pieces of Eight a Year gather'd, without the help of Fire, or Quicksilver; by which may be guess'd what a prodigious Quantity would be found, did the *Spaniards* apply themselves to it as Industriously, as they do in *America*. The first Tribute paid the King in Gold by the Provinces of *Illoccas* and *Pangasinan* amounted to the Value of 109000 Pieces of Eight; for then the *Indians* apply'd themselves to gathering it more Industriously, than they do at present, for fear it should be taken from them. The Province of *Paracale* abounds in it above any other, as do the Rivers of *Butuan*, *Pintadas*, *Catanduanes*, *Masbate*, and *Bohol*, for which reason formerly abundance of Ships resorted to *Zebu*, to Trade for it. The same Provinces call'd of the *Bisayas* have Plenty of Amber, Civet and Wax.

Gemelli. 1697. Situation.

As for *Manila*, the Author of Nature placed it so equally between the wealthy Kingdoms of the East and West, that it may be accounted one of the greatest Places of Trade in the World. The *Spaniards* coming West about, and the *Portugueses* East about, conclude their Voyage at the *Moluco* Islands, which were formerly under the Government of the *Philippine* Islands; and generally the middle participating of the Extremes as being that which unites them; hence it was that the *Philippines* had share of the best of both the *Indies*. For here are found the Silver of *New Spain* and *Peru*; and for the East, the Diamonds of *Golconda*, the Rubies, Topazes, Saphires, and precious Cinnamon of *Ceilon*; the Pepper of *Sumatra* and *Java*; the Cloves, and Nutmegs of the *Molucos*; the Pearls and rich Carpets of *Persia*; the fine Silks and Stuffs of *Bengala*; the Camphir of *Borneo*; the Benjamin and Ivory of *Camboia*; the Musk of *Lequios*; the Silks, Mullins, Callicoes, and Quilts, with the curious Purcellane, and other Rarities of *China*. When there was a Trade with *Japan*, there came from thence every Year two or three Ships, and brought pure Silver, Amber, Silks, Chests, Boxes, and Boards, of precious Wood, delicately Varnish'd; in Exchange for Hides, Wax, and the Fruit of the Country.

It is easy to perceive how Advantagiously *Manila* is seated to gather vast Riches by Trade, because a Vessel Sailing thence to *Acapulco*, returns loaded with Silver, the Profit being four Hundred *per Cent*. I am of Opinion there are no such plentiful Islands in the World. For where shall we find Mountains that will maintain such a Number of Savage Men with their Fruit, and Roots naturally produced by the Trees, and Soil; for they apply themselves to nothing but Shooting, and their Number is ten times more than the Subjects of the *Spaniards*.

Air.

The Air in the *Philippine* Islands is Hot and Moist. The Heat is not so violent as in the Dog-days in *Italy*, but more troublesome by reason of the Sweat and Weakness it causes. The Dampness is greater, because the Land is generally water'd with Rivers, Lakes, and Pools, and there fall great Rains the most part of the Year; so that tho' the Sun twice a Year, that is, in *May* and *August* be in their *Zenith*, and consequently darts down his Rays Perpendicularly, and therefore most Powerful, yet the Heat is not so great as to make the Place Inhabitable; as *Aristotle*, and other antient Philosophers imagin'd of the Places under the Torrid Zone. This I observ'd which is wonderful, that first it Rains and Lightens, and the Thunder is heard after the Rain is over. During the Months of *June*, *July*, *August*, and part of *September*, the West, and South Winds blow, which they call *Vendavales*, bringing such Rains and Storms that the Fields are all Flooded; and they are forced to have little Boats to go from one Place to another. From *October* till the middle of *December*, the North Wind prevails; and from that time till *May* the East, and East-South-East, which Winds are there call'd *Breezes*. Thus there are two Seasons in those Seas, by the *Portugueses* call'd *Mozoons*, that is, the *Breezes* half the Year with a serene dry Air, and the *Vendavales*, the other half Wet and Stormy.

It is further to be observ'd, That in this Climate, no Lice or other Vermin breed upon *Europeans*, tho' they wear dirty Shirts several Months; whereas 'tis otherwise with the *Indians*, who have great Store. Besides, they never know what Snow is, nor do they use to drink any Liquor Cold, unless perhaps some Person, who has no Care of his Health, will cool it with Salt-peter, in those Months when the North-Wind prevails, which makes the Water somewhat Cool. In the *Philippines* the Weather can never properly be said to be Cold, for the Reasons aforesaid, and because the Days and Nights are there always of an equal length; for which reason at *Manila*, they never change the Hour of Dining, Supping, doing Business, Studying, or Praying; nor do they change their Cloaths or wear Cloath but only against the Rain. The Air being here, as has been said, Hot and Moist is not wholsome, and hinders Digestion; yet is worse for young Men that come from *Europe*, than for the Old. Providence has provided against this Inconveniency by furnishing the Natives with Provisions easy of Digestion. They use no other Bread but Rice, but that not so Nourishing as what we have in *Europe*. The Oil, Wine and Vinegar comes from the Palm, or *Coco*-Trees which grow in great Numbers, by reason of the predominant Moisture. True it is, there are all sorts of Flesh, but those who live Plentifully eat Flesh only at Noon, and Fish at Night; and the Poor for the most part have no other Diet but Fish ill dress'd; nor do they ever taste

taste Flesh except on Festivals. The great Dews that fall in fair Weather contribute towards making the Country unhealthy; for it is such, that shaking a Tree sometimes it falls like Rain. This does no harm to the Natives who live to 80 or 100 Years of Age, but the *Europeans* who are us'd to better Food, and have stronger Stomachs live there but indifferently. In both *Indies* the Hilly Country is better than the Plain. At *Manila* there is no Eating, or Sleeping, without Sweating; which is not so much in open Places where there is an agitation of the Air; and for this reason the richer Sort have their little Country-Houses to live at from the middle of *March* till the end of *June*, whilst the Heat lasts. Tho' the Heat be violent in *May*, very often at Night it Thunders and Lightens with mighty Rains. The occasion perhaps is because the Clouds, carry'd towards the Mountains by the Winds they call *Vendavales*, there meet the opposite *Breezes*, which drive them back to the Plain; which contrary Motions and Agitation set on Fire the sulphureous and nitrous Matter making it go off in that manner, as I observ'd whilst I was Writing this same.

Gemel. 1697.

Earthquakes.

Manila is also subject to great Earthquakes, especially when they happen in fair Weather. Many attribute it to the subterraneous Concavities, the Waters, Vapours, and Exhalations; without considering there is no part of the World but has many such Concavities, Waters, and Vapours; and yet no such Earthquakes. Secondly, they mistake the word Exhalations; as if Exhalation were a thing lock'd up in the Bowels of the Earth, and not that which goes from it, thrust out by some other thing that is mov'd, or drawn by some outward Cause. If I may give my Opinion, I believe it to proceed from the subterraneous Fires, which give a vehement Motion to several Minerals there must needs be about them, and they having no room to Dilate themselves, push forward with great force against the neighbouring solid Bodies, which by reason of the good Connexion of the Parts not being able to break and give way (for in that Case the Earth would open in many Places) are shaken, so that the Motion is communicated to all that is over it, even to the Superficies of the Earth; and thus happens the Earthquake. This is sufficiently made out by the force of the Saltpeter in Gunpowder; and by Experience, which shews us those Places are more subject to Earthquakes, which abound most in Minerals and subterraneous Fires; as to our Sorrow is observ'd in *Campania*, *Calabria*, and *Sicily*.

To return to *Manila*, there was such a terrible Earthquake there in *September* 1627, that it levell'd one of the two Mountains call'd *Carvallos*, in the Province of *Cagayan*. In 1645, the third part of the City was overthrown, with the Slaughter of 300 Souls; and the like hapned the next Year after. The old *Indians* say they were yet more dreadful in former times; and that for fear of them they built all Timber Houses; not as the *Spaniards* have them now, of Timber above the first Floor.

The many burning Mountains about the Island confirm all that has been said; for at certain times they cast up Flames, and shake the Earth, producing all those Effects *Pliny* ascribes to the burning Mountains in *Italy*, that is, driving from them the neighbouring Rivers and Sea, scattering Ashes round about, and rending the Stones, about which give a report like Cannon. On the contrary there is no Soil more pleasant, or fruitful. The Grass grows, the Trees Bud, Blossom, and bear Fruit at once all the Year round, and this as well on the Mountains as in Gardens; and the old Leaves seldom fall before the new ones are come. For this reason the *Tinguiani*, that is, Mountaineers, have no particular Place of Abode; but always live under the shelter of the Trees, which serve them instead of Houses, and furnish them with Food, and when the Fruit there is eaten up they remove to a fresh Place where there is a fresh sort. The Orange, Lemmon, and other *European* Trees bear twice a Year. If they plant a Sprig, within a Year it becomes a Tree, and bears Fruit; therefore without any Hyperbole I may say I never saw such a verdent Soil; nor Woods full of such old and thick Trees; nor Trees that yield more Sustenance to Man.

A Voyage round the World by Dr. John Francis Gemelli Careri. *Part* IV.

Containing the most Remarkable Things he saw in the *PHILLIPPINE ISLANDS.*

BOOK II.

CHAP. I.

Of the Language, Characters, and Customs of the Indians *of the* Philippine *Islands.*

Gemelli. 1697.

Writing.

THE antient Inhabitants of these Islands receiv'd their Language and Characters from the *Malays*, of the Continent of *Malaca*, whom they also resemble in shallowness of Judgment. In their Writings they make use of three Vowels, though they pronounce five, and have fifteen Consonants. They Write upwards beginning at Bottom and going up to the Top, placing the first Line on the left, and so proceeding towards the right; contrary to the *Chineses* and *Japoneses*, who Write from Top to Bottom, and from the Right to the Left. Before Paper was us'd, and now in Places where there is none, they Write on the smooth Part of Canes, or on Palm or rather *Coco*-Tree Leaves with the Point of a Knife. But when it is a Letter that must be folded they can only use the Leaves; and the same is still practis'd in *Siam*, *Pegu* and *Camboja*. In the *Philippine*-Islands, the *Indians* have almost forgot their way of Writing, making use of the *Spanish*.

Languages.

The Languages are so numerous, that there are six in the only Island of *Manila*, which are the *Tagalian*, *Pampangan*, *Bisayan*, *Cagayanian*, *Pangasinanian*, and that of *Ilocas*. Tho' they all differ, yet with the help of the one the rest are soon understood, by reason of their likeness. The *Tagalian* and *Bisayan* are most generally understood. The Language of the *Negrillos*, *Zambalos*, and other Savage Nations is not understood.

Customs.

As for their Customs they Salute one another Courteously; which was formerly done by taking off their Heads a Cloth, call'd *Putong*, and in the *Tagalian* Language *Mapuron*, which they wear wrapp'd about like a Cap; and this I saw done in my time by the common Sort of *Indians* among themselves; but when they met any Persons of greater Quality, they bow'd their Bodies low, clapping one or both Hands on their Jaws, and at the same time lifting up one Foot with the Knee bent. At present when they meet with any *Spaniard*, they make the *Tave*, or Obeisance, taking off the aforesaid Cloth, bowing their Bodies, and stretching out their Hands clapp'd together towards him. Make Obeisance.

The *Tagalians* always speak in the third Person, and say my Lord, or my Master; they sit without any Seat, upon their Legs, that is, all their Weight on their Feet, without any other part coming to the Ground, as People do to Ease themselves in the Fields; and they expect to be first spoke to that they may answer; looking upon it as ill Manners to speak before their Superiors.

Naming.

Formerly the Mothers gave their Children their Names, and those generally taken from some Circumstance at their Birth; as for instance *Malivag*, which signifies Difficult, because it was brought forth with Difficulty; *Malacas*, that is, Strong, because it appear'd such at first coming into the World; which Custom the *Chineses* still observe. Other times they gave it the Name of the first Thing that occur'd, as *Dian*, a Chimney; *Dama* the name of an Herb; and by this only Name they were known, without using any Sirname, till they were Marry'd. Then the first Son or Daughter gave the Name to its Parents, as *Ama-Malivag*, *Ina-ama-Malacas*, that is, the Father of *Malivag*. The Mother of *Malacas*.

lacas. The difference between the Names of Men and Women consisted in the addition of the Syllable In, as for instance, *Iloge* is a Man's Name, and *Ilogin* a Womans.

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Persons of the Indians.

The *Indians* are of a middle Stature, well shap'd, both Men and Women, of a purplish Colour inclining to Black. The *Tagalians* wear their Hair long down to their Shoulders; the *Cagayanians* longer; those of *Illocos* shorter; and the *Basayans* shortest of all. The *Samballans* cut all close before, and wear the rest of their Hair loose. They are not so intelligent and quick as those of the *East-Indies*, who are excellent at any Business; but particularly in Trade and Writing. The Women of all the Islands differ but little in Colour, except the *Basayans*, who in some Parts are white; but all wear their Hair without Breading, yet handsomly ty'd. The general Colour being black, those that are not, endeavour to make themselves so, by the help of Bark of Trees, and Oyl mix'd with Musk and other Scents. The Womens chief Care and Pride is to file and order their Teeth so in their Youth that they may grow even. They cover them with a black Dye to preserve them; and the Ladies of Quality adorn them with little Plates of Gold. The Men formerly took no care of their Whiskers and Beard, but pull'd them with Nippers. Both Men and Women in some Countries delighted in wearing Pendents in their Ears; and the bigger the Hole in the Ear was, the handsomer it was counted; some of them had two in an Ear. No Man might be Clad in Red that had not kill'd another, nor in strip'd Stuff till he had been the Death of seven. The Men's Habit was a thin Doublet, that scarce reach'd the Waste, with short Sleeves; the lower Parts they wrapp'd in a Piece of Stuff, sometimes adorn'd with Gold, which wound about between their Legs; as the *Indians* on this side *Ganges* use at present. On their Arms they wore Bracelets of Gold and Ivory, or Strings of Jewels; about their Legs black Cords; on their Hands abundance of Rings. The uppermost Garment was a little Mantle, thrown up under one Arm. At present Men and Women, Young and Old smoke abundance of Tabacco all the Day. Their Head they cover with the *Manputon*, above describ'd, and the greatest Beaus among them let the End of it hang down on their Back. They also wear a short Garment, call'd *Chimina*; to which the Women add a long Piece of Stuff, call'd *Saras*, which serves instead of a Petticoat, and when they go Abroad a little Mantle. But their greatest Pride is in the Jewels they wear on their Fingers, at their Ears, and about their Necks, according to every ones Ability. They wear neither Shooes nor Hose, because of the Heat; but the Women of Quality who are Clad after the *Spanish* Fashion, wear as they do. Besides all these sorts of Garments, it is still in use among them to have their Skins wrought after several manners; first, pricking themselves till the Blood comes, and then strewing black Powder on it, that the Impression may last. For this reason the *Spaniards* gave the Island of *Bisay* the name of *Pintados*, those People delighting in this above the rest, as if it betoken'd Valour and Nobility. They did it not all at once, but by degrees, as they perform'd any noble Actions. Therefore the Men Painted their very Beards and Eyebrows; the Women only one Hand, and part of the other. In the Island of *Manila*, at present, only the People of *Illocos* Paint themselves, but not so much as those of *Bisay*.

Ears.

They sit very low when they Eat, and accordingly their Table is low, either round, or square. There are as many Tables as Guests; and they Drink more at them than they Eat; for the common Food is Rice boyl'd in fair Water; and Flesh only upon Festivals. Their Wine or Liquor is drawn from the Palm, or *Coco*-Tree, cutting a Bough before it Blossoms; and thus the Moisture that should go to feed the Fruit, drops into Vessels, set for the purpose; as our Vines would do, if cut at the proper Season. This Liquor being somewhat sharp or acid, the Poor put into it some Bark of Trees which give it a Colour, and a hotter Taste, and then it is call'd *Tuba*. The Rich distill it before it is sower, more or less, according as they would have it stronger or weaker; and keep it as we do Brandy, which is clear, and of a very drying Nature. The Liquor call'd *Chilang*, is nothing but the Juice of Sugar Canes, boil'd a little over the Fire, so that it looks like Wine, and tastes like Sugar. The *Bisayans* make another sort of Rice, and call it *Pangati*. They first put some Herbs into a Pot, with some Leaven, then cover it with Rice, till the Vessel be half full, and then pour on Water. Thus it works or ferments and the Water grows strong and thick, so that to use it they must

Liquors.

pour

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pour a great deal more Water on it, till it is thin enough to draw. When they have a mind to drink they ſuck it through a Trunk or hollow Cane from the Bottom of the Veſſel.

Muſick and Dancing.

Their Muſick and Dancing are after the *Chineſe* Faſhion, that is, for Singing, one goes through and the other repeats the Stanza, to the Sound of a metal Drum. The Dancing is an imitation of Fighting, but all the Motions and Actions regular. They alſo have many Actions with their Hands, ſometimes holding a Spear or Javelin, with which they Aſſault one another, Retire, grow Hot, and Cool again; Charge up cloſe, and Fall off very Gracefully; ſo that the *Spaniards* do not think them unworthy to be admitted to their Feſtivals. The Compoſitions in their Language are pleaſant and elegant enough. But their greateſt Delight is Cock-fighting, whereof we have ſpoke before, a Sport once us'd by the *Romans* Emperors.

Bathing.

Bathing is ſo much in faſhion among them, that the Children new born, and the Women juſt deliver'd uſe it, and this in cold freſh Water, before Sun riſing, and after its ſetting. For this reaſon their Dwellings are all on the Banks of Rivers and Lakes; and there is a waſhing Trough before every Houſe for thoſe that go in, to waſh their Feet.

Cures.

Having obſerv'd the extravagant Method of curing the Sick, practis'd by the Phyſicians in the *Portugueſe* Conqueſts in *India*, I cannot but give an Account of thoſe of the *Philippine-Iſlands*. Among the reſt two Cures of Diſeaſes ſeem'd to me wonderful. The firſt of theſe by the *Indians* is call'd *Satan*, by the *Spaniards Tabardillo*, and is no other but a violent Pain in the Head and Stomach, and is certain Death unleſs the Patient be well beaten on the Arms, Thighs, Legs and right Breaſt. Then the Bruizes are rub'd hard with Salt, till they grow Black; that the Blood being thus drawn to the Skin, may flow abundantly when cut with the Lancet. Then they are waſh'd with Vinegar, and the Patient has nothing given him to Eat for three Days, but Rice boil'd in Water without Salt. (*Tavardillo in* Spain *is a malignant Diſtemper breaking out in Spots, if Black Incurable, if Red to be Cur'd ſo they do not fall in, and is Cur'd another way; but this in the* Philippine-Iſlands *is another Diſtemper, and another Cure, tho' the* Spaniards, *becauſe ſo dangerous, have given it the ſame Name.*)

The other Diſeaſe peculiar to the Iſles of *Negros*, *Bohol*, *Panay*, *Outon* and *Xolo*, makes the Tongues and privy Parts both of Men and Women ſink in ſo violently, that it endangers their Lives. They ſay Cold is the cauſe of it, and it is Cur'd by giving the Patient the Genitals of the Woman-Fiſh, concerning which ſee the Chapter of Birds and Fiſhes, or of a Crocodil, powdred in Wine or Water.

Religion.

Nothing has hitherto appear'd in Writing, either of theſe Peoples Religion, their Government, or Hiſtory; but only ſome Traditions, deliver'd from Father to Son, and preſerv'd in Songs, concerning the Genealogy and Heroick Acts of their Gods. By theſe it appears they had one principal God, call'd by the *Tagalians*, *Barhala-may-capal*; that is, the God Maker. They ador'd Birds and Beaſts, like the *Egyptians*; and the Sun and Moon like the *Aſſyrians*. There was not a Rock, Stone, Promontary, or River but what they Sacrific'd to; nor any old Tree to which they did not pay divine Honours; and it was look'd upon as a Sacriledge to cut it down on any account whatſoever. This Superſtition continues among them ſtill; ſo that no force would prevail with the *Indians*, to make them cut down a certain great old Tree, call'd *Balette*, whoſe Leaves are like thoſe of a Cheſtnut-Tree, and its Bark good for ſome Wounds, nor ſome antient tall Canes, vainly believing the Souls of their Anceſtors dwell in them, and that the cutting of thoſe Trees or Canes would put them into a Fever; and that therefore an old Man, they call *Nuno* would appear to complain of their Cruelty. This is to be underſtood of ſuch as are not Chriſtians or not well Inſtructed. This vain Belief continues among them, becauſe ſometimes they fancy they ſee ſeveral Apparitions, call'd *Tibalong*, on the Tops of the Trees; and they are fully perſwaded, that the ſame appear to Children in the ſhape of their Mothers, and carry them to the Mountains without doing them any harm. They ſay they ſee them vaſtly Tall, with long Hair, little Feet, long Wings, and their Bodies Painted, and that their coming is known by the Smell. Be it as it will, for I will not take upon me to argue the Point, 'tis certain the *Spaniards* do not ſee them, tho' the *Indians* tell them they are then actually preſent. The *Tagalian* Dictionary compos'd by a *Franciſcan*, gives a large Account of theſe Phantomes.

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In *Pampanga*, and particularly on the Mountain call'd *Bondo*, or *Kalaya*, which is a League and a half high, and belong'd once to the Petty Kings, *Sinoquan*, and *Mingan*, there are *Plantans*, *Betles*, and other sorts of Fruit. These they say may be eaten upon the Spot; but if any Man attempts to carry them from the place, he certainly either falls down dead, or some way Lame. Perhaps the Devil, by God's Permission may cause some such strange Accidents, to keep those People in Paganism; however it is, the *Indians* themselves have a good share in it, for they are notable Sorcerers, and are said often to convert themselves into Crocodils, Wild Boars, and other fierce Creatures.

They also ador'd some particular Gods, left them by their Ancestors, and call'd by the *Bisayans*, *Davata*, by the *Tagalians*, *Anito*. One of these was believ'd to keep in the Mountains and Fields, to assist Travellers; another to make the Seed sprout up, and they left him things in certain places, to gain his Favour. There was also a Sea *Anito* for the Fishery, and another belonging to the House, to take care of the Children. Among these *Anitos*, were placed their Grandfathers, and Great Grandfathers; whom they call'd upon in all their Troubles; keeping little ugly Statues of Stone, Wood, Gold, and Ivory, in Memory of them, which they call'd *Liche*, or *Laravan*. They also accounted among their Gods, all those that dy'd by the Sword, or were kill'd by Lightning, or eaten by Crocodils, believing their Souls ascended to Heaven, by way of an Arch they call'd *Balangao*. For this reason, the Eldest among them, chuse to be bury'd in some remarkable place on the Mountains, and particularly on the Promontories that run into the Sea, that they might be ador'd by Sailers. They tell abundance of Fables, concerning the Creation of the World, and the first Men that inhabited it.

Government.

There were no Kings, or Lords of any great Note, throughout all the Archipelago; but in the continual Wars they had among themselves, the little ones join'd in Confederacy with the greater. In *Manila* the Uncle and Nephew, were Lords, or Chiefs, and had equal Authority. Every several Precinct, or Petty Dominion, was call'd *Barangai*; for as the Families came hither in a *Barangai* or Bark, to seek dwelling places; so they remain'd subject, either to the Commander of the Vessel, or to the Head of the Family, and from him took their Name. Then they apply'd themselves to Tilling of so much Land, as they could defend against the Neighbouring *Barangais*; and tho', when they were once setled in the Place, they were in their turn assisting to the others; yet they might not upon any account mix with them, that is, one go into the Tribe of another, (especially Marry'd People) unless they paid a certain quantity of Gold, and made a Feast to all the *Barangai*; otherwise they would cause a War. If two Persons of different *Barangais* Marry'd, the Children were to be divided, as if they had been Slaves.

Nobility.

Nobility was not Hereditary, but acquir'd by Industry and Force; that is, by Tillage, working in Wood, Gold, or other matter, and such like Trades, so as to excell in them; and then such a one was call'd *Dato*, or Chief, and among the *Tagalians Manguinao*, and all his Kindred and Friends, follow'd his Party. If this Man afterwards lost what he had, he lost his Reputation; and his Children remain'd *Origuin*, or in the *Tagalian* Language *Alipin*, signifying as much as Slaves. Those were reputed the common sort, who got their living by Digging, Fishing and Hunting. Since the *Spaniards* rule over them, they are grown Lazy; they are good at Mechanicks, as for Instance at making small Chains, and curious Beads of Gold, and other things. In *Camarines* and other parts, they make Boxes, Cases, and Chests of several Colours, curiously wrought out of *Indian* Canes, for there are excellent ones throughout all the Islands, and 50 Spans in length, which twine about Trees like Ivy. The Women make Purls not inferior to those of the Low-countries, and admirable Silk Embroideries. It is their Laziness, that makes them appear less Ingenious; and they are so entirely addicted to it, that if in walking they find a Thorn run into their Foot, they will not stoop to put it out of the way, that another may not Tread on it.

Slaves and Usury.

The chief *Indians* had formerly a great number of Slaves of their own Nation, sometimes an hundred. The Cause why so many fell into Slavery, was Usury, so much us'd among them, that neither the Father would lend his Son any thing, nor one Brother the other, tho' he saw him in never such Distress, without Bargaining to restore it double. Now if the Debtor could not per-

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perform at the time agreed on, he became a Slave to the Creditor, till he pay'd the Debt; and in the mean while the longer it was unpay'd, the more the Intereſt increas'd, till it far exceeded the Principal; and ſo they and their Offſpring remain'd Slaves, without Redemption. To this day Debtors pawn their Children of both Sexes; and in ſome Places ſell them, eſpecially the *Biſayans*; notwithſtanding the King has Prohibited that Barbarous Cuſtom, under ſevere Penalties. Sometimes the Maſters will add to their Intereſt, the value of a Diſh, the Slave has hapned to break, that he may have the leſs hope of Redemption. All Priſoners of War were alſo made Slaves; tho it were among People of the ſame Race and Dominion. Beſides the great ones, Tyrannically enſlav'd the common ſort, either becauſe they had hapned to break, the Mourning ſilence, or thrown ſome Dirt on them; or for paſſing by ſome place, where they were Bathing; or ſome ſuch ſlight Occaſion; and theſe Slaves they afterwards ſold at Pleaſure. Theſe remain'd in their Houſes to live upon their Labour, but the Maſter took from them one Harveſt in the Year, or part of it, according as he was, more or leſs, rigorous. Another ſort of Slaves ſerv'd their Maſters, when they entertain'd any Body, Sow'd, Reap'd, or went any where by Water. Theſe were call'd *Namama Bay*; by the *Tagallians*, *Sanguiguilir*, and by the *Biſayans*, *Halan*. Sometimes the ſame Man hapned to be Slave to ſeveral Perſons; or elſe half free, and half a Slave. This was when he came of a Father that was free, and the Mother a Slave, or the contrary, and he was the third Son; for the firſt follow'd his Father's Fortune, whether free or a Slave; the ſecond the Mothers; and the 3d was half free. When the Mother was free, that Son was only a quarter free. The *Sambalians* pretend that the *Tagalians* are their Slaves.

It is us'd to this Day, when there happens an Eclipſe, to make a great Noiſe with Drums, and other Inſtruments, to fright the Dragon, they imagine Swallows the Moon, and make him Vomit her up again. They us'd formerly to Swear before a Wild Beaſt, or a lighted Candle, wiſhing they might be devour'd by ſuch a Beaſt, or Conſume like the Candle, if they broke their Promiſe; or be torn in pieces by a Crocodil, or ſwallow'd up by the Earth. It is impoſſible to force an *Indian* to Curſe the Devil, and if he is preſs'd to do it, he will anſwer; he is not to Curſe one that has done him no harm.

CHAP. II.

The Government, Weapons, Marriages, Sacrifices, Auguries, and Funerals of the Indians, *of the* Philippine *Iſlands.*

Puniſhment of Murderers.

THE firſt Law among them, was to Reſpect and Honour their Anceſtors, and eſpecially Father and Mother. The Head of the *Barangai*, with ſome of the Antient Men of it, Judg'd of all Cauſes whatſoever. Civil Controverſies were decided after this manner. The Parties were Summon'd, and endeavours us'd to make them agree. If this did not take effect, they made them Swear to ſubmit to the Sentence; and then they Examin'd the Witneſſes. If the Proofs were equal, what they contended for was divided; if not Judgment was given for him that had the beſt Evidence. If the Party that was Caſt, was diſſatisfy'd, the Judge became a Party; for he took from the Perſon who loſt the Suit, the value appointed, or adjudg'd, whereof a good Part he kept to himſelf; then he pay'd the Plantiffs Witneſſes, and gave him the reſt, which was the leaſt Part. In Criminal caſes Sentence of Death, was never given in Form of Law, unleſs the Perſon kill'd, and the Murderer were both Poor; for when any ſuch had no Mony to ſatisfy the Party griev'd, then the *Dato*, or chief, and other Great Men of the *Barangai*, came with Spears, and binding the Criminal to a Poſt, kill'd him. If the Perſon kill'd was of Note, then all his Kindred made War upon the Murderer and his; till ſome Mediator interpos'd to declare, what quantity of Gold he promis'd to make amends for the others Death. Of this Mony, the one half was given to the Poor, and the other to the Wife, Children, and Kindred of the Party kill'd.

Theft.

As for Theft, if the Fact were made out, but the Perſon not known, all the Parties accus'd, were oblig'd to lay ſomething under a Cloth, after which, if

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if the thing Stolen, was not found there among the rest, they had two ways of Purgation. The first was to place them all near any deep River, with Spears in their Hands, and then make them run and cast themselves into it. He that came out first, was reputed Guilty, and therefore many for fear of the Punishment were drowned. The other was to Command them one after another to take a Stone out of a Bason of boyling Water, which whosoever refus'd to do, pay'd the Value of the thing Stolen.

Adultery.

The Punishment for Adultery, was paying a Fine; and the quantity of Gold agreed on, or appointed by the Elders, once pay'd, the Adulterer was clear, and the Husband restor'd to his Honour; so that he return'd to his Wife. But the Children got in Adultery, did not Inherit their Parents Nobility, no more than those Born of Slaves, but were accounted of the common sort. The Legitimate Children Inherited Nobility, and the Eldest Succeeded his Father, if he was Lord of the *Barangay*. The first failing, the others succeeded orderly, that is, the 2d, 3d, *&c.* after them the Females, and then the next of Kin. Incest us'd to be severely Punish'd.

Arms.

Their Arms Offensive, were Bows and Arrows, and Lances, or Pikes with the Spears of Iron, of several Shapes, or else of Wood hardned at the Fire; broad Daggers, with two Edges, well shap'd; and Trunks with which they used to Shoot Poison'd Arrows, like those of *Borneo* and *Sumatra*. To cover their Bodies, they use a long narrow Shield.

Marriages

These Nations are much given to sensuality, so that their Women either Marry'd, or Unmarry'd, are seldom continent. When they Marry'd, the Man found the Portion, and then they contracted settling a Penalty, in case of Divorce; which when it hapned was not look'd upon as any dishonour, so the Forfeiture agreed on were Paid. But this was, during the Life of the Sureties, that is, the Parents; for when they were dead, the Children were free. At present their expences are Exorbitant, for on the Wedding day, they make the Bridegrom pay for admittance into the House, which they call *Passava*; for speaking to the Bride, call'd *Patignog*; for Eating and Drinking with her, by the Name of *Passalog*; and lastly for consummating the Marriage he pays to her kindred, which they Term *Ghinapuang*; all according to their Quality. Formerly the Portion was paid to the Father-in-law, who at his Death dispos'd of it as he pleas'd, among the Children; and if the Bride had no Father, her kindred receiv'd it, to be restor'd to the Children born of her. The Marriage was Solemniz'd by the *Catalona*, or Priestess, with a Sacrifice; after which the Gossips gave the Marry'd Couple to Eat and Drink, out of the same Dish; and then the Bridegroom told the Bride he took her for his Wife, and she receiv'd him. Then the *Catalona* gave her Blessing, after which some Beast was kill'd, and next follow'd the Entertainment, and making themselves Drunk. If there was any falling out between the Marry'd Couple, another Sacrifice was offer'd, the Bridegoom slaying the Beast so Sacrific'd, and after dancing spoke to his *Anito*, or Ancestor, desiring him to grant Peace according to his desire. They took care not to Marry out of their own Tribe, and always the nearest of Blood, except in the first Degree. There was no difficulty in being divorced; for the Wife restor'd the Portion, if it was through her Fault; and the Man lost it if it were through his, and he took another Wife. Poligamy was not us'd among the *Tagalians*; but if any Man had no Children by his Wife, he might with her consent, have to do with his Slaves. The chief of the *Bisayans* had two or more lawful Wives, and the Children born of them, all inherited as Legitimate; but those by the first Fire, had double as much, as those of the second. The Children by Slaves, had something given them out of the Moveables, at the Pleasure of the Legitimate, and the Mother was free. The Gold given in Portion was measur'd, not weigh'd. Adoption was also us'd, the Person adopted paying a certain Sum, which if he dy'd first, fell to the Person adopting; but if otherwise, he that was adopted, recover'd double the Sum out of the others Estate.

Brides deflour'd.

Formerly there were Men that made it their Trade, to deflour Maids that were to be Marry'd; and they were paid for it; because the Maidenhead was look'd upon as an Obstruction to the Bridegrooms Pleasure. At present (as some Missioners of the Jesuits told me) some of the *Bisayans*, if they find when they Marry their Brides are Maids, say they have got bad ones; because no Man has had a mind to, and debauch'd them.

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Sacrifice.

As for their Religion, it has been mention'd before, that there was no Temples found among them, but only certain little Idols, in Caves near their Houſes, to which they offer'd Sacrifice, by means of Prieſts, call'd by the *Tagalos Catalonan*; by the *Bilayans Babaylan*. The manner of Sacrificing was thus. They all aſſembled in a Hut or Cottage made of Wattles for this purpoſe, and having danced a while caus'd a handſome young Girl to give the firſt ſtroke with a Spear to the Victim, which was always ſome four-footed Beaſt. The Sacrifice being Slain, they cut it in Pieces, and when dreſs'd eat it in a reſpectful manner. If the Sacrifice was not upon any occaſion of Rejoycing, but for ſome ſick Body; they made a new Hut of Wood, and laid the Patient in it upon a Mat on the Ground, together with the Offering. Inſtead of an Altar they cover'd ſeveral Tables, with variety of Meat. Then the *Catalona*, being the ſame handſome young Girl, came out Dancing to the Noiſe of Inſtruments, and having wounded the Beaſt, the ſick Perſon, and ſome of the Standers by were anointed with the Blood. Having Flead the Beaſt they all came again before the Patient, and the *Catalona* muttering ſome Words betwixt her Teeth, open'd, ſtretch'd and view'd all Parts of his Body; winding herſelf into Sundry ſhapes, and foaming at the Mouth. Then ſhe ſtood a while beſides her ſelf; and at laſt having recover'd her Senſes (as is writ of the *Sibils*) ſhe Propheſy'd concerning the Parties Life or Death. If ſhe ſate down to Eat or Drink, it was a ſign of Life, if not of Death; but for fear of frighting the ſick Perſon, ſhe us'd to ſay the *Anitos*, or their Predeceſſors had choſen him for their Companion. Then the Patient recommended himſelf to her, that ſhe might perſuade his Kindred to put him in the Number of the *Anitos*; and laſtly the Sacrifice ended in Eating, and Drinking; but the Gueſts were oblig'd to leave an Offering of Gold, Cotton, Birds, or ſome other thing for the Prieſteſs.

Superſtition.

They were ſo Superſtious, that if they found a Snake on their Garments, they would never wear them again, tho' they were new; and the ſame if an Owl ſate in the Night on their Houſe. If they found a Snake on the way; or any body ſneez'd, Dog bark'd, or a Rat made a noiſe, they turn'd back. The Fiſher-men mind no benefit of Fiſh, they took the firſt time with a new Net; believing if they did, they ſhould catch no more for the future. Nor was any body to talk in a Fiſher-man's Houſe, of new Nets; nor in a Hunts-man's of young Dogs, till they had taken a Prey, poſitively believing if they did, the Virtue of the Nets and value of the Dogs, would be loſt. They that went by Sea, were to take nothing that belong'd to the Land, nor ſo much as name it; nor thoſe that travell'd by Land, any thing of the Sea. To conclude, they undertook nothing without calling lots.

F. *Xuaquin Aſin*, Miniſter of St. Peter, of the Society of Jeſus, told me, that he having ſerv'd as Miſſioner ſeveral Years among the *Tagalians*, obſerv'd, that they never eat alone, but will have one Companion at leaſt. That when the Wife dyes, the Widdower keeps with a Mat before him, and is ſerv'd during three days by Widdowers, for Marry'd Men, and Batchelors would be accounted unlucky. The Wives do the ſame when their Husbands die. Will.

When the Women are to be deliver'd, they will allow no Maids to be preſent, becauſe they ſay it would make them have hard labour. When any Body dies, not only the Kindred and Friends, but hired People come to lament and make a diſmal Song. Then the Body being Waſh'd, and Perfum'd with *Storax*, *Benjamin*, and other ſweet Gums found on thoſe Mountains, is wrapp'd up in more or leſs Silks, according to its Quality. Formerly they Anointed, and Embalm'd the Bodies of Perſons of Note, with Aromatick Liquors, Aloes, and Eagle Wood, and put into their Mouths, the Juice of Betle, that it might ſink into their Body. The Poor were bury'd in a Grave in their own Houſe; the Rich in a Coffin made of one piece of Precious Wood, and clos'd ſo Artificially, that no Air could get into it. They left on the Body, Gold Bracelets, and other Rich Ornaments. Then they placed the Coffin, lifted up from the Ground, in a corner of the Houſe, with Lettices round it, and by it a Cheſt, with the Dead Perſons beſt Apparel, and his Arms, if a Man, or her neceſſaries for work with a Woman. At certain times, they placed before them ſeveral ſorts of Meat, in token of Affection, and Reſpect; but the greateſt ſign of loving the Dead, was to make much of the Slave that had been his Favourite, and then kill him to bear his Maſter Company. Others bury'd the Dead in the Fields, and made Childbearing. Death. Funerals.

Fires

Fires in the Houſe for many Days, that
Gemell. the Dead Man might not come to take
1696. thoſe that were left Alive. When the
Body was bury'd, the lamentation ceas'd, but not the Gormandizing, which laſted more or leſs, according to the Dead Man's Quality; but the Widdow, and Children faſted, to expreſs their Sorrow, eating, neither Fiſh, nor Fleſh, but only Grain or Herbs. This Faſt the *Tagalans* call *Sipa*.

The *Tagalians* Mourning is Black; the *Bisayans* White, but theſe laſt over and above Shave their Heads and Eyebrows. Formerly, if any Man of Note dy'd, they were to keep ſilence many Days, and not to Strike any place, nor go upon the Neighbouring Rivers. To this purpoſe they ſet up a certain Sign, that all Perſons might know it was a time of Silence, and none ſhould preſume to paſs by upon pain of Death, which was ſeverely executed. *In* Honour of thoſe that dy'd in War, they added Sacrifices and Offerings, to the uſual obſequies. If the Perſon had been baſely kill'd in War, or treacherouſly Murder'd in Peace the Mourning, or Silence was never laid aſide, till his Kindred had made the *Balata*, that is, taken Revenge, killing a number, not only of the Enemies with whom they were at War, but of all Strangers, not their Friends, that came before them. In the mean while they wore a Liſt of Leather about their Neck, and ſpent all the Day, by Land and Water, in ſearch of Men to Deſtroy, and ſatisfy their Rage. This done, they broke Silence with great Rejoicing, and then the Mourning was left off.

Mourning

CHAP. III.

Of the Beaſts, Birds, and Fiſhes in the Philippine *Iſlands.*

Wild Cattle.

THere is ſo great a number of Wild Buffaloes, like thoſe of *China*, grazing about the Plains, that a good Hunter a Horſeback with a Spear, may kill ten or twenty in a day. The *Spaniards* kill them for their Hides; the Wild *Indians* to eat them. The Woods abound in Deer, Boars, and Wild Goats, like thoſe of *Sumatra*, which laſt are ſo numerous, that they have given their Name to one of the Iſlands, call'd *de las Cabras*. The *Spaniards* have carry'd thither out of *New Spain*, *Japan*, and *China* Horſes and Cows, which have Multiply'd conſiderably; but not the Sheep, by reaſon of the exceſſive moiſture of the Earth.

Monkeys.

There are alſo in the Mountains, innumerable Monkeys, and Baboons ſo Monſtrous big, that once at *Samboangen*, they ſay ſome of them defended themſelves with Sticks, againſt a *Pampango* Souldier that aſſaulted them; ſo that the Souldier in a few days, dy'd with the Fright. The little Apes are diverting in the Houſe. My Friend D. *John del Poco* had a white one; but ſo Old, that it held its Paw over its Eyes to ſee any thing, as a Man does, when he would obſerve ſomething at a diſtance. He told me, he once had another of *Borneo*, which cry'd like an Infant, and went upon two Feet, carrying a Mat under its Arm, to change its ſleeping place. Theſe Monkeys ſeem to be ſharper in ſome reſpects than Men. for when they can find no Fruit on the Mountains, they go down to the Sea-ſide to catch Crabs, Oyſters and the like. There is a ſort of Oyſters, call'd *Tadava*, the Fiſh whereof weighs ſome Pounds, and it commonly lyes open on the Shore. The Monkey fearing it ſhould cloſe and catch its Claw in, puts in a Stone firſt, that it may eat the Oyſter, without fear of its ſhutting. One ſort of them, that they may take the Crabs, put their Tail into their hole, that when the Crab lays hold of it, they may draw him out.

There is in the Iſlands, a great Multitude of Civet-Cats; and this is chiefly to be obſerv'd, that if their Civet is not taken away every Month, the heat they receive from it, is ſo great, that they tumble about the Ground, till the Bladder break, wherein it is contain'd, and ſo caſe themſelves of that Pain. Civet-Cats.

There is another ſort of Cats, as big as Hares, and of a Fox colour, call'd *Tagnan*. They have Wings like Bats, but hairy on both ſides, by the help of which they leap from one Tree to another, ſometimes above thirty Spans, that is, ſeven Yards and a half diſtant. Flying Cats.

In the Iſland of *Leyte*, there is a peculiar ſort of Creature, call'd *Mago*, about as a Mouſe, with a Tail like it, and ſo the long Hairs on the Snout, but the Head is twice as big as the Body, and it eats nothing but Coals. *Mago*.

There

Gemelli. 1697. Snakes.

There are Snakes of a prodigious Bigneſs. One ſort of them call'd *Ibitin*, which are very long, hang themſelves by the Tail down from the Body of a Tree, expecting Deer, wild Boars, or Men to paſs by, to draw them to them with their Breath, and ſwallow them whole; and then winds it ſelf round a Tree to digeſt them. Some *Spaniards* told me, *The only Defence againſt them was to break the Air between the Man and the Serpent*; and this ſeems rational, for by that means, thoſe Magnetick or attracting Particles ſpread in that diſtance are diſpers'd. Another ſort of Snake call'd *Aſſagua* eats nothing but Hens. That they call *Olopoyg*, is Venomous. The biggeſt are call'd *Bobes*, which ſometimes are 20 or 30 Spans long.

Iguanas.

Another ſort of four footed Creature, which is alſo found in *America*, and devours Hens, is call'd *Iguana*. It is like an *Alligator*, the Skin Purple, ſpeckled with yellow Spots, the Tongue Cloven, but the Feet cloſe and with Claws. Tho' a Land Creature, it paſſes over Rivers ſwiftly. The *Indians* and ſome *Spaniards* eat it, and ſay it taſts like a Tortoiſe.

Birds. The *Tavon*

Among the Birds of the Iſlands the *Tavon* deſerves to have ſpecial Mention made of it, as well for its Quality, as becauſe it is not known whether there are any of the Species elſewhere. It is a Sea Fowl and Black. As to its ſize it is leſs than a Hen, but has a long Neck and Legs, and lays its Eggs in a light Sandy Ground. Theſe Eggs are wonderful; for beſides their being as large as a Gooſes, when Boil'd there is very little White found in them, but all Yolk, yet not ſo well taſted as a Hens. The ſtrangeneſs of them is, that contrary to all others, when the Chickens are hatch'd the Yolk appears whole and ſweet as it was at firſt, with the Chickens Beak faſt, and without any White. By this it appears that it is not always true, that the generative Virtue of the Seed makes the Yolk Fruitful, and that in this Caſe the Yolk ſerves for the ſame uſe as *Placenta Uterina* does to an Infant. The Chickens roaſted before they are fledg'd, prove as good as the beſt Pigeons. The *Spaniards* very often eat the Chicken and the Yolk of the Egg together in the ſame Diſh. The old Bird is eaten by the *Indians*, but is tough. The Hen lays about 40 or 50 Eggs in a Trench near the Sea and covers them with Sand. For this reaſon it is call'd *Tavon*, which in the Language of the Iſlands ſignifies to cover with Earth. There the heat of the Sand hatches them, and the Chickens feed on the Yolk, till they gather Strength to break the Shell, throw up the Sand and get out. Then the Hen which keeps about the neighbouring Trees, runs about them making a Noiſe, and the young ones hearing her, labour the harder to get out to her. This is no leſs wonderful than what the Scripture ſays of the Oſtriches Eggs, *Job* 39. We ſee the diſpoſition of Providence, in giving this Bird that Inſtinct to bury its Eggs ſo deep, and the Chicken ſuch long Claws, as to make its way. They make Neſts in *March*, *April* and *May*, like the *Halcions* the Antients make mention of; becauſe at that time the Sea is Calmeſt, and the Waves do not ſwell ſo high as to ſpoil them. The Sailers go in queſt of them along the Shore, and where they find the Sand has been thrown up they open it with a ſtick, where they ſometimes find Eggs and ſometimes Chickens, which are equally Valuable and Nouriſhing.

Turtle-Doves.

There is alſo a ſort of Turtle-Dove with gray Feathers on the Back, and white on the Breaſt, in the midſt whereof is a red Spot, like a Wound with the freſh Blood upon it.

Colin.

The *Colin* is a Fowl as big as a Black-Bird, Black and Aſh colour'd; without any Feathers on its Head, but inſtead of it a Crown of Fleſh. That is yet ſtranger which the *Spaniards* call *Paloma-Torcaz*; it is of ſeveral Colours, as Gray, Green, Red and White on the Breaſt, with the ſame Spot like a Wound on the Breaſt; and the Beak and Feet Red. Theſe and other ſorts of Birds I ſaw in *D. John-del-Pozo*'s Volery at *Manila*. There was alſo a Black-Bird brought from *Surate*, as big as a Turtle-Dove, with a yellow Beak, and a Liſt of the ſame Colour like a Collar. It endeavour'd to ſpeak like a Parrot. He had alſo ſome little Birds of the Coaſt of *Coromandel* leſs than a Linnet, their Breaſt White and Red, their Wings Gray with little white Spots, and the end of their Tail Red, ſo that they were moſt Beautiful to behold. Beſides a great number of white Doves with their Tails always lifted up like a graceful Semicircle, which he told me were brought out of *Perſia*.

Torcaz.

Salangan.

The *Salangan* is a ſtrange Bird of the Iſlands of *Calamianes*, *Xolo* and others. It is as big as a Swallow, and builds a little Neſt on the Rocks over the Sea-ſhore, cleaving to the Rock as the Swallows

lows do to the Wall. Theſe are the ſo famous Birds Neſts, whereof we have ſpoke in the foregoing Volume.

Gemelli. 1697.

Herrero. The *Herrero* is a green Bird, as big as a Hen. Nature has furniſh'd it with ſuch a large and hard Beak, that it bores the Bodies of Trees to build its Neſt. From the Noiſe it makes at this Work, which is hear'd at a great diſtance, the *Spaniards* took occaſion to give it this Name of *Herrero* or Smith. Others think it was ſo call'd for its knowledge of an Herb, which lay'd upon Iron breaks it; for it is known by experience, that the Hole on the Tree being cover'd with an Iron Plate to ſave the Young that are in the Neſt, it ſeeks out this Herb, and laying it on the Plate, breaks it, and ſo clears the way; but I will not vouch for the Truth hereof.

Colo-Colo. There is another rare Bird call'd *Colo-Colo*, little leſs than an Eagle, Black, and half Fiſh half Bird, for it equally dives under Water, and flyes in the Air. It overtakes any Fiſh and kills it with its Beak which is half a Yard long. The Feathers are ſo cloſe that as ſoon as out of the Water it ſhakes them dry.

Turtle-Doves. In the Iſland of *Calamianes* there are abundance of Peacocks. The wild Mountain Cocks ſupply the want of Pheaſants and Partridges, and well dreſs'd are excellently taſted. The Quails are half as big as ours, and have a red Beak and Feet.

In all the Iſlands at all times there are green Birds, call'd *Volanos*, and ſeveral ſorts of Parrots, and white *Cacatuas*, which have a Tuft of Feathers on their Heads.

Turkeys. The *Spaniards* carry'd Turkeys out of *New Spain*, but they did not Thrive or Increaſe, by reaſon of the dampneſs of the Soil, as is believ'd. The want of them is ſupply'd by a Hen call'd *Cambaxa*, becauſe the firſt of them were brought out of that Kingdom, whoſe Legs are ſo ſhort that the Wings trail on the Ground. The Cocks of another ſort, call'd of *Xolo*, which have long Legs, are not inferior to Turkeys. Beſides the common Hens like ours, there is another ſort that have black Fleſh and Bones, but are well taſted,

Another Bird that breeds about the Lakes, eſpecially that of *Babi*, has the Feet and Beak Red, and the Colours of ſeveral Colours, as big as a Hen, and would be as well taſted did it not eat Fiſh.

Indigo. The *Oydor* or Judge, *D. John Serra*, ſhew'd me another dead Bird that had moſt beautiful Feathers, as big as a Black-Bird, brought him from the Iſland of *Borneo*, where it was taken. It had no Feet, but only great Wings to bear it up, and is therefore call'd the Bird of Paradice. *F. Combes* in his Hiſtory of the Iſland of *Mindanao*, ſays there are ſuch there.

Bats. We have ſpoke before of the great Bats of the Iſland, ſo that it is needleſs to ſay more in this place; only that in the Iſland of *Mindanao*, they extract a great deal of Salt-Peter from their Excrement by the means of Fire, but it is not ſo ſtrong as the common ſort.

Fiſh. Woman-Fiſh. The very Fiſh of the Iſland have ſomething ſingular. One of theſe is the *Duyon*, by the *Spaniards* call *Pece-Muger*, that is, Woman-Fiſh, becauſe it has Breaſts and Privities like a Woman, and there never was any Male ſeen. The Bones of it have a notable Quality of ſtopping Bleeding, and curing a Cough. The Fleſh of it eats like Pork.

Sword-Fiſh. The Sword Fiſh differs not from ours, only that there are ſome there 20 Spans or 15 Foot long, and the Sword 9 or 10 Spans in length. We gave an Account of the fighting with the Crocodils when we ſpoke of the Lake of *Babi*. The Damage they do to ſmall Boats will appear, if we obſerve that their Swords have been found broken upon great Ones.

Crocodils. As for the Crocodils Providence has ſignaliz'd it ſelf after ſeveral manners in them. For in the firſt place the Females of theſe Monſters being extraordinary Fruitful, ſo as to bring ſometimes 50 Crocodils, the Rivers and Lakes would have been full of them in a very ſhort time, to the great damage of Mankind, had not Nature caus'd it to lye in wait where the young ones are to paſs, and ſwallow them down one by one; ſo that only thoſe few eſcape that take another way. Secondly, the Crocodils have no Paſſage for Excrements, but only Vomit the ſmall Matter that remains in their Stomachs after Digeſtion. Thus the Meat continues there a long time, and the Creature is not hungry every Day; which if they were, they could not be fed without the utter Ruin of infinite Men and Beaſts. Some of them being open'd there have been found in their Bellies Mens Bones and Skuls, and Stones, which the *Indians* ſay they ſwallow to pave their Stomach. The Female lays her Eggs out of the Water that they may hatch. They are twice as big as a Gooſe Egg, whiter and as hard as a Stone,

Stone. The Yolk in them is but ſmall, like that of the Tortoiſes Egg. The *Spaniards* as well as the *Indians*, eat the little Crocodils. The ſame *Indians* affirm there are little Bladders of excellent Musk ſometimes found under their Jaws. *Euſebius* in his Hiſtory, *lib.* 22. *cap.* 5. mentions the ſame thing, and Experience has often verify'd it.

Gemelli. 1697.

Alligators. There is another ſpecies of Crocodils found in theſe Lakes, call'd by the *Indians Bubaya*, by the *Portugueſe Caymanes*, and are thoſe we call *Alligators*. The difference between them and the Crocodils is that they have no Tongue, and have a difficulty in turning. For want of a Tongue it can make no Noiſe, nor ſwallow in the Water, but it muſt Tear and Devour its Prey on the Bank. The *Indians* ſay it has four Eyes, two above and two below, by help whereof it eaſily diſcovers the Fiſhes and Stones, which it takes from the Bottom with its Paws; but that on Land it is ſhort-ſighted. Beſides that the Male can go but half out of the Water, and that only the Females go out to ſeek ſomething to eat in the Fields, becauſe it appears that all thoſe kill'd on Land are Females. It is a moſt aſſured defence againſt the *Caymans* or *Alligators*, to carry about one the *Bonga* or *Nang-kan-Vagan*, a ſort of Fruit growing on a Cane, which I have by me. It hinders the *Alligator* from coming near, as has been try'd with a Dog, and is alſo a Preſervative againſt Witchcraft.

In the Sea of *Mindanao* and *Xolo* there are abundance of large Whales, and Sea Horſes like thoſe of the Land, but without Feet, and with a Tail like a Crocodils. Whales and Sea Horſes.

The Sea-ſhells in the ſame Iſland are ſo large that they ſerve for Holy-water Pots, and to give Water to the *Buffaloes*. A religious Man told me, *That as he was going to the Iſland of* Pintados, *the Sailers took one ſo large from a Rock it was ſtuck to, that the Meat in it gave them all a Belly full.* Theſe Shells are every where valu'd but eſpecially by the *Chineſes*, who make ſeveral Curioſities of them.

There are two ſorts of Tortoiſes found in thoſe Seas. The great Ones are Eaten, and their Fleſh taſts like Beef, but the Shell is not valu'd. The Fleſh of the leſſer Sort is not Eaten, but the Shell is good for ſeveral uſes. Some of them are an Antidote, it being found by Experience that Rings or Beads made of them would fly in Pieces like a Glaſs, if they touch or come near any Poiſon. Tortoiſes.

The Thornbacks are mighty large, and their Skin eſteem'd by the *Japoneſes* to make Scabbards for their Scimiters.

To make ſhort concerning this Matter, I muſt declare that of all the ſorts of Fiſh mention'd by *Pliny*, there are very few wanting in theſe Seas.

CHAP. IV.

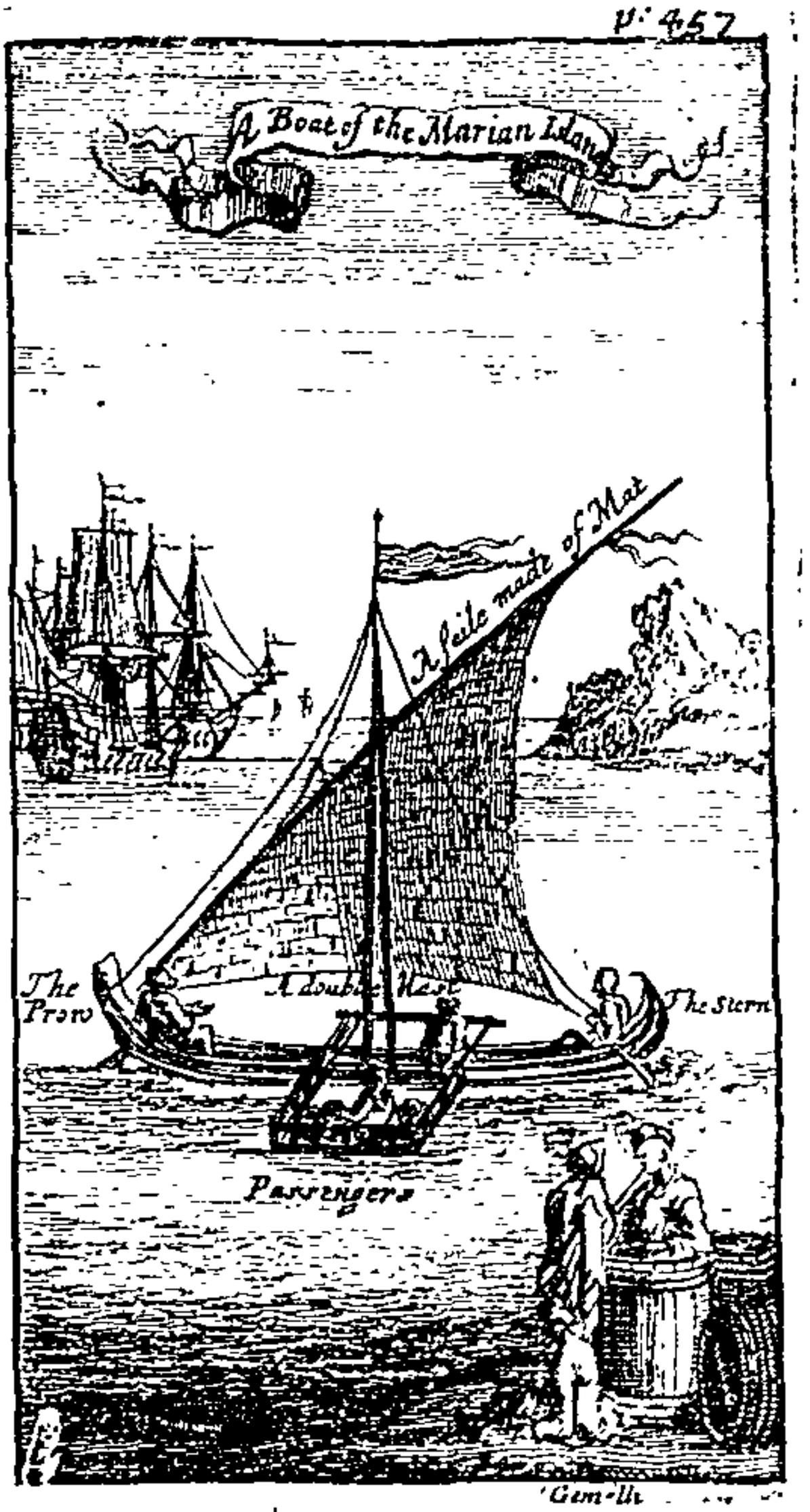
Of the Trees and Fruit of the Philippine-Iſlands.

Santor. THE moſt valuable ſorts of Fruit in the Iſlands are of two ſorts, and both of them grow in the Woods without any Improvement. The firſt of them is call'd *Santor*, in Bigneſs, Colour and Shape like to a ripe Peach, but ſomewhat flatter. When gather'd in Seaſon the Rind is ſweet, but open'd there are in it five Kernels, like the Seeds in an Orange, and as Sower and White. The *Spaniards* eſteem it equal to a Quince, and therefore Preſerve it after the ſame manner. It is alſo good pickled with Vinegar, and gives a pleaſant Reliſh in Pottage when half Ripe. The Woods being full of theſe Trees, and Sugar at about four Shilling and ſix Pence the hundred Weight, all the Friars in the *Philippine*-Iſlands Preſerve a great Quantity to Eat after Dinner and Supper. Beſides the Leaves are Medicinal, and the Wood excellent for Carving. The Tree is like the Walnut, but has larger Leaves.

Mabol. The other ſort of Fruit which they call *Mabol*, is ſomewhat bigger than the other, but downy like a Peach, and of the Colour of an Orange. The Fleſh of it is ill Taſted, hard of Digeſtion, and contains ſix Kernels. The Tree is as Tall as a good Pear-Tree, has the Boughs thick, the Leaves large, long and green like the Laurel. The Wood when wrought is little Inferior to Ebony. Both of them may be ſeen in the following Cut.

Here





Here are also *Bilimbines*, which the *Portugueſe* call *Carambolas* (as I obſerv'd in the third Volume) but as in the *Eaſt-Indies* they are ſharp, ſo here they have a mixture of Sharp and Sweet. They are eaten for Sauce Raw, and Prepar'd with Vinegar and Sugar.

Carambolas. 1697. *Bilimbines.*

The *Macupa*, call'd by the *Portugueſe* *Giambo*, is bigger than that which grows at *Goa*. There are alſo *Banchilins*, which the *Portugueſes* call *Bilimbines*; *Giaccas*, call'd by the *Spaniards* *Nancas*, *Tampayes* by the *Portugueſe* call'd *Giambas-de-Malaca*; *Caſſins* or *Caguis* and others, which being deſcrib'd in other Places are therefore here purpoſely omitted.

There are alſo *Mangas* of *Siam*, by the *Portugueſe* call'd *Mangas-de-Papagalho*, brought but of late Years; and *Camies*, the Fruit and Tree like the *Portugueſe Carambolas*, but without Kernels, and more ſharp.

All hitherto mention'd are as it were Garden Fruit, but there are other ſorts Wild, not inferior to them in Taſte, if gather'd in Seaſon. The *Lumboy*, by the *Tagalians* call'd *Dobat*, is a Tree in all Reſpects like the Pear-Tree; it puts out a pretty, but ſmall white Bloſſom, the Fruit like a Cherry, only longiſh like an Olive. The *Portugueſes* give it the Name of *Giambulon*.

Lumboy.

The *Dottoyan* is a ſcarcer Tree, whoſe Fruit is in all Reſpects like the *Giambulon*, Red, and with a Kernel, the Fleſh of it is White, and the Taſte ſweet and ſower.

Dottoyan.

The *Panunguian* is a very large Tree, producing a Fruit, as big as a Pigeons-Egg, with a red Shell, in Shape and Hardneſs like our Pine Apples. Within it there are Kernels, and a tranſparent Fleſh of good Taſte and helping Digeſtion. Others have given this Fruit the Name of *Licias*, for its likeneſs with thoſe of *China*, but they differ from them

Panunguian.

The *Carmon* is good Boil'd and ſharpens the Appetite. It is as large as an Apple, and has a Rind like an Onion, and the Fleſh within ſharp and ſweet. The Tree is as big as an Apple-Tree,

Carmon.

and thrives well on the Banks of Rivers.

Gemelli. 1697.

In some of the Islands there are the so much celebrated *Duriones*. The Tree is large, and the Fruit grows to the thick part of the Boughs, like our Pine-Apples. At the first tasting it sends up an ungrateful Taste of Onion to the Nose, but when grown familiar it becomes most dilicious to all Strangers.

Duriones.

There are also *Marianes* like the *Duriones*; and *Lawzones* or *Boasbas*, which for Taste and other Qualities may be call'd Grapes.

Paxos. Instead of Olives, there grow *Paxos* in the Mountains of the Islands, which differ but little from Olives when gather'd young. Green they are eaten with Vinegar, and Ripe they have an exquisite Taste.

Pine Trees On the high Mountains of *Illocos* and *Cagayan* there are vast wild Pine-Trees. They do not bear Pine-Apples like ours, but *Piles*, not unlike them, which taste like Almonds, and serve for all uses as Almonds do among us.

Lumbon. The *Lumbon* produces some small Nuts, with a hard Shell, the Kernel whereof tasts like Pine-Apple Kernels. But this being hurtful to the Stomach, the general Use the *Chineses* make of it is to extract the Oyl, which serves instead of Tallow for Ships.

Oranges. Their Oranges are of several sorts, all differing from, and bigger than those of *Europe*. There are great and small Lemmons, but for the most part sweet.

Jamboas. The *Jamboas* are twice as big as a Mans Head, Round and Yellowish. Some of them have white, some red and some yellow Seeds. Their Taste is like a Lemmon, with a mixture of Sweet to the Sour. The Tree is also like the Lemmon-Tree in Bigness and Leaves.

Of the Fruits of *New-Spain* there are brought hither *Ates*, *Anonas*, *Zapotes-prietas*, *Chicos Zapotes*, *Aguacates*, *Papayas*, *Mameyes*, and *Goyavas Peruleras*; of which last there is such plenty in the Mountains that they are a great support to the Poor. They make Preserves of it, and Wine better than that of the *Coco*-Tree, or the Sider of *Tirol*. This Fruit eaten Green is astringent, and when very Ripe is laxative. The Leaves of it boil'd are good for swell'd Legs; and the *Indians* reducing them to Powder heal themselves therewith of the Disciplines they take in the holy Week. The Islanders know nothing of the *European* Fruit, because the Soil will not produce it; and tho' in the Castle of *Cavite* there are some Vines of Muskadine Grapes, they never come to Maturity, no more than the Figs and Pomgranates in the Monastery of the *Jesuits* in the same Place.

All those hitherto mention'd, serve only to please the Palate; but the Trees that yield both Profit and Pleasure, and wherein for the most part the Estates of the chief Men in the *Philippine*-Islands consist, are the *Palm*-Trees. They reckon there are 40 several kinds of them; but among the best, which give dayly Sustenance, that is the choicest which the *Tagalians* call *Toro*, the *Pintadas Landan*, and the Inhabitants of the *Malucco*-Islands *Sagu*. This, to distinguish it from the others, grows naturally without any Improvement on the Banks of Rivers. It runs not very high but is thick. All of it from Top to Bottom is a soft Substance like a Raddish, cover'd with a Bark only an Inch thick, not very hard nor smooth. They use it after this manner, they cut it in Pieces and lay it a soaking in Water, then they take only a narrow slice of the Bark, that the remaining part may contain the inward Substance, and cut the White within it extraordinary small; then they press it with their Feet in Baskets made of Cane, near the River, so that the best of the Juice may run through, by pouring on Water, into a Vessel set under full of Water. Then they take up that Substance so bruis'd and put it into Moulds made of Palm-Tree Leaves, like our Cheese Fats, where it hardens a little, like soft Starch, which being afterwards dry'd in the Sun, without any Oven serves instead of Bread, and is very Nourishing, and will keep. Palm-Tr

The second Sort of Palm-Trees is that which yeilds their Wine and Vinegar. The *Tagalians* call it *Sasa*, the *Bisayans Nipa*. They do not grow big enough to deserve the Name of a Tree, for they are generally in Places that abound in Salt Water, and especially where the Waves of the Sea come. The Fruit would not be unlike the Date, but it never comes to Maturity, because the *Indians*, as soon as ever it Blossoms, cut off the Bough, as has been said before, that the Liquor may run into the Cane Trough placed under it. One of these Troughs will hold ten Neapolitan *Caraffas* or Bottles, and is often fill'd in a Night. When it is not Distill'd or Prepar'd as has been mention'd before, that is, with the Bark of *Calinga*, which is like Cinnamon, it grows as sour as Vinegar. The Leaves of these Palm-

Trees

Trees interwoven with small Canes, serve to cover Houses instead of Tiles, and will last six Years.

Cocoth. *Oyl.* *Tuba.*

There is also Wine, Vinegar, and *Tuba* made of the *Coco*-Tree, which besides are of great use to the Islands because of the Oyl drawn from them, which when fresh is good to Eat. From the middle of the same *Coco* comes a Water as sweet as Sugar, and a sort of Sugar made of the same Water condens'd. The outward Rind serves to make Ropes, Match, and to Caulk Ships. The Shell within it to make Cups, and for other Uses elsewhere spoken of.

Burias.

There is another sort of Palm-Trees call'd *Burias*, from which the Islands of *Burias* towards the Streight of *S. Bernardin* took their Name. The Tree is thicker than the *Coco*; the Fruit are perfect Dates, of the Stones whereof they make good Beads, and the Leaves are like those of the common Palm-Trees in *Africk*. About the beginning of the Year the *Bisayans* cut the Stem or Stalk, and so they gather the Liquor, as is done with the *Nipa* and *Coco*-Tree. Of this Liquor, besides Vinegar, they make over the Fire a sort of Honey, and black Sugar, which they call *Pacasses*, and sell in little Boxes, as a thing much valu'd among the Islanders. I tasted it and found it was somewhat Saltish and easie to dissolve. They also make *Sagu*, after the same manner as it is made of the other Trees; and in Times of Dearth they make a sort of Meal of the Fruit ground; but not so wholesome as that of the *Sagu*.

The other Palm-Tree, call'd *Bonga*, has large Leaves like the *Buri*, but the Tree and Fruit unlike. The Body of the *Bonga* is Tall, Slender, Strait and knotty all the Way. The Fruit is like a large Acorn, highly valu'd, because of it, the Leaves of *Betle* and Chalk, they make a Composition as big as a small Acorn, which they and all the *Indians* value at a great Rate, as a thing that Comforts the Stomach, Fastens the Teeth, Causes a sweet Breath, and makes the Lips Beautiful and Red; yet immoderately us'd it turns the Lips and Teeth black, as most of the *Indians* find by Experience, who never cease chewing it from Morning till Night. Some of them will pass a Day or two without Eating, believing they are Nourish'd by it.

The last sort of profitable Palm-Trees (to say nothing of the rest tho' they bear Fruit) is the *Yonota*. It furnishes the Islanders with Wool, call'd *Banez*, to make Quilts and Pillars; and with black Hemp, call'd *Jenor*, or *Gamuto*, to make Cables for Ships. Its Threads in length and thickness are like Hemp, in blackness like Horses Hairs, and they are thought to last long in Sea Water. Both the Wool and Hemp are taken from about the Trunk of the Tree. It produces some small *Cocos* in long Bunches or Clusters; but of no use. The *Indians* from the young Branches draw sweet *Tuba*, which when grown sour makes them Drunk. The tender Tops are eaten, but are not so good and well tasted as those of the *Coco*, which they eat Boil'd.

The Leaves of all these Palm-Trees in general will bear Weaving, as well to make Hats or Hoods, as to cover Houses, make Mats for Rooms, Sails for Ships, and other uses; so that in them the poor People find Meat, Drink, Cloth and Houses, as *Pliny* in his Natural History *lib.* 13. *cap.* 4. writ above 1500 Years since.

Tamarines.

The *Tamarines* or *Sampalos* are a wild Fruit, and grow in Cods like green Beans. They have a biting Taste, and are therefore Eaten with Salt, and Preserv'd with Sugar. The Tree is tall and thick, the Leaves small, and the Wood serves for several Works like Ebony.

Cassia.

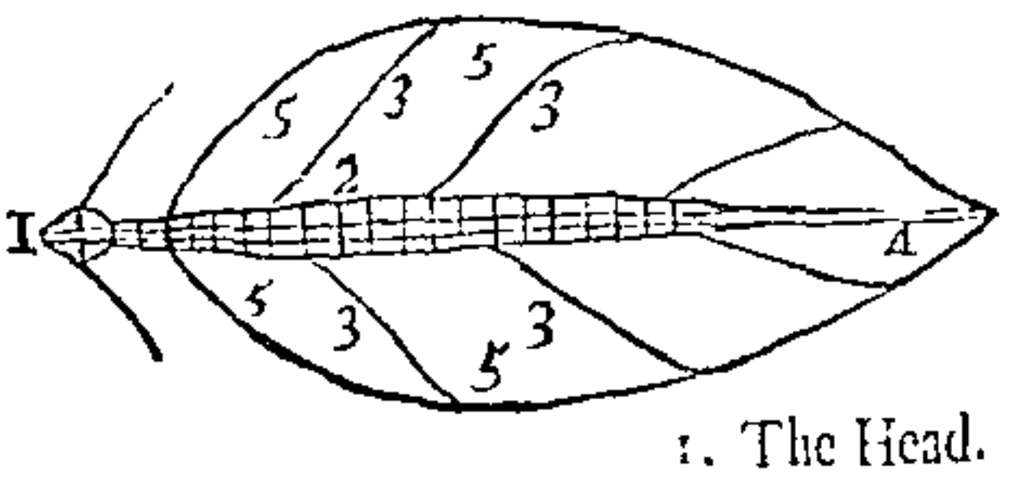
The Islands produce abundance of *Cassia*. The Tree is not so large as the *Tamarine*, but much thicker of Boughs, The Leaves are of a beautiful Green, and bigger than those of the Pear-Tree, and being boil'd with the Blossoms, in the Nature of a Conserve, work the same Effect as the Fruit, and are less nauseous. So the young Fruit made into a Preserve, is Safe, and a good Laxative. The Mountains do so abound in it, that in *May* and *June* they fat the Swine with it, especially in the Island of *Mindoro*.

There are so many other sorts of great Trees on all the Mountains, which serve to build Ships and Houses, and are always Green; that those whom long Experience has not made well acquainted with the ways, cannot by any means go far among them, as I saw with my own Eyes going a Hunting. Among the best of them is the black Ebony, the red *Balayong*, the *Asana* or *Naga* of which they make Dishes to drink out of, for the Water grown blewish with standing in them is very wholsome, and not ill tasted, as I found by Experience; and cutting a slit in the Bark of the Tree there runs a Liquor from it, call'd Dra-

gon's Blood. There is beſides the *Calamba. Linagak*, ſweet ſcented, and with an Aromatick Bark like Cinnamon; and many more all very uſeful, as well for Dying, as for their ſmell, and abundance of other uſes, whereof the hundredth part is not yet known to thoſe People. Thoſe call'd *Tigas*, that is, Hard, are excellent for building of Ships, and there is one Kind ſo hard, that it cannot be cut but with a Saw, and Water, like Marble; and therefore the *Portugueſe* call it *Ferro*, that is, Iron.

Leaves turn'd into living Creatures.

On ſome of the Mountains in the Iſland of *Manila*, there is abundance of Wild Nutmeg, of which no uſe is made. But in the Iſland of *Mindanao*, there are on the Mountains many Cinnamon Trees. The moſt wonderful thing of all, is that the Leaves of ſome Trees, when they come to a certain pitch of Ripeneſs, become living Creatures, with Wings, Feet, and Tail, and fly like any Bird, tho' they remain of the ſame colour as the other Leaves. The Body is made of the hardeſt Fibers, in the middle, bigger or leſs according to the Leaf, that part joyning to the Tree, becomes the Head; the other end the Tail; the ſide-Fibres the Feet, the reſt the Wings. F. *Joſeph de Omenſe*, a Recolet, Provincial of the Province of St. *Gregory* in the *Philippine* Iſlands, told me that when he was Miniſter in the Province of *Camarines* in the Village of *Camilio*, he was actually an Eye-witneſs to this, and gave it me under his hand, in form before a Notary, as I have it to ſhow by me. *D. F. Gines Barrientos*, Biſhop of *Troy*, and Coadjutor to the Archbiſhop of *Manila*, confirm'd the ſame. I have here inſerted the following Figure of the Leaf for the ſatisfaction of curious Perſons. But were it my buſineſs to deſcant upon this Subject, I ſhould ſay, there was but one way to make this out, which is, the ſaid Leaf breeding a Worm, which afterwards takes Wing, as we daily obſerve in Flyes, Gnats, Silk-worms, and many other ſorts of Worms.



1. The Head.
2. The Body.
3. The Feet.
4. The Tail.
5. The Wings.

Cacao.

The *Cacao* Plant, has been carry'd out of New *Spain* into the Iſlands; and the increaſe is ſo great (tho' it proves not altogether ſo good) that in a little time, they will have no need of any from *America*.

Bees, Hony and Wax.

Thoſe antient Woods, which for many and many Ages have not felt the ſtroke of an Ax, are very beneficial and Profitable to the Iſlanders; becauſe there are in them, infinite Multitudes of Bees, which furniſh them with vaſt quantities of Hony and Wax, without their taking any Pains about it. There are ſundry kinds of them. Thoſe the *Indians* call *Pocoytan*, are bigger than ours in *Europe*; and make their Combs, which are full four Spans in length, and proportionably in breadth, under the Boughs of high Trees; and ſometimes ſix or ſeven in the ſame place, which continue whole notwithſtanding the mighty Rains. Thoſe call'd *Liguan*, are as big as the *Europeans*, and make their Combs in the hollow of Trees. Another ſort of little ones no bigger, than Flyes, call'd *Locot*, have no Sting, but make ſour Honey, and black Wax, and ſeek about for the Hony of the others. There is another ſort they call *Camomo*, which like thoſe call'd *Pocoytan*, ſettles upon high Trees. Beſides all this, the Trunks of theſe Trees put out ſeveral ſorts of Gums, all the Year. One kind, which Gums is the commoneſt, by the *Spaniards* call'd *Brea*, is us'd inſtead of Pitch; of the others ſome are Medicinal, others odoriferous, and others for other uſes. There is ſuch vaſt Plenty of them, that not only the Trees, but the Ground is cover'd with them; and there are Plants that have it on their Leaves, in the Months of *April*, and *May*. Thus we ſee the Ancients had reaſon to ſay, the Trees

Trees in theſe Countries, diſtill'd Honey and other precious Liquors.

Gemel. 1697.

We muſt here paſs by the Tree, call'd *Anut*. It is indifferent large, and ſo full of Moiſture, that when the Hunters and Wild People want Water, they cut a hole in it, and in a very ſhort time draw from it a hollow Cane full of Pure Water. It alſo bears ſome Fruit in Cluſters, which when ripe, are not altogether unſavoury.

The Ind. Cane.

I will here conclude this Chapter with the *Indian* Cane, by the *Spaniards* call'd, *Vexuco*, growing among the Trees, and running up to the tops of them, twining like the Ivy. It is all cover'd with Points, which being taken away, it remains ſmooth. If cut, It will yeild as much fair Water, as is enough for a draught, ſo that the Mountains being full of them, there is never any want of Water. The thickeſt part of them ſerves for ſeveral uſes, as covering Walls, Roofs, and other things; that part which is ſomewhat thinner, being very ſtrait, and not apt to be Worm-eaten, ſerves to make Pikes, and the Royal Armoury at *Manila* is altogether furniſh'd with them. In the Province of *Camarines*, they make Pillars of them, ſo that all the Houſe is made of Cane. The thinneſt part ſerves for Captains Canes, after the *Spaniſh* fathion, and walking ſticks as every body knows; and when ſplit, to bind, make Baskets, Boxes, Chelts, Hoods for *Franciſcans*, and many other uſes the *Indians* put it to.

CHAP. V.

Of the Plants, and Flowers in the Philippine-Iſlands.

Plantans.

THoſe the *Portugueſe* call *Indian* Figs, are by the *Spaniards* call'd, *Plantans*, and for quantity, are next to the Palm-trees. Their Plant withers as ſoon as it has bore the Fruit. It has no Branches, but Leaves ſo long and broad, that there is no doubt but *Adam* might have made himſelf a Cloak with a couple of them; this being thought to be the Fruit that made him fall in Paradice. There are ſeveral ſorts of it, all differing in taſte. One of them is call'd *Obiſpo*, or Biſhop, becauſe it is fit for a Prelates Table; another is call'd, *Plantano de Pepita*, and the *Indians* have them about their Houſes, not only for the ſake of the ſhade of the Leaves, but to make uſe of them, inſtead of Napkins and Plates, and of the Fruit for Vinegar. The choiceſt and moſt Nouriſhing, are the *Tuduques*, a Span and half long, and as thick, as a Man's Arm, which they eat roſted, with Wine and Cinnamon, and they taſte like the Quinces of *Europe*. Thoſe they call *Venti coxol* are alſo excellently well taſted; but thoſe they call *Dedos de Dama*, or Ladies Fingers are much better. An hundred and ſometimes two hundred Plantans hang by one Twig, ſo that it muſt be propp'd up. The *Indians* think it ſo wholeſome, that they give it to the Sick; and tho' they be ſomewhat hard of Digeſtion, they are good for the Lungs and Reins; and Cordial, if we may believe *Avicenne*. The *Arabs* call them *Muſa*, and the *Malabars Palam*.

There are alſo abundance of Sugar Canes, Ginger, Indigo, and Tabacco. The *Batatas* very Nouriſhing to the *Indians*, and much valu'd by the *Spaniards*, are of ſeveral kinds; as are the *Camotes*, which look like great Radiſhes, and have a Pleaſant taſte and ſmell. The *Glabis* are like great Pine-Apple Nuts, and boil'd, ſerve the *Indians* inſtead of Bread, and the *Spaniards* inſtead of Turnips in the Pot, and the Leaves make Soupe. The *Ubis* is as big as a Pompion, and the Plant like Ivy. The *Xicamas* taſte like the *Ubis* and *Batatas*, are eaten preſerv'd or raw with Pepper and Vinegar, like Cardoons; for when freſh they are Juicy and Wholeſome. The Wild *Carots*, taſte like a Pear, and the Plant is like Ivy. The Wild *Taylm* has great Leaves, and taſtes like the *Batatas*. There is ſuch vaſt Plenty of all theſe Roots throughout the Iſlands, that many thouſands of Savage Men, live on them, as has been ſaid elſewhere.

Batatas. *Camotes.* *Glabis.* *Ubis.* *Xicamas.* *Carots.* *Taylm.*

The *Pinnas*, by the *Portugueſe* call'd *Ananas*, have the firſt of theſe Names, from their likeneſs, with the Pine-Apple-Nut. They are much valu'd for their Smell, Colour, and Taſte; and they are preſerv'd to eat after Dinner. At that time they help Digeſtion; but eaten Faſting, tho' they create an Appetite, they are not wholeſome. A Knife ſtuck for half an Hour in one of theſe *Pinnas*, loſes its Temper.

Pinnas.

There are abundance of odoriferous Herbs, and Flowers in the Iſlands, growing

Cornelli. 1697.

ing of themſelves naturally in the Fields, without any Labour of the *Indians*, who make their Benefit of them. It is no wonder they do not apply themſelves to Improve them, ſince they can ſcarce be perſuaded to Sow their Rice; and for this reaſon there are not ſuch fine Gardens in *Manila*, as in *Europe*, and but few Flowers in thoſe of the Monaſteries, and belonging to the *Spaniards*.

Flowers. *Zampaga*, &c.

The firſt place is due to the Flower of *Zampaga*. It is like the *Portugueſe Mogorin*, that is, like a little white Roſe, with the three rows of Leaves, much ſweeter than the Jaſemin of *Europe*. There is another call'd *Solaſos* of a ſweet Scent, and two ſorts of it; beſides a Wild one, call'd *Locoloco*, which Smells like Cloves. The *Balanay*, otherwiſe call'd *Torongil*, and *Damoro* has a ſmall Seed that Smells like Baum. It is good for the Stomach, and the Richeſt Perſons mix it with the *Betle*. The *Daſo* has an Aromatick Root, ſwelling like Ginger, and the Fields are full of it; as alſo of the other kind of it, which is hotter, and ſtronger, call'd *Langcovas*. The *Calling* is ſweet green, but more when dry. The *Tala* is alſo an odoriferous Herb, and more fragrant than the *Calaton-don*; of which they make ſweet Water. The *Saraſa*, or *Oja de S. Juan* is ſightly, and has long Leaves, with white and green Stripes.

Medicinal Herbs.

As for Medicinal Herbs, no Iſland in the World abounds in them ſo much as the *Philippines*, for beſides Sage, St. *Mary's-wort*, Baum, Houſe-lick, and others known in *Europe*, they have many peculiar. The Herb call'd *del Pollo*, is like Purcelane, and grows every where. They have given it this Name, becauſe in a very ſhort time, it cures any Wounds their Game-Cocks receive. *Panſipan* is a taller Herb, with a white Flower like the Bean bloſſom. Pounded and laid on Wounds, it ſoon draws out any Poyſon, and cleanſes all Corruption. The *Golondrina* and *Celidonia*, ſpeedily cure the Flux. There is alſo the Herb *del Sapo*, and many others of great Virtue. In the Iſlands of *Mindanao* and *Xolo*, there are alſo many Herbs peculiar to them, to heal Wounds in a ſhort time; for drinking a Decoction of them, and applying the Herb to the Wound, it heals in 24 Hours. There is another they uſe after the ſame manner as the *Turks* do Opium, to put them beſides themſelves, before they join Battle. It takes away the right uſe of Reaſon, ſo that there remains no fear of any Danger; and the Enemies Swords and Spears, are made no account of. The greateſt wonder is, that the Wounds of thoſe who have taken, it will not Bleed; if the Governor of *Samboanga* ſpoke Truth, in the Account he gave of it, to him of *Manila*, as did ſeveral Jeſuit Miſſioners that had been with him. They added that there were two other wonderful Herbs; one of which apply'd to the Reins, makes a Man ſenſible of no wearineſs; the other held in the Mouth, prevents fainting, and gives a Man ſuch Vigor, that in the ſtrength of it, a Man may travel two days without Eating.

Venomous Creatures and Vegetables.

The Iſlands being hot and moiſt, and not well cultivated, abundance of Venomous Creatures breed in all parts; and the Ground produces Herbs, Flowers, and Roots of the ſame vile Quality; inſomuch that they not only kill thoſe that touch or taſte them, but even infect the Air about them; and for this reaſon it is that ſo many dye, at the time that ſuch Plants and Trees Bloſſom. But on the other ſide, Providence has furniſh'd thoſe ſame Iſlands, with ſeveral ſorts of excellent Antidotes, among which the Preference muſt be given to the *Bezoar* Stone, found in the Belly of Deer, and Goats. The *Malungal* powder'd, and given in luke warm Water, and in Oyl of Cocos, is a moſt powerful Remedy, againſt Malignant and Peſtilential Fevers. The Leaves of the *Alipayon*, which are like thoſe of the *Plantan*, Purge, or Cleanſe any Sore wonderfully, making the Fleſh grow up, without any other help, but now and then, changing new Leaves. The Root of the *Dilao*, which is like Ginger, has an admirable Virtue for healing of Wounds, and Venomous Thorns, applying it bruiſed and boiled with Oyl of Cocos.

Bezoar Stone.

An Herb by the *Spaniards*, call'd *de Culebras*, or of Snakes, and by the *Tagalians Tarogtong*, is excellent for joining together, and knitting of parts that have been ſever'd, ſo that the Snakes ſometimes cut in two, heal themſelves with it. The like Virtue is in a ſort of Wood, call'd *Doſton*. The *Amuyon* bears a Fruit like a Nut, of a biting taſte, like Pepper, and good for any Diſtempers in the Belly, proceeding from Cold. The *Pandacaque* bruis'd, and apply'd hot, helps Women in Labour. The Tree *Camandag* is ſo Venomous, that the *Pilchards* eating the Leaves that fall into the Sea, die, and kill thoſe that eat of them. The Liquor flows from the

the Trunk of the Tree, ſerves thoſe People to Poiſon the points of their Arrows. The very ſhaddow of the Tree is ſo Deſtructive, that as far as it reaches no Herb, or Graſs grows, and if tranſplanted, it kills all the other Trees in the place, except only a ſmall Shrub, which is an Antidote againſt, and always with it. A bit of a Twig of this Shrub, or a Leaf carry'd in a Man's Mouth, is a ſecurity againſt the Venom of the Tree, and therefore the *Indians* are never without it. The Earth of St. *Paul*, has alſo been found to be a Powerful Antidote.

Gemelli. 1697.

The *Maca Buhay*, which ſignifies Giver of Life, is a ſort of Ivy, which grows about any Tree, and grows as thick as a Man's Finger. It caſts out ſome long Twigs, like Vine-branches, whereof the *Indians* make Bracelets, to wear againſt any Poiſon. The Juice of this Plant is very bitter. The Root of the *Balet* taken on the Eaſt ſide, and apply'd bruis'd to any Wound, heals it in 24 Hours, better than any Balſam. This Tree grows among Buildings, and does ſo pierce them with its Roots, that it overthrows Palaces. It alſo grows on the Mountains, and becauſe it there grows to an exceſſive bigneſs, it is much honour'd by the *Indians*.

There are many other Trees and Plants, that have notable Virtues in the Iſlands, of which Brother *George Carrol*, a *German*, and Apothecarry to the College of the Jeſuits at *Manila*, has given an exact Deſcription, in two Volumes in Folio, with the Draughts of them, ſo exactly to the Life, that any Man having the Book, may eaſily know them in the Field. He has alſo ſet down their Virtues, and the manner how they are to be prepar'd. This is the Work and Labour of fifteen years, he having gain'd the Knowledge of them, by means of the *Indians*, who are extraordinary *Botaniſts*; and it very well deſerves to be Printed for the Publick Benefit, which I do not omit to declare to the Father, Vice-Provincial, and the Brother himſelf.

Among the ſenſitive Plants, which are a Medium between Plants, and Animals as *Pliny* obſerves, *lib. 9. cap.* 45, beſides the *Spugna* and Sea Nettle, there is one in the Iſlands, in all Reſpects like a Colewort. This was found out in the Year 1642, by a Souldier of the Garriſon of the Coaſt of *Ibabao*, who going to pull it up, ſaw it fled from his Hand, and drew back to the Rock, which was under Water in the Sea. There is another more wonderful, which grows on St. *Peter*'s Hills, about *Manila*, not very Tall, and with little Leaves, which whenſoever it is touch'd, tho' never ſo lightly, draws back, and cloſes all its Leaves hard together. For this reaſon the *Spaniards* call it, *la Vergon coſa*, that is, *The Baſhful.* Senſitive Plant.

CHAP. VI.

Of the Iſlands of Mindanao, *and* Xolo.

Mindanao, and *Xolo* being reckoned among the *Philippine*-Iſlands, and we having omitted before, to relate ſome particular Circumſtances concerning them, it will be proper before we proceed any further, to give a ſhort account of them. *Mindanao* is the next Iſland to *Manila* in greatneſs, its ſhape almoſt Triangular, ending in the three famous Promontories of *Samboangan*, Cape St. *Auguſtin*, and Cape *Suliago*. Between *Suliago*, and Cape St. *Auguſtin*, which lie North, and South is the Province of the Warlike *Caragas*. Between *Suliago*, which points to the North Eaſt, and *Samboangan*, is the Province of *Illigan*, the Juriſdiction of *Dapitan*, and the People call'd *Subanos*. *Samboangan*, and Cape St. *Auguſtin* lie Eaſt, and Weſt, and the People of them, on the one ſide, and the other, Border upon the Provinces of *Bubayen*, and *Mindanao*. Its Situation is in the Latitude of ſix degrees, in which lies Cape St. *Auguſtin*, to ten and a half where is Cape *Suliago*. Its compaſs is about 300 Leagues, but has ſo many long Points running out into the Sea, and deep Bays, that a Man may go acroſs it in a Day and a half. It lies South Eaſt of *Manila*, and 200 Leagues from it. About it there are many Iſlands; among thoſe that are inhabited; is *Xolo*, thirty Leagues diſtant from *Samboangan*; *Baliſan* divided by a Streight of 4 Leagues; *Sanguil*, the Peninſula of *Santranguan*, and others.

Mindanao being ſo far ſtretch'd out and divided, partakes of ſeveral Climates, and is encompaſs'd by Stormy Seas, eſpecially on the Coaſt of *Caragas*. That

Gemelli. 1697.

part which is subject to the Government of *Samboangan* is most Temperate, the Winds Pleasant, Storms Rare, and Rain Scarce. The Provinces of *Mindanao* and *Buhayen*, Subject to two *Moorish* Kings, are Boggy and uneasie to Live in by reason of the Gnats. There are throughout the Island about 20 Navigable Rivers, and above 200 little Ones. The most remarkable are *Buhayen* and *Butuan*, both flowing from the same Spring, but the first runs towards the Court of *Mindanao*; the other towards the North, and falls into the Sea in sight of *Babel* and *Leyte*. The third River call'd *Sibuguey* rises near *Dapitan*, and with its Waters divides the Territory of *Mindanao* from that of *Samboangan*. There are also two Lakes, the one call'd of *Mindanao*, which in that Language signifies, a Man of a Lake, and gives its Name to all the Country. This is very large and cover'd with a sort of Herbs they call *Tamfon*, that spread themselves in many Branches over the Water. The other, being eight Leagues in Compass, is in the opposite side of the Island, and known by the Name of *Malanao*. All the Country, except near the Sea is Mountainous, yet abounds in Rice, and produces very nourishing Roots, as *Batatas*, *Ubis*, *Gaves*, *Aperes* and others. There are infinite numbers of the Palm-Trees call'd *Sagu*, of whose Meal they make Bread and Bisket, throughout all the Island of *Mindanao*, but especially on the Coast of *Caragos*, near the River *Butuan*.

Its Product. *Duriones.*

Mindanao produces all the sorts of Fruit the other Islands do, and the *Durion*, before spoke of, over and above. But it is to be observ'd, besides what has already been said of it, that its Rind is not very hard, and opens as it Ripens. Within it are three or four Kernels, cover'd with a soft white Substance; and a sort of Nut, like the Kernel in a Prune Stone, which is eaten rosted like Chesnuts. It is of the Nature of the Fruit of the East; *viz.* That it is gather'd Green, to Ripen in the House. There are abundance of them all the way from *Dapitan* to *Samboangan*, for 60 Leagues in length, more especially on the high Land of *Dapitan*, but above all in the Islands of *Xolo* and *Basilan*. They say the Tree stands 20 Years before it Bears.

Cinnamon

The Cinnamon is a Tree peculiar to *Mindanao*, grows on the Mountains without any Improvement, and has no owner but him that first finds it. For this reason every one, to prevent anothers making his Advantage of it, takes off the Bark before it is Ripe; and so tho' at first it be strong like that of *Ceilon*, yet in a small time, and at farthest in two Years it loses all its Taste and Virtue. It is gather'd in 25 Villages, and about as many Rivers of the Coast of *Samboangan*, towards *Dapitan* on high and craggy Mountains; and in one Village of the Province of *Cagayan*.

Gold.

The Inhabitants of *Mindanao* find good Gold digging deep into the Ground, as also in the Rivers making Trenches, before the Flood. There is Sulphur enough in the burning Mountains, the Antientest of which is *Sanxil*, in the Territory of *Mindanao*. In 1640. a high Mountain broke out, and so clouded the Air, Land and Sea with its Ashes, that it look'd like Doomsday.

Sulphur.

Pearl.

In the Sea of this Island and that of *Xolo* there are large Pearls taken. It has all the Birds of the other Islands, and among the rest the *Carpintera*, which, as I said before, finds out the Herb that makes Iron fly. There are also Multitudes of all sorts of Beasts, as wild Boars, Goats and Rabbets; but above all in lascivious Baboons, which suffer not the Women to go far from their Habitations.

Birds and Beasts.

Xolo Island.

Thirty Leagues South West of *Mindanao*, is the famous Island of *Xolo*, Govern'd by a King of its own. All the Ships of *Borneo* touch there, and it may well be call'd the Mart of all the Moorish Kingdoms. The Air is wholsome and fresh by reason of the frequent Rains, which make the Land Fruitful in Rice. This only Island of all the *Philippines* breeds Elephants; and by reason the Islanders do not tame them, as they do in *Siam* and *Camboya* they are mightily increas'd. There are also Goats with fine spotted Skins like Leopards. Among the Birds, that which builds a Nest like a Sparrow, call'd *Salangan*, is the rarest. For Fruit it produces the *Durion*, abundance of Pepper, which they gather Green, and a peculiar sort of Fruit call'd of Paradice, and by the *Spaniards*, the King's Fruit, because it is found no where but in his Garden. It is as big as a common Apple, of a purple Colour, and has little white Kernels like Cloves of Garlick, enclos'd in a thick Shell like a piece of Sole-leather, and is of a delicious Taste. As for Herbs either Wholesome or Venomous, it produces all that have been describ'd above; but the Natives make special

Elephants.

Fruit.

Use

Use of one call'd *Ubobamban* to sharpen the Appetite. Choice Pearls are taken here, and the Divers before they sink to the Bottom anoint their Eyes with the Blood of a white Cock. The Sea throws up abundance of Amber on the Shore, whilst the Winds call'd *Vendavales*, which are South and Southwest do not prevail, that is, from *May* till *September*. Some say the Whale vomits it up, others that it is the Excrement of a greater Fish, call'd *Gadamina*, others that it is the Root of a large Odoriferous Tree.

The Island of *Basilan* is three Leagues from *Mindanao*, and twelve Leagues in Compass. Being opposite to *Samboangan*, it may be call'd the Garden that furnishes it with *Plantans*, Sugar-Canes, *Gavas* and *Lamzones*. The Fruit in the Island *de-los-Pintados* call'd *Boaba*, is no bigger than a Nut, and within its Shell lies three or four very sweet Kernels, so delicious that a Man may eat a prodigious Quantity without being cloy'd. The *Durion* or Dulian, as the Islanders call it, is here found in great Plenty. The *Maron* in the Island of *Leyte* call'd Tugup, has a downy Rind; when Ripe it is as big as a Melon, and within contains small Kernels, like the *Atas* and the *Cuimajas* of *New Spain*; the Flesh is soft and savory. The *Balono* without is like a Quince, and within it is a Kernel with the thickness of a Finger of Flesh about it. When Green it is pickled in Vinegar. The Island abounds in Rice, differing in Colour, Smell and Quality; thanks to the Rivers, which are great and troublesome to cross, tho' the Island be small. In the Woods there is no want of wild Boars and Deer, nor of good Timber for Building. The Sea, besides some Fishes known in *Europe*, has others peculiar to it; good Tortoises of the 2d sort, that is, such as are valuable for their Shell, and two sorts of Jett.

There are four principal Nations in *Mindanao*, which are the *Mindanaos*, *Caragas*, *Lutaos* and *Subanos*. The *Caragas* are Brave both by Sea and Land. The *Mindanaos* Faithless, as being *Mahometans*. The *Lutaos*, a new Nation in all the three Islands of *Mindanao*, *Xolo* and *Basilan*, live in Houses built on the Tops of Trees, on the Banks of Rivers, which at Flood cannot be cross'd a-foot; for *Lutao* in their Language signifies a Man that swims on the Water. These Men are such Enemies to the Land, that they take no Pains for Sowing, but live the best they can upon Fishing, wandring about the Sea of *Mindanao*, *Xolo* and *Basilan*. Yet they are cunning Traders, and wear Turbants, and use the same Weapons the *Moors* do, as Trafficking, and being in Amity with those of *Borneo*. The *Subanos*, that is, Dwellers on Rivers, for *Suba* signifies a River, are the least look'd upon of any People in the Island, as being Base and Treacherous. They never depart from the Rivers, where they Build upon long Timbers, so high that there is no reaching their Nest with a Pike; they climb up to it at Night by a Pole fastned to it for that purpose. They are as it were Vassals to the *Lutaos*. The *Dapitanos* surpass all the four Nations before-mention'd for Valour and Wisdom; and there is no doubt but they were very assisting to the *Spaniards* in Conquering the Islands.

The Inland is subject to the Mountain People, who being fond of Sloth and Liberty, keep there without any Inclination to come down to the Sea, or love of Tillage; and being thus grown wild for want of Commerce, gave strangers an Opportunity of possessing themselves of the forsaken Shore and Rivers.

There are also in *Mindanao* some Blacks, like *Ethiopians*, who own no Superior, no more than those of the Island of Blacks, and Mountains of *Manila*; but live like Beasts conversing with none, and doing harm to all they can. They have no setled Place of abode, and in all the bad Weather have no shelter, but the Trees. Their Cloaths are such as Nature gave them, for they never cover so much as that which ought to be hid. Their Weapons are Bows and Arrows. They reap no other Fruit of their Barbarity, but Liberty.

Religion. The generality of the Inhabitants of these Islands are Heathens; but from *Sanxil* to *Samboangan* the People along the Coast are *Mahometans*; more particularly in the Islands of *Basilan* and *Xolo*, which are as it were the Metropolis of that Superstition, and the *Mecca* of the Archipelago; because the first Teacher of it is bury'd there, of whom the giddy Headed *Caſikes* tell a thousand Fables. The *Spaniards* at their coming destroy'd his Tomb. However, to say the truth, they are generally Atheists, and those that have any Religion are Sorcerers. The *Mahometans* know nothing of their Superstition besides eating no Swines Flesh, being Circumcis'd and keeping many Wives; tho' they all agree in giving their Minds to Observations and Auguries upon every light Accident.

Great 1687.

The Devil appears to ſome of them, becauſe they call upon him in Time of need, and offer Sacrifice to him. The Mountaineers are abſolute Atheiſts, for they have not the leaſt ſign of a *Moſque*, or other Place of Prayer. They are very temperate, contenting themſelves with a little boil'd Rice, and where that is not to be had, with Roots of Trees; without making uſe of any Spice whether they are Rich or Poor; the better Sort when they have a Deer, Goat, or Fish, using no other Seaſoning but Salt and Water. Their Cloaths are plain, for being Enemies to Society, every Man is his own Taylor. One and the ſame Garment ſerves for Breeches, Doublet and Shirt. By their ſide they wear Daggers after their Faſhion, with gilt Hilts. Over their Breeches they bind about them a Piece of the Country Stuff; ſo broad that it hangs down to their Knees, and on their Heads wear a *Mooriſh* Turbant. The Women in the Day time wear a Sack inſtead of a Petticoat, which at Night ſerves for Sheet, Blanket and Quilt, upon a ſcurvy Mat. Yet they wear rich Bracelets.

Habits.

Houſes.

The little Wooden Houſes are cover'd with Mats; the Ground is all their Seat; the Leaves of Trees Plates and Diſhes; the Canes large Veſſels, and the *Cocos* drinking Cups.

Cuſtoms.

As to their Manners they are more Barbarous than the other *Mahometans*; for if the Father lays out any Mony for his Son, or ranſoms him out of Slavery, he keeps him as his Slave; and the Son does the ſame by his Father. For any little Kindneſs they do, they deprive him that receives it of his Liberty; and for the Crime of one Man make Slaves of all the Kindred. They do much Wrong to Strangers that deal with them, and the Purſe pays for all. He that is taken in Adultery buys himſelf off with Mony, this being look'd upon as no Diſgrace among them. They abhor Theft. Inceſt in the firſt Degree is Puniſh'd with Death; that is, caſting the Criminal into the Sea in a Sack. Law Suits are ſoon decided, without many Formalities, either in Civil or Criminal Caſes. The King of *Xolo* for the Adminiſtration of Juſtice has a Governor, whom they call *Zarabundal*, which is the ſupream Honour at Court. The great Ones oppreſs the Poor, becauſe the King is not abſolute enough. There are degrees of Nobility; as of *Tuan*, that is, Lord; *Orancaya*, Rich Man; and Lords of Vaſſals. In *Mindanao* the Princes of the Blood-Royal are call'd *Cacites*.

Government of *Xolo*.

The *Subanos* of the Mountains of *Xolo* and *Mindanao* have a more barbarous Government than the reſt. They do not go to War one Nation againſt another, or one Village againſt another; but, like Enemies of humane kind, they all endeavour to deſtroy one another; for they know no other Power or Authority but what is got by Force and Violence. They have no other way to Try their Cauſes, but the Power of the Party griev'd to take Revenge, which yet in the moſt heinous Caſes is mollify'd with Gifts. For this Reaſon, when one of the *Subanos* deſigns to Commit a Murder ſafely, he firſt heaps up a Sum of Mony to pay for it; that he may afterwards be admitted to the number of brave Men, and as ſuch wear the Red Turbant. More Cruelty is us'd among the *Caragas*, where to have the privilege of wearing a Turbant of ſeveral Colours, call'd *Baxache*, they muſt kill ſeven, as has been hinted before, and therefore for this inhuman Vanity, they do not ſpare even their Friends, whenſoever they catch them Sleeping or Unprovided.

Of the *Subanos*.

Funerals.

At the Funerals of their Dead they are very Religious and Bountiful conſidering their Poverty, for they ſpend all they have, Cloathing the dead Body in new Garments, and laying rich Tiſſue over them. About the Grave they plant Palm-Trees and Flowers; and if the Perſon deceas'd was a Prince or King, they burn Perfumes, and cover the Tomb with a Pavillion, placing four white Banners on the ſides. Formerly they ſlew others to bear the dead Man company, and caſt all the beſt Things they had into the Sea, particularly the *Lutan*. To put themſelves in mind of Death, they make their Coffin whilſt Living, and always keep it in ſight in their Houſes. A Cuſtom obſerv'd by the *Chineſes*, and which ought to be imitated by Chriſtians.

Women.

The Women are Chaſt and Modeſt, a Virtue much forwarded by their Deformity. Their Marriages are celebrated with much State; that is, Treating the Company a whole Fortnight, or rather making them Drink, wherein conſiſts all the Satisfaction. The Bride is generally carry'd in State, in a Palanquine or Chair on Mens Shoulders; the Kindred and Friends attending her with their Swords and Bucklers, and Muſick. The Bridgroom comes to meet her with his

his Company; and when they have accepted of one another, the Bride remains Clad in White, and the Husband changes his Garments into Red. When they come to the House, they all make Merry with Modesty and Plenty.

Gemelli. 1697.

Boats. The Boats of these Islanders are sew'd together with Canes split, and on the sides have Fences made of Cane, that they may not overset.

Weapons. Their Weapon in the Town is a Dagger with a flaming Blade. The great Men have Ivory, or Gold Hilts. In their Wars by Land they use a Lance, and round Buckler; whereas in all the other Islands it is long and narrow, to cover all the Body. Upon Sea, besides the Weapons already mention'd, they use *Bagacayes*. These are small Canes, about the thickness of a Finger, hardned, and made sharp, which darted strike through a Board.

The *Mahometans*, whose Original is from *Borneo*, brought thence the use of the Trunk, through which they Shoot little poison'd Arrows, with the help of a little Paper; which if they make but a slight Wound are Mortal; unless the Antidote be presently apply'd, and particularly human Dung, found by Experience to be a sure Preservative.

The People of *Xolo*, call'd *Xembanos* are Resolute, and wear white Armour. The *Mindanaos* besides the Lance, Dagger, and Buckler, carry a heavy cutting Scimitar, like the Inhabitants of *Ternate*.

About the Lake of *Malanao*, there are several Villages of *Moors*, and Gentils, govern'd by a petty King independent of him of *Mindanao*, who could never Subdue them. Their Food is Rice, and some Roots; their poor Garments of Hemp, dy'd Blew. The Commonalty are Heathens; the better sort *Mahometans*, and have no Communication with the others. This Lake is Triangular, seated in a pleasant Place, between the Coast that looks towards *Bohol*, ten Leagues distant, and that of *Mindanao*, an hundred Leagues distant by Sea, and fifteen at most by Land. It has a Point of Land running out four Leagues Eastward, and another three Leagues Southward, both well Peopled.

CHAP. VII.

Of the Molucco *Islands, and others in that Archipelago.*

THE *Molucco* Islands lying within the Line of the *Spanish* Conquests, and having been formerly under the Governor of *Manila* (whose Jurisdiction we have here propos'd to speak) whilst the Crown of *Portugal* was united to that of *Castile*; it will be proper to give some Account of them.

Moloc is a *Malay* Word, deriv'd from the *Hebrew*, *Maluch*, signifying the Head of a great Thing; and the *Molucco* Islands were ever the chief of all the Archipelago. They are seated under the Line, 300 Leagues East of *Malaca*, and as much South-West of *Manila*. There are five in Number, and lie in such Order for 25 Leagues North and South, along the Country call'd *Benoccina del Moro*, that they are always in sight one of the other. The first and chief of them is on the North side, and call'd *Terranate*, or *Ternate*, six Leagues and a half in compass. Som place it in half a Degree of North Latitude, others in but twenty Minutes. In it is a burning Mountain, whose largest Mouth on the top is a Stones throw over; the other two are less, one on the East side towards the *Malay* Sea; the other on the North-West over *Tacome*; about them all three there is much Sulphur gather'd. The greatest quantity of Fire, Smoke, and Ashes usually gushes out in *April* and *September*. Yet in 1648, or the 15th of *June* it did a vast deal of Mischief, for three Days without Intermission; casting out besides Flames, Smoke and Ashes, burning Stones for a great distance, which burnt all that came in their way; so that they reduced a Village of *Moors* call'd *de la Sula* to Ashes. All the while this lasted the Island was continually in Motion, a dreadful Noise being heard in the Subterraneous Caverns, like the Hammering in a Forge, and now and then like firing of Guns.

Burning Mountain.

The Country is all Mountainous, and almost inaccessible by reason of its tall thick Trees, with abundance of *Indian* Canes, and Roots almost wove together. The Climate is Hot and Dry. There are no Rivers, nor Springs, but only one Lake; and yet the plentiful Rains make it extraordinary Fruitful, and always Green. On the Hills the Winds

are Cold; and in the bottoms the Heat considering the Latitude, Moderate. The Provisions are slender, and not nourishing.

Gemelli. 1697.

The South-West Wind blows here without its natural Moistness; but on the contrary passing over the burning Mountain of *Machica*, and over *Montiel*, and *Tidore* at such time as the Clove is in Blossom, and the Nutmeg ripening; it is rather Hot and Dry; so that it causes Distempers, especially that they call *Berber*, a dangerous and incurable Disease. The People of *Ternate* are of the same Colour, as the *Malayes*, that is, a little darker than those of the *Philippine* Islands, handsome Visag'd, and the Men better shap'd than the Women.

Habit.

The greatest Pride of both Sexes is in decking their Hair, which they anoint with Oil of *Ajonjoli*, a certain Herb growing in the *Indies*, and in *Spain*, which has a very small insipid Seed, whereof they make Comfits in *Spain*, and put to other Uses. The Men wear it down to their Shoulders; the Women, as long as they can. As for their Apparel the Men wear a Doublet of several Colours, a sort of Breeches down to the Knee, and a Girdle; all, even the best among them being bare Footed, and bare Legg'd. The Women wrap a piece of Cotton Cloth about their Waste hanging down to their Knees; over which they have another of better Value which serves for an upper Coat. The Doublet is of the same sort as the Mens, but upon it they have a rich piece of Silk and Cotton Cloth, like a Mantle. They live Miserably, like all the other *Mahometans*, upon Bread of *Sagu*, or else *Maiz*, that is, *Indian* Wheat, and *Camotes*; and yet they Live to an hundred Years of Age without being Sickly. As to their Behaviour they are little troubled with Religion, and less with Honesty. The Men are inclin'd to Arms, the Women to Sloath. Their Language is generally that of the *Malayes*; their Weapons those of *Mindanao*. The chief, and almost only Product of the Island, before the *Spaniards* came into it was Cloves, and Nutmegs; but afterwards the Islanders in Hatred to the *Spaniards*, went about destroying all the Trees.

At present there is but little *Maiz*, or *Indian* Wheat, or other Grain, because of the War; whereas otherwise the Soil might produce abundance. The Sea abounds in all sorts of Fish; the Mountains in wild Boars, Civet Cats, and other Creatures, as also an infinite multitude of Snakes, of a prodigious Bigness, whose Gall is a Medicine against Fevers.

Among the other kinds of Parrots, there is one Tame and Tractable enough, call'd *Cacatuas*, all White, Talks Little, and makes much Noise. There are Herbs of singular Virtue, all well known by the Natives, who make use of them in several Diseases.

On the East side of the Island towards the Mountain, a Lake stretches it self out for about half a League, its Water good and sweet, and has no bottom in the middle. Being near the Sea it Flows and Ebbs, breeds no sort of Fish, and yet there are sometimes Crocodils seen in it. The *Moors* had thoughts of cutting a Communication between the Lake and the Sea to make a good Harbour, but never durst put their Hands to so great an Undertaking.

Tidore.

Two Leagues from *Ternate* is the Island of *Tidore*, which Sailors place in fifteen Minutes of North Latitude. It is more Healthy than *Ternate*, as well by reason of the Winds, as because the Soil is more Fruitful; which is in some Measure the better, for not having been so much wasted with War as *Ternate*. It is somewhat bigger in Compass, that is, seven Leagues, and is four in Length. On the South side it has a burning Mountain steeper than that of *Ternate*, from the sides whereof there flow several hot sulphureous Waters, good for many Distempers. The People are Warlike, and can put to Sea twenty, or thirty great Vessels with 6, or 7000 Men. The King resides at *Tidore*, or *Gamolamo*, which signifies great Village, a Place strongly Situated. The little Island of *Pulicabello* is half a League distant from *Tidore*, and is two Leagues in compass.

The principal Product of *Tidore*, and natural to it is Clove, as at *Ternate*; but at present the Natives do not Improve it, because the Trade is decay'd, and the King takes it from them by way of Tribute. After they have gather'd in all the Clove, follows the Nutmeg, of which there is great Plenty. The *Moors* have apply'd themselves to Sowing of *Maiz*, or *Indian* Wheat, and Rice; but their chief Sustenance is *Sagu*. They have three peculiar Trees; one of them they call *Atilochc*, that is, moist Wood, because the Body, Branches, and Leaves are always dropping Water, of a greenish Colour, good to Drink. The second is *Apilaga*, or good Tree, from whose Bark cut like a Spout there runs so

so much Water, that it supplies the want of Brooks and Springs. The third is of a pernicious Quality, for the Wind that passes between its Leaves scorches what it meets, as does its Shade. None of these Trees bears any Fruit, but their Leaves are always Green.

Gemelli. 1697.

Mutel. *Mutiel*, or *Timor*, the third of the five Islands of *Ternate* lies directly under the Line, and is a League from *Pulicabello*. The Land is high and desert because Unhealthy, but produces Clove.

Machian. The fourth Island is call'd *Machien*, and has a burning Mountain of the same shape as that at *Ternate*. It yields the *Dutch* much Clove, they having four Forts and a Factory there.

Bachian. *Bachian*, sixteen Leagues distant from *Machien*, is the fifth and greatest Island, being twelve Leagues in compass. A burning Mountain in it, is of the same Nature as that in *Tidore*. It abounds in Beasts and Fowl; Fruit of all sorts; Tabacco; and *Sagu* for common Food. It is govern'd by a King of its own, who pays Tribute, and makes the *Suba*, that is, a sort of Homage to the King of *Ternate*.

Meao. Besides these, and three other Islands properly comprehended under the name of *Moluccos*, there are four more about eighty Leagues North of *Ternate*. The neareſt is that of *Meao*, five Leagues in compass, and bearing nothing but only a little Clove. It has no Port, and the Inhabitants live upon Fishing.

Tafures. *Tafures* is six Leagues South of *Meao*, and scarce three Leagues in compass. But it is very Fruitful, abounding in *Coco*-Trees, *Sagu*, and other sorts of Fruit; and has a great Lake. At present it has no Inhabitants, for they all went over to *Meao*, to avoid the Hardships put upon them by the *Spaniards* in 1631.

Tagolanda. Sixteen Leagues to the Northward is *Tagolanda*, a large Island being 6 Leagues in compass. It has a burning Mountain, which does not obstruct its abounding in *Coco*-Trees, *Sagu*, and Fruit, and producing some Rice and Clove. There are two good Ports in it, and a deep River on the South side, with two small Islands, convenient for Fishing, with burning Mountains in both. It is govern'd by a King of its own, whose Power extends no further than to be able to put to Sea eight, or ten *Caracoas* for War, with Fire-Arms and other Weapons. Their Language differs from the *Malay*.

Siao. The Kingdom of *Siao* lies 4 Leagues North of *Tagolanda*, and 30 of *Ternate*. It is an Island with a burning Mountain, from whose Top issue abundance of burning Stones; and on the other side a plentiful Spring of Water. The compass of the Island is about 4, or 5 Leagues, the Inhabitants Heathens. The King was a Catholick when the *Spaniards* possess'd the *Moluccos*, and ever very faithful to them, and therefore always at War with him of *Tagolanda*, who was a *Mahometan*. This was the antientest Christian Place in the Archipelago, Christianity having been planted from the time that St. *Francis Xaverius* went over thither. The Kingdom is poor and small, containing but 3000 Souls. It produces many *Cocos*, and but little Rice, Sagu, Plantans, Camottas, and Popayas, In the Places inhabited there are Hens, and several sorts of Creatures on the Mountains.

Colonga. Twelve Miles North of this Kingdom is the burning Mountain and Kingdom of *Colonga*, lying East and West; and having but 6, or 7 Leagues in compass. From the burning Mountain flow many Springs of warm Water, which moisten the Island, and make it produce several sorts of Fruit. The Inhabitants are about 5, or 6000 using Fire-Arms and other Weapons. On the North side of it is a safe Harbour.

Cauripa. *Cauripa* is a small Kingdom 40 Leagues from *Colonga*. On the South side it looks upon the great Island of *Matcos*, and Kingdom of *Macassar*. On the North side it has a deep River and good Harbour. The King, and 4, or 5000 Subjects he has are Heathens. The Climate is Temperate, and the Soil produces such abundance of *Sagu*, that it sometimes supplies *Ternate*; and besides that all the common Fruit of *India*, *Cocos*, Grain, and several sorts of Beasts; among which one call'd *Caraboas*, or *Sibolas*. Nor do the Sea and Rivers abound less in Fish. The People are indefatigable and warlike. Men and Women are Clad like those of *Tidore*. They set out to the Number of fifteen *Caracoas*, or great Barques.

Bulan. The Kingdom of *Bulan* is 7 Leagues West of *Cauripa*, on the Land of *Macassar*. It has more Plenty of Rice than *Cauripa*, and produces the same Fruit. There are several Rivers that lead up to Villages, inhabited by about 3000 Souls. This King sets out 10 *Caracoas*, and his Men use Fire Arms, and other Weapons, being supply'd with Salt-peter from the Village of *Mogonda*, and with Iron from the Mines. The Province of *Manados* is twelve Leagues, East of *Manados*.

Bulan,

Bulan, and 40 from *Ternate*. It abounds in Fruit, Rice, and Grain; and as for Beasts, in *Sibolos*, Buffalos, and Swine. The Inhabitants are at least 40000, among whom the greatest Wealth is, Iron, Cotton and Brass. They go naked, covering their Privities with Clouts, and the Women wear a sort of Stuff, made of Cane, from the Waste to the Knees. These are the whitest and best shap'd of any we have hitherto spoke of. These People use no fire Arms, and yet are very Cruel, for they Persecute one another, without sparing the Lives of those that are overcome, for their greatest Glory consists in hanging up the Skulls of those they kill, at their Doors. They are not so Superstitious as the other Heathens, but great observers of the Singing of Birds. In other respects they are Affable, and lovers of Trade. *Cenelli.* 1607.

All the Islands, or Kingdoms here mention'd, either are comprehended in the *Molucco* Archipelago, where formerly the Arms of *Spain* bore Sway; or were Protected by them; or at least gave a helping Hand to Curb the Enemies of the Confederates, and keep the *Dutch* in Awe; and therefore I have made mention of them alone, tho' there be many more, as the Kingdom of *Macassar*, in the great Island of *Celebes*, and others Subject and Tributary to the same King.

Land of *Papuas.* Beyond the Island of *Gilolo*, is the Land of *Papuas*, the Queen of which Place becoming a Christian, was a long time maintain'd out of the King's Revenue at *Manila*; because she leaving her Idolatrous Husband, and marrying the Christian King of *Tidore*, came to *Manila* to demand Succours. They will have this Country to be part of *New Guinea*, for *Papuas* signifies Blacks, whence *New Guinea* had its Name, which as yet is not known whether it be an Island or Continent, tho' some Maps set it down as an Island. So also between *Amboina* and *Ternate*, are the Isles of *Banda*, being as many as the *Moluccos*, and as valuable for their Nutmeg, and other Spices, as those are for their Clove. All five of them take the name of the biggest, and lie in four Degrees, and thirty Minutes of South Latitude, and three Leagues from *Amboina*. Here grows all the Nutmeg and Mace that furnishes the World, for tho' they grow in other Places, yet they are not so good.

Banda Islands.

Banda, as it is the biggest, so it is also the most delightful and plentifullest of all Things. Its shape is like a Horse-shoe, the two Points whereof running out North and South are three Leagues distant. In the Bay between them is the chief Village frequented by many Ships, and all the Coasts about are cover'd with abundance of Nutmeg-Trees; whose Blossoms spread such a Fragrancy, as if Nature had employ'd all her Art to make them wonderful Sweet. These Trees by degrees quit the Green, so natural to all Vegetables, and put on a Blew, mix'd with Black, Red, and Gold Colour like the Rainbow; tho' not so regularly distributed. Beyond this delightful Plain, there rises a little Mountain in the middle of the Island, from which flow some Brooks that Water the Country; and then follows another Plain, cover'd with the same Trees, growing naturally out of the Earth. The Nutmeg-Tree is like the Pear-Tree in height and Branches; but the Leaves are more like a Walnut, as is the Fruit, cover'd with such a Rind, the soft inside whereof call'd Mace, is as Aromatick as the other. The Natives of *Banda* Extract a precious Oil to Cure cold Distempers. Of these Nuts they chuse the Freshest, Weightiest, Largest, and full of Moisture, without any Hole; they are good to Correct a stinking Breath, clear the Sight, comfort the Stomach, and several other Diseases. The Trees they grow on are in Common, and when the Nuts are gather'd, which is in *August*, they are divided among the Inhabitants of the Villages.

The People are Strong, but ill Favour'd, Melancholy, and wear long Hair. They are all *Mahometans*; the Men given to Trade, the Women to Tillage. They have no King or Lord, but Obey the Eldest, and these seldom agreeing in Opinion, they often are at Variance and Quarrel; not to be Reconcil'd but by the Nations, that Resort to their Ports to Trade for Nutmeg and Mace. When these Islands were discover'd by the *Portugueses*, the People of *Malaca* and *Java* Traded to them.

The *Portugueses* and *Dutch* count the Island of *Amboina*, eight Leagues North of *Banda*, one of the chiefest. It lies in four Degrees of South Latitude, and is seventeen Leagues in Compass. This alone produces more Clove than all the five *Moluccos*, but it is not so good. It also abounds in Oranges, Lemmons, Citrons, *Cocos*, Sugar-Canes, and the like. There are several sorts of Beasts, and Birds, and among the rest Parrots of *Amboina.*

seve-

several Colours, and one with red Feathers, most Beautiful to behold. The Inhabitants are more Docible than those of the *Molaccos* and *Banda*. They wear the same sort of Apparel, and live on the Trade of Spice. Their Hardiness both by Sea and Land makes them much valu'd for Soldiers or Sailors. Besides Fire-Arms, they use Scimitars, and Javelins, which they Dart very Dexterously. The Land is Mountainous and well Peopled, abounding in Rice, Palm-Trees, to make Wine, and very excellent Fruit. It was once in the Possession of the *Dutch*; but the Inhabitants Revolted with the Assistance of the King of *Macassar*.

Of the Clove. Having so often made mention of the Clove, it will be proper to say something of it. Because of its being shap'd like a Nail, the *Spaniards* gave it the name of *Clavo*. Its Blossom is like that of Mirtle, but the Leaves extraordinary small, coming out between those four little Teeth, which when dry remain like a Star, and Compose the Head of the Clove. Abundance of them grow in a Cluster, like the Mirtle, or Elder, and yield the most fragrant Scent. The Tree is like the Laurel, but thicker of Leaves, and they thinner, and narrower. Sometimes they are of several Colours; but the Cloves do not come out, or grow Ripe all at once. The backwardest are White, then Green, and when near Ripe grow Red; which Variety is a very pleasant Sight to Strangers. They are gather'd in *February* and *September*, and do not grow every Year, but every two, and sometimes three; but then the Harvest is very Plentiful, as if Nature would make amends for the Delay. They are gather'd like the Olives, by shaking the Boughs, after cleaning the Ground about them. Then they are spread out in the Sun, and in three Days are dry enough, between Black and Ash Colour. Fresh Water Rots, and the Salt Preserves them. Those that remain on the Trees, and are call'd Mother-Cloves, within a Year grow bigger and stronger, and are therefore more valu'd in *Java*. These falling to the Ground produce other Trees, without any help of Art; and they after 8 Years bear, and last sometime to an hundred. It is commonly said that only the *Molucco* Islands produce Clove, because of the infinite Quantity grows there, and so good that it exceeds the Clove of the other Islands, but that of *Amboina* is larger, and little Inferior to it. The Virtue of Clove is wonderful against all Distempers proceeding from Cold and Dampness. When Green they Extract from it a Water of a most delicious Smell, and very good for the Palpitation of the Heart.

CHAP. VIII.

How the Philippine-Islands *were discover'd.*

Magellan. PRovidence made the Choice for the discovery of these Illands of *Ferdinand Magallaens*, a *Portuguese*, knowing in the Affairs of this Archipelago, by the Relations he had from his Friend *Francis Serrano*, who was the first Discoverer of them round by the East. He was at *Malaca* in the Year 1511, when *Alfonso de Albuquerque* compleated the Conquest of it; after which thinking he could better make his Fortune in *Europe*, he return'd to *Portugal*.

Islands discover'd. In *December*, that same Year, *Francis Serrano*, and *Anthony d'Abreu* Sail'd from *Malaca* towards these Islands, and the second of them hapned to discover the Isles of *Banda*, where the Nutmeg grows; and the other the *Moluccos* valuable for the Clove. *Serrano* staid there, at the Request of *Boleyfe*, King of *Ternate*; but he sent *Peter Fernandez* to give the King of *Portugal* and his Friend *Magellan* an Account of the Nature and Importance of those Islands.

Magellan, as we call him in *English*, hearing this News, and not being able to move his own King *Emanuel* to give Ear to him; went over to the Court of the Emperor *Charles* V. in *Spain*, whom he made so sensible of the Consequence of the Undertaking, and that the Conquest belong'd to the Western part, assign'd the Crown of *Castile*; and not to the Eastern appertaining to *Portugal*; and the Emperor, seeing the Account written by *Serrano* and his Map, furnish'd *Magellan* with five Vessels well Equip'd, for him to try to find a way Westward. *Magellan in Spain.*

He Sail'd on the 10th of *August*, 1519, from the Port of St. *Lucar*, well furnish'd with all Necessaries for so long a Voyage, as the finding a Passage from the North into the South Sea. Having run along the Coast of *Brazil*, and cut the Line; in 50 degrees of South Latitude he entred the River of S. *Julian*, and *Discovers the Streight.*

Gemelli. 1697. and in 52 and some Minutes found the Streight of his own Name. He enter'd on the 21st of *October*, and about the end of *November* came out into the South Sea, without meeting with any Storm in a Run of 4000 Leagues. Having again cut the Line and being in 15 degrees of North Latitude he discover'd two Islands, which he call'd *Los Velas*; in 12 degrees those known by the Name of *Islas de los Ladrones*, or the Islands of Thieves, and a few Days after the Island of *Ibabao*, of the Islands here describ'd.

And *Philippine*-Islands. The first he met with was *Humunun* a little desert Island, near Cape *Griguan*, now call'd *La Encantada*; where the first *Indians* that went to meet him were those of *Silohan*, now under the Government of *Guiguan*. *Magellan* call'd this Island *de Buenas Senales*, or of good Tokens, and all the Archipelago of S. *Lazarus*, because he Landed on *Saturday* before *Passion-Sunday*, in *Spain* call'd *Sunday* of S. *Lazarus*, in the Year of 1521.

On *Whitsunday* the first Mass was said on the Land of *Butuan*, a Cross erected, and Possession taken in the Name of the most invincible *Charles* the 5th. The Lord of *Dimassava* Kinsman to the King of *Butuan* and to him of *Cebu*, was assisting to *Magellan*, for he brought the Ships into that Port on the 7th of *April*. Before Mass was said on *Whitsunday*, that Lord and the King of *Cebu* were Baptiz'd, and by their means many Men of Note and others to the number of 500; and after Dinner the Queen with 300 more. The next Day the Royal Standard being set up with great Solemnity, the King and all his People took an Oath of Fidelity after the *Indian* Manner, whereof speedy Notice was sent back to *Spain*.

On *Friday* the 26th of *April*, *Magellan* and some of his Men were kill'd in the first Encounter, with the chief Men of the Island of *Matan*, opposite to *Cebu*. On the first of *May*, the treacherous King of *Cebu* at a bloody Entertainment, cut off the Heads of 24 of the principal Men belonging to the Ships, and among them *Duarte Barbosa* Kinsman and Successor to *Megellan*, all the Mischief being contriv'd by a Black, who was Slave to *Magellan* and had serv'd as Interpreter, in Revenge for some Injury done him by *Barbosa*. Upon the Receipt of this News, *John Carvallo* put out of the Port of *Cebu* with his Ships and Men steering East South East. Being come to the Point of *Bohol* and *Panglao* he lay by; and then discovering the Island *de-los-Negros*, directed his Course to *Quipit* on the Coast of *Mindanao*. Thence he sail'd to *Borneo*, where he took *Molucco* Pilots, and returning by the way of *Cagayanes*, *Xolo*, *Taguima*, *Mindanao*, *Sarragan* and *Sangul*; on the 7th of *November* discover'd the *Moluccos*, and the 8th Anchor'd in *Tidore*. The King receiv'd him courteously, allowing him to Trade, and set up a Factory to buy Clove and other Spice; which was soon done. Whilst they were getting all things ready, the Ship call'd the *Trinity*, which had attempted to sail directly back to *Panama*, came back and deliver'd it self up to the *Portugueses* at *Ternate*. The Ship *Victory* took the same way home the *Portugueses* us'd, and having seen *Amboina* and the Isles of *Banda*, and stay'd some time at *Solor* and *Timor*, sail'd along the out side of *Sumatra*, keeping off from the Coast of *India*, to avoid falling into the Hands of the *Portugueses*, till it turn'd the Cape of *Good Hope*, and arriv'd at the Port of S. *Lucar* in *Spain* on the 7th of *September* 1522, three Years and some Days after it set out, with only 18 Men out of 59 that sail'd from the *Moluccos*, *Sebastian de Cano* being Captain. The Account of the New and wonderful Voyage of the Ship *Victory* being known throughout *Spain*, with the Information concerning the rich Trade of Spice. *D. F. Garcia Josie de Loaysa* of the Order of S. *John* of *Malta*, was sent thither with a Squadron of seven Ships, and *Sebastian del Cano* for his Successor. These sailing from *Corunna*, came to an Anchor in the new Streight of *Magellan* in *January* 1526, and in *May* following got out into the South Sea, after losing one Ship in that narrow Passage. In *June* a violent Storm parted the Ships, and sunk most of them. Aboard the Admiral which on the last Day of *July* was in four Degrees of South Latitude, the Commander in chief *Loayse* dy'd, and four Days after him his Successor *Sebastian del Cano* and many more. On the 2d of *October* those that remain'd Landed in *Mindanao*, and not being able to get over to *Cebu*, directed their Course for the *Molucco* Islands; where they were well receiv'd by the King of *Tidore* on the last Day of *December* 1526. But as well he, as the King of *Gilolo* were so threatned by the *Portugueses* for having receiv'd the *Spaniards* belonging to *Magellan*'s Squadron, that they seiz'd the four Factors left there by the Ship *Trinity*, and those that return'd now, and secur'd all the Goods; whence en-

The first Ship that sail'd round the World.

sued

fued a War between the *Spaniards* and *Portugueſes* that laſted till 1527. In the mean while the Marquis *del Valle* fitted out three Ships in *New Spain*, under the Command of his Kinſman *Alvaro de Saaveda*, who ſailing on the Eve of all Saints in the Year 1527, on the Day of the Epiphany in 1528, being in the Latitude of eleven Degrees, diſcover'd ſome of the Iſlands *de los Ladrones*, and thence ſail'd to *Mindanao* in eight Degrees of Latitude. He there recover'd ſome Chriſtians, belonging to one of *Loayſa*'s Ships which was caſt away at *Sangul*, and then going on to the *Moluccos* fought the *Portugueſes*. Then coming to *Tidore* he there found 12 *Spaniards*, who had fortify'd themſelves under the Command of *Ferdinand de la Torre*. Having repair'd his Ship, about the end of *May* he ſet out again for *New Spain*; and paſſing by ſome of the Iſlands of *Ladrones* in the Latitude of 14 Degrees, was drove back firſt to *Mindanao* and then to the *Moluccos*, whence he ſet out. Whilſt it was here diſputed by dint of Sword, at the expence of the Subject's Blood, who had the beſt Title to the Iſlands; the matter was controverted in *Spain* and *Portugal* with the Pen, Aſtrolabe, Sea Carts, and other Geographical Inſtruments. Judgment being at laſt given for *Portugal*, the few *Spaniards* that remain'd in the *Moluccos*, left them upon Condition they ſhould be convey'd from *India* into *Spain*.

Ceralb. 1697.

Ruiz-Lopez-de-Villalobos by Order of the Viceroy of *Mexico*, Sail'd from the Port of the Nativity on the Day of all Saints, in the Year 1542. with 5 Ships to Conquer the *Philippine*-Iſlands, and Inſtructions not to Attempt any Thing againſt the *Moluccos*, or other Conqueſts of *Portugal*. After two Months ſail in the Latitude of ten Degrees he diſcover'd the Iſland call'd *de-los-Corales*, and then others of the number of thoſe call'd *de-los-Ladrones*. Then the Pilots varying, he came not upon the Iſlands in eleven Degrees of Latitude, but in ten; and the Winds ſtarting up againſt him, in *February* he came to an Anchor in the Bay of *Caraga*. Here he loſt many of his Men with Sickneſs and Famine, and all his Ships but the Admiral Periſh'd in Storms. Then forced by Neceſſity, as having but ten Days Proviſion, he ſteer'd his Courſe for the *Moluccos* to ſupply his wants; and Arriv'd at *Tidore* on the 24th of *April* 1544. The *Portugueſes* oppos'd and would not allow him to take any Proviſions or other Neceſſaries, ſo that being there now in *February* 1545. without doing any thing, he came to Compoſition with the *Portugueſes* to give him a Ship to return to *Spain*. But whilſt this Treaty was in Hand he dy'd for Grief at *Amboina*, and all the Religious Men of the Order of St. *Auguſtin*, return'd afterwards to *Lisbon* in 1549. by the way of *Malaca*, *Cochin* and *Goa*.

Fleet to Conquer the *Philippines*.

CHAP. IX.

The Conqueſt of the Philippine-Iſlands.

THE ill Succeſs of the Attempts before-mention'd made the Conqueſt of the *Philippine*-Iſlands be laid aſide for ten Years, till at the perſwaſion of *F. Andrew de Urdaneta*, of the Order of *S. Auguſtin*, King *Philip* the 2d. order'd the Viceroy of *Mexico*, to ſend thither four Ships and a Frigot with 400 Men under the Command of *Michael-Lopez-de-Legaſpi*, a Native of *Mexico*. *F. Andrew* would go with him and took four more of his Order.

In *January* 1565, this Fleet came to an Anchor among the Iſlands *de-los-Ladrones*; on the 13th of *February* arriv'd at the Iſland of *Leyte*; and running ſucceſsfully through the Streight came to an Anchor in the Port of *Zebu* (by the Direction of a Moor of *Borneo*, who was acquainted with thoſe Iſlands, taken near *Panaon*) on the 27th of *April* being *Whitſunday*, and dedicated to *S. Vitalis* the Martyr, who was therefore choſen Patron of the City.

The Fleet entred *Zebu* in peaceable manner, but perceiving that *Tupas*, who Govern'd there put off the *Spaniards* with good Words, they Plunder'd the Place. The third Day, among the Plunder was found the Image of the Infant Jeſus before-mention'd, and therefore the firſt Church was by the Fathers of S. *Auguſtin* Founded under the Invocation of the Name of Jeſus.

Zebu Conquer'd.

On the firſt of *June*, *Philip de-Salzedo* Captain of the Admiral Ship, ſail'd in it with *F. Andrew de-Urdaneta* to diſcover the way back to *New Spain*. He Arriv'd thither on the 3d of *October*, but found that *D. Alonſo de-Arellana* was come thi-

ther with his Veſſel two Months before *Gemelli.* to gain the Honour of being the firſt 1697. Diſcoverer. However all is due to *F. Andrew*, for he took a particular Account of the Voyage, and made Carts proper for it.

Tupas and his People ſubmitted themſelves to the King of *Spain*, promiſing to pay Tribute; but whilſt *Legaſpi* was building the City *Zebu*, the *Portugueſes* came with ſeveral Pretences to diſturb him. He ſending Advice to the Vice-roy of *Mexico*, had a ſupply of 200 Men ſent him in the Year 1567, under the Command of *John de-Salzedo* and *Philip de-Salzedo* his Nephews; ſo that *Gonzalo Pereyra*, coming afterwards with the *Portugueſes* Fleet to expel the *Spaniards*, was forced to return with Diſgrace.

Manila reduced. In 1570 came the firſt Letters from Court to *Legaſpi*, approving of all that had been done in the Iſlands, and Commanding him to proceed in the Conqueſt, conſtituting him *Adelantado*, or Lord Lieutenant of the ſame. In 1571 the *Spaniſh* Arms reach'd *Manila*, and reduced it without any expence of Blood. On the 24th of *June* being the Feaſt of St. *John* Baptiſt, the Foundation of the City was ſolemnly lay'd, and Trade ſetled with *China*, ſo that the firſt *Chiampans* came thence to Traffick in *May* 1572. The Governor *Legaſpi* dy'd in *Auguſt* that ſame Year; and *Guido de Labazarris* entring upon the Government continu'd the Conqueſt of the Iſland, giving Souldiers that had ſerv'd well ſeveral *Encomiendas* or Parcels of *Indians* to be their Tenants, which was afterwards confirm'd by the King. In *November* 1574, *Limahon* a *Chineſe* Pyrate, aſſaulted *Manila* with a Fleet of 70 Barques, but was bravely Repuls'd.

In *Auguſt* 1575 *Doctor Francis de Sande*, Alcade of the Court of *Mexico* was ſent Governour. He it was that undertook the famous Expedition againſt the King of *Borneo*, in which that King was overthrown, and his Court Plunder'd; the Iſlands of *Mindanao* and *Xolo* oblig'd to pay Tribute; and he and other Governors afterwards continu'd the Conqueſt. In 1597, The Marques *Stephen Rodriguez de Figueroa* undertook the Conqueſt of *Mindanao* upon his own Coaſt, by the King's Leave. He alſo made War on the ſide of *Tampuan* againſt the Kings of *Mdana*, *Silongan* and *Buayen*, and againſt *Buhiſan*, Father to *Corali* King of *Mindanao*. But he dy'd in the Enterprize at the Hands of *Obal*, Unkle to the King of *Mongeay*; and Colonel *D. John de Ronquillo* was ſent by the Governor of *Manila* to proſecute it.

The Fathers of the Society of Jeſus entred the Iſle of *Mindanao* on the 6th of *February* 1624, to take charge of the new Chriſtians; the Governor *D. Francis Tello* putting them in Poſſeſſion of the Pariſhes.

The General *John Chaves* carry'd on the Conqueſts with a good Force, compos'd partly of *Indians*. On the 6th of *April* 1635 he landed at *Samboangan*, Fortify'd himſelf, putting all about to Fire and Sword, and at laſt erected a Fort there. *Sultan* King of *Mindanao* ſued for a Peace, which was Concluded on the 24th of *June* 1645, by Captain *Francis Atienza-y-Banez* Governor of the Fort of *Samboangan*, by Commiſſion from *D. James Faxardo* Governor of *Manila*. The principal Articles were, *That the aforeſaid King* Sultan *and his Subjects, ſhould be Friends to the King of* Spain, *and the King of* Spain *theirs. That if for the future either ſide was Aggriev'd, it ſhould acquaint the Court to require Satisfaction, and the Peace ſhould not be ſuppos'd to be broken till after ſix Months. That the Subjects of both ſides might go and come freely without Let or Moleſtation, with Leave of their King and the Governor of* Manila. And other Articles which may be ſeen in *Robles*'s Hiſtory of *Mindanao*, *lib.* 7.

Conqueſts in Mindanao.

This King of *Mindanao* could bring into the Field 30000 Men with Fire Arms, ſold him by the *Dutch*, Bows and Arrows, and other Weapons. His Reſidence was in an open Place fortify'd only with Paliſadoes, and a few Pieces of Cannon.

In 1662 the Governor of *Manila* fearing the Threats of a *Chineſe* Pyrate, of whom we ſpoke in the 4th Volume; the better to ſecure *Manila*, reſign'd *Samboangan* to the King of *Mindanao*, Conditionally that he ſhould reſtore it, when demanded by the *Spaniards*. The Pyrate who was alſo petty King of *Formoſa*, dy'd ſoon after in a Rage, and ſo deliver'd *Manila* from that Fear.

Notwithſtanding the Garriſon of *Samboangan* was withdrawn, the Province of *Caragas* remain'd under the Dominion of the *Spaniards*, Govern'd by an *Alcade Mayor*, placed there by the Governor of *Manila* with a good Garriſon of *Spaniards*. Beſides there is the Fort of *Illigan*, belonging to the Province of *Dapitan*; kept by a *Spaniſh* Captain and Corregidor, or civil Magiſtrate. The People of *Dapitan* pay Tribute, and are ſubject

ject to *Spain*, with an inviolable Fidelity ever since the *Spaniards* first set Foot there. 'Tis true that then they submitted out of Fear; for seeing them with their Swords by their sides, eat Bisket and smoke Tabacco; they went and told their petty King, that those were a People with Tails, who eat Stones and cast Smoke out at their Mouths. This Account astonish'd the petty King; but being at War with the King of *Mindanao*, he join'd in Amity with the *Spaniards*, and guided them to *Zebu*.

Genebl. 1697.

Illigan and *Dapitan* are Parishes and Missions of the Fathers of the Society; and in Temporals depend on the *Alcade Mayor* of *Zebu*, but a few Leagues distant.

Whilst I was at *Manila*, *F. Maurice Perera* a *Catalonian*, set out with a Companion for the Mission of *Samboangan*, and soon after I heard they had been all well receiv'd by the King of *Mindanao*, and sent to the Place of their Mission, possess'd by the Prince his Son. There is a good Correspondence between this King and the Governor of *Manila*, insomuch, that nine Years ago the King sent an Embassador to the Governor to acquaint him, that he had concluded a Peace with another King his Neighbour. I had the Curiosity to enquire of the Governor, who was *D. Fausto Cruzat y Gongora*, how he had receiv'd that Embassy. He told me in the first Place, that the Embassador was the King's Brother; and Clad after the *Moorish* Fashion, bare Footed and bare Legg'd. That he had him led through the *Spanish* Foot drawn up, and receiv'd him under a Canopey. That neither the Embassador nor any of his Retinue, would lodge in the Palace, but all of them retir'd at Night to their Vessels. The Present was only a few Quilts of no great Value.

D. Sebastian Hurtado de Corcuera, Governor and Captain General of *Manila*, subdu'd the Island and Kingdom of *Xolo*, going thither in 1638 with 80 Barques, and 600 *Spanish* Souldiers, besides many *Indians*, so obliging the *Indians* to submit themselves. The Peace of *Xolo* open'd the way to the Christian Religion, and the Fathers of the Society; but it was soon broke through the Indiscretion of Captain *Gaspar de Moroles*. It was restor'd again on the 4th of *April* 1646. upon Condition the King of *Xolo* should pay a Yearly Tribute of three *Xoorgas*, or Barques six Yards long, loaded with Rice. The same Captain *D. Francis de Atienza* manag'd this Treaty for *Spain*; and *Batiocan* and *Arancaye Daran*, Embassadors of *Sultan Corabat*, King of *Mindanao*, and Mediator, for the King of *Xolo*. The *Dutch* lay'd siege to *Xolo* on the 27th of *June* 1648, but did nothing considerable. Afterwards the King of *Xolo* broke the Peace, doing much Mischief with a Fleet he put to Sea; so that at present he remains absolute Master of his Kingdom, and being at Peace with *Spain*, his Subjects Trade in the *Philippine* Islands. The Governor told me that some Years before, that King sent him an Embassy, giving him an account of his Brother's Death, and his own Accession to the Crown, sending the Governor a Mourning Suit of Cloaths to wear for his Brother, and a Present of two Quilts and other Trifles.

Governor subdu'd.

Lost again

When the Union of the Crowns of *Castile* and *Portugal* had put the *Molucco*-Islands under the *Spanish* Dominion; the Governor of *Manila* perceiving there still remain'd much to Conquer; in *October* 1593. set out a considerable Fleet for that purpose. But as he was going in a Galley to join the Fleet already under Sail, the *Sangleys* that Row'd, Mutiny'd, and killed him and other *Spaniards*; carrying away the Galley into *China*. His Son *D. Luis de las Marinnas* succeeded him in the Government in *February* 1596, and Prosecuted his Father's Enterprize. After him other Governors apply'd themselves to it, and particularly in 1606 a good Fleet was sent to the *Moluccos*.

CHAP. X.

The Author's short Voyage to the Port of Cavite, *and the Description of that City.*

TO return to our Journal, after a Digression perhaps not displeasing or Tedious, I spent a Week in providing my self with Necessaries for my long Voyage to *New Spain*, and taking leave of Friends, and on *Sunday* the 16th putting my Equipage into a *Banca* Boat, I went with my Black to the Port of *Cavite*, where we arriv'd about Noon. These *Bancas* are made of the Body of a Tree, six Spans in Breadth and Longer than the *Faluccas* at *Naples*. I found not as I expected *Charles Joseph* of *Milan*, because he was gone to the *Marian* Islands,

to carry the Souldiery the King's allow-
Conclu. ance, and the Fathers of the Society.
1697. This done, he was to go on to discover
the Southern Islands, and being come to them to send Men ashore, to enquire into the Religion and Customs of the Inhabitants, and then to bring away some Islander, for further Information, as the Governor had given him in his Instructions in my hearing. But above all he had Orders to find that which he himself had discover'd, and call'd *Carolina* in 1686, when he went to relieve a Vessel run aground. It was generally thought, he would go in Vain, because from 13 Degrees to the Line the Currents are violent, insomuch that a small Vessel cannot Stem them; and the less by reason of the Winds that prevail there. Otherwise it is not to be doubted, but that in all that space to the Line, there are Islands inhabited by Savage People, and many more Northwards as far as *Japan*; for there are often Boats of those Parts, brought by Storms to the Island of *Samar*, and Coast of *Paluas*, as has been said elsewhere. The said *Charles* being absent *Michael Martinez* Commander of the Galeon, that was to Sail, entertain'd me in his House.

Monday 18th, I went to see the Castle of St. *Philip*, seated on that Point of Land, which makes the Bay. It was built since the Fort of *Manila*; is a regular Square, with four Bastions, well provided with Cannon but small, besides some Pieces over the Gate. About it they were building Cazernes for the Souldiers, Magazines and Cisterns, leaving a large Parade in the middle. Here in the year 1679, was built a Wooden House, to serve as a Prison to Dr. *Ferdinand Valenzuela*, with a Chappel in it, that there might be no Infringement of the Communities of the Church, and he there perform his ten Years Banishment. At first he was kept very strictly, without being allow'd to write, or to live on the first Floor, but afterwards he had so much Liberty, that he caus'd several Plays to be acted in the Castle. He spent the day in Writing, Reading, and Praying, and so made the time easier to him. The King had assign'd him an allowance of two hundred and fifty pieces of Eight a Month. In 1689, the ten Years being expir'd, he went away to *New Spain*, where the Count *de Galva*, Brother to the Duke of *Infantado*, whose Sister he had been, being then Governess, he was well receiv'd, and was punctually paid a 1000 pieces of Eight a Month, allow'd him by the King of *Spain* with a Prohibition, to go over into *Spain*. His misfortunes had afterwards an unhappy end, for as he was intent upon managing his Horses, he receiv'd such a kick, as was the Cause of his Death; a good instance of the turns of Fortune, with those that think they have secur'd her Favour. This Minister being brought into the Queen Mother's Service, by means of an Aunt, who was one of her Women, knew so well how to gain upon her Affections, by his faithful Services; especially twice he was sent to the Court of *Vienna*, on important Affairs; that from a private Gentleman, he was rais'd to the Honour of prime Minister, and a Grandee which was afterwards the cause of his Fall.

Tuesday 19th, I took a View of the City *Cavite*, or *Cavit*, as the *Tagalians* call it. It is seated in sight of *Manila*, three Leagues South of it, on a long narrow Neck of Land, on one side of Ca. Cr. which is the Sea and on the other a Bay, that makes the Port. Thus being almost enclos'd with the Sea, it has no Wall about it; but only the Castle, before mention'd, at one end, and at the other next the Land, a Wall with some Pieces of Cannon. In this Wall is the Gate to which they go over a Drawbridge, because of the Ditch, which at Flood is full of Water. The City might with a small Charge, be made an Island. The Port before mention'd, is in the Shape of a Semicircle, like that of *Trapani*, in the Kingdom of *Sicily*. It is shelter'd from the South Winds, but not from the North, and therefore large Ships, which cannot come close under the Shore, are not very safe; and in the Year 1589, two were there cast away.

As for the Buildings, and Publick places, there is no Beauty in them, the Houses being of Timber, or Cane, and very few with the first Floor of Stone. Parish. The Parish Church is of Timber, the House and Church of the *Dominicans* of the same. The Monastery of the Barefoot *Augustinians* is somewhat better, and the Church of Stone. But the House of the Jesuits, tho' began of late Years, is very good. The Constable of the Castle Governs it and the City, as Chief Justice.

Wednesday 20th, I went to see the *Ribera*, or Arsenal seated on the aforesaid Arse. Point of the Castle. There 2, or 300 *Indians*, and sometimes 600, brought by force, from the Neighbouring Provinces, work at Building *Galeons*, and other Ships. The King allows every one a piece

piece of Eight, and a *Cavan* of Rice a Month, which is the time they are to ſtay, for at the end of it, they take others to Relieve them. Some of them plain, ſome ſaw, ſome Nail the Timber, ſome make Cables, ſome Careen, which is done there with Oil of *China*, mixed with Lime, but the greateſt number, fell Trees on the Mountains; and theſe muſt be many, and large, to keep out the Tempeſtuous Sea, they are to croſs. Beſides that this ſort of Wood is hard, and heavy as a Stone, the Planks are made ſo thick, and ſo lin'd both within, and without, that they receive little Damage by common Balls. That Veſſel which fought ſome Years ſince, with fourteen *Dutch*, that came to take *Cavite*, had 90 Balls taken out of her ſides, which ſtuck there as if they had been in a Wall of ſoft Stone; and this was becauſe being run a-ground, ſhe was forced to fight all the while on one ſide, to the great aſtoniſhment of the Enemy. The *Arſenal* is very large, and fit to build any great Ship. In 1694 the famous Galeon St. *Joſeph*, before mention'd to be caſt away, was finiſh'd there, being bigger, or at leaſt as big, as that of the *Portugueſes* call'd, *O Padre Eterno*. Its Keel was 62 Cubits, (each Cubit a Span and a half) long, and proportionably broad. The loſs of it ruin'd the Inhabitants of *Manila*, but that of the other call'd *Santo Chriſto*, compleated their Miſery. This laſt was ſixty Cubits, as before in the Keel, and had made but one Voyage to *New Spain* after it was built at *Bagatao*. Whilſt I was at *Manila*, another Veſſel was building at *Bagatao*, call'd St. *Francis Borgia*, 55 of thoſe Cubits in length, to go to *New Spain*, in 1697. What Succeſs it will have, God knows; for the Citizens of *Manila*, having obtain'd a Grant from the King, to load a Galeon, and ſend another to Convoy it, paying 70000 Pieces of Eight for each, two ſhe paying for two, building one at the King's expence, ſo very large, that tho' it carries Burden enough for three, yet it requires a Storm to move it; and this mighty Maſs, not being ſtrong enough knit together, to reſiſt the furious Tempeſts of that vaſt Ocean, it is to traverſe; it is eaſily caſt away, as appears by experience, and it is demonſtrable, that middling Ships are propereſt for that Voyage than the great.

Tueſday 21ſt, I went to ſee the Suburb of St. *Rock*, ſtretching without the Wall from Sea to Sea, all of it conſiſting of Timber Houſes, among Woods of Trees. The Pariſh Church is very good, being built by D. *Ferdinand Velazquez*, for his particular Devotion. There are more Inhabitants, *Spaniards*, *Indians*, and *Sangleys*, or *Chineſes* in this Suburb, than in *Cavite*. Here is good Fruit of the Country, and ſome few Grapes, the Vines being carry'd out of *Europe*.

Friday 22d, the Veſſel having all its Lading aboard, I imbarqu'd. This Ship was built at *Bagatao*, by Dr. *John Gonzalez*, and had made one Voyage on the Coaſt. Becauſe of the loſs of the aforeſaid Galeons, the King had bought it of him, for 300000 pieces of Eight, to carry over the Royal Revenue to *America*. It was 45 Cubits, of thoſe above mention'd in length, proportionably broad and ſtrong.

Saturday 23d, there were Prayers for our good Voyage. When we were ready to Sail, the Commander call'd the Pilots, and all other Officers to give their Opinions, whether the Veſſel was fit for the Voyage of *New Spain*, and in a good Sailing poſture. Moſt of them were of Opinion it was overloaded, and therefore could make little way. He therefore order'd all the Seamen's Cheſts to be put aſhore, that all thoſe who had two might have one left behind. The Governor being inform'd of it, ſent Colonel *Thomas de Andaya* to lighten the Ship. *Andaya* came on *Sunday* the 24, and caus'd all the Casks of Water to be taken out; for the burden of the Veſſel being 1500 Bales, they had put aboard 2200, beſides Proviſions and other neceſſaries. On *Monday* 25, the Colonel caus'd abundance of Bales, and parcels of Wax to be unſhipp'd, leaving only the 1500 Bales that the Ship was entred for. The Governor and *Oydores*, or Judges, according to the King's Order, are to diſtribute the Stowage proportionably among the Citizens; but there is little Juſtice done in this Point, Favour carrying all, ſo that the Rich have Cockets given them, for 30 or 40, and even 50 Bales, and the pooreſt ſort only for two or three, pretending the Ship can carry no more, and this contrary to the King's Intention. *Tueſday* 26, there were more Bales and Parcels of Wax unloaded, ſtill delaying our departure, whereas the King Orders were that the Galeon Sail the 24th of *June*. It is the Practice in this Voyage to carry the Water in earthen Jars, to the number of 2, 3 or 4000, proportionably to the number of People, and bigneſs of the Galeon; and theſe falling ſhort for a Voyage of 7 or 8 Months, the continu-

Gemelli. 1697.

al Rains ſupply the Defect. This time they had made two Ciſterns, on the ſides of the Ship, reaching from the Deck to the bottom of the Hole, as is us'd by the *Portugueſe*, and *Moors*; and theſe had prov'd very good; yet they were broken to ſtow more Bales in their place; without conſidering that relying on the Ciſterns, they had made no earthen Jars, and it was not eaſy to make them into ſhort a time. This was done becauſe the Officers put in Bales of their own in thoſe places, notwithſtanding the King's Prohibition, they not minding that they ſent ſo many Men to Periſh with Thirſt, in ſuch a ſpacious Sea. In fine, on *Wedneſday* 27th, 800 Barrels of Water were caſt away, by breaking the Ciſterns; and the ſame was done on *Thurſday* following being the 28, the Bales belonging to the Colonels Friends and Acquaintance, being put aboard again.

A Voyage round the World by Dr. John Francis Gemelli Careri. *Part* IV.

Containing the moſt Remarkable Things he ſaw in the *PHILLIPPINE ISLANDS.*

BOOK III.

CHAP. I.

The moſt Dangerous Voyage from the Philippine *Iſlands, to* America; *and firſt to the Place call'd,* Varadero.

THE Voyage from the *Philippine* Iſlands to *America*, may be call'd the longeſt, and moſt dreadful of any in the World; as well becauſe of the vaſt Ocean to be croſs'd, being almoſt the one half of the *Terraqueous* Globe, with the Wind always a-head; as for the terrible Tempeſts that happen there, one upon the back of another, and for the deſperate Diſeaſes that ſeize People, in 7 or 8 Months, lying at Sea ſometimes near the Line, ſometimes cold, ſometimes temperate, and ſometimes hot, which is enough to Deſtroy a Man of Steel, much more Fleſh and Blood, which at Sea had but indifferent Food.

The Ship being again Laden, and about a thouſand Jars of Water, put in by the Commander and other Officers, we ſet Sail on *Friday* 29, before Noon in the preſence of the Colonel. Having Sail'd 2 Leagues, we came to an Anchor within the ſame Bay. On pretence that he wanted Water, the Commander left behind a *Dominican*, who had given him 500 pieces of Eight for his Voyage; a Recolet, and a Phiſitian he had agreed to keep at his own Table; which accident put me into a good little Cabbin for my Bed and Equipage. *Saturday* the laſt day of *June*, the Wind continuing at South againſt us, tho' we had hoiſted Sail, we ſoon dropp'd Anchor again. The ſame we did *Sunday* the firſt of *July*, having ſail'd but half a League. *Monday* 2d, ſtirr'd not; and *Tueſday* juſt weigh'd and dropp'd Anchor again, the Wind continuing contrary both Days with much Rain; ſo that in 5 Days, we ſcarce ſail'd three Leagues. Some Water being ſpent, the Boat was ſent to take in more, near the Hill *Batan*. Being curious, I went in the Boat with the Major *Vincent Arambolo* a *Biſcainer*, and Landed on a Plain, where the Arrows of many *Negrillos* or Iſland Blacks, who were Hunting in the Woods, could reach us. The Women and Children began to bark like Dogs, to drive out the Wild Beaſts before their Husbands, and Fathers, who lay ready in Ambuſh. So whilſt the Water was taking in, we ſtood very fearful, as not being able with two Firelocks, to oppoſe hundreds of Blacks, Arm'd with Bows and Arrows, ſhort Javelins, and long Knives, wherefore I retir'd to the Boat, without enquiring into the matter of Hunting, as *Arambo-*

lo

la did. The *Indian* Sailors belonging to
Gemelli. our Ship, bringing the Water from the
1697. Wood, were no way moleſted by the
Savages, becauſe they are Friendly among themſelves. Having taken the Water, we return'd aboard after Midnight, more afraid than hurt; having ſtood upon our Guard, not only becauſe of the Blacks, but alſo on account of the Unconquer'd *Sambolos*, who live upon part of that Mountain.

Wedneſday 4th, we ſtirr'd not, the Wind being contrary. *Thurſday* 5th, before day, drove along with the Tide, and very little Wind, but the Wind then ſtarting up againſt us, came to an Anchor near *Maribeles*. The Governor came aboard in a little *Parao*, which is a Tree hollow'd, with 2 Wings on the ſides, to prevent its overſetting, to bring our Captain ſome Fruit, and then went away. *Friday* 6th, the ſame Wind contian'd with thoſe Rains, which never fail about *Manila*. *Saturday* 7th, the Wind freſhning, and the Rain growing Tempeſtuous, we weigh'd Anchor, and brought the Ship under the ſhelter of the Hill of *Batan*. The ſame Southerly Winds and Rains continuing, we lay in the ſame place, all *Sunday* and *Monday* the 8th, and 9th. *Tueſday* 10th, we were tow'd a little way. Nothing troubled me but the heat; for there was none of the other Plague of Lice, ſo frequent in other Ships; becauſe, as has been ſaid, in thoſe Parts they do not breed on *Europeans*. Search was then made, to diſcover whether there were any Jars, that inſtead of Water, were fill'd with Commodities, upon pretence of carrying them ſafer; and ſeveral were caſt into the Sea full of Pepper, Purcelane, and other Goods of Value. The South Wind ceaſing, and the North ſucceeding, we weigh'd Anchor *Wedneſday* the 11th, before day, and drove with the Tide with little Wind, between *Maribeles* and the Hill of *Batan*; ſo that Sunſet we paſs'd the Point of *Maricondon* and *Limbones*, and then the Rock of *Fortune*.

Thurſday 12 about Noon, we left a Stern the deſert Iſland of *Ambil*, and that next it of *Luvan*; between which, and the Point *Calavite*, in the Iſland of *Mindoro*, paſs'd the ſo often mention'd Galeon, St. *Joſeph*, as it was running to Perdition. Before Sun-ſet, we paſs'd by Point St. *James*, in the Iſland of *Manila*, which makes the Bay of *Balayan*. *Friday* 13th, we coaſted the Iſland of *Mindoro*, where it forms a long Ridge of high Mountains, and two ſides of its Triangle; beſides a long high Neck of Land running out towards the South. This Iſland is moſtly Inhabited by Savage *Manghians*, not yet ſubdu'd. They are of an Olive Complexion, and wear long Hair. The Jeſuit Miſſioners that were aboard told me, that theſe People had a Tail half a Span long. They do no harm to the *Spaniards*, and Trade with thoſe few Tributary *Indians*, who live in Villages, in the Plains of the Iſland, under the care of the Barefoot Fathers, of the Order of St. *Auguſtin*. Theſe Savages exchanged Gold, Wax, Parrots, and other things, for Rice, and the like. The Iſland abounds in Buffaloes, Deer, and great numbers of Monkeys, which run in Troops along the Shoar, ſeeking what the Sea affords to eat. *Manghian of Mindoro.*

The Wind riſing, and againſt us, oppoſite to the Iſland of *Maricavan*, a place not far from *Manila*, where there are Plenty of Buffaloes and Deer; it was thought fit to lie by at Night, ſince we could not advance; but the Weather growing Stormy about Midnight, we loſt all we had gain'd, and ſo on *Saturday* 14th, found our ſelves oppoſite to Cape St. *James*, and got but little from it, all the Day after. The worſt was, the Coaſt afforded no good Anchoring, and we had no ſhelter from the Wind. *Sunday* 15th, the Violence of the contrary Wind abating, we coaſted along to Weather the Cape. Firſt we left on the right Hand, a little Bay near to the Cape, then another larger, call'd, *El Varadero Viejo*, and then the Streight between the aforemention'd Point of *Mindoro*, and the Iſland of *Maricavan*; near the Bay of *Baguan*, on the Land of *Manila*, where are the Garriſons of *Guarnio*, *Balaxivo*, and *Batangas*. Turning the Cape, we came to the *Varadero*. All the Ships that go to *Acapulco* put into this Port, to take in Wood and Water. It is a ſemicircular Bay, form'd by a crooked Neck of Land, running out of *Mindoro*, and other Iſlands oppoſite to it. The greateſt Danger in this narrow Paſſage, is caus'd by the contrary Currents, which here meet, one of them running toward *Maribeles*, and the other towards the Streight of St. *Bernardin*. After Dinner I went aſhore to Hunt notwithſtanding the Iſland was full of Savages. I could not get into the Woods, by reaſon of the thickneſs of the Trees, not to be pierced by Dogs, much leſs by Men; and finding neither Deer, nor Buffaloes along the ſhoar, went aboard again empty handed. CHAP.

CHAP. II.

The Voyage continu'd to the Port of Ticao.

Ca. Aud. 1687.

HAving taken Aboard 200 Jars of Water brought us by the King's Galliot, which expected us there for that Purpoſe, we ſet Sail on *Monday* 16th, with a freſh Gale at South. We left on our right Hand near the Coaſt of *Mindoro* ſeven little Iſlands named from *Bacbac*, Pleaſant to behold for their green Trees, but not Inhabited, and on the left Cape *Galvan* of the Land of *Manila*. At Sun-ſet we Sail'd among the Colonels Iſlands near the two Iſlands call'd *Las Hermanas*, or the Siſters; and then by three others, call'd *Virreyes*, or Viceroys, all full of Trees, but not Peopled.

Tueſday 17th, before Day we paſs'd between the Iſlands of *Banton*, and Point of *Marinduque*, which was on our left. This Iſland abounds in Fruit, and very nouriſhing Roots; as alſo in wild Boars, Deer, Buffalos, and other Creatures; and therefore we ſent the *Champan* thither before us to get freſh Proviſions. Near the Point of *Marinduque* is a ſmall Iſland, like that at *Banton*, call'd *Botonſillo*, or little Button; behind which is another call'd *Simara*, inhabited by Civiliz'd *Indians*, as *Banton* is. As we Sail'd Eaſt, we ſaw at a great diſtance on the right the Iſlands of *Romblon*, *Tablas*, and *Sibuyan*, all inhabited; for all the way from *Manila* to the *Embocadero*, or Mouth of the Streight, is a Labyrinth of Iſlands, 80 Leagues in length, and very Dangerous. *Wedneſday* 18th, we were Becalm'd; but *Thurſday* 19th, had a little Wind that carry'd us as far as the Iſland of *Sibuyan*. *Friday* 20th, it freſhned, and about Sun-ſet we got through the Streight made by the Iſlands of *Bonas* and *Mubate*, where there are rich Gold Mines, and the ſtrange Birds call'd *Tavones*, and then by *Ticao*, all of them inhabited by *Indians* not yet Subdu'd, and very Fruitful.

Having coaſted along the Iſland of *Ticao* all Night, on *Saturday* 21ſt, in the Morning, two Hours after Sun-riſing, we came to an Anchor in the Port of St. *Hyacinthus*, oppoſite to *Surſegon*. The *Alcalde* Mayor, or chief Magiſtrate of *Ticao*, came Aboard on *Sunday* 22d, and brought the Captain a Preſent of 2 Hogs, 50 Hens, and a great deal of Fruit. *Monday* 23d, the *Champan* came from *Marinduque* loaded with Refreſhments given them by the Jeſuits of that Pariſh, for the Fathers *John Grigoyen*, *Antony Borgia*, and *Peter Antony Martinez*, who were Aboard us Bound for *New Spain*; one to ſtay there, the other to go to *Rome* for the Affairs of the Miſſion.

The Wind coming up very fair for us to put into the Bay of *Ticao*, we weigh'd Anchor on *Tueſday* 24th, early, and advancing a little with the Stream, came to an Anchor in it. A Bare-foot Father of St. *Auguſtin*, that belong'd to that Province came to bring us ſome Refreſhment of Fruit. Going Aſhore after Dinner to Bath me, I was inform'd that the Village was formerly near the Shore, but having been Burnt by the Pilot of a Ship that put in there, the *Indians* retir'd half a League up the Land into the middle of the Wood. There are about thirty wooden Houſes cover'd with Palm-tree Leaves, and the Church and Dwelling of the Miſſioners is of the ſame ſort. But theſe are the moſt part of the Year at *Masbate*, becauſe the *Indians* go away into the Mountains every one to Plant his *Camotes*, and *Gavas*, and only come to that Place when the Fathers go to make their Viſitation.

Wedneſday 25th, being St. *James*'s Day, the Wind being contrary, we lay at Anchor; becauſe the Ship ſtood in need of a ſtrong South Wind to carry it out of the Streight againſt the Current. *Thurſday* 26th, a Muſter was made to ſee, if any Man was Aboard without Licenſe, for which they pay twenty Pieces of Eight to the King. Sixteen Perſons who had none were put a Shore, only 200 remaining Aboard. *Friday* 27th, 500 *Bombones* of Cane full of Water were brought Aboard, which the *Alcalde* had caus'd to be cut by the Captain's Order; they were eight Spans in length, and as thick as a Man's Thigh. The ſame Day a freſh Gale ſtarting up at South, we weigh'd Anchor to Sail, but ſoon dropt it again, the chief Pilot and his two Mates diſagreeing, the firſt being of Opinion there was not Wind enough. *Saturday* 28th, it came about to North, and ſo hindred our Sailing. It was pleaſant to ſee the Ship like a floating Garden with ſuch abundance of Fruit and Greens brought from the neigh-

neighbouring Parts, as also Swine, and Hens, in their *Caracoas*, or Boats sew'd with *Indian* Cane, which have a Sail made of Mat, Triangular or Pyramidal fastned to two Poles, and long Canes on the sides to prevent over-setting. *Sunday* 29th, the same Wind continu'd; but at Night was a dead Calm, which lasted *Monday* 30th, and on *Tuesday* 31st, the contrary North Wind came up again.

Wednesday the 1st of *August*, some Boats brought Advice of the safe Arrival of the *Galeon*, the *Rosary*, from *New Spain*. It had cast Anchor for fear of the *Embocadero*, or Mouth of the Channel, at the Port of *Palapa*, in the Island of *Samar*, and there landed the Mony to be carry'd by Land to *Manila*. Thence some Boats had tow'd her to the neerest Coast of that Island; where when the *Galeon* has taken Port, it is unlawful to put to Sea again without fresh Orders. The same contrary Wind kept us still *Thursday* 2d. *Friday* 3d, we Sail'd with something of a fair Wind, which soon coming about, we return'd to the Port; where the Festival of St. *Dominick* was celebrated *Saturday* 4th. *Sunday* 5th, the Wind blew so hard at North, that we were forced to drop another Anchor. The same continuing on *Monday* 6th, we diverted the tedious Hours with Cock-fighting, there being abundance Aboard, which was not pleasing to me, because we eat no other Meat. *Tuesday* 7th, the *Champan* went for Water. *Wednesday* 8th, the Pilot's Mate had some Words with a Passenger he carry'd over on his own Account, who complaining that his Table was too Poor, the other Struck him on the Face, and then ran after him with a Knife. The Captain designing to enquire into the Matter, would have me be assisting to him, but all the Punishment ended in causing them both to stand some Hours in the Bilboes. *Thursday* 9th, after Mid-night the Wind blew fresh at South-East, so that about Noon the Pilot thought fit to Sail, because there is no getting out at the *Embocadero*, or Mouth of the Channel, where the Currents are always impetuous, without a Wind that is stronger than they. The *Embocadero*, or Streight is eight Leagues in length; and four, or five, and in some Places six over. It is enclos'd like the Court or Yard of a House, on the one side with the Coast of the Island of *Manila*; by the Islands of *Borias*, *Ticao*, and *Masbate*; by the six little Islands *de los Narayos*, or of Orange-Trees, which are desert; by the fruitful Island of *Capul*; by the *Indians*, call'd *Ava*; by the *Alisores*; and lastly by the West Coast of *Palapa*; and on the other by the Island of *Maripipi*, inhabited by *Talaxians*, *Tagapola*, *Mongol*, *Kamanda*, and *Limbanquayan*, which all together render the Passage out towards *America* very difficult, what way soever a Man would go.

CHAP. III.

The Voyage continu'd to the Marian *Islands.*

THE Wind holding brisk at South-East, the Pilots all agreed to make their way out of the Streight, and accordingly about Noon weighing the two Anchors, the Tide being then with us, they hoisted Sail, and before Sun-set were near the Mouth of the Streight; which is made by Cape *Malpal*, in the Island of *Capul*, on the South of the small Isle of *Kalemian*, where there are some Flats near Cape *Tiklin*, and the Island of *Manila* on the North, two Leagues distant from one another. It is to be observ'd, That between *Kalemian* and *Tiklin*, there is Water enough for a quarter of a League over, for the *Galeon* to pass; but the Pilots will not venture into such a Streight, nor into those that lie between the Islands of *Naranjos*, and between *Capul* and *Samar*. As we were upon getting out, there fell such violent Storms of Rain, that together with the contrary Current, whilst the Moon was above the Horizon, we could not, tho' the Wind blew hard for us, advance one Step, but rather lost Ground, so that we were all Night in great Danger. I was Astonish'd, and Trembled to see the Sea have a Motion like Water boiling over a hot Fire, understanding that several Ships, notwithstanding the help of their Rudder had been by the violence of the Current whirl'd about, and at last Wreck'd. *Friday* 10th, the Tide turning for us, we got out of the Streight before Noon. First, we pass'd near the Coast of the Island of *Manila*, the Mountain of *Bulessan*, where is the burning Eruption of *Alvai*, and the Rock of St. *Bernardin*, in 13 Degrees of North Latitude,

titude, leaving them on our left, and a-
Gemelli. bout Sun-set we had Cape *Espiritu Santo*,
1697. or Holy Ghost, on our right; this being
the most Easterly Point of the Coast of *Palapa*, and the first the *Galeons* discover, coming from *New Spain*, as has been observ'd above. It lies in 12 Degrees, and 30 Minutes of North Latitude.

Being come into the open Sea, to our great Satisfaction, our Cables were coil'd between Decks, being to cast Anchor no more till we came into *New Spain*, and the Boat was set Adrift that it might be of no hindrance, because we had another, in Case of Need, as the *Spaniards* call it, in Quarters, that is, in Pieces ready to clap together. The South West Wind blew hard all Night, and the Sea being rough made many Sick. *Saturday* 11th, the Wind continu'd at South West, and taking an Observation we found our selves in the Latitude of 14 Degrees. They that come from *New Spain* to the Islands Sail continually upon the same Parallel of 13 Degrees; for falling from *Acapulco*, which is in 17 to the 13 aforesaid, they alway run in a strait Line, before the Wind, on a smooth Sea (whence that is call'd the *Pacifick Ocean* by the *Spaniards*) as if they were in a Canal, without any roughness of Water; so that they come in 60, or at furthest 65 Days to the *Marian* Islands, and thence in 15 or 20 to the *Philippines*. On the contrary, those that go thence to *New Spain*, have a very difficult Voyage; for the Sea may rather be call'd Inchanted, than Boisterous; and that they may gain Ground, and not be drove back, as often happens, they are forced to run away to the Northward, even to 40, or 41 Degrees of Latitude, sometimes coming in sight of *Japan*; that they may afterwards fall off till they meet with the *Signs*, (being Weeds, the Sea of *California* carries some hundreds of Leagues) and so continue their Voyage with the common Winds that are more favourable. The Pilot propos'd to pass by the Islands *de los Ladrones*, at 19 Degrees, and 20 Minutes of North Latitude (whereas the general Method is to pass them between 20 and 25) that he might from thence gain the greater Latitude; this having of late Years been found by Experience to be the best Course, and therefore he directed his Course East North East.

Sunday 12th, the fresh Gale which had continu'd all Night fell, and we were Becalm'd, and by Observation we found our selves in the Latitude of 14 Degrees, and 13 Minutes. That Day the Cloth the King allows the Seamen to keep them Warm, was divided among them. *Monday* 13th, the Calm continu'd, and an Observation shew'd us to be in the Latitude of 14 Degrees, and 20 Minutes. *Tuesday* 14th, the Wind came up at North West, and we Sail'd East and by North. Our Latitude by Observation 14 Deg. 34 Min. The same Wind continuing, we Steer'd North East on *Wednesday* 15th, and found the Latitude of 14 Deg. and 45 Min. *Thursday* 16th, we were Becalm'd, but the Current carry'd us some way, so that we found 14 Deg. 53 Min. Latitude. *Friday* 15th, a small Gale turn'd about all the Points of the Compass, and we found our selves in the same Latitude. *Saturday* 18th, we stood East North East, with little Wind at N. N. W. and the Latitude was 15 Deg. 1 Min. The allowance of Water was cut shorter, because there was but little, and we had far to Sail. At Night the Wind came up W. N W. which made us lie East; and so we held on all *Saturday* 19th, in the Latitude of 15 Deg. 24 Min. as also *Monday* 20th, in 15 Deg. 34 Min. At Night a violent Storm blew, which kept us all Awake; and beat us very heavily all *Tuesday* 21st. That Day a little Rain fell, and every one strove greedily to gather the Water. We found 16 Deg. 16 Min. Latitude; and the Wind blew at W. S. W. which held all *Wednesday* 22d, and our Course being E. and by N. found 16 Deg. 26 Min. Latitude. *Thursday* 23d, we Sail'd East with a N. W. Wind, and found 16 Deg. 44 Min Lat. *Friday* 24th, the Wind was all North, so that we stood East and by North, the Lat. 16 Deg. 46 Min. *Saturday* 25th, the Wind was S. W. and we stood N. E. and by E. *Sunday* 26th, the Wind at W. S. W. but we alter'd our Course, the Lat. 17 Deg. 1 Min. The same Wind and Course continu'd *Monday* 27th, Lat. 17 Deg. 15 Min. but on *Tuesday* 28th, we found 17 Deg. 18 Min. tho' we had been Becalm'd. *Wednesday* 29th, the Wind at S. but we made little way, and found 17 Deg. 34 Min. Lat. *Thursday* 30th, the Wind E. N. E. we stood North. No Observation could be taken. *Friday* 31st, the Wind came about from W S. W. to W N. W. and still no Observation to be taken. About Sun-set there fell a great Rain, and all the Thirsty Sailers went out Naked to gather the Water, so all the empty Vessels were soon fill'd. A great Storm continu'd all Night without taking any

more

more Water for want of stowage, so that there being plenty, all the Men dress'd their Rice.

Saturday the first of *September* we stood E. and by N. the Wind at S. W. the Lat. 18 Deg. 50 Min. *Sunday* 2d. before Day the Wind came about and blew hard at East, so that there was no saying Mass, nor taking an Observation; and the Pilots were oblig'd to lower their Top-masts for fear they should give way and hinder our Voyage, as had happened other times for want of Masts. We all watch'd Day and Night the Danger was so great, for the Waves broke upon the Galeon, and beat terribly upon its sides. We lay under a Main-sail Reef'd; and the Image of *S. Francis Xavier* being expos'd, the Captain vow'd to make an Offering to the value of the Sail, which was worth 200 Pieces of Eight; devoutly Attributing to his intercession the saving of the Sail and Calming of the Sea. Three Hours before Day the Wind came about fair.

Monday 3d, the Wind coming to N. W. we held on our Course E. N. E. and hoisted our Top-masts again. The same Day the first *Cachorreta* (a sort of Fish the *Spaniards* call by that Name) being taken, it was expos'd to Sail to the highest Bidder, according to the Custom spoken of elsewhere. The Captain bid up to 60 Pieces of Eight, to make an Offering to the blessed Virgin of the Conception; but four Sailers bid 5 Pieces more and carry'd the Fish. Afterwards about 20 *Cachorretas* and *Bonitos* were taken, these are Fishes full of Blood, somewhat like Mackrel. The Storm blew again at Night with Rain, so that the Sailors could not be got upon Deck without beating, there fell such a violent Shower. This Weather hindred our taking any Observation the next Day being *Tuesday* 4th, but we held on our Course with that Wind. *Wednesday* 5th, the Wind first at S. W. and then at S. S. W. the Lat. 19 Deg. 33 Min. About break of Day *Thursday* 6th, we discover'd four of the *Marian*-Islands, but the Wind would not permit the Pilot to pass them by in 19 Deg. 20 Min. Lat. as he had design'd. When we had advanced farther we saw at a distance towards the South, the biggest of them, which is exactly shap'd like a long Saddle. The second bearing upon the same Point, was a steep round burning Mountain, in the Sea Carts call'd *Griga*, sending out Smoke from the Top. They told me it was three Leagues in Compass, and was Inhabited at the Foot of the Hill on the South side; to which the Masters Mate of the Galeon added, That as he pass'd by at another time, a great many of those Inhabitants came out in Boats, to bring him Fish, Cocos, *Buyo* and excellent Melons, but that they never after came to meet the Galeons, because an extravagant Passenger had struck one of their Men.

CHAP. IV.

Of the Discovery and Conquest of the Marian-Islands.

THese Islands were formerly call'd *De las Velas*; and afterwards by the *Spaniards*, *de los Ladrones*, or of Thieves, because they sometimes putting in there as they went and came between *New Spain* and the *Philippine*-Islands, the Inhabitants stole all they could, and then fled to the Mountains. *Michael Lopez de Legaspi* took Possession of them for King *Philip* the 2d, in *January* 1565, when he was going with four Ships and a Frigat to Conquer the *Philippines*. But this Possession was only in Words, for there was no Garrison placed there nor Fort built, nor were there any Missioners sent to convert the Inhabitants to our holy Faith; perhaps because it was thought impracticable to talk of Religion to Men, who shunn'd all manner of Communication with the *Spaniards*, and fled to their thickest Woods. Afterwards the Fathers of the Society going to and coming from the *Philippines* on their Missions, out of their Religious Zeal, seeing those wretched People forsaken, and plung'd in the Darkness of Idolatry, they propos'd to the Queen Mother, then Regent during her Sons Minority, the cultivating of that Vineyard grown wild under Paganism; perswading her that the Seed of the Gospel might be sow'd there to good purpose, if a Mission of their Order were Founded. The Queen out of her wonted Piety granted their Request; whereupon the Governor of *Manila* having receiv'd Orders from Court, set out a convenient number of Ships and Men for the Conquest of the Islands, and with them went as many Fathers as were thought necessary.

Gemelli. 1667. Islands Conquer'd

The *Spaniards* soon made themselves Masters of the Island *Iguana* in 13 deg. of North Latitude, as also of *Sarpana*, and then continuing the Conquest without any great difficulty, subdu'd them all from 13 to 20 deg. of Latitude, where the burning Mountain is.

Missioners unsuccessful.

The Missioners had no such Success, for venturing to go alone about the Island Preaching, they were ill treated; particularly *F. Morales* was hurt with a Javelin on the Leg, in a Place near the burning Mountain. In this same Place *F. S. Victor* receiv'd the Crown of Martyrdom 29 Years ago, for having Baptiz'd a young Girl without her Father's Consent, and they reckon ten Missioners in all were put to Death. For this reason the Fathers are retir'd into the Islands *Tguana* and *Sarpana*, under the Protection of the *Spanish* Garrisons.

During 177 Years the *Spaniards* have continu'd this Voyage passing between several Islands, they have found this is a continu'd Row of them from North to South; that is, from the Line where it begins opposite to new *Guinea* almost up to *Japan*, in 36 deg. of North Latitude.

Names of the Islands.

The Names given to all the Islands discover'd in this space, are as follow. *Iguana* in 13 deg. *Sarpana* in 14. *Buena vista* in 15. *Saespara* in 15 deg. 40 min. *Anatan* in 17 deg. 20 min. *Sarigan* in 17 deg. 25 min. *Guagan* in 18. *Alamaguan* in 18 deg. 18 min. *Pagon* in 18 deg. 4 min. the burning Mountain of *Griga* in 19 deg. 33 min. *Timay* and *Mauga* in 20 deg. 45 min. *Virac* in 20 deg. 55 min. The other three burning Mountains, the first in 23 deg. 30 min. the second, in 24. and the third in 25 deg. The Island *de Patas* is in 25 deg. 30 min. *la Desconocida* in 25 deg. 50 min. *Malabrigo* in 27 deg. 40 min. *Guadalupe* in 28 deg. 10 min. The three Islands of *Tecla* discover'd the 23d of *December* 1664, by the Galeon S. *Joseph* between 34 and 36 deg. There are other Islands from 13 deg. of Latitude, towards the Line and *New Guinea*, not yet known.

There is another Chain of Islands beginning at the Line 300 Leagues from *Callao* in *Peru*, and running Westward, the end whereof is not yet known. Those that are best known are not Inhabited, and have no Beasts in them, but only Birds that are kill'd with Cudgels, being never frighted by Man, as I was told by some that had been there. The Pyrats that go through the Streights of *Magellan* into the South Sea, repair to these Islands to Wash and Tallow. They are call'd *de los Galapagos*, because of the great Quantity of those Creatures found there, which are very like Tortoises, or rather a species of them.

Iguana.

The chief of the *Marian* Islands is *Iguana*, and therefore a strong Castle is built on it guarded by 80 or 90 Men. The second is *Sarpana*, in which there is also a Garrison, but the Governor lives in *Umatta*. They are both flat, so that the Ships can come no nearer than within three Leagues of them. In *Agana* there are two Colleges, the one of Children, the other of *Indian* Maids, Instructed and Govern'd by 12 Fathers of the Society, and Maintain'd by the King with an Allowance of 3000 Pieces of Eight a Year, besides his Bounty for Maintenance of the Fathers. His Majesty generously spends 34000 Pieces of Eight a Year to keep these Islands, the Governors Salary being 3000 Pieces of Eight, and the rest for a Major, an hundred Souldiers, the Jesuits and Colleges aforemention'd. All this is sent from *New Spain* to *Manila*, with Cloth for the Souldiers. There is also a small Vessel kept to carry all Necessaries thither. The Houses of the Fathers of the Society are made of Mud Walls, because the Islands furnish no other Materials. Those of the *Indians* are Huts cover'd with Boards, or Palm-Tree-Leaves like Caves. The Island is ten Leagues in Compass, and is six from *Sarpana*. This is not so large, nor have the Jesuits any House in it, but repair thither as there is occasion. There is a small Garrison to curb those barbarous People.

CHAP. V.

Of the People, Religion, Fruit, Climate and wonderful Boats of the Marian-Islands.

Natives of the Islands.

THE Inhabitants of the *Marian* Islands are of a Gigantick Stature, Corpulent, and very Strong; and will sometimes clap 500 weight on their Backs as if it were nothing. They are great Swimmers, and dive so swiftly that they will take Fish. Before the coming of the *Spaniards* they liv'd under a Chief,

Gentili. 1697.

a Chief, naked, wandring about the Mountains. They knew not what Fire was, or the use of Iron; but did eat raw Fish, sometimes rotten, Coeos, and Roots, drinking fair Water. There never was, nor is there at present, any selling among them, but only exchange; and should the *Spaniards* carry never so many Pieces of Eight, no Man would give them a Coco-nut or a Hen, and they might starve, did they not give Stuff, Cloth, or other things those People want in exchange.

Religion.

No token of any Religion, has been hitherto found in any of the Islands discover'd, as several Missioners told me, who had been long there; only an extraordinary Veneration for their Ancestors, not out of Love, but Fear, keeping their Skulls in their Houses, and calling upon them in time of need; by which it appears they have some true notion of the Immortality of the Soul, and that there is some place for them to reside in, from whence they can do good, or harm. Their Language is different from that of the *Philippines*. Their Weapon is a Spear pointed with the Bone of a Man's Leg, or a sharp Stone.

Product.

Tho' in these Islands the Trees are not so large and thick as in the *Philippines*, yet the Soil is proper to produce all things necessary for Man's sustenance. Formerly there was nothing but the Fruit of the Country, and some Hens; but afterwards the Jesuits and Souldiers residing there, brought over Rice, Herbs, and other things from the *Philippine* Islands; and as for Beast, Horses, Cows, and Swine, they have increas'd considerably in the Mountains. There were not so much as Rats, but the Ships have furnish'd them. No venomous Creatures at all breed there.

Of a Fruit.

The most wonderful and peculiar Fruit of these Islands is, the *Rima*, which serves the Natives instead of Bread, and is very Nourishing. The Plant is thick, and full of Leaves; the Fruit as big as a Man's head, of a Date colour, but prickly like the *Giacca* of *Goa*; and in the middle is a Kernel, like a white Nut. Boil'd, or Rosted, it serves for Bread, and keeps four, or six Months. The Taste is like an *Indian* Fig, or Plantan. Besides the Mountains abound in Coco-trees.

Of a Tree.

The *Ducdu* is a Tree like the *Rima*; and the Fruit, which is green without, is like a long Pear. The inside Pulp, is white and soft, sticking to about 15 Kernels which rosted, taste like Chestnuts, as do those of the *Giacca*. For common Food, there are abundance of Roots, as *Ubis*, *Gavas*, *Camottes* and others. The Water is very good. The Air is better and more temperate than that of *Manila*, tho' that Island, be upon the same Parallel with *Iguana*, and *Sarpana*.

Boats.

The little Boats of these Islands are very strange, as well for their make, as swiftness. They are made of two crooked Bodies of Trees hollow'd, and sow'd together with *Indian* Cane. They are about 5 or six Yards long, and because the breadth of them is not above four Spans, and they would easily overset, therefore they join to the sides pieces of solid Timber, which poize them; and as for Passengers, the Boat being scarce able to contain three *Indian* Sailers, they therefore lay Boards across in the middle, hanging over the Water on both sides, where those that will be carry'd from place to place, sit. Of the three Sailers aforesaid, one is always in the middle to lade out the Water, which certainly comes in over the sides, and at the Seam; the other two keep one at Head, and one at Stern, to move and steer the Boat. The Sail is like those we call Latin Sails, that is, Triangular, made of Mat, and as long as the Boat, which being therefore easy to overset when the Wind is a Stern, they keep out of it, as much as they can. No sort of Boat, whatsoever, can come near them for swifness, for they run ten or twelve *Italian* Miles an Hour. When they are to return from any place, they remove the Sail without turning the Boat about, so that which was the Stern becomes the Head, and he that was in the Prow, is Steersman. If any thing is to be mended in the Boat, the Goods and Passengers are set upon the Sail; and the Boat is presently righted, and turn'd up if it was overset; things so wonderful, the *Spaniards* themselves can scarce believe them, tho' they see them every day. Tho' these be fit only for a short cut, yet in a case of urgent necessity, two set out from *Iguana*, crossing a Sea of 900 *Italian* Miles, to go to the *Philippine* Islands; but one of them was cast away. That the Reader may the better comprehend the manner of them, I have here added the Cut of one.

See Cut *Number* IV. *Page* 457.

CHAP.

CHAP. VI.

The Author's tedious and dreadful Voyage, to the Port of Acapulco.

Gemelli. 1697.

FRiday the 7th, the Wind being East, we ſtood N. N. E. without taking any Obſervation. *Saturday* 8th, the Wind at S. E. ſtood E. N E. and found 21 Deg. of Lat. *Sunday* 9th, the Wind S. S. E. ſtood N. E. the Lat. 21 Deg. 40. *Monday* 10th, the ſame Wind and Courſe continuing, Lat. 20 Deg. The Sky appear'd of a Violet colour, with green Clouds, which I, and the Fathers of the Society look'd upon as a Prodigy, having never ſeen the like before. The Pilot began his Devotions for obtaining a good Voyage, and at Night there was Dancing, and ſuch Sports as the Ship could afford. *Tueſday* 11th, we were becalm'd; that Lat. 22 Deg. 10 Min. *Wedneſday* 12th, the Wind at E. S. E. we ſtood N. E. the Lat. 22 Deg 37 Min. Here it is fit to acquaint the Reader, that during this long Voyage, there is a ſtrange variation of the Needle obſerv'd; for which, neither Pilots nor Mathematicians have aſſign'd any reaſon in 180 Years, that Voyage has been us'd. It begins at Cape St. *Bernardin*, between 12 and 13 Degrees of Latitude, inſenſibly increaſing for about half the way, to 18 or 20 Deg. for above a thouſand Leagues. There it begins to leſſen, till they come to Cape *Mendocino*, where it is obſerv'd to be two Degrees. Now this variation in ſome places being N. E. in others N. W. and in ſome places more, in others leſs, it is therefore the more unaccountable. There is no pretending it is caus'd by the Loadſtones, becauſe the Iſlands are at a vaſt diſtance, and perhaps a thouſand Leagues. The Pilots perceive this variation when the Sun is ſetting, for marking the true Weſt Point, they then ſee whether the North, and other two Cardinal Points anſwer.

Thurſday 13th, the Wind being S. E. we ſtood N. E. the Lat. 23 Deg. 30 Min. ſo that we were got out of the Torrid, into the temperate Zone. That Night it blew a great Storm, and *Friday* 14th, we ſtood N. the Wind E. N. E. The Lat. 24 Deg. 12 Min. *Saturday* 14th, the Wind at E. N. E. we ſtill run due N. Towards Noon, it blew ſo hard that the Pilot was forced to lie by, backing the Mainſail, and three hours before Night, the Wind came more to N. E. Such abundance of *Cachorretas* were taken all the day, that the Seamen grew weary of them; and would give them to any Body for asking. They greedily ſwallow'd the Hook, being deceiv'd by a flying Fiſh, made of Rags, which as the Ship run under Sail, could ſcarce be diſtinguiſh'd from the true, as we ſhall obſerve hereafter. *Sunday* 16th, the Wind being at S. E. we ſtood N. E. by E. The Lat. 25 Deg. 5 Min. *Monday* 17th, the Wind, S. S. W. run E. N. E. *Tueſday* 18th, lay the ſame Courſe, tho' the Wind was S. W. No obſervation could be taken either day. Four Sharks were catch'd, and opening one of them, there were ſeven ſmall ones found alive in its Belly. This caus'd an Argument, or Diſpute, between the *Jeſuits*, the *Dominican*, and the *Auguſtinian*, to decide whether this Fiſh brought forth young, or not. Some fooliſhly ſaid, the old one had ſwallow'd them, to ſave their lives, by Vomiting them up again, and that they came from Eggs lay'd and then kept in the opening under their Jaws, as is ſaid of other Fiſhes, and particularly the Trout. But the moſt receiv'd and likelieſt Opinion is this, that all Fiſh bring forth their Young hatch'd out of the Egg, or form'd out of the Spawn; for ſeveral Perſons well vers'd in Sea Affairs have told me, that there have been Eggs found in Sharks, and young ones at the ſame time. *I give it here the Name of Eggs, becauſe the* Italian *Word* Uova *in the Author, ſignifies either Eggs or Spawn, and as ſome Fiſhes Spawn, others lay Eggs, as do the Tortoiſes, Crocodils, and Sharks here mention'd.* To this purpoſe *John Zavaletta* a *Biſcainer*, who had follow'd the Whale Fiſhing, ſeveral Years in *Europe*, ſaid he had often found Young Whales in the Belly of the Old. That ſame day there fell much Rain, and the Sailers went out naked, to catch the Water, ſo that they fill'd all the empty Veſſels, and therefore inſtead of ſhortning the Men's allowance of Water after two Months and a half Sail, it was increas'd.

Obſervations: Fiſh.

Wedneſday 19th, the Wind at E. we ſtood N. N. E. the Lat. 25 Deg. 50 Min. we had ſome diverſion with Sharks that were taken. One great one, was thrown into the Sea again, with a Board tied to his Tail, none of the Paſſengers caring to eat any more of them, and it was Pleaſant to ſee him Swim about without

Coach. 1687. without being able to dive down. Two others were ty'd together by the Tails, one of them being first blinded, and then being cast into the Sea, the blind one oppos'd the other that would have drawn him down, thinking himself taken. *Thursday* 20th, we were becalm'd till Noon, at which time a little Wind blew at S. E. and we stood E. N. E. The lat. 26 deg. *Friday* 21st, the Wind at S. W. we lay the same Course, and making much way, caught abundance of *Cuhorretas*, with the same Bate, of a flying Fish made of Rags, for those Fishes running to catch it, were hung in the Hook hid under it. That Night the Pilats two Mates began their nine days Devotion, with abundance of Lights, and gave Sweetmeats to all the Company; and at Night there was Dancing, and acting of parts made extempore. *Saturday* 22d, the Wind at S. we stood N. E. and by E. the lat. 27 deg. *Sunday* 23d, held the same Course, the Wind at S. E. the lat. 27 deg. 30 min. *Monday* stood as before, lat. 28 deg. 12 min. *Tuesday* 25th, the Wind blowing fresh at S. S. E. we steer'd E. N. E. the lat. 29 deg. 3 min. That Night we were very watchful, to avoid two small Rocks in the lat. of 30 deg. *Wednesday* 26th, the Wind at S. we stood N. E. to get a greater lat. which we found to be 29 deg. 58 min. *Thursday* 27th, a great shower fell, and the Wind blowing at E. made us run N. and by E. the lat. 30 deg. 30 min. *Friday* 28th, stood N. E. the lat. 30 deg. 49 min. the Needle varying a Point N. W. *Saturday* 29th, the Feast of *S. Michael* was kept, that being our Captain's Name, extraordinary allowance was given, and a Play acted. The Wind blew at S. E. and we stood at N. E. and by E. the lat. 31 deg. 58 min. *Sunday* 30th, the lat. was 31 deg. 58. min. so that we thought our selves about the lat. of an Imaginary Island, reputed to be rich in Gold, and placed in the Sea Carts, in 32 deg. wanting some few min. whereas it is certain no Body ever saw any such Island. Till now we Sail'd N. E. and by E. the Wind being S. E then follow'd a Calm till Mid-night, after which the Wind came up at S. S. E and we stood N. E. That Night the Master began his nine days Devotion, treating the Company, and Dancing.

Monday the first of *October*, the Wind continuing at E. S. E. we steer'd N. E. and by N. the lat. 32 deg. 28 min. Afterwards the Wind came to S. E. (abundance of *Cuhorretas* and *Albacoras* being taken, by reason the Ship made such swift way) and at Night blew so hard at S. that the Pilot was forced to lower his Top Sails and Main Yard. A great Storm blowing on *Tuesday* 2d, at S, and the Sea beating hard upon us, we were forced to lie by the Foresail back'd, and the Waves beat so furiously on the Rudder, that the Whipstaff broke; the lat. 33 deg. 20 min. The Wind came about to N. W. but the Storm nothing abated; but rather increasing, the Ship was toss'd upon vast Mountains of Water, and then again seem'd to sink to the Abyss, the Waves breaking over it. No fire could be lighted, and so all eat cold Meat, and there was no Chocolate to be made [the Author was very dainty, to expect Chocolate at all times] and there was no standing or sitting in a place, but we were toss'd from side to side. About Midnight I had like to be knock'd in the Head, by two Linstocks of the Guns falling upon my Bed. *Wednesday* 3d, the same Wind continuing, the Storm was nothing abated; we steer'd N. E. and by E. All this time we had seen Sea Fouls, but this day two Ducks flew by us. Besides a Sailer catch'd a little Bird, like a *Canary* Bird, which being carry'd away by the Wind, found no place to stay itself, but the Rigging. The Captain endeavour'd to keep it in a Cage, but being quite spent, with hunger and weariness, it dy'd the same day, and there was Sand found in its Belly. This little Creature set the Pilot, his Mate, and the Passengers upon arguing whence it could come; and they concluded it certainly came from *Rica de Plata*, an Island 30 Leagues distant Southward, being carry'd away by the Wind; the lat. was 34 deg. 7 min. The Pilots suppose the Islands, *Rica de Oro* and *Rica Plata*, with others about them to be the Islands of *Salomon*; but I am of Opinion these are imaginary Islands, because as long as this Voyage has been us'd they have never been seen. The Situation and Latitude of the Islands of *Salomon* is unknown; nor could they ever be found in so many Years as they have been search'd after by the King's Order. A Galeon Sailing from *Manila* for *New Spain*, was drove by Tempest upon an Island. The Storm having remov'd and thrown away all the Earth, about the Hearth, or Furnace in the Cook-room, they took some from the Island to put it in the place of it. When the Galeon came to *Acapulco*, this Earth being remov'd, they found under it a Mass of Gold, which the violent Heat

Imaginary Islands.

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Heat of the Fire had melted and ſeparated from the Earth. The Commander admiring at this unexpected Accident, acquainted the Viceroy of *Mexico* with it, and he the King, who order'd a Squadron to be fitted out to find theſe Iſlands, the Pilot having taken their Latitude. In ſhort, the *Adelantado D. Alvaro de Mendoza* ſail'd from *Callao*, the Port of *Lima*, in the Year 1596, with ſome Ships to find out theſe Iſlands of *Solomon*, whereof that above-mention'd was ſuppos'd to be one. After a long and tedious Voyage he lighted upon an Iſland of Blacks of *New Guinea*, near the Line, on the South ſide of it, where he, and many of his Men dy'd; and his Wife the Lady *Elizabeth Barreto* return'd with only one Ship to *Manila*, the reſt being loſt in the vain Search after theſe rich Iſlands. *See more of this Particular in the fragment of the Iſlands of* Salomon.

D. Antony de Medina, about 30 Years ſince, offer'd the King to go upon this Diſcovery, relying on the great Experience he had learnt on thoſe Seas. Orders being therefore ſent to the Viceroy of *Mexico*, and Governor of *Manila*, to ſend him Commander of the *Galeon* that was to return from *Acapulco* to the *Philippine* Iſlands, the Viceroy gave him that Poſt; but the new Governor of *Manila*, who was Aboard the *Galeon*, when they were far enough from *New Spain*, depriv'd him of the Command, and put into it him that came from *Manila*. *Medina* highly reſenting this Affront, as ſoon as he came to the Iſlands, ſtole away in a ſmall Boat to *China*, in order to go over from thence to *Madrid*, to make his Complaint to the King; but there being no News ever heard of him, it is ſuppos'd he was kill'd by Pyrates.

Thurſday 4th, the Wind coming about to North, and then to N. N. W. we ſail'd E. for fear of running upon *Rica de Plata*, and found the lat. but 33 deg. 30 min. It was there very Cold. The Pilots ſaid the Current there help'd the way of the *Galeon*. *Friday* 5th, the Wind blew at Eaſt, and we ſail'd North, and then N. and by E. the lat. 33 deg. 50 min. A Storm riſing in the Night, the *Galeon* was let run at Pleaſure. *Saturday* 6th, the Storm increaſing, the two Top-Maſts were lower'd, and we drove with the Wind. Theſe are the uſual Storms obſerv'd to happen before and after the Feaſt of St. *Francis*, perhaps by reaſon of the Equinox. After Noon the Wind being S. E. we ſteer'd N. E. under a Fore-Sail; but the Wind blowing a mighty Storm again, we drove as before. *Sunday* 7th, we ſtood N. and by W. the Wind being Eaſt, with terrible Waves breaking over the Poop. *Monday* 8th, the Wind being South, we ſail'd N. E. and by E. leaving the imaginary Iſland of *Rica de Plata* South, in the lat. of 34 deg. 30 min. and found our ſelves in 36 deg. 20 min. *Tueſday* 9th, the Wind abating, and by degrees growing ſlack at S. E. we ſteer'd N. E. and by E. At Night it blew harder. *Wedneſday* 10th, ſail'd E. N. E. with the ſame Wind; the lat. 37 deg. 34 min. *Thurſday* 11th, ſteer'd N. E. and by E. and after Noon N. E. the Wind coming to E. S. E. *Friday* 12th, ſtood N. E. and by E. and afterwards N. N. E. the Wind blowing S. E. and E. S. E. To avoid running further to Northward the Pilot tack'd about to Southward, the Wind blowing hard at E. S. E. In this Latitude we obſerv'd the Sky was always clouded, and a ſmall Rain fell, which the *Spaniards* call *Garua*. *Saturday* 13th, betimes we tack'd about to N. E. the ſame S. E. Wind continuing. The Cold was very ſharp, but the *Indians* and Blacks Born in hot Countries were moſt ſenſible of it. *Sunday* 14th, by reaſon of the beating of the Sea, and breaking of the Waves Maſs could not be ſaid; at Night we drove, the Wind being contrary; and at Mid-night ſail'd Eaſt, the Wind at N. N. E. But coming to N. E. on *Monday* 15th, we tack'd about to S. E. and before Noon the Wind coming to E. S. E. we were forced to Tack again. The lat. upon Obſervation 36 deg. 30 min. for we made Southward. At Night the Wind chang'd. *Tueſday* 16th, the Wind at E. S. E. we ſtood N. E. but it coming about to Eaſt, oblig'd us to Steer N. N. E. and N. E. and by N. The lat. 37 deg. 2 min. The Rain which fell all theſe Days wet many Bales and Cheſts of Silk, and other Goods of *China* to the great Loſs of the Owners.

Wedneſday 17th, we were Becalm'd, the lat. but 37 deg. At Sun-ſet the Wind came up S. S. W. which made us Steer Eaſt, but the Calm returning at Mid-night we drove N. N. W. The ſame Wind coming up again *Thurſday* 18th, we ſail'd Eaſt, which was our Courſe; tho' to do it ſafely we were to keep in the lat. of 36 deg. 42 min. which is the greateſt Elevation Ships uſe to take in this Voyage. This they do, becauſe if they do not place themſelves enough to the Northward, before they meet

meet the *Senas*, that is, the floating Weeds before mention'd, being once to the Leeward from the Coast of Cape *Mirdo* to *California*, it will be very hard afterwards to get to the Northward. So it hapned six Years before to the Pink that set out for *New Spain*, after the *Galeon* St. *Joseph* was cast away; for having run up to 35 deg. of lat. and not keeping up to that same, it could never meet the *Senas*, or Weeds by reason of its being fallen to Leeward; and all the Seamen had infallibly dy'd for want of Meat and Drink, had not Providence provided they should put into an unknown Island in the lat. of 18 deg. 20 min. which being found on St. *Sebastian's* Day, had his Name given it. Here they got Water out of a little Lake; and Flesh by killing abundance of Birds, which the *Spaniards* call *Bobos*, or Fools (elsewhere spoken of) which they carry'd salted in Earthen Vessels. This Island was small, plain, and full of pleasant Trees. After Dinner the Wind came to North, and we sail'd E. and by N. The lat. 36 deg. 30 min. *Friday* 19th, we were Becalm'd, the lat. 36 deg. 19 min. the Current driving us to Southward. The Wind came up at S. W. and we steer'd E. and by N. It blew hard at Night; and the Major *Arambolo* began his nine Days Devotion. *Saturday* 20th, held the same Course. A small Rain quell'd the Wind. The lat. of 36 deg. 30 min. *Sunday* 21st, we had a troublesome Calm, but at length the Wind came up at S. W. and we steer'd E. and by N. the lat. 36 deg. 37 min. the Needle varying a Point Eastward, we stood East to make the more way. Tho' this variation be sometimes more, and sometimes less, yet by it the Pilots know how far they are from Land. The sight of a Dove rejoiced all Aboard; taking it as a good Omen of the success of a Voyage, and guessing we might see Land within a Month. They thought that Dove might be drove by the Wind from the Island they call of *D. Maria Lowara* (because in that Latitude a *Spanish* Woman so call'd, coming from *Manila*, cast her self into the Sea) where there is such abundance of them that they darken the Air. Yet they are not Land Doves, tho' like them in Beak and Feathers, but of the Sea, and have Feet like Ducks. This Island is in the lat. of 31 deg. *Monday* 22d, the Wind continu'd to blow hard at S. W. as it had done the Night before, so we steer'd E. and by N. but at Night it came to N. N. W. *Tuesday* 23d, before Day the Wind setled at N. blowing so hard, that the *Galeon* made much way E. and by N. the lat. 36 deg. 16 min.

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There is no doubt but this Voyage has always been dangerous and dreadful. In 1575, the Ship *Espiritu Santo*, or the Holy Ghost was cast away at *Catanduanes*, through the Ignorance of the Pilot, who could not find out the *Embocadero*, or Mouth of the Streight. In 1596, the contrary Winds drove the *Galeon* St. *Philip* as far as *Japan*; where it was taken by way of Reprisal with all the Lading design'd for *New Spain*; which gave occasion to the Emperor *Taycosama* then Reigning to Persecute the Christians, wherein he proceeded so far as to put to Death F. *Peter*, a *Recolet*, who went thither from *Manila* with the Character of Ambassador, the better to Exercise the Function of a Missioner. In 1602, two other *Galeons* were cast away, and others after that. Nor is the Difficulty and Danger any less at present; tho' the Voyage has been us'd almost two Ages; for many *Galeons* are lost; and others having spent their Masts, or drove by contrary Winds return, when they are half way over, after losing many Men at Sea, and the best but ill condition'd, as hapned to the *Galeon Santo Christo* not long since. Ships lost.

The Wind continu'd to blow hard at North all Night, and *Wednesday* 24th, and put us on E. and by N. Abundance of Pigeons were seen about the Ship. The Captain because of the sharpness of the Weather caus'd some Wine of Palm-tree to be distributed among the Sailers, to warm their Stomachs. The lat. 35 deg. 45 min. The Pump was ply'd eight or ten times in 24 Hours, the Ship made so much Water. The Wind from North came to N. N. E. which oblig'd the Pilot to back the Main Sail, keeping her Head E. S. E. that she might not fall away to Southward. *Thursday* 25th, we continu'd the same Method lying sometimes one way, and sometimes another, to Rack the *Galeon* the less; and found the lat. but 35 deg. 10 min. The Wind blowing harder at Night, the two Top Masts were struck. A great Shower of Rain laid the Wind, and calm'd the Sea; yet we lay by most part of the Day, the Rain continuing with Thunder, and Lightning. These were look'd upon as Tokens of our being near the Continent, or at least some Island; some being of Opinion that Thunder and Lightning could not be produced, but from

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from the fiery Exhalations of the Earth; and not from Vapours riſing out of the Water; as if in the Air over the Water, there might not be much Niter, Sulphur, and the like, to occaſion Thunder and Lightning. At Night we ſteer'd N. and by E. the Wind at E. and E. N. E. Three Hours in the ſtormy Night, that Light the Sailers call *Santelmo*, appear'd on the round Top, and was ſaluted by all the Paſſengers as the forerunner of fair Weather. *Saturday* 27th, we ſteer'd firſt N. N. E. and then E. and by N. the Wind at E. and E. S. E. with much Rain. *Sunday* 28th, the Thunder and Rain continu'd, and the two Top Maſts being hoiſted again, we ſteer'd firſt E. and by N. and then E. N. E. and laſtly, N. E. the Wind being at S. S. E. S. E. and E. S. E. The lat. 36 deg. 10 min. The Wind grew more favourable at Night, and ſo we ſail'd E. N. E. to gain the Latitude we had loſt againſt our Wills. The Sky clearing on *Monday* 29th, the Sun ſhin'd out bright to chear the Hearts of the Paſſengers, who had been ſo many Days bury'd under dark Fogs, and Rains, the Wind coming to S. W. we ſteer'd E. and by N.

Hardſhips Aboard.

The poor People ſtow'd in the Cabbins of the *Galeon* bound towards the Land of Promiſe of *New Spain*, endure no leſs Hardſhips than the Children of *Iſrael* did, when they went from *Egypt* towards *Paleſtine*. There is Hunger, Thirſt, Sickneſs, Cold, continual Watching, and other Sufferings; beſides the terrible Shocks from ſide to ſide, caus'd by the furious beating of the Waves. I may further ſay they endure all the Plagues God ſent upon *Pharaoh* to ſoften his hard Heart; for if he was infected with Leaproſy, the *Galeon* is never clear of an univerſal raging Itch, as an addition to all other Miſeries. If the Air then was fill'd with Gnats; the Ship ſwarms with little Vermine, the *Spaniards* call *Gorgojos*, bred in the Biſket; ſo ſwift that they in a ſhort time not only run over Cabbins, Beds, and the very Diſhes the Men eat on, but inſenſibly faſten upon the Body. Inſtead of the Locuſts, there are ſeveral other ſorts of Vermin of ſundry Colours, that ſuck the Blood. Abundance of Flies fall into the Diſhes of Broth, in which there alſo ſwim Worms of ſeveral ſorts. In ſhort, if *Moſes* miraculouſly converted his Rod into a Serpent, aboard the *Galeon* a piece of Fleſh, without any Miracle is converted into Wood, and in the ſhape of a Serpent. I had a good ſhare in theſe Misfortunes; for the Boatſwain, with whom I had agreed for my Diet, as he had Fowls at his Table the firſt Days, ſo when we were out at Sea he made me Faſt after the *Armenian* manner, having Baniſh'd from his Table all Wine, Oyl and Vinegar; dreſſing his Fiſh with fair Water and Salt. Upon Fleſh Days he gave me *Taſſajos Fritos*, that is, Steaks of Beef, or Buffalo, dry'd in the Sun, or Wind, which are ſo hard that it is impoſſible to Eat them, without they are firſt well beaten, like Stockfiſh; nor is there any Digeſting them without the help of a Purge. At Dinner another piece of that ſame ſticky Fleſh was boil'd, without any other Sauce but its own hardneſs, and fair Water. At laſt he depriv'd me of the Satisfaction of gnawing a good Biſket, becauſe he would ſpend no more of his own, but laid the King's Allowance on the Table; in every Mouthful whereof there went down abundance of Maggots, and *Gorgojos* chew'd and bruis'd. On Fiſh Days the common Diet was old rank Fiſh boil'd in fair Water and Salt; at Noon we had *Mongos*, ſomething like Kidney Beans, in which there were ſo many Maggots, that they ſwam at top of the Broth, and the quantity was ſo great, that beſides the Loathing they caus'd, I doubted whether the Dinner was Fiſh or Fleſh. This bitter Fare was ſweetned after Dinner with a little Water and Sugar; yet the Allowance was but a ſmall *Coco* Shell full, which rather increas'd than quench'd Drought. Providence reliev'd us for a Month with the Sharks and *Cachorretas* the Seamen caught, which either boil'd, or broil'd were ſome Comfort. Yet he is to be pity'd who has another at his Table; for the tedioufneſs of the Voyage is the cauſe of all theſe Hardſhips. 'Tis certain, they that take this upon them, lay out Thouſands of Pieces of Eight, in making the neceſſary Proviſion of Fleſh, Fowl, Fiſh, Biſket, Rice, Sweetmeats, Chocolate, and other Things; and the quantity is ſo great, that during the whole Voyage, they never fail of Sweetmeats at Table, and Chocolate twice a Day, of which laſt the Sailers and Grummets make as great a Conſumption, as the richeſt. Yet at laſt the tedioufneſs of the Voyage makes an end of all; and the more becauſe in a ſhort time all the Proviſions grew Naught, except the Sweetmeats and Chocolate, which are the only comfort of Paſſengers. Abundance of poor Sailors fell Sick, being

expos'd

exposʼd to the continual Rains, Cold, and other Hardſhips of the Seaſon; yet they were not allowʼd to Taſte of the good Bisket, Rice, Fowls, *Spaniſh* Bread, and Sweetmeats, put into the Cuſtody of the Maſter by the King's Order, to be diſtributed among the Sick; for the honeſt Maſter ſpent all at his own Table. Notwithſtanding the dreadful Sufferings in this prodigious Voyage, yet the deſire of Gain prevails with many to venture through it, four, ſix, and ſome ten times. The very Sailers, tho' they Forſwear the Voyage when out at Sea; yet when they come to *Acapulco*, for the Lucre of 275 Pieces of Eight, the King allows them for the Return, never remember paſt Sufferings; like Women after their Labour. The whole Pay is 350 Pieces of Eight; but they have only 75 paid them at *Cavite*, when they are bound for *America*; for if they had half, very few would return to the *Philippine* Iſlands for the reſt. The Merchants, there is no doubt get by this Voyage, an hundred and fifty, or two hundred *per Cent.* and Factors have nine in the Hundred, which in 2, or 300000 Pieces of Eight amounts to Mony. And indeed it is a great Satisfaction to return Home in leſs than a Year with 17, or 18000 Pieces of Eight clear Gains, beſides a Man's own Venture; a Sum that may make a Man eaſy as long as he Lives. Captain *Emanuel Arguelles* told me, That he without having any Employment, ſhould clear to himſelf that Voyage by Commiſſions 25, or 30000 Pieces of Eight. It was reckned the Pilot would make 20000 Pieces of Eight; his Mates 9000 each. The Captain of the *Galeon* 40000. The Maſter, his Mate, and Boatſwain, who may put Aboard ſeveral Bales of Goods, may make themſelves Rich in one Voyage. He that borrows Mony at fifty *per Cent.* may get as much more, without ſtanding to the Hazard of Loſſes. Theſe extraordinary Gains enduce many to Expoſe themſelves to ſo many Dangers and Miſeries. For my own part, theſe nor greater Hopes ſhall not prevail with me to undertake that Voyage again, which is enough to Deſtroy a Man, or make him unfit for any thing as long as he Lives. I have made this Digreſſion to ſhow the Reader through what Thorns Men muſt venture to come at the ſo much covered Roſes or Riches. The *Spaniards*, and other Geographers, have given this the name of the pacifick Sea, as may be ſeen in the Maps; but it does not ſute with its tempeſtuous and dreadful Motion, for which it ought rather to be call'd the Reſtleſs. But the Truth is, the *Spaniards* gave it this fine Name in ſailing from *Acapulco* to the *Philippine* Iſlands; which is perform'd very eaſily in three Months, without any boiſterous Motion in the Sea, and always before the Wind, as was ſaid before.

Cavalli. 1697.

Price of the Voyage.

Tueſday 30th, the Wind blowing hard at S. W. we ſteer'd E. and by N. but afterwards the Wind came about to the Weſt Stormy. The lat. 36 deg. 40 min. and we ſteer'd E. N. E. it being requiſite to get more to the Northward. That Night the Waves beat ſo violently that ten Men were fain to ſtand to the Helm. *Wedneſday* 31ſt, the Day broke with the Wind at N. W. which made us Steer E. and by N. A piece of Wood being ſeen on the Sea about eight Spans long, and wrought, it was look'd upon as a Token of being near Land; but it might as well be the Sign of a Wreck. No Obſervation was taken.

The Month of *October* ending with ſo many Hardſhips, the Sky appear'd Serene, and the Sea Calm on *Thurſday* the firſt of *November*. At Night the Wind was N. W. and came to W. we ſteer'd E. N. E. The lat. 37 deg. 18 min. All the Night the Wind blew hard at N. W. and ſo continu'd *Friday* 2d, without any Alteration, and we held on our Courſe E. N. E. the lat. 37 deg. 10 min. and therefore perceiving we fell off to Southward, by reaſon of the Currents, we ſtood N. E. and by E. *Saturday* 3d, the Wind turn'd to N. N. W. and therefore we ſteer'd E. N. E. We ſaw another piece of Wood, but not Wrought, which confirm'd the Hopes of our being near Land; notwithſtanding the Pilots, being deceiv'd by the Currents which ran E. reckned themſelves above an hundred Leagues further off. The Wind at Night coming up again at N. W. we ſail'd N. E. and by E. afterwards it chang'd to N. N. E. and we ſtood Eaſt *Sunday* 4th, the Wind being more favourable ſteer'd E. N. E. The lat. 37 deg. 14 min. *Monday* 5th, Wind at N. W. Courſe N. E. and by E. lat. 39 deg. 2 min. Afterwards we ſtood E. and the Wind coming ſcant at Night we run E. S. E. *Tueſday* 6th, ſail'd E. and E. S. E. the Wind being at N. N. E. and N. E. We found we were fallen to Southward, the lat. being 36 deg. 40 min. nor could it be otherwiſe as long as that Wind continu'd. At Night the Wind N. N. E. ſail'd Eaſt. *Wedneſday* 7th, the Wind coming

coming to N. E. we ſtood E. S. E. the *Gemelli.* lat. 36 deg. 10 min. At Night we tack'd 1697. about to N. N. W. to avoid falling off any more to Southward. *Thurſday* 8th, held the ſame Courſe, the lat. 36 deg. 13 min. The Moon was Eclips'd at Night, but could not be ſeen by reaſon of the Clouds. *Friday* 9th, in the Morning the Wind N. N. E. and therefore we ſteer'd N. W. and by W. lat. 36 deg. 17 min. *Saturday* 10th, the ſame Wind continu'd, lat. 36 deg. 40 min. *Sunday* 11th, the Wind at Eaſt, we ſtood N. N. E. lat. 37 deg. 25 min. *Monday* 12th, Wind E. S. E. ſail'd N. E. and then E. N. E. lat. 38 deg. *Tueſday* 13th, the Wind South, ſail'd E. and by N. The Cold began to Nip, and the few Proviſions there were left Corrupted. They were therefore us'd very ſparingly, and in the beſt Meſſes they gave a Diſh of Chocolate; in the Morning betimes, ſome other ſmall Matter two Hours before Noon, and the Dinner late. In the Evening they gave another Diſh of Chocolate, and later ſome Sweetmeats without any Supper. The Wind veer'd quite round the Compaſs. *Wedneſday* 14th, the S. W. Wind put us on a great Rate, but in the Evening it came to Weſt. We ſaw a large Branch of a Tree with ſmall Boughs brought by the Current from the Continent. No Obſervation could be taken. *Thurſday* 15, we made good way E. and by N. the Wind continuing at W. but afterwards came to N. W. The lat. by Obſervation 39; and we ſtood N. E. and by E. to get more to Northward, for fear the Wind ſhould come to N. E. Abundance of *Toninas*, or Tunny Fiſhes were ſeen about the *Galeon*, which they ſay do not go far from Land. After Mid-night the Wind came again to S. and S. E. which continu'd all *Friday* 16th, and at Night chang'd to W. S. W. our Courſe was E. N. E. No Obſervation could be taken. At Night the Wind at S.

Saturday 17th, it blew hard at S. W. The *Indians* Born at *Manila*, where they are always in a Sweat, could not endure the Cold of this Climate. We held on our Courſe E. N. E. but only under a Fore-Sail, becauſe it blew a Storm. The ſame Weather laſted *Sunday* ſo furious, that there was no ſaying Maſs. The Wind afterwards falling, and coming again to N. W. we held on our Courſe E. N. E. The lat. 39 deg. 20 min. In the Evening, the Wind came again to S. W. and laſted part of *Monday* 19th, then changing to W. but blowing hard we could carry no more but a Fore-Sail and Top-Sail. The lat. 39 deg. 38 min. ſo that the Pilots thinking we had no occaſion to gain more to Northward, we ſtood E. and by N. and the rather becauſe at Night the Wind came to N. W. At Sun-ſet about fifty Ducks flew over our Prow, which made us conclude we were near Land. *Tueſday* 20th, ſteer'd Eaſt, which was our proper Courſe. That Day the North Wind blew the coldeſt we had yet felt, and it Hail'd for half an Hour, which I had never ſeen ſince I left *Europe*. This made the Blacks Aboard creep into the very Hen Coops; and thoſe that got under the Deck could not be got out at Night to do their Buſineſs, if they had Beaten them never ſo much; ſo that they Poiſon'd the Place where they lay, and in the Morning all was full of Complaints of the Seamen. The lat. was found to be 39 deg. 20 min. having loſt 18 min. of Elevation. Afterwards the head Pilot and his two Mates declar'd how much they had been miſtaken. The firſt reckned we were ninety Leagues from Land; the others ſeventy, and the other ſixty under Cape *Mendocino*. The North Wind continu'd Cold with Hail, and we held our Courſe Eaſt. *Wedneſday* 21ſt, being the laſt Day, within which I had laid a Wager that we ſhould ſee Land; none being ſeen I loſt a pair of Gold Buttons with Emeralds in them. The lat. 38 deg. 45 min. At Night the Wind came to Weſt ſomewhat Stormy, and grew ſtill more Boiſterous till four of the Clock; after which we ſaw the Light, they call *Santelmo*, on the Main, and Fore-round Top, which was ſaluted by all, as a good Omen. The Ship row'd much all Night; and the Wind coming to N. W. we ſail'd E. and by N. *Thurſday* 22d, we ſtood the ſame Courſe, the Wind at N. N. E. lat. 38 deg. 3 min. Finding we fell away to Southward, by reaſon of the Current which run S. E. we back'd our Main-Sail. A great Storm of Hail fell, and the Wind blew hard in the Night at North, ſwelling the Sea, which made us beat furiouſly.

Friday 23d, the Wind N. N. W. with Hail and Rain. The *Galeon* lay with the Sails back'd, very much toſs'd, the lat. 37 min. leſs than the Day before, the Wind and Current driving us to Southward; ſo our lat. was 37 deg. 26 min. The Pilot perceiving he fell off from the Land by loſing Latitude, ſtood his Courſe N. E. and by E. the Wind being

ing N. N. W. *Saturday* 24th, in the Morning the Wind N. W. ſail'd N. E. and at Night with a Gale at W. S. W. ſtood E. N. E. This Day we ſaw another large piece of a Tree in the Sea. At Night it blew a Storm at W. with a rowling Sea, and we ſaw *Santelmo* on the Round a third time. *Sunday* 25th, held the ſame Courſe, but began to be out of hopes of ſeeing the *Senas*, or Weeds, tho' we were run as many Leagues as the Pilots had calculated would bring us near Land. A violent Wind with Hail beat the Ship, but at the ſame time drove it on a great Rate. The Wind ſtill riſing, after Noon we ſteer'd N. E. and by E. to diſcover Land, or the *Senas* or Weeds. At Night we run E. N. E. and E. S. E. the Pilot altering his Courſe as the Wind chang'd. The Storm laſted all Night, the Sea running ſo high, and beating with ſuch fury, that twelve Men could hardly Manage the Helm. At Mid-night the Light *Santelmo* appear'd the fourth time above the Main-Maſt; but the Storm continu'd at Weſt. *Monday* 26th, held on our Courſe E. and E. N. E. with a boiſterous Sea, but made much way. The lat 37 deg. 15 min. *Tueſday* 27th, the fury of the Storm began to abate, after it had toil'd us for three Days, tho' we ran before the Wind; which now coming to S. W. we ſtood E. The lat. 37 deg. 45 min. At Night there blew a Storm which oblig'd the Pilot to back his Main-Sail, tho' the Wind was fair. *Wedneſday* 28th, the Wind blowing furiouſly at S. W. we ran E. and by S. the lat. 37 deg. 20 min. For fear of being Aſhore we lay by all Night. *Thurſday* 29th, the Wind continu'd in the ſame Place, but not ſo violent, with much Rain. The Wind came to N. W. and then to S. W. ſo we ran to E. *Friday* 30th, we held the ſame Courſe. The lat. 37 deg. 16 min. but the Wind at Night coming to S. W. we ſteer'd E. and by N. with much Rain.

Lemelle. 1697.

Saturday the firſt of *December* we held the ſame Courſe, the Wind at firſt being South, and afterwards S. W. That Day a Sailer dy'd, and was preſently thrown over Board; being the firſt we loſt, notwithſtanding all our Sufferings. There was no other Diſtemper among us but a raging Itch, caus'd by the Salt Meat. *Sunday* 2d, ſteer'd upon the ſame Point, the Wind at South, and afterwards at S. W. *Monday* 3d, the lat. 38 deg. we ſtood Eaſt, and then S. E. the Wind at W. This Day we ſaw other ſigns of Land, which was ſtill diſtant from us, tho' we made much way. It rejoic'd all Aboard to ſee a very long Weed, with a Root like an Onion; which they ſaid had been pull'd up from the Mouth of ſome River, by the violence of the Sea. Hereupon the Sailers (according to Cuſtom) having Power ſo to do, took the Bell and carry'd it to the Prow; and the Judges they choſe of their Court (call'd in Jeſt the Court of *Senas*, or of Signs) made Proclamation to try the Officers of the Ship. *Te Deum* was Sung, and all Perſons congratulated one another with the ſound of Drums and Trumpets, as if we had been in our Port, whereas we were then 700 Leagues from it. This unſeaſonable Rejoicing is caus'd by that long and dreadful Voyage of above 3000 Leagues; which makes them think themſelves in the Port, when they have 700 Leagues to it. The Sailer, who firſt ſaw the Weed, had a Chain of Gold given him by the Captain, and at leaſt fifty Pieces of Eight by the Paſſengers, and others. It now appear'd that the Pilots had miſtaken above 200 Leagues in their Accounts. That Night we were Becalm'd, and upon *Tueſday* Morning it blew gently at South, which made us ſtand Eaſt. Maſs was Sung in Thankſgiving, and indeed it was a great Mercy that the Wind had for twenty Days blown hard right a Stern of us; for the Pilots had not manag'd it ſo, well lying upon the Tack between North and South, without advancing on our way. That Day we ſaw a Fiſh the *Spaniards* call *Lobillo*, with a Head and Ears like a Dog, and a Tail like that they Paint the Mairmaids with; and with it another Weed like a Sugar Cane, with a large Root. Theſe being both ſigns of Land we alter'd our Courſe from E. to S. E. and by E. and thus fell off from the Land to make it more to Southward, as is generally practis'd when they meet the *Senas*, or Weeds. At Night the S. W. blew harder. By reaſon of the great Rain that fell, the Judges put off holding their Court till *Wedneſday* the 5th, but the bad Weather would not allow of it then. We ſteer'd E. S. E. becauſe the Wind was come to S. S. E. Abundance of *Lobillos* were ſeen, as alſo of the Weeds before mention'd, call'd *Porras*, with freſh Roots, ſeveral Spans in length. The Wind coming up contrary at Night we lay by.

Thurſday 6th, we ſteer'd S. E. and by E. the Wind S. S. W. which afterwards came to W. S. W. the Rain, and dull Wea-

Gemelli. 1697. Weather continuing, and a boiſterous Sea. At Night the Wind being contrary we lay by. *Friday* 7th, in the Morning dy'd another ſick Man who was thrown Over-board. About Noon we ſail'd S. E. and S. E. and by E. the Wind being S. S. W. A Canopy being ſet up for the Sailers Court of *Senas*, or Signs, after Dinner the two *Oydores*, or Judges, and the Preſident took their Seats, being Clad after a Ridiculous manner. They began with the Captain of the *Galeon*, chief Pilot, under Pilot, Maſter, Mate, and other Officers of the Ship; and after them proceeded to the Trial of the Paſſengers. The Clerk read every Man's Indictment; and then the Judges paſſed Sentence of Death, which was immediately bought off with Mony, Chocolate, Sugar, Biſket, Fleſh, Sweetmeats, Wine, and the like. The beſt of it was, That he who did not Pay immediately, or give good Security, was laid on with a Rope's End, at the leaſt Sign given by the Preſident Tarpaulin. I was told a Paſſenger was once kill'd Aboard a *Galeon* by Keelhaling him; for no Words or Authority can check or perſwade a whole Ship's Crew. I did not eſcape being Try'd, it being laid to my Charge that I Eat too much of the Fiſh they call *Cachorretas*. The Sport laſted till Night; and then all the Fines were divided among the Sailers, and Grummets, according to Cuſtom. The lat. this Day was found to be 37 deg. 50 min.

Comical Trial.

Saturday 8th, the Wind being at W. we ſail'd S. E. and then the Wind growing Scant we ſteer'd E. S. E. At Night we lay by, the Wind being contrary. *Sunday* 9th, the Wind blowing very hard at S. W. we ſteer'd S. E. The lat. was 37 deg. 38 min. That Night we held on our Courſe S. S. E. for fear of Land; becauſe there had been ſeen ſome Snakes in the Sea, brought out of the Rivers by the Tide. *Monday* 10th, ſteer'd S. E. with the Wind at Weſt. The lat. 37 deg. 10 min. for the Sails being bad the *Galeon* made little way. All that Night we lay by, as alſo *Tueſday* 11th, the Wind being contrary. Here our Mizen-Sail was put up, which had been taken down at the *Emboccadero*, or Mouth of the Channel among the *Philippine* Iſlands. We did not make any way till *Wedneſday* 12th, when we ſtood E. S. S. and E. and by S. to diſcover Land. The Anchors were alſo taken up which had been ſome Months bury'd in the Hold. The lat. was 37 deg. This Day one of thoſe Weeds call'd *Borras* was taken up, 25 Spans long, as thick as a Man's Arm towards the Root, and as ſmall as a Finger at the other end. It was hollow within, like an Onion run to Seed, the Root, as has been ſaid, reſembling it, at the ſmalleſt end. From the thick part there grew out long Leaves, after the manner of Sea Graſs, two Fingers broad, and about ſix Spans in length, all equally long, and of a yellowiſh Colour. Some queſtion'd whether the thick, or the thin end were the Root; for not conſidering the nature of Weeds that grow in the Water, they could not perſwade themſelves, that the thick part being the top of the Plant could bear up; notwithſtanding they ſaw the Shells of Fiſhes ſticking to the ſmall end; for this Plant grows on the Rocks under Water. Indeed it is the ſtrangeſt of any I have ſeen in ſo many Countries I Travell'd. I taſted, and found it not Unſavory; and ſome Sailers put it into Vinegar to Eat it. At Night, inſtead of gaining we loſt Ground, the Ships Head lying Weſt for fear of Land. *Thurſday* 13th, we again ſteer'd S. E. and by E. with a S. W. Wind, all the Anchors being ready, to make uſe of them in time of Need. After Noon the Wind came to N. N. W. and therefore we run that Night S. E. *Friday* 14th, holding the ſame Courſe with the ſame Northerly Wind, we diſcover'd to the Eaſtward in the lat. of 36 deg. the Iſland of St. *Catherine*, twelve Leagues diſtant from the Continent, and a little beyond the Bay of *Toque*. Here are five ſmall Iſlands, and St. *Catherines* is the largeſt, and inhabited by Savage *Indians*. Any Man may gueſs what joyful Sight this was to us; after having ſeen nothing for ſo many Months but Sky and Water. The lat. was found to be 36 deg. 4 min. Towards Evening we perceiv'd the aforeſaid Iſland of St. *Catherine* was longiſh, we having ſail'd along one ſide of it. *Saturday* 15th, we again ſaw Land ſteering S. E. and by S. on a calm Sea, as it is always obſerv'd to be near the Coaſt. The Wind coming to N. W. blew harder, we being in the lat. of 35 deg. 11 min. This Day the few Cannon the Ship had were taken out of the Hold to be placed on their Carriages; as alſo the Pieces to make the new Boat inſtead of that we turn'd Adrift. A fair ſtiff Gale continuing at Night N. W. we ſaild S. E. and by S. and ſo continu'd all *Sunday*. Every Body began to take Heart with the Hopes of being ſpeedily deliver'd

ver'd from ſo many Sufferings, and particularly from ſtinking Proviſions, which began to breed Diſeaſes. The lat. upon Obſervation was found to be 38 deg. 49 min. *Monday* 17th, we ſteer'd the ſame Courſe, with the Wind at W. the lat 32 deg. 27 min. About Night, one of the Pilots two Mates dy'd, when by reaſon of his Robuſt Conſtitution, he leaſt expected Death; ſo that with much difficulty he was perſuaded to make his Confeſſion, but a few Hours before he expir'd. *Gemelli.* 1697.

Tueſday 18th, all the Maſſes having been ſaid for the dead Man, and other Rites perform'd, he was thrown into the Sea, with an Earthen Veſſel ty'd to his Feet. We ſail'd S. E. with a N. W. Wind. The lat. 31 deg. 10 min. The ſame day another Sailer dy'd. The ſame Wind continuing. *Wedneſday* 19th, we held on the ſame Courſe, and they work'd at the Boat, the ſtilneſs of the Sea giving way to it. This Night dy'd the ſecond Captain of the Galeon, whom the *Spaniards* call *Capitan de mar y guerra*, the Chief Commander being call'd by the great Name of General, he dy'd of the Diſeaſe call'd, *Berben*. Tho' there be no Souldiers aboard the Galeon, yet the Governor of *Manila*, beſides the Commander in chief, call'd General, as I ſaid before, appoints a Major, a Captain, and a Royal Enſign; who, have theſe Titles without any Command at all. When the Galeon returns to *Manila*, it carries 250 or 300 Souldiers, under 15, or 16 Captains, who buy thoſe Commiſſions for the Honour; but as ſoon as they come to *Manila*, are reform'd, as the *Neapolitans* are ſerv'd when they go to *Flanders* or *Milan*. There are two dangerous Diſeaſes in this Voyage, more eſpecially as they draw near the Coaſt of *America*; one is the aforeſaid *Berben*, which ſwells the Body, and makes the Patient dye talking. The other is call'd the *Dutch* Diſeaſe, which makes all the Mouth ſore, putrifies the Gums, and makes the Teeth drop out. The beſt Remedy againſt it, is going aſhore. This is no other but the Sea Scurvy. The ſame Wind continu'd. *Thurſday* 20th, and we ſteer'd S. E. and by E. ſo that by break of day, we found our ſelves oppoſite to the Iſland *Ceniſas*, ten Leagues diſtant from the Continent, and Coaſt cloſe under it. The length of it, is about eleven Leagues, and the breadth four, and in ſome Places ſix, but it is naked of Trees, and unpeopled. Then we left the Iſland of *Guadalupe* on our right Hand, to Weſtward; which the Galeons generally make, becauſe it is far from the Continent. After ſaying five Maſſes for the dead Captain, he was caſt into the Sea. The lat. was found to be 29 deg. 9 min. and we ſteer'd S. E. and by S. Next we diſcover'd the Iſland *Cerros*, 17 Leagues diſtant from the Continent. It is 36 Leagues in compaſs, and two high Promontories at its Extremities, make it reſemble a Saddle. At Night we alter'd our Courſe, for fear of being foul in the Iſland; yet we perceiv'd in the Dark, we were very near it, which put us into ſome fear, ſo we tack'd about to Weſt and by N. ſtanding almoſt back. *Friday* 21ſt, we found ourſelves oppoſite to the ſame Iſland, and the Wind blowing at North, we ſteer'd S. E. we found we had but 28 deg. of lat. The ſame Wind held all Night, and on *Saturday* 22d in the Morning, the Wind at N. N. W. we ſail'd S. E. the lat. 26 deg. 35 min. *Sunday* 23d held the ſame Courſe, with the ſame Wind, the lat. 25 deg. 19 min, and then we ſteer'd S. E. and by S. *Monday* 24th, the Wind being N. W. (which is frequent thoſe Months on that Coaſt) we ſail'd S. E. to make the Land, which lies N. W. and S. E. from *Acapulco*, to Cape *Mendocino*. The ſame day Proclamation was made by beat of Drum, to diſcover all Goods that were out of the Hold, for them to Pay the King's Duties for the Galeon. *Tueſday* 25th, five Maſſes were ſaid after Midnight, in Honour of the Nativity of our Lord. We ſtill ſteer'd E. S. E. to diſcover Land. The lat. 23 deg. 56 min. Having fir'd ten Cannon, and ſetled them in their Places, all Perſons had Muskets given them, to defend our ſelves againſt Enemies, that are often met on the Coaſt of *California*. At Sun-ſet we diſcover'd Land, but at a great diſtance, ſo that we held on our Courſe at Night, with the ſame N. W. Wind. The ſame we did on *Wedneſday* 26th, coaſting along a high Country, oppoſite to Cape St. *Luke*, the Current driving us on towards *Acapulco*. This Day we paſs'd out of the Temperate into the *Torrid Zone*, for upon Obſervation, we found 23 deg. 23 min. lat. and conſequently we began to feel the heat. All Night the Wind ſhifted, till it forced us to Steer N. E. and after that it fell altogether. *Thurſday* 27th, the Wind being W. we ſteer'd S. S. E. becauſe we diſcover'd a high Land near on the Eaſt ſide, beyond Cape St. *Luke*. The lat.

Two Diſeaſes.

23 deg.

Gemelli. 1697.

23 deg. 10 min. *Friday* 28th, about break of Day we found our ſelves directly oppoſite to Cape St. *Luke*, which may be call'd a bald Promontory, becauſe there is no ſign of any Trees on it. The lat. of it, is 22 deg. 35 min. and there is a ſmall Iſland cloſe to the Point.

California

In the Year 1595 the Galeon St. *Auguſtin*, which was caſt away in the Port *de los Reyes*, was ſent to diſcover this Land, as yet unknown. In 1602, the Count *de Monterey*, who then Govern'd *New Spain*, by His Majeſties Command, ſent thither *Sebaſtian Biſcaino*, with two Ships and a Tender. He ſail'd from the Port of *Acapulco*, and having diſcover'd all the Coaſt, as far as Cape *Mendocino*, and the Neighbouring Iſlands, made a Sea Cart of the whole. This Cart I ſaw, with the Journal belonging to it, for one of the Pilots Mates had it; and there I read, that he had talk'd with Savage *Indians*, in ſeveral Places, and found them well Temper'd, Loving, and ſome of them inclinable to entertain Friendſhip with the *Spaniards*; which made them invite the People aboard the Ships to their Huts, about Port *Monterey*, in the lat. of 37 deg. That he found the ſame Inclination in the Inhabitants of the ſmall Iſlands on the Coaſt; but that the *Spaniards* muſt be upon their Guard againſt the *Indians* of the Bay of St. *Quintin*, in the lat. of 32 deg. and againſt thoſe who live along the Shore, in the lat. of 27 deg. becauſe they are Warlike and Faithleſs. The Religious Man who writes this Account, ſays, the aforemention'd Port of *Monterey* has Water enough; and that about it, there is Timber to build Ships, and for other uſes; that there is plenty of Game on the Neighbouring Mountains, that is, Bares, Deer, and other Beaſts, and of Wild Foul in the Plain, as alſo of Ducks in the Lakes; that ſix Leagues N. W. of the Port, there is a rapid River, which has at leaſt 7 Fadom Water, and another like it in the lat. of 41 deg. whoſe Current is ſo ſtrong, that they could not get up it with all their Sails abroad. He alſo reckons the aforemention'd Port *de los Reyes*, where the Galeon St. *Auguſtin* was loſt, a good one; that of D. *Gaſper* in the lat. of 38, and others that have Water enough; giving an Account of their depth or ſhallowneſs. He gives other particulars, which not belonging to our Journal, but to the Pilots of thoſe Parts, I ſhall forbear to ſet down. I ſhall only obſerve, what I think moſt Strange, which is, that in thoſe ſame Ports, there is ſuch abundance of good Fiſh (beſides the Whales out at Sea) that with a Hook in a day, a good Veſſel might be ſtor'd, or almoſt loaded. The Inhabitants of thoſe Parts uſe Canooes, or Boats, like thoſe of the *Marian* Iſlands, as well for Pearl, as for other Fiſhing. Thoſe that inhabit along the Coaſt of that Streight, which ſeparates *California* from the Continent, uſe Boats made of ſmall pieces of Wood bound together, call'd by the *Spaniards Balſas*, that is, Floats. They are ſafe on them, being excellent Swimmers; nor do they value half their Body being in the Water, becauſe they go naked, covering only their Privities with Barks of Trees, and therefore are not afraid of wetting their Cloaths. Aſhore they lye, where Night overtakes them. In Winter they warm the Ground with Fire, and putting away the Coals, lie down in the hot Aſhes. They have ſeveral Languages; and among them ſome are Mortal Enemies, on account of their Savage Jurisdiction. Their Weapons are long Spears, with the Points of Wood hardned at the Fire; and Arrows headed with Flint. They eat raw Fiſh, and exchange Pearls, in which all that Coaſt abounds, and the more becauſe the Fiſhery is forbid the *Spaniards*, and Conquer'd *Indians*, for Knives and other Trifles, having no Knowledge of Mony. The Author of the aforeſaid account, ſays nothing of the Religion of theſe People, or of the Product of the Earth, as things not belonging to the Profeſſion of a Sailer. But we are told they are Idolaters, like all the reſt, and that they live upon what they kill, upon Roots, Herbs, and *Indian* Figs, call'd *Pitaxayas*, or *Tunas*, whereof there is great Plenty in the Country. Theſe Ships ſpent ſome Months in their Voyage to Cape *Mendocino* (lying in the lat. of 41 deg. 20 min. whoſe top is bare of Trees, and always cover'd with Snow) where many of his Men dy'd, and the reſt came away Sick, being pierced by the violent Cold. Thus they were forced to turn back from the aforeſaid Cape, tho' they ſaw another at ſome diſtance, which they call'd *Cabo Blanco*, or White Cape, ſet down in the Maps, in the lat. of 43 deg. In the Year 1684 the Marqueſs *de la Laguna*, or of the Lake, Governing *New Spain*, with the general applauſe of all Men, two other Ships with a Tender were ſent thither, with ſeveral Miſſioners aboard, to draw

thoſe

those People out of the Darkneſs of Idolatry. They kept within Cape St. *Luke* in the lat. of 22 deg. and entring the Streight between it and the Continent run up 182 Leagues to 29 deg. of lat. where finding the Streight but 7 Leagues over, they turn'd back for fear of the Flats and Currents, which ran very ſtrong in that Narrow. From the violence of theſe Currents they concluded that the Streight has a Communication with the North Sea, and that *California* is an Iland. But on the other ſide the Flats, the want of Water, and narrowneſs of the Channel, ſhew there is no Paſſage much further, and that *California* is part of the Continent. They add, That this Continent Borders upon Great *Tartary*; and the *Jeſuits* of *Peking*, *Macao*, and *Canton*, told me, That whilſt F. *Martin Martinez* was Miſſioner at *Peking*, a Chriſtian Woman of *Mexico* was brought thither a Slave, who going to him to Confeſſion, and being ask'd how ſhe came to be a Slave, ſaid ſhe had been made a Slave in her Infancy in *Mexico*, and that ſhe was carry'd thence by Land into the Great *Tartary*, and thence into *China*: Moreover, that in ſo long a Journey ſhe had been carry'd in a Box, but that only to croſs over ſome Streight at fartheſt, not above two Days Sail over. This is ſuppos'd to be the Streight of *Ayman*; through which ſome will ſay a *Dutch* Ship ſail'd out of the South into the North Sea. The Ships returning Anchor'd in the Bay and Port of St. *Barnaby*, where having built ſome Huts on the Shore, the poor *Indians* came to them rather to ſatisfy their corporal Hunger, than to cure the Diſtemper of their Souls. They devour'd all the *Spaniards* gave them; but refus'd Cloaths to cover their Nakedneſs. Aboard our *Galeon* was a Religious Man of the Order of St. *John de Dios*, who had been Aboard one of thoſe Ships. He told me, the King's Deſign had no Succeſs, becauſe the Commadore ſpent five Months to no purpoſe at the aforeſaid Cape; but to his own Benefit, exchanging Triſles with thoſe Wretches for good Pearls; that the *Indians* brought no other Proviſions, but Fiſh, which they eat Raw, Roots, and Herbs. That before he went off, the Commadore, to revenge the Death of a Gruminet kill'd by thoſe Barbarians, loaded a Cannon with Partridge Shot, and when thoſe Wretches came to gather up the Scraps the *Spaniards* had left, he fir'd it upon them, killing two, and wounding ſeveral others. So that it is not to be queſtion'd, that if any other *Europeans* ſhould reſort to thoſe Parts, they would be ill receiv'd.

We ſteer'd next S. E. before a ſmall Gale at N. W. to croſs over the Streight of *California*. *Saturday* 29th, we ſteer'd S. E. and by E. with the Wind at N. W. and loſt ſight of Land. The lat. 21 deg. 32 min. Then we ſtood E. S. E. and made good way, at Night the Wind blowing hard at North. *Sunday* 30th, the Wind was quite laid, and afterwards blew gently at N. N. E. The lat. 20 deg. 45 min. Finding that the Current had carry'd the Ship too far from Land driving it to the Southward, we ſtood E. S. E. with but little Wind. For this reaſon on *Monday* 31ſt, we did not come upon the three little Iſlands call'd *Las tres Marias*, that is, the three *Maries*, as was expected, our *Galeon* being 40 Leagues from Cape St. *Luke*, and 20 from Cape *Corrientes*, which make the Mouth of the Streight of *California*. The three aforeſaid Iſlands are ten Leagues from the Mouth of the Streight bearing N. E. and S. W. from it. They have good Trees and Water, abundance of Game, and Salt Pits; for which reaſon the *Engliſh* and *French* Pyrates who have paſs'd through the Streight of *Magellan* to Rob upon the South Sea, have ſometimes Winter'd there. We found the lat. 20 deg. 24 min. At Night there was but little Wind.

Tueſday the firſt Day of *January*, and of the New Year 1698, we were again Becalm'd, and there appear'd abundance of *Lobillos* about the Ship turning up their Tails and Paws in the Air like Jugglers Dogs. We took five good Tortoiſes, whoſe Fleſh was exactly like Beef; but not ſo Savory as ours in *Europe*. The lat. was 20 deg. 11 min. The Calm held all Night. *Wedneſday* 2d, putting our *Parao*, or little Boat into the Water we took ſeven Tortoiſes that lay floating Aſleep; and ſome Sharks and Dorees were ſtruck with a Harping Iron. The lat. 20 deg. 5 min. About Evening a ſmall Gale blew at N. W. and at Night drew to Northward. Thus holding on our Courſe on *Thurſday* 3d, we diſcover'd the Land of *New Spain*, a great way beyond Cape *Corrientes*. All the Sea Coaſt along here is inhabited by peaceable *Indians* from 20 deg. 55 min. We could not get near the Land becauſe the Current beat us off; and for fear of certain Flats which lie oppoſite to Cape *Corrientes*. Upon an Obſervation we found

found by three Minutes leſs Latitude than the Day before, and this becauſe we had ſteer'd East all Day and Night, and then E. and by S. Then we ſtood E. S. E. to draw near Land, and ſet Aſhore the Meſſenger who is to carry the Letters to *Mexico*. We coaſted along the ſaid Cape at a great diſtance, where begins a Ridge of vaſt high Mountains call'd *Sametla*. At Night the little Wind there was fell, and *Friday* 4th, we found we had made very little way E. S. E. The N. W. Wind, which the *Spaniards* call *Virazon*, blowing again we advanced gently all that Day, not very far from the Mountains (which they ſay are rich in Gold and Silver Mines) ſeeing ſeveral ſmall Snakes of various Colours ſwim by the *Galeon*, which were brought by the Current out of Rivers. Before Sun-ſet ſeveral Muſkets were fir'd to give Notice to the Galiot, which is uſually ſent about that time from *Acapulco* to meet the *Galeon*, or to have ſome Boat of *Indians* come off with Refreſhments, but it was all in vain; only at Night there were two Fires ſeen upon the high barren Mountains, ſuppos'd to be made by the Country People. This Night the Wind blew ſometimes at N. W. and ſometimes at S. W. *Saturday* 5th, in the Morning the new Boat was Launch'd, to Land the Meſſenger with the Letters for *Mexico*, and *Madrid*. F. *Borgia*, a *Jeſuit*, who had the *Dutch* Diſeaſe, or Scurvy, and other ſick Perſons were alſo put Aboard it, to be Landed with all ſpeed; but the News is known at *Mexico* by another Expreſs ſent by the *Alcade* of *Chiametla*, as ſoon as a Centinel from the Tops of the Mountains diſcovers a Sail at Sea. Upon the uncertain Tidings ſent by the *Alcade* of a great Ship ſeen at Sea, which may as well be an Enemy, they begin their Prayers at *Mexico*, which are continu'd till the Arrival of the Meſſenger with the Letters from Aboard. When he Arrives all the Bells Ring for Joy; and this Noiſe laſts, till a third Expreſs comes from *Acapulco*, who brings the Viceroy Advice of the *Galeon* from *China*, being come to an Anchor in the Port. The City Expreſſes the like Joy upon the Arrival of the *Fleet*, the Citizens having no leſs Concern Aboard it, and the ſame is done at *Manila*, when the *Galeon* returns.

Gemelli. 1697.

Nativity, and Chriſtel Ports.

The Port of the *Nativity* is in the lat. of 19 deg. 33 min. has Water enough for any Ships, but there is a Rock at the Mouth of it. That of *Chiametla* is too ſhallow for any but ſmall Boats; but it is large, and ſhelter'd by ſeveral Iſlands on the N. W. and S. E. and by the Continent. It abounds in Pearls, and good Fiſh. All this Tract of Land from Cape *Corrientes* to the Port of the *Nativity*, is call'd *New Galicia*, and is inhabited by conquer'd *Indians*. After the Calm, which generally happens every Morning upon that Coaſt, follows the *Virazon*, or ſetled Breezes, beginning at S. W. and coming to N. W. The Night we ſteer'd S. E. along the Coaſt. *Sunday* 6th, being the Feaſt of the *Epiphany* we ſet forward on the reſt of the way, which is counted 80 Leagues from the *Nativity* to *Acapulco*, but let the Pilots ſay what they pleaſe, they are full 150 Leagues. A Gun was fir'd to give the Guards on the Coaſt to underſtand that the Ship was a Friend At Sun-ſet we found our ſelves oppoſite to the Port and Village of *Salagua*. *Monday* 7th, ſteering W. N. W. before Noon we came up with the Port and burning Mountain of *Colima*, where much Salt is made, as well as at *Salagua*. Still Coaſting along bare Mountains, and ſteep Rocks, about Evening the Wind having favour'd, we came upon the Coaſt of *Motines*, or *Montines*, as others will have it, becauſe it is a ſpace of Land full of ſcattering ſmall Hills all alike. The Country is almoſt Deſert, there being only here and there a Village, ſome Days Journey diſtant one from another. *Tueſday* 8th, we held the ſame Courſe, but the little Wind we had ſoon fail'd, and we found we had ſcarce gain'd 2 Leagues all the Day. In the Evening a ſmall Gale came up at S. W. but fell again at Night, ſo that we advanced not an Inch. This Coaſt of *Motines* is wonderful Calm; the Sky being free from Clouds in the Day, and at Night ſerene, and the Stars bright; eſpecially after the Rains are fallen, which begin in *June*, and laſt all *December*. *Wedneſday* 9th, the Calm continu'd, and the Weather was as Hot as the Dog-Days in *Italy*. At Sun-ſet the Wind came up at N. W. and laſted ſome few Hours in the Night: The Calm held again *Thurſday* 10th, only a ſmall Gale at N. W. blowing in the Evening, which ſoon was over. *Friday* 11th, Calm again, but late in the Evening we had Wind enough to come up with the Port and Village of *Siguatanejo*, before which there are three Rocks. Here is a good Pearl Fiſhery, and Salt made. From this Place the Country appears not ſo Barren, the Mountains are cover'd with ſome ſmall Trees, and the

New Galicia.

Motines.

Siguatanejo.

Sea

Sea abounds in ſeveral ſorts of Fiſh, whereof we ſaw Shoals skud about the Ship. The North Wind blew as is uſual on that Coaſt, but we made little way, becauſe it was none of the beſt for us. At break of Day, *Saturday* 12th, we were ſtill oppoſite to *Siguatanejo*. The Wind then quite fail'd, ſo that we lay all Night in the ſame Place with unſufferable Heat.

Cavalli. 1698.

Sunday 13th, the Wind came a-head of us, ſo that we could do nothing but catch a number of *Cachorretas*, whereof, as of all other ſorts of Fiſh there is great Plenty along that Coaſt. At length, after ſo many Months the Anchors were dropt about half a League from Land, but at Night we were plagu'd with abundance of Gnats, and little Flies, that Stung moſt intolerably. The Calm continu'd *Monday* 14th, and when it did not, the Wind was contrary. We ſtood E. and E. S. E. changing our Courſe as the Land hapned to Wind. *Tueſday* 15th, in the Morning the Wind came up, North, which ſet us forward. The Boat return'd with but little freſh Proviſion, bringing an Account that the Letter-Carrier finding no Body in the Port of the *Nativity* that could furniſh him with Horſes, caus'd himſelf to be carry'd to the Port of *Siguatanejo*; where ſome Fiſhers of Pearls had found him Horſes to go to *Mexico*, and that the reſt had ſet forward, ſome by Sea, and ſome by Land. It alſo brought the News of the Arrival of the *Flota* at the Port of *Vera Cruz*, with the Count *de Canete*, the new Viceroy of *Peru*; and Count *Montezuma* of *Mexico*, which two had fallen out before their Landing. At Sunſet we ſail'd by *Salina*, a Territory ſubordinate to the *Alcade* of *Patatan*, a Town a few Leagues diſtant in the Valleys. In this Country grow the beſt *Bainillas* in the World; which brings no ſmall Profit to the *Alcade*, as do the *Cacao*, and Fiſhery of good Pearls. This Night the Wind being ſometimes North, and ſometimes E. N. E. and the Current againſt us, we rather loſt than gain'd Ground; which continuing *Wedneſday* 16th, till Night, we could not get beyond the Port of *Patatan*, which is capable of great Ships.

Iſacio.

A Calm held us all Night, and *Thurſday* 17th, the ſame contrary Wind ſtarted up; but after Dinner the uſual *Virazon*, or ſetled Wind coming up, which is S. W. we advanced, and run along the Coaſt *del Calvario*, full of *Cacao*-Trees, and excellent *Bainillas*. At Night we continu'd our Courſe E. S. E. with the Wind at North, ſo that on *Friday* 18th, we were in ſight of the Port of *Acapulco*. Our chief Pilot was Sick of the *Dutch* Diſtemper, or Scurvy, and of the *Berben*, which made his Life in Danger. At Noon a freſh Gale blew at S. W. which ſet us very forward, we ſteering E. S. E. As we ſail'd along the Coaſt of *Coyuchia*, we perceiv'd a *Piragua*, or great Barque making towards us. Being come up it brought us freſh Proviſions, which were an Ox, Fowls, Bread, Sweetmeats and Lemmons, ſent by the Governor, and *D. Francis Mecca*, to our Commander; beſides other Things for private Perſons; ſo that every one had ſomething to Refreſh him. The North Wind which blew all Night carry'd us ſo far E. and by S. that on *Saturday* 19th, in the Morning, we found our ſelves oppoſite to the Village and Port of *Coyucca*, whoſe Coaſt being 14 Leagues in length abounds in *Cocos*, *Cacao*, *Bainillas*, and other Things. The Wind holding fair, we entred the Port of *Acapulco*, at the great *Channel*, and came to an Anchor there at five in the Afternoon. All the Night was ſpent Labouring with the Anchors to draw the Ship up the Bay, ſo that before Day the Stern was made faſt with a Rope to a Tree; for tho' the Port be good, and ſafe againſt all Winds, yet being winding like a Snail, the Wind that is good to come in at the two Mouths, one N. W. and the other S. E. is not good to carry a Ship up under the Shore.

Sunday 20th, all that were Aboard again embrac'd one another with Tears of Joy, ſeeing our ſelves in our deſir'd Port, after a Voyage of two hundred and four Days and five Hours. *Te Deum* was Sung in Thankſgiving, but our Commander had not the goodneſs to Solemnize it with firing ſome Guns, ſaying the Powder would not be allow'd him at *Manila*. The Caſtle was ſaluted with ſeven Guns; and then anſwer'd with three, hanging out its Colours.

Length of this Voyage.

Inquiring of the Pilots how many Leagues and Degrees we had ſail'd, I found them of ſeveral Opinions; and this becauſe, we had not kept our Courſe, but ply'd backward and forward to no Purpoſe. *Peter Fernandez*, a *Portugueſe*, Born in the Iſland of *Madera*, the chief Pilot, ſaid, we had run 125 Degrees, and 2500 *Spaniſh* Leagues. But *Iſidore Montes d'Oca* of *Sevil* his Mate, would have it to be 130 Degrees, and about 3000 Leagues. In ſailing from *Acapulco* to

Manila, it is certain there is none of this needleſs Compaſs taken, as has been obſerv'd before, for having fallen down from bare 17 Degrees to 13, they then run upon one and the ſame Parallel quite to *Manila*, right afore the Wind, which carries them in two Months and a half, or three at furtheſt, without any Storm; and therefore they run through only 118 Degrees, which being from Eaſt to Weſt it is hard to meaſure the Leagues; but the Pilots gueſs them to be about 2200 *Spaniſh*. Another way may be taken, which is from *Acapulco* N. W. as far as Cape *Mendocino*, and then to Steer for the *Marian* Iſlands, and *Manila*; and then they ſay the whole Run is 117 Degrees, and allowing 17 *Spaniſh* Leagues to every Degree, they are 2159 Leagues. *Condl.* 1698.

All *Sunday* we waited for the King's Officers to make their Search, that we might go Aſhore. They came three Hours before Night, and were the Caſtellan, *D. Francis Mecca*, the *Corregidor*, or Comptroler, and the *Guarda Mayor*, or Surveyor, to whom was deliver'd the Regiſter, or Entry of all that was Aboard the *Galeon* (to Regulate the King's Duties, which amounted to 80000 Pieces of Eight, including the Preſent to the Viceroy) and the Duplicates of the Letters to be ſent to *Madrid*; all to be ſent to *Mexico* with all ſpeed, by another Expreſs, to make uſe of them in Caſe the firſt ſent by the other Meſſenger, we ſaid was put Aſhore, were loſt. Having taken an Account who I was, they expreſs'd a great deal of Civility, and offer'd their Service to me. When they were gone, the Image of our Bleſſed Lady was carry'd Aſhore, and I went along with it to the Pariſh Church, the *Galeon* in the mean while firing all its Guns. At Night I came back, and lay Aboard the *Galeon*, that my Equipage might not be left to my Slave, through whoſe Negligence it might have been Damnify'd. Going Aſhore upon *Monday*, I was told that the Centinel which looks towards *Peru* (there being two on a Mountain, whereof this is one, and the other looks towards *China*) had diſcover'd two Ships out at Sea, making towards the Port. They were ſuppos'd to be the Admiral and Tender of the *Peru* Fleet that came for the Count *de Canete*, the New Viceroy. I din'd with *D. Francis Mecca*, and before we aroſe from Table we heard a Cannon fir'd. I ask'd the meaning of it, and he told me it was to ſignify to the Ships that came, if Friends, that they might come into the Port; if others, to let them underſtand that the *Spaniards* were upon their Guard, and ready to Receive them. The Caſtellan ſent Major *Arambolo* with the Boat of our Ship to view them, and bring an Account what they were, becauſe the Boats of two Veſſels belonging to *Peru* were not fit to go. It is fit I ſhould here ſtop my Pen, that I may with freſh Courage continue my Voyage in the next, which is the laſt Volume.

The End of the Fifth Volume.

A VOY-

A VOYAGE Round the WORLD,

By Dr. *John Francis Gemelli Careri.*

PART VI.

Containing the moſt Remarkable Things he ſaw in *NEW SPAIN.*

BOOK I.

CHAP. I.

An Account of what hapned to the Author at Acapulco, *and of that City.*

I Cannot chuſe but condemn thoſe Perſons, who ſuffering themſelves to be too much dazl'd with the Luſtre of the noble Actions of the Antients, make it their Study to Extol them to the Skies; without reflecting, that theſe later Ages have furniſh'd us with others more Heroick and Wonderful. He that hears talk of *Ulyſſes*'s mighty Travels, will doubtleſs conclude, he plow'd up mighty Seas, and ſaw far diſtant Countries; yet if duly conſider'd, he muſt find it will coſt more time to read thoſe very Travels in *Homer*, than to perform them. What can a Man, who has rambled but a ſmall part of the World, judge of the Labours of *Eneas*, in coming out of *Greece* into *Italy*? And yet the Poet magnifies them at ſuch a rate, one would think no Body could chuſe but have much Compaſſion for this Hero perſecuted by ſo many Deities. However all this to me looks like nothing, when I call to mind the Folly of *Alexander* the Great, who becauſe he had ſubdu'd the greater part of *Aſia*, is ſaid to have Wept for want of other Worlds to Conquer; and indeed had his Maſter *Ariſtotle* been rightly in his Senſes, he might have given him to underſtand, how great a part of the World there yet remain'd, which had not heard ſo much as the Fame of his Victories. In ſhort, which way ſoever I turn my ſelf, I ſee nothing but a prodigious Vanity in the Antients, when they make a Judgment of their Actions in their Writings, and a great Blindneſs in the Moderns to make ſo great Account of them. In thoſe Times any idle, or perhaps wicked Perſons were receiv'd as Gods, for any Action they did for the publick Good; every little Spot of Land was a Kingdom; every two or three Legions of *Romans* (who to ſay the Truth were not ſuch great Boaſters as the *Greeks*) were reckned a great Army; and yet a Legion did not exceed 7000 Men. I will not go about here to mention all the Inventions, or glorious Exploits of our Times; but would only have it taken into Conſideration, how thoſe worthy antient Poets and Hiſtorians would be

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Cavelli. 1698.

confounded, if rising from the Dead, in the last Age, they should have attempted to discourse of *America*, and of the Wealth, Nature has placed there, as the Subject deserves. They having before applauded Actions so inconsiderable, that they look like nothing, in the most Magnificent Terms, and rewarded them with no less than Divinity; could not afterwards think themselves capable of Panegyrzing *Columbus*, and of giving any tolerable Account of a Country, where we may say, all that is seen is precious, and that which is trampled on is Gold and Silver. We must therefore say, the World is not now grown Old, nor Valour decay'd, or other Virtues fled from the Earth, but that it is in the Prime of its Youth; and that those we call Virtues are rather increas'd, than diminish'd, because Man learns something new every day, and is continually rising above his Being. And if we see no such Men as those so Renown'd in Antiquity; it is, because those endowments, which being then rare, rais'd Admiration in others; being now become common, no Body thinks them worth taking notice of.

Being now to Treat of what I saw in *America*, in this last Volume of my Travels round the World, I would have the Reader conceive so great an Idea of it, that whensoever he finds the things describ'd, not to Merit his admiration, he would lay the blame on my Pen, and not attribute it to any defect in the things themselves; for so doing, I am satisfy'd he will not deviate from Truth, and I shall attain my end, which is to deliver the Truth.

No Inns in Acapulco.

There being no Inn at *Acapulco*, I was forced to go on *Monday* the 21st, of *January* 1697, to the Monastery of *Nuestra Senora de la Guea* of the *Franciscans*, by whom I was courteously entertain'd.

Tuesday 22d in the Morning the Castellans Lieutenant told me, he had been upon Guard all Night, by reason of the Jealousy there was, that the two Vessels discover'd might be Enemies; because there was an account, that 5 *French* Ships had pass'd the Streight of *Magellan*, being sent by the most Christian King, to commit Hostilities in those Seas; besides the Catholick King's general Order enjoyning all Castellans, and Governors of the South Coast, to be upon their Guard whensoever any Ships were seen at Sea. In the Afternoon the Major *Arambolo* return'd, and clear'd all doubts, saying, they were the Admiral and Tender of the *Peru* Fleet. It was not long before the Admiral came into the Port, saluting the Castle with 5 Guns, which answer'd with three. The Galeon St. *Joseph* saluted with 7, and being answer'd with 11, return'd the Civility with seven. *Salutes.*

Wednesday 23d, I went aboard the Admiral, before he was search'd. It was a good Ship, carrying 42 Brass Guns, indifferent large, and was come to take aboard the New Viceroy of *Peru*, the Count of *Canete*. Those aboard said they had spent 48 days between *Panama* and *Acapulco*, by reason of the mighty Storms, they met at Sea, and the tedious Calms on the Coast of *New Spain*; and that they had lost 21 Men, of a sort of contagious Distemper, besides one, who falling into the Sea, was drowned.

As for the City of *Acapulco*, I think it might more properly be call'd a poor Village of Fishermen, than the chief Mart of the South Sea, and Port for the Voyage to *China*; so mean and wretched are the Houses being made of nothing but Wood, Mud and Straw. It is seated in the latitude of 17 degrees, bating some few minutes, and in 26 of longitude; at the foot of high Mountains, which cover it on the East side, but make it very subject Distempers, from *November*, till the end of *May*. It was then the Month of *January*, and yet I felt as much heat, as I have done in *Europe* in the Dog-days, the reason whereof is, because there falls no Rain, during those seven Months last mention'd; but only a little between *June* and *October*, which does not cool the ambient Air. But it is to be observ'd, that in *Acapulco*, *Mexico*, and other places of *New Spain*, it never Rains in the Morning, and therefore he that will not be wet, must take care to dispatch his business before Noon, and then stay at home. This ill Temper of the Air, and the Mountainous Soil, are the cause that *Acapulco* must be supply'd with Provisions from other Parts; and therefore it is dear living there, because a Man cannot eat well under a piece of Eight a Day; the place besides being dear, is dirty, and inconvenient. *Acapulco.*

For these reasons, it is inhabited by none but Blacks and *Mulattoes*, and it is rare to see any Native there, whose Complexion is of an Olive Colour. The *Spanish* Merchants, as soon as their business is over, and the Fair made by the Ships from *China* and those of *Peru*, which

came loaded with *Cacao*, repair to other Places; the King's Officers and the Caſtellan himſelf going away, becauſe of the ill Air, and ſo the City is left deſert. It has nothing good but the natural ſecurity of the Harbour; which winding like a Snail, as was ſaid before, and having Water alike in all parts, the Ships are enclos'd in it with vaſt high Mountains, as if they were Wall'd in; inſomuch that they are faſtned to the Trees upon the Shore. There are two Mouths or Channels to go into it, a ſmall one at N. W. and a great one at S. E. The Entrance is defended by the Caſtle with 42 Pieces of Braſs Cannon, and a Garriſon of 60 Men. This Port is worth to the Caſtellan who is alſo *Juſticia Mayor*, or chief Magiſtrate 20000 pieces of Eight a Year, and little leſs to the *Contador* or Comptroler, and other Officers. The Curate, tho' the King's allowance to him be but 180 pieces of Eight, makes 14000 a Year, exacting a great rate for burying of ſtrangers, not only that die at *Acapulco*, but at Sea aboard the Ships from *China* and *Peru*; as for inſtance he will expect 1000 pieces of Eight for a rich Merchant. The Trade of the Place being for Millions of pieces of Eight, it follows that every Man at his profeſſion gets a great deal in a ſhort time; ſo that a Black will ſcarce be ſatisfy'd with a piece of Eight a Day. In ſhort all live by the Port, and the Hoſpital has not only a deduction out of the Souldiers pay, but great Alms from the Merchants, which are afterwards freely diſtributed among the other Monaſteries and Miſſioners.

Gemelli. 1697. The Port.

There is another Port S. E. of this, call'd *Al Marques*, or of the Marques, only two Leagues diſtant from *Acapulco*, which has Water enough for great Ships and good Anchoring; whither generally the Ships of *Peru*, that dare not put into *Acapulco*, becauſe they have prohibited Goods, reſort to ſell them.

Port Marques.

Theſe barren Mountains are not without Game, for there are Deer, Rabbets, and other Creatures; and as for Birds, Parrots; Turtles leſs than ours with the tips of the Wings of divers Colours, which fly into the very Houſes; Blackbirds with long Tails, Ducks and other ſorts of Fowl, as well of thoſe known in *Europe*, as of others peculiar to the Country.

Thurſday 24th, there aroſe a Diſpute between the General, as they call him, or Captain of the Galeon, and the Admiral of *Peru* about Precedence, the latter pretending the other ought to ſtrike his Flag, becauſe his was a Royal Man of War, and the Galeon of *China* a Merchant; and the General of *China* on the other hand pleading his Ship ought to take place becauſe ſupreme (tho it had none under it) the other being but Vice-Admiral. Thus both kept up their Flags, one at the Maintopmaſt, the other at the Foretopmaſt-head, till they writ to the Viceroy to decide the Controverſie.

Moſt of the Officers and Merchants that came aboard the *Peru* Ships, went to lie aſhore, bringing with them two Millions of pieces of Eight to lay out in Commodities of *China*; ſo that *Friday* 25 *Acapulco* was converted from a ruſtick Village into a populous City; and the Huts before inhabited by dark *Mulattos* were all fill'd with gay *Spaniards*; to which was added on *Saturday* 26th a great concourſe of Merchants from *Mexico*, with abundance of Pieces of Eight and Commodities of the Country and of *Europe*. *Sunday* 27th, there contin'd to come in abundance of Commodities and Proviſions to ſerve ſo great a multitude of Strangers; for as has been ſaid, the neighbouring Mountains are barren, and the little Fruit they produce, tho' to the Eye it appear well, is not to be eaten unleſs preſerv'd. *Monday* 27th, there came ſome Fathers of *Bethlem* begging Alms to carry them to *Peru*. This is an Order founded by the Approbation of Pope Innocent the 11th. The Habit is like that of the *Capucins*, and they live like them on Charity; their Inſtitution is to be Hoſpitallers; it being their Buſineſs to ſerve and attend thoſe that are upon their recovery, till they have recover'd their Strength; and this they do with extraordinary Charity, even ſo far as to ſerve them on their Knees. On the left ſide of their Cloak they wear the Figure of the Crib, and therefore the *Spaniards* call them Fathers of *Bethlem*. They as being a new Order, have but few Monaſteries in the City of *Mexico*, *City of Anges*, *Lima*, *Oguaxacca*, *Guatimala* and other Places.

Acapulco Fair.

A new Order.

Sunday 29th, going to viſit a *Spaniard* aboard the Man of War, he inſtead of Chocolate, treated me with the Herb of *Paraguay*. It grows in the Province of that Name, under the Government of *Buenos Ayres*, on a Tree no higher than a Man, and to me it ſeems not to differ much from the Mirtle of *Europe*. The Leaves are firſt dry'd in the ſhade, and then in an Oven; and thus dry'd are Tranſported in Leather Bags, and ſold

Paraguay Herb.

all

all about *Peru*, where they are more in Use than Chocolate in *Spain*. It is accounted a wholsome Liquor in that dry Climate, for they say it is hot and moist; but on the other side, besides that it is not Nourishing; it is Insipid, and has one great Fault, which is that it provokes Vomiting, and takes away the Stomach. It is prepar'd by steeping in cold Water for half an Hour in a Matt, that is, a Dish made of a Calabash curiously Wrought and Adorn'd with Silver, and then mixing it with boiling Water and Sugar, and straining it from the Dust of the Herb before they drink it; after which they pour more Water upon that same Herb, which serves many more. Some throw away the first Water, and pour the hot upon a second Infusion. Abundance of it is spent in *Peru*, it being counted an excellent quencher of Thirst. The Peasants take it in cold Water, or else chew the Herb. See more of this in *del Techo*'s History of *Paraguay*.

Jenuar. 1693.

Wednesday 30th, came to Town the Treasurer of the Count *de Canete* Viceroy of *Peru*, in order to go away to *Lima*, and borrow of those Merchants an hundred thousand Pieces of Eight for his Master, to pay the Debts he had Contracted, laying out 300000 Pieces of Eight to procure that Government, and carry his Family over to the *Indies*.

Thursday 31st. The Express return'd from *Mexico* with the Settlement of the Duties the Galeon was to pay, being 800000 Pieces of Eight; so that on *Friday* the first of *February*, they began to land the Bales. In the mean while abundance of Men dy'd aboard the *Peru* Ships, of a sort of contagious Distemper; and the more because the violent Heat and bad Air of *Acapulco* did not suffer the Sick to recover.

The Castle

Saturday 2d, I went to see the little Castle, which having no Ditch or Bastions, is only remarkable for its good Brass Cannon, sufficient to defend the Port against any Enemy. *Sunday* 3d. I went to a small Spring at the foot of the Mountain, which is the only Place of Recreation thereabouts. The Water is very good, but the quantity small. *Monday* 4th, more Merchants came from *Mexico*, and yet I was told there were fewer than other Years; as fearing that the Merchants of *Peru* had enhanced the Price of *China* Commodities. *Tuesday* 25th, I was much annoy'd with the Heat and Gnats; but much more on *Thursday* 6th, by the babling of a Merchant of *Peru*, for he according to the Custom of that Nation, endeavouring to talk me into a Bargain, gave me a violent Head-ach, and yet we concluded upon nothing. The *Spaniards* of *New-Spain* are of another Temper, for they deal Generously and Gentilely as becomes them. *Thursday* 7th, when all the Goods were unloaded, the Porters of *Acapulco* made a sort of Funeral, carrying one of their number on a Beer, and bewailing him as if he were dead, because their Harvest was at an end; for some had got three Pieces of Eight a Day, and the worst of them one. About two in the Afternoon there was a little Earthquake, the Noise whereof being heard from the Mountains, would have given People time to save themselves, tho' it had been violent. These Earthquakes are so frequent at *Acapulco*, that the People are forced of necessity to build low Houses. *Friday* 8th, the Mate of the Admiral having agreed with me for a Black at 400 Pieces of Eight, he felt his Lips, Cheeks and Legs, to see whether he was not swell'd; without considering that the Blacks have naturally thick Lips. *Saturday* 9th, I saw abundance of Mules come in loaded with Goods and Provisions. *Sunday* 10th, I stir'd not out because of the great Heat. *Monday* 11th, the Castellan invited the General of *China*, Admiral of *Peru*, *D. Joseph Lopez*, the Viceroy's Treasurer, me and several Officers of the Ships to see some very indifferent Jugling, perform'd by an old *Genoese*; and the best of it was, that the Guests paid for the Entertainment, the old Man going about when he had done, to receive every Man's Benevolence, without receiving any Thing from the Castellan. *Tuesday* 12th, I order'd my Affairs to set out for *Mexico*; hiring 3 Mules for 30 Pieces of Eight each, tho' it was to cost me six Royals a Day upon the Road for their Meat. *Wednesday* 13th, Afternoon the *Peru* Tender sail'd, to carry thither the aforemention'd *D. Joseph Lopez* the Treasurer. He having contracted Friendship with me, would have persuaded me to go to *Lima*, where he said he would persuade the Viceroy to give me some good Post, but being resolv'd to return into *Europe* no Interest could draw me. I took my leave of all my Friends the following Days; and *Sunday* 17th being *Shrove*-Sunday, the Blacks, *Mulattos* and *Mestico*s of *Acapulco*, after Dinner ran Races with above an hundred Horses; which they perform'd so well, that I thought they far outdid the Grandees I saw ride at *Madrid*, tho' these use to practise a Month before they appear

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in Publick. This is no Fable, for those Blacks would ride an *Italian* Mile, some holding one another by the Hand, others embracing, without ever loosing their hold, or being discompos'd in all that space.

Gemel. 1695.

CHAP. II.

The Author's Journey to the Imperial City of Mexico, *and Description of the same.*

HAving taken a Guide from the Custom-House, and the Castellan's Pass for the Guard half a League from *Acapulco* not to stop me, I set out on *Monday* 18th at four in the Afternoon, and having pass'd the Guard aforesaid, and gone up and down vast high Mountains, in all three Leagues Journey, I came to the Inn of *Attaxo*, consisting of five Cottages, Thatch'd and Palisado'd about. Here a legion of Gnats suck'd my Blood all the Night. The owner of the three Mules having stay'd behind at *Acapulco*, I was oblig'd to stay for him at the Inn on *Tuesday* 19th till Noon. I could not choose but have a bad *Shrovetide* in such a scurvy Place, for the Host made me pay a Piece of Eight for a Pullet, and about a Penny a piece for Eggs. The Wood adjoining was full of Game; where for my Diversion I kill'd some *Chiachialacas*. This Bird is of an Ash-colour, has a long Tail, is little less than a Hen, and as well Tasted. In the thickest of the Wood I found many fine Orange and Lemmon-Trees, whose Fruit was lost for want of some body to gather it. Setting out hence, after travelling three Leagues over Mountains and through Forests of *Brasil*-Wood, I came about Sun-set to the *Venta*, that is, the Inn of *Lexido*, where I had a bad Night again by reason of the Gnats. Wheaten Bread is quite banish'd from those Parts, for the Inhabitants eat none but Cakes made of *Maiz* or *Indian Wheat*, which is also given to the Horses and Mules instead of Barley. They first wet, and then grind it on a Stone as they do *Cacao*. The Cakes made of that Dough they bake on an Earthen Pan, over a gentle Fire. Hot they are tolerable; but when cold I could scarce get them down.

I set out early upon *Wednesday* the 20th, and travelling through a plaine Country, came after four Leagues riding to the Inn, call'd *de dos Arroyas*, or of two Brooks, where I rested till towards the Evening. An *Indian* of this Place gave me a sort of wild Fruit to eat (call'd *Shoziacos*, that is sharp) red and white, as long as a Finger, and of the taste of a Cherry. Within it there were little black Seeds, like Pepper. The Tree that bears it, is usually ten Spans high, and its Leaves long. The Air being somewhat cooler, we travell'd four Leagues farther, and lay at a place call'd *los Pozuelos*. Before Night I kill'd a wild Cock, which the *Indians* call a Pheasant. It is bigger than a Capon, has a long Tail and Wings, a Tuft on the Head, and black Feathers, but the Breast black and white, and the Neck bare like a Turky Cock; the Flesh of it is not unsavoury. The Night was cool and without Gnats, tho' we lay under the Canopy of Heaven. *Thursday* 21st in the Morning, we set out early to go take some Refreshment at the *Pilgrims* Inn, on the Mountain of the same Name. Thence we rode very cautiously along the sides of the Mountain *del Papagayo*, or of the Parrot, where a Man must climb a League up a solid Rock, and then go as far down, no less troublesome a Road to come to the River of the same Name, which I forded over; but in Winter when swell'd with the Rains they cross it upon Floats. These are made of Planks ty'd across, and bore up by 20, or sometimes 60 Calabashes, according to the bigness fastned under it. When the Float is loaded, an *Indian* leaps into the Water, drawing it with one hand and swimming with the other, till he brings it to the other Bank, and the Current always carrying it down, therefore the *Indian* afterwards takes it on his back, and carries it to the right place. Having pass'd the River, we went to lye at the Inn of *Cacaxotal* (so called because formerly there were abundance of *Cacao* Trees in that place) having travell'd six Leagues this Day, over very uncouth Mountains. At Night I kill'd two *Chiachilaccas*, which serv'd at Supper, for want of other Meat.

Papagayo Hill.

Floats.

Friday 22d, after riding four Leagues of Mountainous way, we rested at *Los dos caminos*, or the two Ways, the first Village in the way from *Acapulco*. We lodg'd in the Town House, whither *Indians* came to do us any Service we had to Command. Among these Mountains

Dos caminos a Village.

Gemelli. 1698. the Air was cooler than that we came from. Four Mules quite ſpent were left in this Village, and others taken in their room. Setting out we went up firſt and then down the dreadful ſteep Mountain *de los Caxones*, which is a League high, and having rode four Leagues came to the Guard of the Cuſtoms of *Accaguſotta*, in which Cottage we Supp'd and Lay. The Officers ſearch'd my Goods, and made good my Paſs I brought from *Acapulco*.

Caxones Mountain.

Saturday 23d, we ſet out late and travelling four Leagues, part Mountain and part Valley we came to the *Trapichi* of *Maſſatlan*, ſo call'd becauſe there is a good Sugar Work. Our Muletiers who reckned at Pleaſure counted theſe but two Leagues, becauſe they were never weary with Riding. Here we found good Bread, which is no little Rarity among the Mountains, whoſe Inhabitants eat none but little Cakes of *Indian* Wheat. Not far from this Place is a Silver Mine, and abundance of Deer. After Dinner we travell'd two Leagues further to the Village *de las Pataquillas*, conſiſting of a few Mountains at the foot of the Hill, and lay in the Town-Houſe. At Night we felt much Cold, the Climate differing from that of *Acapulco*.

Pataquillas a Village.

Sunday 24th, having rode two Leagues we heard Maſs at the Village of *Chilpanſingo*, a convenient Place, in the midſt of the Valley, ſo plentiful of *Maiz* or *Indian* Wheat, that they lay up their Harveſt in little Country Houſes, or Barns made of Wood and Clay. The Maidens in this Place to beautify their Faces and ſecure them againſt the Cold, daub them with a yellow Flower pounded. We went hence two Leagues further to lye at *Zumpango*, another Village in the Valleys; which the *Spaniards* call *Canada*, becauſe there is a Road eight Leagues in length without ſhelter of any Trees. In all theſe publick Houſes there is an Innkeeper, and other *Indians*, who ſerve Travellers in dreſſing their Meat, and find them Salt and Fewel for nothing, being paid for it by the Publick. They keep the Lodgings clean, and have always an Altar in them, with an Image of our Saviour or ſome Saint.

Chilpanſingo.

Zumpango.

Monday 25th, I ſet out betimes, and travell'd through a Plain like that of *Tirel*, riding nine Leagues without drawing Bit, to the River *de las Balſas*, ſo call'd becauſe they croſs it on *Balſas* or Floats. Both this River and that of *Papagayo* run down to the South Sea. The *Indians* of the neighbouring Village paſs'd over all our Goods and us on Floats, as was ſaid above; the Current carrying them down a Musket ſhot before they came to the further Bank. Other *Indians* carry'd the Mules over the Ford, which was not above a Musket ſhot over. We lay in the Field, two Leagues from the Place they call *Nopalillo Canada del Carrizal*. About ten at Night hapned a terrible Earthquake, which laſted whilſt a Man might ſay the Creed twice. It could do no harm to us who were in the open Field; but at *Acapulco* as was afterwards known, it laid ſeveral Houſes level with the Ground.

Balſas-River.

Tueſday 26th before Sun-riſing, whilſt the Mules were Sadling the Earthquake return'd; being preceded by a noiſe like a Cannon ſhot. Mounting we travell'd four Leagues on an indifferent good Road; by the way I ſhot ſeveral *Chiaccalaccas* and other Birds, whereof there is great plenty. Paſſing by *Rancho de Palula*, we came to dine near a little Lake; and riding three Leagues further lay at *Pueblo Nuevo*, that is, new Town, where there is a great Lake full of Ducks.

Pueblo Nuevo.

Wedneſday 27th, after travelling ſix Leagues over rugged Mountains, we reſted by the Water; and then riding as many Leagues more, foorded a great River at Night, and lay at the Village of *Amacuſac*, of the Liberty of *Cornavacca*. Such good Order is taken, that whenſoever Travellers come in, the *Topile* and *Meſonero*, or Innkeeper come immediately to furniſh them with all things neceſſary. The *Topile*, which in the *Mexican* Language ſignifies, Sergeant or Servant, is oblig'd to buy all the Paſſengers ſtand in need of, and the Innkeeper to dreſs it, make the Beds, and ſee there be no want of Utenſils, Water and Fewel.

Amacuſac.

Thurſday 28th, after three Leagues riding, we came to *Aguaguezingo*, where having reſted a little, we went two Leagues further to *Alpugleca* a Village of *Cornavacca*, and there din'd. In the publick Houſe we found a *Teponaſtle*, or Drum, ſuch as the *Indians* us'd formerly to beat. It was made of a piece of Timber hollow'd, four ſpans long, and both ends cover'd with Skins, and made a noiſe that might be hear'd half a League off. After Dinner travelling a League, I paſs'd by *Cuchitepec*, where I ſaw an indifferent Church of religious Men, and three Leagues further, we lay in the open Field. This Day we croſs'd two large Rivers.

Aguaguezingo.

Friday

Friday the first of *March*, after a Leagues riding, we halted at *Cornavaca*, the chief Place of the *Alcadia*, or Government of that Name, belonging to the Marquess *del Valle*, or of the Valley, which reaches to the Valley of *Amacuſac*. The Place is Rich, becauſe inhabited by many Merchants attracted by the goodneſs of the Soil. Having taken ſome Refreſhment I ſet out again, and at the end of half a League, having paſs'd the ſmall Village of *Taltenango*, about a League further, the way very troubleſome, came to the Top of the Mountain of *Cornavaca*, where ſtands a Village call'd *Guichilac*. The Inhabitants of it make good *Palque*, a Liquor, which being drawn from the Plant call'd *Maghey*, and work'd up with ſome Herbs, will make Men Drunk like Wine. The Exciſe upon this Liquor formerly yielded the King 100000 Pieces of Eight, but he Prohibited it, becauſe of the Brutalities the *Indians* committed when they were Drunk. I drank ſome of it, as it came from the Plant, and thought it taſted like the Mead in *Spain*, the Colour of it was like Whey, or Milk and Honey. Going three Leagues further, we lay all Night on a horrid Mountain full of Pine-Trees; becauſe the Owner of the Mules, to ſave the Expence of Towns, made thirty he had with him Graze upon the Common; which made them ſo Weak, that only five of them Wrought in their Turns. The worſt of it was that in Mountainous Places, there was none but withered Graſs, ſuch as the Country People burnt to Manure the Ground. That Night ſo much Snow fell, that in the Morning my Quilt was quite cover'd, by which you may gueſs how Hot I lay.

Saturday 2d, we went down the Mountain along a craggy Road, and travell'd four Leagues and a half to St. *Auguſtin de las Cuevas*; having firſt paid a Royal for every Mule to the Guards of the Road, whom we found at the foot of the Mountain. The F. Procurator of the Miſſion of *China*, who was in this Place treated me very Civilly; for which reaſon I left him ſome Goods, that might have caus'd me Trouble at the Cuſtom-Houſe of *Mexico*. We went on with a great Storm of Wind and Rain; and paſſing by another Houſe of Toll, three Leagues further entred the City of *Mexico*, over a Cauſway or Terrace made upon the Lake. The Officer that is generally at the entrance of the City, went with me to the Cuſtom-Houſe, to have my Trunks ſearch'd; but the Officers there were extraordinary Civil to me, only juſt opening them, and ſeeing what was at the Top. Being diſmiſs'd at the Cuſtom-Houſe, I went away to an Inn very ill ſerv'd, to ſtay there till I had provided a Lodging.

Monday 4th, I went to pay my Reſpects to Count *Montezuma* the Viceroy; who receiv'd me Courteouſly. Going out I met the *Sindics*, or chief Magiſtrates of two *Indian* Villages, attended by many People, they being come in the Name of all their People. It is their Cuſtom, when they are to preſent a Petition, to carry a great Tree, cover'd with Flowers, which they leave with the Viceroy. An Expreſs from *Acapulco* brought the News of the Miſchief done there by the Earthquake on the 25th and 26th of the laſt Month. In *Mexico* ſome Monaſteries were overthrown, and ſome Houſes damnag'd.

Tueſday 5th, I heard Divine Service in the Cathedral, and *Wedneſday* 6th, went to the Mint, where I was told they coin'd 16000 Pieces of Eight a Day. *Thurſday* 7th, I ſaw the Monaſtery of St. *Bernard*, of Nuns of that Order. It is very large, and the Church adorn'd with rich Altars. That of our Lady of *Valvaneda* is not Inferior to it, where on *Friday* 8th, I ſaw the Church ſerv'd by venerable Prieſts, and noble Nuns in the upper and lower Quire.

Saturday 9th, the Obſequies of the Queen-Mother were celebrated in the Church of *Jeſus Maria*, a *Mauſoleum* being erected in the middle of it, and the Viceroy, Magiſtrates, and Nobility being preſent. In this Monaſtery they receive without any Portions the Daughters of the Succeſſors of the firſt Conquerors, and of other well deſerving Perſons; but they muſt have the King's Order for it, who allows for their Maintenance; other Maids are admitted paying their Portions.

Sunday 10th, four *Oydores*, or Judges, and a *Fiſcal*, or Sollicitor General ſet out for *Acapulco*, in their way to *Manila*, to ſucceed thoſe there who were to come to *Mexico*, to be employ'd in the Courts there. *D. Michael de Iſurrietta*, at whoſe Houſe I was entertain'd deſir'd me to go with him to St. *Auguſtin de las Cuevas*, to bear his Nephew *D. Francis de Caſtro y Guſman*, who was going Captain of Foot to *Manila*, Company; which I did, as well to oblige *D. Michael*, and to bring away the Goods I left there with the Father Procurator.

We went in a Coach, and came late to that *Hoſpitium* of the *Franciſcans*. *Monday* 11th, after the Captain was gone with the *Oydores* we return'd to *Mexico*.

Cavalli. 1698.

Mexico City deſcrib'd.

Mexico, ſo call'd by the *Spaniards*, and by the *Indians Tenochtitlan*, is in the Latitude of 19 deg. and 40 min. and in the midſt of a Valley, almoſt flat, fourteen *Spaniſh* Leagues in length from North to South, ſeven in breadth, and about forty in compaſs; but if it were meaſur'd from the tops of the Mountains next to *Mexico*, it would be 70, or perhaps 90 Leagues.

On the Eaſt ſide of this Valley is a Lake, into which ſeveral Rivers, and other Waters fall; which ſtretches Southward, as far as the City of *Teſcuco*. The Ridge of Mountains that encloſe it on all ſides in the loweſt Place is 42500 *Spaniſh Varas*, or Yards above the Lake.

The City is ſeated in a perfect Plain, near, or rather exactly in the middle of the Lake; and therefore by reaſon of the inſtability of the Soil, the Buildings are half bury'd, in ſpight of the Inhabitants, who uſe all means to lay the Foundations ſecure. The Plat of it is ſquare; and it looks like a curious Chefs-board, by reaſon of its long, wide and well pav'd Streets, lying North, and South, Eaſt and Weſt; ſo that the whole Extent of it may be ſeen, not only from the middle, as *Palermo* from the great Market, but from any part of it whatſoever. The Compaſs is two Leagues, and the Diameter half a League, the whole being almoſt a perfect Square. There are five ways into the City, over as many Cauſways, or Banks on the Lake, without Walls, or Gates: The ways are call'd *la Piedad*, or the Piety; St. *Antony*, *Guadalupe*, St. *Cofme*, and *Chapultepec*; the *Calzada*, or Cauſway *del Penon*, which *Cortes* march'd over, when he came to Conquer, being now quite taken away. For excellent Structures and Ornaments of Churches it may be ſaid to vie with the beſt of *Italy*; but for beautiful Women it ſurpaſſes it; for they are moſt beautiful, and excellently ſhap'd. They are great admirers of *Europeans*, whom they call *Cachopines*; and they had rather Marry them, tho' never ſo Poor, than their own Country People, call'd *Criollos*, tho' Rich; ſeeing them fond of the *Mulatto* Women, whoſe ill Cuſtoms they have imbib'd, as they ſuck'd their Milk. For this reaſon the *Criollos* have ſuch an Averſion for the *Europeans*, that they Jeer them, as they go along the Streets; giving one another Notice from Shop to Shop, by crying *Elis*, which ſignifies *'Tis he*; and therefore the *Spaniards* newly come to the City, have ſometimes in a Paſſion fir'd Piſtols at them. Nay, they carry this Prejudice ſo far, that they hate their own Parents becauſe they are *Europeans*.

Mexico contains about 100000 Inhabitants; but the greateſt part of them Blacks and *Mulattoes*, by reaſon of the vaſt number of Slaves that has been carry'd thither. Another reaſon is, That all the Lands being in the Hands of Church-men, as well as the Houſes; the *Spaniards*, and other *Europeans*, finding no way to get Eſtates real, as all diſcreet Perſons ought to do, will not eaſily be perſwaded to Marry, and generally they themſelves become Religious Men. Thus, tho' within the City there be 22 Nunneries, and 29 Monaſteries of Monks and Friars of ſeveral Orders, &c. they are all richer than they ought to be. That the Reader may have ſome Inſight into this, the Cathedral alone maintains nine Canons (beſides one for the King, whoſe Revenue the Inquiſition enjoys, as it does one in every Cathedral throughout *New Spain*) five Dignify'd Prieſts, viz. the Dean, Archdeacon, Schoolmaſter, Chanter, and Treaſurer; ſix Demi-Canons, and ſix half Demi-Canons; one head Sacriſtan; four Curates choſen by the Viceroy; twelve royal Chaplains, elected by the Chapter; and eight others call'd of *Lauretana*, theſe alſo appointed by the Chapter; all the reſt being appointed by the King. The Archbiſhop takes to himſelf out of the publick Stock 60000 Pieces of Eight a Year; the Dean 11000; the four other Dignify'd Prieſts 8000 each; the Canons 6000; the Demi-Canons 5000; the half Demi-Canons 3000; each Curate 4000; every Chaplain 300; and the other Prieſt and Attendants leſs, being in all to the number of 300. So that upon Computation it will appear that the Cathedral of *Mexico* has above 300000 Pieces of Eight of yearly Income; reckning together with the Livings the allowance for Repairs, Wax, Veſtments, and other Neceſſaries for the Divine Service. In ſhort, *Mexico* is a little City ſix Miles in compaſs, a ſmall ſpace for ſo great a number of Churches, which cauſe a want of Houſes for Inhabitants.

The Cathedral.

The Weather in *Mexico* is very unequal all the Year about; it being for the moſt part both Cold and Hot at the

Climate.

ſame

same time; that is, cold in the Shade, and not in the Sun. In other Respects the Air is not bad, being neither Hot nor Cold to any great Excess at no time of the Year; tho' the tender Inhabitants complain of the Cold being somewhat sharp in the Morning; and of the Heat from *March* till *July*. From that time forward the Rains quell it, as happens at *Goa*, otherwise both those Countries being under the torrid Zone would be Inhabitable, as the antient Philosophers imagin'd. From *September* the Rains are less frequent, and very small till *March*. The *Indians* reckon those pleasant Nights Cold, which begin in *November*, and hold till *February*; but the *Europeans*, who are not so Tender, like the Climate, because there is no great Heat, or Cold all the Year, and the Water they drink is as cool as the ambient Air. The Soil by reason of the great Rains that fall, gives three Crops in a Year; but in several Places. The first is call'd *de Riego*, that is, of watering, and falls out in *June*, being of the Corn sow'd in *October*. The second, nam'd *del Temporal*, that is, of the Season, is in *October*, of what was sow'd in *June*. The third, because very uncertain is term'd *Aventurera*, that is, Accidental, the Land being till'd in *November*, along the sides of the cool Mountains, to Sow it as the Weather proves. The *Maiz*, or *Indian* Wheat, which is the chief Sustenance of the Natives is sow'd the earliest in *March*, and the latest in *May*, and yields a wonderful Increase. For this reason it is cheap Living at *Mexico* in comparison of other Cities; half a Piece of Eight a Day being enough for a Man's Expence. But it is to be observ'd, That there being no Brass Money, and the least Piece in Silver being half a Royal, that is, three Pence, it is very chargeable buying Fruit. However it is only in the Market of *Mexico*, that *Cacao* Nuts are Current, in buying of Herbs, and they give 60, or 80 for a Royal, according as the Price of *Cacao* runs higher or lower. In short, *Mexico* must be allow'd to be an excellent City, for all the Year round there are Flowers and Fruits of all sorts in its Markets.

CHAP. III.

Of the Original of the City of Mexico, *its Conquests, and the Chronology of its Kings.*

THE antient Histories of *Mexico* make mention of a Flood, in which all Men and Beasts Perish'd; and only one Man and Woman were sav'd in a Boat, which in their Language they call *Acatle*. The Man according to the Character by which his Name is express'd, was call'd *Coxcox*, and the Woman *Cuchcaquitzal*. This Couple coming to the foot of a Mountain, which according to the Picture was nam'd *Culhuacan*, went ashore, and there had many Children, all born Dumb. When they were multiply'd to a great Number, one Day a Pigeon came, and from the top of a Tree gave them their Speech; but not one of them understood the others Language, and therefore they divided, and dispers'd, every one going to take Possession of some Country. Among these they reckon fifteen Heads of Families, who hapning to speak the same Language, join'd together, and went about to find some Land to Inhabit. When they had wandred an Hundred and four Years (which is denoted by the Figure at Number I.) they came to the Place they call *Antlan*, and continuing their Journey thence, came first to the Place call'd *Chapultepec*, then to *Culhuacan*, and lastly to the Place where *Mexico* now stands; tho' the *Mexican* Histories do not always give these Places the same Name. Thus *Mexico* was founded in the Year the *Indians* call *Ome cagli*, which answers to the Year 1325. from the Creation. The pointed Line is the way the Founders travell'd; the Figures by it are the Places where they made any stay; the Circles the number of Years every one continu'd there. The meaning of it all is express'd in every thing by a Character or Figure.

The design the Author had in Copying this Picture from an antient Original drawn by the *Indians* in the time they were Pagans, was to shew they were as Antient as the Flood; tho' the Chronology is not so Exact as it should be, there being too few Years allow'd between the Flood and Founding of *Mexico*. The Reader will the better conceive it by the following Cut, and by

Gemelli. 1698.

by what ſhall be ſaid more diſtinctly hereafter. *See* Acoſta's *nat. and mor. Hiſt of the Ind.* lib. 7. cap. 2. pag. 453.

Wild People.

Thus it appears, That the firſt Inhabitants of *New Spain* were a ſort of wild People, ſince they kept on the uncouth Mountains, without Tilling the Land, without Religion, without any Form of Government, and without Cloaths; living after a diſorderly Manner like Beaſts; feeding upon what they kill'd, (whence they had the name of *Otomies*, and *Chichimecas*) tho' they were foul Creatures; and for want of them, on Roots, and lying in Dens, and under thick Buſhes. The Women follow'd the ſame Employments leaving the Children hanging on the Trees. Now at this time in *New Mexico* and *Parral* there is ſuch a ſort of Men, deſcended from *Chichequatzal* and *Coxcox*, who remain'd in barren and mountainous Lands, without troubling themſelves to ſeek for a better Soil; and who ſtill live upon what they kill, and never join together unleſs it be to Rob and Murder Travellers. The *Spaniards* have not been able to Subdue them, becauſe it is in vain to look for them, who hide themſelves in thick Woods, where they have no ſetled Place of Abode; and to endeavour to Fight them would be no other than hunting of wild Beaſts.

Thoſe more polite and ſociable Men deſcended from ſeven of thoſe fifteen we ſaid, ſet out to find a good Country, are call'd *Nauatlacas*, to diſtinguiſh them from the *Chichimecas*; and theſe, as their Hiſtorians believe, came from a remote Country, towards the North, thought to be that now call'd the Province of *Aztlan*, or *Teucal*, in *New Mexico*. Some *Spaniſh* Authors will have it, that theſe *Nauatlacas*, coming out of that Country in 820, ſpent 80 Years before they came to *Mexico*, where they ſetled in the Year 900. But this does not agree with the Fictions before-mention'd, or the Hiſtories of the *Indians*, who will have it to be in 1325, as has been ſaid. The occaſion of their Stay, was their ſtopping now and then in Obedience to an Idol of theirs, to People ſome Places; whence they afterwards departed by Order of the ſame Idol. I ſpeak according to their Hiſtories and Traditions. They came not all together to the Lake of *Mexico*, but one after another. The firſt were the *Su-chimilci*, which ſignifies Gardeners of Flowers, who ſetling on the South Bank founded a City of their own Name. The next a great while after, were the *Chialci*, that is, People of the Mouths, and built a City of their own Name, not far from the former. Then came the *Tapanecas*, or People of the Bridge; who fixing on the Weſt ſide of the Lake, increas'd to ſuch Numbers, that their Metropolis was call'd *Azcapuzalco*, that is, Ants Neſt. They were a long time very Powerful.

Founders of Cities.

Then came the Founders of *Teſcuco*, call'd *Culhua*, or the crooked People, becauſe in their Country they had a crooked Mountain, and planted towards the Eaſt. The Lake being thus beſet by theſe four Nations, when the fifth Family of the *Tlatelucas*, that is, Ignorant Mountain People came, finding all the Plains as far as the Mountains taken up, they went away to a Fruitful hot Plain, beyond the Mountains, and there built the City *Quahnac*, which ſignifies an Eagle, and is at preſent corruptly call'd *Quernavaca*, and is the chief Place of the Eſtate of the Marqueſs *de Valle*, and Duke of *Monteleon*. The ſixth Generation was that of the *Tlaſcaltecas*, which ſignifies People of Bread (in *Engliſh* generally call'd *Tlaſcallans*) who paſſing beyond that burning Mountain always cover'd with Snow, which is between *Mexico* and *Puebla de los Angelos*, or the City of Angels, founded many Cities and Villages to the Eaſtward, calling the Metropolis *Tlaſcala*. This Nation afterwards aſſiſted the *Spaniards* to Subdue *Mexico*, and in Requital was made Tax-free.

Of all the *Chichimecas*, or wild People, none oppos'd the *Tlaſcallans* but the Inhabitants of the oppoſite ſide of the aforeſaid burning Mountain; but they not regarding the Gigantick Stature of their Enemies, knew how to overcome them by Policy. The Barbarous *Chichimecas*, ſeeing theſe ſix Nations keep a friendly Correſpondence with one another contracting Marriages together, marking out their Borders, and vying to out-do one another in good Government; they alſo began to take up a better Form of Living, covering their Privities, building Huts, obeying their Superiors, and forſaking many of their brutal Cuſtoms. However, they reſolv'd ſtill to keep in the Mountains remote from any Commerce with the others; and from theſe it is believ'd the Inhabitants of the other Provinces of the *Indies* derive their Original.

After the aforeſaid ſix Nations had been ſetled there 302 Years (according to

Azcaxochic
Flower of Arts

Cozcaquauhco
The name of a Bird

Techcatitlan
Place of the Looking glass

Apan
Conduit of Water

Xaltepozauhcan
Where the Sand rises

Tepetlapan
The Place of the Stone Call'd Tepetate

Tezcomaco

Gods Money

The copy of a antient picture kept by D. Carlos Siguenza in which is drawn & described the road the antient Mexicans travelld when they came from the Mountains to inhabit the Lake, call'd at present of Mexico, with the Hieroglyphicks signifying the names of places & other things.

Chapultepec
The Hill of Grasshoppers

Huitzquilocan
The place of Thistle flowers

Uitzquauhnala

Tocoloc
Humiliation

Oztotlan
A place of Grotts

Aztlan

A place of Magpies where the Mexicans were call'd Aztlanecchi

Chicomoztoc
Seven Grots

Tetepanco
Wall of many stones

Quauhtepec
Mountain of the Eagle

This figure signifies 104 years, & the inters all of time was call'd Cbuchuhtlitli

Epcoac
A Burning Serpent

Tetzapotlan
A place of Divine fruit

Ilhuicatepec

Atlacalaquian
A whirl pool where the Water is swallowd

Apazco
Earthen Vessels

Papaloti
An Herb with fruit

Tepetlac
A net of Rushes

Pantitlan the
Place of Posts

Chalco
The place of the precious Stone

Izcapotzalco
An Ant Hill

Quauhtitlan
the Woody place of the Eagle

Tamazul
tlan

Temple of Alcatz

Tlatelco

Tumbles that Temples Tlatelco

Alcatzican
The Place of Breeding Fowls

Casa de Cultura
Casa

to the Computation of *F. Acosta* above cited) came the sixth call'd *Mexicans* from their Prince *Mexi*. This Nation departed from its antient Country, upon the fatal Promise made them by their Idol *Vitzilipuztli*, that he would Conduct them to a Place, where they should have the Command over all the Provinces Peopled by the other Nations; whereupon there is an Author, who is not asham'd to make a Comparison between this People's Travels, and those of the Children of *Israel* in the Desert. Four Priests declar'd the Idol's Will, on the way; making all the Multitude at their Beck settle in several Places, build Houses, and Sow for some time; and perswading them to offer human Sacrifices to their false Deity. Then departing from those Places by Order of the Idol, they left the Old and Sick behind to People them, if possible. Once the *Mexicans* settled at *Mechoacan*, that is, Land of Fish, because of the great Plenty there is in its Lakes, and having made many Villages there, went on to Inhabit *Molinalco*, the Inhabitants of which Place are reputed to be descended of a great Sorcerer lett there in the Temple. Being at length come to *Chapultepec*, they there fortify'd themselves; and in a short time overthrew, and reduced the other six Nations to a low Condition; especially the *Chalcos*, who oppos'd, and made War upon them.

Gemelli. 1698.

The time appointed by the Father of Lies ador'd in that Idol, being come; *Vitzilipuztli* appear'd to one of those Priests in a Dream, and told him, the *Mexicans* must go and settle their Abode in that part of the Lake, where they found an Eagle, perching upon a Fig-Tree, whose Root was upon a Rock. Having told his Vision in the Morning, they all went together in search of this Sign given, and after some time spent found a Fig-Tree growing out of a Rock, and on it a most beautiful Eagle, looking upon the Sun with her Wings display'd, and holding a pretty little Bird in her Talons; and about her many others, some White, some Green, some Red, Yellow, and Blew. Upon this Sight they all fell down to pay their Adoration, and presently began to Build their City, which they call'd *Tenochtitlan*, that is, Fig-Tree on a Rock. For this reason, to this Day the Arms of the City of *Mexico* are an Eagle with her Wings display'd, looking on the Sun, holding a Snake in her Talons, and standing with one Foot on a Branch of an *Indian* Fig-Tree; and besides, by Grant of the Emperor *Charles* V. a Castle, Or, on a Field Azure, to denote the Lake, with a Bridge to it, and two others on the sides that do not touch it, on which are two Lions Rampant. In Base two green Fig-Leaves in a Field Or.

The next Day the *Mexicans* thought fit to build a Tabernacle to place their Idol in, till they could have Leasure to Erect a stately Temple, when the City was finish'd. This done, the Idol order'd by the Mouth of his Priests, that all the *Mexicans* should divide themselves into four Parts, leaving the Tabernacle in the middle; and these are the four great Quarters of *Mexico*, now call'd of St. *John*, of St. *Mary Redondi*, or the Round, of St. *Paul*, and of St. *Sebastian*. After this Division he directed, every Quarter should make it self an Idol, and sub-divide into other small Wards; and thus from a small beginning, the City of *Mexico* grew up to its heighth, as more plainly appears by the forementioned Cut.

See Cut, Page 511.

First Government setled.

Next the *Mexicans* perceiv'd it was necessary for them to have a Head, who should Govern them, and study the means of preserving what they had got, and extending their Empire over their Neighbours. Accordingly they chose a Youth call'd *Acamapichtli*, the Son of a *Mexican* Prince by the Daughter of the King of *Culhuacan*, which Name signifies a Dog in the Fist; and this they did to appease that King, who had been highly provok'd by them, by killing and fleaing the Daughter of his Predecessor. From that time forward they began to have a Form of Government, and to be look'd upon by Strangers; so that the neighbouring People enjoying their Honour endeavour'd to Destroy them; particularly the *Tapanecas* of *Azcapuzalco*, to whose King the *Mexicans* paid Tribute, as being the last that came to Inhabit there. The King of *Azcapuzalco* seeking a Pretence to break the Peace, sent word to *Acamapichtli*, that the Tribute was too small; and therefore, for the future he should send him all Materials for building his City, and every Year a certain quantity of Grain, but it must be such as grew within the Water of the Lake; otherwise he would Destroy his Kingdom. The *Mexicans* looking upon this as impossible were very much concern'd; but their God appearing, encourag'd them to admit the condition

Acamapichtli first King.

dition of the Tribute; for he would be aiding to them. To conclude the next Year, they carry'd that King a floating Garden with several Greens growing on it, besides Timber for Building; and such a floating piece of Land on the Lake is carefully cultivated to this Day. They lay Rushes and long Grass interwoven together on the Water, with Earth upon them, which bears out the Water; and when the Seed there sown is grown up, and Ripe, they cut the Roots of the Rushes and Grass grown in the Water, and then carry the floating Garden where they please upon the Lake. The King of *Azcapuzalco* much surpriz'd at this Wonder, order'd that the next Year they should bring him such another Garden, with a Duck sitting on her Eggs, which were to be Hatch'd before his Face. Seeing this afterwards perform'd, and thinking it Supernatural, he told his Subjects that the *Mexicans* would one Day Subdue all about them; yet he would not Ease them of their Tribute.

Gemelli. 1697.

Huitzilihuitl 2d King.

The King of *Mexico*, having Reign'd forty Years, dy'd without appointing his Sons to Succeed him; and therefore in return for this his Moderation, the chief Men Assembling, chose one of his Sons, whose Name was *Huitzlihuitl*, which signifies rich Quil, and then Crown'd and anointed him with the Oyl wherewith they us'd to anoint their Idols. Then they gave him to Wife, the Daughter of the King of *Azcapuzalco*, who prevail'd with her Father to change the first Tribute into a couple of Ducks, and a little Fish. The Wedding was kept with great Solemnity, according to Custom; which was perform'd by tying one end or point of the Bridegroom's Cloak, to the point of the Brides, to denote the Matrimonial knot. The Queen dying, the King did not outlive her a Year, but dy'd in the thirtieth year of his Age, and thirteenth of his Reign.

Chimalpopoca 3d King.

His Son *Chimalpopoca* was chosen the 3d King, at ten Years of Age; adding to the antient Ceremonies of Coronation, that of putting into his Left hand a Bow, and Arrow, and into his Right a naked Sword. There being a great scarcity of Water in his Kingdom, he got leave of the King of *Azcapuzalco*, his Grandfather by the Mothers side, to bring Water from the Mountain of *Chapultepec*, a League distant from *Mexico*; but the *Mexicans* having made the Pipes of Cane, and little or no Water coming through them to the Lake, they were so bold as to demand of that King their Friend, Stone, Lime, Timber, and Workmen to make a solid Aqueduct. The *Tepanecas* offended at it, made a bloody War upon the *Mexicans*, so that the old King dy'd, for Grief to see his Grandson going to Ruin; who was treacherously Murder'd in his own Palace.

Mexicans 4th King.

For their next King the *Mexicans* chose *Yzcoatl*, which signifies Serpent of the Knife, being the Son of their 1st King by a Slave. He to revenge the Outrage commited against his Predecessor; fought with the *Tepanecas*, and destroy'd them; Plundering and Ruining *Azcapuzalco*, and pursuing the People to the Mountains till he made them Subject to him. Then according to Custom, he divided the Booty and Lands of those Conquer'd among his People. Nor did the course of his Victories Stop here, but having first subdu'd the Inhabitants of *Tacuba* and *Cuyoacan*, who liv'd under Lords of their own, he also overthrew and destroy'd the *Suchimilcas*, first Inhabitants of the Lake, as was said before; obliging them to make a Causway on the Lake, to join Communication with their City, which was four Leagues from *Mexico*. Next he bent his force against the City *Cuitlavaca*, the King whereof voluntarily submitting, own'd him for his Sovereign; and thus *Mexico* gain'd the Sovereignty over all the Towns and People about it.

Mohtezuma 5th King.

Yzcoatl, having Reign'd thus Prosperously twelve Years, dy'd; and the General under whose Conduct these Conquests had been made, whose Name was *Tlacaellel*, and who was his Nephew, took care to assemble the Electors, which were the Kings of *Tesuco*, and *Tacuba*, and 4 others, to appoint a new King. *Mohtezuma* the General's Nephew was elected. He first instituted the barbarous Custom, that no King should be Crown'd, till he had Sacrific'd some Captives taken by himself in War; and therefore a Quarrel being pick'd with the Province of *Chalco* for this very purpose, he in Person took several Prisoners, and then Sacrific'd them at *Mexico* upon his Coronation day. This Sacrifice was perform'd by ripping open the Breast of the Captive with a Knife made of Flint, and taking out the Heart immediately, which was thrown into the Face of the Idol, whilst it was yet leaping. To this he added the drawing of some Blood out of his Ears, and other parts, before the Firepan, they call'd Divine, which serv'd in their abominable Sacrifices. Then he bestow'd

great

great Largeſs among the People, and received the Tribute of the Provinces. Having ſubdu'd *Chalco*, he undertook to extend his Empire, by the advice of his Uncle; who was always of Opinion, not to conquer the neighbouring Province of *Tlaſcala*; that it might ſerve to ſharpen the Courage of their Youth in War, and to furniſh Priſoners to Sacrifice to the Idol. This King erected a ſtately Palace for himſelf, and a ſumptuous Temple for his God, and erected ſeveral Courts. He dy'd when he had Reign'd 28 Years.

The four Electors meeting with the Kings of *Teſcuco*, and *Tacuba*, choſe *Tlalcilel*, who would not accept of the Crown, ſaying it was better for the Publick, that another ſhould Reign, and he aſſiſt him with his Service, and advice. This Generoſity, which ſhow'd the Barbarian was much Superior to *Ceſar*, who tho' Ambition, depriv'd his Country of its Liberty, mov'd the Electors to leave it to him to make whom he pleas'd King, and he nam'd *Tico-chi*, Son to the King deceas'd. *Tico-chi* appearing to be no Souldier, the *Mexicans* Poyſon'd him, raiſing his Brother *Axayacac* to the Throne, by the Advice of *Tlacaelel*, who dying with Age, recommended his Son to the new King, who in gratitude, made him his General.

Before his Coronation, *Axayacac* march'd againſt the Province of *Tagnanjaca*; and in a ſhort time Plunder'd and ſubdu'd it. In his return coming to a Battle with the Lord of *Tlatelulco* (where at preſent is the Church of St. *James*) he ſlew him, and levell'd his City with the Ground. This King dy'd when he had reign'd eleven Years.

After him *Ahuitzotl* the 8th King aſcended the Throne, but before his Coronation, he went according to Cuſtom, to puniſh the *Quaxutatlans*, who had taken the Tribute, as it was coming to *Mexico* on the Road. He extended the Borders of his Kingdom, as far as *Guatimala*, and encompaſs'd *Mexico* with Water, by bringing to it an Arm of the River that ran by *Cuyoacan*. This Man at the Dedication of the Temple, to the Idol *Huitzilipochtli* (which was in the year 1486) Sacrificed in the ſpace of 4 days following 64080 Men; ſix Millions of People reſorting to the Feſtival, as the *Mexican* Hiſtories tell us. This *Indian Nero* dy'd in the eleventh Year of his Reign.

After him was choſen *Montezuma*, whom the *Spaniards* found there, when they came to *Mexico*, his Name in their Language ſignifying a Wiſe Lord; because he before his exaltation to the Throne, was Grave, and Majeſtick, a Man of few Words, and diſcreet, which made him much honour'd, and fear'd Beſides he had refus'd the Crown, retiring into the Temple of the Idol, where he had a Solitary apartment; ſo that the Electors were fain to go thither to perſuade, and bring him to the Empire, with extraordinary Modeſty. When once a King, he chang'd his Humility and Meekneſs into ſuch Pride, that he order'd all Places and Employments about the Court, ſhould be taken from Commoners, and Nobles to come in their ſtead. Before his Coronation, with the aſſiſtance of the Nobility, he march'd to reduce a Northern Province, that had revolted, and brought home a rich Booty, and many Priſoners for Sacrifice. At his return he was receiv'd with great Joy by his Subjects, and Crowned in great State, with abundance of Tributes from the conquer'd Countries.

If the Royal Standard hapned to be loſt, thoſe People us'd to retire, without Proſecuting the Battle; as it hapned at *Otumba*, where *Cortes* and his *Spaniards* purſu'd the flying *Mexicans*; the ſame they did, if the King were kill'd, to Celebrate his Funerai, ceaſing from all Labour. *Montezuma* made his Subjects adore, rather than reſpect him; he was always carry'd on the Shoulders of great Men; never wore one Garment twice, or eat or drank out of the ſame Veſſel. He kept in his Palace all ſorts of Birds, and Beaſts, and Sea-Fiſh in his Salt Fiſh-ponds, and River-Fiſh in freſh Water. If any kind could not be had, he kept them in Gold, and for Grandeur. He was very preciſe in exacting punctual Duty from his Subjects; and therefore ſometimes went abroad in diſguize, to ſee whether his Orders were obey'd. Laſtly he ſeldom appear'd in Publick, to avoid creating Familiarity.

The downfal of the Empire now drawing near; ſeveral ſigns appearing, as Blazing Stars and Piramidal Fire in the Sky, Monſters on the Earth, and Prodigies in the Lake; *Montezuma*, tho' at firſt he had treated the Aſtrologers hardly, (who foretold ſome great Calamity; and the Magicians who related dreadful Viſions) being at laſt brought to Repentance, retir'd to a ſolitary Houſe, expecting his Ruin, to be wrought by the Children of the Sun, coming

Gemelli. 1698.

from the East, according to antient predictions. In the 14th year of his Reign, the *Spaniards* came from the Northern Sea in several Ships, subdu'd *Mexico*, took *Montezuma* Prisoner, and afterwards the *Inga* of *Peru* and *Cusco*, which last was Lord of a Country a thousand Leagues in length from the Kingdom of *Chile*, beyond that of *Quito*; and the first from the North, to the South Sea; and look'd upon, more like Gods than Men. Among other enormities the *Inga* was Guilty of, he would Marry his own Sisters, whose Son afterwards inherited the Crown, as Born of the *Coya*, or first Heiress; but if the King deceas'd left ever a Brother, he was preferr'd before his Nephew. Whilst *Montezuma* was still alive, the *Mexicans* chose *Quauh-timoc* for their King, who dy'd a a Prisoner to *Cortes*.

It is to be observ'd that the Succession of the Crown of *Mexico*, went to the collateral line, not the immediate Issue, Age taking the preference; the 2d, 3d, 4th, and so to the last Brother, being chose after the first; and for want of them, they began with the Eldest Son of the eldest Brother, and so to the 2d, 3d, and so-forth. At first the choice belong'd to all the People; but afterwards by the advice of *Tlacaelel*, in the Reign of *Itzcoatl* the 4th King, it was committed to only four Electors of the Blood Royal, and the two Kings of *Tescuco* and *Tacuba*; the first of which perform'd the Ceremony of the Coronation. As long as the Kings of *Mexico* were Poor, they were moderate in their expence, and attendance, but as they grew Powerful, they became Haughty, Tyrannical, and Stately.

CHAP. IV.

Of the comparison some Writers make between the Mexican *Monarchy, and the Vision in the* 13*th*, chap. *of St.* John.

I have dilated a little upon the Origin of the seven Generations, and the Genealogy of the ten Kings of *Mexico*; that the Ingenious and Discreet Reader, may in this Chapter conceive how some Persons came to take this Monarchy, for the Beast describ'd by St. *John*, in the 13th Chapter of his Revelation; with no less reason than others did the *Roman* Monarchy; for they considering the Lake of *Mexico*, say the Lake of *Chalco*, 1. Makes the Head, and Neck, 2. a Rock, the Eye; 3. another Rock, the Ear, 4. the Causway, the Collar, 5. the Lake on which *Mexico* is built, the Stomach, 6, the Feet they say are the four Rivers, 7. the Body, the great Lake of *Mexico*, 8. the Wings, the two Rivers of *Tescuco* and *Papalotla*, 9. the Tail, the Lake of St. *Christopher*, and *Xaltocan*, 10. the Horns, the two Rivers of *Tlamanalco*, *Tepeapulco*. And then the other Lakes lying confusely, they say they were made by the Slaver of the Beast.

See Cut, Page 514

Now follows the Resemblance between the *Mexican* Monarchy and its Religion, and the same Beast.

The seven Generations, or Nations inhabiting it, are, the seven Heads.

1. *Suchimilcas.*
2. *Chalcas.*
3. *Tecpanecas.*
4. *Tescucans.*
5. *Tlatelulcans.*
6. *Tlascallans.*
7. *Mexicans.*

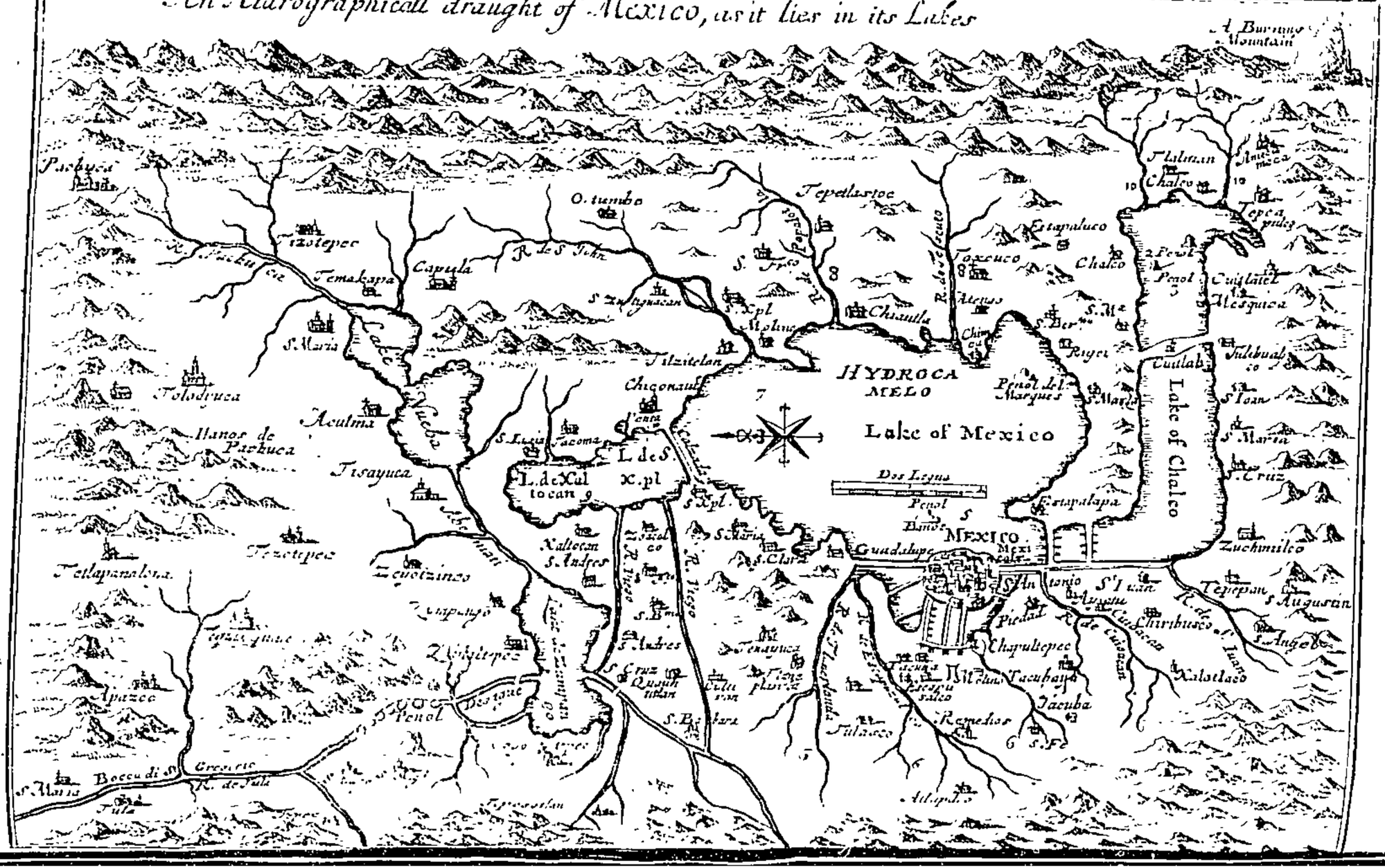
Ten Kings.
Ten Horns.

1. *Acamapichtle*,	56	6. *Tizochic*,	37
2. *Huizlauhtli*,	96	7. *Axayacac*,	27
3. *Chiamalpopoca*,	66	8. *Ahuitzotl*,	77
4. *Itzcoatl*,	62	9. *Montezuma*,	84
5. *Moshtezuma*,	84	10. *Quauhtimoz*,	77
	364		302

Which together make 666, the number of the Beast.

For the better understanding hereof, it is to be observ'd, that the *Mexican* Language uses but 15 Letters (not being able to Pronounce the rest) to which applying the Numbers, from one to fifteen, and these to the Names of the Kings, casting up every one apart, and then adding all the Sums together, they make the Just number of 666. To make this the plainer, I first set down the

An Hidrographicall draught of Mexico, as it lier in its Lakes



the fifteen Letters, and the Numbers answering to them under; then the Names of the Kings, with each Figure to each Letter; then cast up the particulars, and the Total of all those Sums, is *666*. This will appear by the Calculation of every King's Name, according to the *Indian* Histories, quoted by *Arrigo Martinez*, at the end of his Register of Times, Printed at *Mexico* in the beginning of the last Age.

Conelli. 1698.

A. C. E. H. I. L. M. N. O. P. Q. T. U. X. Z.
1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15.

The Analysis, or Solution of the Names of the ten Kings in Numbers.

1.	2.	3.
A—1	H—4	C—2
C—2	V—13	H—4
A—1	I—5	I—5
M—7	Z—15	M—7
A—1	T—12	A—1
P—10	L—6	L—6
I—5	A—1	P—10
C—2	V—13	O—9
H—4	H—4	P—10
T—12	T—12	O—9
L—6	L—6	C—2
I—5	I—5	A—1
56	96	66

4.	5.	6.
I—5	M—7	T—12
T—12	O—9	I—5
Z—15	V—13	C—2
C—2	H—4	O—9
O—9	T—12	C—2

A	E	I
A—1	E—3	I—5
T—12	Z—15	C—2
L—6	V—13	
	M—7	
	A—1	
62	84	37

7.	8.	9.	10.
A—1	A—1	M—7	Q—11
X—14	H—4	O—9	V—13
A—1	V—13	V—13	A—1
I—5	I—5	H—4	V—13
A—1	T—12	T—12	H—4
C—2	Z—15	E—3	T—12
A—1	O—9	Z—15	I—5
C—2	T—12	V—13	M—7
	L—6	M—7	O—9
		A—1	C—2
27	77	84	77

I am oblig'd further to let the Reader understand, that the Plan, or Map before inserted, is not mine, but we are indebted for it, to the experienced *Adrian Boot*, a *French* Ingenier, sent into *New Spain* in the Year 1629 by *Philip* the 4th of Happy Memory, to find a Passage out for the Waters of the Lake of *Mexico*. He made that draught upon an exact survey; but being in some Measure defaced by time, it was with great Labour restor'd to its being, by Dr. *Christopher de Guadalajora*, of the City of the Angels, an able Mathematician, who made me a Present, of an exact Copy of it, when I pass'd thro' that City, that I might cause it to be Printed, for the Satisfaction of curious Persons.

CHAP. V.

Of the Mexican *Months, Years, and Age, and of their Hieroglyphicks.*

Mexican Age.

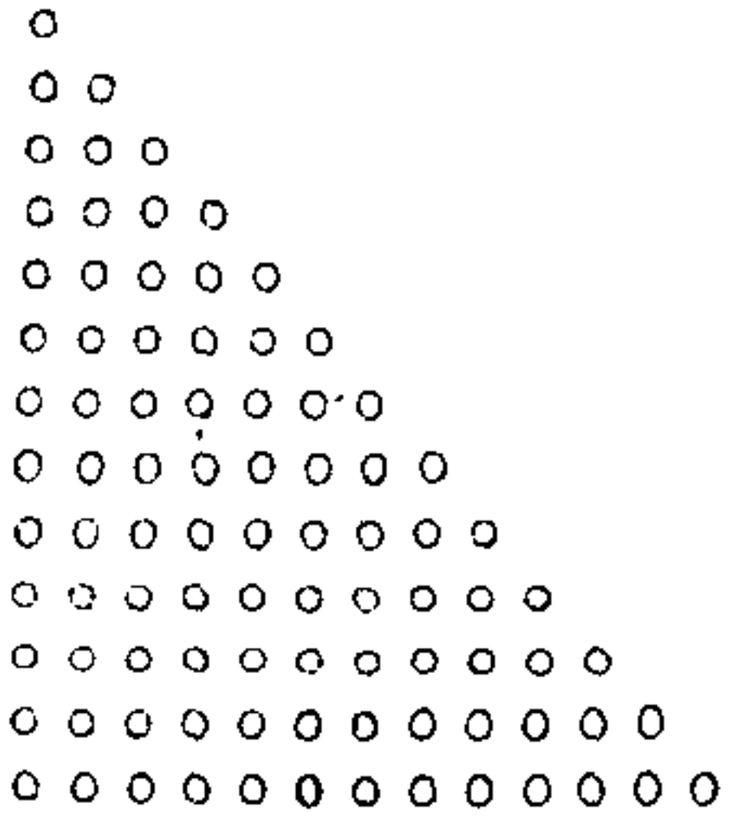
FOR want of Letters, the Ingenious *Mexicans* us'd Symbols, or Hieroglyphicks, to express Corporeal things, which have a shape; and for other things, other proper Characters, and so, for the Benefit of Posterity, they noted down all that hapned. As for instance to denote the coming of the *Spaniards*, they painted a Man with his Hair and Cloaths red, in the sign of a Cane, which betoken'd that Year. Their way of Writing was from the bottom of the Board, or Paper upwards, directly contrary to the *Chineses*. They had certain rounds, or Circles painted, which contain'd the space of an Age, divided into Years with the proper Symbols; to set down there, the time, when remarkable things hapned, with the proper Figures and Characters. This Age consisted of 52 solar Years, of 365 days each. The Wheel, Circle or round, was di-

vided into four Parts, each containing 13 Years, and answer'd to one of the 4 parts of the World, after the following manner.

Gemelli. 1698.

A Snake turn'd it self round into a Circle, and in the Body of the Serpent, there were four Divisions. The first denoted the South, in that Language, call'd *Uitzilampa*, whose Hieroglyphick, was a Rabbet in a blew Field, which they call'd *Tochtli*. Lower was the part that signify'd the East, call'd *Tlacopa*, or *Tlahuilcopa*, denoted by a Cane in a red Field, call'd *Acatl*. The Hieroglyphick of the North, or *Micolampa*, was a Sword pointed with Flint, call'd *Tecpatl*, in a yellow Field. That of the West, or *Sihuatlampa*, was a House in a green Field, and call'd *Cagli*.

These four Divisions were the beginning of the four Terms that made up the Age. Between every two, on the inside of the Snake, there were 12 small divisions, among which the four first Names or Figures, were successively distributed, giving every one its number to thirteen, which was the number of Years that compos'd an Indiction; the like was done in the 2d Indiction, with the same Names from one to 13, and so in the 3d, and 4th, till they finish'd the Circle of 52 Years, as follows.



This way of reckning by 13, was not only observ'd in their Years, but in their Months; for tho' their Month was of 20 days, yet when they came to the number 13, they began again. To endeavour to find out the reason why they did so, is aiming at an impossiblity, but perhaps they might in this particular follow their Calculation of the Moon. They divided the Lunar motion into two times, the first of watching, from the *Heliacal*, or solar rising, till the opposition, which was of thirteen days; and the other of Sleep, of the same number of days, till the Morning setting.

This extravagant computation of the Moon, was grounded upon a Fable, which is, That the Gods having resolv'd to destroy the darkness that cover'd the World; two of them undertook this Work, which were *Tecuciztecatl*, and *Nanahuatzin*. These after making great preparations at *Teotihuacan*, a place now call'd *Tzacagli*, having cast themselves into the Fire of a burning Rock, call'd *Tutexcagli*, and being converted into Ashes; within a short while after appear'd in the East, *Nanahuatzin* become the Sun, and *Tecuciztecatl* the Moon. At first they had no motion, but afterwards the Wind by Order of the Gods, began to move them; but after a different manner, for at the end of 13 days, the Sun being come to the West, the Moon began to appear in the East. This being so unlikely, they might perhaps say so, to give every one of their greater Gods, which were thirteen, the Government and Dominion of their Years, and Days; but the *Mexicans* themselves are ignorant of both.

A strange Fable.

From what has been said above there arise several doubts; the first is, why they begin to reckon their Years from the South; the second, why they made use of the four Figures, of a Rabbet, a Cane, a Flint, and a House. To the first they answer that when the Gods had resolv'd at *Teotihuacan*, to take away the great Darkness, and *Nanahuatzin* and *Teotihuacan*, by means of the Fire, were converted into Sun and Moon, the rest of the Gods set themselves to observe, from what quarter of Heaven, the Light would first appear, wherein they were of sundry Opinions, some affirming, it would come from the North, others from the South, others from the East, and others from the West (as if the Names of East, and West, *&c.* had been invented before the Sun had enlightned the Earth) but that at length it was seen to come out of the South. Moreover the antient *Mexicans* believing the World would end with their Age, among other Ceremonies, on the last day of it, they knelt on the tops of their Houses, with their Faces to the East, doubtfully expecting to see whether the Sun would continue his Course, and whether the end of the World was come; and since in this Posture, they must of necessity have the South on their right Hand, they thence argu'd that the Light began from the South. To this

may

may be added that the *Mexicans* firmly believ'd Hell to be in the North, and therefore it was not proper that the Sun ſhould have commenced his Courſe from thence, but from the oppoſite part, where the Gods *Vivitznaoa* dwelt, in reſpect to whom they call'd the South *Vicitzlampa*. *Gemelli.* 1698.

They alſo ſaid it was a Benefit of thoſe ſame Gods, that the Age was renew'd, becauſe Time naturally would end with the old Sun; and that the Sun of the new Age, was a new Sun, that was to follow the courſe of Nature, which every Year made the Trees green, after *January* (as is obſerv'd in that Climate) when the Sun was come away from the South, which is the Habitation of the Gods. Having found this Analogy between the Age, and the Year they would carry the Similitude, or Proportion on further, and as in the Year, there are four Seaſons, ſo they would adapt the like to the Age; and accordingly they appointed *Tochtli* for its beginning in the South, as it were the Spring and Youth of the Sun's Age; *Acatl* for Summer, *Tecpatl* for Autumn, and *Cagli* for his Old Age, or Winter.

Theſe Figures ſo diſpos'd, were alſo the Hieroglyphicks of the four Elements, which is the ſecond doubt; for *Tochtli* was dedicated to *Tevacayohua* God of the Earth, *Acatl* to *Tlalocatecuhtli* God of the Water, *Tecpatl* to *Chetzahcoatl* God of the Air, and *Cagli* to *Xiuhtecuhtil* God of the Fire. Perhaps they meant to expreſs the Nature of the four Cardinal Winds, which were the only ones they knew, and this in Honour of *Chetzahcoatl* God of the Winds, who, as was ſaid before, gave the firſt motion to the Sun and Moon. Whatſoever the reaſon of it was, 'tis certain that *Neptune*, whom they call'd *Teucipactli* was the Inventor of theſe Hieroglyphicks and Method of diſpoſing them, to the end that every Man, without any other Study, might know the number of Years that made an Age; the diſtinction of the Indictions, in what Year any thing remarkable had hapned; the Succeſſion of their Kings, and other things of Note.

Mexican Years. Their Solar year conſiſted of 365 days, according to the form of the *Egyptian* Prieſts, which had its Original from *Noah*, after the Flood, as *Beroſus* tells us (if it be true, that the Books which now go under his Name, were writ by that antient Caldean) who writes thus. *He alſo taught them* (that is, the Prieſts) *the courſe of the Stars, and ordain'd the Year according to the courſe of the Sun*, (for which reaſon he was thought to partake of the Divine Nature.) *For which things* (ſays the ſame Author) *they thought him to partake of the Divine Nature, and therefore call'd him* Olibama, *and* Arſa, *that is, Heaven and the Sun.* However others differ in Opinion, concerning the great diverſity of Years among the *Ægyptians*, 'tis certain other Nations had the ſame Year of 365 days, but they learnt it of the *Ægyptians* who preſerv'd the Knowledge deliver'd by *Noah*, by means of his Son *Cham*, or *Ham*. Now the *Mexicans* muſt of neceſſity follow the ſame Doctrine, being Originally deſcended from *Neptune*, who cannot be thought to have given them any other Inſtructions, but what he learnt of his Father *Meſraim*, who had them from *Cham*, or *Ham*, and from his Grandfather *Noah*, among the firſt Inhabitants of *Ægypt*.

Their Month. As for the Months, tho' ſome of the Offſpring of *Noah* reckoned them after ſeveral manners, ſome allowing 28 days, ſome 29, others 30, and 31, and not always after the ſame manner; yet the *Mexicans* ſtill following the ſame *Ægyptians*, made their Month regular, not of 30, but of 20 days; but this turn'd to the ſame account, putting 18 *Mexican* Months of 20 days each, to 12 *Ægyptian* Months of 30 Days. The names of the Months are as follows. 1. *Tlacaxipe hua lizli*, 2. *Tozoztli*, 3. *Hueytozoztli*, 4. *Toxcatl*, 5. *Etzalcualiztli*. 6. *Tecuyil huitl*, 7. *Hueytecuil huitl*, 8. *Micayl huitl*, 9. *Hueymicayl huitl*, 10. *Ochpaniztli*, 11. *Pachtli*, 12. *Hueypachtli*, 13. *Checiogli*, 14. *Panchetzaliztli*, 15. *Atemoztli*, 16. *Tititl*, 17. *Izcagli*, 18. *Atlacoalo*, as may be ſeen by their Characters upon the inner circle of the Figure.

Their days. Every one of the 20 days had its proper Name, which were, *Cipactli*, *Cecatl*, *Caglicuetzpaglin*, *Coatl*, *Michiztli*, *Mazatl*, *Tochtli*, *Ati*, *Itzcuintli*, *Ozomatli*, *Malinagli*, *Acatl*, *Ocelotl*, *Quauhtli*, *Cozcaquauhtli*, *Oglin*, *Techpatl*, *Quiahuitl*, and *Xocitl*.

No weeks. Theſe Months were not divided into Weeks, becauſe theſe began among the *Hebrews* in the time of *Moſes*, in Memory of the Days of the Creation, long after the inſtitution of the *Mexican* Circle, or as others will have it, was invented ſoon after by the *Babilonians*, to diſtinguiſh the days by the 7 Planets, and the Dominion they aſſign'd them over the unequal hours, whereof they were the firſt obſervers. I ſaid the Days were alſo counted by the *Mexicans* by thirteens, tho' there were 20 in a Month.

This

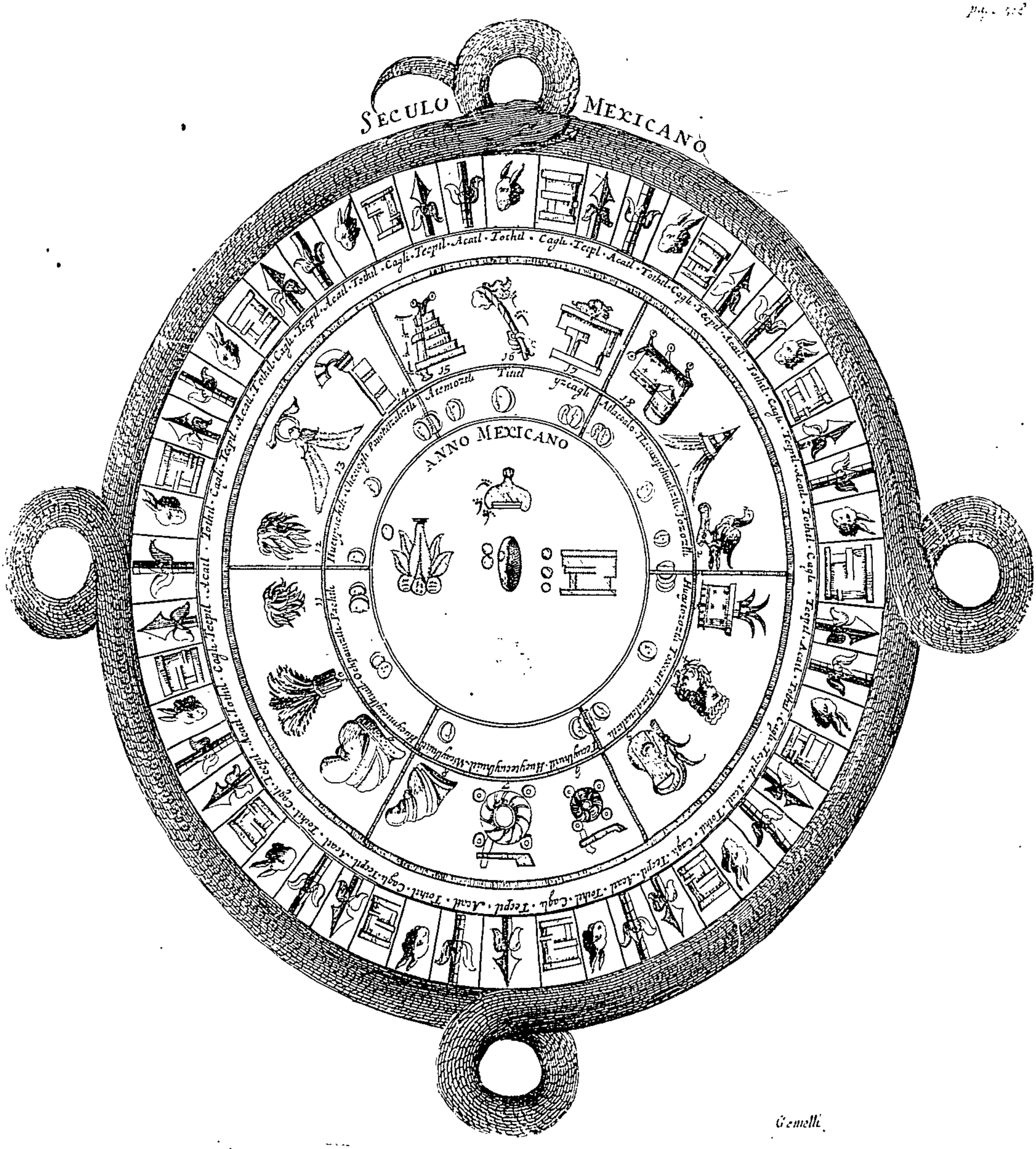
Gemelli. 1698.

This was done to avoid confuſion; for giving the Name of any Day, according to this Method, with the number anſwerable to it in this Order of thirteen and thirteen, they knew what Month it belong'd to, without ever miſtaking. Beſides this diviſion by thirteen, there was another of, five and five days, on which they made *Tianguez*, as is ſtill practis'd in ſeveral places, and this was on the 3, 8, 13, and 18th of every Month, being days Dedicated to the four Figures *Tochtli*, *Acatl*, *Tecpatl*, and *Cagli*, and this Rule was always the ſame, tho' the Years did not begin with *Tochtli*.

See Cut Pag. 518.

This further makes out the great reſemblance with the *Ægyptian* computation, for as theſe, to twelve Months (which they call'd *Thoti*, *Phaophi*, *Athyr*, *Ceac*, *Tybi*, *Mecir*, *Phamenoth*, *Pharmuthi*, *Pbacon*, *Paymi*, *Epephi*, and *Meſori*) which made 360 days, added 5 days more, which they call'd *Epagomeni*, to compleat the Circle of the Sun; ſo the *Mexicans*, their 18 Months in like manner, making 360 days, added five days at the end of every Year, and call'd them *Nonontemi*, that is, wandring, to make up the ſame number of 365. Some think that theſe 5 Days being out of the number of the Months, had no particular Name, and that therefore the firſt of every Month was *Cipactli*. But they are much deceiv'd, for they had not only Names, but were brought into their thirteens. For the better underſtanding hereof, let us imagine an Age, the firſt Year whereof is *Tochtli*, to which *Cipactli* anſwers, as firſt day of the firſt Month; if the 360 days, which make the 18 Months of this Year, be counted round ſucceſſively by thirteen, and thirteen, it will appear that the laſt day of the 18th Month, will be 9 *Xoxitl*. But if the 5 days call'd *Nenontemi* had no Name, the following Year muſt have begun from 2 *Mazatl*, with 10 *Cipactli*. Thus the reckoning of the thirteens would have been interrupted, with *Cipactli*, had not they been reckned in. The *Mexicans* to this Day ſufficiently ſolve this difficulty; ſaying, that the days *Cipactli*, *Michiztli*, *Ozomatly*, and *Cozcaquauhtli*, are companions to, that is, in all reſpects follow the Order of the four Figures that denote the Years of an Age, *viz. Tochtli*, *Acatl*, *Tecpatl*, and *Cagli*; to ſignify that every Year whoſe Symbol is *Tochtli*, will have *Cipactli* for the firſt day of the Month; that whoſe Symbol or diſtinctive Mark, is *Acatl*, will have *Michiztli* for the firſt of the Month; *Tecpatl*, will have *Ozomatl*, and *Cagli* will have *Cozcaquahtli*. Yet this is to be farther obſerv'd, that the numerical Value according to the thirteens, regularly counted from the beginning of the Age (including the 5 *Nenontemi* days) will anſwer to that, which belongs to the firſt Day of the Year, according to the ſucceſſion from *Tochtli* forwards, as plainly appears by the Draught above mention'd. The whole will be better underſtood after this manner. This firſt Year of the aforemention'd Age, the Months ended with 9 *Xocotl*, and the Names and Numbers anſwering to the 5 *Nenontemi* days, were 10 *Cipactli*. 11 *Cecatl*, 12 *Cagli*, 13 *Cuetzpaglin*, and 1 *Coatl*, which made up the Year of 365 days. Thus without breaking the Order of Names, the next Year began *Michiztli*, which is the Day immediately following *Coatl*, and continuing on with the thirteens, ſince the laſt of the 5 *Nenontemi* Days, was the firſt call'd *Coatl*; this alſo will be the Character of the firſt day of the ſecond Year, *viz.* that will be *Ome*, and this Ome *Michiztli*. This is not accidental, but very regular in all the Years of an Age (as may be eaſily demonſtrated) and ſo this 2d Year begining at 2 *Michiſtli*, will end its Months at 10 *Coatl*, and 365 days at 2 *Itzcuintli*, ſo the following 3d Year *Tecpatl*, will begin at 3 *Ozomatli*, and the next being the 4th *Cagli*, at 4 *Cozcaquauhtli*, and ſo on in the reſt, till the thirteen is out. By this it appears, that the 4 days *Cipactli*, *&c.* did not only anſwer to the 4 Symbols of the Years *Tochtli*, &c. but that they had alſo the ſame numerical Denomination, deriv'd from the thirteens.

They therefore who know how much almoſt all the Eaſtern Nations err'd in this particular, may be Judges how much the Wit of the *Mexicans* deſerv'd to be commended, and look'd upon, for inventing ſo Artificial and regular a Circle. But this Honour is not due to the *Mexicans* of theſe times, who are neither Aſtrologers, nor Arithmeticians, and therefore by their Ignorance would convict me of Falſehood; but to thoſe Heathens as we ſhow'd above, and to their moſt antient Maſter *Neptune*, as is learnedly obſerv'd by D. *Carlos de Siguenza y Gongora*, Profeſſor of Mathematicks in the Univerſity of *Mexico*, in his *Cyclographia*, where he brings Texts of Scripture, tra-


SECULO MEXICANO
Tochtl · Cagle · Tecpil · Acatl · Tochtl · Cagle · Tecpil · Acatl · Tochtl · Cagle · Tecpil · Acatl ·

Traditions of the *Indians*, Paintings, and most notable *Hieroglyphicks*, which had been preserv'd by Dr. *John de Alva*, Lord of *Catzicasge*, and of S. *John Teotihuacan*, who inherited them from his Forefathers, Kings of *Tescuco*, from whom he was lineally descended by the Males; and they were left in the Hands of D. *Carlos* his Executor. It is most certain the like is not to be found in all *New Spain*; because the *Spaniards* at their first coming burnt all they found; for seeing them without Letters, and with such variety of Figures, they look'd upon them as Superstitious. *Monsegnor Sumarica* first Bishop of *Mexico*, made an end of destroying what remain'd, and broke abundance of old Idols; so that the Figure of the *Mexican* Year, and other Antiquities of the *Indians* which follow in this Volume, are all owing to the Industry and Courtesy, of the aforesaid D. *Carlos de Siguenza*, who presented me with these extraordinary Rarities.

Gemel. 1698.

Leap-year. They order'd the Bissextile, or Leap Year, after this manner. The first Year of the Age began on the 10th of *April*, and so did the 2d, and 3d, but the fourth or Leap Year, on the 9th, the 8th on the 8th, the 12th, on the 7th, the 16th, on the 6th, till the end of the Age, which was on the 28th of *March*, when the 13 days of the Leap Years, till the 10th of *April*, were spent in rejoycing.

Before the new Age began, they broke their Vessels, and put out the Fire; supposing that since the World was to end with an Age, perhaps that might be it. When the first day appear'd, they solemniz'd it with Drums and other Instruments they us'd; giving thanks to God, for having granted them another Age; they bought new Vessels, and receiv'd the new Fire, from the high Priest in solemn Procession.

Year in *Peru*. The People of *Peru* reckned by Moons, and 12 Months with as many days as we do, and besides began their Year at *January*, but afterwards one of their Kings would have it to begin at *December*. They placed about the City *Cuzco*, which was the Court of the *Inga* Kings, 12 Pillars, at such distances, and in such Order, that each of them every Month, should point out the Suns rising, and setting; and thus they regulated their Festivals, and the Seasons for Sowing and Reaping, every Pillar having its proper Name.

CHAP. VI.

Of the horrid Sacrifices, the Indians *offer'd to their Idols, and of their Festivals, and Habit.*

Sacrifice to Tezcatlipuca. THE *Mexicans* kept as it were a Jubilee every fourth Year, on the 19th of *May*, on which was the Festival of the Idol *Tezcatlipuca*. They fasted 5 days before it, and the Priests abstain'd from their Wives, and went about beating themselves in a Penitential Habit. All other People were clad after the same manner, and went in Procession begging one another's Pardon. Upon the day appointed a Slave that was like the Statue of the Idol was Sacrific'd, and others with him, ripping open their Breasts, as was said before, and casting the Hearts still alive, upon the Idol's Face. These Captives to make them the more miserable, were fatted up some Days before, and Worshipp'd about the City like Gods.

To *Quetzalcoatl*. The Festival they kept in Honour of their God, *Quetzalcoatl*, was yet more detestable. Forty days before it, they bought a sound Slave without any Blemish, and clad him in the Idols Garments, that he might be honour'd. Nine days before the Solemnity, two old Men came from the Temple, to tell him he was to dye, and seeing him concern'd, they went and wash'd the Knives of the Sacrifice, and the Blood they took off them, they gave the Wretch to drink, mixt with *Cacao*; believing that would cause him not to fear Death. The Festival day being come, they ripped open his Breast, at Midnight, and taking out his Heart, offer'd it to the Moon, and then to the Idol. The Body they threw down the steps of the Temple; where the buyers took it up, and carrying it to the House of the chiefest among them, the next day made a plentiful Feast.

Other inhuman Sacrifices. There was another sort of Sacrifice call'd *Xucaxipe Valzali*, which signifies Fleaing of People; because they flead a Slave, and cloathing another in his Skin, led him about the City, begging for the Temple, and striking those who gave nothing, over the Face with some of the Skin, as long as it was sound. Other times they clad several Slaves with the Idol's Garments, a whole Year before the Festival, leading them in the

day

Gemelli Carreri.

day time about the City, that they might be ador'd like the Idols, and keeping them shut up at Night, feeding them plentifully. At the Years end they Sacrifice'd them, and substituted others in their Places. Some Years they butcher'd to the number of 20000; for the Barbarous Priests would go tell the King, that the Idols had nothing to eat, and were starving with Hunger; and for this reason they made War to get Prisoners to Sacrifice. Four Priests held the Victime by the Hands and Feet, an other slipp'd open the Breast, and took out the Heart, and another held up the Neck, having first lay'd him with his back on a sharp Stone.

In Peru.

In *Peru* they also Sacrificed Children from 4, to 10 Years of Age, for the *Ingas* Health; and so did Sons for their Parents when desperately Sick, offering them to the Sun, or *Viracocha*; stifling, or cutting their Throats.

Mexican Idols.

The most famous Idols in *Mexico*, next to *Vitzilpuztli*, were *Tescatepuca*, and *Huchilos*, to whom they sacrificed every Year, 2500 Men, fatted in Pens. The offering was only of the Forehead, Ears, Paps, Lips, Arms, Legs, and other extreme Parts. The Temples were built after the manner of the Pyramids of *Egypt*, ascending by Stairs, and for the most part of Clay; the Idol being placed at the top in a Tabernacle, near which was a place apart, to lay the Heads of the Victims. Close by the Temple, there were apartments for the Priests.

They had an Idol of Rain, call'd *Tlaloc*, that is, fertilizer of the Earth. His Figure was of the common Statue of a Man, with a Frightful face; and they often anointed him with a Liquor, call'd *Oholi*, which distils from certain Trees. All his Ornaments were Hieroglyphicks of Rain, and Plenty; for in his right Hand, he held a Plate of beaten Gold, signifying the Lightning; in his left a round Border of blew Feathers, garnish'd with I know not what sort of thing like a Net. His Garment was also of blew Feathers, with such a Trimming at the Edges, and another made of Hares, and Rabbets Wool, like white half Moons. On his Head was a great tuft of white and green Feathers, signifying the green Fruit, and Leaves; about his Neck a Collar of Buck's Skin, his Legs colour'd yellow, with Gold Horse Bells about them. This was the *Indian* Hieroglyphick to denote Rain. The whole may be seen more exactly in the adjoyning Cut.

See Cut, Page 521.

Inca adored in Peru.

In *Peru*, besides adoring the Statue of the *Inca*, when he dy'd, thousands of his favourite Concubines and Servants were kill'd, to serve him in the other World; and vast Treasures were bury'd with him, that he might make use of them upon occasion. The other *Indians* besides all this, placed Meat near the Tombs, believing the dead would eat. Besides, having perform'd the Obsequies with abundance of Ceremonies, they cloath'd the dead Body in its Robes or Garment, that denoted its Dignity, and then bury'd it in the Court, or having burnt it, kept the Ashes in an honourable place.

Souldiers.

As for the manner of clothing it, was no less barbarous. The Souldiers that they might appear the more dreadful to their Enemies, stain'd their naked Body; or else cover'd it with a whole Lions, or Tigers Skin, placing the head of the Beast upon their own. They hang across them like a Shoulder Belt, a string of Men's Hearts, Noses and Ears, with a head at the end; and in their hands, carry'd such things as may be seen in the Cut.

See Cut Page 521.

King's and Princes Habit.

The Habit of the King and Princes of the Blood was not amiss, if compar'd with that of the common sort; but it was the less commendable for the Practice in use among them, of boreing their under Lip, for to stick a Gold nail or some other Jewel in it as appears by the Cuts, copy'd from Originals of great Antiquity, which are in the Custody of D. *Carlos Siguenza*, before spoken of.

Indians Habit now.

The Habit of the *Indians* at present, is a short Doublet, and wide Breeches. On their Shoulders they wear a Cloak of several Colours, which they call *Tilmi*, and which crossing under the right Arm, is ty'd upon the left Shoulder, the two ends making a great knot. Instead of Shooes, they wear Sandals, like those of the *Franciscan* Fathers, the rest being bare footed, and bare legg'd, as they are. But they will never part with their Hair, tho' they were quite naked, or in Rags. The Women all wear the *Guaipil* (which is like a Sack) under the

page 521.









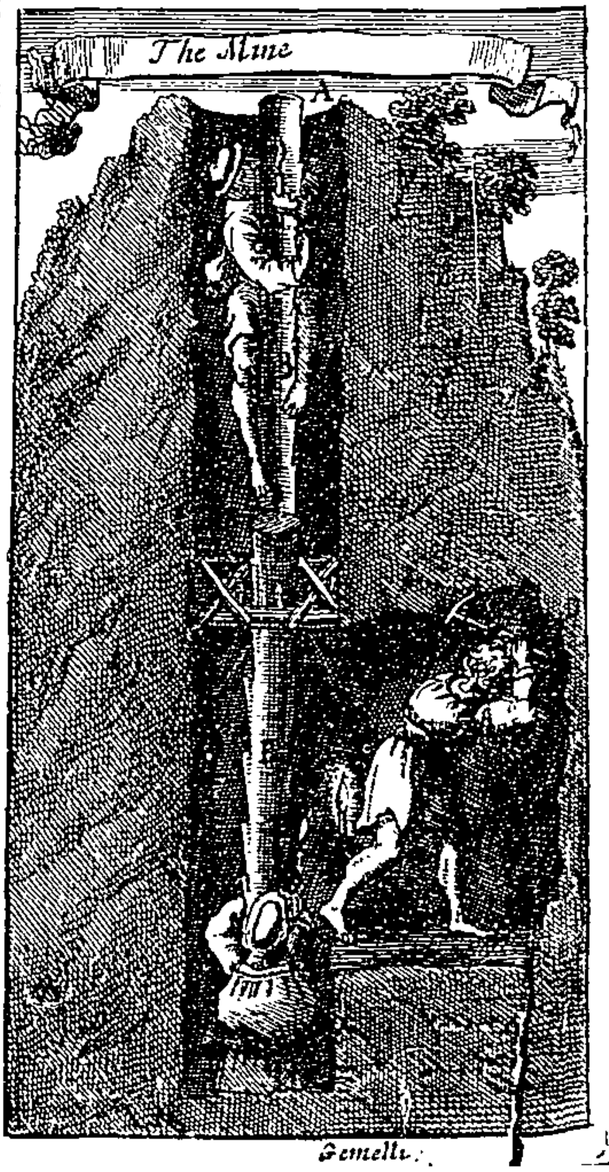
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page 522.









Gemelli.

the *Cobixa*, which is a fine white Cotton Cloth; to which they add another upon their Back, when they are Abroad, which when in the Church they place upon their Head. Their Coats are narrow with Figures of Lions, Birds, and other Creatures, adorning them with curious Ducks Feathers, which they call *Xilotepec*. Gemelli. 1698.

All, as well Men as Women are of a dark Colour, notwithstanding their Endeavours to defend their Faces against the Cold, and make them Fair with Herbs pounded. They use also to daub their Heads with thin Clay, such as they use in their Buildings, thinking it refreshes the Head, and makes the Hair black and soft; so that several Country Women are seen about the City in that dirty Condition. The *Mestizo*, *Mulatto*, and Black Women, which are the greatest Number in *Mexico*, not being allow'd to wear Vails, or be cloath'd after the *Spanish* Fashion, and scorning on the other side the *Indian* Habit, go in an extravagant Garb, wearing a thing like a Petticoat, a-cross their Shoulders, or on their Head like a Cloak, which makes them look like so many Devils. Black, Mulattos, &c.

All the Blacks and *Mulattos* are Insolent to the highest Degree, and take upon them as much as *Spaniards*, whose Habit they wear; so among themselves they take the Title of Captain, tho' they be not so; nor can there be many in *Mexico*, where there is but one only Company of *Spaniards*, and a few of Militia, in case of Need. This Rabble of Blacks, and Tawnies is so encreas'd, that it is fear'd they may one Day Rebel, and make themselves Masters of the Country; unless the carrying of so many Blacks be obstructed by Farming it.

The *Indians* at present are nothing near so Ingenious as they were formerly, when they successfully apply'd themselves to the liberal Arts and Mecanicks; but now they are altogether devoted to Idleness, and apply themselves to nothing but Cheating. Yet those that apply themselves to any Trade shew they are very capable: Some make several Figures of nothing but Feathers of several Colours, of a Bird the *Spaniards* call *Chupaflor*, that is, Such-flower: of which sort I have one: Others work curiously in Wood; and others contrive to deceive Ducks, as Shy as they are; for when they have us'd them to be frequently among Calabashes left floating on the Lake, for that purpose, they make Holes in those Calabashes, so that putting their Heads in them they can see out of them, and then going up to the Neck in the Water, they go among the Ducks, and draw them down by the Feet. Genius of the *Indians*.

The *Indians* are naturally very Fearful; but excessive Cruel, if well Back'd. The Vices the *Spaniards* generally Charge them with, are, first the want of Sense of Honour (for they make nothing of robbing one another of it; besides the Incests they commit with their Mothers and Sisters) being Beastly in Eating, lying on the bare Ground, and Dying without any Concern. They are very great Thieves, Cheats, and Impostors; but above all the *Mulattos*, among an Hundred of whom it is hard to find an Honest fair dealing Man. On the other side the poor *Indians* are worse than Slaves, for only they work in the Mines; and what is worse, all they get is taken from them by the Governors, and other Officers; notwithstanding all the daily Threats that come from Court. Their Vices.

CHAP. VII.

The Author gives an Account of the most remarkable Things he saw in Mexico.

THere being a great Dearth in *New Spain*, by reason the Harvest had not answer'd the foregoing Years, and the Scarcity being great upon *Tuesday* the 12th of *March*, there hapned on that Day a sort of Mutiny, abundance of the Rabble going that Day under the Viceroy's Windows, to demand Bread. This Accident rais'd such a Jealousy in him, that he caus'd several *Pedreros* to be planted about at the Loopholes, to be able to make the better Resistance; and not suffer the Crowd to approach perhaps to Burn the Palace, as they did in the Year 1692, when the Count of *Galve* was Viceroy, firing the Market-Place at the same time, where many vast rich Shops were burnt. To remedy this Evil, the Viceroy on the 13th sent out his Orders and circular Letters to the Farmers, and other wealthy Persons, for them to bring into the City all the Corn that possibly they could; for at that time they eat small Loaves which cost about

three Pence, and were not worth a Penny.

Gemelli.

1698. Malefactors punish'd.

Some *Indians* having lain with a Mother and a Daughter, and then Robb'd and Murder'd them, two Leagues from the City, two of them were Executed upon *Thursday* the 14th. With them was brought another, who had been taken two Hours before, opening a Shop with a false Key, to Rob it. This Man after receiving 200 Lashes on his Back, was mark'd with a red hot Iron under the Gallows; besides the Punishment he was to receive after his Trial, the Viceroy being very Severe in punishing Thieves.

A Procession.

Friday the 15th of *March*, a devout Procession in Honour of our Saviour's Passion, set out from the Royal Hospital, erected by the King, with a Revenue of 8000 pieces of Eight, for the Sick *Indians*. Above an hundred Brothers went first in a penitential Habit; then the Nobility, and then other Penitents. Then follow'd a Company of Soldiers clad in Black, with Head-pieces on, and trailing their Pikes; and in the midst of them was one a Horseback, carrying a Tunick hanging to a Spear, representing that of our Saviour. But there were very few Musicians. This Procession must infallibly be made, because the King has given a particular Order for it.

Saturday 16th, I went out to shoot Thrushes, there being abundance of them of several sorts, Black, White, and speckled with Red. At my return I went to the Royal Court to hear the Trial of my Friend *D. Antony Gomez*. Being there in the Gallery of the Court I saw the Viceroy go into the Criminal Court, and take his Seat upon the same Bench with the *Oydores*, or Judges. *Sunday* 17th, I went to the Royal Hospital to see an indifferent large Theatre, where Plays are Acted, and the profit of them goes to the Maintenance of the Hospital. *Monday* 18th, I heard Mass in the Cathedral, which is large, and has three vaulted Isles supported on high Pillars of Stone. The Structure is not yet finish'd, but is carry'd on at the King's Charge, who, besides an Allowance out of his own Revenue, has assign'd it, a Tax of half a Royal a Head throughout the Diocess: And therefore the Archbishop lives in a House the King pays for over against the Mint. In the midst of it is the Choir, curiously carv'd in Sweetwood, with beautiful Figures and Feuillage; and four fine Altars in the Arms of the Cross. About the Church there are several Chappels Gilt, and vastly Rich, nothing Inferior to the famous high Altar. The Front is extraordinary Noble with three Gates; besides five others on the sides. Historians tell us, That this Church was founded by the Marquess *D. Ferdinand Cortes*, on the very same Ground where the Heathen great Temple stood; but others, from antient Paintings and Draughts prove that Temple stood, where now the College of St. *Ildefonsus* is. However it is, this was made a Bishoprick on the 13th of *October* 1625, and an Archbishoprick on the 13th of *January* 1645. It has eleven Suffragan Bishops, which are those of *Puebla de los Angeles*, or the City of Angels, *Mechoacan*, *Huxacca*, *Guadalaxara*, *Guatimala*, *Tucatan*, *Nicaragua*, *Chiapa*, *Honduras*, and *Nueva Biscaya*, or *New Biscay*; of which eleven Bishopricks the Tenths only amount to 516000 Pieces of Eight; and all the Profits 5160000 Pieces of Eight. There has been spent in building the Church of *Mexico* from the Day it was founded till the 22d of *December* 1667, 1052000 Pieces of Eight, and the Work is not done to this Day.

Cathedral.

Tuesday 19th, being St. *Joseph*'s Day, I went to the Church of the *Mertenarians*. The Altars are vastly Rich, and the Roof Gilt; and the Monastery is large, and capable of abundance of Religious Men. Going thence I met the Blessed Sacrament going from the Cathedral to some Sick Body. It was carry'd by a Priest in a Coach drawn by four Mules, maintain'd at the Charge of the Brotherhood.

Wednesday 20th, I heard Mass at the Nunnery of St. *Clare*, famous for the excellent sweet Pastiles the Nuns make. The Church is well adorn'd, and the Monastery a good Structure.

Carmelites.

Thursday 21st, I rode three Leagues out of Town to see the celebrated Garden of St. *Angel*, of the barefoot *Carmelites*. The Fathers shew'd me the upper Church, which tho' small, was all a mee: Mass of Gold. The lower Church was also Beautiful, and had five Altars. Then we walk'd about all the Monastery which is so large, that it has not only conveniency for 52 Religious Men that Live in it, but the Provincial Chapter has been kept there these 108 Years. The Library is one of the best in the *Indies*, containing about 12000 Volumes. I was then led to the so much renowned Garden, which tho' it be not above three quarters of a *Spanish* League in compass about

about the Wall; yet a great River running through the midst of it, makes it so Fruitful, that only the *European* Trees there planted yield a Revenue of 13000 Pieces of Eight a Year. There are forty several sorts of Pears, which are sold for six Pieces of Eight a Load; variety of Apples, Peaches, and Quinces; for there are but few Walnuts, Chestnuts, or the like. The Archbishop claiming the Title of this Fruit, and the Fathers refusing to give it, as being Trees planted for the use of the Monastery; by the King's Order an *Oydore*, or Judge went to count the Trees, and found 13000, as I was inform'd by credible Persons. The Garden is seated in a delightful Place, at the Foot of vast high Mountains. The Fathers of the same College have a good Flower Garden, in which there are Clove Trees; but these, tho' they produce Blossoms as sweet and fragrant as those of the *Molucco* Islands, yet the Fruit comes not to Perfection. There is also a Park, Fish-Ponds, and curious Fountains for the Diversion of the Religious.

Friday 22d, I went to see a famous Nunnery call'd the *Conception*. The Nuns are 85, and have about an hundred Women Servants: because most of the Monasteries in *New Spain*, not living in Community, but every Nun receiving Mony out of the publick Stock to Maintain her, that is, two Pieces of Eight and a quarter a Head every Week, some keep five or six Maids. The Monastery accordingly is large, and cost some hundred Thousands of Pieces of Eight Building; and the Church is large, and well adorn'd.

Saturday 23d, I went into the neighboring Church of the Nuns of St. *Lazarus*, which is also well adorn'd, has seven Altars, and the Roof gilt.

Sunday 24th, I saw the Hospital of St. *Hyacinthus*, belonging to the *Dominican* Missioners of *Manila*. The Church is small, but beautiful; and the *Hospitium*, or House new built, fit to receive and entertain fifty Religious Men, who are maintain'd upon the Revenue of their Garden, like the College of St. *Angel*; and they have Mony over to send to *China*; F. *Martin Ibanez* having told me it yields 8, or 9000 Pieces of Eight a Year in only Herbs, and Sallads. It is to be observ'd, That the compass of the Garden Wall is not above the third part of a League. Its being near the City makes the Revenue the greater.

The *Hospitium*, or House call'd St. *Nicholas de Villanueva*, of the *Augustinians* of the Mission of *China*, is adjoyning to the other towards *Mexico*. Here is a Church, and Room to entertain forty Missioners, as I was told by F. *Peter Flores* the Procurator. This also is maintain'd upon the Revenue of the Garden. *Augustinians.*

Monday 25th, I went to the Nunnery of the *Incarnation*, where the Nuns Sung well enough. They are about 100, and keep above 300 Servants; the Church has seven little Altars, but the Monastery is very great. Passing by St. *Francis* the Great in the Afternoon, I saw half the People of the Town got together, to see the Obsequies of three Persons that had been put to Death, and quarter'd a Month before for horrid Crimes. The Fathers of St. *John de Dios* begg'd them of the Court; which is usually granted. Having placed them in the Chappel *de los Desamparados*, or of Persons forsaken, in their Monastery, they begg'd Alms to buy and say Masses for them. Then they carry'd them to St. *Francis*, where those Fathers perform'd their Obsequies according to Custom, and then carrying them through the great Streets of the City, bury'd them in the aforesaid Chappel *de los Desamparados*. Incarnation Nuns.

Tuesday 26th, I went to the Exchequer, which is the Royal Palace. Three Officers have the Care of it, and are the *Contador*, or Controler, *Ettor*, or Factor, and Treasurer, who receive all Tributes, and the King's fifth part of all Plate for Marking it. This does not amount to less than 600000 Marks a Year, every Mark being eight Ounces; besides what the King is cheated of, which is a greater Sum. *D. Philip de Rivas*, the King's Refiner, or Assayer in that Court, told me, That in the Year 1691, he mark'd 800000 Marks. All this Plate is afterwards Coin'd, first separating the Gold from it, provided there be above forty Grains in a Mark, otherwise 'tis not worth while to separate it. Exchequer.

Wednesday 27th, I met the Governor of *New Mexico*, whom I had known in *Naples*, and who was to reside five Years in that Post. This Country is newly Conquer'd, tho' there still remains much more to Conquer. Upon this occasion I was told that those *Chichimecas* are such skilful Archers, that they will hit a Royal toss'd up into the Air, and shake off all the Grain out of an Ear of Corn without breaking it off. They are great lovers of Mules Flesh; for which reason they have often robb'd Travellers, Of New-Mexico.

and

Gemelli. 1698.

and carry'd away only the Beasts, leaving being the Chests of Pieces of Eight, which they do not value. They also Paint their Bodies, after the manner of People that have been at *Jerusalem*. The King maintains 600 Horse in several Garrisons in *New Mexico*, with an allowance of 450 Pieces of Eight a Man; but the Soldiers have the least part of it, the Governor putting the rest into his own Pocket, for he sells them all they stand in need of, exacting twenty Pieces of Eight for that which is worth two; and by this unlawful Practice the Government comes to be worth 300000 Pieces of Eight. These Soldiers are arm'd with a Buckler, Musket and half Pike; not to Fight with the *Chichimecas*, but to go a Hunting after them as if they were wild Beasts, in *November*. They are order'd by the King to endeavour not to kill them, but to bring them in to be instructed in the Holy Faith. Thus 150 Leagues have been conquer'd Westward, tho' the People endeavour to defend themselves with their Arrows. The worst is, that being 500 Leagues from *Mexico*, those Barbarians quickly Revolt; knowing there cannot be supplies of Soldiers sent in a short time. The Country is Plain, and convenient for Carriages, for some Months in the Year; but they are to pass such wide Deserts, that they generally intrench every Night, and keep Guard, for fear of being set upon by the Savages. The *Franciscans* have the Charge of the Conversion of these *Chichimecas*, who are rather Atheists, than Idolaters; and have brought a considerable Number of them to live like Men, but their wild Nature always inclines them to Solitude. The Country is so ill Peopled, that they Travel several Days Journy through it without meeting any Village; for which reason the Viceroy of *Mexico* sent several Families thither of late Years, to People it; the Soil producing all Things that are sow'd in it plentifully, even of Fruits of *Europe*; besides that there are rich Mines of Gold and Silver. The length of the way not allowing Travellers to carry their Quilts to lie on; the *Jesuits* that go to their Mission of *Parral*, have learnt of the *Indians* to carry before them on their Saddles their Matrasses and Pillows made of Leather, which at Night they blow full of Wind, and in the Morning let it out, and put them up as they were.

Saturday 30th, being the Day for visiting the Prisons before *Easter*, the Viceroy heard Mass in the Royal Chappel, where on a row of Chairs he sat down in the middle, and the *Oydores*, or Judges, and *Alcades* on his sides. Over against him were the two *Fiscales*, or Sollicitors General, one for the King, and one for Criminal Causes. After Mass they went to the Court of Criminal Causes, and by the way there were presented to the Viceroy two tall Boughs full of Flowers, with Rabbits hanging about it, by some *Indians* representing their Corporations, and Nosegays to the other Ministers of State, in token of Submission. The Viceroy took his Seat on the middle of the Bench, under the Canopy, with the *Oydores*, *Alcades* and *Fiscales* on his sides being Ten in Number; and then the Eldest *Oydore*, or Judge, read the Petitions of the Prisoners; whose Crimes being heard, the Viceroy, with the Advice of the *Oydores* decreed what was to be done; but no Mercy was shewn to Thieves, for he order'd them all to be Prosecuted. The same Day I saw the Formality of Examining a Refiner or Assayer of Gold and Silver, which was perform'd, the King's chief Refiner, and other Officers sitting under a Canopy, and the Person to be Examin'd making a Trial of giving the Assay of Gold and Silver in their Presence, there being a Furnace there for that purpose. After which, sweet Waters, Chocolate, and Sweetmeats were given about in such Plenty that there was enough to Eat and carry Home; especially abundance of Pastiles, which are very much Perfum'd, and have Figures stamp'd on them. The *Indians* use to give them with Chocolate and Biskets, not to be eaten then, but to carry away, taking it ill if any Man for want of being acquainted with the Custom, leaves them behind. They give more or less according to the Quality of the Person, and they are worth at least a Royal a Piece.

Sunday 31st, in the Evening, I saw a fine Ceremony perform'd at the Cathedral; which they call *de la Seyna*. Thirteen Canons in long black Cloaks with Hoods, went from the Choir to the Chapter, along Iron Galleries: There kneeling, the Dean took up a black Banner with a red Cross in the middle of it, which after Singing some Prayers and Verses of the Passion, he began to wave first towards the right, to touch with the Point of it the last of the Canons, then towards the Altar, after that towards the left, to touch the last Canon on that side, he standing in the midst of them.

them. Laſtly, he flouriſh'd the Banner a while in the Air, and then laying it on his Shoulder, walk'd about the Chapter in Memory of our Saviour's walking in *Pilat*'s Court. Then all being rank'd with their Backs to the Altar of the Chapter, made a low Bow one after another, and went back towards the Choir, dragging vaſt long Trains after them. The Dean went laſt, between two Canons, with the Banner in his Hands.

On Holy *Thurſday* the 4th of *April*, three Proceſſions went out one after another; the firſt of the Brothers of the *Trinity* clad in Red; the ſecond of Brothers of the Church of St. *Gregory* of the *Jeſuits*; and the third of Brothers of St. *Francis*, call'd the Proceſſion of the *Chineſes*, becauſe made by *Indians* of the *Philippine* Iſlands. Each of them carry'd its Images, with abundance of Lights, and a company of arm'd Men, after the manner as was mention'd before, beſides ſome that went a Horſeback, with Trumpets ſounding diſmally before them. The Proceſſion being come to the Palace, the *Chineſes*, and Brothers of the *Trinity* ſtrove for Precedence, and there paſs'd ſome Blows with painted Clubs they carry'd inſtead of Torches, and the Croſſes, ſo that ſeveral Perſons were Hurt.

The Sepulchers and Monuments they make at *Mexico* are beautiful and ſightly, but poor in Lights, all made by one Model, and every Year the ſame; the Tabernacles being high, with Pillars, and Fret-work gilt, which ſerves as long as the Wood holds. *Friday* 5th, I ſaw the Proceſſion of *Jeruſalem*, or Mount *Calvary*, which goes from St. *Francis* the Great, carrying the Figure of the Sepulcher. About eight in the Morning three Trumpets ſounded a doleful Tune, and then appear'd a great many Brothers with Lights in their Hands, and among them ſeveral Perſons Whipping themſelves. Then follow'd a Company of arm'd Men; ſome of them a Horſeback carrying the Sentence in Writing, Title, Garment, and other Tokens of the Paſſion. Then Perſons repreſenting our Saviour, the Bleſſed Virgin, St. *John*, St. *Veronica*, the good and the bad Thief. Then two repreſenting *Jewiſh* Prieſts on Mules, and others in very good Order. In the Afternoon was the Proceſſion of the Blacks and *Indians* of the Sodality of St. *Dominick*, much like the others. After this follow'd that of the *Spaniards*, call'd the Funeral of our Saviour, in which went 16 *Regidores*, who are like Aldermen, two *Alcades*, and a *Corregidor*, who are the Supream Magiſtrates of *Mexico*, with *Alguazils*, and Serjeants before them. Then follow'd abundance of Knights, and Brothers, and all the Myſteries of the Paſſion carry'd on ſmall Biers, by Men clad in Black like Angels, and adorn'd with Jewels. After them came ten Penitents, with vaſt long Trains; next the Company of arm'd Men, in white Armour, as has been ſaid in other Places; and laſtly, an Image of our Saviour, in a rich Shrine of Silver and Cryſtal, given the *Dominicans* by the Biſhop of *Campeche*. By the Shrine was the Bleſſed Virgin, and St. *John*, follow'd by an infinite Multitude of devout People. In ſhort, nothing was Inferior to the Magnificence of *Europe*. Another Proceſſion of *Indians* went from the Pariſh of St. *James* of the *Franciſcans*, much like the laſt, only that ſome *Indian* Women went in Mourning Weeping, to repreſent the Daughters of *Sion*.

Saturday 6th, the Viceroy and Vice-queen went to hear Service at the Cathedral; he ſat on a Place rais'd above the reſt of the Church, ſhe in a Cloſet ſhut up with Lattices, both on the right ſide of the Altar. On a Bench behind the Viceroy ſat the firſt Chaplain, Captain of the Guard, and Gentleman of the Horſe. On the left ſide of the Altar ſat the *Regidores*, attended by two Mace-Bearers, clad in Damask with Silver Maces in their Hands. After the uſual Ceremonies, Maſs beginning at *Gloria in excelſis*, the rich Marble Tabernacle was uncover'd; the lower part whereof is ſupported by ſixteen Pillars, and the upper by eight, with noble gilt Statues, which vaſt Work riſes to the top of the Church. There is alſo a Pulpit of the ſame fine Marble of the Pillars curiouſly Wrought. A fine Tabernacle.

Sunday 7th, I ſaw the Viceroy at the Church of St. *Auguſtin* the Great, at Maſs, ſitting on his Throne, and 18 Knights of *Santiago*, or St. *James*, upon two Benches by him, with their white Mantles of the Order. There are in *Mexico* abundance of Knights of this and other Orders, who ſell Cloth, and Silk, Chocolate, and other Things of leſs value; ſaying this no way leſſens their Gentility, they having a Warrant of the Emperor *Charles* V. for ſo doing. This Church is very beautiful, and has thirteen Altars extraordinary rich in Gold, and adorn'd with curious Pictures. At the Entrance

on

on the left hand is a ſmall Congregation of the third Order, with five Altars richly Adorn'd. I ſaw a Play in the Afternoon very ill Acted by *Criollos*, that is, the Sons of *Spaniards* by *Indian* Women, the *Europeans* looking upon it as a diſgrace to Act in Publick.

Gemelli. 1698.

Monday 8th, I went a League out of the City to viſit the Church of our Lady of *Guadalupe*, which they ſay was built by Command of the Bleſſed Virgin appearing to an *Indian*, and is now a noted Pilgrimage, whither the *Mexicans* reſort with rich Offerings, with which there is now building a large Church with three Iſles ſupported upon eight Pillars, and will coſt a great deal before it is finiſh'd. The high Altar of a little Church, ſerves for the preſent, and is curiouſly wrought of Silver. There are three other Altars for ſaying of the Maſſes, where are Alms brought for every Day. Near the aforeſaid Church is the Place, where the Bleſſed Virgin is ſaid to have appear'd the fifth time, and a great Spring; and not far from it on the Rock an Hermitage of great Devotion, in the place where the *Indian* who had the Viſion, is reported by order of it to have gather'd Roſes to ſhow the Biſhop in token of the truth of what he ſaid. This Afternoon I went upon the Canal of *Xamaica*, where People either walk on the Banks, or divert themſelves in Boats on the Water, there being many Men and Women who Sing and Play on the Muſick, ſtriving to outdo one another. The Banks are cover'd with little Houſes of *Indians* and Inns, for the People to take ſome Refreſhment, ſuch as Chocolate, *Atole* and *Tamales*. The principal Ingredient of the two laſt nam'd is *Indian* Wheat, order'd after this manner. They boil the *Indian* Wheat with Lime, and when it has ſtood a while grind it, as they do the *Cacao*. Then they ſtrain that Paſt through a Sieve with Water, which makes a white thick Liquor, like that we draw from Almonds; which Liquor when it has been boil'd a little, they call *Atole*, and is drank either mix'd with Chocolate or by it ſelf. The more dainty People drink it the latter way with Sugar; but either way it is very nouriſhing, and much us'd in the *Indies*. Of the Paſt that remains after that waſhing, they make the *Tamales*, mixing it with minc'd Meat, Sugar and Spice, and colouring it over. I lik'd the Taſt of them both, tho' my Mouth was us'd to good and bad.

Guadalupe.

Atole a Liquor.

Tueſday 9th I hear'd Maſs in the Nunnery of S. *Agnes*, Founded by a Citizen of *Mexico*, with a Revenue to Maintain 33 poor Maids, which are now choſen by his Heir. The Monaſtery on the other hand, in gratitude pays a thouſand Pieces of Eight a Year to this Protector and Heir, by order of the Founder. This right of Patronage is at preſent in a *Criollo* or Son of a *Spaniard* by an *Indian* Woman, of the Family of *Cadena*. The Church is well adorn'd, has nine Altars, the Roof vaulted, and all decent.

Thurſday 11th, in the Morning I went to ſee *Chapultepec*, where Hiſtory tells us *Montezuma*'s Palace of Recreation, or Country-Houſe ſtood. At preſent it ſerves to receive the Viceroys, till the City is ready to receive them, and their Palace of Reſidence put in order. Of late Years this publick Reception has not been made, the City having repreſented to the King what a great Expence it was; ſo that the preſent Viceroy the Count *de Montezuma*, went in privately to take Poſſeſſion of the Government in the great Hall where the Courts are kept, and when all things were in a readineſs, made his ſolemn Entry a Horſeback over the Cauſway of *Guadalupe*, attended by the Nobility and Magiſtrates. When he came to the Triumphal Arch erected before the Church of the *Dominicans*, the Gate was ſhut according to Cuſtom, to perform the Ceremony of preſenting the Keys, and tendring the Oath to keep the Liberties of the City. As he was going to alight for this purpoſe, he fell from his Horſe, and his Perriwig dropt off his Head, the Horſe being unruly, and he, as a Scholar, little us'd to ride. Then he paſs'd through the ſecond Arch, which was richly adorn'd, and then a Bridge over to the Church-yard of the Cathedral, at the Gate whereof the Archbiſhop in *Pontificalibus* expected him, with all the Chapter, to ſwear him to the keeping the Privileges of the Church. This done *Te Deum* was ſung.

Chapultepec.

Viceroy's Reception.

To return to the Palace of *Chapultepec*, it was built at the foot of a Hill (on the Top whereof is a Hermitage of the Invocation of S. *Francis Xaverius*) by *D. Luis de Velaſco*, who was Viceroy in the Reign of the Emperor *Charles* V. as appears by the Inſcription over the Gate; but it is too little for a Viceroy's Court. It has two Courts, in one of which the City did uſe to have the *Juego de Toros*, or riding at Bulls, whilſt things were preparing for the Entry. The Garden is ſmall but has a good Spring, which after ſerving the Palace is convey'd in Pipes to *Bethlem*, the Novitiate of the *Mercenarians*, to

ſerve

serve the Inhabitants of that Quarter. They say this Spring was accidentally found by a Viceroy, who caus'd that Place to be dug to find *Montezuma*'s Treasure. Close by it is a little Wood, and not far from it the Powder-House, the Mills drove by Water. At *Chapultepec* begin the famous Arches or Aqueduct, which conveys to the City of *Mexico* an excellent Water brought from *Santa Fe*, three Leagues distant. One *Mark Guevara* a private Citizen, was at all this charge. Almost all People use this Water, because that of *Belen* is thicker. Some say it is spoil'd by being convey'd beyond *Chapultepec* in Leaden Pipes; but I found it good enough.

Conds. 1698.

Friday 12th, I travell'd three Leagues through a Plain well cultivated Country, like that of *Poggio Reale* in *Naples*, to see the miraculous Image of our Lady, call'd *de los Remedios*. The Church is built on a Hill, with convenient Dwellings for the Priests that serve it, under the Care of a Vicar. It is adorn'd with excellent Pictures in gilt Frames, as is the Roof and four Altars. But the high Altar (on which stands the holy Image, which is Massy and two Spans high) besides being all gilt, has a noble Canopy of beaten Silver, an Antependium of Crystal, with gilt Figures behind it, and about 30 large Silver Lamps of curious Workmanship; nor have they spar'd this Metal to adorn the Pulpit. Behind the high Altar is a little Treasury where they keep all the Things of value offer'd by the Devotes. For fear of Thieves the Church being vastly rich and standing on a Mountain, they never open it till ten in the Morning.

Thence I went to S. *Joachim*, a Monastry of *Carmelite* barefoot Fryars, begun to be Built of late Years, and therefore the Religious are as yet but ill Lodg'd, and say Mass in a little Church with three Altars. They are Walling in a great piece of Ground to make a Garden, which in time will be delightful and yield great Profit. *S. Joachim.*

Saturday 13th, I went to the Monastery of the *Dominicans*, to see the Chappel of D. *Peter Montezuma*, descended from the Emperor *Montezuma*, where I found a *Spanish* Inscription, in *English* thus, *The Chappel of D.* Peter Montezuma, *who was hereditary Prince to* Montezuma *the Lord of the greatest part of* New Spain. The Chappel is dedicated to our Lady *de los Dolores*, or of Sorrow; devoutly adorn'd, and enrich'd with Gold, as are the other 40 Altars in the same Church, besides Oratories and particular Congregations. The Monastery is large, containing 130 Religious Men in handsome Dormitories. The Nunnery of S. *Teresa* of her Order is rich; in the Church there are six Altars handsomly painted, and magnificently adorn'd with Gold. *Dominicans.*

CHAP. VIII.

An Account of the wonderful Conveyance for the Water to run out of the Lake of Mexico.

BEing desirous to see this mighty Work, I mounted a Horseback on *Monday* 15th, and travell'd 3 Leagues along the Plain to the Village of *Tanipantla*. Then going up the Hill of *Barientos*, two Leagues further came to *Guautitlan*; where there is good earthen Ware made, like that of *Cilli* so much valu'd in *Europe*, which when broke wanton Ladies eat. In the Evening crossing the River *Guautitlan* (which falls into the *Desague*, or Channel made for carrying off the Water from the Lake of *Mexico*) I rode a League further, and set up that Night at *Teplostlan* in the Novicesship of the *Jesuits*, where the Rector entertain'd me courteously. This House is built upon a Hill with Dormitories and Conveniences for 52 Priests, Novices and Lay-Brothers. The Church is of the Invocation of S. *Francis Xaverius*, and has six Altars richly gilt, especially the high Altar, which exceeds all other in Magnificence. There is a Chappel of our Lady of *Loretto* of the same bigness, and exactly built like that in *Italy*. The Garden is large and has a great deal of *European* Fruit.

Tuesday 16th, having travel'd some way over Plains well cultivated, I came to *Guguetoca*, the Place where Waters have their Passage under the Direction of the *Guarda Mayor*, or head Keeper. The Viceroy is oblig'd by the King's express Command to go thither every Year in *August* to view what Condition the Place is in, and give the necessary Orders for it. D. *Thomas de Bayron y Mexica* entertain'd me courteously, and gave me a true Account of that Work.

Gemelli. 1698.

Mexico subject to Floods.

Mexico is so seated that it is always subject to be overflow'd by the Water of its Lakes, which run down in vast quantities from the Mountains about it. This hapned the first time in the Reign of *Montezuma* the first of the Name; afterwards under *Ahuitzotl*, and under the last *Montezuma*; so that the Inhabitants seeing themselves forced to go in Boats about the City, would certainly have chang'd their antient Abode, had not they been assisted by the neighbouring Kings, making some Banks against the Water.

The Year after *Mexico* was Conquer'd by the Forces of the Emperor *Charles* V. that is, in 1523, the Waters swell'd so high, that they were oblig'd to make the Bank and Causway of S. *Lazarus*. This not being a sufficient Defence against the Mischief that might happen, they began to turn away the River *Guautitlan*, which did most harm; this by Order of D. *Luis de Velasco*, who was Viceroy in the Year 1556; because the Year before the City had been Drowned, notwithstanding the new Bank.

Another great Inundation hapning in the Year 1580, the Viceroy D. *Martin Enriquez*, order'd some Method should be found to drein all the Lake; and the Village of *Gueguetoca* was thought a proper Place to convey the Water into the River of *Tula*; but the Work was not begun. In 1604 the Inundation was so great, that the City had like to have been all Drowned; wherefore the Marques *de Montes Claros*, who had charge of conveying away the Water, was for beginning the Work immediately. The King's Solicitor oppos'd it, alledging, *That Work could not be finish'd under an Age, and could never be maintain'd, because a Channel was to be Cut nine or ten Leagues in Length, and in Depth from sixteen to an hundred Yards* (every Yard of these is 3 Spans and a Quarter of *Naples*, that is, about three Quarters and a Nail of an *English* Yard) *on which Work* 15000 Indians *must be employ'd every Day*; and therefore the Work was put off. In 1607 D. *Luis de Velasco* Governing, there was so great a Flood, the Fences made by his Predecessor proving useless, that the City was almost swallow'd up; which made the carrying off the Water before, thought impracticable to be thought of again, and the Place was often view'd by the Viceroy, Judges, Magistrates of the City, Clergy, Ingeniers, and other understanding Persons to find the easiest way to convey the Water. After several Consultations it was resolv'd, That the King's Solicitor and the City should Petition the Viceroy. He going in Person to the Place aforemention'd with the Judges of the Royal Court and the Visitor General, order'd the Work should be done; and accordingly on the 28th of *November* 1607. after Mass sung at *Gueguetoca*, the Viceroy himself taking a Spade began to dig. This Place was found out by *Arrigo Martinez* an *European*, who undertook to bring the Work to perfection. The Expence being so great, the same Viceroy caus'd the Houses, Possessions, Merchandize and Goods of all the Citizens to be Apprais'd, which were valu'd at 20267555 Pieces of Eight, upon which he rais'd one in the hundred, and that amounted to 304013 Pieces of Eight and two Royals and a half; which was paid by Laity and Clergy alike. Whilst *Martinez* was carrying on the Work, the Viceroy went thither with some Persons of Judgment, who were of Opinion that the Trench or Canal should be carry'd on open, from the Bridge of *Gueguetoca*, or Salt-River, up to the Lake of *Sitlaltepec*, for the space of a League and a half, and from the Bridge downward, the Water should run under Arches with Gaps left open at certain spaces; and that the Canal all along should be four of their Yards, as above, deep, and five over. The number of *Indians* that wrought from the end of *November* 1607 till the 7th of *May* 1608, was 471154; and those that made it their Business to dress them Meat 1664, the Expence of Pieces of Eight 73611. The Viceroy and Archbishop saw the Water run to the end of the cover'd Canal, at the foot of the Hill of *Nocistongo*.

A great Canal to carry away the Water begun.

In 1611, the King by special Warrant of the 8th of *May*, demanded a particular Account of the Viceroy, the Archbishop and City, of what had been laid out till that time; what benefit had been reap'd, what they could hope for the time to come, what it would cost to bring the Work to Perfection, and what the Charge would be every Year to keep it in Repair. The Viceroy by the Advice of understanding People, answer'd, *That they had taken wrong Measures, and therefore all the Expence was lost. Alonso d' Arias* was of opinion the Canal under Ground must be forty Yards deep, of those before-mention'd, and 60000 in length up to *Mexico* to secure the City; and that it was impossible to finish the Canal as 'twas begun under Ground, or to keep it afterwards in Repair, because of its narrowness. The City gave the

same

Gemel. 16. 8.

ſame account the Vice-roy had done; concluding all was miſtaken, becauſe they had not proceeded according to the firſt deſign; adding that the expence to that time amounted to 413324 pieces of Eight, for the labour 1128650 *Indians*. *Martinez*, on the other Hand, writ in Vindication of what he had done, clearing himſelf of what was objected by his Adverſaries.

Hereupon it was reſolv'd at *Madrid*, to ſend over *Adrian Boot* a *French* Ingenier, and accordingly he went. He coming to *Mexico* in 1614, view'd all the Lakes, and Rivers that could do harm to the City, in the Company of one of the *Oydores* or Judges; and at laſt concluded that all the Work done was in vain, and would only ſerve to eaſe the City of the River of *Guautitlan*, which carries the greateſt quantity of Water, into the Lakes of *Mexico*, *Citlahepec*, and *Sumpango*. Then he offering to throw up the Banks about the City, the next Year 1615, for the expence of an hundred eighty ſix thouſand pieces of Eight, his Propoſal was rejected, that Method having been found unſucceſsful in the Years 1604, and 1607. *Martinez* was therefore order'd to carry on his Work, upon condition he ſhould finiſh it for 110000 pieces of Eight. The King confirm'd this Contract in 1616, ordering the Money to be paid out of Duty on Wine in *Mexico*. The Count *del Priego* being Viceroy, to ſee how much the Water muſt riſe to Flood the City, caus'd the work of the Canal to be left off, the Banks to be broke down, and the River of *Guautitlan* and other Waters to be let in, from the 13th of *June*, till the laſt day of *October* 1623. The Water was obſerv'd at firſt to riſe a Yard, wanting 2 Inches, but in *December* it ſwell'd ſo high that the City was in Danger. The Marques *de Zerralvo* finding things in this Poſture, following the Steps of his Predeceſſors, made ſeveral Fences; but they avail'd nothing, for the River of *Guautitlan* running into the Lake in 1627, the Water was half a Yard deep in the City. Hereupon the People of *Mexico* preſs'd the Viceroy, to make the Canal be carry'd on as the King had order'd; whereupon after ſome conſultation, it was order'd to be proceeded upon. But upon St. *Matthew*'s day, that ſame Year, ſome Banks breaking, ſo great a quantity of Water came in, that it was two Yards deep in the City, and they went about the Streets in Boats. This was caus'd by the River of *Guautitlan*, breaking into the Canal of *Zumpango*, after the Work of the Canal was left off. Seeing the Waters up to their Chins by this innundation, they began to talk of removing the City, to ſome high Ground, according to ſeveral repeated Orders from the King. In order to it, the Viceroy on the firſt of *November* 1629 held a Council of all the Courts and Citizens; where it was agreed that ſeveral Magiſtrates and skilful Perſons, ſhould go find out the Canal that had been begun.

On the 6th of *December* 1629, upon a ſecond Debate, it was reſolv'd to continue the Canal of *Guegueroca*, which would now coſt 200000 pieces of Eight, to bring it to perfection; beſides other Works upon the Cauſway and Banks. At the beginning of *January* 1630, the Work was begun, upon condition it ſhould be finiſh'd in 21 Months, with the expence of 280000 pieces of Eight, and the Labour of 300 *Indians* every day, according to the Method propos'd by *Martinez*, which was found to be eaſier than the reſt. The Marques *de Zerralvo* Viceroy on the 12th of *October* 1630, put out an Order for carrging on the Canal to the Mouth of St. *Gregory*.

Afterwards conſidering it was impoſſible to find a Paſſage for all the Waters, obtain'd a new Order of the 19th of *May*, 1631, for building a new City, between *Tacuba*, and *Tacubaia*, in the Plains of the Village of *Santlorum*, towards the Mills of *John de Alcocer*, and would have this debated in a General Council. The Magiſtrates, Chapter and Religious meeting, the greateſt part would not conſent to it, ſaying there was no reaſon to loſe the value of 50 Millions and upwards, in the Structure of Churches, and Houſes, to ſave the expence of four Millions, it would coſt to drein the Lake; urging further the loſs of the Revenues of the Church, the King and private Perſons. Thus all that could be alledg'd on the contrary being of no force againſt private Intereſt, nothing was concluded on.

In 1632 *Martinez* dy'd for Grief, that the *Oydor Villabuena* had reflected on him, upon account of the miſtake, committed in making the Canal.

The Marqueſs *de Cadereyta*, coming over Viceroy in 1635, caus'd all the Canals of the City to be cleans'd, for the Boats to go upon them, with the expence of 34000 pieces of Eight; and the following Year having ſeen an account of the condition of the Banks, and of the

Canal of *Gueguetoca*, he order'd *Ferdinand Zepeda*, and D. *Ferdinand Corrillo* to draw up another particular of all that had hapned, and what had been laid out upon the ſaid Canal, from the 8th of *November* 1607, when it was begun under the Government of the Marqueſs *de Salinas* the 2d Viceroy, till the 27th of *March* 1637. Three points were conſider'd in that Paper. The firſt, whether in order to ſecure *Mexico* againſt inundations, it would be available to preſerve the Canal of *Gueguetoca*; whether being made open, deeper, and wider, it would be capable of dreining the Lake of *Mexico*, and in caſe it were, whether it was poſſible to keep it in repair. The 2d, whether in caſe no way were found out for all the Waters at *Gueguetoca*, or elſewhere, *Mexico* might be ſecur'd by Banks. And the third, whether, if both were impracticable, the City ought to be remov'd. The Computation was made of what had been ſpent till then, and it amounted to 295016 pieces of Eight, ſeven Royals and a half. *Gemelli.* 1698.

This account being Printed at *Mexico* on the 7th of *April*, 1637, Copies were given to all Magiſtrates, the Chapter, Provincials of Orders, and other Perſons of Judgment; that they might examine it, and give their Opinions. To this purpoſe, a Conſult was held in the preſence of the Viceroy, where they all diſagreed, according as every one ſtood affected. On the 20th of *July* 1637 the ſame Viceroy order'd that the Canal of *Gueguetoca* ſhould be made open; whereupon the Geometricians declar'd, that between the Cauſway of St. *Chriſtopher*, and the Mouth of St. *Gregory*, there muſt be dug up 70721526 cubical Yards of Earth, to make way for four cubical Yards of Water of the Lake of *Mexico*. It has ſince appear'd by experience, that for almoſt an Age paſt, wherein there has been continual Labour, and Application, about three Millions of Gold have been ſpent, without compaſſing the intended end; for no other way having been found for the River *Guatitlan*, upon Floods it has carry'd Trees, Stones, and Earth into the vaulted part of the Canal; ſo that in proceſs of time, it has by degrees obſtructed the Paſſage of the Waters, which afterwards of neceſſity run into the Lakes of *Zumpango*, thence to that of *Xaltocan*, and laſtly into thoſe of St. *Chriſtopher*, *Teſcuco*, and *Penon*, indangering the City of *Mexico*, as particularly in 1645.

The Inhabitants never agreeing to remove the City, according to the King's Orders, the Marques *de Cadereyta* caus'd the Work of the open Canal to be carry'd on, cauſing the old Arches to be broken down, the better to remove the Impediments that hindred the Paſſage of the Water. This Work, as has been ſaid, was begun in 1637, and at this preſent, there remains much more to do, than has been done; and the worſt of it is, that they muſt cut down a vaſt depth, to lay open the old vaulted way, made them by digging under ground, like Conny-buries. This Work is carry'd on, but moſt is done in rainy Weather, becauſe then the Flood helps to carry down the Stones, dug out, otherwiſe it would not be done in many Ages. To do this, they faſten a Beam on the Bank of the River, or neer the mouth of the Vault; about this Beam, they wind ſeveral Ropes to which the *Indians* are made faſt by the middle, who dig the Earth and Stones along the Canal, to make them fall into the Stream, into which they ſometimes tumble themſelves.

That I might give the Reader a true account of the preſent condition of this Canal, I went in the Afternoon to ſee it. I found it open for a League and a half, to the place call'd *Guimata*, where it winds, becauſe they met with a ſolid Rock, and from thence forward to the Mouth of St. *Gregory*, being half a League in length, it is not open, except in ſome places for an experiment. Here it is neceſſary the ground be cut down open to the Banks; to do which will employ many thouſands of People, and require a much greater expence than the 100000 pieces of Eight aſſign'd by the King. And when all this is done, it will not ſecure *Mexico* againſt the Floods; to prevent which, it would be neceſſary to make the Canal much deeper, that it might carry all the Water, that gathers in the Lake, when the Rains fall.

I went hence to ſee the Bank or Dike, call'd *Vertidero*, half a League above *Gueguetoca*, made to keep the River of *Guatitlan* from running into the Lakes; and confine it to the ſmall Lake of *Cuyatepeke*, and this to avoid deſtroying the Canal which is not capable of receiving it in time of Floods. Sometimes the Waters guſh into the Lake of *Zumpango*, which is twelve Spans lower than that of *Cuyatepeke*, and as much higher than that of *Xaltocan*, and thus they are kept as it were laid up, till the Floods are over. Then that they may not run out of the Lake of *Zumpango*, into thoſe of St.

St. *Chriſtopher*, *Teſcuco*, and *Penon* to *Mexico*, a ſtrong Bank, is al-
Gemelli. 1698. ways kept up. There are alſo two o-
ther Banks or Dikes, which anſwer to the Lake of *Zumpango*, the one with three Sluices, the other with two, to convey the ſpare Water of *Zumpango*, when it does not Rain, into the aforeſaid Canal. When I went thither, the Canal was choak'd up, and out of uſe by reaſon of the great quantity of Earth carry'd into it, by the Waters. Two other Dikes, one after another have a Communication with the River and Lake of *Cuyatepeke*; the firſt has ſix Sluices, the 2d four. The Keeper of them led me all about, and tho' an *Indian*, treated me courteouſly in his Houſe.

CHAP. IX.

Of the Danger the Author run himſelf into, to ſee the Plate dug, and a Deſcription of the Mines of Pachuca.

THO' all my Friends diſcourag'd me from going to the Mines of *Pachuca*, as being incredibly deep, yet having fix'd my Reſolution, I ſet out upon *Wednesday* the 17th. I din'd at the Village of *Techiſchiac* two Leagues diſtant, then went on a League further to the Village of *Guipuſtla*, and from thence 3 Leagues to lye at the Farm of *Tuſantlalpa*. There kill'd four Hares by the Houſe, and might have kill'd more, but would not; firſt, becauſe they are not ſo good as thoſe of *Europe*; in the next place, becauſe the *Mexicans* abhor them, becauſe they have ſeen them eat the Maggots bred in dead Horſes.

Thurſday 18. having travell'd ſix Leagues, part Mountain, part Plain, I came to *Pachuca*, where I was entertain'd by *Dominick Lavarrea*, the chief Officer there of the King's Revenue. My chief deſign being to ſee the Mines as ſoon as we had din'd, he ſent his Son-in-law with me to the two neareſt, about half a League diſtant, to which the Way was rough and craggy. They were both extraordinary deep. The depth
Depth. of the firſt call'd *Santa Cruz*, or Holy Croſs, was 92 *Eſtados* (an *Eſtado* is 3 *Spaniſh* Yards, and a *Spaniſh* Yard, as was ſaid before, is three quarters and a Nail of our *Engliſh* Yard) ſo that the 92 *Eſtados* being 276 *Spaniſh* Yards, makes 224 *Engliſh* Yards. The other, call'd of *Navarro*, is 80 *Eſtados*, that is, 195 Yards In that of *Santa Cruz*, the Metal was taken out with *Malacates*. This is an Engine with a perpendicular Axle-tree reſting in two Irons. About the Axle-tree moves a Wheel, upon which inſtead of a Rope an Iron Chain is wound, one end of which comes up with the Metal hanging to it, and the other goes down for more, like Buckets in a Well. The Engine is kept going by four Mules, made faſt to a piece of Timber that croſſes the Axle-tree. Two of theſe *Malacates* work at this Mine, as well to draw up the Metal, as to drein the Water, which would otherwiſe riſe and hinder the Work. I went down five Ladders, or Poles; but the Miner would let me go no further, for fear I ſhould tumble headlong; and indeed the Poles we were to go down by were wet, and a Man's Foot might eaſily ſlip, as he was finding out the Notch. Then I went to the Mine, call'd *del Navarro*, where the *Indians* brought up the Metal on their Backs, with eminent Danger of their Lives, in climbing ſo many Ladders, or rather upright Poles with Notches. This they do for four Royals a day; but at Night they are allow'd to carry as much Ore as they can at once, which they afterwards ſhare with the Owner of the Mine. They had wrought five Months to make a Communication under Ground from one Mine to the other, and convey the Water out of that of *Navarro*, into that of *Santa Cruz*, which was deeper; as yet the Miners had not met, but were ſo near one another, that both heard each others Strokes.

Friday 29th, I went two Leagues further to ſee the Mines on the Mountain. There I found a little City of clay Houſes, cover'd with Wood, as in other places the *Indians* cover them with Leaves of Maguey; for here at leaſt 12000 got their living in thoſe deep Dungeons. There are in the ſpace of ſix Leagues about a Thouſand Mines; ſome laid aſide, others where they now Work, and others they preſerve; but ſome privately get down into them to Steal the Metal. Eight days before I was there, fifteen *Indians* had been kill'd in one of them, the Earth falling in upon them, as they were going

ing down a narrow Mouth; the great one being ſtopp'd up by the Owner's Orders.

Guatla. 1698.

Having reſted a little, I went to the Mine, they call of the *Trinity*; becauſe it is made up of the three ſeveral Mines, diſtinguiſh'd by the Names of *La Campechana*, *Joya*, and *Pennol*. Tho' theſe be three Mouths, they all go to the ſame Vein. As for its Riches, Perſons of Reputation and well acquainted with the Place, told me, that in theſe ten Years, there have been forty Millions of Silver drawn thence, nine hundred, or a thouſand Men working there every day. When they had ſunk the Work, an hundred *Eſtados* (each three quarters of an *Engliſh* Yard and Nail, as has been explain'd before) they found Water, to drein the which ſixteen *Malacates* (before explain'd) were ſet up, and two Millions were laid out in Timber-work to keep the Earth from falling in. Yet time, that conſumes all things, has render'd this rich Mine ſo dangerous, that it is counted impoſſible to get more Plate out of it, and therefore all the Mouths are ſtopp'd up.

However a new Mine was open'd cloſe by it, eight Years ſince, which has yielded great Profit to the Owner, and is call'd, St. *Matthew*'s Mine; the Veins of Metal lying Eaſt, and Weſt, which are eaſily found and dug. In this Mine, the which is fifty *Eſtados* deep (as above) I reſolv'd to ſee the Veins of Silver; but having gone down five Ladders, or Poles, I was aſtoniſh'd to ſee how likely it was to tumble down headlong. Being therefore about going up again, the Miner, who has the charge of propping up the Mines, encourag'd me, ſaying, there were but few Poles to the bottom; whereupon he going before with a Light in his Hand, I ventur'd to go down the reſt, tho' with much Fear; becauſe I ſometimes found it very difficult to claſp the Pole with my Arms, and fix my Feet on the Notches on it. However recommending my ſelf to Almighty God, I went down three times as far as the Miner had told me, only to encourage me; ſo I came at laſt to the Place where the Miners with Iron Wedges made the hard ſtrong Ore fly about. They told me, that in ſome Places it is ſofter, and of ſeveral Colours; and having rewarded them, they gave me a great deal of Metal. Here I bethought my ſelf of the Danger I had run into; and the more becauſe it was very unwholeſome being in that deep Dungeon, by reaſon of the peſtilential Damps of the Place. Having therefore ſtay'd there, about two Hours, I went up again, in much dread, becauſe of the bad Aſcent; and got up into the open Air, very weary. I thought I was then newly Born into the World, and I confeſs in my Days, I never undertook ſo Raſh, if not Fooliſh, an Action; nor was I ever ſo much afraid in five Years, I travell'd among barbarous Nations. I would not have gone down again into that Place, whither only my Curioſity had led me, for two, or three thouſand pieces of Eight.

The Mines are ſo deep, becauſe they always dig down Perpendicularly, to find the Veins of Silver, which being dug away as they lye Horizontally, they again begin to ſink deeper, till they meet another; and that being ſpent, down again; ſo that this Work continuing above an Age, the Mines muſt of neceſſity be vaſtly deep, as will appear by the following Cut.

A. The Mouth of the Mine.

B. Poles, or Timbers with Notches, very dangerous to go down.

C. *Indians* that carry up the Ore, with Light in their Hands.

D. Veins of Metal, where other *Indians* dig the Ore.

See Cut, Page 522.

The worſt of it is, that tho' the wretched *Indians* carry Light; yet this not ſhowing them what is below, they are forced to ſet their Feet at a Venture, and ſo they ſometimes tumble down, with the Metal on their Backs. They would have carry'd me to ſee others, but I would not tempt God any more. I return'd betimes, to *Pachuca*, and din'd with *Lavarral*'s Son-in-law.

CHAP.

CHAP. X.

How the Silver is separated from the Stone of the Mines, by Fire, and Quickſilver.

Carl'a 1698. The Ore taken.

AFter Dinner they carry'd me to ſee the Metal ſeparated at the Silver Works, whereof there are many in *Pachuca*. It is done after this manner. When the Ore is brought out of the Mines they break it with Hammers, to ſeparate the Metal from the *Tepetate*, or Stone that has no Silver. The *Pipinatores*, that is, the Men that break it, being well skill'd in their Trade, put the Metal which is for the Fire, and that which is for the Quickſilver into ſeveral Sacks; Experience teaching them how to know the one from the other, and ſo ſend it to the *Haziendas*, or Mills.

The Mill

There the Ore is ground, and pounded in ſix Iron Mortars, like thoſe for Powder, working like Mills with Water, or with Mules. In order to run it, they mix with it a certain proportion of burning Lead (firſt ſeparated from the ſame Metal) which is like a Letharge of Iron, and is put with an equal quantity of Coals into a Furnace, like a Chimney twelve Spans high, and wider at the top than the bottom. Two great pair of Bellows blow this Furnace, two Mules working the Engine that moves them; and whilſt the firſt Metal is melting, they lay on more for about ſix Hours. When the Lead, and Silver are melted, they take off the burnt Scum with a Hook; whilſt the Silver is let run out at the ſmall end of the Furnace, through a Trough into a Mould, where it hardens; and when Cold is taken out. Then they ſhut the Spout of the Furnace, and lay on more Ore, Lead, and Coals as at firſt, to caſt more Pigs, or Bars. The burnt Lead, we have ſpoke of, is Sold by the *Indians* to their Maſters; making it in their Houſes, when they endeavour to melt Silver by Stealth. When they have made 50, or 60 Pigs, in a Week's time, more or leſs, according as the Owner of the Work is in Wealth; they are put into another Furnace adjoyning, to ſeparate the Lead, and refine them. This Furnace is like our Ovens to bake Bread in, with a Trench in the middle, full of wet Aſhes moulded together to receive the pure Silver. It is firſt heated with a Wood Fire in another Furnace adjoyning, call'd the refining Furnace; and when the Pigs are ready to run, they clap great Bellows, like thoſe of the firſt Furnace, to it. Then the Silver running, the pure part of it runs off along the aforeſaid Trench, and the Lead or Earth drawn off with an Iron Hook; when Cold looks like a Froth, or Pumice Stone. This Froth of the firſt and ſecond running, is kept to ſerve again in the Furnace where they melt the Ore.

Marking.

Then the Pigs, or Bars of pure Silver, weighing 80, or 100 Marks, of eight Ounces to a Mark, are carry'd to the King's Refiner or Aſſayer, who tries whether they are Standard, that they may be Coin'd. If they find them ſo, they are Mark'd, and the King takes his Fifth; there being in all Places where there are Mines a Treaſurer, a Controler, and another Officer call'd *Official Mayor*, to receive the King's Dues. If they are not Standard, they are Refin'd over again, and then Stamp'd, marking how many Grains of Gold there are in every Mark, and if above forty, they are carry'd to the King's Refining Houſe to be ſeparated.

Courſe Ore.

If it is Pure, or Virgin Ore, the Quickſilver is us'd after this manner. After being well pounded in the Mortars above mention'd, into fine Powder, and ſifted, it is moulded in a ſtrong wooden Box, with Water, Salt, and the Droſs of Copper, as if it were to make a Clay to build Walls. This done they add the Quickſilver to it, and tread it for 24 Hours, ſo that it may mix through all the Maſs. Then they make a Heap of it, under Covert, but open to the Air on the ſides, with a Mark to know the Day it was made; for every two Days it muſt be work'd up again with Water, be ſtamp'd for 24 Hours, and be put in the ſame place.

All the Heaps, thus made, are viſited, as if they were Sick Perſons, by the *Azoguero*, or Quickſilver Man; who waſhing a little of that Maſs, by the Silver that remains clotted together in the Diſh, and by the outward Heat of all the Heap, underſtands what quantity of *Mercury*, and of Droſs of Copper muſt be added to it, or taken from it; becauſe too much Quickſilver makes it turn Black, and it muſt be cool'd with the Ouſe taken out of neighbouring Rivers. If it is Cold they add more Cop-

per

Gemelli. 1695.

per Droſs, becauſe the Quickſilver is no fermentative Menſtruum, and it receives but gives no Quality. Skilful Men ſay, That when the Maſs is of a Colour like Bran, it ſhows there wants more Quickſilver; if of a Pearl Colour, that the Work is in a good Condition; if of an Aſh Colour, that the Heap cannot be better than it is. This Perfection it comes to in twenty Days, or a Month, more or leſs, according to the Nature of the Ore.

Waſhing.

This Maſs, or Mixture is afterwards waſh'd at the *Lavadero*, or Waſhing-place, with Hand-wheels; the Earth thus waſh'd running through Spouts into three ſeveral Veſſels, one under another, that the Silver running off from the firſt, may ſtop in the ſecond or third, from the laſt of which the Water runs out through a Spout, and falls into a Place, where the Women always find ſome ſmall quantity of Silver.

The Silver that remains at the bottom of the Veſſels, is put into a thin Cloth Bag ending in a Point at the bottom, that the *Mercury* may drop out at the Point, the Weight at top preſſing it. Yet only the fifth Part goes off this way; for which reaſon they uſe to put ſeveral Balls of about three Pounds each, of that firſt Paſte, or *Amalgama*, as the Chymiſts call it, into a Braſs or Earthen Bell, or Crucible, with little Plates of Iron acroſs the Mouth of it, that the Silver may not fall when it is hardned. Such another Bell is put into the Ground, one third part of it full of Water; and then the Mouth of the other is fitted to it ſo exactly that nothing may Evaporate. Then they make a Cole Fire on the uppermoſt, till it is red Hot; which is the ſign that the Quickſilver is ſeparated, and the Silver alone remains in a Body.

This is carry'd to the King's Officers to be Aſſay'd; and if not Standard, is again run to Refine, and caſt into Bars, on which they put the Stamp to ſhow it has paid the Fifth, and the Mark denoting how many Grains of Gold it contains, as has been ſaid.

The Silver might be ſeparated in a few Hours by only Fire, but then there would be a great Loſs; on the other hand it requires a whole Month to do it with Quickſilver; and a greater Expence, becauſe the Mercury coming from *Spain*, or *Peru* is very dear; they paying 85 pieces of Eight the hundred Weight, and being oblig'd to ſeparate an hundred Marks with it. In my time I ſaw 300 pieces of Eight given for it; not that the King ſells it ſo dear; but becauſe his Officers ſometimes make their advantage of the neceſſity of the Owners of the Mines; and this want of Quickſilver is what Empoveriſhes *Mexico*. Hence it is alſo, that in *New Spain* for the King's Fifth, they take but Ten in the Hundred, and one call'd *de Cobos* for the *Aſſayer*, and other Officers, by reaſon of the great Expence the Proprietors are at; whereas in *Peru* they take Twenty in the Hundred to the full, the Quickſilver being Cheap there. In former times the Silver was ſeparated with only Mercury, and Salt, and it lay a whole Year; but afterwards a *Dominican* Friar made the Work eaſier, by the invention of the Droſs of Copper, which preſently heats the Maſs.

There is one wonderful Particular to be obſerv'd in this Matter, and is, That the Quickſilver receiv'd by the Water in the lower Bell is found ſo much ſhort of what was put in, as is the Weight of the Silver gain'd by its means. And therefore ſome make a Queſtion, whether the Mercury fixes, or whether evaporating, it conſolidates the Silver. The firſt is counted the more likely Opinion, becauſe of the equality of the Silver, and of the Mercury that is miſſing.

Saturday 20th, I ſet out from *Pachuca* betimes, and having travell'd 7 Leagues, din'd at the Inn of the Village of *Teſayuca*. Then riding two Leagues further I lay at St. *Lucia*, a Farm of the *Jeſuits* belonging to the Noviceſhip of *Tepoſotlan*. This Farm contains many Leagues of Paſture, and Tillage. There are on it about an hundred marry'd Blacks, who living in Cottages multiply, to the great Benefit of thoſe Fathers; every one being ſold for 3, or 400 pieces of Eight. They have about 140000 Sheep, and Goats; 5000 Horſes, and Mares; and 10000 Cows, and Oxen. Thoſe that look after them, have the Tithe of all the Increaſe, which is bought by the Fathers, at a ſet Rate. *Sunday* 21ſt, I travell'd ſeven Leagues on a good Road to *Mexico*.

A VOY-

A Voyage round the World by Dr. John Francis Gemelli Careri. *Part* IV.

Containing the moſt Remarkable Things he ſaw in *NEW SPAIN.*

BOOK II.

CHAP. I.

Upon what Conditions the Mines are granted to Proprietors.

Anno 1598. Mention to be made.

ANY Perſon whatſoever that diſcovers a Mine, whether of Gold, or Silver, may make his Advantage of it, paying the King the fifth Part of its Product. A Mine forſaken by the firſt Diſcoverer for three Months, falls to the King; ſo that any Man is free to go dig in it, giving Notice to the firſt Owner. If he oppoſes, and ſhowing a Reaſon, why he has not kept Men at Work, the Royal Court judges whether his Oppoſition is to take Place or not.

How divided.

The King gives 60 *Spaniſh Varas*, or Yards, ſuch Meaſure as above, towards every quarter of the Heaven from the Mouth of the Mine, or all on one ſide, as the Miner likes beſt; without which Space another may open another Mine, leaving five Yards between them to part their Ground. As they ſink under Ground, one may Work into the others Diviſion, till he meets with the others Workmen, for then he muſt retire to his own; or Dig lower that the other may not meet him again Digging in the upper part.

Of draining.

If the lower Mine be drowned by any Spring, as often happens, he that is above is oblig'd to give him the ſixth Part of the Metal Ore he gets; and if the Water breaking out in the upper ſhould run into the lower, the Owner of the firſt of them is bound to Drein it, becauſe the Veins of Metal being like thoſe in the Body, full of Moiſture, and Water inſtead of Blood; when open'd they ſend the Water down; which if it were not drein'd by the lower Miner, the higher would be forced to do it.

The King's Due.

Theſe, as has been ſaid, pay the Tenth to the King, wherein they differ from the *Peruvians*, who pay the Fifth, as to Silver; but as for Gold there is no Priviledge, and they are all bound to pay the Fifth.

CHAP. II.

Of the Mint, and Royal Office of the Apartado, *or Houſe to ſeparate the Gold from the Silver.*

How much Plate is coin'd.

ALL the Plate dug out of the Mines in *New Spain* is to come to *Mexico* to be entred in the Exchequer; and they ſay there are two Millions of Marks of eight Ounces as has been ſaid, entred in a Year, beſides what is ſlipt aſide, or conceal'd; and out of this Sum they Coin every Year 700000 Marks into pieces of Eight at the Mint.

Manner of Coining.

The Silver that is to be coin'd into pieces of Eight, beſides the firſt Entry to pay the King's Fifth, is to be again entred in the Exchequer, there to pay to the King a Royal in a Mark, which the *Spaniards* call *Senoraje*, that is, the Duty of Lordſhip, to wit, when the Plate is ſuch as they call *de ley Canſada*, that is, Bare Standard, which is 2210 *Maravedies* a Mark, and ſo up to 2367 *Maravedies*, call'd *Ley Subida*, that is, the High Standard. The King's Officers will not Mark it, unleſs it be ſo Fine; and if it be otherwiſe, they firſt reduce it to the fineneſs of 2376 *Maravedies*;

vedies; and then add to every Mark five eighth parts of an Ounce of Alloy, to reduce it to 2210 *Maravedies*; ſuch as is the Plate of the common pieces of Eight. The Owners are at the Charge of this Work in the Furnaces of the Mint, where a great deal of Silver is loſt in caſting the Bars, for want of good Utenſils. Theſe Bars are carry'd to the Aſſayer, for him to ſee whether they are Standard, that is, worth 2210 *Maravedies* a Mark; and he finding it right, they are carry'd to the *Ornazas*, which are the eight Places where they Coin. In each of them is a *Capataz*, or Head of Ten, or Twelve Men. To him the Bars are deliver'd, being weigh'd by the Weigher, and entred in their Books by the Clerk and Treaſurer. Here the Bars are put into the Fire, that they may be Cut, and when Cut, becauſe the Silver is harſh, they are wetted with Water, and being put into the Fire again are Coin'd.

Gemelli. 1698.

Sort of Coin.

There are five ſorts of Mony made there, which are pieces of Eight, half pieces of Eight, quarter Pieces, ſingle Royals, and half Royals. When cut according to their due Weight they return to the Treaſurer, who receives them at the Hands of the ſame Weigher, Clerk, and other Officers. The Mony coming out Black by reaſon of the Copper, it is ſent firſt to the Whiteners; and then paſſing the Officers who are to ſee it has the juſt Weight of 67 Royals to a Mark, it is deliver'd to twenty Coiners who are together in a great Room. To them are deliver'd every Day the five Stamps call'd *Trueles*; but at Night they are carefully kept by the proper Officers upon Danger of their Lives. The Mony being Stamp'd, returns to the Treaſurer, with all the Formality before-mention'd, and he delivers it to the Owner, deducting what belongs to the Officers, *viz.* the Treaſurer himſelf, the Aſſayer, Cutter, Clerk, Weigher, two Guards, and other under Officers, and twenty Coiners. But this Deduction is no Loſs to the Owner, becauſe it is taken out of two Royals added to the value of the Plate before it was Coin'd; which being worth 65 Royals before it came to the Mint, according to the common Weight of 34 *Maravedies*, goes thence worth 67 Royals, according to the Weight of 33 *Maravedies*. This Increaſe is divided among the Officers by *Maravedies* and *Raciones*, that is, Shares, or Parts, every *Maravedi* having 137 *Raciones*, or Parts, as follows.

Fees for Coining.

To the Treaſurer 22 *Maravedies*, and 120 *Raciones*, or Parts.

To the Aſſayer 1 *Maravedi*, and 60 *Raciones*.

To the Cutter 5 *Maravedies*, and 60 *Raciones*.

To the *Eſcrivano*, or Clerk, 1 *Maravedi*, and 60 *Raciones*.

To the Weigher 1 *Maravedi*, and 60 *Raciones*.

To one Guard 1 *Maravedi*, and 60 *Raciones*.

To another Guard 1 *Maravedi*, and 60 *Raciones*.

To a *Merino*, or under Clerk, 16 *Raciones*.

To an *Alcade*, 16 *Raciones*.

To the *Capataces* and *Brazajereros*, that is, Heads of the Firemen, and Firemen themſelves, 24 *Maravedies*.

To the Coiners 8 *Maravedies*.

Which in all make 68 *Maravedies*.

All the chief Officers, as Treaſurer, Aſſayer, Cutter, Clerk, Weigher, two Guards, and two *Alcades* are appointed by the King, and all the Inferior are appointed by the Treaſurer, paying 3000 pieces of Eight. The firſt are all liable to pay for any Cheat or Fraud committed by their Companions, that they may all be a Check upon one another, and this upon pain of Death, particularly to the Aſſayer.

Offices of the Mint.

The ſaid principal Offices are bought, and every one has a right to make his over, or reſign it to whom he pleaſes. But that this Reſignation may ſtand good, he that Reſigns muſt live twenty Days after it; and he who has the Benefit of it, is to make it known to the Viceroy within ſixty Days; and pay the third part of the value of the Place to the King, and the other two to the Owner, or his Heirs. If he that Reſigns does not Live twenty Days, or he to whom it is made over does not make it known in ſixty, it is forfeited, and ſold for the King, and therefore they that have the Places Reſign them once a Month, that they may always reckon they liv'd twenty Days after. The Treaſurer's Employment is worth between 50 or 60000 pieces of Eight a Year. Thoſe of Aſſayer, and Founder (given for ever to the Monaſtery and Hermitage of the Barefoot *Carmelites* of *Mexico*) being ſerv'd by the ſame Perſon yield 15, or 16000 pieces of Eight. That of Cutter 10, or 11000; and the reſt of the great ones abovementioned, ſome 3500, and the worſt of them 800 pieces of Eight a Year. The Maſters of the eight Furnaces,

Value of their Places.

Gemelli. 1698.

naces, and 20 Coiners, have every one between 800 and 1000 Pieces of Eight a Year, and the meaneſt Servants earn a Piece of Eight a Day. A good number of theſe being the Treaſurer's Slaves, he makes the Profit of their Places.

Selling of Mony

Tho' every private Citizen that has Silver may have it Coin'd into Mony, yet the Mint is almoſt continually Employ'd by Merchants, and at preſent there are three richer than the reſt, who buy the Metal of private Perſons, who are not ſo rich; paying two Royals ſhort of the value in a Mark; one that they pay to the King for *Senorage*, or Duty of Lordſhip, and the other for the coſt of Work; for whereas the value of Standard Silver of 2376 *Maravedies*, is eight Pieces of Eight and ſix Royals a Mark, they pay but eight Pieces of Eight and four Royals.

Seperation of Gold and Silver.

There being ſome Gold, as has been ſaid before, mix'd with the Silver, it is ſeparated in another Place, call'd *el Apartado*, or the Separation. Before the Plate goes thither, it muſt go to the Exchequer to pay the Kings fifth, to be then ſent thither. The Separation is made in the aforeſaid Houſe after this manner. The Silver being run is converted into little Balls, which are put into Veſſels with *Aquafortis* to diſſolve. The Gold remains at the bottom of the Veſſel like black Powder; and the *Aquafortis* containing the Silver is put into two Glaſſes with their Mouths together; by the *Spaniards* call'd *Cornamuſas*. Putting Fire to it the Silver remains in one of the two Glaſſes, and the *Aquafortis* in the other. The Gold is run in a Furnace, and is firſt caſt into round Pieces, and then into Bars, as is done with the Silver ſeparated from it. For this Trouble there are ſix Royals a Mark allow'd to the Houſe *del Apartado*, or of Separation. Both the Gold and Silver return to the Exchequer, where the firſt appearing to be 22 Carats fine, and the Silver 2210 *Maravedies*, it is ſtamp'd, as has been ſaid above. The Office of the *Apartador*, or Separator, belongs to a private Perſon in *Mexico*, who bought it of the King for 74000 Pieces of Eight.

When the Gold is Coin'd, it is done after the ſame manner, as has been ſaid of the Silver; and they may have Pieces of 16, of 8, of 4, and of 2 Pieces of Eight, which are call'd Crowns of Gold. But there is a difference in the Fees, for whereas the Silver pays 2 Royals a Mark, the Gold pays three and a half; the Mony being delivered out by a Weight which is leſs than the common, by which the Gold is receiv'd, as has been ſaid of the Silver.

This is all I could learn touching this matter, part of which I was an Eye witneſs to, and the reſt was told me by D. *Philip de Rivas* of *Sevil*, who had been Aſſayer 30 Years.

CHAP. III.

The Journal Continu'd.

UPON *Sunday* the 28th, I went to divert me on the Canal of *Xamaica* in a Boat made of one Tree, call'd a *Canoo*. This being the only Diverſion at *Mexico*; there us'd to come aboard there Men and Women, Young and Old, Fair and Foul, with Garlands of Flowers on their Heads; and ſo go up and down the Canal, after filling their Bellies with thoſe wretched Dainties I have ſpoke of before, which are ſold along the Banks. If they would cleanſe the Canal and make convenient Boats, this would be a pleaſant Diverſion. I went in the *Canoo* as far as the Village of *Iſtacalco*, which in the *Mexican* Language ſignifies, the white Houſe. The Water of this Lake being boil'd with a ſort of Earth they call *Techiſchite*, or of Saltpeter, and run off through a Pipe, makes Sait. By the way I ſaw an Ear of Corn like a Pyramid, with eight other Ears joining to it, all upon the ſame Reed, a ſufficient Argument of the Fruitfulneſs of the Soil.

Monday 29th, five Thieves were hang'd, a *Spaniard*, a *Meſtizo*, a *Mulato* and two *Indians*. The *Spaniard* had kept a *Meſtiza* Woman, whereupon his Father Confeſſor prevail'd with him to Marry her, which done the Criminal preſs'd to conſumate the Marriage, pleading the legality of it, and was ſo eagerly bent upon it, that the Prieſt had much difficulty to diſſwade him, tho' he was to be executed the next Morning, which was done accordingly, they being carry'd to Execution Clad in White, with Caps on their Heads, on which was the Croſs of the Brotherhood of the *Miſericordia*. It is the Cuſtom there when any are Hang'd to pull down their Feet by a Chain they carry dragging with them.

Gemelli. 1693.

Tuesday 30th, I went to *Tacubaga* 2 Leagues from the City, where there are several pretty Country Houses, with Fountains and Gardens; and particularly, the Count *de Santiago*'s Olive-Garden, which at present is going to Ruin. *Thursday* the 2d of *May*, I went to S. *Cosmo* half a League from *Mexico* to see the House and Garden of D. *John de Vargas*; the first finely Furnish'd, and the second full of pleasant Fountains. This Gentleman keeps his Coach and six, and spends 6000 Pieces of Eight a Year, without any other Revenue, but what he has from Cards and Dice, for some Nights he wins 30000 Pieces of Eight.

Friday 3d. I went to shoot Rabbets at the *Pedregal de S. Angel*, that is, a stony spot of Ground, extending two Leagues, which they say was made by the eruption of a burning Mountain; but found no Sport. The next Day I saw the Farm of the *Jesuits* of *Manila*, which they bought for 100000 Pieces of Eight. There was a good House and they were building the *Hospitium*, or Place to entertain the Fathers that come from *Spain*, to go to the *Philippine-Islands*. *Tuesday* 27th, I saw 45000 Marks of Silver carry'd into the Mint brought from *Parral* in Carts, a Journey of six Months. And *Wednesday* 8th, 236 Marks of Gold 22 Carats fine from *S. Luis de Potosi*, to be Coin'd into *Spanish* Pistoles. *Thursday* 9th, I visited the Infirmary of the Fathers of *Bethlem*, for the use of sick Persons that are Recovering. There were two Galleries of a good Structure, with decent Beds. The Church has beautiful Altars and a fine Sacristy, for the use of secular Priests, because the Religious themselves never ascend to the Degree of Priesthood. Their Place of Burial is a long Gallery, with Benches on the sides where they place the dead sitting. *Friday* 10th, there was new Barley and *Indian* Wheat in the Market, but the scarcity was yet so great, that the Magistrates were fain to deliver it out to many thousands of *Indians* by measure, as they saw the greatest necessity. *Saturday* 11th, the Bishop of *Mechoacan*, who had been Viceroy *pro interim*, or till the new Viceroy came, was attended out of Town by him, and had the right Hand, abundance of the Nobility, and great Officers following in their Coaches. *Sunday* 12th, was the Solemnity of the *Dominicans* electing a Provincial, which is alternative, for one time they choose a *Spaniard*, and another the Son of a *Spaniard* born there. The *Franciscans* choose one time a *Spaniard*, the next the Son of a *Spaniard* born there, and the third time a *Spaniard* that has taken the Habit in the *Indies*. *Monday*, *Tuesday* and *Wednesday*, there were Processions, being Rogation Week, but nothing worth the observing. *Friday* 17th, a Collegian was examin'd in the University, in order to take his Degree of Batchelor in Philosophy. They who were to be his Judges argu'd against him. His Master the Professor, being a religious Man of the Order of the *Mercenarians* sate in the Pulpit above him, and wore on his Head a Priests Cap such as they use in *Spain*, with some purple Tufts on it, as Doctor in Philosophy, and two white Ones, as Doctor in Divinity. The Doctors of the Civil Law wear them Red, those of the Cannon Law Green, and Doctors of Physick Yellow. The Votes being for the Candidate, when he had made a Profession of his Faith, he went up to the Pulpit where his Master had been, and the Ceremony ended with a great noise of Trumpets; the new Graduate mounting a Horseback to be attended about the City by others of his Profession.

CHAP. IV.

The Description of the Hermitage of the Barefoot Carmelites.

HAving obtain'd leave of the Provincial of the Barefoot *Carmelites* to see the Hermitage of that Order, which is not to be seen without his leave, I went thither upon *Saturday* 18th, and came to it an Hour before Night, the way being bad, and having spent much time in climbing the Mountain, up a Path half a League in length, which cost the Order 6000 Pieces of Eight to make it passable. Being come to the Gate of the first Enclosure, we waited there half an Hour after ringing the Bell for Admittance; the Monastery being a full Mile from thence, so that we were forced to send an *Indian*, who was within, and he return'd with the Key. The Father Rector and some other religious Men came out to Receive and Entertain'd us Courteously. *Sunday* 19th, one of the Fathers shew'd us the Church and Dormitories. The first is small and has five

Altars

Altars modeſtly adorn'd, and in it is the Burial Place of the Founder and his Family. In the Dormitories the Roof is low and the Cells ſmall. At ſmall diſtances there are ſmall Oratories, where the Fathers may ſay Maſs when they pleaſe. There is a good Library, and a Garden that produces nothing but Apples and Roſes. Beſides the Monaſtery there are nine ſolitary Places to which the Fathers may retire in *Lent*, *Advent*, or any other time. In each of theſe is a little Cell, with a Kitchin, and a little Garden with Fruit and Flowers, Water'd by a clear cool Fountain. Here the Fathers may not eat ſo much as Fiſh, but only Fruit and Cheeſe, or at moſt boil'd Herbs. They pray at the ſame time as thoſe in the Monaſtery, being govern'd by the ſame Bell.

All the Ground belonging to this Monaſtery being about 7 Leagues, is encompaſs'd with a good Wall of Lime and Stone. Within it there are vaſt high Mountains cover'd with tall thick Pine-Trees, and a few Fir-Trees; ſo that the enclos'd Deer, Lions, Tigers and Rabbets, have liberty enough and come under the Windows of the Monaſtery. I happing to kill a Deer, the Fathers were very much diſpleas'd, it being forbid to kill any Creature there.

The moſt wonderful thing is, that ever ſince the firſt Founding of this Solitude, there have always been two Crows there, which ſuffer no others from abroad to come in; but as ſoon as their own Young are able to fly, drive them away. The Cook calls them with a Whiſtle, and they come and feed, and then fly away into the Wood. The Seat is Melancholy and Unwholſome, by reaſon of the continual Fog riſing every Morning from the Rivers and Valleys about; and therefore the Fathers ſuffer much who reſide there.

At a ſmall diſtance from it is a Mountain, call'd of the Idols, becauſe formerly the *Indians* Sacrificed there. There are ſtill to be ſeen ſome little Idols of Clay in the hollow of a low antient Wall; and ſome *Indians* who are not well grounded in the Faith, go thither to make their abominable Offerings.

The Hermitage was Founded on the 25th of *January* 1605, under the Invocation of our Lady of *Carmen*, or the *Carmelites*, by *D. Melchior Quellar* an *European*, who liv'd in the City of the *Angels*. Beſides the building of the Monaſtery, and ſetling Revenues to maintain the religious Men, he lay'd out 26000 Pieces of Eight upon Walling in ſo great a Tract of Ground; and then preſented the Monaſtery with the Employments of Aſſayer and Founder (as has been obſerv'd above,) which are worth near 16000 Pieces of Eight. So that calculating the whole Expence as near as a Man can gueſs, it amounted to about 600000 Pieces of Eight, which he got by his Ingenuity in the aforeſaid Imployment, for he came poor out of *Spain*. His Wife *D. Mariana Nino* was alſo a Benefactreſs to the Order, Founding the College of *S. Angel*, to which out of her Portion ſhe left a ſufficient Revenue for the Maintenance of the Fathers.

There is no reaſon to think this ſtrange, becauſe many other *Spaniards* from mean Beginnings have arriv'd to vaſt Wealth, and then finiſh'd prodigious Works. Among the reſt one *James del Caſtillo*, born at *Granada*, coming poor out of *Spain*, laid the Foundation of his Fortune by following the Trade of a Brazier, and in progreſs of Time came to be worth above a Million of Pieces of Eight, built the great Monaſtery of *Chiribuſco* of the Order of *S. Peter de Alcantara*, a League from *Mexico*; that of *S. Elizabeth* of Barefoot *Franciſcan* Nuns, within the City; and that of *S. Agnes*. After all this vaſt Expence, when he dy'd, he left a Million to *D. Dominick de la Rea*, Knight of the Order of *Santiago*, or *S. James*; who had Marry'd a young Maid kept out of Charity by *Caſtillo*.

A wonderful fortune rais'd from nothing.

Joſeph de Retes, Knight of the Order of *Santiago*, after building a Nunnery of the Invocation of S. *Bernard*, left a Million to his Daughter, who obtaining the Pope's Diſpenſation, marry'd her Couſin *D. Dominick de Retes*, Knight of the Order of *Alcantara* and Marques of *Xorge*. His Wife dying without Iſſue he reſtor'd the Million Portion; and yet was not left Poor, for his Brother *D. Joſeph de Retes*, had left him 150000 Pieces of Eight. Another.

D. Francis Canales, Knight of the Order of *Calatrava*, having made his Wife Heireſs of all he had, which amounted to 600000 Pieces of Eight, ſhe tho' left Young, deſpiſing many rich and noble Perſons who courted her for a Wife, gave all ſhe had to the Poor, and in the Year 1695, became a Nun, to the great Edification of all People, in the Monaſtery of the *Capucin* Nuns. This Nunnery was Founded by *Simon de Haro*, as was that of the Conception, and yet this *Haro* brought nothing out of *Spain* but the Cloaths on his Back. Great Charity.

Dominick

Gemelli. 1698.

Dominick Laurencana coming Poor into the *Indies*, acquir'd ſo much Wealth, that he built the famous Monaſtery of the *Incarnation*; and afterwards a Nun of the ſame, without letting it be known who did it, built the Nunnery of *Valvaneda*.

John Navarro Paſtrana, by no better a Trade than a Coachman, got ſo many pieces of Eight, that he built the Nunneries of St. *Joſeph de Gracias*, and that of the *Conception*.

Stephen de Molina Moſquera, tho' he had built the Church and Nunnery of St. *Tereſa*, yet at his Death he left 100000 pieces of Eight.

D. Mark de Guevara made the Aqueduct of *Mexico*, a League in length, which was a vaſt Expence by reaſon of the many Arches it lies upon. As an acknowledgment for his good Work he was made *Alguazil Mayor*; and had place in the Chapter for him and his Heirs. I paſs by many other Inſtances to avoid being tedious; and think it enough to ſay, That all that is great and magnificent in the Structures of the *Indies* (which coſt four times as much as they do in *Europe*) is all the Work of *Europeans* and *Spaniards*, who by their Induſtry have rais'd their Fortunes there.

It being forbid to ſtay above 24 Hours in that ſolitary Place, we return'd upon *Monday* 20th, by the way of *Santa Fe*, to ſee the Source of Water that goes to *Mexico*, which is two Leagues from the Hermitage. It riſes at the foot of a Mountain, and is convey'd into open Troughs about a League from *Mexico*; and then into cloſe Pipes which convey it to all the Quarters of the City. Near the Spring is the Houſe where *Gregory Lopez*, Born at *Madrid*, led an eremitical exemplar Life for ſeveral Years. A *Mexican* Lady built an Oratory there, and a convenient Houſe for any that would go thither to ſay Maſs. That Night we return'd to *Mexico*.

CHAP. V.

What more the Author ſaw during his Stay at Mexico.

Eſcapuſalco.

Friday 24th, I went to *Eſcapuſalco* to ſee whether there were any Foot-ſteps left of the Palace of the King ſo call'd. Having rode a Mile and a half out at the Quarter of St. *Coſmo*, I came to the little Village of that Name, which is a Pariſh of the *Dominicans*, where I found no other Structure of Stone, but a little Monaſtery of that Order, no bigger than for five Friars, and a very plain Church with twenty Altars in it. The Palace we may ſuppoſe was deſtroy'd by the firſt Conquerors. Calling as I return'd in at the *Hoſpitium* of the *Dominicans* call'd St. *Hyacinth*, the Vicar in the Garden ſhow'd me that ſo highly va-

Cochinille.

lu'd *Cochinille*, for dying Scarlet. There were certain Worms of an Aſh colour ſticking to the Leaves; theſe he told me, when ripe, they ſhook off upon a Cloth, and when dry they turn Scarlet. The greateſt quantity of them is gather'd in the Province of *Oguaxaca*, or rather *Guaxaca*, famous for good Chocolate.

The Royal Palace.

Saturday 25th, the Viceroy remov'd to the New Palace, Re-built after it had been Burnt. They ſay this belongs to *Cortes*, and that for the Viceroy's greater Conveniency it was exchang'd for that of *Montezuma*, which belong'd to the King. Whilſt the Royal Palace was Rebuilding, the Marqueſs *del Valle*, Succeſſor to *Cortes*, gave the Viceroy Houſe-room *Gratis* in that we have mention'd of *Montezuma*, oppoſite to the Cathedral. The ſaid Royal Palace has a Front to the great Square, nothing Inferior to that of *Naples*; the beautiful Simmetry of open Windows, or Balconies ſupplying the want of curious carv'd Work; and the want of other Ornaments being ſufficiently recompenced by its being Square, with a Court in the middle, and two towards the great Square, on which there are ſmall Braſs Guns, to make uſe of in caſe of any Mutiny.

From the great Court, there is a pair of Stairs (like that of the Palace at *Naples*) leading to the Apartments, which are not only beautiful, but many and large. The Courts of Juſtice are a-part; and is the *Corps de garde* for thoſe few Soldiers that Mount. The Viceroy in the Morning went to the Court of Criminal Cauſes, in order to the Goal-Delivery for *Whitſontide*, and took his Seat between five *Oydores*, or Judges of the Royal Court, and five *Alcades de Corte*. There were 400 Priſoners *Spaniards*, and all for Theft; for living Idle, and like Vagabonds, they muſt Steal, and Cheat to Live; and therefore tho' a Stranger be never ſo much upon his Guard, he will never get out of *Mexico* without

Many Thieves.

loſing

losing some Mony or Equipage; for they are so Expert at Lying, that they will deceive a Man, tho' never so Cunning. They had rather be Poor and Naked than follow any Trade, or Serve; and yet they may get four times as much as in *Spain*. If Vagabonds were taken up as is Practis'd in other Countries, People might live safe in their Houses; but, as it is, tho' they be shut, they are not safe; the Thieves making their way in at the tops, or else burning the Doors. Besides in the Day time no Purse is safe in the Church, they are so very Dextrous; and one Day I saw my Sword taken from my side. Tho' this was a Day of Mercy, yet very little was shewn by the Viceroy and his Ministers; mentioning of whom puts me in mind, that when any of them is Dying, the Viceroy is oblig'd, by special Order from the King to go Visit, and ask whether he has any thing that lies upon his Conscience to discover to him; and when he is Dead he is to attend the Body to the Church.

Gent. 1698.

Wednesday the 5th of *June*, I saw the Hospital of the *Blessed Trinity*, which is only for sick Priests, of any Nation whatsoever. The Church is well adorn'd with 21 Altars gilt. The Infirmary holds about twenty Beds, and is serv'd with great Charity and Neatness. There is an Apartment for the Superior, and some Lodgings for the Chaplains; as also to cure Mad Men. The Licentiate *D. Alfonso Gomez* made a Present to this charitable Place of the twelve Pictures of the Apostles of a great Value. *Thursday* 6th, against the Procession of *Corpus Christi* all the Streets and Windows of the City were richly adorn'd with Images, Carpets, and Quilts, which together with the green Herbs and beautiful Flowers, made a delightful Show. In the Silver-smiths Streets was the Conquest of *Mexico* curiously painted, with the Houses exactly as they were then, and the Habits the *Indians* then wore. The Procession began with about 100 Images adorn'd with Flowers, then follow'd the Brotherhoods, and Religious of all Orders, except the *Jesuits* and *Carmelites*. Then came the Cannons carrying the Blessed Sacrament on a thing like a Bier. The last were the Archbishop, the Viceroy, the Ministry, Magistrates of the City and Nobility.

The Hospital.

Corpus Christi Procession.

Friday 7th, I went to the Monastery of St. *Francis the Great*, to see the Tomb of *Ferdinand Cortes*, the Conqueror of *Mexico*. On the right Hand of the High Altar was his Picture under a Canopy; and a little higher than the Ground a Tomb, where he told me the Bones of that great Commander were preserv'd, not yet honourably bestow'd. The Feast of St. *Peter* and St. *Paul* being the 29th, was kept in the Cathedral, the high Altar being so richly adorn'd, that it was valu'd at 150000 pieces of Eight, the Chalice alone, which was set with Emeralds having cost 11000. *Sunday* being the last Day of the Month, I went in a Coach to the *Alameda*, (which is the Place to take the Air like the Park in *London*) all the Diversion there is about a Fountain, because there are several Water-works. The Bason is of Brass, much better than that in the middle of the great Square.

Cortes's Tomb.

There having been a plentiful Harvest of the Grain they call *de Riego*, that is, which comes up with watering, the Viceroy on *Monday* the 1st of *July*, sent for all the Bakers and Farmers, and desir'd them to make the Bread of the Weight it us'd to be; and the more to Oblige them, treated them with Biskets and Chocolate, being by himself all the while. They promis'd fairly, whilst they were Drinking, but were very unwilling afterwards to be as good as their Words; being us'd to get half in half; or else they could never wear Cloaths worth 4 or 500 pieces of Eight.

Tuesday 2d, being the Visitation of the Blessed Virgin, the Viceroy and his Lady went to the College of the Maids of St. *Elizabeth*, where they were entertain'd. Here 26 Orphans are maintain'd by the Brotherhood of the Blessed Sacrament, which allows every one of them 14 Royals a Week, and 500 pieces of Eight Portion when they Marry. However they have a Chance to partake of other Portions given in other Charitable Places.

College of Orphans.

Saturday 6th, I went to the College of *Amor de Dios*, or the Love of God, which has 36000 pieces of Eight a Year of Royal Foundation to be spent in the Cure of those that have the *French* Disease.

CHAP.

CHAP. VI.

The Funeral of the Lady Fausta Dominica Sarmiento, *Grandchild in the fifth Descent of* Montezuma; *also the Festival of St.* Hippolito, *and* Pendon.

Gemelli. 1698. ON *Tuesday* 16th, dy'd the Lady *Fausta Dominica Sarmiento*, Grandchild in the fifth Descent to the Emperor *Montezuma*, and Daughter to Count *Montezuma* the present Viceroy. She was but eight Years of Age, and by her Death a Revenue of 40000 pieces of Eight a Year she had in the *Indies*, fell to her younger Sister. For the clearing of her Genealogy the Reader is to understand that the Emperor *Montezuma*, among his many Wives, had one call'd *Miyahuaxochitl*, who was also his Niece, as being the Daughter of his Brother *Ixtlilcuechahuac*. By her he had a Son, whose Name was *Tlaca huc pantzinyohualyca hua catzin*, who was afterwards Baptiz'd, and took the Name of *Peter*. He took to Wife the Lady *Magdalen Quayauhxochitl*, his own Cousin, (as being the Daughter of *Tlacahuepan*, third Brother to *Montezuma*) of whom was Born *D. James Luis Ikuil Temoctzin*, who marry'd in *Spain*. From him are descended the Counts of *Montezuma*, *Tula*, *&c.* to whom the King's Exchequer of *Mexico* pays 40000 pieces of Eight a Year. By another Wife, whose Name they say was *Teiralco* (which it is likely has been ill Spelt, because it is no *Mexican* Name) *Montezuma* had a Daughter call'd at first *Tecuhich potzin*, and when Baptiz'd *Elizabeth*. Her first Husband was her Uncle *Cuitlahuatzin*, who ought to have succeeded *Montezuma* in the Empire, had not *Quahtimoc* usurp'd it. Her second Husband was *Quauhtemoctzin*; after whose Death *Ferdinand Cortes* gave her in Marriage to *D. Alonso de Grados*, who had no Issue by her. She had to her fourth Husband *Peter Gallego de Andrada*, from him are descended the *Andradas Montezumas*, now living in *Mexico*. Her fifth Husband was *John Cano*, from whom come the *Canos Montezumas*.

Montezuma's Offspring.

The Funeral.

This Lady, above-mention'd, her Funeral was put off to the next Day, being *Wednesday* 17th, and in the mean while all the Bells in the City rung Peals. About ten in the Morning all the Religious Orders in the City came to the Palace to Pray for her Soul. She lay on the same Brocard Bed, on which her Mother dy'd, under a Canopy, in a Room hung with Damask. Then all the Religious, Nobility, and Officers came to attend the Funeral. The first that took up the Body were the Judges of the Royal, and Criminal Courts, who upon occasion represent but one Body, after them the Officers of the Court of *Cuentas*, and Exchequer took it, then the Magistrates of the City, and lastly four *Dominicans*. Next the Body march'd the *Spanish* Company with their Arms revers'd, and Drums unbrac'd; and then the Doctors of the Civil and Canon Law, and of Physick, being distinct parts of the University, with their Mace-bearers. Then follow'd the Magistrates of the City and Courts, in their proper Places, and lastly the Viceroy Nephew clad in sad Colour. By the way there were three Canopies erected upon Scaffolds only for Show; not that the Body was to be set down there. All the Religious, with the Clergy, and Chapter, being come to St. *Dominick the Great*, the Body was set upon a high Mausoleum, with a Garland of Flowers, as being a Maid; and the Mass being Sung, the Foot-company that was in the Church-yard gave two Volleys; for at the Elevation nothing was done but only the Ensign flourish'd the Colours near the high Altar. Then the Body was carry'd to be Bury'd in the Chappel of *Peter Montezuma*, before spoken of. The Arms of this Family are an Eagle with her Wing extended towards the Sun, and *Indian* Figs about her.

Monday 29th, I went to the Hospital of the Love of God to see *D. Charles Siguenza y Gongora*, of whom I had the Cuts I have inserted in this Volume, and found him Busy distributing a Purse of an hundred Pieces among the Poor. Inquiring of him about that *D. Francis de Aguiar y Seixos Gallego*, the Archbishop of *Mexico*, provided such a Purse every *Monday* to be distributed among poor Women, that could not Work; and that with his own Hands he gave two pieces of Eight to every Person recover'd after Sickness, that carry'd a Certificate from the Hospital. This good Prelate in the Year gives about 100000 pieces of Eight more than his Revenue in Charity; for besides what has been said, he Distributes 100 Pieces every *Friday* in his Palace, and every Day 20 Bushels of *Indian* Wheat, which cost 80 pieces

Notable Charity.

pieces of Eight. He allows the Hospital of the Trinity 30 pieces a Day; among all the Sick 2 Pieces; to the Dead 12 Royals; to private poor Men and Women about 3000 Pieces every first Day of the Month.

Friday the 9th of *August*, going to the College of St. *Ildephonsus* to see some Antiquities; I found on the East side of it, some antient Stones, upon one of which there were Figures and Hieroglyphicks carv'd; and among the rest an Eagle with Leaves of the *Indian* Fig-tree about it; and another on the Wall, besides Circles, and other Figures. *D. Charles Sigunza*, a great Antiquary in what concerns the *Indies*, told me, those were the remains of a Temple of *Huitzilipochtli*, dedicated in the Year 1486; because by other Pictures, and antient Pieces of the Heathen Times, it appear'd that Temple had stood there; but others will have it, that it stood where now the Cathedral is. Both may be true, for it might be so large as to reach to both Places. *Saturday* 10th, I saw some *Indians* that kill'd the least Birds upon the highest Trees with Pellets shot out of Trunks.

On *Monday* 12th, after *Vespers* began the Solemnity, they call *del Pendon*, or of the Standard, which is the greatest that is kept in *Mexico*, in Memory of the Conquest of *Mexico*, which fell out upon the Day of St. *Hippolytus*. All the Magistrates of the City, and Gentlemen invited by them being Assembled, they took up the Standard with which *Cortes* conquer'd *Mexico*, and went to the Viceroy's Palace, where they found all the Officers of State. Here the Procession began after this manner. First went four Kettle-Drums upon two Asses (Beasts esteem'd in *America*) then follow'd the Trumpets, 12 *Alguazils* on Horseback, and the Cities two Mace-bearers; then the Gentry and Magistrates of the City, and then all the King's Officers, and among them the Standard, carry'd by a Magistrate of the City. In all they were about an Hundred, ill mounted. They were all displeas'd at the Viceroy for refusing to go with them, contrary to the King's Orders, which particularly enjoyn him to mount and attend the Standard, going on the left Hand of it; and therefore to omit, it is reckned an Offence he may be call'd in Question for. It was said he staid at Home for fear, having fallen from his Horse at his Entry. Having left the Standard in the Church of St. *Hippolitus*, they all return'd in the same Order to the Palace. The same Company heard Mass on *Tuesday* 13th, being the Day of St. *Hippolitus*, and then carry'd back the Standard. *Thursday* 15th, was the Festival of the *Assumption* of our Lady, when her Image was carry'd in Procession, being all of beaten Gold, set with Diamonds and Rubies. It weighs, with the four Angels at its Feet 6984 *Castellanos* of Gold, and the whole Value of it is about 30000 pieces of Eight. It belongs to the Cathedral, where there are other precious Relicks, rich Furniture, and Vessels of Silver and Gold. Here several Maidens drew Lots for three of them to have 300 pieces of Eight a-piece, Portion.

A rich Image.

CHAP. VII.

Of the Sport the Spaniards *call* la Gamita.

Monday 26th, I set out of *Mexico* with some Friends to shoot Deer, but finding none where we expected on *Tuesday* 27th, went away upon *Wednesday* 28th, to the Village of St. *Jerome*, inhabited by *Otomite Indians*, where we were fain to make use of an Interpreter, because they understand not the *Mexican* Language. These Wretches, like many more in *New Spain*, live rather like Beasts than Men, among frightful Mountains. They live the most of the Year upon Herbs, because they have no *Indian* Wheat, by reason they Till but little Land, and are given to Idleness. The Tears stood in my Eyes to see them in that miserable Condition, that they had scarce wherewith to cover their Nakedness, both Men and Women; and grinding the empty Ears of new *Indian* Wheat on a Stone to make Chocolate, to which they added some Bran to make Dough of it, and Bake that green Paste. Seeing one of them pick up the Crums of Bread that fell from me, I gave him some. Their Lodging is answerable to their Diet, for they have no other Bed all the Year round but the bare Ground. There is no doubt but their own Sloath is the cause of their Misery, as also the Avarice of some *Alcades*, who take from them all they have got in the whole Year, obliging

Gemelli. 1698.

obliging them to buy Oxen, Mules, Horses, and Quilts of them, at three times the Value, and taking their Provisions at their owne Rates.

After an uneasie Night spent in a Cottage, we went upon *Thursday* 29th in the Morning to the Mountain to Shoot by way of the *Gamita*. This is a Noise resembling the Cry of the young Fawns, which draws the Does within reach of the Gun to be Shot. Many Shot were made all Day, and but one Doe killed. The next Day being *Friday* 30th, tho' 26 Does came to the Noise of the *Gamita*, only two were kill'd; but having now Venison enough, we return'd to St. *Jerome*. By the way we met abundance of Bucks, (I kill'd a great one) and *Guaxolotes*, or *Turkeys*, that went about the Wood in Troops. These are the best Fowl the *Spaniards* found in *America*, so good that they bred some Tame, and brought them into *Europe*. That Night we lay at St. *Jerome*'s, and the next Day being *Saturday* the 31st of *August* return'd towards *Mexico*, with four Deer upon a Mule, but it is to be observ'd they are no bigger than a good Fawn in *Europe*. Night overtook us in a Farm, where we were fain to lie that Night. The Man of the House civilly gave us Cheese, and Milk, without taking any Mony for it. *Sunday* the first of *September* we return'd to *Mexico*. Nothing remarkable hapned till *Saturday* the 14th, when, the Price of Bread having been set before at half a Royal for 14 Ounces, a Baker was fin'd for selling 16 Ounces for the same Price. An Action altogether unaccountable.

Monday 16th, going to the Palace, I found in the great Hall four *Chichimecas* (a Word signifying, bred up amidst Bitterness) come from *Parral*, to beg an Alms of the Viceroy. They had no part cover'd but their Privities; all the rest of their Bodies being Naked, and stain'd of several Colours. All their Faces were streak'd with black Lines made by pricking the Skin till the Blood comes, and rubbing it with Ink. Some cover'd their Heads with a Staggs Skull with all the Horn on, and the Skin of the Beasts Neck fitted to theirs. Others carry'd a Wolfs Head with all the Teeth; others a Tygers, and others a Lions, to look the more terrible. But when they are abroad, the Cries and Noise are more terrible, than their Presence The Mules and Horses smell the Stink of their Flesh at a great distance, and will not go on. They desire above all things to kill *Spaniards*, that they may flea their Heads, and fit that Skin upon their own Heads, with all the Hair, and so wear it as a token of Valour, till it rots off in bits.

Chichimecas.

CHAP. VIII.

Of the Cus, *or Pyramids of St.* John Teoti, Guacan.

THE time of my Departure from *Mexico* drawing near, I thought fit to see some *Indian* Antiquities, not far from the City, and in order to it on *Thursday* 19th, I rode a-cross the Lake of St. *Christopher* to *Acolman*, or *Aculman*, a Parish of the *Augustinians*; and having rested there a while went on to the Village of *Teotiguacan* (which in that Language signifies, a place of Gods, and of Adoration) six Leagues distant. That Night I lay in the House of *D. Peter de Alva*, Grandson to *D. John de Alva*, descended from the Kings of *Tescuco*. *Friday* 20th, in the Morning he bore me Company to see the Pyramids, a League from his House. First we saw that call'd of the Moon standing towards the North, two sides whereof were found to be 200 *Spanish* Yards in length, that is, about 650 Spans, or 160 Yards *English*, the other two sides 150 *Spanish* Yards. We had no Instrument to take the height, but as near as I could guess it was about 200 Spans, or 50 *English* Yards. To say the Truth, it was nothing but a heap of Earth made in Steps like the Pyramids of *Egypt*; only that these are of Stone. There stood once on the top of it, a vast great Idol of the Moon, made of hard Stone, course enough; but the Lord *Summarica*, first Bishop of *Mexico* caus'd it to be broke in pieces, out of a Religious Zeal, and there are three great pieces of it at the foot of the Pyramid to this Day. Within this great Pile, there were some Vaults, where the Kings were Bury'd; for which reason the Road to it is still call'd *Micaotli*, which in the *Mexican* Language signifies, the way of the Dead. About it are several little artificial Mounts, suppos'd to be the burying Places of Lords. Thence we went Southward to see the Pyramid of the Sun, call'd *Tonagli*, 200 Paces distant from the other. Measuring two sides

Pyramid of the Moon.

Pyramids.

We

Cortes. 1598. we found them 300 *Spaniſh* Yards in length; but the other two were not above 200. Its height was about a fourth part more, than that of the Moon. The Statue of the Sun that ſtood on the top of it, after being broken, and remov'd out of its place, was left in the middle, there being no throwing it down to the Ground, by reaſon of the greatneſs of the Stone. This figure had a great hollow in the Breaſt, where the Sun was placed; and all the reſt of it was cover'd with Gold, as was that of the Moon, which afterwards the *Spaniards* took away, at the time of the Conqueſt. At preſent, there are two great Stones at the foot of the Pyramid, which were part of the Idols Arms and Legs. This gives occaſion for two Doubts, or Queſtions; the firſt, how the *Indians* having no uſe of Iron, could cut ſo hard a Stone: the ſecond, how they could carry, and raiſe it to ſuch a height, being deſtitute of convenient Engines, and wanting the Art to make them. Beſides, there are no ſuch hard Stones in the Neighbourhood, and they had neither Mules, Horſes, nor Oxen to draw it ſo far, thoſe Creatures having been carry'd thither by the *Spaniards*. The Word *Cu*, is not *Mexican* (it might perhaps be of *Mechoacan* or ſome other Province) for the *Mexicans* call the Church *Teocagli*, or *Zoptli*.

The building of theſe Pyramids, is attributed to the *Olmecos*, the ſecond Planters of *New Spain*, who came from that Iſland *Atlantis*, *Plato* ſpeaks of in his *Timæus*. This Conjecture is made, becauſe all the *Indian* Hiſtories, unanimouſly agree, that theſe *Olmecos* came by Sea, from the Eaſt; and on the other ſide, according to *Plato*, the Inhabitants of the Iſland *Atlantis*, deriv'd their Original from the *Ægyptians*, who had the Cuſtom of raiſing Pyramids. *Ariſtotle* in his Book *de Admirandis*, ſays, that the *Carthaginians* uſe to Sail to an Iſland, very far diſtant from *Hercules*'s Pillars; and that many of them ſetled themſelves there; but that afterwards the Senate forbid them, for fear that being taken with the delights of the Place, they ſhould forget their Country. If this be true, it is not to be look'd upon as any Wonder, that the *Mexicans* ſhould raiſe Pyramids after the *Egyptian* manner, and have the ſame Year; no more than that which *Ammianus* in his 17th Book, relates, *viz.* That on the *Egyptian* Obelisks, there were ſometimes Birds, and Beaſts of another World carv'd. No *Indian* Hiſtorian has been able to diſcover when the *American* Pyramids were ſet up; but Dr. *Charles Siguenza* believes them to be very antient, and not much later than the Flood. It is certain that where they ſtand, there was formerly a great City; as appears by the vaſt Ruins about it, and by the Grots or Dens, as will artificial as natural; and by the Number of Mounts, believ'd to be thrown up, in Honour of their Idols. One of them is call'd *Tonagli-iguezia*, which ſignifies, the fall of the Sun. *Saturday* 21ſt, I return'd home. *Monday* 22d, it rain'd ſo much that ſeveral Houſes were ruin'd, and they were forc'd to go in Boats, in the quarters of St. *John de la Penitencia*, or of Pennance St. *Francis*, and St. *James*, almoſt as far as the *Alameda*, or publick Place, of taking the Air.

CHAP. IX.

Of the Birds, and Beaſts of New Spain.

Birds. THere is ſuch variety of beautiful Birds in *New Spain*, that no Country in the World can parallel it. The preference among them all is given to the *Seſontle* (which in the *Mexican* Language, ſignifies 500 Voices) a ſmall matter leſs than a Thruſh, and of an Aſh-colour; only the Tail and Wings, which are ſpeckled with white. That the *Spaniards* call *Gorrion*, or Sparrow, Sings ſweetly, is as big as our Sparrow, and its colour inclining to Black. The Bird call'd the *Cardinal* ſings well, is as big as a Wood-lark, and has not only the Feathers, but the Beak Scarlet; and beſides, on the head a moſt beautiful Tuft. It is taken in the Temperate parts of New *Spain*, and *Florida*; and the *Spaniards* give ten, or twelve pieces of Eight apiece, for them to ſend into *Spain*. There is another ſmall Bird of the ſame colour; he is leſs than the other, and does not Sing. There is another as big as a Thruſh, by the *Spaniards* call'd, *Tigrillo*, or little Tiger, becauſe ſpotted like a Tiger, valu'd for Singing. The *Cuir-lacobe*, has dark Feathers; and is as big as the *Senſontle*, but has a longer Beak, and red Eyes. When kept in a Cage, it muſt have a Pumice

Gemelli. 1698. ſtone by, to grind its Beak on as it grows, that the length may not hinder its eating. There is another call'd *Cacalototol*, which in the *Mexican* Tongue, ſignifies Black-bird. It is as big as our Black-bird, of a Yellow colour, and Sings delightfully enough. The *Silgueros*, are black and white, as big as a Sparrow, and are valu'd to keep in Cages. There are ſome black Wood-larks, black and yellow, who build their Neſts, hanging at the Trees, by Horſe-hair, wove like a Purſe, and they Sing well.

Parrots. As for thoſe that imitate the Voice of Man, or Speaking, there are Parrots of ſeveral ſorts. Some call'd *Catarinillas* green; others *Loros* which are green, but have the tips of their Wings, and their Head yellow. *Pericos* little bigger than a Thruſh, and green. Others as big as a Dove, call'd *Guaccamayas*, very Beautiful; for they have red, green, and yellow Feathers, and a beautiful Tail, as long as a Pheaſant's; but theſe do not talk.

Fowl to eat. As for eatable Foul, there are two ſorts of Pheaſants; one with black Wings and Tail, and a dark Body, which they call *Gritones*; another of a Murrey, much bigger than the laſt, call'd *Real* or Royal, becauſe it has a thing like a Crown on its Head, better reliſh'd. There are *Chachalacas*, in all reſpects like our Hens, but their Feathers are of a murrey colour, and they are not ſo big. Abundance of wild Turkeys, which about the new Moon, are eaſily kill'd upon the decay'd Trees, on which they perch; for when one falls to the Ground, there is no Danger, the reſt ſhould fly away, at the noiſe of the Guns. There is another ſort of Birds good to eat, which they call Black-birds, who go tamely into the Houſes. There are ſeveral ſorts of them, ſome quite black, others with red Wings; others with yellow Heads, and Breaſts, and others bigger than a Black-bird, black, and with a long Tail, call'd *Urracas*, that is, Pies.

The Quails are of the ſame colour as ours, but with ſome Feathers ſtanding upon their Heads, and not ſo well taſted as ours in *Europe*. The *Pito Real* is as big as a Turtle Dove, and with a Bill as long again as its Body. Its Feathers are all black, except thoſe about the Neck, which are yellow. The *Spaniards* look upon the Tongue of it, as a Sovereign remedy againſt the Heart-burning; giving the Patient warm Water to drink, that it has been ſteep'd in. Beſides, the ſmoak of the Feathers cures other Pains by ſimpathy; as for inſtance, thoſe of the Wings, Pains in the Arms; thoſe of the Legs, in the Legs, and ſo of the reſt. There is another wonderful Bird, call'd *Guachichil*, or *Chupaflores*, that is, Suck-flowers, becauſe it is always ſeen in the Air, ſucking Flowers, without ever lighting on the Ground. The *Indians* ſay they ſtick their Beaks in the Boughs of Trees, for ſeveral Months of the Year, where they take them aſleep, to make of them their Images, and other Curioſities abovemention'd.

The *Suppilotes* are as big as Crows, there are two ſorts of them, the one has a Tuft of Fleſh on the Head, and do not eat Carrion; the other, a Tuft of Feathers, and theſe laſt eat all the Carrion, and filth of the City, and Country. At *Vera Cruz*, it is forbid to kill theſe Birds, for the good they do; and it is allow'd to kill Pigeons in the Houſe, or Abroad. Of European Birds, there are Geeſe, Cranes, Ducks, Pigeons, Turtles of two ſorts, ſome as big as ours in *Europe*, and others leſs, and ſeveral ſorts beſides.

Beaſts. As for Beaſts, there are Bears, Wolves, wild Boars, but different from ours, for they have the Navel upon their back, Hares, Rabbets, Deer, Foxes, Tigers, Lions, and other ſorts. The Lions are not ſo fierce as thoſe in *Africk*, but being purſu'd by the Dogs, run up the Trees. For ſuch as are peculiar to the Country, there are *Siboles*, as big as a Cow, whoſe Skin is much valu'd for its long ſoft Hair. *Ardillas* black and ſad colour'd, like Dormice; *Lobos* like Leopards; *Zorillas*, as big as a Cat, with black and white Hair, and a beautiful Tail. Theſe when purſu'd, ſtop to piſs for their Defence; becauſe this Water of theirs, infects the very Air for an hundred Paces about, and overcomes thoſe that purſue it, and if it light upon any Garment, it muſt be bury'd to get out the Stink.

CHAP.

CHAP. X.

Of the Fruit, and Plants of New Spain.

Gemel. 1698.

TO ſpeak the Truth, the beſt Product of *New Spain*, is the Gold and Silver, the Pearls taken in its Seas, the Emeralds found among the Rocks, in the Kingdom of *Santa Fe*, and other precious Stones of *Peru*, but having ſpoke of them elſewhere, there is no need of Repeating it here.

Fruit.

But to ſpeak of the Fruit growing on Trees, there are all ſorts that *Europe* affords, except Nuts, Cherries, Medlars, and Service Berries. Thoſe peculiar to the Country, are Plantans, Pine-apples, or *Ananas*, *Anonas*, *Cocos*, *Ates*, and *Dates*, of which I have given an account elſewhere, and ſet down their Shape and Figure. Thoſe which grow in no other Country, or if they be in the *Philippine*-Iſlands, have been carry'd out of *America*, are theſe that follow. The *Aguacate* grows on a Tree, like the Walnut, but thicker. It is ſometimes long like a Pear, and ſometimes round. The colour without is green, and green and white within, with a large Kernel in the middle. It is of a moſt exquiſite taſte, ſo that it is either eaten raw with Salt, or boil'd; for it is very unctuous, and ſweet. Phiſitians count it hot, and therefore forbid it to Nurſes, for fear they ſhould loſe their Milk. All that have taſted, do allow it exceeds all the Fruit of *Europe*.

Aguacate.

Sapotes.

The next place is due to the *Sapotes*, whereof there are four ſeveral ſorts. Some they call black *Sapotes*, their Tree is as big as a Walnut, and thick; but the Leaves very green, and ſmaller than thoſe. The Fruit is round, and has a very thin green Rind; within it is of the colour and taſte of *Caſſia*, with four ſmall Kernels. Green, it is Poiſon for Fiſh; ripe it is very wholſome for ſick People. The 2d ſort is call'd, white *Sapote*. The Tree is as tall as a Pear-tree, the Fruit as big as a Pear, green without, and white within, with four white Kernels. It is good to make People Sleep. The third ſort is call'd *Sapote Borracho*, or Drunken *Sapote*. The Tree is like the laſt, but the Branches more ſightly. The taſte of the Fruit, is between ſweet and tart, but very Pleaſant; the colour is green and yellowiſh without, and whitiſh within, with two Kernels. The 4th is call'd *Chico Sapote*, or little *Sapote*. The Tree is higher bigger, and thicker than the Walnut. The Fruit without, is almoſt Purple, and within higher colour'd. It has four ſmall Kerneis placed as it were in Niches. The Taſte is ſweet, and the moſt valu'd of all that grow in a hot Country. They make a Compoſition with it, which the Ladies chew to keep their Teeth white.

Mamey.

The *Mamey* is a very tall thick Tree, which always has Fruit on it, from one Year to another, and it is as big as a large Lemon. The outſide is a Barly colour, and red within, with a large Purple Stone, in which is a Kernel like a bitter Almond, call'd *Peſtle*, which they make uſe of in Gliſters.

Granadilla.

The *Granadilla de China*, grows on a Plant like the Ivy, which winding about any Tree, covers it all. It is as big as an Egg, and as ſmooth; white and yellow without, and whitiſh within, and has Seeds like thoſe of a Grape. Its Taſte is ſweet, ſomewhat inclining to a pleaſant Tartneſs, very pleaſing to Ladies. Some fancy, they ſee the Inſtruments of our Saviour's Paſſion, repreſented in it, as may be ſeen in the Cut.

All the aforeſaid ſorts of Fruit, are eaten in *Mexico*, from *March*, till *September*; but the *Mameys* and *Black Sapotes*, are always to be found on the Mountains, when any Body wants them.

Cacao.

Among the *Indian* Plants the firſt Place is due to the *Cacao*, as well for the Profit it yields the Owners, as for being the chief Ingredient of a ſort of Drink become almoſt general to all the World, and very grateful and delightful, particularly to *Spaniards*. It is ſow'd in a Soil that is hot and dry, with the Eye upwards, well cover'd with Earth. It ſprings out within a Fortnight; and does not grow above three Spans in two Years; at which height it muſt be Tranſplanted; where it is to be obſerv'd, That the Plant muſt be taken up with all the Earth that covers the Root. When they are Tranſplanted they muſt be ſet in Rows 18 Spans from one another. A Stick is ſet up to ſupport every one, and about them Plantans, and other Fruit Trees, becauſe it grows well under their Shade. Beſides all Sprigs that ſhoot out at the foot of the Plant muſt be cut off, that they may not hinder it running up; the Ground muſt be weed-

weeded, and the Roof muſt be kept warm, from too much Wet, and from ſome Worms that uſe to come about it. After five Years, it is as thick as a Man's Fiſt, ſeven Spans high, and then bears. Its Leaves are ſomewhat like thoſe of the Cheſnut-tree, but a little narrower; the Bloſſom comes out all over the Body, and Branches, like the Jeſmin; but ſcarce the fourth part of it holds. From the Bloſſom there ſhoots out a little ſort of an Ear, like that of the *Indian* Wheat, which before it is Ripe is Greeniſh, and when Ripe of a Cheſnut Colour, and ſometimes Yellow, White, and Purple. Within them are found the *Cacao* Nuts with a white Down upon them, being from ten to fifteen in Number. Theſe Ears are gather'd after the full of the Moon, open'd with a Knife, and the Nuts taken out, which is then kept three Days in the Houſe a drying in the Shade; then laid three Days longer in the Sun; then again as many more in the Houſe, and laſtly in the Sun again, that it may be thorough dry. Theſe Shrubs make the Air ſomewhat unwholſome. *Gemelli.* 1698.

Bainillas. The *Bainilla* is a ſort of *Indian* Cane by the *Spaniards* call'd *Bexuco*, which twines about the Orange-tree like Ivy. That long Cod it produces, when gather'd is Green, but is dry'd in the Sun, and ſtretch'd out now and then, that it may not ſplit, and at laſt it remains hard, and blackiſh. The *Spaniards*, to make them the ſweeter, uſe to ſprinkle them with rich Wine, in which a *Bainilla* has been boil'd cut in Bits. It grows on the South Coaſt of *New Spain*.

Every Body knows, that *Cacao* and *Bainillas* are the principal Ingredients of Chocolate. The *Europeans* to every Pound of *Cacao* add a Pound of Sugar, and an Ounce of Cinnamon. The *Indians* uſe no *Bainilla*, whether they be Rich or Poor; nor the *Spaniards* that live in *America*, becauſe they ſay it is not Wholſome; and the goodneſs of their Chocolate conſiſts in good Cacao and Cinnamon; adding to every Pound of *Cacao* two Ounces of *Indian* Wheat, that it may Froth the better; not to ſave *Cacao*, which is very Cheap in thoſe Parts. Others add ſome of the *Cacao* Shells to the ſame purpoſe. In *Europe* they uſe to add ſome Nuts to the *Cacao*, which gives the Chocolate a pretty Reliſh. This Drink is very antient, and us'd by the *Indians* before the *Spaniards* conquer'd their Country; but the *Spaniards* improv'd it. In the *Indies* it is ſo common now that there is not a Black, or a Porter, but Drinks it every Day, and the better ſort four times a Day.

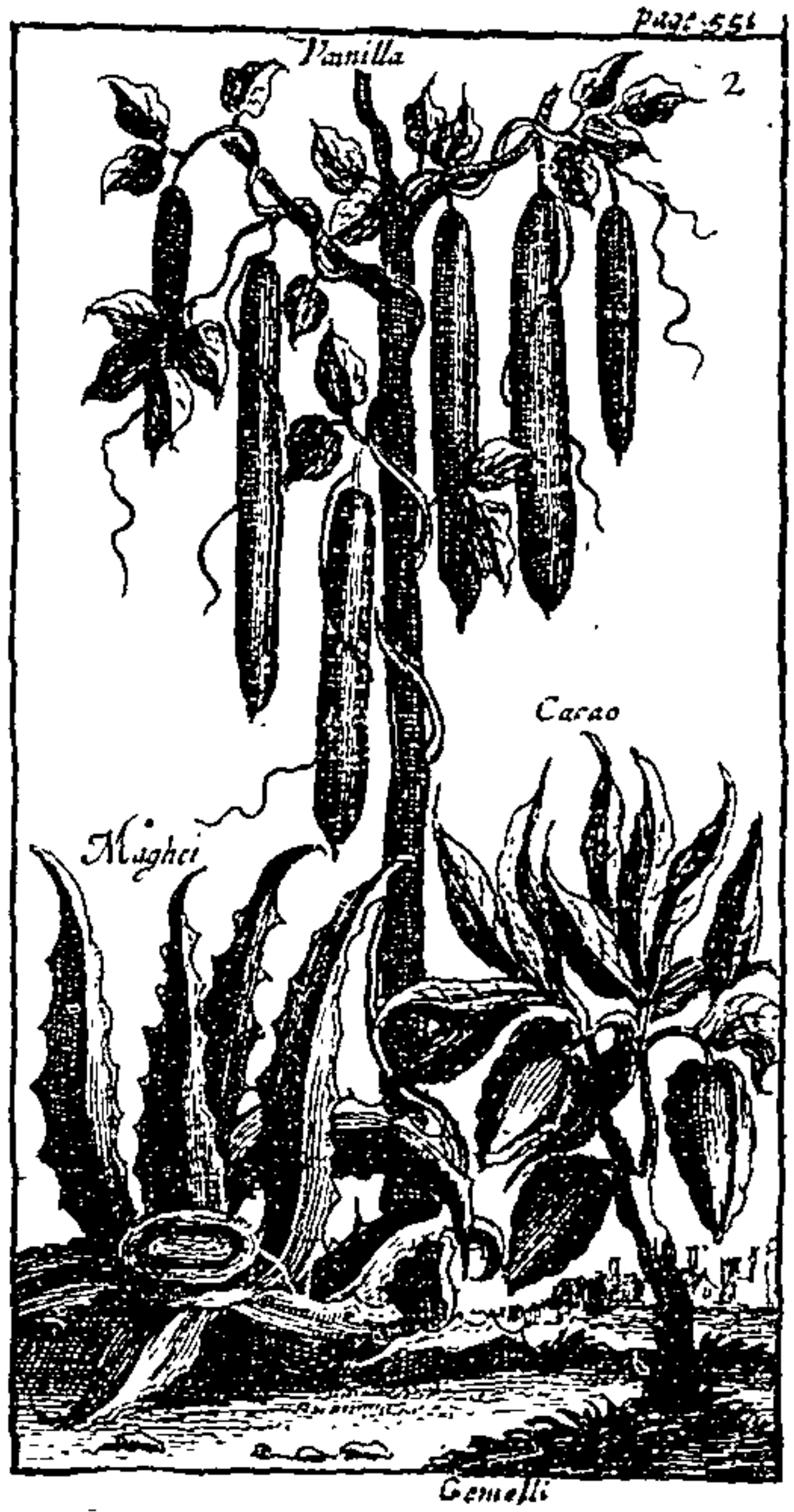
There is another uſeful Plant in the *Indies* call'd *Maghey*, which grows in a temperate Soil. From the Leaves they draw ſomething like Hemp to make Ropes, Sacks, Shirts, and ſeveral ſorts of curious Works. It alſo yields Wine, Hony, and a good Balſam. The Liquor when it comes from the Plant is ſweet as Hony; a while after it is like Mead, and good for the Strangury, and other Diſtempers. The *Indians* put into it a Root that makes it boil up and ferment like Wine, and it makes People as Drunk as Wine, and is call'd *Pulche*. The Plant is frequently found about the Fields; and there is of it in *Spain*, eſpecially between Port St. *Mary* and St. *Lucar*. It is like our Houſeleek, but much taller, and its Leaves thicker, and more ſolid. When it is of ſix Years ſtanding, they cut away the middle Leaves, making a Concavity in the middle, which receives the Liquor, and the *Indians* every Morning take it away, and keep it a Month in Veſſels; after which the Plant withers, and young Sprouts ſhoot out, ſo that it is with good reaſon call'd the *Indian* Vine. If it be not cut, it produces nothing but a Stalk like a Ferula, with a Fruit that is of no uſe. They make *Aqua vitæ* of it after the ſame manner as was ſaid of the *Coco* Wine in the foregoing Volume. *Maghey.*

This Drink is ſo univerſal among the *Indians*, that the Exciſe upon it was no leſs that 110000 pieces of Eight; but it was taken off by his Majeſties Order, after the *Indians* ſet Fire to the great Square, and Palace in the Year 1692, as was ſaid above, and the Drink it ſelf was Prohibited. Nevertheleſs it is conniv'd at, and ſome *Spaniards* drink it as well as the *Indians*; for which reaſon, whilſt I was there, freſh Orders came from the King to receive the Duty again, and allow of the Drink as formerly.

The *Indian* Fig-trees do not only produce pleaſant Fruit, but alſo the Cochinille for dying Scarlet, as was ſaid before. For dying Blew there is the Plant they call *Annil*, whereof there is great Plenty in the Iſland *Hiſpaniola*, and elſewhere. This is what we call Indigo. Beſides theſe, and many more *Indian* Plants too tedious to be mention'd here, there grow almoſt all that *Europe* affords, of which it is needleſs to give any Account. *Indigo.*

A VOY-





A Voyage round the World by Dr. John Francis Gemelli Careri. *Part* IV.

Containing the moſt Remarkable Things he ſaw in *NEW SPAIN.*

BOOK III.

CHAP. I.

The Author's Journey to the City of the Angels, *and an Account of what is remarkable there.*

Gemelli. 1698. Firſt day's Journey, 7 Leagues.

BEING weary of my long ſtay in *Mexico*, and having taken leave of all my Friends, I ſet out from that City, on *Thurſday*, the 10th of *October*, intending to Imbark aboard the Advice-boat, bound for the *Havana*, in order to Sail from thence for the Canary Iſlands, there being no hopes that the Fleet would Sail in any reaſonable time. After two Leagues riding, I came to *Mexicalſingo*, a little Village, where a River, that comes out of the Lake of *Chalco*, runs out towards that of *Mexico*, and is very ſerviceable for con-

conveying of Goods. Travelling on a League further over Marshy Plains, I came to the Village of *Iſtapalapa*, and at the end of four Leagues more to the Inn of *Chalco*, where the Host made me pay dear for a bad Supper, and worse Bed.

Chalco is an indifferent Village and the best *Alcaydeſhip*, or little Government upon that Lake; through which all the Meal, Sugars, and several other Things are convey'd to *Mexico*. Near *Mexicalzingo*, the River is so Rapid that it may be said to hurry the Boats on headlong.

1st. Day 5 Leagues. *Friday* 11th, I set out before Sun-rising with other Company, and after riding up a dirty steep Way a League in length, bated at *Cordova*, whence entring upon a Mountain which was all along cover'd with Pine Trees, we went four Leagues further to lye at *Rio Frio*, that is, cold River; an Inn in the middle of the Mountain, where every Horse pays a Royal to the Guard. Our Host look'd more like a Robber than any thing else.

2d. Day 3 Leagues. *Saturday* 12th, we proceeded betimes along the Mountain Way two Leagues to the Inn of *Teſmoluca*. Thence I descended into a delightful Plain, strew'd with little Country Houses, and three Leagues thence got by Noon to the little Village of S. *Martin*. After Dinner I would go to *Tlaſcala*, three Leagues distant, to see the remains of that City against which the Arms of the *Mexican* Empire could never prevail. Having rode through some marshy Plains partly under Water, near the City I cross'd a River, where I had like to have Perish'd by reason of the Flood and Darkness of the Night; and to mend the matter lodg'd in a scurvy Inn, after so troublesome a Journey.

3th. Day 5 Leagues. *Sunday* 13th, I heard Mass in the Parish Church, where there hangs up the Picture of the Ship that brought *Cortes* to *Vera Cruz*, and being satisfy'd there was nothing worth seeing in *Tlaſcala*, (which is become an ordinary Village) besides a Monastery of *Franciſcans*, I set out for *Puebla de los Angeles*, or the City of the Angels, to which the Bishoprick is translated. Thither I came at one in the Afternoon, having rode 5 Leagues over the Plain, and was lodg'd in a private House near S. *Chriſtopher's*, for a Piece of Eight a Day.

City of Angels. *Puebla de los Angeles*, or the City of Angels, was founded by the *Spaniards* on the 26th of *April* 1531, and so call'd, as they say, because Queen *Iſabel*, or *Elizabeth* of *Spain*, whilst the City was Building, saw in a Dream a great many Angels, with Lines marking out the Ground. The Buildings here for the most part are of Lime and Stone, and Vye with those of *Mexico*. But the Streets are much neater, tho' not Pav'd; all of them Handsom and Strait, crossing one another towards the four Quarters of the World; whereas those of *Mexico* are always Stinking and Dirty, so that a Man had always need to go in Boots. About the City there are many Mineral Waters, on the West side they are Sulphurous, on the North Nitrous and Allomy, and on the East and South Sweet. *Monday* 14th, I went to see the great Square. Three sides of it are adorn'd with good *Porticos*, uniform, and set off with rich Shops of all sorts of Commodities. On the other side is the Cathedral, with a most beautiful Front, with a high Tower, the fellow to which is not yet finish'd, so that this Square is finer than that of *Mexico*. Going into the Church I found it built after the same Model as that of *Mexico*, but somewhat less. It has seven Stone Pillars on each side, like that of *Mexico*, which make three Isles. The Choir and high Altar are also like those of *Mexico*, but lower, and have only twelve Pillars of good Marble. The Entrance was then adorning with Marble, and good Iron Work. The Church has 25 Altars in all, a decent Sacristy, and a little Room, call'd *Ochavo* (to keep the Things of most value,) richly Gilt, as is its little *Cupula*. The Chappels are well Painted and Gilt. Near the same Church towards the Square, Cathed. is another Chappel, where the Blessed Sacrament is kept, with three Altars. There are three Gates on another side which is handsomly wrought, leading to the Bishop's Palace and the Seminary. The Bishop's Canopey is in the Church on the right side of the Altar; whereas the Archbishop of *Mexico*, to avoid contention with the Viceroy, has none, but sits in the Choir, in pursuance to the King's Orders. This Bishoprick is worth 80000 Pieces of Eight a Year; besides 200000 that go among the Canons and Officers of the Church, whose whole Revenue is about 300000 Pieces of Eight. Ten Canons have every one 5000 Pieces of Eight a Year. The Dean 14000; the Chanter 8000; the Master of the School 7000; and the Archdeacon and Treasurer not much less. There is a proportionable Allowance to six Demi-Canons, six half Demi-Canons, and other inferior Officers.

Mar-

Monday 14th, I saw the College of the Holy Ghost of the Jesuits, whose Church has 14 Altars richly gilt. *Tuesday* 15th, I saw the Church of the Barefoot *Carmelites* without the City, which is small and has ten Altars; but the Monastery is large, and has a good Garden. This Day D. *Nicholas Alvarez*, Master of the Ceremonies, shew'd me a Loadstone as big as an ordinary Apple, which holds up twelve Pounds *Spanish* of Iron. Also a Giant's Rib as thick as a Mans Arm, and ten Spans long. There is a Tradition that these Giants dwelt on the Mountains above *Tlascala*. In this City it rains in the Afternoon as at *Mexico*; and that day the Flood carry'd away Houses and Cattle, and what was worst of all, four Men and two Women. In the Church of the Nunnery of S. *Jerome*, there are seven Altars well adorn'd. The Monastery of S. *Dominick* is a noble Structure. The Church Vaulted, and has about 12 Chappels richly Gilt, particularly that of the Rosary. The Church of the *Augustinians* is also Vaulted, very Large, and more magnificently Built. The Parish of S. *Joseph* has three Isles Vaulted and twelve Altars. On the right Hand of it, the Chappel of *Jesus* of *Nazareth* was Building, with a *Cupula* upon four large stone Arches. S. *John de Dios* of the Fathers Hospitallers, has a large Cloister with good Pillars, but the Monastery is Poor. In the Church there are eleven Altars. The Church of the Nuns of S. *Monica* is worth seeing for the Gold about its six Altars. Nor are the nine of the Nuns of S. *Catherine* inferior to them. The Church of the Nuns of the Trinity is beautiful, and has six Altars, and the Monastery has a curious Front. The College of S. *Luis* of the *Dominicans* without the City, is not very great, and the Church has only four Altars. Twenty Fathers live there subject to the Provincial of *Mexico*, and keep the Schools.

Sunday 20th, I went to the Village of *Cholula* a League from the City. It looks more like a Wood, for all the Houses are among Gardens. The Government is profitable, because many rich Merchants live there In the midst of it is an antient Pyramid of Earth, on the top of which at this time there is an Hermitage. To return to the City, the Church of S. *Christopher* is richly adorn'd, being vaulted, and having 19 Altars. Nor is that of the Nuns of S. *Clare* inferior to it, in which there are six curious Altars. The Monastery is vastly Rich, having 500000 Pieces of Eight rais'd by Portions, which lye dormant. S. *Francis* is a very spacious Church with 24 Chappels, well set off, as is the Arch. Before one comes into the Church is the Chappel of the third Order, with nine Altars well gilt. In the Monastery there are 150 Religious Men. That of the Recolets is not so big, where there are but 25 Friars, and the Church is small, and has but 5 Altars. S. *Paul*, the College of the *Dominicans*, is also but small, containing 20 Religious Men, and the Church has but 4 Altars. As I went out of this City I could see the burning Mountain of *Mexico* cast out mighty Flames. The Monastery of the *Mercenarians* is convenient for 50 religious Men it contains, the Church is beautiful, has 12 Altars and 10 Chappels well gilt. That of the Fathers of *Bethlem* has been 15 Years building, with the Monastery. The College of S. *Ildephonsus* of the *Jesuits*, newly Built, is very large, and there are 50 Fathers in it. The Church has 7 Altars well gilt. Adjoyning to it is the Parish Church of S. *Mark*, in which there are 12 Altars. The Church of S. *Agnes* has 7 Altars; that of the Conception eight; the holy Cross a Parish of secular Priests fourteen; and S. *Roch* of the Fathers of S. *Hippolitus* only four.

The Reader by the number of Monasteries so Rich and well Provided, may judge of the Greatness, Magnificence and Wealth of the City. The Bishop when I went to take my leave of him made me a Present worth 50 Pieces of Eight.

CHAP. II.

The Author continues his Journey to Vera-Cruz.

PRoceeding on my Journey towards *Vera Cruz*, upon *Monday* the 21st. three Leagues from the City I came to the Village of *Amatzque*, and then travelling two Leagues further lay at the Village of *Quachinla* in the *Indian* Governor's House.

Tuesday 22d, after riding 4 Leagues on a plain Road, I rested at the Village of S. *Augustin*. Near to the Parish Church of 6th Day 7 Leagues.

Gemelli. 1698.

this Place, is a great *Pyramid* like thoſe before-mention'd. After Dinner I travell'd 3 Leagues further, and ſet up that Night at the Farm of *Iſapa*.

7th Day a hour 7 Leagues.

Wedneſday 23d, having rode up a dreadful Mountain, I met the Guards of the Way, who took a Royal for each Horſe. Soon after upon another boggy Mountain my Mule fell into a Slough, where ſeveral of the Country People were fain to help her out. Having travell'd a League further over Precipices, I reſted at the Village of *Acuſingo*, built in a Wood of *Cirimoya*-Trees. I din'd with the *Alcade*'s Deputy, and then ſet out again, and travelling 3 Leagues further, ſtop'd at that they call *Ingenio del Conde*, or the Earls Engine, paſſing over a large River on a long Bridge. I found no Body to entertain me here, beſides that it would have been dangerous, the People being all Blacks, and therefore I went on guided by a Black on Horſeback, becauſe the Place was ſo dirty that the Mud and Water reach'd up to our Stirrups. I came late, after riding a League to the Farm of S. *Nicholas*, croſſing the ſame River again upon another Bridge at the foot of the Mountain *Orizava*. Here a *Spaniard*, who was Owner of the Farm, receiv'd me Courteouſly; but a Fowl I gave him to dreſs, came to Table without Legs or Wings.

8th Day 5 Leagues.

Having rode a League on *Thurſday* 24th, I was oblig'd to take a great Compaſs to croſs the White-River, over a Bridge, and go to *Orizava* to take freſh Horſes; where at the *Alcade*'s Houſe, I found the Vice-Admiral of the Windward Navy, who would make me ſtay and Dine with them. Mounting after Dinner I rode a long way through the Town of *Orizava*, which ſtanding among ſo many Trees of *Cirimoyas* and *Anonas*, looks like a Wood, and came into a ſpacious Plain, near the burning Mountain of the ſame Name, which is cover'd with Snow. The Guide led me through a dirty Way to a more dirty Mountain, therefore call'd *Deſpenadero*, or the Precipice, where I thought it a Miracle that our Beaſts came off ſafe. Being over this Mountain I was forced to climb ſuch another, and being come down into the Valley under it, croſs'd a great River upon a Bridge. Having in all travell'd 5 Leagues of very bad Way, I came to lye at the Town of *Cordova*, the Head of that *Alcadeſhip*, or little Government. The Place is Inhabited by rich Merchants, who have Sugar-Works. Moſt of them are *Spaniards*, the Air being wholſom, and the Soil producing all ſorts of Fruit-Trees. I lay that Night in a pitiful Inn, where the Black that was my Guide, ſeeing he could ſteal nothing elſe, took away my Mules Halter.

5th Day 4 Leagues.

Friday 24th, coming into a hotter Country I ſaw Parrots of ſeveral ſorts, and abundance of Turkeys (call'd by the *Spaniards Guaxolotes*, or *Gallos de la tierra*, which ſhews they are not right Turkeys, theſe being call'd by them *Pavos*) ſitting tamely on the Trees. Having travell'd four Leagues through the Wood, I bated in the Village of S. *Lorenzo de los Negros*, or S. *Laurence* of the Blacks, in the midſt of a Wood. This Place being all Inhabited by Blacks, looks like ſome part of *Guinea*, but they are handſom, and apply themſelves to Husbandry. They are deſcended from ſome run-away Slaves; and they were afterwards permitted to remain free, upon Condition they ſhould not entertain any more fugitive Blacks, but reſtore them to their Owners; which they religiouſly obſerve. Riding ſix Leagues further I lay at the Inn of S. *Compas*, where there was neither Mans Meat, nor Horſe Meat; and for our greater Plague, the hungry Dogs and Rats would not let us ſleep, ſo that we were forced to hang up our Stirrups and Shooes that they might not be eaten. The Hoſt was a lean naked *Spaniard*, who led an eremitical Life there, rather than ſerve any Body. Many *Spaniards* of Quality for this reaſon marry *Indian* and *Mulato* Women, and live miſerably as Herdſmen on thoſe Plains, being aſham'd to return into *Spain* poor; as if the Soil of *America* were all Gold and Silver; and every Man that goes thither muſt of neceſſity be immediately Rich. How many perfectly ſtarve, in reſpect of thoſe few that riſe to great Honour and Wealth in the *Indies*? Even as it is in the Army, where many Thouſands periſh, for ſome few that riſe to be Colonels or General Officers. Abundance of Blacks and *Mulatos* live in the neighbouring Plain, like ſo many wild Beaſts.

10th Day 6 Leagues.

Saturday 26th, I travell'd four Leagues, which might paſs for ſix, over a wild Plain not Till'd no more than the laſt, and reſted at *Paſſo de las Carretas*, or the Paſs of the Carts. In this Place there is nothing but a Houſe of *Mulatos* without any Proviſion; ſo that the Horſes faſted, and we eat ſome ſmall matter we carry'd with us. The neighbouring Mountain might have furniſh'd Fruit enough to fill our Bellies, but the *Indian* Fruit cannot be eaten till it has been three Days in the Houſe.

House. These *Mulatos* make good Thred, call'd *Pita*, to sew Shooes, of an Herb like *Maghey*, which they Plant. Here I found my self in some distress, being to foord a great River. At length making a virtue of necessity, I, and a *Spaniard* of *Orizava* made one of those *Mulatos* guide us, and being come to the Bank caus'd him to go over first, upon a tall Mule, and saw the Water come up to her Crupper. There being no going back, I made the *Mulato* come again to carry over my Portmantue, in which were all my Manuscripts; and then recommending my self to God's Protection, went into the rapid River bare Legg'd in great fear; and tho' there were two several Branches to divide the River, yet the Water came almost over my Male, and wash'd my Thighs. Being by God's Mercy come to the other side, and having recover'd our selves, we bethought us how little we should have been pity'd, had the *Mulato* left us both in the lurch and gone away with the Mule and all we had, that is, 1000 Pieces of Eight of the *Spaniards*, and my four Years and four Month's Manuscripts of my Travels, and my Money for my Journey. But Fear had blinded our Understanding, so that we forgot that one of us ought to go over first to the other side. There was formerly a Boat in this Place to waft over Travellers; but the *Alcade* to punish the *Mulato* that kept it for some Offence, took it from him, forbidding him to receive or entertain any Passengers, but to send them the way of *Coatsta*, which was for his Advantage; and the *Mulato* answering, *He might order them to be call'd, and told of it by the Inhabitants of that Village*, he was abus'd by the covetous *Alcade*. Thence we travell'd over a Plain, and through a thick Wood, of a sort of Palm-Trees that bore a Fruit like green Walnuts, hanging in Clusters. The Pulp within them tasts like our Almonds. We pass'd several small Lakes, and had like to lose our way by reason of the high Grass; and the more because there being no Boats to carry us over, we were forced to foord, and were very wet. Having travell'd four Leagues, we came to a Farm call'd *Asperilla*, where there was an infinite multitude of Gnats, and we were forced to pay dear for two Hoods to defend us against them.

Sunday 27th, we rode two Leagues to the Farm of *Xamapa* and cross'd the River of that name in a Boat. A *Spaniard* there confirm'd what *F. Colin* writes in his History of the *Philippine-Islands* concerning the Bird *Carpintero*, *viz.* That it finds an Herb which makes Iron fly like Glass; which he said he had try'd, by nailing an Iron Plate over that Birds Nest, but that he never could find out the Herb in all those Plains. After Dinner we travell'd 3 Leagues further to the Port of the new *Vera Cruz*, where I found my Equipage sent thither a Month before, by *Ferdinand Mercado*. There are no Inns in the City, so that a Stranger is forced to hire a House. Here I rested after my Journey, and tho' a small Vessel sail'd for *Havana* on *Wednesday* the 30th, would not go aboard it, being promis'd better Conveniency aboard another that was to set out soon after. Being ill Lodg'd where I was, *D. Antony Pendosa*, Lieutenant of a Troop of Horse, generously gave me an Apartment in his House.

11 Day 5 Leagues.

CHAP. III.

The Description of the new Town and Port of Vera-Cruz.

Vera Cruz. THE new City of *Vera-Cruz* is seated in the Latitude of 19 deg. and 16 min. and 273 deg. of Longitude; on a sandy barren Soil; so that Provisions coming a great way, it is very dear living there. Its Figure is longish, lying East and West, and the whole Compass scarce half a *Spanish* League. The Air is not wholsom, especially in Summer. Very often when the North Winds blow, to which it is very subject, the Houses are half bury'd in the Sand about them.

Its Walls. They who were entrusted to Wall it in, cheated the King impudently, making a thin Wall about six Spans high, which would scarce serve for a cover'd Way; besides that at present every Body rides over them, because they are bury'd with Sand; and there is no need of shutting the Gates, all Parts being passable. Some Bastions and Redoubts there are about it at a great distance from one another and irregular; only two little Forts, or Redoubts on the Shore, at both ends of it, might make some Defence. This City was built instead of the old *Vera Cruz*, because that Port was not fit for great Ships. In 1683 it was

taken and ſack'd by one *Lorenzillo* a Pi- *Gemelli.*
rate of *Petiguavas*. He landed one Morn- 1698.
ing early half a League Weſt of the Ci-
ty, and ſurpriz'd the Inhabitants who made no Oppoſition. Afterwards his Ships Anchor'd at the Iſland of *Sanſicios*, becauſe it was out of reach of the Caſtle Guns. This Caſtle is half a League from the City, ſo that it can no way defend it, but only ſerves to ſecure the Port and Ships that Anchor under its Walls. The Port is naturally Strong, becauſe on the Eaſt and Weſt it is defended by abundance of Rocks; which Strangers, who are not acquainted, cannot avoid running upon. *The Caſtle*

Now tho' all the Fleets, or ſingle Ships that go out of *Europe* to *New Spain* put into this Port; yet the City inſtead of being Rich and Large like *Mexico*, is, for the Reaſons above alledg'd, Small and Poor, little Inhabited by *Spaniards*; but for the moſt part by Blacks and *Mulatos*; ſo that there are ſcarce any white People to be ſeen, but only when the Flota is there. As ſoon as that is gone, they that are well to paſs, retire up the Country, as well becauſe of the unwholſomneſs of the Air, as becauſe their Effects are not ſafe; and therefore they build none but little wooden Houſes, not at all laſting. *Inhabitants.*

Friday the firſt of *November*, I went to the Pariſh Church, which has four Pillars on a ſide, that ſupport the vaulted Roof, and make three Iſles, in which there are nine Chappels. The Church of the *Jeſuits* is poor, has but ten Altars, and thoſe meanly adorn'd. *Sunday* 3d, I din'd with the Governor, before whoſe Houſe one of the two *Spaniſh* Companies that are in Garriſon in the City, always keeps Guard; as does a Troop of 60 Horſe to ſcour the Coaſt. *Saturday* 9th, there being no Diverſion in the Town I went out a Shooting, and Riding five Leagues, ferry'd over a great River to the old *Vera Cruz*. This at preſent may more properly be call'd a ſmall Village of Fiſhermen, than a City; for it has no Houſes, but Cottages cover'd with Leaves and enclos'd with Canes. The Inhabitants are always tormented with the ſtinging of Gnats. Before me they took ſome Fiſh in the River call'd *Bobos*, or Fools; becauſe when the North Wind blows they make to the Sea, and ſo fall into the Nets. Their Rows dry'd are excellent to eat. Theſe Rivers and all thoſe of *New Spain*, but particularly thoſe of *Guatimala* being full of Crocodils or Alligators, it is worth obſerving, That the Dogs when they croſs them, knowing by inſtinct of Nature, that the Alligators are moſt fond of their Fleſh, go firſt, to ſecure themſelves, and bark in one Place, that the Alligators may come thither, and then run to ſwim over at another Place. *This ſame is related by* F. Navarrete *in his Account of the* Philippine-Iſlands. That Day I kill'd abundance of Pheaſants, of a better ſort than the black Ones. They were as big as Turkeys, with a black and white Tuft on their Heads, and all the reſt of their Feathers Murrey. *Old City.*

CHAP. IV.

A ſhort Account of the Diſcovery and Conqueſt of New-Spain.

Cortes's Ships having Anchor'd in the Port of the old *Vera Cruz*, it will not be from our purpoſe to ſay ſomething in this Place of the Diſcovery and Conqueſt of *New Spain*; adding to what other Authors have already made publick, ſome Particulars kept in that Country by Tradition from Father to Son, and extracted out of four Letters writ by *Cortes* to the Emperor *Charles* V. Printed Copies whereof are ſtill preſerv'd by D. *Charles Siguenza*.

Some will have it that *America* was accidentally diſcover'd by a Ship drove thither by tedious Storms, which returning afterwards to *Lisbon* with but a few Men, the Maſter of it gave *Chriſtopher Columbus*, born at *Nervi* on the Coaſt of *Genoa*, an Account of his Voyage and what he had found, and then dy'd. Many other prepoſterous Notions go about this particular, too tedious for us to handle, and therefore we will come to the Point.

Columbus being himſelf in no Condition to undertake this Voyage upon his own Account, apply'd himſelf to the Kings of *England* and *Portugal*, who both giving him but little Encouragement, he in the Year 1486, went and offer'd himſelf to *Ferdinand* and *Iſabel* or *Elizabeth*, King and Queen of *Spain*, who were then ingag'd in the War againſt the *Moors* of *Granada*, and ſo far prevail'd, being ſeconded by Cardinal *Mendoza*, Archbiſhop of *Toledo*, that he had 16000 Crowns allow'd him, wherewith he fitted out 3 Ships, *Columbus.*

Ships, Man'd with 120 Souldiers and Sailers. He set Sail on the third of *August* 1492, and having furnish'd himself with Necessaries at the *Canary*-Islands, continu'd his Voyage. On the 11th of *October* he discover'd Land, which was one of the Islands *Lucayos*, call'd *Guanahani*, between *Florida* and *Cuba*, where he landed and took possession of the *Indies*. Thence he pass'd on to the Island *Hispaniola*, where he gain'd so far upon the *Caique* or Lord of that Place, that he allow'd him to build a Fort of Earth and Wood on the Shore, in which he left 38 *Spaniards* under the Command of *Rodesick de Arana* of *Cordova*; and taking ten *Indians*, forty Parrots, some Gold, *Indian*-Wheat, and other things to make out the truth of his Discovery, return'd to *Spain* with two Ships. The Court being then at *Barcelona* he repair'd thither. The King was much pleas'd with what he brought, and the Account he gave of his Discovery. Six of the *Indians* were Baptiz'd, the King and Queen being Godfather and Godmother. *Columbus* had much Honour done him, and Pope *Alexander* VI. granted the Crown of *Castile* all the Islands and Continent that should be discover'd Westward, and all Eastward to the *Portugueses*, dividing the World between those two Kings, by two Lines drawn from North to South,

Columbus for a second Voyage was furnish'd with 18 Ships and 1500 Men aboard them, besides Mares, Cows, Sheep, Goats, Swine and Asses to breed in the *Indies* where there were none; besides, Wheat, Barley, and several Herbs and Plants of *Europe* to bring up in that Country. This Fleet sail'd from *Cadiz* on the 25th of *September*, and keeping along near the Line, the first Land it discover'd was, the Island afterwards call'd *Desada*. Then they came to *Puerto de Plata* in the Island *Hispaniola*, and thence to *Puerto Real*, where they found the 38 *Spaniards* who were kill'd for having attempted to force the *Indian* Women. Here *Columbus* Founded a City and call'd it *Isabella*, in Honour of the Queen. This done he sent back *Antony de Torres* with 12 Ships into *Spain*, to carry Presents of Gold, Parrots, *Indians* and other things, and he with three other Ships went on to discover further according to his Orders. He discover'd the Island *Buba*, and other lesser Islands. He fell at variance with the Pope's Vicar for his severity towards the Priests and *Spaniards*, and thereupon was call'd to Court, whither he carry'd rich Presents, and yet was reprov'd for his Harshness to the *Spaniards*.

Having obtain'd 8 Sail more he sent away 2 before him under the Command of his Brother, loaded with Provisions and Ammunition; and he himself with the other six set out from S. *Lucar de Barrameda* in *May* 1697. From the *Madera*-Island he sent three Ships to *Hispaniola* with 300 Men. With the other three he kept close to the Line till he discover'd the Continent call'd *Paria*, along which he coasted 330 Leagues, as far as Cape *Vela*, where striking athwart a great Tract of Sea he arriv'd at *Santo Domingo*, a City built by his Brother on the Banks of the River *Ozama*, where he was receiv'd as Governor. Here the *Spaniards* suffer'd much, because the *Indians* thinking Famine would drive them away, did not sow their Wheat, which forced them for want to eat Snakes and filthy Vermine. The *Spaniards* are also said to have got the Pox of the *Indian* Women, and some of them bringing it over to *Naples*, gave it to the *Neapolitans* and *French*, which made the first of these call it the *French* Disease, and these the *Neapolitan*.

Bartholomew Columbus Brother to the Admiral, having disoblig'd the *Spaniards*, they made their Complaints to the King, who sent over *Francis de Bovadilla*, who clapt the Admiral and his Brothers in Irons, and so put them aboard and sent them into *Spain*. After some trouble *Columbus* was restor'd to his Authority, and return'd with three Ships to *Hispaniola*, where the Governour would not suffer him to come into the Port, and therefore he went on to discover as far as Cape *Higueras*, and then on the South Coast to *Nombre de Dios*. He return'd to *Cuba* and *Jamaica*, but could not get to *Santo Domingo* for want of Ships. Here his Men mutiny'd, but the Mutiniers were defeated in fight by *Bartholomew Columbus*. The Admiral after this return'd to *Spain*, and when he thought to have gone back to *America*, was prevented by Death at *Valladolid*, in *May* 1506. *I omit to say more of him, because his Life is to be seen at large in this Collection of Travels.*

Afterwards several attempted to Conquer the Continent discover'd, but without Success. *Francis Fernandez de Cordova* sail'd thither in 1517, with three small Vessels, and discover'd from *Compeche*, to St. *John de Ulva*. *John de Grijalva* in 1518, with 4 Sail set out by *James Velasquez* Governour of *Cuba*, both

both of them had Skirmiſhes with the *Indians*, but could make themſelves Maſters of no Place.

Medellin. 1518.

Cortes.

Heaven had deſign'd this Conqueſt for *Ferdinand Cortes*, born at *Medellin*, in *Eſtremadura*, who was ſent thither by the aforeſaid Governor of *Cuba*, in *November* 1518, with the Command of ten Sail; which he would afterward have taken from him, ordering the Alcade of the Town of the *Trinity* to ſecure him. But he could not bring it about, *Cortes* being very much belov'd by five hundred and eight Souldiers, and one hundred and nine Sailers he had with him.

His firſt Conqueſt.

His firſt Conqueſt, was over the Village of *Tabaſco*, where the Inhabitants made ſome oppoſition. They having never ſeen any Horſes, thought the Horſe and the Rider had been all one Creature. Upon *Maunday Thurſday*, in the Year 1519 *Cortes* arriv'd at St. *John de Ulva*, where all his Men Landed upon *Good-Friday*, for which reaſon, that place was call'd *Vera Cruz*. Here they continu'd ſome Months, by reaſon of the oppoſition made by the *Indians*; till at length, being reſolv'd to Conquer, or to dye, *Cortes* caus'd the Ships to be broke up, that his Men might have no hopes left of retiring; and be ſenſible their ſafety, conſiſted in their Swords. Accordingly on the 15th of *Auguſt* 1519, he ſet forward with 400 Men, for the Province of *Tlaſcala*, leaving a ſufficient Garriſon at *Vera Cruz*. He had ſeveral Incounters, with the *Tlaſcallans*, who thought they were ſent againſt them, by the *Mexicans* their Enemies. The *Spaniards* dreſs'd theirs and their Horſes wounds, with the Greaſe they took out of the Bowels of the *Indians* they kill'd. The *Tlaſcallans*, at length diſmaying, ſu'd for Peace. Whilſt they were treating, four *Indians* came from *Montezuma* to bid him welcome, and offer a Tribute, provided he would not go to *Mexico*. *Cortes* entred *Tlaſcala*, on the 23d *September* 1519, attended by *Caciques* and Lords of Towns; who after giving him the beſt Accomodation they could, offer'd him their Daughters for Wives; and ſet free many Wretches they kept up a Fatting for Sacrifice. *Montezuma* ſent other Ambaſſadors with Gold and Jewels, fearing ſome ill Conſequence after the Peace concluded with the *Tlaſcallans*. After this *Cortes* was receiv'd by the chief Men of *Cholula*; but being inform'd that they, by Order of *Montezuma*, conſpir'd to betray him, he put a great number of them to death, and reſcu'd the Priſoners kept to be Sacrific'd. Hereupon *Montezuma* being more terrify'd than before, ſent another Embaſſy to him, with Preſents of Gold and Rich Coverlets, excuſing himſelf on account of the buſineſs of *Cholula*, and offering vaſt Gifts to *Cortes*, and Tribute to the Emperor *Charles* the 5th, provided he would not come into the City, which was all in Confuſion, for fear of him, and for want of Proviſions. *Cortes* perſiſting in his Reſolution to go, ſeverely reprimanded the Ambaſſadors, *Montezuma* perceiving there was no putting a ſtop to this Evil, making a virtue of Neceſſity, ſent his Nephew *Camatzin*, Lord of *Teſcuco*, and other noble Men in great Pomp, to meet him a days Journey off, and conduct him. *Cortes* came with them, through *Iztapalapa*, to the broad Cauſway of *Mexico*; whither *Coadlavacca* and *Cuyoacan*, the Emperor's near Kinſmen came out to meet him. After them, came other Lords. and *Montezuma* himſelf alighted when he ſaw *Cortes*, who did the like and preſented him with a Collar of falſe Stones. After this Ceremony *Montezuma* departed, ordering his Nephews, the Lords of *Teſcuco* and *Cuyoacan*, to conduct him to the Palace, where his Father *Axayaca* had liv'd, whoſe Idols and Treaſure were there ſtill; and to provide quarters for the Souldiers. Here *Montezuma* again, met *Cortes* and preſented him a Collar of Gold, treating all his Men plentifully at Supper. This they ſay was on the 18th of *November* 1519.

Advances to *Tlaſcala*

Goes to *Mexico*.

The Emperor was then 40 Years of Age, of a good Stature, a dark Complexion, a chearful Countenance, wore ſhort Hair, and a little black Beard. He liv'd in great State, as well in regard of the number of his Courtiers, as of his Souldiers. When he went to the *Cu*, or Temple, he carry'd a Rod made half of Gold, and half of Wood, ſeveral great Men going before him; two of whom carry'd two Maces, as the Hieroglyphick of Juſtice. *Cortes* and ſome of his Officers deſiring to ſee this great Temple, to which there was an Aſcent of 114 ſteps; *Montezuma* receiv'd him very Courteouſly, and from the top of it, ſhew'd him all the City, moſt of it in the Lake, to which the way was over three Banks, or Dikes, one call'd of *Iztapalapa*, another of *Tacuba*, the third of *Tepeaquilla*, with Drawbridges, at certain diſtances. He alſo ſhew'd him the Temple of *Huychilobos*, the God of War, and of *Tezcatepuca* of Hell,

Montezuma.

Hell, both Brothers, full of a deadly ſtench caus'd by the Men there Sacrific'd.

Gomara. 163.

The Souldiers one day ſearching about for a place to make a Church of, broke through into an Apartment, the Door whereof had been lately made up, where they found a great quantity of Gold, and Jewls, it being *Montezuma*'s Treaſure, which they thought fit to ſhut up again, without taking any thing away. *Cortes* had reſolv'd to ſecure *Montezuma*, but was afraid of the Succeſs, becauſe of the ſmall number of his Men. For this reaſon he contriv'd to deceive him, bringing him by fair means to his Quarters, and then tell him he muſt be content to live a Priſoner, or to dye. Afterwards underſtanding that the *Indians* at *Vera-cruz*, had kill'd *John de Eſcalante*, and ſix other Men, (which made the *Indians* take heart, perceiving that the *Teulis* or Gods come from the Eaſt, were Mortal) he lay'd hold of this opportunity, to quarrel with *Montezuma*. Having therefore ſent a Meſſage before, he went with five of his moſt reſolute Commanders to the Emperor's Palace, and there loudly upbraiding him with breach of Faith, told him, he muſt ſubmit to be his Priſoner, or reſolve to dye. *Montezuma* excus'd himſelf, promiſing Satisfaction, and urging it was not proper to make him a Priſoner; but being frighted at the Officers Swords, and at the Words of *Marina* the Woman Interpreter, who made him ſenſible of his Danger, he offer'd a Son and two Daughters as Hoſtages, and *Cortes* refuſing, ſuffer'd himſelf to be carry'd to his Quarters, where a Guard was put upon him. Lords and other Subjects, came from Places far diſtant, to him about their Affairs, and went into his Preſence bare-footed, not right forward, but ſideling, with their Eyes fixt on the Ground, and ordinary Coverings on them, leaving the Rich ones without. When they came before him, they bow'd three times, and when they went away, were not to turn their Backs. The four Commanders who had kill'd *Eſcalante*, were brought Priſoners, and *Cortes* condemn'd them to be Burnt; putting Fetters upon *Montezuma*, whilſt it was doing. He ask'd leave once, to go out a Hunting, and another time to the Temple; that his People might believe he was not kept Priſoner, which was granted him with a Guard of 150 *Spaniards*, and notice given him, that upon the leaſt commotion of the People, they would kill him. *Cicamatzin* King of *Teſcuco*, ſeeing his Uncle *Montezuma* made a Priſoner, thought of reſcuing him, and crowning himſelf Emperor, which his deſign he imparted to the Lords of *Iztapalapa*, *Tacuba*, and *Cuyoacan*, *Montezuma*'s Nephews. He having notice of it, would have *Cortes* ſecure them all, as was accordingly done by his Orders, which were obey'd, tho' he was Priſoner. The Impriſonment of theſe great Men, emboldned *Cortes* to demand of *Montezuma*, that he ſhould ſwear Fealty to the King of *Caſtile*; and he conſulting with the Principal *Caciques*, reſolv'd to do it, which he did in Form, promiſing to pay a Tribute, with the Tears ſtanding in his Eyes, and the ſame was done by the Petty Kings, ſubject to him.

Cortes ſeeing ſo much Gold, would needs know, where they found it, and *Montezuma* ſent ſome *Indians* to three ſeveral Places with *Spaniſh* Officers, who return'd with the value of 1500 pieces of Eight, in Gold duſt, which the *Indians* had gather'd in the Sand of certain Rivers. After this the Emperor made a Preſent by way of Tribute to the King of *Spain*, of all his Fathers Treaſure, which was ſhut up in the aformention'd Apartment; beſides many Jewels brought him by the *Caciques*. All the Gold being melted into Plates, by the King's Officers and Seal'd, there was found to the value of 600000 pieces of Eight; whereof one 5th part being deducted for the King, and another for *Cortes*, the reſt was divided among the Men. The Idol Prieſts provok'd, that *Cortes* had ſet up the Croſs upon their Temple excited the People to fall upon 'em, and therefore *Montezuma* advis'd him to be gone; but he to gain time, ſaid he had deſtroy'd his Ships, and could not go, till he had built three Ships. *Montezuma* allow'd of the delay, order'd Workmen to build the Ships, and promis'd to keep the People quiet.

Narvaez ſent againſt *Cortes.*

This being the Poſture of Affairs at *Mexico*, and *James Velaſquez* underſtanding that *Cortes*, had ſent Deputies to the Emperor with rich Preſents, without taking notice of him, he fitted out 19 Sail, with 1400 Men and 20 pieces of Cannon, and ſent them under the Command of *Pamphilo de Narvaez*, with whom went an Oydore, or Judge of *Santo Domingo*, to mediate between him, and *Cortes*, ſince it had been in his Power to hinder his ſetting out. The Fleet coming into the Port of St. *John de Ulva*,

Mon-

Gemelli. 1698.

Montezuma soon had notice of it; because the *Indians* who were upon Guard at that Port, brought the whole Fleet painted upon a Cloth of *Nequen* or *Maguey*. He sent *Narvaez* a good Present of Gold, Quilts, and Provisions, and had in answer from him, that *Cortes* was a Run-away, and Rebel to his King, and that he was come to secure him, and deliver *Montezuma* from his Imprisonment. *Cortes* being inform'd hereof by *Montezuma*, who thought he had known it all before, having advis'd with his Captains, writ to *Narvaez*, desiring him for the Honour of their Nation, and the sake of the King's Service, not to raise the City against him, caused *Montezuma* to be set at Liberty, offering him all that was Conquer'd, and promising to retire to another Province. *Narvaez* instead of giving ear to these fair Proposals, put the *Oydore* into Irons, because he advis'd him to Peace, and march out with his Forces towards *Mexico*. *Cortes* hearing of it, left *Peter de Alvarado*, with some Men to secure *Montezuma* and their Fort, and set out himself, with the rest of his Forces, to meet *Narvaez*, demanding assistance of his Friends at *Tlascala*. His Men, and above 6000 *Indians* arm'd with Pikes, to keep off the Horse, prepar'd to defend themselves. *Cortes* being come with his little Army, within a League of *Cempoalla*, in the dark of the Night, pass'd over a Brook that was before him, and surprizing *Narvaez* and his Forces, routed, and took him Prisoner, with others of his Officers, and all his Cannon; obtaining a compleat Victory over an Army six times more numerous than his. The next day all the Souldiers of the adverse Party, took an Oath to be obedient to him; so that he having now secur'd 19 Ships, sent to several Parts, to make new Conquests. Advice was brought him from *Peter de Alvarado* that he was besieg'd, the City having revolted, and stood in need of speedy Succour. *Cortes* therefore leaving *Narvaez* in Custody at *Vera Cruz*, march'd away in all speed with 1300 Foot, and 96 Horse, besides 2000 *Tlascallans*. He entred *Mexico* on the 24th of *June* 1520, and *Montezuma* coming to meet him in the Court, he would not speak to him, being angry that he had held a Correspondence with *Narvaez*. This so incens'd the Emperor, that not regarding the Fealty he had Sworn, he caus'd *James de Ordas* as he was marching out of the Garrison with 400 Men, to be set upon by an infinite multitude of *Indians* with Slings, Arrows, Staves, and Stones, so that they wounded him, and kill'd several of his Men, and then went to fire their Quarters, which was put out at Night. In the Morning the *Spaniards* renew'd the fight, but being overpower'd by the multitude of Enemies, many were kill'd, tho' they fell not unreveng'd; and the rest retir'd to their Quarters, to fortify themselves. Here they were so vigorously assaulted in the Night, that many dropt on both sides.

Narvaez routed.

Spaniards besieg'd in *Mexico*.

The War continuing, the *Spaniards* made some wooden Towers to remove, and went out to burn the Temple, but were beaten back to their Quarters with the loss of 46 Men. This made them resolve to sue for Peace the next Day, and to depart *Mexico*; but as soon as ever it was Day they were attack'd by the *Indians* on all sides, with such Fury, that *Cortes* was forced to send a Religious Man to *Montezuma*, to desire he would make his Subjects desist, and he would be gone immediately. *Montezuma*, being still Angry, refus'd at first, but then comply'd, and from a Gallery commanded the *Mexicans* to lay down their Arms. This was accordingly done, but immediately four *Caciques* came up to the Emperor, and told him, That the People being highly offended, and resolv'd that the *Spaniards* should Perish, whatever came of it, had chosen another Emperor, for which they nevertheless beg'd his Pardon. No sooner were these Words spoken, but the *Indians* let fly many Stones and Arrows towards *Montezuma*, so that he was wounded in the Head, Arms, and Legs, whereof he soon after dy'd, having reign'd 17 Years.

Montezuma killed.

Cortes acquainted the new King with *Montezuma*'s Death, and sent him his Body, that it might be honourably Bury'd; and then demanded of the *Mexicans*, to put one of *Montezuma*'s Sons in Possession of the Empire, because he whom they had Chosen was no lawful Emperor; renewing his Demands of Peace in order to depart *Mexico*. Instead of Peace they fell so furiously upon his Quarters, that they kill'd many Soldiers, whereupon the next Day *Cortes* march'd out with all his Forces, to be reveng'd, burnt many Houses, and kill'd abundance of *Indians*, but with great loss on his side. Perceiving it was impossible to withstand such Numbers of Enemies, Provisions and Powder growing scarce, he resolv'd to depart *Mexico*. First he kill'd *Montezuma*'s

zuma's Kindred, and the petty Kings he had Priſoners, and then on *Thurſday* the 10th of *July* 1520, when the *Indians* leaſt expected it, having divided the aforemention'd Gold among his Soldiers, began to March ſilently out of the City, carrying along with him a wooden Bridge to paſs over thoſe Places where the Banks were broken down. As he was paſſing over the Banks at Mid-night, tho' it was very Dark, the Enemy perceiv'd him, and attacking him both by Land, and from the Canals in a great number of Boats, kill'd at leaſt twenty *Spaniards*, part with the Sword, and part drown'd in the Water; beſides ſeveral Priſoners, the Canals being choak'd with dead Men and Horſes. *Alvarado* here taking a wonderful Leap to eſcape falling into the Enemies Hands, that Place is to this Day call'd *Alvarado*'s Leap. Having paſs'd the Bridge, *Cortes* came in all haſt to *Tacuba*, with the *Indians* always at his Back; but being aſham'd that many were left behind Wounded, expos'd to the Cruelty of the barbarous Enemy, he turn'd back to fetch them off. But ſeeing the People of *Tacuba* and *Eſcapuzalco* all in Arms againſt him, he was forced, following *Tlaſcallan* Guides, to take the by Roads, ſtill purſu'd by the *Indians* in the dark Night. Being come to a Temple, he halted, fortifying himſelf to have the Conveniency of Dreſſing his wounded Men; for which Reaſon afterwards the Church of our Lady *de las Remedias*, was erected there. This was call'd the diſmal Night, becauſe of the great Slaughter, eſpecially of thoſe, who forwarded their own Death by not forſaking their Gold. They continu'd their Retreat ſtill facing the *Mexicans*; but the Battle on the 14th of *July* near *Otumba* was very remarkable, and the Slaughter was great on both ſides, after which upon a Muſter, there were found but 440 *Spaniards*. This ſmall Body coming to *Tlaſcala* was well receiv'd, tho' it had loſt 1200 *Tlaſcallans*.

Quauhtimoc, *Montezuma*'s near Kinſman began his Reign at *Mexico*, being elected, as was ſaid before; and at the ſame time 120 Men, and 17 Horſe accidentally reinforced *Cortes*; for *Francis de Garay* having ſent three Ships to take Poſſeſſion of the River of *Panuco*, the Soldiers meeting with more Oppoſition than they expected, went all away to *Cortes*.

He now thought good to ſend away ſome Officers and Soldiers, part into *Spain*, and part to *Hiſpaniola* and *Cuba*, to make known what he had done till that time; and ſome to *Jamaica* to buy Horſes. Another parcel of Souldiers came out of *Spain*, and arriving at *Vera-Cruz* joyn'd him, ſo that on the 26th of *December* he march'd towards *Teſcuco*, with his *Spaniards* and 10000 *Tlaſcallans*. There he was honourably receiv'd by ſeven of the principal Lords of the Country, and the petty King, who gave him a Gold Banner. Some Days after, finding himſelf Strong, having receiv'd another Recruit brought by the King's Treaſurer in one Ship, and 13 Brigantines he had caus'd to be Built being ready; he firſt ſubdu'd the Country about, which had revolted; and then reſolv'd to go about the Lake, through the Canals to find out the propereſt way to Beſiege *Mexico*.

Accordingly he ſet out on the 5th of *April* 1521, with 365 *Spaniards*, and above 20000 arm'd *Indians*, beſides thoſe who follow'd the Army like Crows only to glut themſelves with Man's Fleſh. After ſubduing *Teſputlan*, paſſing forward thro' *Cornavaca*, he overthrew the *Mexicans* in a bloody Fight, but they bringing freſh Forces, attack'd the *Spaniards* ſeveral times at *Suchimilco*. *Cortes* return'd to *Teſcuco*, and underſtanding that a Friend of *Narvaez* was conſpiring with others to Murder him, he caus'd the Conſpirators to be Hang'd.

Upon a Muſter at *Whitſuntide* 1521, he found he had 84 Horſe, 650 Foot arm'd with Sword, and Lance, and 194 with Fire-Arms. He took 150 of theſe, and diſtributed them among the Brigantines, each of which carry'd twelve Oars; the reſt of his Men he divided into nine Companies, giving one Man the chief Command over three of them. He order'd 8000 *Tlaſcallans* to go Beſiege *Iztapalapa*, *Cuioacan*, and *Tacuba*, and broke down the Aqueduct of *Chapultepec*, that carry'd the Water to *Mexico*. He went in his Brigantines about the Lake, and ſinking ſeveral *Canoots* of *Indians* made his way over to *Iztapalapa* to relieve *Gonzalo de Sandoval*, who was beſet by ſeveral Bodies of *Mexicans*. Having brought him off, he ſent him to Attack the Bank of *Tepeaquilla*, now call'd the Cauſway of our Lady of *Guadalupe*, whilſt he dividing his Forces into three Parts, and Back'd by the Brigantines went to Aſſault the *Mexicans*. The *Spaniards* could do little good, becauſe at Night they loſt all the Ground they had gain'd upon the Cauſways; for all the Houſes being encompaſs'd with Water,

Cortes leaves Tezcuco.

Cortes to Tlaſcala.

Cortes returned.

Returns to Mexico.

with Trenches cut about them, the *Indians* open'd them at Night, that the Men and Horſes might drop in. *Gemelli.* 1698.

On the 24th of *June* the *Spaniards* were attack'd on all ſides, and tho' they kept their Ground with a very ſmall loſs; yet *Cortes* being ſenſible that all delays, were Prejudicial, his Army decreaſing, he reſolv'd to break on a ſudden into *Tlatelulco*, then the greateſt Square in *Mexico*, now the Monaſtery of *Santiago*, or St. *James*, of the *Franciſcans*, and thence advance to gain the Streets of *Mexico*. The three little Squadrons advanced three ſeveral ways, but all to no purpoſe; for *Cortes* puſhing too forward upon one of the Cauſways, whither the *Indians* had drawn him by giving way; and being bore down by the Water and Mud, was wounded in the Leg, and 60 of his Men taken Priſoners; nor did the other Squadrons ſuffer leſs, being attack'd in Canooes by Water; and by Land with Sticks and Stones from the tops of the Houſes, nor could the Brigantines relieve them, being kept off by the Timbers laid acroſs the Channels. The *Indians* Sacrific'd all the *Spaniards* they had taken, to the Idol *Huychilobos*; caſting their Bodies out to be devour'd by Wild Beaſts, and keeping only the Legs and Arms, to eat them with *Chilmole*, a hot Sauce. They ſkead their Faces, to put on that Skin they took off like a Vizor at the Solemnity.

Indians forſake *Cortes.*

After ſo many loſſes, the Souldiers of *Tlaſcala*, *Teſcuco*, and other places, went away home deſpairing of Succeſs; ſo that the few *Spaniards* were left to keep the Poſts they had ſecur'd, part of them filling the Ditches with Earth and Faſcine, whilſt others ſtood upon their Guard, the Brigantines at the ſame time with all their force, ſtriving to break through the obſtructions lay'd againſt them in the Canals. Thus they advanced ſo far without falling into the Water, notwithſtanding the oppoſition of the *Mexicans*, that the Souldiers of *Tlaſcala*, and *Teſcuco*, came again to their aſſiſtance.

They return.

In the mean while *Cortes* made application to the King for Peace, but he daily grew more obſtinate in carrying on the War; which made *Cortes* demand ſupplies of his Confederates. They being come, perceiving the King would not hearken to any accommodation, he caus'd the City to be aſſaulted at all three Attacks, and gain'd Ground as far as the great Temple of *Tlatelulco*, on which he ſet up his Colours. Three days after, all the three Attacks were carry'd on ſo ſucceſsfully, that they met in one Body. Then the King and his Men retir'd to that Port of the City, where the Houſes were encompaſs'd with Water; but there many were kill'd by the *Spaniards* ſhot, who had drawn up all their Force in the place of *Tlatelulco*. He takes part of the City.

Peace was demanded a third time, but the *Indians*, after a Ceſſation of three days, fell again upon the *Spaniards*, who had been ſupply'd with Powder, and other neceſſaries, by a Ship come from *Spain*. *Cortes* ſeeing the King would not hearken to Peace, relying on the Water that ſecur'd him, order'd *Chriſtopher de Sandoval* to beſiege him with the Brigantines. This done, the King fearing the People would kill him, got into a Boat with his Wives and beſt moveables, and fled over the Lake; which *Sandoval* underſtanding, he ſent *Garcia Holguin* after him; who took him and all his Company, and brought him to *Cortes*, without touching any thing that belong'd to him, particularly the Women, for whom the King was concern'd. *Cortes* had been on the top of a Temple, to view the Action; but as ſoon as he heard of the King's being taken, he came down to prepare a place to receive him Friendly. The wretched Prince, with Tears ſtanding in his Eyes, ſaid to him, *Lord* Melinche, *I have done my Duty in defending my City and People: Since Fortune has thrown me into your Hands, I deſire you to kill me with that Sword by your ſide, that I may not be reduc'd to a more miſerable Condition.* Becauſe you have bravely defended your City (anſwer'd *Cortes*) you deſerve the greater Honour and Eſteem. That ſame day he ſent him to *Cuyoacan* with *Sandoval*. This hapning in the Evening, on the 13th of *Auguſt* 1521, being the day of St. *Hippolitus*, after a Siege of 93 Days; therefore the Anniverſary of the Conqueſt is kept on that day, as has been ſaid before. *Quauhtimoc* was about 24 Years of Age, well made, of a dark Complexion, and a long Face. For this Conqueſt, *Cortes* had given him for his Coat of Arms three Crowns, with a Bordure of ſeven Kings heads. He diſmiſt all the *Indians* that had aſſiſted him, with Thanks, ſending them away loaded with Spoils of the Conquer'd; and the *Mexicans* thought themſelves very Rich, in carrying away many Loads of dry'd Fleſh, of the ſlain *Mexicans*. King of *Mexico*, and the City taken.

After

After cleansing the Streets, and removing the dead Bodies, the next thing was the Torturing the Lord of *Tescuco*, to oblige him to discover where the Gold was hid, all they had found being worth but 386000 Crowns. Then the City was Rebuilt, that it might be again Inhabited, and several Commanders were sent to subdue other Provinces; and *Cortes* went in Person, and Conquer'd that of *Panuco*. After his return to *Mexico*, he sent two Ships to *Spain*, and in them, *Alonzo de Avila*, and *Antony de Quinones*, with a Present of 220 Thousand Crowns in Gold Plates, and all that was left of *Montezuma*'s Treasure, to ask of the King the Government of *New Spain* for him; and intreat him not to send Lawyers into the *Indies*, to breed Dissention among the Inhabitants.

Cortes 1698.

These two sail'd on the 20th of *December* 1522; but being come to the *Tercera* Islands, *Florin* a *French* Pirate took both the Ships, Gold and Jewels, and carry'd *Avila* Prisoner into *France*, *Quinones* being Dead before. The King of *France*, when that rich Treasure was brought to him, said, *The Emperor* Charles *V. and the King of* Portugal *have divided the new World between them, without allowing me any Share; I would desire them to show me* Adam's *Will, which Entitles them to it.*

Avila going into *Spain* did not only obtain the Government of *New Spain* for *Cortes*, but a Confirmation of the Division he had made of the Country among the Conquerors; and Power to do the like for the future. Some time after *Cortes* sent the Emperor 50000 Crowns, and a small Culverin curiously wrought, all of Gold and Silver, call'd the Phenix, with this Inscription,

Ave nacio sin par,
Yo en serviros sin segundo,
Y vos sin igual en el mundo.

That is, As the Phenix has no Mate, so neither had any Man serv'd you like me, nor have you any Equal to you in the World.

Cortes going afterwards to punish the Rebellion of *Christopher de Olid*, in the Provinces of *Higueras* and *Honduras*, took along with him *Quauhtimoc*, and the Lord of *Tacuba*, and caus'd them to be Hang'd in the Village of *Gheyacola*; which Action his own Men did not approve of. The King before his Death said, *I have been long convinced of the Falshood of your Words, Captain* Melinche, *and that you would put me to Death; unhappy I that did not kill my self that same Day you were Victorious over me. I hope God will Punish you, for killing me so wrongfully. The Lord of* Tacuba, said he, *was pleas'd to Die with the King his Uncle.* Finding *Olid* already put to Death, *Cortes* with incredible Celerity subdu'd those and other Provinces, and return'd to *Mexico* in *June* 1525.

Other Conquests

Being afterwards put upon his Trial by the Emperor's Order, he was depriv'd of the Government of *New Spain*, and therefore went away to Court. He was there honourably received in the Year 1527, and created Marquess *del Valle*, worth at this Day 60000 pieces of Eight a Year, and had the Title of Captain General of *New Spain*, and of the South Sea; and to compleat his Honour, falling Sick the Emperor went to see him. Then returning into the *Indies*; he retir'd to his own Estate, and apply'd himself to building of Ships, as he had promis'd to do, to discover other Islands, and Countries on the South Sea. After discovering *California* with a thousand Disasters, and the Expence of 300000 pieces of Eight, he came over to *Spain* to have his Expences allow'd him; but was so far from getting his Mony, that he was forbid going over to the *Indies*, till he had stood Trial. At length returning with the Emperor from the Siege of *Argier*, he dy'd at *Castilleja* on the Sea Coast, near *Sevil*, on the second of *December* 1545, at the Age of 62. His Bones were convey'd to the Monastery of St. *Francis* in *Mexico*, as he had desir'd. He was of a proportionable Stature, a swarthy Complexion, a black Beard, and had the Scar of a Cut on his under Lip.

Cortes made a Marquess.

CHAP. V.

The Discovery and Conquests of Peru.

Peru's Discovery.

FRancis *Pizarro* met not with so much Difficulty in *Peru*. He sail'd thither in the Year 1525, with two Ships fitted out by *James de Almagro* and *Ferdinand Luque*, a Priest of *Panama*, having the Governours leave. Landing

when he had Sail'd 100 Leagues, he
Gemelli. Fought the Inhabitants with much Bra-
1698. very, and was wounded by them; but
Almagro, who had been with him in the Fray, loſt an Eye; and then return'd to *Panama* for more Men. *Pizarro* continuing his diſcovery came to a Country all overflow'd, where the Inhabitants liv'd like Birds upon Trees. Being therefore in no Condition to do them any harm, he retir'd to the Iſland *del Gallo*; and *Almagro* went again for Recruits to *Panama*. *Pizarro* ſuffer'd much want in the Iſland; and ſailing thence after *Almagro*'s Veſſel return'd, he ſtood towards *Tangarara*, and at *Tumbez* ſet aſhore *Peter de Candia*, who afterwards return'd aſtoniſh'd at the Wealth of King *Atabaliba*. Upon this Information *Pizarro* return'd to *Panama*, and adviſing with *Almagro*, and *Luque*, reſolv'd to go over to *Spain* to ask the Government of thoſe Places he ſhould Conquer. The Emperor beſides the Government gave him the Title of Captain General and *Adelantado*, or Lord Lieutenant of *Peru* and *New Caſtile*; whereupon he over-joy'd at the Honour done him, return'd to the *Indies* with his Brothers *Gonzalo* and *Ferdinand*, and *Francis Martin* his Brother by the Mother's ſide; but inſtead of a kind Reception he found *Almagro* much offended, becauſe he had not obtain'd any Honour of the Emperor for him. At length being reconcil'd, he had two Ships with a ſufficient Number
Began his Conqueſt. of Men. Not being able by reaſon of a Storm to arrive at *Tumbez*, he Landed in that Part which is properly call'd *Peru*. Firſt he conquer'd the Iſland *Puna*, not far from the Shore, and then govern'd in the Name of *Guaſcar Inga*, Brother, but Enemy to King *Atabaliba*; and thinking it convenient to gain his Friendſhip, he ſent him 600 Priſoners he had taken in *Puna*; yet this did not avail him, becauſe *Guaſcar* was acquainced with his Deſign. This done he ſail'd to *Tumbez*, and landed his Men; and becauſe the Governor would not receive him Peaceably, he croſs'd the River by Night in a Boat, and routed him. *Pizarro* allur'd by *Atabaliba*'s Wealth, after plundering the Place, which he call'd St. *Michael*, ſet forward for *Caxamalca*; and being threatned on the way by the King, civilly anſwer'd, That he only deſir'd to viſit him from the Emperor, and ſo went on. Being come to *Caxamalca*, he fortify'd himſelf againſt the Will of *Atabaliba*, and then ſent two Meſſengers to acquaint him with his Arrival at that Place. They brought back a very ill Anſwer, whereupon he prepar'd to give Battle, tho' much inferior in Power. The King being inform'd of the Raſhneſs of the *Spaniards*, mov'd with all his Army towards *Caxamalca*. He was carry'd upon a Seat of Gold, adorn'd with Parrots Feathers. On his Head, which was Shav'd, he had a Woollen Crimſon Cap, which ſhow'd him to be King of *Cuzco*, and his Ears were almoſt rent with the weight of the Gold hanging at them. Being come to *Caxamalca*, and having heard of one ſent from *Pizarro*, who adviſ'd him to pay Tribute to the Emperor; he was ſo much offended, that he preſently began to ſhew himſelf an Enemy. Then the *Spaniards* fell upon the *Peruvians* on all ſides, but more particularly upon the King; who after much Oppoſition, being at laſt pull'd by his Garment off his Seat, was made Priſoner. Thus the *Spaniards* were ſoon Victors, and took all the Baggage, which was worth a Treaſure; but *Pizarro* was wounded in both Hands. *Atabaliba* for his Ranſom offer'd to fill a great Room with Silver and Gold, as high as *Pizarro* could reach with his Hand; and his Offer being accepted of, when his Victorious Commanders brought his Brother *Guaſcar* Priſoner, he commanded him to be kill'd. This *Guaſcar* had been appointed Heir of all the Kingdoms of *Peru* by their Father *Guaynacapa*; and to *Atabaliba*, who was the younger Brother, he left only the Kingdom of *Quito*; and this was the occaſion of the War between the two Brothers. This was alſo the cauſe of *Guaſcar*'s Death; for the other being then Lord of all, hoped to be able to pay *Pizarro* the promis'd Sum. But he was Puniſh'd after the ſame manner for his Barbarity; for having deliver'd the Ranſom, inſtead of being ſet at Liberty, he was Strangled; in vain ſuing for Mercy, upbraiding *Pizarro* with breach of Faith, and deſiring to be ſent Priſoner to the Emperor. Thus a *vaſt* Country was ſubdu'd without any Bloodſhed, both Brothers being Dead, and none oppoſing the *Spaniards*.

Atabaliba taken.

The War with the *Indians* being at an
Civil War. end, it began among the *Spaniards*, through Ambition of Command and Hunger of Gold; for *Pizarro* fell at variance with *Almagro*, and at laſt ſtrangled him, and beheaded his own Brother *Ferdinand Pizarro*. *D. James de Almagro* reveng'd his Father's Death, ſtabbing *Francis Pizarro*, baſtard Son to *Gonzalo Pizarro* of *Navarre*,

Navarre, at *Lima* in the Year 1541. This done he rais'd conſiderable Forces, and at length being in Rebellion came to a violent Death. The Emperor being inform'd of all theſe Diſorders, ſent four *Oydores*, or Judges, and *Blaſco Nunnez* to be Viceroy, with new Laws and Ordinances; but the new Conquerors refuſing to obey them, Rebell'd and made *Gonzalo Pizarro* their Commander. The *Oydores* ſeeing the Country up in Arms, Impriſon'd the Viceroy, and took upon them the care of the Government. Some were for putting him to Death, and others for ſending him into *Spain* to the Emperor.

Garcil. 1548.

In the mean while *Gonzalo Pizarro* made himſelf Governour of *Peru*, with abſolute Power; but the *Oydore Alvarez*, who had been intruſted to carry the Viceroy into *Spain*, when they came to *Guaura*, ſet him at Liberty. The Viceroy now thought he had overcome all Difficulties; but *Pizarro* routed his Forces at *Quito*, and caus'd his Head to be cut off by a Black; the ſame he afterwards did to *Vela Nunez* the Viceroy's Brother upon ſome ſlight Jealouſly. The Emperor was much concern'd at the Impriſonment of the Viceroy, and Inſolence of *Pizarro*; and therefore to redreſs theſe Diſorders, ſent *D. Peter Gaſca* a Prieſt, with full Power, and Blanks ſubcrib'd, to make uſe of as he ſaw occaſion.

Gaſca went over in the Year 1546 with two *Oydores* or Judges his Friends, and very few others; and being come to *Panama*, writ to *Pizarro*, adviſing him to lay down his Arms and ſubmit to the Emperor, who would pardon all that was paſs'd, as might appear by his Majeſties Letter. Theſe Letters had no good effect on *Pizarro* or his principal Aſſociates; who joyning, to the number of ſixty, anſwer'd *Gaſca*, *That they thought it not convenient for him to come into* Peru, *after ſo much Slaughter committed there, the Minds of the People being ſtill very much exaſperated; and that they would write themſelves, and ſend their Deputies to the Emperor to juſtifie their Proceedings.* *Gaſca* perceiving there was nothing to be done by fair means, began to raiſe Men, and manag'd *Peter de Hinojoſa* ſo dexterouſly, that he put *Pizarro*'s Fleet into his Hands. This diſcouraging *Pizarro*'s Party, many of them went over to *Gaſca*, who by that means being grown formidable, went away into *Peru*. There after ſeveral Defeats given *Pizarro*, he at length took him Priſoner in the laſt Battle of *Xaquixaguana*. *Gaſca* refer'd the Tryal of him and twelve others to the Licentiate *Cianca*, and the Marſhal *Alvarado*, who paſs'd Sentence of Death againſt them for high Treaſon. *Pizarro* was carry'd to the Place of Execution on a Mule, with his Hands ty'd, and a Cloak over him. His Head was carry'd to *Lima*, and ſet upon a Pole in the Market-Place, with this Inſcription;

Pizarro taken and Executed.

This is the Head of the Traitor Gonzalo Pizarro, *who join'd Battle in the Valley of* Xaquixaguana, *againſt the Emperor's Standard.* Monday *the 9th of* April 1548.

After the unfortunate end of the firſt Conquerors of that Country, and the Impriſonment of the *Oydore* or Judge, *Zepeda*, for the other three who had ſeiz'd the Viceroy were Dead, *Gaſca* apply'd himſelf to ſettle the Government; and thus a Churchman brought the War to that happy end his Predeceſſors could not attain to. He return'd to *Spain* in *July* 1550, and preſented the Emperor with a Million and a half, for all which good Services he was made Biſhop of *Placencia*.

The Civil Wars being ended with the Death of at leaſt an hundred and fifty Captains, and other Commanders; the Souldiers carry'd on the Conqueſt, always following the rich Country, and leaving the Poor; ſo that at preſent the Crown of *Spain* is poſſeſs'd in *America* of a Country 9300 Leagues in extent, *viz.* 3375 Southward, and the reſt Northward. It is to be obſerv'd before we leave this Country, that in *Peru*, for 500 Leagues in length, from *Tumbez* to *Chile*, and 15 Leagues in breadth, it never Thunders, Lightens nor Rains.

CHAP. VI.

The further Account of what hapned to the Author at Vera-Cruz *before he Imbark'd.*

Sunday the 10th, I return'd in the Evening to *Vera-Cruz*, and carrying the dainty Pheaſants I had kill'd with me, din'd with the Governour on *Monday* 11th. *Tueſday* 12th, I went again a ſhooting to the Farm call'd S. *John*, where beſides the Garden abounding in all ſorts of Fruit and eſpecially of the Tart, I found

found a little Wood full of Birds and wild Beasts; and was courteously Entertain'd by the Owner. *Wednesday* 13th, I went out a shooting with a *Mulato* for my Guide, in a Wood by the Bank of a good River, where I kill'd some Royal Pheasants; and having shot down a wild Boar, the ignorant *Mulato* ran and catch'd him by one of his Feet, and the Boar turning, struck him through the Arm with his sharp Tusks. It is to be observ'd, that tho' the Boars of *America*, do not emit any Excrement at that Navel I said they have on their Back, a Span from the Tail; yet they send forth such a filthy Scent, that if it be not cut off as soon as the Beast is kill'd, it so infects all the Flesh, that there is no eating of it. I return'd home full of *Garrapatas*, a sort of Vermin bred in the Woods like Crablice, which from the Plants get upon People's Cloaths as they go by, and pierce into the very Flesh, so that it requires much Trouble and Dexterity to get them out.

Gemelli. 1698.

Churches and Monasteries.

Sunday 17th, I heard Mass in the Church of the *Mercenarians*, where there are thirteen Altars, but ill set off. The Monastery is very mean, but they have a fine Belfry. The Monastery of the *Franciscans*, which I saw *Tuesday* 19th, has large Dormitories, and the Church eleven Altars. The *Dominican* Convent is Poor, the Church small and has nine Altars. The Parish Church is call'd *Nuestra Senora la Antigua*, or our Lady the Antient. The *Augustinians* are so Poor that they have no Church, but only a little Chapple. The Hospital of S. *Hippolitus* is divided into two Parts, one for Men, and the other for Women; but both small.

Friday 20th, I went out to divert me, and hapning to shoot a Parrot, as he fell he cry'd out like a Man, as it were to call the rest to his Assistance, and they flew about in Swarms crying out, so that they seem'd to cloud the Sky. Then I shot two Royal Pheasants, a Cock and a Hen, for they always go together. The Cocks Feathers are all Black, except those upon his Belly, and a curious curl'd Tuft on his Head; the Hen is of a Cinnamon Colour. Those they call *Gritones* are no bigger than a Pheasant in *Europe*, and all black. Their Bones are venomous to Dogs. The wild Turkeys here are mortal Enemies to the tame Ones, and kill them whenever they can.

Being near the time of my Departure, D. *Francis Loranz y Roda*, Knight of the Order of *Santiago* or S. *James*, recommended me to the Captain of a Vessel that was to carry me to *Havana*, and gave me Letters of Recommendation to Captains of Galeons there, as also a Present in Mony. D. *Alonso de Penaloza*, Captain of Horse, sent me another Present of Sweetmeats for my Voyage. I felt a fit of a Fever, and had a Mule stolen from me out of the King's Stables.

CHAP. VII.

The Author's Voyage to the Port of Havana *in the Island of* Cuba.

HAving taken leave of the Governor and Friends, on *Saturday* the 14th of *December*, I went aboard the Vessel call'd the *Sevillian*, that came with Licence from *Maracao*, to joyn the Galeons at *Havana*, and Sail with them to *Cadiz*. The Governor added one Favour to all the rest, which was not to suffer my Trunks to be open'd at the Custom-House. About Noon we fell down along the Western Channel, close to the Castle, which is little and inconvenient as well for the Governor as Souldiers; keeping a very watchful Eye, because of the many Flats on all sides; and that it was but now newly setling after the North Winds, which hinder Ships getting out of the Bay of *Mexico*, whose Form is like a half Moon, and much more out of the Channel. There is another way in on the East side for small Boats. We got out about Evening and steer'd N. E. and by N.

Sunday 15th, we held on the same Course with the Wind at N. W. the lat. 20 deg. 12 min. *Monday* 16th, held the same Course, the Wind S. E. lat. 21 deg. 1 min. *Tuesday* 17th, we had a great Storm, which made the Captain Sick, much more the Passengers, and the same Wind continuing, we run to Northward to avoid certain Rocks, and then sail'd upon a Line for *Havana*, the lat. 22 deg. 5 min. *Wednesday* 18th, the Wind blew stormy at N. which made us run away to E. the lat. 24 deg. The same Wind continu'd *Thursday* 19th, and we kept upon the same Line; but *Friday* 20th, the Wind coming to S. we stood N. E. and by E. being in 24 deg. 3 min.

of

of lat. At Night we ſtood E. N. E. and ſo continu'd *Saturday* 21ſt, making much way. Finding 25 deg. 30. min. lat. which was enough to avoid the Flats, we ſtood for the Iſland of *Cuba* due E. Four hours after Night the Wind blew hard at N. W. with Rain, which made us ſteer E. and by S.

Gemel. 1698.

Sunday 22d. Tuny-Fiſh being ſeen, it was ſuppos'd we were near Land, lat. 25 deg. 26 min. *Monday* 23th, the Wind at N. we ran E. S. E. and then E. and by S. finding the lat. 25 deg. 20 min. At Night we were quite becalm'd; but *Tueſday* 24th, being Chriſtmaſs Eve, the Wind came up at S. W. and drove us E. S. E. At Night we were again becalm'd; and *Wedneſday* 25th being Chriſtmaſs Day, the Wind blowing at N. E. we ſtil'd S. E. lat. 24 deg. 55 min. That Night no body ſlept, the Waves beat ſo furiouſly.

Thurſday 26th, we ſteer'd E. S. E. the Wind at N. E. which drove us from the Land we were in ſight of, and gave us a more reſtleſs Night than the laſt, lat. 23 deg. 17 min. The Wind coming about to S. we ſteer'd E. *Friday* 27th, we ſaw Land, and coaſted along it all Day and Night, our Courſe E. At length we came to an Anchor near the Caſtle call'd *del Morro*, which is at the Mouth of the Harbour, for tho' we fir'd two Guns, the Caſtellan took no care to put out a Light to ſhow the way into the Port.

Saturday 28th, a South Wind blowing out of the Port, would not permit us to get in till Noon, and that always upon a Tack; ſo that at laſt we arriv'd ſafe at *Havana*, after a Voyage of 300 Leagues. I lay aboard the Veſſel, becauſe there were no Inns a Shore. *Sunday* 29th, the Wind blew ſo furiouſly at North, that the Waves beat over the Caſtle *de Morro*, and had not we got in as we did, we had been in great Danger. *Monday* 30th, I landed and carry'd my Goods to a Houſe I hir'd near the Hoſpital of S. *John de Dios*.

CHAP. VIII.

The Deſcription of Havana, *and Particulars of that Country.*

Havana.

THE *Havana* is a little City, half a League in Compaſs, ſeated in a Plain, and in the lat. of 23 deg. 20 min. It is almoſt round, enclos'd with poor low Walls on the Land ſide, and defended on the other Part by the Water. The Inhabitants are about 4000 Souls, *Spaniards*, *Mulatos* and Blacks, who live moſt of them in low Houſes. The Women are Beautiful, and the Men Ingenious. The Governor has alſo the Title of Captain General of the Iſland, and adminiſters Juſtice with the Aſſiſtance of an Aſſeſſor, call'd a Lieutenant, who is appointed by the Council of the *Indies*.

It is very dear living there, for three Ounces of Bread coſt fifteen Grains of *Naples* Mony, that is, about three Pence *Engliſh*; and half a Pound of Meat the ſame Price. A Hen is worth a Noble, and Fruit and other things proportionably, ſo that a Man can ſcarce live under two Pieces of Eight a Day, eſpecially when the Galeons are there. Tho' the Climate is temperate, Wheat has not throve there for ſome Years, and the reaſon is not known; ſo that what comes from abroad to the Bakers is dearly paid for. But this want is in ſome meaſure ſupply'd by a Root call'd *Jucca*, whereof they make Bread, grating, and then preſſing it to get out a venomous Juice there is in it. They bake it upon little earthen Stoves, and this Bread ſerves not only the Poor, but the better ſort who have large Families. This Root produces neither Leaves nor Seed; but they ſet bits of it in the Ground to grow again.

The Iſland is 300 Leagues in length from Eaſt to Weſt, and about 30 in breadth. The Inhabitants are Poor having no Trade but Tobacco and Sugar. *Blacks.* All the Labour falls upon the Blacks, of whom their Maſters exact four Royals a Day, and ſix when the Fleet is there, and at leaſt three of the Women; now what can a miſerable Black do who has two Maſters, as often happens? In *Peru* the Maſters Avarice is greater, for they ſend the Black Women to be got with Child like Cows, and if they prove barren they ſell them.

The City *Havana* is encompaſs'd on two ſides by its ſafe Harbour, which is ſo deep, that the Ships Anchor within a few ſteps of the Shore. It is defended by three Caſtles, the chief of them call'd *del Morro*, on the left Hand of the Mouth of it; the 2d, *de la Punta*, or of the Point, on the right; and the 3d, call'd only the Fort, on the right of the laſt; we

ſhall

shall speak of them at large elsewhere.

Gemelli. 1668.

Friday 3d, I saw the little but neat Church call'd *Santo Christo del buen viage*, serv'd by secular Priests. Next Day that of the Recolets seated on the best Ground in the City, and in it 12 beautiful Chappels, and in the Monastery Cells for 50 Fathers. The Weather which had continu'd Serene and Warm as Summer, on *Thursday* 9th chang'd so Cold with Rain, that I believe the like has scarce ever been felt in a Place lying in 23 deg. and 2 min. of Latitude. *Saturday* 11th, a Boat arriv'd in 24 Hours from the opposite Coast of *Florida*, and set a Shore some *Indians* of *Cuyo*, Subjects to a *Cacique* whose Name was *Charles*. These, as well Men as Women, had no part of their Bodies cover'd, but only a Cloak before their Privities; and wore long Hair bound behind their Heads. They were Idolaters, of those that are given not only to Idleness, but to all abominable Vices. They were allow'd to Trade in hopes to convert them, because their Prince, or *Cacique*, had consented to receive 14 *Franciscan* Missioners into his Country. Their chief Commodity is Fish; some little Amber they find along the shore; Tortoise-shells, and a sort of Scarlet Birds to keep in Cages, for their Colour call'd Cardinals.

Indians of Florida.

Monday 13th, a small Vessel from *Jamaica*, brought the News of the Peace concluded betwixt *France* and the Confederates. *Wednesday* 15th, I heard Mass in the Church of *S. Clare*, which has seven Altars well adorn'd. The Monastery will contain an hundred Religious Women and Servants, who are there Clad in Blew.

Thursday 16th, the Chests of Pieces of Eight began to be put aboard the Galeons, the Kings held 3000 each, and the rest 2000, in all amounting to thirty Millions, as well belonging to the King as Merchants, for Goods sold at the Fair of *Porto Belo*, carry'd on between the Traders of *Sevil* and those of *Lima*. The great Faith these Traders repose in one another, is very remarkable; for when once agreed about the Price, they interchangeably deliver one another the Bales of Goods, and Chests of Pieces of Eight, without seeing any thing of the Contents, but giving entire Credit to the written Particulars they deliver to one another; for afterwards the Bales and Chests are open'd in the presence of publick Notaries, and if they find any thing amiss, the Companies of *Sevil* and *Lima* are to make all good. This Year the Company of *Lima* Traders paid 5000 Pieces of Eight, for Goods found over and above in the Bales at the foregoing Fair. The same is practic'd at *Acapulco*, when the *Galeon* comes from *Manila*.

There was also deliver'd to the Master of Plate, (which is an Officer aboard the *Galeons*, who had charge of all the Plate and Jewels) aboard the Admiral, a Pearl weighing 60 Grains, shap'd like a Pear, by *F. Francis de la Fuente* a Jesuit, to be deliver'd to the King. This Pearl was taken at *Panama*, in the King's Island, by a Black belonging to a Priest; who being rich, would not sell it to the President of *Panama* for 50000 Pieces of Eight, nor to the Viceroy of *Peru* for 70000, both of them being to send it to the King; but said, *He would carry it to his Majesty himself.* Being come to *Porto Belo* with the Pearl, which he call'd *la Perseguida*, or the Persecuted, he there dy'd before he went aboard, and therefore committed it to the care of the aforesaid *F. Puente*, who told me it was larger than that call'd *la Peregrina*, but somewhat duller. The Black had his Liberty for his Reward.

A rich Pearl.

There went aboard the *Galeons* 20 Doctors of *Peru*, being the Sons of *Spaniards* and *Indian* Women, going to Court for Preferment, and the least that every one of them carry'd was 30000 Pieces of Eight.

Monday 20th, going abroad a shooting, I kill'd a great many of those Birds they call *Cotorreras*. Some of them have black and green Feathers, and others blew; others black and green Wings; their Breasts red, and half the Head white. They are not amiss to eat. Returning home I kill'd two *Guacamaijas*, which tho' they do not talk, are so finely Colour'd, that the best Pencil can scarce equal them. The Country is very delightful, being full of little Houses with Gardens and Farms, where there is no want of *Indian* Fruit. I found a sort of Snails very large, like the Sea Snails. *Friday* 24th, I saw the Church and Monastery of the *Augustinians*; the first has thirteen little Altars, the latter very poor Dormitories. *Sunday* 26th, I was at the Mother Church of the City, where the Bishop officiates with the Clergy belonging to it, his Residence being at *Havana*, tho' the Cathedral is at *Cuba* where the Canons reside. I spent some Hours on *Monday* 27th, with the Governour of the Island and several other Gentlemen, that delighted to hear me discourse of my Travels, and see the Curiosities

Country and Cameman Birds

rioſities I had, among whom was *D. Charles Sotomajor*, Knight of the Order of *Calatrava*, and *Oydore* or Judge of *Santa Fe*, to whom an incredible Accident had hapned.

This Gentleman went by order of his Court, to receive Informations againſt the Governor of *Carthagena*, for having deliver'd up that Place to the *French*, and carry'd along with him the Governor of *Santa Marta* to put into his Place. He going alone into *Carthagena*, becauſe the Governor of *Santa Marta* who was more Crafty, remain'd without to ſee what the Event would be, began to proceed with more Rigour than was convenient, without ſhowing his Commiſſion; whereat the Governor of the Place being highly offended, as thinking he had defended it as became a good Souldier, and Man of Honour, that is, as long as it was practicable; he in the Night ſecur'd the *Oydore*, notwithſtanding he lay'd Hand on his Sword, and call'd for Aid and Aſſiſtance; thus the Judge inſtead of Impriſoning was Impriſon'd, and his Commiſſion taken from him, inſtead of removing the other from his Poſt. That ſame Night, after he had been 24 Hours executing his Commiſſion, he was put aboard a little Boat without any other Proviſion, but Bisket and ſome Fruit, not being allow'd to take his own Equipage: Thus the Governor of *Carthagena* ſent him to the Governor of *Havana*, to be kept as a Diſturber of the Peace, till the King were inform'd of the Matter. The Governor of *Santa Marta*, who was two Leagues off, hearing what had hapned, fled to prevent being ſeiz'd. The poor Gentleman was much concern'd at this Accident; notwithſtanding the Governor, inſtead of ſending him to the Caſtle, kept him in his own Houſe with very civil Entertainment. This gave me an opportunity to acquaint him with my Misfortunes, tho' I had never been Impriſon'd, but undeſervedly Perſecuted.

Tueſday 28th, I heard Maſs in the Church of *S. John de Dios*, which is ſmall and has nine Altars; the Monaſtery is alſo ſmall, and the Hoſpital is for Souldiers, its Revenue is 12000 Pieces of Eight.

On *Saturday* the firſt of *February*, arriv'd the long wiſh'd for Veſſel, with Proviſions for the Fleet, being 1700 *Quintals*, or a hundred Weight of Bisket; ſix hundred Load of Meal, Fiſh and other neceſſaries for the *Galeons*.

Tueſday 4th, I went to the Hermitage of *S. James*, a Church built by the Biſhop within the Walls of the City, for his own particular Devotion, well adorn'd, and with an Apartment for him to retire to ſometimes. *Wedneſday* 5th, I ſaw the Caſtle of the Point, which is very ſmall, and has four Baſtions. The Fort.

Monday 10th, going to viſit the Caſtellan D. *Antony de Roxas*, I had the opportunity of ſeeing the Caſtle they call the Fort. Its Compaſs is ſmall, but it has four good Baſtions, and a Platform towards the Mouth of the Port, well furniſh'd with Braſs Cannon.

Sunday 16th, the Admiral made Proclamation by Sound of Trumpet, That the Fleet ſhould Sail on the 11th of the next Month, and that all Perſons muſt be aboard on the 8th. *Tueſday* 18th, by his Order it was Prohibited upon Pain of Death for any Boat to go out of the Harbour, for fear the Enemy ſhould have notice that the *Galeons* were ready to Sail; notwithſtanding the Deputies of the Company of *Seuil*, not liking the Admiral, us'd all means to obſtruct his Sailing. News had been brought before from *Jamaica* of the Concluſion of the Peace with *France*, and a Veſſel from the *Canary-Iſlands* brought the Confirmation of it.

There are two particular Sorts of Fruit at *Havana*, which do not grow elſewhere. One is like a Hart, call'd *Guanavana*, Green without, and has ſome thorny Prickles; within made up of white Morſels of an unpleaſant Taſt, between Sweet and Sour, with ſome Stones. The Tree is as big as that which bears the *Anonas*. The other Sort call'd *Camito*, is exactly like an Orange on the outſide, and within has a white and red Pulp of a ſweet Taſt. The Tree is as tall as a Pear-Tree, the Leaf on the one ſide is Green, and on the other of a Cinnamon-Colour. Of *European* Fruit there grow Quinces, Oranges, Lemmons, Pomgranates and other ſorts. Fruit of *Havana*.

The Mountains are full of Wild-Boars, Cows, Horſes and Mules. Of Birds there are abundance, eſpecially Parrots and Partridges, bigger than Quails, with blew Heads; and as for thoſe that are fit for the Cage there is great plenty of thoſe they call *Chambergos*. Birds and Beaſts.

Friday 21ſt, there arriv'd a Bark from *Matacumbe*, a ſmall Iſland on the Coaſt of *Florida*, with five *Franciſcans*, who in *November* before had been ſent for by the *Cacique Charles*, as Miſſioners; and were

Gemelli. 1699.

ſince expell'd Naked, for offering out of an ill tim'd Zeal, to make a Proceſſion in the Night before the Temple of the *Indian* Idolaters; who fled at firſt, but then came again Arm'd, and abus'd the Friars, driving them out of their Country; ſo that they were forced to go away halt Naked to *Matanzas*, a Territory of Chriſtian *Indians*.

Saturday 22d, the Captain of the *Maeſtranzas*, that is, of the ſeveral Trades belonging to the Building of Ships, repreſented to the Admiral, That the Ships being higher Built than Men of War, it would be ſending of them to be loſt if they went out under-loaded, as the Deputies intended to do. Hereupon on *Sunday* 23d, there was a Council held of all the Sea-Officers, where they concluded that the Hold muſt be well ſtow'd, that the Veſſels might lie lower in the Water; a Determination of Judges who ſpoke for their own Intereſt; but that could not be approv'd of by the Council of the *Indies*, which had order'd that the *Galeons* ſhould not be loaded with Merchandize. The Admiral therefore, having on *Munday* 24th acquainted the Captains of the *Galeons*, and the Deputies of the Merchants, That it was convenient for the King's Service (or rather for their own) that the *Galeons* ſhould be more loaded, it began to be very diligently put in Execution on *Tueſday* 25th, the time appointed for ſailing drawing near.

Monday 3d of *March*, I ſaw the Caſtle *del Morro*, built upon a Rock, on the left of the Mouth of the Harbour, which it defends with a Platform of 11 Pieces of Cannon, call'd the Apoſtles, which lie level with the Water; there are in all about 55 Guns in the Caſtle. The Ditch about it is cut out of the Rock and fill'd by the Sea. Abundance of the Birds they call *Cardinals*, being brought over from *Florida*, I ſaw the People belonging to the *Galeon* give ten pieces of Eight a piece for ſome of them, and ſix for the worſt. Upon Computation they ſaid there had been 1500 Pieces of Eight laid out upon thoſe fooliſh Birds, notwithſtanding the deplorable loſs of *Cartagena*, and the expenſive delay of keeping the Fleet three Years in *America*. *Saturday* 8th, Proclamation was made forbidding any that belong'd to the Fleet to ſtay in *Havana* upon pain of Death; and in the Evening a Cannon was fir'd to warn all Aboard. Caſtle *del Morro*. *Mar.*

D. Ferdinand Chacon having generouſly given me my Paſſage gratis aboard his *Galeon*, he ſent on *Sunday* 9th for my Equipage. *Monday* 10th, ſeveral Grummets, who had receiv'd their Pay, ran away. *Tueſday* 11th, I took Leave of my Friends, and provided Sweetmeats for my Voyage.

CHAP. IX.

The Author's Voyage from Havana *to* Cadiz.

THE Fleet being under Sail I went aboard on *Wedneſday* 12th in the Afternoon. *Thurſday* 13th, the warning Piece being fir'd, all the *Galeons* weigh'd Anchor again, and the Admiral by Sun-riſing made way out of the Harbour. She touch'd upon ſome Flat, and it coſt time to get her off. Being out of the Harbour ſhe ſaluted the Caſtle *del Morro* with ſeven Guns. The Merchant Ships follow'd, and then our *Galeon*, which ſaluted that they call the *Fort* with ſeven Guns, and was anſwer'd with ſix, and then the Caſtle *del Morro* with the ſame number. We coaſted along all Day to give the Vice-Admiral and the Ship call'd *Garai* time to come up with us. At Night it blew a Storm, which oblig'd us to lie upon a Tack.

Friday 14th, we were 20 Leagues from *Havana*, but the two aforemention'd *Galeons* not appearing, we ſtood back again, and meeting the *Garai*, underſtood ſhe came out with the Vice-Admiral, but had parted in the Storm, which made us ſtand our Courſe again. A Woman being found Aboard in Mans Cloaths, and there being no poſſibility of ſetting her aſhore; ſhe was left among the other Women.

Saturday 15th, the Wind Eaſt, we ſteer'd N. N. E. the Lat. 23 deg. 40 min. *Sunday* 16, the Wind N. W. we ſteer'd N. E. and then N. N. E. Lat. 25 deg. which is the Latitude of the Point call'd *Cabeça de los Martyres* and Entrance of the Channel of *Bahama*, form'd by the aforeſaid Point and *los Cayos*, or little Iſlands. In this Place the *Galeons* the Year before were in ſuch a terrible Storm, tho' it was in *September*, that they had all like to have been loſt, ſome of them return'd to *Havana* Unmaſted, and others had much

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much adoe to clear the Water with ſeveral Pumps. About Evening, we diſcover'd the ſmall Iſlands *de los Caimanes*. The Wind came to Eaſt, which made us ſteer N. N. E. and then North. *Monday* 17th, the Wind S. E. we ſteer'd the ſame Courſe. The lat. 26 deg. 30 min.

At Night it blew hard, and fiercer on *Tueſday* 18th, at N. N. E. Lat. 27 deg. 40 min. The Night was as uneaſy as the laſt. The Wind being N. E. on *Wedneſday* 19, we ſteer'd N. N. W. and coming about at Noon to E. N. E. we alter'd our Courſe to N. The Lat. was found to be 28 deg. wherefore the Admiral gave notice by firing a Gun, that we were out of the Channel. This Channel being 80 Leagues in length, and between 18 and 20 in breadth, is very Dangerous by reaſon of the violence of the Current, and the great number of Iſlands about it, which is the cauſe that many Ships have been loſt, believing they were out of it. When the Wind is fair, they run through it in little above 24 Hours; but it is abſolutely impoſſible for Ships bound for the *Indies*, by reaſon of the Force of the Current.

Being come into the *Golf de las Yeguas*, or of Mares, we ſteer'd N. and be E. Before Sun-ſet, a Ship made a Sign that they ſaw Land, which made all ſound, and they found firſt 25, and 30 Fadome. *Thurſday* 20th, the Wind S. E. we ſteer'd N. E. the Weather being bad becauſe of the Equinox. *Friday* 21ſt, we ſteer'd E. and by N. the Wind blowing hard at South, which parted our Ships, ſo that on *Saturday* 22d, of twelve, that we were at firſt, only 7 were to be ſeen. The lat. 28 deg. 30 min. becauſe we had made but little way. *Sunday* 23d, the Wind blew hard at N. which made us run E. and by S. We were inform'd by one of the ſeven Veſſels, that the Admiral with the reſt of the Ships after the Storm, had ſteer'd N. E. whereupon our Galeon commanded as Admiral, lat. 29 deg. 45 min. The Wind being contrary, made us lye by all Night, and before Noon on *Monday* 24th, to run E. N. E. the Wind at S. E. *Tueſday* 25th, held on the ſame Courſe.

Wedneſday 26th, the Wind came to S. W. yet we held the ſame Courſe, to get more to Northward; the lat. 31 deg. 20 min. At Night we made good way; but *Thurſday* 27th, before Noon we were quite becalm'd.

Having loſt ſight of two Merchants Ships, our Captain D. *Ferdinand Chacon*, call'd the other Captains aboard him, and order'd them to follow his Flag, ſet up on the Mizen, the Admiral, and Vice-Admiral, being gone from us, becauſe ſome danger was fear'd on the Coaſt of *Portugal*, and appointed the beſt of the Merchants to Command as Vice-Admiral, ſince ours acted as Admiral, and this notwithſtanding all Ships at *Havana*, have their Inſtructions how to Sail, in caſe they ſhould be parted. The lat. 31. deg. 50. min. *Saturday* 29th, we ſail'd E. N. E. the Wind S. S. E. *Sunday* 30th, ſteer'd E. and by N. and then E. N. E. the Wind at S. the lat. 33 deg.

Being near the *Bermudas*, which lye in 32 deg. 30 min. and 460 Leagues from *Havana*, the Souldiers and Gunners began to be exercis'd, for fear of meeting any Enemy. The Iſland *Bermuda* belongs to the *Engliſh*, is ſaid to be very low, ten Leagues in length, and Fruitful, we left it to the Southward. *Monday* 31ſt, ſteer'd E. and by N. the Wind S. W. the lat. 33 deg. 40 min.

Tueſday the firſt of *April*, we held the ſame Courſe; the lat. 34 deg. 15 min. *Wedneſday* 2d, the Wind at N. and the Vice-Admiral's Maſt failing, we lay by for him to repair it. The Cold was very ſharp, which made ſome Gentlemen, who were clad in Silk, and had no Cloaks, fare but hardly. The lat. being found to be 34 deg. 32 min. we ſteer'd E. and at Night the Wind failing us S.

Thurſday 3d, the Wind being E. S. E. we ſteer'd N. E. and by E. and then E. N. E. *Friday* 4th, we made good way with the ſame Wind, and found the lat. 34 deg. 40 min. At Night the Wind blew hard, and the Sea beating in at the Portholes, abundance of Goods were wet. *Sunday* 6th, the Wind at N. W. and then at N. we ſteer'd E. N. E.; the lat. 35 deg. 40 min. At Night our Galeon gave notice to the reſt, that he alter'd his Courſe, by reaſon of the contrary Wind; but it blowing freſh on *Monday* 7th, at S. we ſteer'd the ſame Courſe as before, as we did *Tueſday* 8th. *Wedneſday* 9th, the Wind continuing, we ſail'd E. and by N. the lat. 37 deg. 10 min.

Thurſday 10th, we having notice by a Gun fir'd, that a Sail was ſeen, our Galeon made towards her, and found her *Dutch*, bound home from *Curazau*. The lat. 37 deg. 30 min. we ſteer'd the ſame Courſe with the Wind at S. W. At Night we made much way, and the ſame

on *Friday* 11th, the Wind being fair. *Gemelli.* *Saturday* 12th, before Day the Wind 1698. blew hard at S. then came to N. W. and was a great Storm at Night.

Sunday 13th, the Merchants endeavour'd to perſuade Captain *Chacon*, that he might ſafely deviate from the King's Orders, which were to run up to 42 deg. of lat. ſince there was a Peace with *France*, and therefore the reaſon why that Courſe was appointed, had ceas'd; and the rather becauſe the Merchant Ships being diſabled, could not follow the Galeon in that Latitude, where the Storms are more violent. All the Pilots and Captains being conſulted upon the Matter, it was agreed in favour of the Merchants, not to exceed 40 degrees of lat. about the Iſlands *Cuervo*, and *Flores*. Our lat. then was 39 deg. 12 min. *Monday* 14th, the lat. 39 deg. 11 min. we were all day becalm'd, as alſo on *Tueſday* 15th, till Afternoon; when the Wind came up at S. S E. and we ſteer'd E. *Wedneſday* 16th, in the Morning we ran E. with the Wind at S. but in the Afternoon lay by, by reaſon of the contrary Wind; as we did on *Thurſday* 17th. *Friday* 18th, ſteer'd E. the Wind S. the lat. 39 deg. 30 min. *Saturday* 19th, held the ſame Courſe, with the Wind at S. S. E. *Sunday* 20th, kept upon the ſame Line with little Wind, the lat. 39 deg. 40. min. *Monday* 21ſt, ran E. and by N. the Wind S. the lat. 40 deg. 5 min. *Tueſday* 22d, the ſame Wind and Courſe. We firſt hear'd a Gun, and then ſaw the Auntient ſet up at the Stern of a Ship, that had made a-head to diſcover Land, which caus'd great Joy. Yet we could not make near to Land by reaſon of the Calm; nor on *Tueſday* 23d, becauſe the Wind was contrary, wherefore we lay by, in ſight of the Iſlands of *Cuervo*, and *Flores*, 480 Leagues diſtant from the *Canaries*. That of *Cuervo* is not inhabited, but ſerves to graze the Cattle of the *Portugueſes*, who live in the Iſland of *Flores*, which is no bigger, but more Fruitful. We being to paſs thro' a Channel three Leagues in breadth, made by the two Iſlands, could not advance a Step all *Thurſday*, *Friday*, and *Saturday*, the 24th, 25th, and 26th. This laſt day before Noon, we diſcover'd a Sail, which prov'd to be an *Engliſh* Pink, bound for *Jamaica*, and confirm'd the News of the Peace. All the reſt of the day, and *Sunday* 27th, we lay ſtill in the lat. of 41 deg. At Night we ſteer'd S. and ſo on *Monday* 28th, till we came to 40 deg. 5 min. lat. Then we lay ſtill without ſtirring, *Tueſday* 29th, and *Wedneſday* 30th.

Thurſday the firſt of *May*, the Wind blowing very hard, we lower'd our Main-top-maſt. *Friday* the 2d, upon Obſervation, we found we were driving back againſt our Wills, towards the *Indies*, by reaſon of the contrary Wind, caus'd as the Pilots would have it by the laſt Quarter of the Moon. The ſame Wind blowing harder on *Saturday* the 3d, and not being able to lye by, we let it drive us to the S. W. What was a violent Wind before, grew up into a dreadful Storm; ſo that the Waves broke over the Galeon, and we being in danger of Periſhing, there were nothing but Prayers, Sighs, and Weeping; but it ſoon paſs'd over. *Sunday* 4th, tho' the Wind was abated, ſtill it blew hard againſt us, which made us ſteer S. having upon Obſervation found the lat. 40 deg. 5 min. All the Ships were ſcatter'd in the Storm; and therefore we lay by for them, and to keep our Latitude. The Rain at Night laid the E. S. E. Wind, which had plagu'd us for 15 days; yet tho' the Wind blew fair at S. W. we did not Sail till *Monday* 5th, becauſe of the Ships that were ſtray'd. Having diſcover'd 5 of them, we hoiſted the Top-ſail, and ſteer'd E. Being come near one another, we underſtood that the Veſſel call'd the *Nazarene*, was caſt away. They told us that being near to ſink, becauſe four Pumps could not keep her above Water, ſhe call'd for help, and two other Ships making up to her, ſav'd the Men and Mony, and then fir'd her. God be Prais'd, I went not aboard her, as I had deſign'd.

We ſteer'd E. with the Wind at S. W. on *Tueſday* 6th, but that failing us at Night, and coming to South on *Wedneſday* 7th, we ran E. and by N. A great ſhower of Rain in the Night, quite laid the Wind. *Thurſday* 8th, we again diſcover'd the Iſlands of *Cuervo* and *Flores*, from which we had been drove a hundred Leagues, and holding on our Courſe S. E. and then E. found our ſelves in the ſelf ſame place, where we had been 15 days before. Being now ſo near *Europe*, I began to find my ſelf better, of the Flux that had troubled me five Years, caus'd by the mighty heat I had endur'd. The lat. upon Obſervation, was found to be 40 deg. 9 min. We were becalm'd till Midnight; but *Friday* 9th, we made way with the Wind at N.

and

and again at E. S. E. At Night for fear of Land, we ſteer'd N. and by E. being in the lat. 39 deg. 50 min. *Saturday* 15th, ſteer'd S. S. E. the Wind being E. About Noon we diſcover'd the Iſland of *Puyal*, which they ſay is very Fruitful; the lat. 39 deg. 15 min. We coaſted along the South ſide of the Iſland, becauſe we could not on the North ſide, the Wind being contrary. After Mid-night we lay by, for fear of being a-ground. *Sunday* 17th, making much way towards E. S. E. with the Wind at N. E. we paſs'd by the Iſland *Pico*, belonging to the King of *Portugal*, well inhabited, and Fruitful in Wheat, and ſeveral ſorts of *Indian* Fruit. We were becalm'd at Night. *Monday* 18th, the Wind coming up at North, we ſteer'd E. and by S. and afterwards E. S. E. *Tuesday* 19th, ſail'd E. and then E. S. E. the Wind coming to N. E. the lat. 37 deg. 20 min. *Wedneſday* 20th, ſteer'd E. S. E. and E. finding the lat. to be 36 deg. 50 min. *Thurſday* 21ſt, we made little way upon the ſame Point, the Wind being Northerly, and lay by at Night, becauſe the Wind was contrary. *Friday* 22d, at break of day, we ſaw two *Engliſh* Men of War among us, bound againſt the *Salle* Pyrates. We lay by the lat. 35 deg. 30 min. *Saturday* 23d, we ſteer'd N. E. the Wind being E. S. E. and found the lat. 35 deg. 36 min. We made but little way, and *Sunday* 24th, the Wind quite fell, which gave opportunity for a Proceſſion to be made aboard, and preſently after it the Wind blew fair at S. which carry'd us E. N. E. *Monday* 25th, the Wind S. W. we ſteer'd E. N. E. to recover the loſt Latitude, and becauſe we made good way, the Captain recall'd the Order he had given of ſhortning the Mens allowance of Biſket, to ſix Ounces a day; the lat. 36 deg. About Midnight, the Man at the Helm cry'd out, that the Rudder touch'd ground, which put all into a great fright. Some ſaid we were upon the Flats, but the Pilots deny'd it, ſaying the Flats were 52 Leagues, beyond the Iſland of St. *Mary*. Others ſaid it had been an Earthquake, others that we had paſs'd over a Whale, as ſhe lay aſleep; but hearing that the ſame had hapned to the other Ships, it confirm'd the Opinion of the Earthquake.

Tueſday 26th, it rain'd, and then the Wind came to N. W. and we ſteer'd E. N. E. At Night it blew a Storm, which made us lye under a Fore-ſail, and it blew till *Wedneſday* 27th. After that we were becalm'd, and then drove forwar'd by a ſtrong S. W. gale. At Night it blew S. S. E. and we ſteer'd E. and by N. *Thurſday* 22d, we ſteer'd E. N. E. the lat. 37 deg. 2 min. *Friday* 23d, we lay athwart the Wind without any Cloath abroad, becauſe the Wind was contrary. The Pilots diſputed about the diſtance from Land, and the moſt favourable Opinion was, that we were 50 Leagues from Cape St. *Vincent*. We continu'd in the ſame Poſture, till *Saturday* 24th, at Noon; the lat. 37 deg. 40 min. afterwards we ſteer'd S. and by E. rather than lye always in the ſame place. *Sunday* 25th, the Order began to be put in Execution, to give every Man 6 Ounces of Biſket a Day, with a ſmall meaſure of Water, which rather increas'd, than quench'd Thirſt. At Night it pleas'd God to ſhow his Mercy on us, ſending a N. E. Wind which allow'd us to ſteer E. S. E. and *Monday* 26th, in the Morning we could lye E. and by S. the lat. 37 deg. 15 min. The ſame Courſe was held at Night, and *Tueſday* 27th till Noon; when finding the lat. 36 deg. 50 min. we ſteer'd E. the Pilot reckoning we were forty Leagues from Cape St. *Vincent*, and his Mate but thirty.

That Night, and all *Wedneſday* 28th, we ſail'd E. and by N. the Wind at N. N. W. a ſmall Veſſel keeping a-head and Sounding all the way, the lat. 36 deg. 40 min. Two hours before Sunſet, we diſcover'd a ſmall Ship, which told us ſhe was *French* bound from *Breſt* to the Iſland *Madera*. Soon after we ſaw four Veſſels more, ſtanding the ſame Courſe we did, whereupon our Captain caus'd the Guns (being about 50 Braſs pieces) to be made ready, and the Deck to be clear'd of all Cabbins and other Encumbrance. There was much Confuſion in ſtowing ſo many Cheſts, and Bundels, as lay about; then he furniſh'd all Perſons with Arms and Ammunition, and aſſign'd every Man his Poſt. At Night he kept Lights between Decks, and all his Crew in a readineſs, having hear'd 5 Guns fir'd one after another, which gave Notice that the four Ships were cloſe a Stern of us. All things being in Order, we expected the five Ships under our Convoy, and then held on our Courſe.

Thurſday 29th, we ſail'd E. and by N. and then E. N. E. the Wind at N. W. We underſtood thoſe Ships were Friends, bound from the North for *Cadiz*. No Obſervation was taken. Before Night

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we saw three Ships, which again put our *Galeon* into an Alarm; but *Friday* 30th, being come nearer we found one of them was our Admiral, and the other two the *Galeons* of *Ovilla*, and *Garay* parted from us in the Storm above two Months before. The Merchant Ships saluted them with 5 Guns, were answer'd with 3, and return'd the like Number, then the Admiral gave one, and the Merchants did the same. We were inform'd that the Admiral coming out of the Channel of *Bahama* sprung her Foremost, and Main-top-mast, and had her Sprit-sail carry'd into the Sea by the violence of the Wind, and therefore had lain by eight Days to refit, being almost ready to return unto the *Indies*. We steer'd E. the Wind at W. the lat. 36 deg. 35 min. *Saturday* 30th, sail'd E. and then E. and by N. the Wind N. Finding the lat. upon Observation 36 deg. 11 min. and perceiving the Current had cast us off from 36 deg. 30 min. the lat. of *Cadiz*, we steer'd at Night E. N. E.

Sunday the 1st of *June*, when, according to the Pilot's Account, we thought our selves near Land, we saw nothing of it. We found the lat. 36 deg. 14 min. and soon after a Ship fir'd a Gun to give Notice they saw Land, which was very joyful News to us. We perceiv'd the Current set S. E. since we had got but three Minutes to Northward. *Monday* 2d, we could not approach the Land by reason of the contrary Wind, which was E. and therefore we steer'd N. We made little way that Night, and *Tuesday* 3d, were becalm'd, but before Noon the Wind came up at S. and set us forward for the Shore. The best was, that in three Days, nine Pilots, could not decide what Land it was, or how far from *Cadiz*, tho' it was their native Soil. Then we discover'd a Sail, which being call'd in by a Slat from the Admiral put up *French* Colours, and answer'd with a Gun. Then the *French*-Man saluted with seven, and the Admiral answer'd with five. The *French* Captain presented the Admiral with some Refreshment, saying, he came out of *Cadiz* the Day before on purpose to meet him; because he was hourly expected in the City. He added he had that Morning spoke with the Captain of a *Turkish* Ship of fifty Guns, of whom he understood there were two more at Cape St. *Vincent*. The *French* Ship bore us Company (having 36 Guns) we steering E. and by N. and then E. N. E. Two Messengers were sent before in the Tender, with two Packets, one for the King, the other for the *India* House. We held on our Course towards Land and E. N. E. and after Mid-night began to Sound, as is usual, to find out on what part of the Coast of *Cadiz* we were. *Wednesday* 4th, steer'd first E. N. E. and then S. E. to get into the Bay of *Cadiz*. We left the Land of *Rota* belonging to the Duke of *Arcos* on the left, and abundance of Ships that lay at Anchor in the Bay. At last, God be prais'd, we came to an Anchor near the *Pallas*, having sail'd 460 Leagues from *Bermudas*, and 1300 from *Havana* in 34 Days. All *Cadiz* rejoyc'd, forgetting the loss of several Millions by the Sacking of *Carthagena*; not only the Houses, but the Steeples being adorn'd with Colours set up; and all the Shore cover'd with a Multitude of People come down to see us, the Bells throughout all the City Ringing to Eccho the People's Joy. Before the Anchors were dropt I went ashore in a Boat, leaving all my Equipage behind; knowing it could not be carry'd off till the *Indulto* was setled, which is a Composition for the King's Duties. I took a Room in an Inn to recover my self after my past Sufferings.

CHAP. X.

The Description of the Island and City of Cadiz, *and an Account of what the Author saw during his Abode there.*

Cadiz describ'd.

THE Island of *Cadiz* was first call'd *Juno*'s Island, on Account of a Temple there dedicated to her; after that it had the Name of *Gadir*, and *Gades*, and lastly corruptly came to be call'd *Cadiz*. The City is seated to the Northward of the Streight of *Gibraltar*, in 36 deg. 30 min. Latitude. The Port may be said to be one of the most frequented in *Europe*; it being a Place where Ships touch going to, or returning from the *Levant*, from the Coast of *Africk*, the East and West *Indies*, and those of the Streights bound into the Ocean. The City is in an Island; for on the East side, that is, towards the Continent,

tinent, it has a Channel that joyns the Wa-
Cadiz. ters of the Bay with those of the main
1699. Ocean, over which is a most beautiful Bridge. Its shape is Irregular, the length East and West, and the breadth North and South; yet not above half a League in compass, and that not all enclos'd with a Wall. Tho' small, it is vastly Rich, and the Buildings, as well Publick as Private not inferior to many in *Europe*, but the Streets are ill shap'd and crooked. The Island, tho' but three Miles in length, is very plentiful, and supply'd with all sorts of Flesh, Fish, and Fruit, and most delicious Bread; all brought from the neighbouring Villages, but at a dear Rate; so that a Man cannot live under a-piece of Eight a Day.

Isle. On the East side of it is a small Castle call'd St. *Catherine*; and two Forts call'd *los Puntales* upon the Bay; one of them on the Island *Mata Gorda*; the other near *Puerto Real*, or *Port Royal*, both of them encompass'd with Water. The Bay is about eight Leagues in compass, and deep enough every where; but the Dwellings all about, and the great number of Ships, that look like a Wood, make it very Delightful to behold.

Friday. *D. Francis Gutierrez de los Rios y Cordova*, Count of *Fernan Nunnez* entertain'd me nobly on *Monday* 9th, to hear me give an Account of my Travels, and engag'd me to make use of his Table during my Stay. Being there at Dinner on *Tuesday* 10th, News was brought us of the Arrival of the Tender belonging to the *Galeons*, with the News, That the Vice-Admiral was cast away five Leagues from *Havana*, through the Fault of the Pilot, who was fled, who lay by on the Coast for the Boat that was behind, and unadvisedly fell into four or five Fadom Water. This Account turn'd all the Joy of the People of *Cadiz* into Mourning, they having 12 Millions Aboard; there was hopes of recovering the Plate, being in such shoal Water, but the Goods were all spoil'd. I had us'd all Endeavours to come Aboard that Ship, but it pleas'd God for my Good, I did not prevail. *Wednesday* 18th, the Count carry'd me with him in his Boat to *Port St. Mary*, 2 Leagues from *Cadiz*. This Place and the Country about it belongs to the Duke of *Medina-celi*. It is much larger than *Cadiz*, the Streets handsomer, as are also the great Houses. Lying West of the Bay of *Cadiz* upon an inlet of the Sea that runs two Leagues up the Country, to the Monastery of *Carthusians*, call'd *Cartuja de Xeres*, it is inhabited by very rich Merchants. *Friday* 20th, the Count carry'd me Aboard Monsieur *Coetlogon*, who commanded ten *French*-Men of War, and receiv'd us very Honourably, treating the Company with *Coffee* and *Tea*, which the *Spaniards* did not like. Thence we went out as far as the *Puntales* to see a Vessel come from the *West-Indies*, which to my great Satisfaction, as having some Concern Aboard, we found to be that call'd *Espannoleta*, commanded by *John de la Vaca*, which was thought to be lost, and worth half a Million. There we were inform'd that another small Vessel call'd the *Sevillano* was put into St. *Lucar*, they having been both 31 Days at *Fayal*, by reason of the contrary Winds. *Port St. Mary.*

D. Thomas Eminente having seen the Rarities I brought, presented me with a Mineral Stone, in which was a large Emeraud, that I might add it to the rest of my Curiosities, a Generosity unusual in these Days, for which I own my self extreamly oblig'd. The following Days I spent in taking Leave of my Friends, being to depart soon, as will appear in the next Book.

A VOY-

A Voyage round the World by Dr. John Francis Gemelli Careri. *Part* IV.

Containing the moſt Remarkable Things he ſaw in *NEW SPAIN.*

BOOK IV.

CHAP. I.

An Account of what is moſt Remarkable in the City of Sevil, *and the Author's Journey to* Madrid.

Gemelli. 1699.

ON *Wedneſday* the 2d of *July*, I ſet out for *Port St. Mary*, and took up my Lodging at the *Hemmings* Inn, who gave good Entertainment for nine Royals a Day; but I could have faſted all Day to hear him talk of his Quality. He drew out a greaſy Parchment which he ſaid was a Grant from King *Philip* the Fourth, and had coſt him four Piſtoles. But a *Dutch* Captain of a Ship made him Mad, ridiculing him, and ſaying, the Arms on the Parchment were none of his; and that, as he had Bought it of ſome Sharper, ſo he cry'd it up to Sell it him for a piece of Eight.

St *Lucar.* Having hir'd a Calaſh upon *Thurſday* 3d, for 12 Royals, I went in it through a well cultivated Country three Leagues to St. *Lucar de Barrameda*, a Town bigger than *Cadiz*, ſeated on the left-hand Bank of the River *Guadalquivir*, which makes it abound in all Things, and belonging to the Duke of *Medina Sidonia*. Here I took Boat, before Sun-ſet, and having run up about ſix Leagues with Wind and Tide, till about Mid-night, the Watermen caſt Anchor, and we lay there the remaining part of the Night. *Friday* 4th, the Tide ſerving three Hours after Sun-riſing, we went on again. This River, tho' winding, is ſmooth, and about 100 Paces over. At Night we came to a Village call'd *la Puebla*; and thence to *Coca* belonging to the King, not far from the other, both of them on the right ſide of the River, and 12 Leagues from St. *Lucar*. Two Leagues farther we came to *Celves*, a Village belonging to the Duke of *Veraguas*, where we anchor'd, becauſe the Tide was Ebb, and againſt us. About two in the Morning we advanced again with the Flood; ſo that an Hour before Day we anchor'd at the *Golden Tower*, where I was forced to give the Officers ſomething that they might not Search my Trunks.

The Author. *Saturday* 5th, we got into *Sevil*, thro' the Gate of the Arſenal, where I gave the Officers half a piece of Eight to paſs my Goods. *Andrew Caſtagnola*, a *Genoeſe*, courteouſly receiv'd me in his Houſe, and after Dinner we went in a Coach and four Horſes to take the Air in the *Alameda*. Here are long rows of Trees, and in the midſt of them a Fountain, which ſerves to Water the Place every Night, and to fill the Trenches about it. At the Entrance into this Place there are two high, and antient Pillars, with two Statues on them much impair'd with Age, one of which they ſay repreſents *Hercules*, and the other *Julius Cæſar*; it is not known whether they were erected by the *Romans*, and I doubt of it very much, becauſe of the Words *Plus Ultra* carv'd on them; unleſs perhaps they were not cut when the Pillars were erected.

Sevil is ſeated in a Plain, in the Latitude of 37 Degrees, and 20 Minutes. It is almoſt round, and not much leſs than two Leagues in compaſs; ſo Populous that it contains about 42 Monaſteries of Religious Men, and 36 Nunneries, and 12 Hoſpitals, beſides the Pariſh Churches; and all thoſe good Structures, as are the Palaces, and the Houſes of the Citizens. But the Streets are not pav'd, narrow, crooked, and much like thoſe of the *Mooriſh* Towns, which makes them very Inconvenient in Summer for Duſt, and in Winter for Dirt,

Dirt, beſides their being ſo Intricate that a Stranger eaſily loſes himſelf. There are 14 Gates in its low Walls; the moſt Remarkable of which is that of *Xeres*, at which King *Ferdinand* made his Entry, when he took it from the *Moors*. The Suburbs are thoſe of St. *Bernard*, St. *Benedict*, St. *Roch*, *Tablada*, *la Fuente del Arcobiſpo*, and others. On the right ſide of the River is another little City, call'd *Triana*, join'd to *Seuil* by a wooden Bridge. There is nothing in it Remarkable, but a Monaſtery of *Carthuſians*, and the Palace and Priſons of the Inquiſition. *Seuil* is nothing inferior to *Madrid* for bigneſs, or number of Inhabitants. The Men are handſomer than the Women, but very Proud.

Dirtiness, 1690.

Sunday 6th, about Evening we went to ſee the *Alcazar*, or Palace of the *Moriſh* Kings. About the firſt Court, which is large, are the Dwellings that ſerv'd for the Family; whence paſſing through a Portico ſupported by 32 ſmall Marble Pillars, where they ſay was the King's Table, they go to the Baths. Then we came into the ſecond Court, about which there are noble Apartments, in the lower Floor, which now ſerve for an Archive; and thoſe above for the Governor of the City's Habitation; they all look Majeſtick, notwithſtanding the carv'd Work, and Gilding appears to be made by a barbarous Hand. In the void Place about the Baths there are four ſquares of Orange-Trees, made as they ſay for the Diverſion of Queen *Mary de Padilla*, Wife to King *Peter*, ſirnam'd the *Cruel*, who often us'd to Reſort thither. Oppoſite to them is the great Gate that led to the Apartments. Firſt there is a long Room or Gallery, which leads into ſuch another, and that to a good handſome Chamber, out of which they go down to the lower Apartments. Here is a fine Court, in the nature of a Cloiſter, with 52 Marble Pillars, and about it ſeven State Rooms after the *Moriſh* Faſhion, curiouſly adorn'd with carv'd Work; what deſerves to be particularly obſerv'd is a *Cupula*, and a State-Room, where perhaps the Royal Throne ſtood. The Work ſhews it was begun by the *Moors*, and finiſh'd and improv'd by the *Spaniards*. In the ſecond Gallery there is an Iron Gate which leads firſt into a Square, in which is a Fiſh-Pond, or great Baſon, with a Statue pouring out Water at ſeveral Parts; then there is a Way on the Right down two pair of Stairs into two Squares encompaſs'd with high and thick Mirtle-Trees. Here there are ſeveral Statues, clad in that ſame Green, and repreſenting Muſicians, with ſeveral ſorts of Inſtruments in their Hands; on the Ground there are abundance of little Holes for Water to guſh out to waſh People as they go by. Further on ſtill upon the ſame Level, on the right Hand there are two other Squares of Mirtle-Trees, artificially cut. Hence we paſs'd into another wall'd Place, in which there are eight Squares with ſeveral Plants, about them good Hedge-Rows of Mirtle, and in the middle fine Allies to Walk. There are two Fountains, one cloſe to the Wall curiouſly wrought, the other under an Arch, with ſeveral Figures of Beaſts and Men, one of them ſounding a Trumpet. At the end of the Alley oppoſite to this Arch, I have ſpoke of, is a Door leading to a Fountain in Rock-Work, which was going to Ruin, for want of looking after; about it there are thick Squares of Mirtle. Going through another Door oppoſite to it is a little Summer-Houſe cover'd with Porcellane, but ill order'd, and by it another Baſon, with a Statue pouring out Water. Here are ſeveral Plats of Roſes, and other Flowers. Adjoyning to this is another Orange and Lemmon Garden; and another of Greens parted by a high Wall. In this Place there are two rows of Arches, one upon another, with Iron gilt Balconies. All hitherto deſcrib'd is enclos'd with high Walls, with ſquare Towers at convenient diſtances.

Monday 7th, going about to view the City, I ſaw the Monaſtery of St. *Paul* of the *Dominicans*, not yet finiſh'd; the Plan is large, has great Pillars, which are to ſupport the Arches of Dormitories for 150 Fathers. The Church is large, and has three Iſles. Thence we went to the *Franciſcans*, a Monaſtery remarkable, not for Beauty, but for Bigneſs, having ſeveral Cloiſters, with a great number of Cells for 200 Friars. The Noviceſhip ſtands a-part in an Angle of the Orchard. The Church is not very big, but has many Chappels about it, which are like ſo many little Churches, eſpecially thoſe of the *Biſcainers*, and *Portugueſes*. On the ſide of the Church is a round Room, hung with Crimſon Velvet, where the 24 *Regidores*, who govern'd the City meet with the *Alcades* and *Jurados*, who oppoſe them in ſuch Things as are not convenient. The firſt of theſe ſit upon Benches made faſt on high about the Room; the others on Benches cover'd with Leather ſtanding on the Floor; there is ſuch another Room

Dominicans.

Franciſcans.

above Stairs for Winter. The Church of the *Mercenarians*, whither we went next, tho' ſmall, is very beautiful; and the Monaſtery ſpacious with pleaſant Cloiſters adorn'd with Marble Pillars. This was the firſt built in *Sevil*, after Expelling the *Moors* in the Year 1249.

Gemelli. 1699. *Mercenarians.*

The Change. Thence I went to the *Lonja*, otherwiſe call'd *Caſa de Comercio de la India*, which is the Exchange; which is a large Structure arch'd and ſupported by Pillars of hard Stone. Here a Prior and two Conſuls Adminiſter Juſtice to Merchants under a Canopy in a ſtately Hall; and to Aſſeſs, and receive the *Indulto* the King demands upon the arrival of Plate Fleets; as alſo the Duties for other Expences. That Year, notwithſtanding the Loſs ſuſtain'd at *Carthagena*, the Merchants were oblig'd to pay three Millions and a half at *Portabelo*, and the Conſuls endeavour'd to make them pay a greater Sum.

Archbiſhop's Palace. Then we ſaw the Archbiſhop's Palace of an ordinary Structure. It has two Courts, and large Apartments, both above and below, fit for ſo great an Archbiſhop, whoſe Revenue amounts to 120000 pieces of Eight. The fineſt thing above Stairs is the Oratory; and in the Sacriſty the rich Veſtments, adorn'd with Gold, and artificially laid up in ſmall Drawers.

Cathedral The Cathedral, which is near the Houſe, and the Model of all the Cathedrals in the *Indies*, may be call'd another St. *Peter*'s at *Rome*, as well for its largeneſs, as becauſe the Work about it is not yet finiſh'd after ſo many Years, being ſuch as requires ſome Ages. A Square of Orange-trees, encompaſs'd with half Pillars with Iron Chains, leads to one of the five Gates on the ſides of the Church, beſides the three in the Front, which is not yet finiſh'd. This Church is about fifty Paces in length within, and proportionably broad, having five Iſles, and handſome Pillars. It has 75 Altars, but the great one is of an incomparable Structure, being a Semicircle, with a way to it from the Choir, enclos'd with gilt Iron Baniſters. They told me the Paſchal Candle ſet up there on *Holy Saturday*, weighs 625 Pounds. The Choir is adorn'd with excellent Carving, and two good Organs. In the Chappel where the Body of the Holy King *Ferdinand* lies, on the one ſide is the Tomb of King *Alphonſo*, who was choſen Emperor, and on the other that of Queen *Beatrix*. On the Tomb of *D. Ferdinand Columbus*, the Son of *Chriſtopher Columbus*, the firſt Diſcoverer of *America*, are theſe Words.

A Caſtilla, y a Leon,
Nuevo Mundo dio Colon.

That is, *Columbus* gave a new World to the Crowns of *Caſtile* and *Leon*. The divine Service is here perform'd by 95 Chapter Men, beſides inferior Prieſts, Servants and Muſicians, to the Number in all of 250, maintain'd according to their Quality with a Revenue of 80000 pieces of Eight. In the Sacriſty, beſides the Ornament of curious Carving and Painting, and precious Relicks, is a Silver Tabernacle, weighing 2650 Pounds; and a Braſs *Tenebræ* Candleſtick of 2000 Pound, which they told me coſt 30000 pieces of Eight, becauſe of its excellent Workmanſhip. The Muſick Books for the Service of the Choir coſt 8000 pieces of Eight. They ſtill ſhew the Key the *Mooriſh* King deliver'd to King *Ferdinand* upon the Surrender of the City. Adjoyning to the Sacriſty is the Room before the Chapter, adorn'd with half Reliefs of Marble made by an excellent Hand. The Place where the Chapter meets is round, and arch'd, all hung with Crimſon Velvet. On the ſide of the Church is the Oratory, for keeping the Bleſſed Sacrament to carry to the Sick. There are in it eleven Altars, and a good Sacriſty, all adorn'd with fine Marble Statues of half Relief. This Oratory is ſerv'd by four Curates. The Tower of the Church is Majeſtick enough, Square, made of ſolid Stone curiouſly Wrought, and grows narrower ſtill as it riſes, being above 200 Geometrical Feet in height. Within it the Stairs are ſuch that a Man may ride a Horſe up to the Belfry, where there are 25 Bells, Great, and Small, and there are ſeveral Rooms for Servants. On the top of it ſtands a Statue of gilt Braſs call'd *La Giralda*, which turns with the Wind like a Weathercock.

Next I went to ſee the Houſe of the *Venerables*, or for Prieſts to retire to, which was then Building at a vaſt Expence. The Church is well enough adorn'd with gilt Images, and ſundry Pictures; and the Monaſtery has a ſtately Cloiſter, with Marble Pillars. Without the City I ſaw the Hoſpital of the *Charity*. The Houſe is well Built and Large, and there are good Beds in the Galleries. The Church tho' ſmall, and but with 5 Altars, is remarkable for good Painting. Here I ſaw a fine Silver Tabernacle.

Venerables.

Charity.

St. *Elmo.* The Houſe of St. *Elmo* is the Place where Boys are taken in to be Inſtructed in the Art of Navigation, there being a Ship in the middle of the Court, and then they are ſent to the *Indies*. When they

they return, the Governors of the House receive them, and recover their Wages of the King, or Traders, as long as they will continue to live in that House, which is very large.

Next, we walk'd about the Walls, as far as the *Aqueduct*, which, tho' Built, as they told me by the *Romans*, still conveys the Water to the City. Thence we went to the *Prado*, or Plain of St. *Justa*, and St. *Rufina*, the Protectresses of *Sevil*, because they suffer'd Martyrdom there, and then entred the City again at the Gate of *Carmona*. By the way I saw the Palace Built by the Duke of *Alcala*, when he return'd from his Travels, after the Model of *Pilat*'s Palace shown at *Jerusalem*.

Tuesday 8th, I saw the Tribunals, and passing through a handsome Court, beset with beautiful Columns, with a good Fountain in the middle, found three Halls, two for Civil Causes, in each of which four *Oydores* or Judges meet; and the other for the Criminal, where three *Alcades*, and a *Fiscal* or King's Solicitor meet. A *Regent*, or chief Magistrate of *Sevil*, who is a Gown-Man, sits as President, sometimes in one, and sometimes in another, as he pleases, and therefore has his Apartment there.

Thence we went to see the *Casa de la Contratacion*, or *India-House*, in which there are three Halls, one call'd of Government, or the Chamber of Direction, in which sit a President, and some other Officers, all Sword-men; another in the Chamber of Justice, where are three *Oydores*, or Judges, and a *Fiscal*, or King's Solicitor; and the Third the Treasury, where others of the King's Officers meet. The President lives in this House.

Wednesday 9th, my Friend and I went to the Monastery of S. *Jerome*. The most wonderful Thing there, is an Image of that Saint, made of Clay, about 180 Years since, with the Crucifix and Lion, by a *Neapolitan*; all so natural and artificial, that it looks as if it were really alive. *Philip* the 4th, of happy Memory saw, and would have had it for the *Escurial*; but the Fathers excus'd themselves, alledging the Difficulty of carrying such a brittle Thing so far. The Monastery is large; and the Church, tho' small, has seven Altars well adorn'd. Returning to the City we pass'd by the Monastery of S. *Lazarus*, and that call'd *De la sangre*, or of the Blood; the First for Curing of *Lazars*, the Second for other Distempers. This is a large Structure, erected by the Duke of *Alcala*, and there are in it stately Rooms, and a Court beset with Pillars.

Going over the Bridge we came to *Triana*, and thence to *Las Cuevas*, or the *Carthusians*. Tho' the Monastery is large, and has stately Pillars, the Church is small, but well adorn'd. There are five Tombs in it, with curious marble Statues, of the Counts of *Tarifa*. In the Sacristy there are most precious Relicks, and Church Stuff of great Value. They shew a Brass Piece, which they say is one of those given to *Judas*. In the Chapter there are two Statues of the aforesaid Counts, and on a beautiful Altar, one of our Blessed Lady well enough Carv'd. In another Room is the Tomb of the Archbishop *Mena*, Founder of the Place.

As we return'd Home late, I was shew'd in the Street call'd *El Can delejo*, a half Figure of King *Peter*, whom they call the *Cruel*. Asking the meaning of it I was told, that he going about at Night Incognito, as he was wont to do, to spy what was doing about the City, quarrell'd with a *Spanish* Bravo, who would not give him the way, and had the Fortune to Kill him. The Body being found in the Morning, the King order'd the Murderer should be enquir'd after, and severely proceeded against. The *Alcade* was so diligent that he discover'd the Truth; and the King asking about it, he answered, he could proceed no further, because the Murderer was too Powerful. Being again commanded to proceed to the utmost rigour of the Law, whosoever the Person was, the *Alcade* caus'd the King to be Beheaded in Effigie, and in Memory therefore the half Statue was set up in the Street where the Murder hapned.

Thursday 10th, in the Morning, I went to the great Market, and there found a vast Concourse of Buyers and Sellers; and after Dinner to a Castle they say was Built by the *Moors*, now call'd *S. John de Alfarache*, half a League from the City. There is nothing to be seen, but the Place where it stood, on a Mountain, the Walls being ruin'd, but within them is a Monastery of S. *Francis*.

Sunday 13th, having taken leave of all Friends, I set out for *Madrid*, in a Coach hir'd for 54 Pieces of Eight, with *D. Andrew Herrera*, Vicar General of *Quito* in *Peru*; F. Master *Emanuel Mosquera*, a *Mercenarian* of *Papagan*, and *D. Paul de Offiatta* of *Lima*. Going out

of *Sevil* near Sun-setting, we came to *Gemelli. Castel Blanco*, by one in the Morning, 1699. having travell'd 5 Leagues, part Mountain, and part Plain. To be the more at our ease, we went to an Inn; but were uneasy enough, because of a Hellish Landlady, who would not find us Beds upon any Account, because we had sent the Coach Mules to another Place.

2d, day 7 Leagues. *Monday* 14th, we travell'd over a steep craggy Mountain. About Noon we rested on the Bank of a Rivulet, and moving thence came two Hours after Nightfall to *Santa Olalia*, the days Journy being 7 Leagues. Before we got in, the Coach overturn'd, and had like to have kill'd some of us. Our Supper was indifferent, but the Bed very bad.

Tuesday 15, we stay'd in the same Place to rest the Mules, and walk'd to divert us in the shade of a Poplar Grove, where were Walks for that purpose. The Host made us Pay dear for ill Accommodation, taking nine pieces of Eight, for entertaining four of us.

3d, day 5 Leagues. *Wednesday* 16th, we set out betimes, and had two Leagues of good Road to *Monasterio*. This is the first Place of *Estremadura*, and belongs to D. *Dominick Centorian*. After Dinner, we went three Leagues down Hill, to *Fuente de Cantos*, a good Village, where there are two Monasteries of Nuns, and one of Fryars.

4th, day 6 Leagues. *Thursday* 17th, we travell'd 4 Leagues, all upon a Plain to *Santos*, a Town of the King's, well Inhabited, where resting all the rest of the Day, we set out late to go 2 Leagues further to *Villafranca*. In these Inns, when Travellers have Paid for their Meat and Beds, they make them Pay for the Noise, tho' they were never so still.

5th, day 6 Leagues. *Friday* 18th, we did not set out till after Noon for *Merida*, six Leagues distant, whither we came about one in the Morning. We had a Scurvy Inn, because all the good ones were taken up, for the Ambassador that was returning from *Lisbon*. *Merida* is a Royal City Inhabited by about 800 Families, among which, there are many of noted Nobility, by the *Spaniards* call'd *Solariegas*. The most notable thing here is a Noble Stone Bridge, half an *Italian* Mile in length, and broad enough for two Coaches to go abreast; over the River *Guadiana*. There is an Antient Castle, which did belong to the Conventual Priors of *Leon*, who on their Habit wear the Cross of St. *James*. There are also four Monasteries of Fryars, and four of Nuns. The common walking Place is not contemptible.

Merida.

Saturday 19th, we set out late, and rested after two Leagues, at the little Village of St. *Peter*, whence going three Leagues further on a Plain Country, we came to *Medellin*, and two Leagues thence to *Miajadas*, both Places belonging to the Earl of *Medellin*. All the Inns were taken up for the Ambassador, so that we far'd ill. 6th, day 5 Leagues.

Sunday 20th, We went after Dinner three Leagues to *S. Cruz*, were we lay till Midnight. 7th Day 3 Leagues.

Monday 21st, proceeded to *Tordesillas*, leaving *Truxillo* aside. We set out again after Dinner with violent hot Weather, and going up and down high craggy Mountains, the Harbour of Thieves, the Coach broke, and we were left in the open Air. As we were afterward, passing by *Casas de Mirabete* in the Dark, I broke my Gun, and had some other loss. Three Leagues further we cros'd the River *Tagus* over a great Stone Bridge, and went to lye at *Almaraz*. 8th Day 5 Leagues.

Tuesday 22d, the Coach being mended we set out in the Evening, and having travell'd two Leagues over a Plain well cultivated, in which there was a very good Village, went to take up our Quarters at *Calcada de Oropesa*. 9th Day 2 Leagues.

Here we continu'd all *Wednesday* 23d in the Morning, and then set out along a good Country full of Villages, and at the end of two Leagues pass'd through *Oropesa*, belonging to the Earl of that Name. It is seated on a Hill, the Walls about it are mean, but there are good Buildings in the Suburbs about it. Riding four Leagues further through a Wood, we came to *Peter Venedo*'s Inn, where we found neither Beds nor Meat, that Place being always in danger of Highway-Men. In *April* the Year before, nine of those Stroulers had Rob'd and Bound about 40 Travellers. Having rested a little we went four Leagues further to *Talavera*, a Town well known for the excellent Earthen Ware made there, and containing about 8000 Families. The best Structures are 14 Monasteries of Religious Men and Women; for the Houses are Disorderly and not Uniform. There is a good walking Place with long Rows of Trees, call'd *Nuestra Senora del Prado*. 10th Day 10 Leagues. *Talavera.*

Thursday 24th, we set out late, and having rode six Leagues over good Plains, lay at *Santa Olalla*, a Village belonging to the Count *de Orgas*. 11th Day 6 Leagues.

Friday 25th, continuing our Journey through Olive Gardens and good Villages 12th Day 6 Leagues.

ges, especially that call'd *Noves*, for six *Guadl.* Leagues we, came to *Casa Rubia*.

1699. *Saturday* 26th, went four Leagues further and lay at *Mostobes*.

17th Day 4 Leagues.

Sunday 27th, travell'd three Leagues and arriv'd at *Madrid*, over the Bridge of *Segovia*. I took into an Inn in the Street call'd *Calle de Silva*, but then remov'd to that of *Olivo alto*. 14th Day 3 Leagues.

CHAP. II.

The Description of the Royal Town of Madrid, *and what is most Remarkable in it.*

Madrid described. THE Royal Town of *Madrid* is seated in a Champain, water'd by the River *Mancanares*. The Country about is uneven, some plain, some high and some low; but the Air is very good and wholsom, and tho' it be not in above 40 deg. and 40 min. Latitude, yet the Cold in Winter and the Heat in Summer are intolerable. The shape of it is almost Oval, little above a Mile in Length, and near five in Compass. It is grown up to this greatness from a little Town, since the Kings of *Spain* chose it for the Place of their Residence. However the Walls about it are low, and of Mud, with fourteen or fifteen Gates. The Streets are always very dirty, by reason of the custom of throwing all Filth out at the Windows. It is worse in Winter, because they carry many Hogsheads of Water in Carts which they let out about the Streets to carry off the Filth, and sometimes it runs in Streams that stop the way, and poison with the Stink.

The Houses for the most part cannot compare with those of *Italy*, being generally ill Built with Timber Ribs. But as to Particulars, The King's Palaces are most magnificent, as well from the greatness of the Structure, as for the rich Furniture, curious Pictures, abundance of Fountains, Fishponds and Parks. Besides that where his Majesty generally Resides, there are those of *Buen Retiro*, the *Escurial Pardo*, *Aranjuez* and others, whereof having said enough in my first Travels in *Europe*, I omit to repeat the same in this Place. Among the chief Palaces of the Nobility that of the Duke of *Uzeda* is none of the worst, as well for Structure, as for the Embellishments of Marble; for which reason the late Queens Mother had pitch'd upon it for her Residence. All the Churches are well Serv'd and Adorn'd.

The Major Among the publick Buildings the *Plaça Mayor*, or great Square is very graceful. It is a perfect Square and has several Avenues. All the Houses about it are built after the same Model 5 Stories high, with as many rows of Iron Balconies, all curiously made and uniform. In the Shops below under the Porticos, are all sorts of rich Commodities; and in the middle of the Square all that can be desir'd for eating. But it is then most beautiful to behold, when they have the Sport of Riding at Bulls, call'd by them *Juego de Toros*, or *Fiesta de Toros*; because then it is all richly hung, and there are to be seen the King, the Ministers of State, Magistrates, Nobility, and choice Ladies richly Clad.

Provisions are so dear, that a piece of Eight a day, will scarce serve a Man. The Wine is bad, because they put Lime and other ill Things into it; but the Bread is excellent, and so is the Flesh of gelt Goats. Without the Town there is good Wine and cheap, because there it pays not the Excise, which amounts to more than the Price of the Wine.

I found two Fashions newly brought up, this last time I was at *Madrid*. The one is the keeping a great number of Footmen to run before the Coach; the other the wearing of Periwigs, by all sorts of People, so full of Powder, that it is no wonder Bread is dear.

Having visited D. *John Francis Pacheco*, Duke of *Uzeda*, and show'd him all my Curiosities gather'd in my Travels, upon *Wednesday* 30th, he to requite me, show'd me his Library, which for largeness, choice of Books curiously Bound, and for the rare Workmanship in Ebony of the Cases, all shut up with Crystal Glasses, is inferiour to none in *Spain*. In his Closet, besides choice Medals, he had abundance of Pictures of Kings, and Princes, some of them scarce known in *Europe*, and all adorn'd with Silver, Gold and Jewels. He told me the King had enquir'd after me, and would be glad to see my Curiosities. Having spent many Days in waiting upon Persons of Quality, who desir'd to hear some Account of my Travels, I went

on *Thursday*

Gemelli. 1699. *Mercenarians.*

Thurſday the 14th of *Auguſt*, to ſee the Monaſtery of the *Mercenarians*, which is very Stately, and has three Dormitories one above another, for 150 Religious Men, and the Church is well adorn'd. *Friday* 15th, in the Afternoon there was a great reſort to our Lady of *Atocha*, which Image is cover'd with Jewels, the Altar with Silver, and the Chappel painted by our famous *Lucas Giordano*. *Saturday* 16th, I heard Maſs in the Pariſh of St. *Martin* of the *Benedictine* Fathers of *Monte Caſſino*. The Church is not extraordinary; but the Monaſtery is large, and Magnificently built. *Sunday* 17th, I ſaw the profeſs'd Houſe of the Fathers of the Society. The Church was not yet finiſh'd; but there were excellent Pictures in the Chappels that were compleat. *Monday* 18th, hear'd Maſs at St. *Phelipe el Real*. The Monaſtery is of *Auguſtinians*, were ſmall; but the Church is well ſet off. *Tueſday* 19th, I ſaw the Church of St. *Andrew*, which has a moſt beautiful *Cupola*, and Chappels and Altars well adorn'd; eſpecially that where the Body of St. *Iſidorus* lyes. *Thurſday* 21ſt, I heard Maſs in the Pariſh Church of St. *Gines*, which is very large, has good Altars, and is ſerv'd by many Prieſts. *Monday* 25th, I ſaw the King and Queen go out to take the Air by the River. The Ladies were clad almoſt after the *German* Faſhion, and their Heads dreſs'd much after that manner. That day abundance of rich Houſehold-ſtuff, was carry'd out of the King's Wardrobe, to furniſh a Houſe at *Leganitos*, where the *French* Ambaſſador was to be receiv'd, and entertain'd nine Days at the King's Coſt. The Workmanſhip of the Plate was curious, but Old Faſhion'd, and the Stones that adorn'd it all falſe, except ſome *Turkey* Stones. Theſe things are always kept in the King's Wardrobe, and never made uſe of, but upon ſuch occaſions.

Hoſpital.

Tueſday 26th, I went to ſee the Hoſpital, where there are generally about a thouſand Sick, attended very charitably. The Structure ſhows it is a Royal Work. *Friday* 29th, I went to St. *Mary de Almudena*, where is an Image of our Lady, all cover'd with rich Diamonds, Emrauds, and other precious Stones.

Eſcurial.

Wedneſday the third of *September*, I went with D. *Peter Chaves*, who was to go with me into *Italy*, to ſee the *Eſcurial*, and din'd at *Roxas*, three Leagues from *Madrid*, whence we travell'd the other four Leagues, paſſing through *Colmenarejo*, and lay that Night at the upper *Eſcurial*. On *Thurſday* the 4th, in the Morning the Father Rector appointed another Father to ſhow us the Rarities of that Monaſtery. We came into the great Court through a noble Front of Maſſy Stone, over which is the Statue of St. *Laurence*; and proceeding thence into the 2d, found there beautiful Apartments about it, and a moſt curious Frontiſpiece over the Church-door, with ſix Statues of Prophets. The Church has three Iſles, ſupported as is the *Cupola* by large Pillars of hard Stone. The high Altar is exceeding Majeſtick, and adorn'd with double rows of Pillars, of choice Marble, being 18 in number, which ſerve alſo to ſet off the curious Pictures. Going up 17 Steps of the ſame Stone, there appears a Tabernacle all garniſh'd with Gold, and precious Pillars of Jaſper, and within it another leſs Tabernacle adorn'd with precious Stones of ineſtimable value. On the ſide Walls are the Statues of *Charles* the 5th, and *Philip* the 2ds in fine Marble. On the left is the Oratory, where the King and Queen uſe to withdraw. All the Arches of the Church are painted by *Giordano*. The Father then ſhow'd us a great ſilver Statue repreſenting St. *Laurence*, kept in a Cupboard, with many Relicks of the moſt Glorious Saints of the Church.

The Church.

Hence we went down to the place where are the Tombs of the Kings, and Queens that are Fruitful, apart from that of the Barren ones, and Kings Children, and found it all cover'd with curious black Marble, like the Tombs of the Kings of *Spain*, here bury'd till this day. Then we went to ſee the Sacriſty, and here were ſhow'd Church-ſtuf, adorn'd with precious Stones, Gold Fringes, and Rich Embroidery. There is alſo a great Silver Tabernacle of extraordinary Workmanſhip, ſent as a Preſent by the Emperor to the King of *Spain*. We ſaw an Antependium of Silver curiouſly wrought; a Mineral Stone with ſeveral large Emrauds in it, which ſerves as a *Pax*; and a Croſs of Diamonds, Rubies, Emrauds, and other Stones of great value.

Tombs.

Then we were carry'd into a little Room, where there were many Relicks, ſome Manuſcripts of St. *Tereſa* and other Saints, and a Pitcher or Stone Veſſel, that will hold 20 *Caraffas* of *Naples*, in which they ſay our Saviour converted Water into Wine, at the Wedding of

Cana

Cana in *Galilee*. The Chapter whether we went next is all set out with antient and choice Pictures. The Choir was of excellent Workmanship, and the Books of plain song belonging to it, the Fathers said cost 30000 pieces of Eight. There are also two great Organs, besides the small ones distributed about the Isles. Near the great Stairs we saw *Giordano*'s best Picture, which is the Battle of St. *Quintin*.

Oct. 1699.

After Dinner, we went to see the rest, and a Religious Man led us about the Church, within the Wall left open on purpose. All the Arches of it made large Chappels, like those of St. *Sophia* at *Constantinople*, and all of Carv'd Stone, as is the rest of the Church. Then we went into the Library, and saw a great number of Books of several Sciences in excellent Order; but they told me that several *Arabick* Manuscripts were gone, they knew not which way.

The Pictures in this Place are wonderful, being Painted by great Masters, but the most Stupendious thing is a Loadstone, that bears 24 Pounds of Iron, and is so active, that it Operates tho' a solid Body interpose. Yet what most amazes is, that it does not draw the Iron unless it be set length-ways with the North Point to it. We went up one of the Corner Towers to see the Chimes sent out of *Flanders* by the Count *de Monterey*, but they do not play exactly true. The King's Apartment is adorn'd with the best Pictures of the last Age, and from his Bedchamber, he can see the Tabernacle of the High Altar. There is a Way out of the same Apartment into the Oratory before mention'd.

In the Monastery are 14 Cloisters, with five rows of Dormitories one above another; but it is to be observ'd that in this Place there live three several Families of Religious Men, with their several Superiors, all Independent of one another. They are in all 200, maintain'd by the King, and well serv'd, for all the Inhabitants of the next Village are at their Service, being maintain'd by the Monastery. There are several Orchards of Fruit, and Flower Gardens, with Mirtles curiously cut, representing the King's Arms and other Figures; nor are the Cristalline Fountains less delightful. Besides the fine Mirtles in the great Cloister, there is a Stately *Cupula* of choice Marble in the middle; and Fishponds full of several sorts of Fish. There are also many Artificers adjoyning to the Monastery, for its Service, and Apartments close by for the Courtiers, when the King is there. This was built by King *Philip* the 2d, in pursuance of a Vow made on the 10th of *August*, at the Battle of St. *Quintin*, where for the conveniency of his Army, he was forced to destroy a Church dedicated to the same Saint. The Work was finish'd in 32 Years, a short time for so great a Structure, that King laying out twenty Millions and half upon it; besides the yearly Revenue of 46000 pieces of Eight a Year, for maintenance of the Monastery.

Friday 5th, we return'd by the way of *Roxas* to *Madrid*, where being disappointed of going by the way of *Alicant*, as I had intended, I took two Places for 24 pieces of Eight, in the Coach for *Pamplona*, and having taken leave of my Friends, prepar'd for my Journy.

CHAP. III.

The Author's Journy from Madrid, *to* Toulouze.

1st, days Journy 3 Leagues.

Monday the 8th of *September*, having perform'd my Devotions in the Church of our Lady of *Bethlem*, I took Coach after Dinner, and went three Leagues to lye at *Rojas*, where the Hostess made me pay dear for a poor Supper, and worse Bed. Setting out again at break of Day, I cross'd the River *Guadarrama* upon a good Stone Bridge, then pass'd through the Village of *Torrejon*, and came at the end of three Leagues to the City of *Alcala*, by the *Latines* call'd *Complutum*, in the Diocess of the Archbishop of *Toledo*, and a famous Universty. It is seated on a Plain near the River *Henares*, enclos'd by a low Wall, and has noble Streets, and good Houses and Shops. I went three Leagues further to dine at the little Village of *Alcobera*, and then three Leagues more to lye at *Junquera*, leaving behind *Marciamalo* in sight of *Guadalajara*. *Junquera*, belongs to the Duke of *Pastrana*, and the Country about it is so full of Rabbets, that they would scarce get out of the Road, as we pass'd by. On

2d, day 9 Leagues.

Wednesday 10th, when, having travell'd six Leagues, we din'd at *Xadraque*, and

3d, day 9 Leagues.

and went three Leagues further to lye at the Village of *Regalena*, being tir'd with the ill Way, and Rain, which continuing we ſet out late, on,

Gemelli. 1699.

4th, day 5 Leagues.

Thurſday 11th, and therefore were forced to ſtay and Dine at the Inn of *Rio Frio*, but two Leagues from where we lay, and then proceeded three Leagues ſtill with Rain, to lodge at *Barahona*, but had ill accommodation, this being a wretched Village, reported to be Inhabited by Witches.

5th, day 5 Leagues.

Having travell'd two Leagues on *Friday* 12th, and paſs'd through two Villages, we bated at *Almaſan*, a Town belonging to the Earl of *Altamira*, encloſ'd with a Wall, ſtanding on a Hill, and Water'd on one ſide by the River *Ducro*, whence going three Leagues further we lay at *Almard*.

6th, day 7 Leagues.

Saturday 13th, after 5 Leagues riding, we din'd at *Hinojoſa*; and then paſſing over high Mountains came to *Agreda*, the laſt City of *Caſtile*, ſeated not far from the Mountain *Moncayo*, which is ever cover'd with Snow, where we had a good Supper and Bed. Here we ſtay'd on

7th, day 6 Leagues.

Sunday 14th, till Noon, to ſhow what Gold and Silver we carry'd for our expences, becauſe it is not allow'd to export above a piece of 8 and half. I ſhow'd what Gold I had, and Paid one in the hundred for it. Before we ſet out, I ſaw in a Monaſtery of Nuns, the Body of the B. *Mary* of *Agreda* held there in great Veneration. As ſoon as out of the City Gates, the Officers came upon us again, and I was forced to give them ſomething, to avoid being ſtopp'd, but I would not give any thing to others, we met four Leagues further on the Frontiers. In this Place the three Kingdoms of *Caſtile*, *Aragon*, and *Navarre* meet, ſo that three Kings might here dine at one Table, and every one ſit in his own Kingdom. When paſs'd the Village of *Contronico*, we came into a warmer Country, and an hour after Night came to *Curilla*, a Place of great Trade, Rich, and inhabited by a thouſand Families; for tho' ſeated on a Mountain, it has good Vineyards and Gardens, and excellent Fruit.

8th, day 6 Leagues.

Monday 15th, we lay in the ſame place.

Tueſday 16th, after two Leagues travelling, we croſs'd the River *Ebro* in a Boat, and a League further came to *Valtierra*. Three Leagues beyond that, we ferry'd over the River *Aragon*, which falls into the *Ebro*, and lay at *Marſella* a City near to it.

Wedneſday 17th, we ſet out 2 Hours before day, and din'd at *Taſalla* four Leagues diſtant, a large City, encloſ'd with a Wall and belonging to the King. Then we paſs'd through *Baraſein* and other Places, in the ſpace of two Leagues, and went two Leagues further of very bad Way, to lye at the Inn, call'd *de las Campanas*, or of the Bells, in the Village of *Tieves*.

6 Hours 4 Leagues.

Thurſday 18th, having travell'd two Leagues, we came before Noon to *Pamplona*, and I lodg'd at a good Inn, in St. *Nicholas*'s Street.

2 Leagues.

This City ſeated in the latitude of 43 degrees, is the Metropolis of the Kingdom of *Navarre*, and therefore the uſual reſidence of the Viceroy, and of all the Courts. For Spiritual Affairs it has a Biſhop, who at this time acted as Viceroy, till another were ſent. This Biſhop's Revenue is 22000 pieces of Eight, and he has a Palace better than the Viceroy's. The City ſtands upon an uneven Ground, at the Foot of the *Pyrenean* Mountains, and has ſome inſenſible riſing Ground, and Plain. The compaſs of its Walls, which are almoſt an Octogon, is about half a League. The Houſes are generally well built, and Proviſions at a reaſonable Rate. The Monaſteries and Churches are not very Stately; the Cathedral is large, and has five Iſles, but of ſmooth Stone, and is very Dark, the Cloiſter joining to it, is a handſome Structure. The Citadel is very large, and the Walls ſo thick, that two Coaches may go abreaſt on them. The Ditch is very deep, and the Place very ſtrong, provided it be well furniſh'd, with Men, and Cannon.

43 degrees.

The Inhabitants of *Pamplona*, and generally all the *Navarois* are affable, and lovers of Strangers, ſhowing them much Reſpect as they paſs through their Country, and preferring them before their own People, either in ſelling, or any other thing; and therefore any Man may Travel through the Kingdom, without apprehending to be affronted, or wrong'd. I found not ſo much difficulty in getting a Paſs of the Biſhop, acting as Viceroy, as in finding Horſes, becauſe it was Harveſt time, and all the Beaſts were employ'd in the Country. D. *John Cruzat*, Marqueſs of *Gongora*, and Governor of the City, remov'd this difficulty, ordering his Lieutenant to furniſh me with Mules to paſs the Mountains. I had brought this Nobleman News from his Brother, D. *Euſtio* Governor of the *Philippine*-Illands, for which

which he shew'd me extraordinary Civility.

1709. Having got Mules by means of the Lieutenant, for eight pieces of Eight each, to carry me to St. *Jean de pied de Port*, We set out on *Friday* 19th, at one in the Afternoon, and Rode three Leagues over the Valley, a Country well cultivated, and full of good Villages, to the Bridge of *Suveri*, where the Major of *Pampelona*, who is Governor, has a Guard, that examines all Passengers; here we took much Pains to climb a Steep Mountain, and lay at the Village of *Erro*. On this Road there are but few that understand *Spanish*, all the Country People speaking the *Gascogne* Language, so that the Muletier was our Interpreter.

Saturday 20th, we set out two Hours before Day, along a very bad and Mountainous Road, and leaving behind us at the end of a League, the Village of *Espinal*, and a League further *Burgheto*, where a Governor with a Guard keeps the Pass; about an hundred Paces beyond it, we came to the Village of *Roncesvalles*, an excessive cold Place, and therefore the Houses there are covered with Planks that cannot be broke by the Frost. The Church belongs to the King, and there belong to it 12 Canons, who have each 300 Ducats a Year, beside the Demi-canons. The Canons themselves fill up the vacancies among them, but the King has the nomination of the Prior. In this Church they shew two Clubs cover'd with Iron, us'd formerly in War, and one of the Stirrups of *Orlando*, the great Champion of *France*; the Slippers *Turpin* the Historian, and Bishop of *Paris*, who came into *Spain* with *Charlemagne*, wore when he said Mass; the same *Turpin*'s Tomb, in a place apart from the Church, where the famous Battle is painted, in which several of the bravest Men of *France* dy'd, as they were returning home with *Charlemaign*; and lastly their Tombs. Riding hence along a craggy dangerous Path, on the Mountain, and going down on the other side, such another way cover'd with Trees, in all two Leagues and a half, we cross'd a small River, which divides the two Powerful Kingdoms of *France* and *Spain*. A League from thence we came to St. *Jean de Pied de Port*, the Metropolis of the lower *Navarre*. It is well Wall'd, and has a small Suburb. Thro' the midst of it runs a Rapid River, which afforded us good Trouts for Supper. On the Hill that Commands the City, is a Castle regularly Fortify'd without, and good Houses within for the Garrison. We lay in a good Inn.

Sunday 21st, we hear'd Mass there, and saw the Women by reason of the Cold cover their Heads with Mantles, like those the *Moors* wear, and the Men with a sort of black Caps. I hir'd three Horses to go as far as *Pau*, for nine *French* Crowns.

Monday 22d, we set out and travell'd through a Country well cultivated, and Green, with Country Houses at convenient distances. We cross'd several Rivers on Bridges, and among the rest a great one, a League short of *Navarrens*, where the Bridge is shut up with Gates to make People pay for passing. Having rode *Navarrens* seven Leagues, we took up in the Fortress of *Navarrens*, at the Customers House (as we had done at *Pied de Port*) who did not practise that strictness us'd, in other Parts of *France*, but pass'd my Trunks without opening them, taking my Word for what was in them. This Fort seated in the Province of *Bearn*, is Garrison'd by a Battalion of Foot, and by it runs a good River that abounds in Trouts. The King of *France* has not only made the way safe, but for the Travellers greater conveniency, has at certain distances, caus'd Poles, and Stones to be set up to shew the way, and the distance of Leagues; an Action worthy so great a Monarch.

Having paid the Duties of the Custom-House, I set out betimes on *Wednesday* 23d, and having pass'd over the River on a Stone Bridge to the Place of Arms, the Guard carry'd me before their Officer, who enquiring very Civily, whence I came, dismiss'd me. The Road I travell'd, though Mountainous look'd like one continu'd Garden. After riding two Leagues and a half, I bated at *Moneim*, where an old Hostess made me pay dear for a bad Dinner. A League from thence we ferry'd over the River *Gave*, which falls into the *Adour*, and went to the Town of *Lascar*, where the States of the Province meet, to avoid contest about Precedence, in the Parliament of *Pau*. Besides the City in the Plain, which is open, there is another among the Mountains, but small and encles'd with low Walls. Departing thence, we rode six Leagues further, and lay at

Pau, the Metropolis of the Province of *Bearn*. It is divided into the lower, which is Water'd by the River *Gave*, *Pau.*

Gemelli. 1699.

over which there is a Stone Bridge of a vaſt length; and the upper, where the Parliament reſides, where there is a good Caſtle. Neither City is Wall'd; but the upper, has very good Houſes and rich Shops. Its ſhape is long, and it may be ſaid to have but one Street upon the level, for there is a deſcent to thoſe on the ſides. The Caſtle is well Built after the Antient manner, without any Modern Fortification. In the Court of it, there is noble Carving, and half Statues of exquiſite Workmanſhip; eſpecially a Shepherd, and Shepherdeſs ſet in a Wall. They ſhew'd me *Henry* the IVths Royal Chappel, and the Room where he was Born, being on the Weſt ſide over the Garden. The Allyes in this Garden are all Arch'd over by the Trees, and thick Plants running up interwoven, and knotted together like Arbours. Thence I went into the 2d Garden adorn'd with Mirtle, curiouſly cut; thence into a Wood enclos'd with high Walls, in which there are two ſtrait Walks of a vaſt length, ſhaded by tall Oaks; and thence to a Hill, to ſee another Garden, which was that great King's delight; but at preſent they are all ill look'd after.

Returning home, I ſaw the Palace, where the Parliament meets, near the Caſtle. Here 52 Counſellors meet in four Courts, which are, one for Criminal Cauſes; one for the Revenue, or Exchequer; and the other two for civil Cauſes. Every Counſellor is allow'd by the King 100 Piſtoles a Year, beſides their Profits, but the Preſidents have more. All theſe Places are bought for ever, and may be ſold again with the King's leave.

A League from *Pau* is the City *Morlans*, the Antienteſt in the Province, and five Leagues from it the wholeſome Waters of *Bagneres*; and at four Leagues diſtance, the miraculous Image of our Lady of *Beteram*. There are in *Pau* four Monaſteries of Men, and two of Nuns.

Wedneſday 24th, the Weather being bad, I did not Travel, but hir'd three Horſes to *Toulouze*, for 15 *French* Crowns, and ſet out on

Thurſday 25th, Rode two Leagues through a Plain well cultivated Country, water'd by ſmall Rivulets, to bate at the Inn of *Bordes point*, and thence three Leagues to lye at *Tarbe*, by reaſon of the bad way. *Tarbe* is a City ſeated in a Plain, and compos'd of ſeveral Parts, for there is a good Suburb at firſt coming in; then a Wall'd City; then another bigger than that, and Wall'd too; and laſtly other Houſes, continu'd for an *Italian* Mile in length. It is the Head of the Province of *Bigorre*, but Subject to the Parliament of *Toulouze*.

Tarbe.

Friday 26th, I travel'd four Leagues through a well cultivated Country, always in ſight of the high, and hoary *Pyreneau* Mountains, which divide the two greateſt Monarchies in *Europe*, and din'd at *Puidarias*, thence four more to the Village of *Lamette*, and one more to lye at *Battaille*.

We mounted at break of day on *Saturday* 27th, and Riding 3 Leagues, bated at *Lombez*, a wall'd Place, but ſmall; and thence continu'd our Journy five Leagues further to *Plaiſance*, where we took up that Night. There came with me from *Madrid*, a half *Milaneſe* of *Spaniſh* extraction, who lov'd Water as a Dog loves a Cudgel, ſo that he would be continually Drunk, and therefore could not ſit his Horſe going down Hill, nor Ride in the Night, ſo that he was often loſt, yet I always found him in ſome Tavern, with a Pot in his Hand; ſo that I had excellent Company of him.

Sunday 28th, we ſet out by break of Day, and travell'd two Leagues along a plain cultivated Country, and ſo arriv'd at the Suburb of *Toulouze*, which is wall'd in. Here the Officers were ſatisfy'd with a Piece of Mony, and forbore opening my Trunks, and therefore without making any ſtay, having croſs'd the Suburb, we went afoot from the Bridge, to the Cuckolds Inn.

Toulouze a City, Famous for its Parliament, and Univerſity, is ſeated in the lat. of 43 degrees, and 20 minutes, in an excellent Air, and may be call'd the greateſt City in *France*, next to *Paris*, being half a League long, from Eaſt to Weſt, and the third part of a League in breadth. In the Year 638, after the Building of *Rome*, *Q. Cepio* deſtroy'd it, and carryed thence a vaſt quantity of Gold and Silver. The Walls at preſent are of Brick, with Towers after the antient manner, at proper diſtances, with a narrow, but deep Ditch about them. The Houſes are indifferently Built of Brick, and the Streets well Pav'd. In ſhort, to me it look'd like another *Tauris* in *Perſia*. *Toulouze.*

Abundance of Gentry live in it, and generally the Inhabitants are well affected to Strangers, behaving themſelves Honeſtly, Civilly, and Reſpectfully towards

wards them, as is usual throughout *France*. Provisions are cheap. The Bridge of *Toulouze* over the *Garonne*, is not inferior to any in *Paris*. It is two Musket shot in length, and broad enough for six Coaches to go abreast, all of good square Stone. There was another antienter Brick Bridge, which is gone to Ruin. The *Garonne* Springs in the *Pyrenean* Mountains, and is Navigable down to *Bourdeaux*, where it falls into the Sea. A Mile from *Toulouze*, it meets with the Canal cut by the present King *Luis* the 14th. I could not well read the Inscription on the Gate upon the Bridge, because a Shrub was grown out from a Cleft, between the Marble Stones, which hindred my seeing the Letters; but what I could discern, was to this Effect.

Gemelli. 1699.

Anno Restaur. Sal. 1668.
Qui dedit Oceano, docuit te dulce Garumna
Ferre Jugum, primus qui tuos compescuit undas,
Hactenus invisso jungens tua littora ponte.
Hoc opus inceptum, desperatumq; pependit,
Donec Ludovicum felicia secla tulerunt,
Qui tot —— posset mirantc Tholosa,
Tantam potenti cervici imponere molem.

The Sense in short is thus. *Anno* 1668. He that subdu'd the Ocean, first made the *Garonne* bear a Yoke; curbing thy Waves, and joyning thy Shores with such a Bridge as has not before been seen. This Work was begun, and given over in despair till happy times brought *Luis*. Who [here is a Casma] to the admiration of *Toulouze*, might lay so great a Weight on the Powerful Stream.

I went to hear Mass at the *Dominicans*, whose Church is Arch'd, and supported by Eight Pillars, which divide it into three Isles. In the middle of it is a curious high Altar and Choir. In the Sacristy they show'd me the Head of St. *Thomas* of *Aquin*, upon a half Body of Silver. The Skull is seen by opening a Plate on the top of the Statue.

Thence I went to see the so Renowned Parliament, instituted by *Philip* the Fair, but found it shut up, that being Vacation time. After Dinner I went to the Town-House, where there are eight Magistrates who Govern the City, and wear a long Crimson Garment with wide Sleeves laced with Gold. The House is stately enough, the Walls all adorn'd with half Statues of Marble, and the Rooms with rich Pictures of former Magistrates. In the first Room they show'd me Seats and Benches, on which they sit when they administer Justice. Here was the Picture of *Luis* the 14th King of *France*, swearing to the Parliament on his Knees, to keep their Privileges before he came into the City. in the next Room there were such Benches cover'd for them to meet in private, and good Pictures about the Walls. Going up to the Rooms above, I found in the first Room the Pictures of all the Famous Men that have been of *Toulouze*. In the next Antichamber, where the Assembly of the Deputies of the Province is held, there were Chairs and Benches orderly placed, for every one to take the Place that was due to him. Here is the Picture of *Luis* the 14th very Young, when he went to meet the *Infanta* of *Spain* his Queen,

Then I went to see the great Canal, made by as great a King, to open a Communication between the Mediterranean and the Ocean, cutting a Way through Mountains, levelling the Valleys, and forcing Nature to submit to Art. Several gatherings of Water, made on the Plain and Hills, supply the Canal. Banks thrown up, keep in the Water at certain distances, where the Ground is low; and thus the Boats go easily to *Toulouze*, and they go down to the Port of *Set*, four Leagues from *Montpelier*, where the Water of the Canal, falls into the Mediterranean; as the *Garonne* falls into the Ocean, after passing by *Bourdeaux*. This River and Canal as has been said, make the Communication between the Mediterranean and the Ocean, to save Sailing quite round *Spain*, and part of *France*. Its depth is ten or twelve Spans, and the breadth about the length of two Pikes, so that it will not carry verry large Boats, and it often requires cleansing. At this time it was dry, to be cleans'd and made deeper.

Monday 29th, being *Michaelmas* day, I hear'd Mass in the Church of the *Carmelites*, where the Feast was celebrated. It has but one Isle, but there are two outlets near the Door. The Choir and high Altar, are in the middle, well adorn'd, as are all the Chappels. After Dinner I went to the Cathedral, which tho' it has three Isles, is not very good, both because it is dark, and because there are in the middle of it many little parting Walls, for all the

Cenelli. 1600.

several ſorts of Officers and Magiſtrates upon Feſtivals. The Archbiſhop's Palace is Convenient, but not Beautiful.

CHAP. IV.

The Author's Journey from Toulouze *to* Marſeilles.

HAving hir'd a Caleſh for 19 Crowns to *Montpellier*, I ſet out on *Tueſday* the laſt day of *September* betimes, paſſing through the very large Suburb of *S. Michael*. After croſſing the Canal ſeveral times upon Bridges for the ſpace of three Leagues and a half of a good Country, I din'd at *Baziege*, and then travelling through many Villages came very late to *Caſtelnau d' Ari*, four Leagues and a half from *Baziege*. We Supp'd well for half a Crown a Head, being twelve at Table, and among them a Religious Man that Eat and Drank like an honeſt *French* Man. At this Place there is a gathering of Water for the uſe of the Canal, and two Leagues off another, call'd of *Nouaſe*.

Setting out early on *Wedneſday* the firſt of *October*, I came at the end of three Leagues riding through a well Peopled Country to the Village of *Alzone*, whence after Dinner I went 3 Leagues further to *Carcaſſonne*. This Place is Wall'd, the Houſes for the moſt part of Stone, and handſomer than thoſe of *Toulouze*; the City is large, and has a conſiderable Trade, by reaſon there is good Cloth made call'd by its Name. All the Streets are good, but the Market-Place beyond them all. The Suburbs are large, and there is a long Bridge leads to one of them over the River *Oodi*, where is a ſpacious Citadel on the top of a Hill. The Biſhop of this Place has 9000 *Livres* a Year.

Carcaſſonne.

Thurſday 2d, before I left the City, I went to ſee the Cloth made, and found ſeven Looms, with two Men at each of them, becauſe the Cloth was ſeven Quarters wide; in another Room they were Sheering of it. Then going into my Caleſh, after a Leagues Riding, I again croſs'd the ſame River, upon a Bridge near the Village of *Treves*, and then the Canal ſeveral times, along which I ſaw many Men and Horſes that drew along the Boats. We Din'd in the little Village of *Piſſia*, three Leagues from *Carcaſſonne*, and then went three Leagues further along a ſtony Way, to lye at *Pouſſol*.

Friday 3d, at the end of three Leagues, we paſs'd through *Capeſtan*, a large Place and wall'd (many Villages in *France* having either Walls about them, or ſome Caſtle to retire to) and over the River *Oodi* upon a Bridge. Then croſſing the Canal again (which a League from thence runs along a Cavity cut for 100 Paces in the hard Rock) came to the City *Beziers*, ſeated on a Hill, and water'd on one ſide by the River *Oodi*. The City is longer than 'tis Broad, Fortify'd by Art and Nature, Populous, Plentiful and Rich, by reaſon it is within three Leagues of the Sea. There is a Gariſon in it of 500 Men. Four Leagues from it towards *Perpignan*, is a City not inferior to it call'd *Narbonne*, through which thoſe that come from *Catalonia* generally paſs. Moving four Leagues further after Dinner, we lay at the City of *Perenes*, which is large, but of little Trade.

Beziers.

Saturday 4th, when we had rid half a League, we came to a Bank of Earth, two *Italian* Miles in length, raiſed at a vaſt expence, to make the way more commodious in Winter. In *France* they take great care of the High-Ways, and I obſerv'd them to be generally pav'd, from the time I came into it. Then we paſs'd through the Town of *Monſagne*, a League from whence we ſet out, and then travelling at a ſmall diſtance from the Sea, at the end of four Leagues Din'd at the Town of *Gigian*, whence advancing three Leagues more we came before Night to *Montpelier*. This City is the Capital of the lower *Languedoc*, as *Toulouze* is of the upper, and being ſeated on the top of a Hill yeilds a fine Proſpect at a diſtance.

Montpelier.

Sunday 5th, I went to ſee the Town-Houſe, which is not ſo good as that of *Toulouze*. The ſix Conſuls there are clad in Scarlet, but without Gold Fringes. Here was the King's Picture, ſitting on a Throne, done by a Maſterly Hand; he is holding out an Olive Branch to one of the ſix Conſuls, who Kneels before him, to ſignifie the Peace concluded that Year between him and the Confederates, as appears by an Ingenious but Haughty Inſcription under it.

The Church of our Lady cloſe by it, has no great matter of Ornament, no more than the Cathedral, and neither

of

of them has but one Isle. The Bishop's Palace has been a great Structure, but being very antient, as is the Church, is gone to Ruin. Not far from thence I went out at the Gate of *Payrou*, lately rebuilt by the Consuls, and adorn'd on the outside with Trophies, masterly Carv'd, and with Arms of the Nations Conquer'd by *France*, with ingenious Latin Mottoes. The walking Place without this Gate is one of the finest Nature and Art could produce, had they vy'd to outdo one another; for the Eye is delighted with the Prospect of the Sea, and pleasant Fields of a long delicious Plain. The Walls of the City are high and strong, tho' antient, and encompass'd with a deep Ditch. The Houses are generally very good, three or four Stories high, like those in *Naples*, but cover'd with Tiles. The Streets are narrow and crooked, by reason of the unevenness of the Ground, and number of Inhabitants. The courteous Ladies are extraordinary beautiful, and fair of Complection. In other respects the City is Rich, because of its Trade, and in it are six Sovereign Chambers that govern all the Province.

After Dinner I took another Caleſh for seven Crowns to *Marseilles*, and having gone four Leagues, lay at the Inn of *Pontlunel*, so call'd of *Lunel*, a neighbouring City, lying on the left Hand of the way, where the Hostesses treated me well. They wore a great Hood, as the Country-women do, to defend them against the Sun.

Monday 6th, having rid four Leagues, I Din'd in the City *S. Gil.* I would willingly have gone as far as *Nismes*, by the Latins call'd *Nemausum*, a City where they make good Serge, to have seen some *Roman* Antiquities there; as the Temple of *Diana*; *la Maison Quarre*, or the square House, built of vast Stones; and *les Arenes*, or the Amphitheatre for publick Shows; but being to go three Leagues, I chose rather to get soon to *Naples*. After Dinner, having rid a Mile, we Ferry'd over an Arm of the *Rhosne*, which divides *Languedoc* from *Provence*. One that waited there to receive the Customs, ask'd me whether I had any thing new in my Trunks, which ought to pay the King's Duty, and telling him there were seven Dozen of Fans, he very civilly dismiss'd me, without receiving that little which was due to him. He also advis'd me, when I came to *Arles*, to tell the Custom-House-Officers there, that the Officers on the Road had taken no Custom, because the Things were inconsiderable, and to make Presents; and bid me not show the Note I carry'd, for then they would oblige me to Pay. This Civility to Strangers is peculiar to the *French*; and I had such tryal of it, that in a Month's Travelling through *France*, my Trunks had never been open'd. Having paid 15 Sols for the Caleſh passing the Bridge, we came to *Arles*, after three Leagues Riding. When I came to the Bridge of Boats 100 Paces in length, over the other Arm of the River *Rhosne*, which is twice as broad as that before-mention'd, the Officers ask'd four Sols Toll. The *Rhosne* is counted the greatest River in *France*, which after passing by *Lions* and *Avignon*, divides it self into two Branches, a League above *Arles*, and runs down into the Sea seven Leagues below it, at the Port of *Bu*, whence great Boats and *Tartans* go up to load with Wine and Corn.

Arles, a City seated in 43 deg. of lat. is an Archbishoprick, and has a good Trade, but is not very Rich. It stands upon a rising Ground, which makes it show sightly without, and it is reckned to be antienter than *Rome*. There is a Theatre in it, built by the *Romans*, but not so entire as that of *Verona*. The Walls about it, and the Houses are very good, but the Streets narrow, and the Town-House but indifferent.

Tuesday 7th, Travelling along the famous *Aqueducts*, at the end of four Leagues we came to the Inn of *S. Martin de Crau*, where we din'd well for 20 Sols a Head; then proceeding four Leagues further along a dry stony way, we came to *Salon*, a City in the Diocese of *Arles*, and therefore the Archbishop has there an antient large Castle on an Eminency. The Walls of the City are half ruin'd with Antiquity, and the Houses of a very indifferent Structure, without any Simmetry. They say the way call'd *Via Aureliana*, made by the Emperor *M. Aurelius*, from the Frontiers of *Spain*, as far as *Rome*, pass'd by this Place. There is nothing in it remarkable but the Sepulcher, or Tomb of *Nostradamus*, the famous Astrologer of the last Age, who is said to have foretold the Murder of *Henry* IV. King of *France*. It is in the Church of the *Franciscans*, on the left hand Wall entring the Gate, with this following Inscription.

D. M.

Gemelli. 1696.

D. M. Clariſſimi Oſſa.

Michaelis Noſtradami, *unius omnium mortalium dicto digni, cujus pene divino calamo totius Orbis, ex Aſtrorum inſtinctu, futuri eventus conſcriberentur. Vixit annis* 62, *Menſibus* 6, *Diebus* 17. *Obiit ſolo* 1566. *Quietem poſteri ne invideant.* Anna Pontia Gemella Solonia *Conjugi opt. V. F.*

In the ſame Church is to be ſeen an Image of the Bleſſed Virgin, and the manner of taking our Saviour down from the Croſs, with ſeven Marble Statues, all the Work of ſome great Maſter.

Having travel'd five Leagues on a very bad Mountain Road, we Din'd on *Wedneſday* 8th at *S. Pon*, a ſmall Place in the midſt of a Plain that reaches for ſeveral Leagues, all adorn'd with Country Houſes belonging to the Inhabitants of *Aix*. After Dinner we went 4 Leagues further, and came to *Marſeilles* two Hours after Night-fall. We lodg'd at the *Deux pommes*, or two Apples in the Street call'd *le Cours*. A League and a half ſhort of the City, the Cuſtom-houſe-Officers ask'd me whether I had any new Commodities; and telling them I had ſome Dozens of Fans to make Preſents; one of them adviſ'd me when I came to the next Officers, which were half a League off to enter all I had, that it might not be ſeis'd. I did ſo without paying any thing, nor did they ask any thing of me when I entred *Marſeilles*, but only four Sols for opening the Gate, which was ſhut.

Marſeilles. *Marſeilles* was built by the *Phenicians* on the Shore of the *Mediterranean*, in the Lat. of 42 deg. 40 min. and was very Famous in former Times for its Schools, which vy'd with thoſe of *Rhodes* and *Athens*. At preſent it is one of the moſt celebrated Ports in the *Mediterranean*, tho' ſo ſhallow, that it muſt often be cleans'd to be capable of indifferent Veſſels. The Compaſs of its Walls is not above two *Italian* Miles up and down. The Houſes are very good, and 4 or 5 Stories high; the Streets bad, that is, Narrow, Crooked and Dirty, except that call'd *le Cours*. Here 'tis true the Houſes are built Uniform and Proportionable, and there are orderly Rows of Trees for half a Mile; the empty ſpace in the middle, enclos'd with Iron Chains and Benches made faſt to keep out Cattle, and make it fit for the Men without any Moleſtation to take the cool Air under the Trees, and converſe with the modeſt Women. The Port is defended by the Caſtles of *S. John* and *S. Nicholas*; as alſo by four ſmall Redoubts upon as many little Iſlands or Rocks, half a League diſtant, the biggeſt of which is call'd *Caſtandus*, where the Ships ſtay to keep their *Quarentine*, when they come from Places ſuſpected for Infection.

Thurſday 9th, I went to ſee the *Darſene*, where the Galleys are built. It is big enough to build as many as they pleaſe, there being long cover'd Walks for making of Cables, and two cover'd Docks to build two Galleys at once. That which they call the King's *Arſenal*, is very ſtately, and has a noble Pavillion in the middle for the Officers of the Galleys, and two Docks to build two Galleys, beſides a vaſt number of Magazines for Timber, and an Armory as they told me for 100000 Men.

The Cathedral ſtands near the Sea in the Weſt Part of the City. It has three Iſles, and the Chappels are well Contriv'd; but the Biſhop's Palace, who is a Suffragan of *Arles*, has nothing remarkable.

Thence I went to ſee the aforemention'd Caſtle of *S. John*, on the right hand without the Gate. It has a Platform with good Guns level with the Water, but the reſt of it was ill provided, ſome having been reſtor'd from thence to the Duke of *Savoy* upon the laſt Peace. Being ſeated on a Rock two Parts whereof are encompaſs'd by the Sea, it has no Ditch but only on the Land ſide. About Noon 20 Galleys came in returning from the Eaſt, and from *Naples*, and theſe added to 21 more that were in the Port, were a pleaſant ſight. After Dinner I went over in a Boat to ſee the oppoſite Caſtle of *S. Nicholas*, on a Hill to the left of the Habour. It has ſeveral good modern Works, and at the foot of them a great Platform rebuilt, with many Pieces of Cannon both above and below. Upon another higher Hill is a great Fort, call'd *Noſtre dame de Garde*, which ſerves for a Land Mark to Ships at Sea.

In my return home I paſs'd by the Town-Houſe, which towards the Sea has a good Marble Front, and good Rooms within curiouſly Painted.

Being deſirous to ſee *Aix* the Metro- *Aix.*
polis of *Provence*, I hir'd two Horſes on *Monday* 10th, and rode thither after Dinner, along a dirty ſtony Way, yet pleaſant by reaſon of the Mountains about it, and the Hills which are well

cultivated

Genelli. 1699.

cultivated and ſtrew'd with abundance of Houſes of Pleaſure, belonging to the Inhabitants of *Marſeilles* and *Aix*. I came thither late having travell'd five Leagues, and lay at *La Selle d' Or*, or the Golden Saddle. This City is ſeated on a Valley encompaſs'd with Hills, and tho' it be the Reſidence of a Parliament, a Chamber of Accounts, and a Generality; yet its Compaſs is not above two *Italian* Miles, enclos'd with indifferent Walls without a Ditch. The Houſes however are beautiful, and four or five Stories high, like thoſe of *Marſeilles*; the Streets wide, ſtrait and well Pav'd, ſome of them in the form of a Croſs, like the *Caſſero* at *Palermo*.

Saturday 11th, I ſaw the Cathedral, which is of the Invocation of *S. Saviour*, has three Iſles, and is dark, and little adorn'd, as is uſual in that Country. The Archbiſhop's Palace is large, but plain. I went to the new Church of the *Jeſuits*, which is ſmall, which was that Day bleſs'd by the Archbiſhop, and there were preſent the four chief Magiſtrates of the City, whom in *Provence* they call *Procureurs du Pays*, they wore a Belt of black Velvet, which the *French* call *Chaperon*, acroſs from the right Shoulder hanging down under the left Arm. Theſe ſate on Benches, with Cuſhions and Carpets before them. The Town-houſe is a very good one.

Thence I went to *la Place de Precheurs*, to ſee the Parliament. After Maſs all the Members of it came into the Hall where I ſaw the Preſident ſitting in a long and wide Crimſon Garment, turn'd up with Ermines, like a Royal Robe. On the ſame Bench ſate ſix Counſellors clad in long black Gowns, gather'd on the Back, with a long Train and wide Sleeves. Their Caps were like thoſe Prieſts wear, with a great Toſſel in the middle. This Robe is common to the *Procureurs* and *Advocates*; but the Counſellors, tho' they may wear no other in Parliament, yet in Proceſſions and other publick Solemnities they wear a red One of the ſame make. A Clerk Clad after the ſame manner, read the Petitions, but he wore a Cap of Crimſon Velvet laced with Gold. This Officer in *French* is call'd *Premier Huiſſier*. The *Procureurs* and *Advocates*, or Pleadders, ſate on Benches below the others, and were allow'd to be cover'd. Thence I went to ſee the other 5 Courts, one upon the ſame Floor, and four above Stairs. The *Grand Chambre* was beſt Gilt and Painted, and there was a Chair in it for the King, when he ſhould pleaſe to be preſent. In theſe Courts are ten Preſidents, and about fifty ſeven Counſellors are Sovereign Judges of all the Affairs of the Province.

After Dinner I return'd the ſame pleaſant Way, and got into *Marſeilles* betimes.

CHAP. V.

The Author's Voyage from Marſeilles *to* Genoa, *and the Deſcription of that City.*

I Would willingly have gone to ſee the *Sainte Baume*, or the Cave where *S. Mary Magdalen* is ſaid to have liv'd thirty Years; but thinking every Hour an Age till I return'd into my native Country, I made the neceſſary Proviſion in haſt, and on *Sunday* 12th ſet out for *Genoa* aboard a *Tartan*. We ſail'd out of the Harbour an Hour before Sun-ſet, and coaſting along the pleaſant Shore between the little Iſlands, could advance but two Miles becauſe the Wind was contrary, and Anchor'd that Night in a little Bay. After Midnight the Wind proving fair we ſail'd again. And on

Monday 13th, by break of Day paſs'd by a Village they call *La Ciotat*, and being five Leagues from *Marſeilles*, ſail'd in ſight of the Hill of *Sainte Baume*, where Pilgrims are not allow'd to eat Fleſh. About Sun-ſet we were off of *Toulon*, and could ſee the Caſtle and ſeveral Country Houſes. We held on our way all Night. And in the Morning on

Wedneſday 14th, were oppoſite to the Town of *Hyeres*, and then run between the three Iſlands of that Name and the Continent. The Wind falling then we made but little way; but it came up again at Sun-ſet, and we made good way till two in the Morning, when becauſe it blew hard we caſt Anchor near Fort *S. Magaret*, to expect Day. This Fort ſtands in a ſmall Iſland on the Coaſt of *France*, very fruitful in Wine.

Wedneſday 15th, when Day appear'd we ſet Sail, coaſting along in ſight of *Antibes*, where there is a Caſtle and Garriſon, and *S. Laurence*, where a River

ver divides *Provence* from the Dominions of *Savoy*. We paſs'd ſo cloſe to *Nizza*, that we could plainly ſee it on the flat Shore, enclos'd by a good Wall; as alſo its Fortreſs on the high and craggy Rock, rendred Impregnable by Art and Nature. We Anchor'd after running 180 Miles at *Villafranca*, where every Veſſel going to or coming from the Weſt is to pay two in the hundred. *Villafranca* is a ſmall Wall'd Town at the foot of high Mountains, without any Harbour, but only an open Road. It is defended by a Caſtle on the Shore, and a Fort built on the high Mountain *Alba*, Garriſon'd by the Duke of *Savoy*.

Genelli. 1699.

Villafranca.

After Dining and paying the Duties, we went aboard again, and hoiſting Sail paſs'd along before the little Caſtle of *S. Spirito*, and the Fort of *Oviezza*, ſeated on the top of a Hill, and belonging to the ſame Duke. We came two hours before Sun-ſet to *Monaco*, where landing, I went up a ſteep way, about the middle whereof there is a Guard to the Town. Being come to the upper Gate I found another Guard, a Draw-bridge and Ditch cut out of the Rock. Here I entred through a great Gate to ſee the Prince of *Monaco*'s Palace. The way to it is up two ſpacious Marble Stare-Caſes made Semicircular, which afterwards meet in a ſtately long Gallery that leads to the Lodgings and Apartments, which for their Number, Magnificence and Furniture may ſerve ſeveral Princes together.

Monaco is a very ſtrong Place on a Rock, the Walls inacceſſible on all ſides, and with only one Gate, up to which there is a very uneaſie Way, as was ſaid before; it is ſmall, and has only one Monaſtery of Nuns of *S. Tereſa*, becauſe it is poor and cannot maintain Fryars. There are abundance of heavy Cannon beſides the ſmall, all well mounted. The Garriſon conſiſts of about 600 Men, pay'd by the King of *France*. At *Monaco* they recover the Duty of two in the hundred only of the Ships that return from the Weſt, whereas all pay at *Villafranca*.

Thurſday 16th, we advanced betimes leaving on our left hand on a Hill the Village of *Roccabruna*, and others belonging to the ſame Prince, for ten Miles along a dry Country; and then began to coaſt along the *Genoeſe* Shore, which begins at the City *Ventimiglia*; yet all that Night could not get beyond *S. Remo*, a Country abounding in Oranges, Lemmons and Olives.

The Calm held all the Night, ſo that on *Friday* 17th at break of Day we were oppoſite to the Village *del Cervo*. The Wind coming up againſt us, we were forced to lye tacking upon the delightful Coaſt of *Genoa*, where the induſtrious *Genoeſes* make the barren Soil produce Fruit Trees. After Noon the Wind prov'd favourable, and carry'd us on a great way in ſight of curious Gardens. Paſſing by the City of *Albenga*, we ſoon left *Final* behind with its two Caſtles, one on the Hill and the other on the Sea-Shore, where there was a *Spaniſh* Garriſon; and then the City *Noli*, which is large, and has high Towers upon the Houſes of private Citizens, and at laſt came early to *Savona*, where we paſs'd the Night. This City tho' ſmall is Wall'd, and has a Suburb as big again as it, with as good Houſes; beſides the delightful Country Houſes about it, with fruitful Gardens, tho' almoſt contrary to Nature. The Churches of *Savona* are beautiful enough, as well for their Embelliſhments in Marble as for the Structure it ſelf and Painting; eſpecially the *Duomo*. The Caſtle ſtands upon the Shore, and has a treble Incloſure, beſides ſeveral Outworks, and a deep Ditch cut of the ſolid Rock. The Harbour tho' ſmall is ſafe, but of difficult Entrance. Five Miles from the City is an Image of our Bleſſed Lady, famous for many Miracles. The Church belonging to it, beſides its Prieſts and Religious Men, maintains about 70 Orphans of both Sexes. *Savona* is alſo famous for its curious Earthen Ware, exceeding all that is made in the State of *Genoa*. The Biſhops of this City, of *Ventimiglia* and *Albenga*, have ſcarce a thouſand Crowns a Year each, becauſe their Dioceſſes are very ſmall.

Savona.

Having hir'd a *Felucca*, I ſet out from *Savona* on *Saturday* the 18th betimes, and paſſing by the neighbouring Town of *Arbizola*, the delicious Plain of *Arenzano*, *Cogoletto* ſeventeen Miles diſtant from *Genoa*, *Voltri*, and other handſome Towns on the Shore, with excellent Houſes of Pleaſure, as far as the Vale and River of *Pellecora*, whoſe Mountains are nothing inferior to the delightfulleſt Parts of its Banks, came at length to *Genoa* before Noon.

Genoa lies upon the *Mediterranean* facing the South, in the Lat. of 43 deg. 40 min. and being ſeated on the ſide of a Hill looks from the Sea a noble Theatre. All the Buildings throughout its whole Compaſs of four Miles, are adorn'd

dorn'd with excellent Marble; nor will those in time be inferior to them, which the rich Inhabitants will be daily erecting in the compass of 15 Miles, the Wall newly built has enclos'd. The worst is, that the Streets are Narrow and Dark. The Port is above a Mile in length, with a Light-House on the West End, and good Fortifications, under whose Protection there are two Docks, one for the Galleys, the other for the Wine Boats. In 955 it was burnt by the *Saracens*, and all the Inhabitants slain or made Slaves, but was afterwards Rebuilt much more nobly. It is call'd the Haughty, because the Nobility are so Proud and Intractable, having a great Conceit of themselves, tho' the little Dominion of their Common-wealth, does not extend to above 140 Miles in length along the Shore from East to West, and under 12 in breadth. Since the Scourge of the *French* Bombardment in 1684, they have erected two Platforms and planted good Guns on them, to keep off those Thunderbolts, which can humble the proudest Hearts. The Ladies are Beautiful and Witty, but their short way of speaking makes them ridiculous. The Men are extremely Frugal and inclin'd to Trade, which has gain'd them vast Wealth.

1688. 1689.

The *Doge*'s Palace is one of the largest and most beautiful Structures in *Europe*; but not so much beautify'd with Marble as the private Houses of the Nobility. A few Steps led up out of a great Court into a noble Hall, without which are the two so famous Statues of *Andrea d' Oria* and *John Andrea*, the Deliverers of their Country. Adjoyning to this Hall there are many Apartments with their particular Courts, beautify'd with Marble Pillars. Then going up two high Stair-Cases are the upper Lodgings, where is the Chamber of the great Council, for electing of the *Doge*, and by it the College for Matters of Government, where the twenty seven Senators and Agents (as they told me) meet, Clad in long Gowns almost like the *French* civil Magistrates; but the Agents cannot Vote in all Publick Affairs. In the opposite side are the *Doge*'s Apartments, big enough, not only for him, but for any absolute Prince.

Towards Evening I went out of Town to see Prince *d' Oria*'s Palace, standing on the Shore. It is well worth seeing for its noble Structure, Marble, Fountains, Gardens and rich Furniture.

Sunday 19th, I heard Mass in the Church of the *Dominicans*, which has three Isles, supported on Pillars, and tho' large is not much beautify'd with Marble, as is the Cloister.

S. Ambrose belonging to the Jesuits, is built after the Model of their profess'd House at *Naples*, all lin'd with curious Marble finely wrought with large Pillars; but it is not so large as that of *Naples*.

The *Duomo* or *S. Laurence*'s Church has a lofty noble Front of Marble of several Colours; it is large, and has three Isles form'd by eight Marble Pillars, but not so well beautify'd as is *S. Ambrose*.

The Palace of *Eugenio Durazzo* has a noble Front, and eight good Pillars within the Court. A stately Stair-Case which parts in two, leads into spacious Apartments, all curiously adorn'd with Marble and Painting. And it may be truly said that the Palaces of private Men in *Genoa* are Royal.

The Church of the Barefoot *Carmelites*, where I went to Vespers, consists of but one Isle, and has a good Tabernacle of rich Marble and precious Stones. The most remarkable thing is the Chappel of the *Franzoni* on the left hand, all cas'd in pure black Marble, and particularly four Marble Pillars, twelve half Bodies of Brass, and a large Crucifix worth 10000 Crowns. On the right is the Chappel of the *Durazzi*, beautiful, but not so rich.

Going thence I saw the College of *S. Jerome* of the *Jesuits*, not yet finish'd. However it is remarkable for the great quantity of Marble Pillars, that adorn the Front, and support the two Galleries, one above another; and I can affirm I counted 84 great Marble Pillars in the Cloister only. The Church is well set out, and the upper Hall for publick Disputations Embellish'd with good Pictures.

The Theater, where I saw a Play Acted, is small, with only four Rows of Boxes, and eighteen in each Row. The Price was half a Crown a Man.

Monday 20th, going to *S. Ciro* of the Fathers *Theatins*, I saw a most beautiful Church with three arch'd Isles, supported by sixteen great Pillars of white Marble. There are twelve Chappels, six on a side; and before them twenty four Pillars, and as many on the Altars, all of fine Marble of several Colours, besides other curious Works on the same Stone. The Tabernacle is of great value, the Choir beautiful, and the high Altar much more, for four Pillars of de-

licate black Marble. The Arch and *Capella* is richly Gilt and Painted at a great Expence. In short no City in the World exceeds *Genoa* for Ornament of Churches, because of the admirable Marble which is not to be brought a great way.

Genoa. 1699.

Going out at *S. Martha's* Gate on *Tuesday* 21st, I went up the Hill to see the *Albergo*, which is one of the most magnificent and pious Works in the State of *Genoa*. Coming to this Place I perceiv'd, That the noble *Venetians*, as sparing as they are towards themselves whilst living, they are as bountiful to the Church dying, of those Goods they can no longer keep. This appears by the incredible and prodigious Charge, the Structure we now speak of must cost; because in order to finish it, besides the Structure erected they have been forced to level Precipices, and cut the uneven Rock smooth. Two spacious Ways lead from the first Gate to a *Portico*; and thence two other nobler Ways to the first Floor, where there are four Statues of the Benefactors of the Place, with Inscriptions; besides as many more upon the Stairs. The Walls within the Church are cover'd with choice Marble, with eight Statues standing upright, and a high Altar with seven Pillars, and an Image of the Blessed Virgin, Carv'd by a Master. Before we come to the Church, we see on the right hand several Galleries and Rooms, as also the Garden of the honest Women and Maids; for the Condemn'd and Penitent Women, live apart above the Church, that they may not delude the Maids. The Governess shewing me the Apartments told me there were in that Place 650 Women. From behind the high Altar and the first *Portico* there is a way up to several Apartments, one of Youths, another of old Men, and another of Children, where these work for several Uses of the House, and all these Apartments by reason of the height of the Place stand one above another, like a Scene of Perspective on a Stage, and it is a great Pleasure to view it from the Galleries. The whole is Govern'd with wonderful Order and Economy, Orphans and poor Children being there Maintain'd and Educated; and Portions given to Marry young Maids. At that time there were 1300 Persons maintain'd there.

Next I went to see the great Hospital, where about 400 Sick of both Sexes are maintain'd, and carefully attended with much Charity. In the first Gallery there is nothing beautiful but its length and extent, and this leads to another equal to it in bigness, which is the Women's Infirmary; with three other Apartments for Persons of Quality and young Girles. At the Entrance into the second Gallery is a beautiful Chapple, and two long Arches making a Cross, and another large one on the right hand of the Chappel.

The Senate being to meet I went thither, and saw at the end of a spacious Hall, a great Ring, with 28 Seats about it, like the Ring of the Royal Chamber at *Naples*. The *Doge's* Chair was somewhat above the rest under a Canopey. He was Clad in Scarlet, and the seven Senators about him, had long Gowns of black Damask, Caps like those Priests wear, and about their Necks old fashion Ruffs or Gorgets. When they had read a Petition, they all gave their Votes by way of Ballot. This *Doge* is chosen from among the Senators, and when he has Govern'd two Years, is dismiss'd by a Person appointed for that purpose, in these Words. *Your Serenity has finish'd the time of your Government. Your Serenity must retire to your own House.*

I heard Mass in the Church of *S. Matthew*, which is small, but has three Isles form'd by eight Pillars, and well adorn'd. The Parish Church of *S. Luke* tho' little and has but three Altars, is beautiful for its Marble Inside. The Banker's Exchange and the Merchants is great, but the Structure nothing Magnificent.

Wednesday 22d, I went to walk in Prince *d' Oria's* Garden, and took notice of a great Fountain, over which is a *Neptune* drawn on a Shell by three Sea-Horses, with several little Boys sporting about. The Palace is very spacious, and has a communication with the per Gardens by an Iron Bridge.

Hence I proceeded to see the *Pharos* or Lighthouse, in which at Night they set up 32 Lights, to direct the Ships that come into the Harbour. It is 600 Spans high or 450 Foot, as the Keeper told me, and a Stair-Case of 312 Steps, up which I could not get under half an Hour. It is Founded on a Rock, and about it, as well as along the Curtin, there are good Pieces of Cannon.

After Dinner I went to our Lady of the Vineyards, a Collegiate Church with three Isles, Arch'd and sustain'd by 20 Marble Pillars. All the Chappels are beautiful, with each of them two Pillars

lars and excellent Painting, but the high Altar exceeds all the reſt.

Gemelli. 1699.

S. Francis's Church belonging to the Fathers of that Order, is large, and has three Iſles divided by Pillars. On the right ſide there are ſix good Chappels, for thoſe on the left are not yet finiſh'd.

Thurſday 23d, I went to ſee our Lady of the Aſſumption, or of *Carignano*, a Collegiate Church, with twelve Canons, an Abbot and eighteen Chaplains; Founded by *Bandinella Sauli*, and rais'd to its preſent Grandeur by *Francis Maria Sauli Doge*. It is ſeated on a high Mountain, which has a Proſpect of all *Genoa* and the adjacent Parts. The Church is rais'd upon four ſolid Pillars, which divide it into three Iſles. In the Niches of the ſaid Pillars are four noble Statues excellently Carv'd. The Eight Chappels are well beautify'd with Marble, as well as the High Altar. A convenient Stair-Caſe made within the Wall, leads up to the *Cupula* on the outſide, whence all *Genoa* is ſeen from three ſeveral Galleries one above another.

Friday 24th, I went to ſee *S. George*'s Hill, where the greateſt Wealth of *Genoa* is. On the firſt Floor is the Cuſtom-Houſe, and above Stairs on the right Hand the antient great Chamber, with fifteen Statues of noble *Genoeſes*, who have deſerv'd well of their Country, placed about the Wall. The new Chamber, where ſometimes the Parties concern'd meet to the number of 400, is larger, and about its Walls are ſixteen Statues of good Marble, placed there in memory of good Citizens. Through this Chamber they go to that of the Magiſtrates, which are eight Senators, who decide all Cauſes relating to the Bank, and Duties of the City, ſitting on Chairs cover'd with Crimſon Damask.

Saturday 25th, I ſaw Prince *d' Oria*'s Palace. It has a very curious Marble Front, and pleaſant Gardens on the ſides, and two Galleries, each adorn'd with eight Pillars. There are Stairs that look Majeſtick, which lead up to the Court; and from the Court another Stair-Caſe not inferior to the firſt, dividing it ſelf into two Branches goes to the Lodgings above, of which it is better to ſay nothing than too little. The Court is beautify'd with twenty great Pillars, and twenty two more ſupport the Arches of the ſecond Floor.

At a ſmall diſtance is the Palace of *Brignole*, the lower Arches whereof are ſupported by ſixteen Pillars, the Stairs adorn'd with excellent Statues, and the Rooms richly Furniſh'd.

Sunday 26th, I heard Maſs at the *Annunciada* of the *Franciſcans*, a fine Church with three Iſles, divided by five Pillars of fine Marble on each ſide. The Arches are well Painted and richly Gilded. The Chappels on the left of the high Altar are finiſh'd, and all fac'd with curious Marble; the others on the right are not finiſh'd no more than the Front of the Church.

In the new Street there are no Houſes inferior to thoſe already mention'd. That of the Marques *Balbi*, which I ſaw *Monday* 27th, has twenty Pillars on the firſt Floor, going into a Garden full of Fountains, Statues and other Ornaments, as many more in the firſt Galleries of the upper Floor, and twelve in the ſecond Galleries. The Furniture is vaſtly rich, as are the Pictures and Statues. This alone may prove as much as a thouſand Words, *viz.* That the only Structure of the Palace coſt 100000 Pieces of Gold. In this Marques's Book of Accounts, we ſaw in one Leaf, the Sum of five Millions between Debtor and Creditor. The Palace of *Charles Balbi* the Marques's Kinſman, is nothing inferior to his.

Tueſday 28th, I ſaw the *Darſena* or Place for the Galleys and Tartans of Wine. The Tartans are outwardmoſt, and further in five Galleys of the Republick, all of them ſhelter'd from any Wind.

Wedneſday 29th, my Trunks being come by Sea from *Cadiz*, I put them aboard a *Neapolitan Filucca* to be carry'd to *Naples*, being reſolv'd to go my ſelf by Land, becauſe of the ill Weather which had laſted many Days. Accordingly on *Thurſday* 30th, I hired a Caleſh for *Milan*, and order'd my Affairs ſo as to depart.

CHAP. VI.

The Author's Journey from Genoa *to* Milan, *and the Deſcription of that City.*

I Set out on *Saturday* the firſt of *November*, and after ſeveral times croſſing the River of *Peſſevera*, and enjoy'd the Pleaſure of the Shore of *S. Peter de Arena*, I ſtruck over barren Mountains, and having travell'd twenty Miles came at Night to *Taglio*.

Gemelli. 1699.

Sunday 2d, I went on to *Gavi*, a Frontier Town of the State of *Genoa*, and thence three Miles to *Serravalle* in the State of *Milan*. The Town is very ſmall, and has a Caſtle on the Top of the Hill, with a ſmall Garriſon and a few Pieces of Cannon. The Country about is Pleaſant and well Cultivated. At Night I return'd to *Gavi*.

Monday 3d, I bated at *Novi*, a Wall'd Town with a Caſtle on a Hill, and then proceeding on my Journey, at two Miles end entred the State of *Milan*, and Din'd at *Tortona*, fifteen Miles from where I ſet out. This City is ſeated in a Plain, and enclos'd with a low Wall and Ditch; has a Caſtle on the Hill with a good Garriſon; but the Houſes are not handſome. Proceeding ten Miles further I paſs'd through *Voghera*, a good Town, twice as big as *Tortona*, and four Miles beyond it lay at the wretched Inn of *Purana*.

Wedneſday 4th, I ſet out betimes along a very dirty Road, and after five Miles Riding, ferry'd over the *Po*, and five Miles further over the *Grevalu*, and ſtay'd to Dine at *Pavia*, croſſing the *Teſin*, which Waters it on a Bridge.

Pavia is a ſtrong Place enclos'd with a broad wet Ditch, and good Outworks. The Caſtle looks more like a Palace than a Fortreſs, and within it is a good Armory, reſtor'd by Colonel *D. Francis de Cordova*. The City is Populous, Rich and Adorn'd with good Palaces. It boaſts of greater Antiquity than *Milan*, and among others values it ſelf upon holding out the memorable Siege laid to it by *Francis* I. King of *France* in the Year 1525. Its Univerſity is famous for having bred the famous *Civilians*, *Jaſon*, *Baldus* and the moſt learned *Alciatus*. The Monaſtery here of the *Carthuſians* is one of the moſt Renouned in *Italy*, and not without reaſon for the excellent Picture in it. Riding ten Miles after Dinner, I paſs'd through *Binaſco*, and came betimes to *Milan*.

The City of *Milan* ſeated in 45 deg. of Latitude, is thought to have been built by the *Gauls* in the Year 395, after the building of *Rome*. It is above eight Miles in Compaſs, containing about 200000 Inhabitants, excluding the Suburbs. This Place is famous for four things, which are; The Multitude of People; the Magnificence of its *Duomo* or Cathedral, which is never without Workmen about it; its impregnable Caſtle; and the famous Library call'd *Ambroſiana*, given by the Cardinal *Frederick Borromeo*, Archbiſhop of *Milan*, and containing at leaſt 30000 Volumes. By reaſon of the conveniency of its Situation, it has deſerv'd from its Foundation to be the Reſidence of Princes and Emperors; *Nerva*, *Trajan*, *Adrian*, *Conſtantine*, *Maximinian*, *Conſtantin*, and others having liv'd here for a conſiderable time. When the Power of the *Roman* Empire declin'd, it ſuffer'd together with all *Lombardy*, or the *Ciſalpine Gaul*, under the Cruelty of the *Goths* and *Longobards*; who being ſubdu'd by *Charlemagne*, it remain'd under the Juriſdiction of the weſtern Emperors till 1162, when the Emperor *Frederick* lay'd it level with the Ground, and ſow'd it with Salt. Being afterwards reſtor'd to its former Splendor, it continu'd as a Feof of the Empire under ſeveral Princes. Laſtly, the *Sforzas* being expell'd by the *French*, and theſe overthrown at the Siege of *Pavia* by *Charles* the fifth's Generals, King *Francis* the firſt being made Priſoner; that ſame Emperor gave the Inveſtiture of the State to his Son *Philip* the ſecond King of *Spain*, under whoſe Succeſſors it ſtill continues.

Wedneſday 5th, I went to ſee the Caſtle. The way into it is over two Bridges, and through three Gates, which led to a very ſpacious Place of Arms. Thence paſſing through another Gate, between the two ſtrong Houſes of the Dukes of *Milan*, there is a Court, with a Chappel in it, and the Governor's Houſe; that is, the ſtrong Houſe on the right Hand of the Gate, whoſe Windows look upon the Place of Arms; for that on the left is taken up with the Ammunition, Armory and Hoſpital, and its Windows look towards the Wall. I was told theſe two Houſes had been built there deſignedly, that the two Dukes, who then were no good Friends, might not ſo much as look at one another. This Caſtle has ſix Baſtions, with twelve Pieces of Cannon upon each of them, and ſix half Moons, and a wide deep wet Ditch. At the Entrance there are two high Towers with Brick Walls, about thirty Spans thick, and cas'd with hard Stone, Diamond-cut. On theſe and the Walls of the Curtins there are vaſt heavy Pieces of Cannon. This Caſtle is generally look'd upon as the beſt, the greateſt and ſafeſt of all the Fortreſſes in *Europe*; and its Armory, tho' at preſent not ſo full, is reputed ſufficient to Arm all *Italy*. They ſay it was built by *Galeazzo Viſconte*, the ſecond Duke of that Name, and afterwards

wards improv'd by the Emperor *Charles V.* It ſtands on the weſt ſide of *Milan* and its Liberty extends half about within the City, in which Precincts no Officer can apprehend Malefactors, without the Conſtable of the Caſtle's leave.

Gemelli. 1699.

At Night I ſaw a very wretched Play Acted at the Theater in the Governor's Palace, which has an hundred Boxes in four Ranks.

Thurſday 6th, I went with *D. Ferdinand Valdes*, Conſtable of the Caſtle to ſee the Ceremony of the King's Birth Day at the Palace, and Prince *Vaudemont*'s Furniture. Having paſs'd the Hall and Antichamber, we came into another hung with Damask with Gold Fringes, and adorn'd with Looking-Glaſſes in Silver Frames, and other Things of Criſtal. The next Room was hung withCrimſon Velvet,theEdges embroider'd with Gold, and there was a State-Bed like a Pavillion, embroider'd about with Gold, and adorn'd with curious Eagles on the Top. Nothing in ſhort, could beRicher or more Stately, tho' it had been ſet with Jewels. In the ſame Room there were ſeveral Tables cover'd with Silver and Looking-Glaſſes, with Frames of the ſame Metal. When the Hour of the Ceremony was come, the Conſtable order'd a Gentleman to carry me in his Coach to the Collegiate Church call'd *La ſcala*, whither he was to come with the Governor. Being at the Church, I ſaw the Prince come in a Coach and eight Horſes, follow'd by two other Coaches and eight Horſes, and one with ſix for his Retinue. The *Præpoſitus* and Canons went out to meet him at the Door with Holy Water, then accompany'd him to the high Altar, he being carry'd in an open Chair becauſe he was Gouty. All the Officers Civil and Military were preſent, with the Prince's Courtiers richly Clad. The Footmen and *Swiſs* Guards were alſo new Clad, ſome in Velvet, and ſome in green Cloth laced with Gold. The Governor took his Seat, as abſolute Princes do on a Chair at the right ſide of the Altar, within a Damask Curtin above the Choir. The *Præpoſitus* ſate over againſt him, three ſteps lifted up above the Floor, and ſaid Maſs in *Pontificalibus*. There were ten other Velvet Chairs with Cuſhions of the ſame, and Desks to kneel at, cover'd with Cloth, where ſate firſt the Conſtable of the Caſtle, Colonel *Cordova*; next *D. Ferdinand Valdez*; the Marques *de Burgomayne*, General of the Forces and Grandee of *Spain*; the great Chancelibr, and other Officers Civil and Military. The Governor was Incens'd, and had the Goſpel and *Pax* brought him to kiſs; the others were only Incens'd, and had the *Pax*. Then the *Te Deum* being Sung, all the Guns were Fir'd.

I return'd in the ſame Coach to the Palace; and going in at the great Gate (for before I entred at that of the Theater) ſaw other Apartments richly hung with Damask and Tapiſtry. The Prince Governor retiring into the further Chamber, diſmiſs'd the Company with much more Affability, than is us'd in other Places. I return'd thence with the Conſtable to the Caſtle, where the Rooms were richly Furniſh'd with curious Tapiſtry,Silver ingeniouſly wrought, Scritoires, and Pictures of the beſt Maſters of paſt Ages. He led me into a Room within the Gallery, where formerly the Clock ſtood, and that look'd into the Parade. It was very lightſom hung with rich Damask, and ſet out with other coſtly Furniture. Here a Table was cover'd, about which nine Men and a Lady being ſeated, many noble Diſhes were ſerv'd in. After Dinner the Conſtable, becauſe he could not go himſelf,appointed *D. Francis Ramirez*, Commiſſary General of Horſe, to conduct me to Court to ſee the Solemnity. Being come into the Antichamber, we waited a long time among ſeveral Officers Civil and Military, and when the Ladies were come, the Prince was drawn out in a Chair upon Wheels, and ſtopping in the Antichamber, ſaid, *Come in Gentlemen*; a piece of Civility I never ſaw any Man in his Poſt perform. We went with him into a Room hung with Damask, where the Ladies were ſitting in rows, and at the upper end the Princeſs Governeſs, on another ſort of Chair. The Prince went on as far as the Bed before-mention'd, and there diſcours'd with other Ladies, and they all preſent, being now and then treated with variety of Sweetmeats. An hour after we all went to the Boxes in the Theatre, and there heard a Conſort of 50 Inſtruments placed on the Stage, and before it in a Semicircle, and then a Compoſition ſung by four Voices, call'd, *The Security of Piety*; which was ſo far from anſwering the Sweetneſs of the Inſtruments, that it made every one wiſh it at an end. In the mean while there was a noble Collation of all ſorts diſtributed. I was carry'd home late at Night by the Commiſſary.

Satur-

Gemelli. *Saturday* 8th, I went to ſee the great Hoſpital, founded by the Dukes of *Milan*, and may be ſaid to be one of the beſt in *Italy*. It has a ſtately Front outwards, and within a great ſquare Court, with double rows of Pillars, which ſupport both the upper, and lower Arches; and both above and below, there are many Galleries for the Sick, who were then about 800, well attended; not to ſpeak of ſeveral Stores, and Apartments for the dwelling of thoſe who ſerve the Sick. They told me the Revenue of this Hoſpital was above 150000 *Philippines*. Half a Mile from the City, without the *Roman* Gate, they were making a Buryal place for thoſe that dy'd in the Hoſpital, and the Work is ſo great, that they had already lay'd out 200000 *Philippines* upon it.

1699. Hoſpital.

Lazaretto. *Sunday* 9th, I ſaw the *Lazaretto*, for People infected with the Plague, which is another great ſquare Structure, two good Musket ſhot in length, with above 300 Rooms about it. In the middle of it is a Garden, let for 2000 *Philippines* a Year.

Monday 10th, in the Evening *Peter Paul Caravaggio*, Profeſſor of Mathematicks, carry'd me out in his Coach to ſee the City. After ſome time being drove about, we went to the Exchange, and to the Free Schools, which they ſay were founded by the *Longobard* Queens; and there he ſhew'd me the Chair, on which St. *Auguſtin* taught. Oppoſite to it we went into the College of the Noble *Milaneſe* Doctors, which is an excellent Structure founded by a Pope of the Houſe of *Medicis*. None but Perſons of Birth, are admitted into that College, and to them is referr'd the firſt Hearing of civil Cauſes by ſuperior Courts.

Tueſday 11th, the Governor, Archbiſhop, and Officers Civil and Military, went to hear Maſs and Sermon at the *Duomo* or Cathedral, that being the laſt of the nine Days Devotion to *S. Charles*. The Governor ſate within a Curtin, on the left Hand of the Altar within the Rail, and the Princeſs in a ſort of Pue. The Officers had not Chairs, as in the Royal Chappel, but Benches cover'd with Damask, and Cuſhions to kneel on. The Sermon, and Muſick were very good. This Church being 200 Cubits long, and 130 in breadth, is counted the 8th Wonder of the World for its largeneſs, curious Marble, excellent Statues, and other rich Ornaments; tho' it is not yet quite finiſh'd, after ſo many Years, nor any Hopes that it will be ſoon compleated; notwithſtanding the great Revenue left for its Fabrick. It has five Iſles, divided by well wrought Marble Pillars, which hold up the high Arches, and which together with thoſe of the high Altar, are in all 70. All the Structure both within and without, up to the very Roof, is adorn'd with excellent Statues of half lengths, and other choice Carving in Marble. By this you may judge what the Altars, and Chappels are; eſpecially the high Altar, on which there is a rich Silver Tabernacle. The Churches in *Milan* are generally well ſerv'd, notwithſtanding their great Number; for they tould me there were eleven Collegiate Churches, 71 Pariſhes, and 74 Monaſteries of Monks, Friars and Nuns, beſides Hoſpitals. Cathedral

In the Evening, going down into the lower Church of the Cathedral, I paid my Devotion to the Body of S. *Charles*, kept in a Cryſtal Shrine, with a ſilver Frame, within another of Silver, and gilt Braſs, it was richly embelliſh'd with Gold within.

CHAP. VII.

The Author's Journy from Milan, *to* Bologna.

Wednesday 12th, I ſet out in a Coach for *Bologna*, paying a Piſtole for my Place, and having gone ten Miles, much Snow falling, din'd at the Caſtle of *Melegnano*, and lay ten Miles further at *Lodi*, a Biſhoprick, on the River *Adda*, defended by a good Caſtle.

Lodi.

Thurſday 13th, I went 10 Miles, thro' a well cultivated Country, and dirty way to *Caſale*, where I din'd, and then riding ten Miles further, came to *Piacenza*, Ferrying over the *Po*, hard by it.

Piacenza is ſeated on a Plain, and is about five Miles in compaſs. The Houſes and Streets are very good, but ill Inhabited. In the great Market Place, there are 2 Braſs Statues on Horſeback, of excellent Workmanſhip, the one of *Alexander Farneſius*, the other of his Son *Ranuccio*. *Piacenza*

Friday 14th, in the Morning I went to ſee the Palace, where the Duke of *Par-*

Parma reſides, when he comes to this City. It is Magnificent both for Structure and Furniture; and particularly in the Prince's Apartment, there are four Rooms hung with wrought Sattin, and the laſt with Cloth of Gold, with an extraordinary rich Bed. The lower Floor is hung with good *Tapiſtry*; and the Theatre by it, is as good as can be wiſh'd. The Cathedral has three Iſles, with handſome Altars.

Gemelli. 1600.

I ſet out late from *Piacenza*, and having travell'd 15 Miles along a well Pav'd Road, between pleaſant Fields well cultivated, lay at the Inn of *Grattarolo*; there being no fording the River *Stiron*, becauſe it was ſwollen, with the Rain fallen the Night before.

We ſet out betimes upon *Saturday* 15th, paſs'd through the City *Borgo*, and having gone 15 Miles, at the River *Taro*, met ſuch a Number of Coaches and Caleſhes, that I was forced to wait four Hours, to get over the two Branches of that River; tho' there were two Boats, which had a *Roman Teſtone* for every one they Ferry'd over. Riding 5 Miles farther, we came late to *Parma*, where we ſhould not have got in, had not the Duke, having been himſelf at the River, Order'd out of his own Goodneſs, that the Gate ſhould be open'd.

Parma.

Parma is in the latitude of 44 deg. 20 min. on a Plain, upon the *Via Flaminia*, and they will have it to be in ſuch an excellent Air, that ſome of its Citizens have liv'd to 120, and even to 130 Years of Age. Its Buildings are Magnificent, the Churches well adorn'd, and the Streets wide, eſpecially that call'd *del Verze*. The compaſs of it is about four Miles, and the River *Parma* runs through the middle of it, whence it takes Name. The Duke's Palace is large, and fit to entertain ſeveral Princes, and has good Apartments Embelliſh'd with excellent Pictures, and all ſorts of rich Houſe-hold-ſtuff.

Sunday 16th, I heard Maſs in the Cathedral, which has three Iſles divided by tall Pillars, but without much Ornament. The College is one of the fineſt Structures that can be ſeen, both within and without; being all painted like the Palaces oppoſite to it. There are Rooms enough for 260 Collegians of good Birth, and for the Profeſſors, Officers and Servants. There are alſo two Theatres, a little and a great one, well Painted, as is the great Hall for Gentleman-like Exerciſes. The Publick Theatre is not very Magnificent, nor any of the beſt in *Italy*, being ſmall, and having only five rows of Seats.

We ſet out late from *Parma*, and at five Miles end, paſſing over a Bridge, where every Traveller pays ten Pence, entred the Dukedom of *Modena*, and Riding ten Miles through it, among well cultivated Fields, diverſify'd with Houſes of Pleaſure, came to *Reggio*. This City was Built on the *Via Æmilia*, by *Lepidus* the *Triumvir*, who reſided in it a long time. It is Famous for its great Fair, for its good Churches and Streets; and for the Palaces, that Embelliſh'd it, and among the reſt that of *Proſpero Scarufio*, before which there are two moſt excellent Statues, of *Hercules* and *Lepidus*, fit to be placed in any Royal Gallery. The Church of our Lady of *Reggio*, call'd of the *Fathers Servants*, before which the aforemention'd Fair is kept, has three Iſles, of good Structure, with moſt beautiful Altars, eſpecially that of the Bleſſed Virgin, which has curious Work in Marble, and is adorn'd with Silver.

Reggio.

Monday 17th, having travell'd nine Miles, we were ſtopp'd by the River *Secchio*, ſwollen by the Rain that fell in the Night, ſo that we were forced to ſtay till the Boat could be got ready, and Paid two *Giulios* a Man for our Paſſage. Then Travelling 6 Miles further, we came in good time to *Modena*. This City is ſeated in 44 degrees of latitude on the *Via Æmilia*, which ran from *Rimini* to *Piacenza*; the Country is Marſhy, having the River *Panaro* on the Eaſt, and the *Secchio* on the Weſt. It is the reſidence of the Princes of the Houſe of *Eſte*, under whoſe auſpicious Government it enjoys that Peace, it formerly and after the Death of *Cæſar* wanted a long time, through the Ambition of private *Romans*. It is enclos'd with a good Wall, and defended by a great Fort, Built after the Modern manner. Its compaſs is between three and four Miles; but there is nothing remarkable in its Houſes, or narrow Streets, unleſs it be abundance of Dirt. In the middle of it is a very high Tower, made of courſe Marble, which is an Argument of the Antiquity of the Place. Nothing is yet finiſh'd of the Ducal Palace, but the left ſide, and yet it looks Great. The entrance is under a high Tower, into a Court ſet about with large Pillars, and paſſing thence into a leſs, there appears a ſpacious Stair-Caſe, adorn'd from top to bottom, with good Marble Pillars, which leads to a great Hall before the Duke's Apartment. *Tueſ-*

Modena.

Gemelli. 1699.

Tuesday 18th, setting out betimes, at three Miles end I Ferry'd over the River *Panaro*, Paying a *Giulio*, and three Miles further, entred upon the Territory of *Bologna*, coming to *Castel Franco*, a Town consisting of one long Street, with good Shops; but there is by it a good Fort, with a Garrison of the Popes. Then going four Miles further, I din'd at the Inn of *Samoggia*, where the Post is; and ten Miles from thence, thro' a cultivated Country full of pretty Country Houses, came betimes to *Bologna*, and lay at the Pilgrim's Inn. Meeting here with the Messenger of *Florence*, who was to set out the next Morning, I resolv'd to go with him.

Bologna.

Bologna is seated in 44 degrees of Latitude, and on the *Via Æmilia* as well as *Modena*. It is a City of great Antiquity, ennobl'd by the Archiepiscopal Dignity, and Residence of the Legate Apostolick; famous for its Univerlity, Beauty, Bigness, Wealth, Delightfulness, and number of Inhabitants, which amounts to 80000. The Buildings are of the best in *Italy*, all adorn'd with noble Porticos, through which the People may always walk under shelter. The Tower call'd *Degli Asinelli* is very wonderful, as well for its crooked Structure, as extraordinary Height. I pass by the rest in silence, having said enough in the First Volume of my Travels in *Europe*.

CHAP. VIII.

The Author's Journey from Bologna *to* Florence, *and the Description of that City.*

I Set out betimes on *Wednesday* 19, with the Messenger; and after riding 16 miles among the *Appennine* Mountains, whose steepness does not hinder the Country People from sowing a great deal of Corn upon them; we staid to dine at *Lojano*. Then continuing our Journey with a violent cold Wind that had like several times to unhorse me, entred upon the Dominions of the Great Duke, divided from the Popes by a Rivulet near the Village of *Eliceta*. We shew'd our Certificate of Health, which must of necessity be brought from *Bologna* at *Pietramala*; and at last came to *Firenzuola*, after 14 miles riding.

Thursday 20, we set out two hours before Day, the Wind blowing violent hard and cold, and with great trouble mounted the six miles to the top of the high Mountain *Giogo*, which to me seemed like *Æolus* his Court; all which way, at small distances there are small Houses of Country People, who lead a wild sort of Life. Then we went down six miles again to *S. Peter a Seve*, a Village defended by a Fort, and staid to dine at the Inn of the Bridge, where we had good Entertainment. Hence we rode six miles of good Way, all the road from *Bologna* to *Florence* being pav'd; then ascending a mile, and going down five, we came to the Gate of *Florence*, where my Trunks were narrowly search'd, and my Arms secur'd before I pay'd the *Giulio* for Entrance.

Florence is so beautiful, pleasant and well-built, that in the Opinion of so great a Prince as *Charles* the Fifth, it ought to be shew'd only upon Holy-days; for it exceeds the noblest Cities of *Italy* in spacious Streets, magnificent Palaces, Ornament of stately Churches, Magnificence of publick Structures, Squares, Fountains, and excellent Statues. It is seated in 43 deg. 20 min. Latitude, in a Plain encompass'd with Mountains; and is said to have been founded by *Sylla*'s Soldiers in the Year 645, after the building of *Rome*. The *Triumvirs* made it a Colony; and after the declining of the Empire, and rise of the *Longobards*, becoming an Imperial free City; it so continu'd till 1530, when it was forced to submit to the Power of *Charles* the Fifth, who created *Alexander de Medicis* first Duke of *Florence*. Its compass at present is about 5 miles, well Wall'd, with a Ditch about, and a strong Castle, and inhabited by near 100000 Souls.

Friday 21, I saw the Collegiate Church of S. *Laurence*, divided by 14 Pillars into three Isles. Here is the Ducal Chappel founded by *Ferdinand* the Third, of whose Magnificence and Structure it is better to be silent than say too little. Of six Tombs only that are to be placed in it, only four have been finish'd in ninety Years, so curious and artificially are the precious Oriental Stones wrought whereof they are made; by which, a Man may judge of the rest of the Chappel. There is another, in which all the

S. Laurence.

Subjects

Subjects of the Family are buried; and in it are six Statues made by the Divine Hand of *Michelagnolo*, *Buonorota*, and three of his best Scholars.

Cathedral. 1699.

The Cathedral is adorn'd on the outside with a curious Front of Marble of several Colours, and a square Tower of a prodigious height. Within it is divided into three Isles by four Pillars cas'd with Marble. All about it there are excellent Statues, but the best are an *Adam* and *Eve*; one of our Saviour, and of God the Father; the Work of *Baccio Bandinelli*, a *Florentine*, placed in the Choir and on the High Altar. This Choir is an *Octagon*, beset with small Pillars, and other curious Works in Marble.

Cathedral.

St. John's Church.

Opposite to this is the Church of St. *John*, built round in the form of a *Cupola*, with three Brass-gates of admirable Workmanship; over which there are nine Statues, three over each, six of Brass and three of Marble, all incomparably fine. In this Church are the Tombs of some *Florentin* Popes, and excellent Statues.

Going home I pass'd through the new Market, where the Gentry us'd to walk under a noble Gallery supported by 20 Marble Pillars.

After Dinner I went to the *Piazza* or Great Square, to see the Statue of *Cosmo de Medicis* on Horseback, all of Brass, exquisitly wrought; and then the Giant's Fountain, with 12 Brass Statues about it, and one in the middle of an excessive bigness. Before the Gate of the Old Palace, which was the House of the common Assemblies of the Commonwealth of *Florence*, are two great Statues; one of them being a great Masterpiece, is said to be *Hercules*. Within is a Court with nine Pillars that support a vast high Tower. In the room above are 16 good Marble Statues, and six great Pieces, on which the Conquests of *Siena*, *Pisa*, and other Cities of the State is painted by an able Master. Opposite to this Palace is another, where the Great Duke's Guards live; and in its *Portico* there are two curious Brass Statues, and one of Marble.

Tho' I had twice before seen the Great Duke's Gallery, yet I would go again a third time. This is compos'd of rows of no way contemptible Building upon the River *Arno*, which runs through the midst of the City; in one of which the Duke's Artificers work, and he keeps his Armory; and in the other his Rarities are kept; both of them are set off with long rows of excellent Brass and Marble Statues. In the first room are the Pictures of the most celebrated Painters, drawn by their own hands; in the next, several Vessels of the finest *China* Ware, plac'd in excellent order, and in the middle a Table made of Touchstone, with most curious Workmanship of Flowers, Birds, and the like, of other sorts of Stones inlaid. In a place on the left hand coming from the Great Square, they show thirteen Cupboards, full of Plate curiously wrought; one of Gold Plates, Dishes, and other Vessels; another with Gold and Silver *Antependiums*, made by *Cosmo de Medicis* in pursuance of a Vow, setting in them Diamonds, Rubies, and other precious Stones. In another there are several Horse Furnitures, all cover'd with precious Stones; in such another, a Chair adorn'd with Jewels, on which the Great Duke sits in publick upon S. *John*'s Day, to receive Homage of his Subjects; and in the rest, Vessels of Gold and Silver of incomparable Workmanship, and other Rarities of inestimable Value. In another room they shew'd me a Tabernacle and Antependium, enrich'd to admiration with Oriental Pearls, for the service of the Chappel before-mention'd. In another room there were abundance of Antiquities in Brass, and Rarities brought from the *Indies*. A Pillar and a Table of very transparent Alablaster; a Lamp of Amber presented by the Duke of *Saxony*; a Picture in *Mosaick* Work, and other things of great Value.

G. Duke's Gallery.

Near this room is the Armory divided into Four Parts: In the first, there is Armour and Weapons defensive; in the two next, Fire-Arms, and others of extraordinary Workmanship, and the Skeleton of a Mare standing, whose Hair of the Main and Tail are shewn, being four Yards long. In the last, there are Horse-Furnitures and *Turkish* Arms wrought with Gold, Silver and precious Stones.

In the great Room is the so famous Statue of *Venus*, call'd of the *Medicis*, made in *Greece*, as is suppos'd 2300 Years since, with five other excellent Statues. Besides this, a Cabinet set with precious Stones; a Night-piece drawn by a *Dutch-man*, in which is painted a Woman with a Candle in her Hand, which gives it such a Light that it is wonderful; another Piece of *Mosaick* Work made not long since by a *Frenchman*; a large Head made of one only

Gemelli. 1699.

Turkey Stone; and abundance of other things worth obſerving, which I omit for brevity ſake; beſides the Shape of the Great Duke's prodigious Diamond weighing 552 Grains.

Going into the other room, I ſaw moſt excellent Pictures; a Table of *Lapis Lazuli*, ingeniouſly inlay'd with other Stones; a Cabinet made in *Germany*, with wonderful painting on *Lapis Lazuli*, repreſenting all the Hiſtory of the Old and New Teſtament, and within it is kept great Curioſities in Wax, and white and yellow Amber.

In one of the other two Rooms, there are Pictures of great Value, and a Cabinet made of Eaſt Country Wood; a ſmall Table of Jaſper Stone, with ſeveral precious Stones ſet in it; and ſeveral embroider'd Chairs brought from *Perſia*. In the other, there are Maps, Spheres, and other Mathematical Inſtruments; and an extraordinary Loadſtone, and a great piece of *Lignum Aloes*. The Eaſt Country Stones deſign'd to be curiouſly wrought, are below in a great Room, where are alſo the Skins of Elephants, and other ſtrange Creatures.

Palace. *Saturday* 22, I went over a Stone-bridge to ſee the Great Duke's Palace, ſeated on the farther Bank of the River *Arno*. In the Court is a ſtately Fountain; up the Stairs on the right hand, are the Princeſſes Lodgings, with curious Statues at the Entrance: On the left the Great Duke's, with Statues alſo, in whoſe ſecond Room there is a way on the one ſide to his own Apartment, hung with Crimſon Velvet, fringed with Gold; and on the other, to the Prince's, hung with Tapiſtry. Then I went to the Garden, which is very large, and on the left hand found delightful Fountains, a Plat of Mirtle curiouſly cut, and a Park with a great Statue of the Goddeſs *Ceres* in the middle. On the right hand there were Copſes, and at the foot of the Hill a Fountain call'd *The Iſland*, in which there are excellent Statues, and cloſe by Rooms with ſeveral Beaſts, and Birds ſhut up in them.

Hence I went to the Church of S. *Michael*, which is a ſquare Building very ſtrong and high, all of Marble. Within it there are 14 excellent Statues, ſome of Braſs, and ſome of Stone, and four Altars curiouſly adorn'd. Returning home I met with a *Florentin*, who had but one Finger in each hand, and told me he had two Brothers born with the ſame Imperfection, and one of them had but two Toes on each Foot. S. Michael.

Sunday 23, I ſaw the Great Duke's celebrated Library, preſerv'd in a large Room of the Monaſtery of S. *Laurence*. Over the Gate appears a noble Front, made by the direction of the renowned Statuary *Buonarota*. The chief value of the Library conſiſts in above 3000 Manuſcripts in ſeveral Languages; and among the reſt they told me, there was a *Hebrew* Bible, for which the *Jews* would have given the Great Duke 70000 Crowns, he having taken it from them. This precious Treaſure of Manuſcripts was gather'd by Pope *Clement* the Seventh of the Houſe of *Medicis*, he having the good fortune to get very many belonging to the Library of *Conſtantinople*.

CHAP. IX.

The Author's Journey from Florence *to* Rome.

HAving hir'd a Calaſh to *Rome* for 12 *Piaſtres*, I went along with the Meſſenger, who ſet out on *Sunday* 23 before Noon; we travell'd along Hills and Mountains naturally barren, but made fruitful by the induſtry of the *Florentines*, who make uſe of all Excrements to improve the ground. Being paſſed the Caſtle of *Barberino*, where the Lords *Barberinos* of *Rome* have a Farm in memory of their Original, and making our whole Day's Journey 21 miles, we lay at *Poggibonzi*, a wall'd Town.

He ſet out on *Monday* 24, five hours before Day, and riding 14 miles, came by break of Day to *Siena*. This antient City is longer than it is broad, ſeated on an Aſcent, the Buildings few but good, the third part of it being full of Orchards and Vineyards. It is inhabited by a conſpicuous Nobility, which in all times has produced Cardinals, and ſometimes Popes. The Cathedral is cover'd both inſide and outſide with black and white Marble, beſides many Statues and Carv'd Work. From the Gate appear three beautiful and ſpacious Iſles, divided by above 30 Pillars, cas'd in black and white Marble. The Pulpit is held Siena.

up

up by 12 Columns, and all curiously carv'd about in Figures, nothing inferior to the curious Statues about the Church. The Font is in the fine Chappel of *S. John Baptist*. Adjoining to the Church, Opposite to it, are the Princes and Archbishops Pallaces; and in the great Square, that of the Senate, with a Tower of a great height, and a handsom Fountain. We travell'd 18 miles after Dinner, through a well cultivated Country, tho' not plain, where we met extraordinary beautiful Country Women, with great Straw-hoods on their Heads. This Night we lay at the Castle of *Turrineri*, and the Inn which is the Post-house.

Gemelli. 1699.

Tuesday 25, going out two hours before Day, we did nothing but go up and down Hills with Rain and Fog, and at the end of 18 miles came to the Inn of *Radicofani*, so call'd of the Village of that Name. The Rain continuing, we went down that high Mountain for six miles to the Valley and River of *Riego*, which we cross'd eight times, and not without danger, by reason of the Flood. A little further ends the Territory of the Great Duke at the River *Centino*, whence we went to lye at *Aquapendente*, the first City of the Patrimony of the Church, 14 miles from *Radicofani*.

Wednesday 26, After nine miles riding we din'd at the Town of *Bolsena*, not being able to go farther, because of the Cold and Snow that fell. This place is on the Bank of a great Lake, in which there are two Islands. Then passing thro' the City of *Montefiascone*, at the end of 18 miles more, we lay at the City *Viterbo*, which is three miles in compass.

Thursday 27, We first went 5 miles up a frozen Mountain, and at the end of as many more came shivering to dine at *Ronciglione*, a good Town, seated on the Clifts of a Mountain. Then we advanc'd 15 miles, and lay at the Inn of *Baccareo*, a bad place for Strangers.

Friday 28, Riding 15 miles, we came to *Rome*.

Rome, the Queen of Cities and Head of the World, is seated in *Latium* in 41 deg. 40 min. Latitude; tho' the *Vatican* Suburb is in *Tuscany*, and is water'd by the *Tyber*, which comes in at the North end and runs out at the South towards *Ostia*. It is suppos'd to have been founded, and so call'd by *Romulus*, the Son of *Rhea Silvia*, descended from *Eneas* about the end of the sixth Olympiad, 753 Years before the Birth of Christ. *Romulus* at first wall'd in only the *Palatine* Hill; then that of the *Capitol* was added, and in following Ages it grew to that bigness, that in the Reign of the Emperor *Aurelianus* it was about 13 miles in compass. *Augustus* divided it into 14 Regions, or Wards. But why do I take upon me to speak of *Rome*, which by its Actions has rendred it self glorious and immortal throughout the World, insomuch that he scarce deserves the Name of Man, who has not some knowledge of its Prosperity and Adversity. It will suffice to say, that tho' it is not in its antient Splendor, yet the very Ruins testifie what it has been; and the modern Structures are not so mean, but that they render it preferable to any other the most famous City. For, where can there be found such magnificent Churches, such sumptuous Palaces, such noble Streets, such delightful Gardens, and such pleasant Fountains? Not to speak of the wonderful Painting and Carving. The Court may be call'd the Mistress of others in *Europe*, and is the best Theatre, on which that the Multitude call Fortune, acts her part, and shews her vicissitude. I will speak all its Glory in a word; It is the Seat of the true and lawful Successor of S. *Peter*; that is, the Head of the World, no less than it was in Passages; for it is not to be accounted a less Honour, but rather much greater, to rule the spiritual and nobler part of Man, than to subdue their Bodies by force of Arms. *Rome.*

CHAP. X.

The Voyage round the World concluded at Naples; *with some Account of that City.*

Saturday 29, I set out betimes, and travelling 20 miles lay at *Velletri*, a longish open City, seated on a Mountain. The Houses and Streets are convenient enough, and the Fountain in the Market-place, with the Pope's Statue in Brass, is very beautiful.

Sunday 30, we paid a *Giulio* at the Gate for each Trunk; and riding 14 miles, staid to dine at *Sermoneta*, a

Gemelli. 1699.

Town belonging to the Duke of that Name, ſeated on the top of a Hill, where we were forced to pay Toll again. Then we rode 13 miles on a bad way, and came to lodge at *Piperno*, a Town ill wall'd, on the ſides of a Hill, which in former Ages made War upon *Rome*.

Monday the firſt of *December*, having travell'd 15 miles, we din'd at *Terracina*, the laſt City of the Pope's Dominions, enclos'd with an old Wall, and ſeated on the ſide of a Hill. Going 10 miles farther, we lodg'd that night in the City of *Fondi* in the Kingdom of *Naples*. It is famous for being the place of the Birth of Pope *Soter*, for being ruin'd by *Barboraſſa* in 1534, and for its Antiquity; for in the Year 421, after the Foundation of *Rome*, it was in amity with the *Romans*. It is reported, that *Clement* the Seventh, the Anti-pope, reſided here ſometime in the Reign of Queen *Joanna* the Second.

Setting out early on *Tueſday* the 2d, we came before Noon to *Mola di Gaeta*, known formerly by the Name of *Formia*. After Dinner we ferry'd over the River *Garigliano*, and having rode 18 miles, lay at S. *Agata di Seſſa*. Short of the River are the Ruins of a very antient Theatre, and other Structures, ruin'd by Age; and at a ſmall diſtance a very long *Aqueduct*, perhaps belonging to the antient *Minturnæ*.

Wedneſday 3, we ſet forwards four hours before Day by Torch-light; and came to dine at the City *Capua*, near the River *Vulturnus*, whoſe Banks are join'd by a fine Stone-Bridge. This City is enclos'd with a good Wall, and defended by a Caſtle. Some think it was founded by *Capis Silvius*, King of *Alba*, and others of the *Oſcans*, by whom it was call'd *Oſca*. It was deteſted and reduced to Servitude by the *Romans*, for having entertain'd *Hannibal*, who was debauch'd by its Pleaſures, and then came to be a Colony, tho' it had before vy'd with *Carthage* and *Rome* it ſelf. It was deſtroy'd by *Genſericus* King of the *Vandals*, rebuilt by *Narſes*, and again ſubverted by the *Longobards*. At preſent it ſtands on the ground, where the antient *Caſilinum* is reported to have ſtood, and the Ruins of the Old One are to be ſeen two miles to the Northward on the Hill call'd *Tifata*. Riding eight miles after Dinner through delicious Plains, we came to *Averſa*, (thought to be built out of the Ruins of *Atella*,) and four miles from thence I began to meet my Friends, who were come out to honour me; and after mutual Embraces we took Coach, and proceeding four miles farther, entred the long wiſh'd for City of *Naples*: And thus I finiſh'd my Journy round the World, having ſpent in it 5 Years 5 Months and 20 Days; upon the Feſtival of S. *Francis Xaverius*, the Apoſtle of the *Indies*, and Protector of Travellers. For the Reaſons mention'd in the beginning of the Fifth Volume, I did not reckon *Wedneſday* the 3d by *Thurſday* the 4th of *December* 1698, and and conſequently 21 Days above the 5 Months. I ſpent above five Months in ſatisfying the Curioſity of ſeveral People; till they having enough of me, as is uſual, I was deliver'd from their importunity.

Capua.

Naples is ſeated upon that Bay made by the two Capes or Promontories of *Minerva* and *Miſenum*, in 41 deg. 2 min. Latitude. On the Eaſt of it is Mount *Veſuvius*, and the fruitful Plains of *Terra de Lavora*, or *Campania Felix*. Towards the South it looks upon the *Tyrrhene* Sea, and looks like a great Shell enclos'd with fruitful and delicious Banks.

This City (according to the moſt probable Opinion,) was founded by *Eumelius Phalerus*, the Son of *Alcon*, who was one of the *Argonauts*, and conſequently before the deſtruction of *Troy*. *Parthenope*, the Daughter of the King *Fera*, coming hither out of *Negropont* with a number of *Greeks*, and being taken with the delightfulneſs of the Place, ſettled at *Phalerum*, and began to enlarge it, ſo that the City afterwards was call'd by her Name. Now beauſe *Velleyus Paterculus*, *lib.* 1. ſays, that *Naples* was built by the *Cumani*; I gueſs the antient *Phalerum* or *Parthenope*, to diſtinguiſh it from the new City, was afterwards call'd *Palepolis*, (whatſoever *Lipſius* ſays of its being founded by the *Cumani*,) and of this place, I conceive the Hiſtorian ſpoke theſe words, *Sed aliis diligenter Ritus Patrii manſit cuſtodia.* The others diligently kept up the cuſtom of their Country. That is, the cuſtom mention'd by *Strabo*, of Sports by Lamplight, and the like. It is alſo to be obſerv'd from what has been ſaid, that tho' *Palepolis* and *Naples* were neighbouring Cities, and almoſt one ſame People; yet there was ſome difference as to their Manners; nor were they ſo near, but that there was at leaſt a mile diſtance between them: For *Livy* tells us, that the Conſuls *L. Cornelius* and *Q. Publicius* beſieging

besieging *Palepolis*, a City in League with the *Samnites* about the Year 426, after the building of *Rome*, placed their Army between it and *Naples*, that the *Neopolitans* might not relieve it. 'Tis true, we cannot tell which are the Remains of *Palepolis*; but yet they are very blind who seek for them within the compass of *Naples*; as my learned Friend Dr. *Matthew Egiccio*, to whom I am oblig'd for these Conjectures, has much reason to say.

Gemelli. 1699.

This City has run through several Forms of Government. At first it was under the *Athenian* Laws, whilst a Confederate of the *Romans*; but afterwards it submitted to their Powers, and receiv'd Laws as a Colony. The Empire being overthrown in 412, it suffer'd by the *Goths*, and in 456 by the *Vandals*. Then it fell under the Dominion of the *Greek* Emperors in 490, then under the *Heruli*, and after them under the *Ostrogoths*, from whom it was taken in 537 by *Belisarius*. After him *Attila*, King of the *Goths*, took and kept it 18 Years, and then it was again brought under the *Greek* Emperors by *Narses*. It continu'd a long time in the nature of a Commonwealth, and held out a Siege against the *Saracens*, tho' reduc'd to great Extremities, most of the Inhabitants being destroy'd. At length in 1128, it submitted to *Roger*, the third *Norman* Duke of *Aquileia*, who had the Title of King given him by *Anacletus* the Antipope. The *Norman* Line being extinct, the *Suevians* came next in 1195, the last King of whom call'd *Manfred* being slain in Battel by *Charles* the first of *Anjou*; this same *Charles* was declar'd King of *Naples* by Pope *Clement* the Fourth; and some time after he shed all that was left of the *Suevian* Blood, causing the unhappy *Conradin* to be beheaded in the Market-place. Eight Kings of this Family ruled the Kingdom; and *Joanna* the Second being at last left Heiress, she adopted *Alfonso* King of *Aragon*; who in 1442 having overthrown the Faction of *Rence* Duke of *Anjou*, took *Naples* by the way of the Aqueducts, and remain'd peaceably possess'd of it. Five of the Family of *Aragon* reign'd, till *Frederick* the last of them was expell'd by the *French* and *Spaniards*, who had agreed to his Ruin to divide the Kingdom. But there being no lasting Friendship between different Tempers, and Sovereignty being an indivisible Point; soon after, King *Lewis* the Twelfth, and King *Ferdinand's* Commanders fell at variance; and *Gonzalo de Cordove*, call'd the Great Captain, had the Fortune quite to expel the *French* about the Year 1503. *Joanna*, the Daughter of *Ferdinand*, and Mother to *Charles* the Fifth, inheriting, the Kingdom devolv'd to the House of *Austria*.

So many Wars and Changes of Government are the cause that the antient *Naples* is scarce to be found in the Modern; but having been often enlarg'd, it is now grown to that degree, that the compass of its Walls is almost ten miles; and that of all the Suburbs included is 21 miles and a quarter, containing above 500000 Inhabitants. It has nine Gates on the Land-side, and 16 towards the Sea. There are three Castles well provided with Cannon and Soldiers, for that of *Capuana* does not deserve the Name, and at present only the Courts meet there.

I should be furnish'd with the greatest Eloquence, to give an account of the excellency of the Country this noble City is seated in, and of the worth of the Inhabitants; but I am not capable of such an Undertaking: Besides, there is no antient or modern Writer that does not extol the Beauty and Fruitfulness of its Hills and Plains, the Delicacy of its Water, the Excellency of its Wines, the Rarity of its Fruit, the Plenty of Flowers, and in short all that is good dispers'd throughout the World, found together in this place; not to mention the Charms of its Gardens, and the Delights of its *Posilipo*. This is sufficiently evinc'd by its having been chosen for its Habitation by the dearest Sons of the Muses, as *Virgil* the Prince of Poets, *Statius*, *Livy*, *Horace*, *Claudian*, *Silius Italicus*, and many more in the following Ages; from them the *Neopolitans* seem to have inherited a natural Inclination to the most Noble and delightful Studies.

If we regard its Situation, the City looks like a noble Theatre rising gradually along the sides of the neighbouring Hills on the North-side of it; if the Streets, they are excellently pav'd with Pebbles, and wide enough; if the Pallaces and publick Buildings, there is a vast number of them, and all magnificently adorn'd with Gilding and Painting, not to mention their Simmetry and noble Architecture. On the other hand, no City in *Europe* has such noble Spirits, and Families so greatly descended; and it is hard to decide, whether there are more great Scholars, or Noble Men. So many famous Men have been bred up

in

Gemelli. 1699.

in its Schools, that of their Works alone might be made a large and compleat Library; were not there a great neglect in publiſhing the worthy Labours of the Learned, and yet for what reaſon no Man knows. It is an addition to its Praiſes, that even the Provinces ſubordinate to ſo glorious a Metropolis, do and Men brought forth Men, famous for Learning in all Ages; and not to mention *Saluſt*, born at *Amiternum*, now *Aquila*; *Ovid* at *Sulmo*; *Ennius* at *Rudia* near *Leue*; *Nevius* in *Capua*; *Pacuvius* at *Brindiſi*; *Horace* at *Venoſa*; *Juvenal* at *Aquinum*, and many more; *Magna Græcia* alone, now known by the Name of *Calabria*, may furniſh a whole Volume. It is moſt certain, that if *Italy* is honourable for Wiſdom, it thence took its Original: For, who is there that does not know, how far the *Pythagorean* Philoſophy ſpread there, being call'd by another Name *Italica?* And if *Pythagoras* teaching at *Cotron*, had ſometimes 600 Scholars, and none was ever admitted to his School but what had a comely Preſence, and a Genius fit for Philoſophy, who can deny but that ſoon after, a great number of notable Philoſophers liv'd about in our Villages? *Cicero* tells us, that Divine Wit inſtructed all *Italy* in all ſorts of Learning: But if we attentively read the *Jamblicus Calcidicus*, where he ſpeaks of the *Pythagorean* Sect, we ſhall find it was almoſt all made up of People of *Calabria*. I will not argue, whether *Pythagoras* was born in *Samos* of *Greece*, as is generally believ'd, or in that of *Calabria*, as *Theodoret* affirms; tho' *Plutarch* makes him of *Locris*, perhaps becauſe *Samos* was in the Territory of *Locris*. But no body can deny, that (not to mention others leſs famous,) theſe that follow were *Calabrians* of *Reggio*, viz. *Teeteus*, to whom *Plato* directed his Dialogue of Wiſdom; *Timeus*, Maſter to *Plato*; *Theogenes*, the firſt Expoſitor of *Homer*; *Ariſtides*; *Parmenides*; *Meliſſus*; *Archita*; *Zeno*; and *Zeleucus*, the great Philoſopher and Legiſlator; and alſo *Xenocrates*, an heroick Poet and Muſician; *Steſicorus*, a *Lyrick* Poet; *Alexides*, another *Lyrick* Poet; *Orpheus*, the writer of the *Argonautica*, for *Orpheus* the *Thracian*, who flouriſh'd before the *Trojan* War, could not make mention of King *Alcinous*, who liv'd full 300 Years after; *Menander* the Comedian; and the famous *Philolaus*, whoſe Books were bought by the Divine *Plato* for 40 *Mina* of *Alexandria*. Of later times, what Country has not cauſe to envy *Calabria*, for having brought forth *Caſſiodorus*, *Gianus Parraſius*, *Coriolanus*, *Martrianus*, *Pomponius Letus*, *Berardinus*, *Antony Teleſi*, and *Sertorio Quettrimani*; and now in our Days *Marco Aurelio Severini*, and *Tommaſo Cornelio*, the reſtorers of Learning and Philoſophy? But perhaps I have proceeded too far upon this Subject, and I fear I may have tir'd the Reader with my unpoliſh'd Diſcourſe. It is fit therefore, that ſince the Voyage round the World is now ended, he apply himſelf to more profitable Studies; and that I put a period to the Labour of Writing, which I look upon as not inferior to that of Travelling.

F I N I S.

AN

ACCOUNT

OF THE

SHIPWRECK

OF A

DUTCH VESSEL

On the Coaſt of the

Iſle of Quelpaert,

Together with the Deſcription of the

Kingdom of *COREA.*

Tranſlated out of French.

THE PREFACE.

THIS short Relation was first Printed in Holland *by the Secretary, as he calls himself of the Ship that Perish'd, and was one of those that escap'd, and after a long Captivity had the good Fortune to return Home. There is nothing in it that carries the face of a Fable, invented by a Traveller to Impose upon the believing World. Yet there are some Men, who will scarce believe any thing but what they see, and at the same Time will not stir an Inch from Home to be inform'd. These sort of Creatures, are not to be satisfy'd as to the Credibility of any thing beyond their own Capacities. But for those who only seek a reasonable Testimony and Probability to believe things, which in themselves are no way Irrational, it will suffice that when this Account was Printed, the eight Men mention'd at the end of this Journal, were all in* Holland *and Examin'd by several Persons of Reputation, concerning the particulars here deliver'd, and they all agree in them, which seems to render the Relation sufficiently Authentick. Besides as the* French *Translator observes in his Preface, there is nothing here asserted in the Description of* Corea, *but what agrees with what* Palafox, *and others that write of the Invasion of the* Tartars, *have said before. The Account tho' small, is curious; and it may be suppos'd this Secretary, the Author, was a Man of some Learning to be capable of Writing it, and not a meer Seaman, tho' to say the Truth it is plain, and of matters so obvious, and in so indifferent a Stile that it requir'd no great matter of literature to compose it, but only as much as would raise a Man above downright Ignorance. Thirteen Years residence in* Corea, *was time enough to have given a much more perfect Description, and many Men in that time would have made it more ample and satisfactory; but the Author gave what he had, and I suppose his Memoirs were small, and ill digested having leasure enough, but perhaps little Inclination to write in that miserable Life, as not knowing whether ever he should obtain his Liberty, to present the World with what he writ.*

AN ACCOUNT OF THE SHIPWRECK OF A Dutch Veſſel, &c.

The Ship's Departure from Batavia.

WE Sail'd out of the *Texel* on the 10th of *January* 1653, in the Evening, with a very fair Gale, and after many Storms, and much foul Weather came to an Anchor on the firſt of *June*, in the Road of *Batavia*. As ſoon as we had refreſh'd our ſelves there for a few Days, the Governor General of the *India* Company, Commanded us away to *Tapoman*, and accordingly we ſet Sail on the 14th of the ſame Month, in our Ship call'd the *Sparrow-hawk*. We carry'd Aboard us *Min Heer Cornelius Leſſer*, to take Poſſeſſion of the Government of *Tapoman*, and *Formoſa*, with their dependances in the Place of *Min Heer Nicholas Verburge*, who had reſided there three Years according to Cuſtom. We had the good Fortune to come to an Anchor at *Tapoman*, on the 16th of *July*. *Min Heer Leſſen* immediately landed, and caus'd our Ship to be unloaded. Then having adviſ'd with the Council, he order'd us to *Japan*; in purſuance whereof having our Loading and Diſcharge, we put to Sea again on the 30th of the ſame Month. The next Day held fair till towards the Evening, when, as we were getting out of the Channel of *Formoſa*, there aroſe a Storm, which increas'd all Night.

1653. On the firſt of *Auguſt* in the Morning early, we perceiv'd a ſmall Iſland very near us; we us'd our utmoſt Endeavours to get under ſhelter of it, and find ſome Place to caſt Anchor, for in moſt Parts of that Sea there is no Bottom to be found. *Hamel* 1653. However we compaſs'd our deſign tho' with much difficulty, becauſe we were afraid to come near a floating Timber that burnt cloſe by us. Our Pilot fortunately looking out, had diſcover'd that Iſland, otherwiſe we had been loſt, for we were not above a Musket-ſhot from it. The Fog clearing up, and the Day growing bright, we found our ſelves ſo near the Coaſt of *China*, that we could eaſily diſcern Arm'd Men ſcatter'd along the Shore, expecting to make their advantage of our Wreck. But God be prais'd, they miſs'd of their aim; tho' the Storm increas'd rather than diminiſh'd. There we continu'd all that Day at an Anchor in ſight of them, as alſo the Night following.

Various Weather.

The next day the Wind falling, we obſerv'd, that the number of the *Chineſes* was much increas'd, which made us ſtand upon our Guard, reſolving to remove further from them as ſoon as poſſible, but were hindred by a Calm, which laſted all day and the next night. The third day we perceiv'd the Storm had drove us 20 Leagues from our Courſe, ſo that we were again in ſight of the Iſland *Formoſa*. We ply'd betwixt that Iſland and the Continent, the Weather ſomewhat cold; and what troubled us moſt, was, that the uncertain Winds and

Calms kept us in that Channel till the 11th of that Month, when a South-west Wind grew up into a Storm, with a heavy Rain, and forc'd us to run North-East, and North East and by East. The three following days the Weather continu'd ſtill more tempeſtuous, and the Wind ſhifted ſo often, that we were continually hoiſting and lowering our Sails. By this time the frequent beating of the Sea had much weaken'd our Veſſel, and the continual Rain obſtructed our making any Obſervation; for which reaſon, we were forc'd to take in all our Sails, ſtrike the Yards, and commit our ſelves to the Mercy of the Waves.

Hamel. 1653.

Shipwreck

On the 15th, the Wind blew ſo boiſterouſly, that we could not hear one another ſpeak, nor durſt we let fly an inch of Sail: And to add to our Misfortunes, the Ship took in ſo much Water, that there was no maſtering of it. Beſides, the Waves every moment broke in upon us in ſuch manner, that we expected to periſh every minute. That night our Boat and the greateſt part of our Gallery were carried away, which ſhook our Bolt-ſprit, and made us fear we ſhould loſe our Prow. All poſſible means were us'd to repair the Damage ſuſtain'd, and prevent the ill Conſequences it might produce; but in vain, for the guſts of Wind were too violent, and came too cloſe one upon another, beſides the breaking of the Waves which were ready to ſink us every moment. At length finding there was no way to ſave our ſelves, but by abandoning the Veſſel and the Companies Goods, we reſolv'd to looſe a Fore-top-ſail, the better to avoid the greater Surges. Whilſt we were thus employ'd, a Wave coming over our Stern, had like to have waſh'd away all the Sea-men that were upon the Deck, and fill'd the Ship ſo full of Water, that the Maſter cry'd out, My Mates, cut down the Maſt by the Board immediately, and recommend your ſelves to the Mercy of God; for if one or two ſuch Waves return, we are all loſt, and all our Skill and Labour will not ſave us. This was our Condition, when the ſecond Glaſs of the ſecond Watch being juſt running out, he that look'd out a Head, cry'd, Land, Land; adding, we were not above a Muſket-ſhot from it; the Darkneſs of the Night and the Rain having obſtructed our diſcovering it ſooner. We endeavour'd to Anchor, but in vain, becauſe we found no bottom, and the roughneſs of the Sea and force of the Wind obſtructed. Thus the Anchors having no hold, three ſucceſſive Waves ſprung ſuch a Leak in the Veſſel, that thoſe who were in the Hold were drown'd before they could get out. Some of thoſe that were on the Deck leap'd Over-board, and the reſt were carried away by the Sea. Fifteen of us got aſhore in the ſame place, for the moſt part naked, and much hurt, and thought at firſt none had eſcap'd but our ſelves; but climbing the Rocks, we heard the Voices of ſome Men complaining, yet could ſee nothing, nor help any body, becauſe of the darkneſs of the Night.

36 Men got to Shore.

On the 16th, all of us that were in a condition to walk, went calling and ſeeking about the Strand, to ſee if we could find any more that had got to Land. Some were found ſcatter'd about, ſo that we made up 36, moſt of us dangerouſly hurt. Then ſearching the Wreck, we diſcover'd a Man betwixt two Planks, which had ſo preſs'd his Body, that he liv'd but three hours. It is needleſs to relate how ſenſibly we were touch'd at the loſs of our Ship, and to ſee that of 64 Men only 36 were left in a quarter of an Hour. However, we went along the Shore to pay the laſt Duty to thoſe Bodies the Sea had caſt up. We found none but our Captain *Egbertz* of *Amſterdam*, ſtretch'd out on the Sand, ten or twelve Fathom from the Water, with his Arm under his Head, whom we bury'd. Having ſcarce taken any Suſtenance for two or three days paſt, becauſe there had been no poſſibility of dreſſing any thing, we ſearch'd along the Sands, to ſee whether the Sea had not caſt any of our Proviſions aſhore, but could get only one Sack of Meal, a Cask with ſome Salt-meat, a little Bacon, and what was beſt for the Wounded Men, a Hogſhead of Claret. Our greateſt trouble was, to contrive how to make a Fire; for having neither heard nor ſeen any living Creature, we concluded we were on a Deſert Iſland. Towards Evening the Wind and Rain ſomewhat abating, we gather'd enough of the Wreck to contrive ſome Shelter for us, making uſe to that purpoſe, of the remainder of our Sails.

The Natives ſurround them.

On the 17th, as we were lamenting our deplorable Condition, ſometimes complaining that we ſaw no body, and ſometimes flattering our ſelves with the hopes of being near *Japan*, where we might find ſomebody that would put us in the way to get to the *Dutch* Factory, our Ship being in no condition to be refitted; we ſpy'd a Man about a Cannon-ſhot

ſhot from us. We call'd and made Signs to him; but as ſoon as ever he ſaw us, he fled. Soon after Noon we ſpy'd three more, one of them with a Musket, and his Companions with Bows and Arrows. Being come within Gun-ſhot of us, they halted; and perceiving we made towards them, ran away, tho' we endeavour'd by Signs to ſhew them we deſir'd nothing but Fire of them. At laſt one of us reſolv'd to attack them; but they deliver'd up their Arms without making any oppoſition, wherewith we lighted the Fire we wanted. Theſe Men were clad after the *Chineſe* Faſhion, excepting only their Hats, which were made of Horſe-hair, and we were much afraid leſt they ſhould be wild *Chineſes* or Pirates. Towards Evening, there came an hundred Arm'd Men, clad like the others, who after counting of us, kept us incloſ'd all the Night.

They find it to be the Iſland of Quelpaert.

On the 18th, we ſpent all the Morning in enlarging our Tent; and about Noon, there came down about 2000 Men, Horſe and Foot, who drew up in order of Battel before our Hut. Our Secretary, the chief Pilot and his Mate, with a Boy, went out to meet them. When they came before the Commander, he order'd a great Iron Chain to be put about the Neck of each of them, with a little Bell, ſuch as the Belweather wears in *Holland*. In that condition they forc'd them to fall down, and proſtrate themſelves before that Commander; all his Men at the ſame time raiſing ſuch a ſhout, that we who were in our Hut, cry'd out, We are loſt, and muſt prepare to be us'd after the ſame manner, which was immediately put in execution. When we had lain ſometime flat on our Faces, they made ſigns to us to kneel. Being in this poſture, they put ſome Queſtions to us which we did not underſtand, and we on our ſide did all we could to let them know, that we intended to have gone to *Nangaſaky* in *Japan*. They were as far from underſtanding us, as if they had never known *Japan*; for they call that Country *Jeenare*, or *Jirpon*. The Commander perceiving, he could make nothing of all we ſaid, caus'd a Cup of *Arac* to be fill'd to every one of us, and ſent us back to our Tent. They that conducted us, to ſee what Proviſions we had, found only a little Bacon and Salt-meat, which they ſhew'd to their Chief. An hour after, they brought us Rice boil'd in Water, and believing we were almoſt ſtarv'd, would not give us much, for fear it ſhould hurt us. After Dinner they came with Ropes in their hands, which very much ſurpriz'd us, imagining they intended to ſtrangle us; but our Fear vaniſh'd, when we ſaw them run altogether to-towards the Wreck, to draw aſhore what might be of uſe to them. At night they gave us more Rice to eat; and our Maſter having made an Obſervation, found we were in the Iſland of *Quelpaert*, which is in 33 degrees 32 Minutes of Latitude. *Hamel.* 1653.

We call it *Rice*; it is made either of Rice, or of the Coco-tree, and is ſtrong.

Theſe People were employ'd all the 19th in getting aſhore the ſad Remains of our Wreck, drying the Cloaths, and burning the Wood to get the Iron, being very fond of that Metal. Beginning now to grow ſomewhat familiar, we went up to the Commander of the Forces, and the Admiral of the Iſland, who was alſo come down, and preſented each of them with a Proſpective Glaſs, and a Pot of Red Wine, with our Captains Silver Cup, which we found among the Rocks. They lik'd the Liquor ſo well, that they drank till they were very merry. They return'd us the Silver Cup, with many Tokens of Friendſhip, and we retir'd to our Tent. The Natives gather the Wreck.

On the 20th, they made an end of burning all the Wood of the Ship, and ſaving the Iron; during which time, a pleaſant Accident happened. The Fire they made coming to two Pieces of Cannon which were loaded with Ball, they gave ſo great a Report, that they all fled, and durſt not return a long while, or go near the Veſſel, till we had aſſur'd them by Signs, they needed not to fear the like would happen any more. This day they brought us twice to eat. Give the *Dutch* Meat.

On the 21ſt in the Morning, the Commander gave us to underſtand by Signs, that we muſt bring before him all that we had ſav'd in our Tent, that it might be ſeal'd; which was done in our Preſence. Whilſt this was doing, ſome Perſons were brought before him, who had converted to their own uſe ſome Iron, Hides, and other things ſav'd out of our Wreck, which they had ſtill in their Poſſeſſion. They were immediately puniſh'd before our Faces, to ſhew us their deſign was not to wrong us of any of our Goods. Each of thoſe Thieves had thirty or forty Strokes given him on the Soles of his Feet, with a Cudgel as thick as a Man's Arm, and as tall as a Man. This Puniſhment is ſo ſevere, that ſome of their Toes dropt off. About Noon they made Signs to give us to underſtand, we muſt depart. Thoſe They remove the *Dutchmen.*

that were well had Horſes provided for them, and the Sick were carry'd in Ha-
Hamel. 1653. macks. Thus we ſet forward, attended by a numerous Guard of Horſe and Foot; and travelling four Leagues, came at night to a little Town call'd *Tadiane*; where after a ſlender repaſt, they carry'd us into a Warehouſe much like a Stable.

They are carried to the chief Town.

The 22d in the Morning, at break of day, we ſet out in the ſame order, and travell'd to a little Fort, near which there were two Galiots. Here we halted to dine, and at night came to the Town of *Moggan*, or *Mocxo*, where the Governour of the Iſland reſides. We were all conducted to the Square before the Town-houſe, where about 3000 Men were at their Arms, ſome of whom coming forwards, gave us Water to drink in Diſhes; but they being arm'd after a dreadful manner, we thought they deſign'd to rid themſelves of us. Their very Habit increa'd our Fear, for it had ſomewhat frightful, which is not ſeen in *China*, or *Japan*. Our Secretary, attended by the ſame Perſons with whom he appear'd the firſt time before the Commander of the Troops, was carry'd to the Governour. When they had lain a while proſtrate on the ground, a Sign was made to us to do the ſame, after we had been brought near a ſort of Balcony which was before the Houſe, where he ſate like a King. The firſt thing he caus'd to be ask'd of us by Signs, was, Whence we came, and whither we were bound. We anſwer'd as before, That we were *Hollanders*, and were bound for *Nangaſaky* in *Japan*; whereupon he gave us to underſtand, by bowing his Head a little, that he underſtood ſomething of what we ſaid. Then he order'd us to paſs before him by four and four at a time; and having put the ſame Queſtion to us all, and receiv'd the ſame Anſwer; he order'd us to be carry'd to the ſame Houſe where the King's Unkle, who had attempted to uſurp the Throne, had been confin'd, and dy'd. As ſoon as we were in, the Houſe was beſet with Arm'd Men, and we had a daily Allowance of 12 Ounces of Rice a Man, and the ſame quantity of wheaten Meal; but very little beſides, and ſo ill dreſs'd that we could not eat it. Thus our common Meals were for the moſt part only Rice, Meal, and Salt, and we had nothing to drink but Water. The Governour ſeem'd to us to be a very underſtanding Man; and we often found afterwards, that we had not been deceiv'd in our Opinion. He was then threeſcore and ten Years of Age, had been born in the Capital City of the Kingdom, and was in good Eſteem at Court. When he diſmiſs'd us, he made Signs, that he would write to the King to know what he was to do with us. It would be a conſiderable time before his Anſwer could come, becauſe the diſtance was fourſcore Leagues, whereof all but ten Leagues by Land, and therefore we begg'd of him to order we ſhould have Fleſh ſometimes, and ſomething elſe to eat. We alſo obtain'd leave of him for ſix of us to go abroad every day by turns, to take the Air, and waſh our Linnen. Which was granted, to our great ſatisfaction; for it was very heavy to be ſhut up, and live on Bread and Water. He alſo did us the Honour to ſend for us often, and to make us write ſomething before him, both in his Tongue and in our own. There we firſt began to underſtand ſome words of that Language; and he diſcourſing with us ſometimes, and being pleas'd to divert us with ſome little Amuſements, we began to conceive ſome hopes of getting over one day to *Japan*. He alſo took ſuch care of our Sick, that we may affirm we were better treated by that Idolater, than we ſhould have been among Chriſtians.

The Governour's Goodneſs.

A *Dutch-man* brought *to interpret.*

On the 29th of *October*, our Secretary, the Maſter, and Surgeon's Mate, were carry'd before the Governour, where they found a Man ſitting, who had a great red Beard. The Governour ask'd us, Who we took that Man to be? And having told him, We ſuppos'd him to be a *Dutch-man*; he fell a laughing, and ſaid, We were miſtaken, for he was a *Coreſian*. After ſome Diſcourſe had paſs'd between us, that Man, who till then had been ſilent, ask'd us in *Dutch*, Who we were, and of what Country? To which we anſwer'd, That we were *Dutch-men*, come from *Amſterdam* in the Service of the Company, and being bound by their Command for *Japan*, a Storm had thrown us upon that Iſland. That our Veſſel being ſtav'd, we begg'd earneſtly of God, that we might be ſent on our way. Then we took the boldneſs to ask his Name, and what Countryman he was: To which he reply'd, That his Name was *John Wetteveree*, born at *Rip* in *Holland*, whence he came as a Voluntier in the Year 1626, aboard the Ship call'd the *Hollandia*, and that going to *Japan* in the Year 1627, aboard the Frigat call'd the *Ouderkeres*, the Wind drove them on the Coaſt of *Corea*.

Rip is a great Village in *North-Holland.*

Corea. That wanting Water, and being
Hamel. one of thoſe that were commanded a-
1653. ſhore to get Proviſions, he and two more had been taken by the Inhabitants. That his Companions had been kill'd 17 or 18 Years ſince in the Wars, when the *Tartars* invaded *Corea*. That one of them born in the ſame Town with him, was *Theodorick Gerards*, the other *John Pieters* of *Amſterdam*. Asking him further, Where he liv'd then, and what Accident had brought him into that Iſland? He told us, That his Abode was in the Capital City of the Kingdom of *Corea*, whence the King had ſent him, to know what we were, and what brought us into his Dominions. He added, that during his long Reſidence in *Corea*, he had often ask'd leave of the King to go over to *Japan*, without ever obtaining any other Anſwer, than that he muſt never expect it, unleſs he had Wings, and could fly thither. That the Cuſtom of the Country was to detain all Strangers that came thither, but that they wanted for nothing, being provided with Diet and Cloaths as long as they liv'd. Thus all the comfort he could give us, was, that we ſhould be treated as he had been, if we were carry'd to the King. The joy of finding ſo good an Interpreter diſpell'd our Melancholy, and made us forget all our Misfortunes. It was very ſurprizing, and even wonderful, that a Man of 58 Years of Age, as he then was, ſhould ſo forget his Mother-tongue, that we had much to do at firſt to underſtand him; but it muſt be obſerv'd, he recover'd it again in a Month. The Governour having caus'd all our Depoſitions to be taken in Form, ſent them to Court, and bid us be of good cheer, for we ſhould have an Anſwer in a ſhort time. In the mean while, he daily beſtow'd new Favours on us, inſomuch that he gave leave to *Wettevree* and the Officers that came with him to ſee us at all times, and acquaint him with our Wants.

A new Governour. About the beginning of *December*, a new Governor came, our Benefactor's three Years being expir'd. We were much concern'd at it, as not doubting but that change might be Prejudicial to us. It would be a hard task to expreſs how much Kindneſs and Affection he ſhow'd us at his departure, inſomuch, that ſeeing us ill provided againſt Winter, he caus'd two pair of Shooes, a Coat well lin'd, and a pair of Stockings of Skins, to be made for every one of us. Beſides he treated us nobly, and aſſur'd us he was ſorry it had not been in his Power to ſend us over to *Japan*, or to carry us over with him to the Continent. He further added, that we ought not to be troubled at his going away, becauſe being at Court, he would uſe all his endeavours to obtain our Liberty, or to have us carry'd thither. He reſtor'd us the Books we had ſav'd, with ſome other parcels of Goods, giving us at the ſame time a Bottle of preccious Oyl, which might be of uſe to us, for the time to come. The firſt thing the new Governor did, was to reduce our allowance to Rice, Salt, and Water. We complain'd to the old Governor, who was detain'd in the Iſland by contrary Winds, but he ſent us this Anſwer, That his Time being expir'd, it was not lawful for him any longer to hear our Complaints; but that he would write to his Succeſſor, and as long as he was in the Iſland, tho' ſparingly, we were allow'd as much as might ſtop our Complaints.

The Men hardly us'd by him. After that good Lord's Departure, which was in the beginning of *January* 1654, we were much worſe us'd than we had been before; for they gave us Barley inſtead of Rice, and Barley Meal inſtead of Wheat. Thus if we had a mind to eat any other Food, we muſt ſell our Barley, and live upon the 12 Ounces of Meal. This hard uſage forc'd us to think of making better uſe of our liberty of going abroad by ſix and ſix at a time, than we had done before. We were invited by the approaching Spring to make our eſcape, and the more, becauſe the King's Orders did not come; and we were in danger of ending our Days in that Iſland in Captivity. Therefore, after long conſulting together, how we might ſeize upon a Boat in a dark night; at length ſix of us reſolv'd to execute this Deſign about the end of *April*: But one of the Gang being got atop of the Wall, to diſcover the Veſſel we were to ſeize, he was unfortunately diſcover'd by ſome Dogs, whoſe importune Barking made the Guards more watchful, and us loſe an excellent opportunity of making our eſcape.

Some attempt to eſcape, but are puniſh'd. About the beginning of *May*, our Maſter going abroad with five others, three of whom are ſtill living, as he was walking, obſerv'd that at a little Hamlet near the City, there was a Barque well appointed without any Body to guard it. He preſently ſent one of his Company to get a little Boat and ſome ſhort Planks.

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Planks. Then making every one of his Men drink a Draught of Water, he went aboard without taking care for any more. Whilſt they were labouring to draw the Barque over a little Shoal that was by it, ſome of the Inhabitants diſcover'd their Deſign, and one of them running out with a Musket, went into the Water to oblige them to return; yet that did not hinder their getting out, except one, who not being able to get up to the others, was forc'd to go back to Land. The other five going to hoiſt Sail, both the Maſt and Sail fell into the Water. They ſoon got them up, and ſetting every Thing right with much Labour, as they endeavour'd a ſecond time to hoiſt Sail, the end of the Maſt broke off ſhort, and could not poſſibly be mended. All theſe delays gave the Natives time to get into another Barque, and ſoon overtook them, our Men having nothing to help them away. As ſoon as they came together, our Men nimbly boarded them, hoping to make themſelves Maſters of the Veſſel notwithſtanding their Enemies Weapons, but finding this Barque was full of Water and unfit for Service, they all ſubmitted. Being brought a Shore they were carry'd before the Governour, who caus'd their Hands to be made faſt to a great Log, with a ſtrong Chain, and having laid them flat on the Ground, and brought all us before them well bound and manacled; they were ask'd whether they had done that Action without our knowledge, or whether we had been made privy to it; and they all poſitively aſſerting we knew nothing of it, *Wettevree* beforemention'd, was ſet to examine what their Deſign was, and they anſwering it was no other but to go to *Japan*. How durſt you, ſaid the Governor, attempt that Paſſage without Bread and Water? They anſwer'd, they had choſe rather to expoſe themſelves once for all to the Danger of Death, than to dye every moment. We were immediately unbound, but the ſix unfortunate Wretches had every one 25 Strokes on the bare Buttocks with a Cudgel a Fathom long, four Fingers broad, and an Inch thick, being flat on the ſide that ſtrikes, and round on the other. Theſe Strokes were ſo unmercifully laid on, that they who receiv'd them were forc'd to keep their Beds a Month, and we were all of us depriv'd of our Liberty, and ſtrictly Guarded Day and Night.

They are convey'd to Court.

About the latter end of *May* orders came to carry us to Court, at which we knew not whether we ought to Rejoyce, or be Troubled Six or ſeven Days after they put us into four Boats with Fetters on our Feet, and one Hand made faſt to a Block, to prevent our leaping into the Water, which otherwiſe we might eaſily have done, all the Souldiers being Seaſick. After two Days ſtrugling with contrary Winds, we were put back, and our Irons taken off; we return'd to our former Priſon in the Iſland of *Quelpaert*. This Iſland which the Natives call *Sehefure*, lies 12 or 13 Leagues South of the Coaſt of *Corea*, and is about 14 or 15 Leagues in Compaſs. On the North ſide of it is a Bay, where ſeveral Barques lye, and whence they ſail for the Continent; which is of very dangerous Acceſs to thoſe that are unacquainted with it, becauſe of ſeveral hidden Rocks, and that there is but one Place where Ships can Anchor and Ride under ſhelter, for in all other Places they are often drove over to the Coaſt of *Japan*. The Iſland is all encompaſs'd with Rocks, but abounds in Horſes and Cattle, which pay great Duties to the King; ſo that notwithſtanding their Breeds of Horſes and Herds of Cattle, the Iſlanders are very Poor, and deſpis'd by the Inhabitants of the Continent. In this Iſland there is a Mountain of a vaſt Height, all cover'd with Woods and ſeveral ſmall Hills which are naked, and encloſe many Vales abounding in Rice.

Quelpaert deſcrib'd.

Four or five Days after, the Wind came about, and we were Ship'd again betimes in the Morning with the ſame Precaution as before. Towards Night we drew very near the Continent, and having lain all Night in the Road landed the next Morning, where our Chains were taken off, but our Guards doubled.

In the Morning we had Horſes brought to carry us to the City *Heynam*, and having been ſeparated at Sea and landed in ſeveral Places we were very glad to meet altogether again at that Town. The next Morning having taken a very ſlender repaſt, we came to the Town of *Jeham*, where *Paul John Cools* of *Piermerende*, our Gunner dy'd, having never enjoy'd his Health ſince our Shipwreck. Next Day the Governor of the Town caus'd him to be bury'd, and we mounting a Horſeback came at Night to the City *Nadioo*. The Day following we lay at *Sanſiang*, thence to *Tongap*, after croſſing a high Mountain, on the top whereof is the Fort *Ilpam-Sanſiang*, which is very ſpacious. Thence we went to the City

City *Tyn*, and the next Day we baited at the little Town of *Kunge*, and at Night came to the great Town of *Chintio* where the King formerly kept his Court, and where now the Governor of the Province of *Thilado* reſides. It is a City of great Trade and very famous in that Country, tho' a Day's Journey from the Sea. Going thence we lay at *Jeſan*, the laſt Town of the Province of *Thilado*; then at the little Town of *Gunun*, next at *Jeoſan*, and laſtly at *Coſio*, the Reſidence of the Governour of the Province of *Tiongſiando*. Next Day we croſs'd a great River and entred upon the Province of *Seugano*, in which *Sior* the Capital of the Kingdom is ſeated. After lying many Days in ſeveral Places, we croſs'd a River as wide as the *Maeſe* is at *Dordrecht*, a League from whence is the City of *Sior*, where the King keeps his Court. We reckned 75 Leagues we had travell'd from our Landing to this City, all the way Northward, only a little inclining to the Weſt. Being come to this Town they put us altogether into a Houſe, where they left us two or three Days, after which time they put us into little Huts, three and three, or four and four, with *Chineſes* that are ſettled there. Then they carry'd us all in a Body before the King, who examin'd us to all Points by the help of *Wettevree*. Having anſwer'd him the beſt we could, we humbly beſeech'd his Majeſty, that ſince we had loſt our Ship in the Storm, he would be pleas'd to ſend us over to *Japan*, that with the aſſiſtance of the *Dutch* there, we might one Day return to our Country, to enjoy the Company of our Wives, Children and Friends. The King told us it was not the Cuſtom of *Corea* to ſuffer Strangers to depart the Kingdom; that we muſt reſolve to end our Days in his Dominions, and he would provide us with all Neceſſaries. Then he order'd us to do ſuch things before him as we were beſt skill'd in, as Singing, Dancing and Leaping after our Manner. Next he caus'd us to have Meat given us, which was well enough after their manner, and gave each of us two Pieces of Cloth to cloath us after their Faſhion. The next day we were all ſent before the General of the Forces, who order'd *Wettevree* to tell us, that the King had put us into his Life-Guards, and that as ſuch they would allow us 70 *Catys* of Rice a Month. Every one of us had a Paper given him, in which was ſet down his Name, his Age, his Country, what Profeſſion he had follow'd before, and what he now was, all in their Character; Seal'd with the King's great Seal, and the General's, which is nothing but the Print of a hot Iron. Together with this Commiſſion they deliver'd to each a Muſket, Powder and Ball, with Orders to give a Volley before the General every firſt and fourth Day of the Month; to be always ready to march into the Field with him, whither the King went, or upon any other Account. In Spring and Autumn that General reviews his Troops three times a Month, and beſides the Souldiers Exerciſe as often in private. A *Chineſe* and *Wettevree* were appointed to Command us, the former as Serjeant, and the other to have an Eye over us, and to teach us the Cuſtoms and Manner of Behaviour of the *Coreſians*. Moſt of the great Men being fond of Novelty, invited us to Dine at their Houſes, to ſee us Exerciſe after our Manner, and to make us Shoot and Dance. But above all, their Wives and Children were eager to ſee us, becauſe the meaner ſort of the Iſland of *Quelpaert* had ſpread abroad a Report that we were Monſtrous, and that when we Drank we were forc'd for to tuck up our Noſe behind our Ear. Theſe abſurd Tales were the cauſe that the better ſort of People at *Sior* were amaz'd to ſee us better ſhap'd than the People of their own Country. Above all they admir'd the Fairneſs of our Complexion, and did ſo throng to ſee us, that at firſt we had much a do to break through the Croud in the Streets, and we could not be quiet at home, their Curioſity was ſo great. At length the General put a ſtop to this, forbidding all Perſons whatſoever to come near us without his Leave, and the more becauſe the very Slaves of great Men took the Boldneſs to come and fetch us out of our Chambers, to make a Jeſt at, and divert themſelves with us.

Hamel 1653.

In *Auguſt* the *Tartar* came to demand the uſual Tribute, whereupon the King was forc'd to ſend us to a great Fort, to be kept there as long as the Embaſſador was in the Country. This Fort is about ſix or ſeven Leagues from *Sior*, on a Mountain they call *Numma Sanſiang*. It is three Hours work to get up to it, and is ſo ſtrong, that the King retires to it in time of War, and moſt of the great Men of the Kingdom live there. It is always provided for three Years, and for a great Number of People. There we continu'd till the beginning of *September*, when the *Tartar* went away.

A great Fort.

About

About the end of *November*, the Cold was so vehement, that the River, which is a League from the Capital City, as was said before, was Froze, and 300 Horses loaded past'd over it. The General taking Occasion to see the Cold weather, gave the King an Account of it, who order'd some Hides we had sav'd from our Shipwreck to be distributed among us, which were most of them rotten, allowing us to sell them, and buy something to Cloath us warm. Two or Three resolv'd with the Mony they got by these Hides, to purchase to themselves a little Hut, chooing rather to endure Cold, than to be eternally tormented by their Landlords, who were continually sending of us to the Mountains, two or three Leagues distant, to fetch Wood. This Labour was intolerable, both by reason of the Cold, and because the Ways are bad and uneasy. The little Hovel they bought, cost them nine or ten Crowns, and the rest having cloath'd themselves the best they could, were forc'd to pass the remainder of the Winter as they had done before.

Two Dutch impose the Tartar's ambassador.

The *Tartar* returning in *March*, 1655. we were forbid, as before, under severe Penalties, going out of our Houses. The Day he set forward to return Home, *Henry Hans* of *Amsterdam*, our Master; and *Henry John Bos*, of *Haerlem* a Gunner, resolved to go meet this Embassador on the way, upon pretence of going for Wood. When they saw him appear at the Head of several Bodies of Horse and Foot, that attended him, they laid hold of his Horses Reins with one Hand, and with the other turning aside their *Corean* Habit, show'd him they were clad after the *Dutch* manner underneath. This at first caus'd a great Confusion among the Multitude, and the *Tartar* ask'd them earnestly who they were, but they could never make him understand them. However the Embassador order'd them to follow, and be where he was to lye that Night. Being come thither he made much inquiry whether there was no Body that could understand what they said to him, and having been told of *Wetteveree*, he sent for him to come to him with all speed. That Interpreter having advertised the King, a Council was held, where it was resolv'd to make the Embassador a Present, to the end he should so stifle the Matter, that it might not come to the Chams Ear. Our two poor Wretches were brought back to *Soul*, and put into a Prison, where they soon after Dy'd, but we could never know whether a violent, or a natural Death, none of us having been ever allow'd to see them. As soon as this Business was noised abroad, we were carry'd before the Council of War, where it was ask'd, Whether we had any Intimation of our Companions Design? And tho' we could truly assert we had not, yet that would not save us from being adjudg'd to have every one 50 Strokes on the Buttocks, for not having given notice of our Companions going out. We had certainly receiv'd that Correction, had not the King remitted it, saying we were poor Wretches, cast into his Country by Storms, rather than any Design of Plundering. All the Penalty he laid on us, was sending us Home again, with an Injunction not to stir Abroad without his Orders.

In *June*, when it was thought the *Tartar* was to come, the General sent our Interpreter to acquaint us, that a Vessel was run a-ground on the Island of *Quelpaert*, and that *Wetteveree* being too old to perform that Journey, those three among us, who best understood the *Corean* Language, must prepare to set out. In pursuance of this Order, the Assistant, the Pilot's Mate, and a Gunner were chosen, who set out two Days after to bring an Account of that Shipwreck.

The *Tartar* coming in *August*, we were commanded under Pain of severe Punishment not to stir out of our Quarters, till three Days after he was gone. The Day before he came we receiv'd Letters from our Companions by an Express, in which they gave us an Account, that they were confin'd on the Southermost Borders of the Kingdom, where they were strictly guarded, to the end that if the Great *Cham* had received any Intelligence concerning the two unhappy Fellows that were Dead, and should demand the rest, they might tell him they were all three cast away going over to the Island *Quelpaert*. The *Tartar* came again about the latter end of the Year, and we were by the King's Order strictly confin'd to our Houses, as we had been before.

All the Dutch desir'd to Come.

Tho' the *Tartar* had sent twice into *Corea*, since the attempt unfortunately made by our two Companions, without making any mention of it; yet most of the great Men us'd all their Endeavours with the King to destroy us. The Council sat three Days upon this Affair; but the King, his Brother, the General, and some others were not altogether of that Opinion. The General was for making

making each of us Fight two *Coreſians*, all with the ſame Weapons, pretending that ſo the King would be rid of us, and none would have it to ſay that the King had Murder'd poor Strangers. Some more charitable Perſons, who knew we were kept ſhut up, and ignorant of what was doing, gave us this Intelligence privately. Hereupon *Wettevree* told us that if we liv'd three Days, we ſhould in all likelyhood live long enough after. Now the King's Brother, who was Preſident of the Council, paſſing by our Quarters, as he was going to it, and very near to us, we had the Opportunity to caſt our ſelves at his Feet, and implore his Favour, lying with our Faces proſtrate on the Ground. This Sight mov'd ſo much Compaſſion in him, that for the future he Sollicited our Affair ſo earneſtly, that we owe our Lives only to the King and him. This giving Offence to many Perſons, who might attempt other Methods to deſtroy us, for the preventing their wicked Deſigns, and to avoid our appearing before the Tartars, it was thought fit to baniſh us into the Province of *Thillado*, where we were to be allow'd 50 pounds of Rice a month, at the King's coſt. Accordingly, we departed from *Sior* in *March*, on Horſes provided for us, our Acquaintance bearing us company as far as the River, which is a League from the City. There we took our laſt leave of *Wettevree*; for from that day to this, we have never ſeen nor heard talk of him. We paſs'd through all the ſame Towns we had ſeen in our way to the Court, and coming to lye at *Jeam*, we ſet out the next morning, and about noon arriv'd at a great Town called *Diuſiong*, or *Thillapening*, commanded by a large Cittadel oppoſite to it. The *Penigſe*, who is chief in the abſence of the Governour, reſides there, and has the Title of Colonel of the Province. To him the Sergeant that had the charge of us, deliver'd us with the King's Letters. He was immediately ſent away to go fetch our three Companions that had been ſent away the Year before, who were 12 Leagues off, where the Vice-Admiral commanded. We were all lodg'd together in a Publick-houſe, and three days after, thoſe that were abſent being brought to us, we were again together 33 of us, the miſerable Remains of our Shipwreck.

In *April* they brought us ſome Hides that had been left behind at *Quelpaert*, from which place we were but 18 Leagues, they not being worth ſending to *Sior*. We fitted our ſelves the beſt we could, and laid up ſome ſmall Proviſions in our new Habitation. The only buſineſs we were charg'd with, was to pull up the Graſs that grew in the Square before the Caſtle twice a Month, and to keep it clean. *Hamel* 1653.

This Year 1657, our Governour being accus'd of ſome Miſdemeanours, was forc'd to go to Court to clear himſelf, where it is reported he was in danger of his Life. But being well belov'd by the People, and favour'd by the great Ones on account of his Family, which was one of the nobleſt in the Kingdom, he came off ſo well, that his Honours were increas'd. He was very good to us, as well as to the Natives. In *February* came a Governour very unlike the other; for beſides that, he found us more work, he would oblige us to go three Leagues off to the Mountain to fetch Wood, which his Predeceſſor had caus'd to be brought home to us gratis. But God be prais'd, an Apoplexy deliver'd us from him in *September* following, which no body was ſorry for, ſo little was he lik'd.

In *November* came a new Governour, who took ſo little care of us, that when we ask'd him for Cloaths, or any things elſe, he anſwer'd, the King had given him no Orders as to that point, that he was only oblig'd to furniſh our Allowance of Rice, and for other Wants it was our buſineſs to provide as we thought fit. Our Cloaths being now worn out with carrying of Wood, and the Cold beginning to pinch us, we reſolv'd to caſt off Shame among thoſe People, and to beg, making our Advantage of their Curioſity, which led them to ask us a thouſand Queſtions. Accordingly, that we might get ſomething to cloath us, and not be forc'd to run half a League for a handful of Salt, we preſented a Petition to the Governour for his leave to beg, repreſenting that we could not poſſibly get our Living any longer by carrying Wood, becauſe we were naked, and our Labour would yield us nothing but a little Salt and Rice; Therefore we humbly pray'd, he would permit us to go abroad in our turns. He granted it; and we made ſuch good uſe of this Favour, that in a ſhort time we were provided againſt the Cold. They beg

At the beginning of the Year 1658, the Governour was call'd away, and his Succeſſor afflicted us with new Croſſes. He forbid us going abroad, and told us, that if we would work for him, he would give each of us three pieces of Cotton-

cloth. After having long conſider'd upon
Hamel. his Offers, which would not ſet us above
1653. other Wants, eſpecially in a ſcarce Year as that was, and knowing we ſhould wear out more Cloaths in his Service than he would give us, we with all imaginable reſpect repreſented to him, that he ought not to require that of us; after which an Accident hapned, which oblig'd him to conſent to our Demands. Thoſe People are ſo much afraid of a Fever, that the only thoughts of it terrifies them, and ſome of us being then under that Diſeaſe, he conſented that we ſhould beg in Companies, provided we were not abſent above a Fortnight or three Weeks, and that we neither went towards the Court, nor *Japan*. The other half of us that remain'd at home, he order'd ſhould look to the Sick, and take care to pull up the Graſs in the Square.

Coreſians charitable

In *April* this Year, the King dy'd, and his Son ſucceeded him with the conſent of the Great *Cham*. However, we went on in our Trade, and particularly among their Religious Men, who are very charitable and grateful, for the pleaſure we did them in giving an account of our Adventures, and ſhewing them the Cuſtoms of other Countries. They were ſo much pleas'd to hear us, that they could have ſpent Days and Nights in our Company.

The next Governour that came, in the Year 1660, was ſo kind to us, that he often declar'd, if it were in his Power, he would ſend us back into our Country, or at leaſt to ſome place where there were Country-men of ours. He granted us a confirmation of the liberty of going Abroad without any reſtraint.

Famine.

This Year happen'd ſuch a Drought, that all ſorts of Proviſions were very ſcarce. The following Year 1661, was yet more miſerable, abundance of People were famiſh'd to Death, and the Roads were full of Robbers. The King vigorouſly purſu'd them, and by that means prevented many Robberies and Murthers. He alſo order'd the dead Bodies found in the Fields, to be buryed. Acorns, Pine-Apples, and other Wild Fruit, were all the ſupport of the People, and the Famine was ſo great, that Villages were plunder'd, and ſome of the King's Stores broke open, and none puniſh'd for it, becauſe thoſe Diſorders were committed by the Slaves of great Men, and this Calamity laſted all the Year 1662. The next Year 1663, felt ſome ſhare of it; for either the Poor had not ſow'd, or elſe they had no Crop; however, that was remedy'd by the plentiful Harveſt in other places that were water'd by Rivers, or lay near Bogs, otherwiſe the Country had been utterly deſtroy'd. The place where we were being no longer able to furniſh us, the Governour writ about it to the Intendant of the Province, who anſwer'd, That the King having appointed our Subſiſtence to be furniſh'd there, he could not remove us to another place without an Order from his Majeſty. About the end of *February*, the Governour purſuant to the Orders he had receiv'd from Court, diſpers'd us into three Towns, 12 he ſent to *Sayſiano*, 5 to *Sinnſchien*, and as many to *Nanman*, for we were but 22 at this time. This parting was very grievous to us, it being a great ſatisfaction to be altogether in a place, where we were at our eaſe, and had good Proviſions, whereas it was to be fear'd they might ſend us to ſome place that ſtill labour'd under the hardſhips of Famine. This our Sorrow was turn'd into Joy, for this Alteration was the occaſion of our getting away, as will appear in the ſequel. About the beginning of *March*, after taking leave of our Governour, and returning him abundance of thanks for his Favours, we ſet out from thence afoot, carrying the Sick and what Baggage we had, on the Horſes allow'd us. Thoſe that were going to *Sayſiano*, and to *Sinnſchien*, went the ſame Road with us, and we lay all in the ſame Town the firſt and ſecond night. The third day we came to *Sinnſchien*, where we left five of our Companions. The next night we lay in a Country-houſe, and ſetting out very early in the morning, came about nine to *Sayſiano*, where thoſe that conducted us deliver'd us to the Governour, or Admiral of the Province of *Thallado*, who reſides there. He preſently order'd us Lodging, and ſuch Furniture as was neceſſary, and the ſame allowance we had enjoy'd till then. This ſeem'd to us to be a very good worthy Lord. Two days after our coming, he went away to Court, and three days after his departure, came another to ſucceed him, who prov'd our Scourge; for he would not ſuffer us to be far from him, and left us expos'd to all hardſhips of the Summer and Winter. The greateſt Favour he granted us, was leave to go cut Wood fit to make Arrows for his Men, whoſe only Employment is continually ſhooting with the Bow. The great Men ſtriving who ſhall keep the

The Dutch parted.

ableſt

ableſt Archers. He put many more hardſhips upon us, but God gave us our Revenge. Winter drawing on, and the Town we were in not having furniſh'd us with neceſſaries againſt the Cold, we repreſented to the Governour in what a good condition our Companions were in the other Towns, and humbly pray'd he would vouchſafe to permit us to go ſeek out for ſomething to defend us againſt the Cold. He gave us leave to be abſent three days, upon condition the one half of us ſhould remain with him, whilſt the other half was abroad. This Liberty was very beneficial to us, becauſe the Great Men, who had compaſſion on us, favour'd our Sallies, and we were ſometimes allow'd to be a month abroad. Whatſoever we got, was brought and put in common with thoſe that remain'd in the City. This contin'd till the Governour's Departure, who was ſent for by the King to come to Court. At his Arrival there, he declar'd him General of his Army, an Employment always poſſeſs'd by the ſecond Man in the Kingdom. His Succeſſor eas'd us of all the Burdens that had been impos'd on us, and order'd we ſhould be as well treated as our Companions were in the other Towns. Thus we were only oblig'd to paſs muſter twice a month, to keep our Houſe in our turns, and to ask leave when we would go abroad, or at leaſt to give the Secretary notice, that if occaſion were, they might know where to find us. We gave God thanks for having deliver'd us from ſuch a wicked Man, and ſending ſuch a good one. This Man, beſides the Favours already mention'd, often treated us, and civilly condoling our misfortune, ask'd, Why, being ſo near the Sea as we were, we did not attempt to paſs over that ſmall Sea which parted us from *Japan?* We anſwer'd, We durſt not venture upon ſuch a thing contrary to the King's Will; and beſides, we knew not the way, and had no Veſſel. To this he reply'd, There were Barques enough along the Sea-coaſt. We rejoin'd, They did not belong to us, and that if we miſs'd our aim, we ſhould be puniſh'd as Thieves and Deſerters. The Governour laugh'd at our Scruple, not imagining we talk'd after that manner only to prevent their being jealous of us, and that all our Thoughts day and night, were imploy'd in contriving how to ſeize a Barque, and that our Enemies had obſtructed our buying one till that time. Now we receiv'd the News, that our late Governour had not enjoy'd his new Honour above ſix months, before he was ſummon'd to anſwer before the King for his Miſdemeanours. He was accus'd of having put to Death ſeveral Perſons, as well Nobles as Commoners, on very ſlight occaſions. He was condemn'd to receive fourſcore and ten Strokes of a Cudgel on his Shinbones, and to be baniſh'd for ever. *Hamel.* 1652.

About the latter end of the Year a Blazing-ſtar appear'd, and after that two at once; the firſt was ſeen in the *South-Eaſt* for about two months, the other in the *South-Weſt*, but their Tails were oppoſite againſt one another. The Court was ſo much alarm'd at it, that the King caus'd all the Ports to be doubl'd in all his Ports, and mann'd his Ships. He alſo caus'd Prayers to be offer'd into his ſtrong Holds and Garriſon. He made a Muſter of Horſe and Foot, exerciſed daily, and expected nothing leſs than an Invaſion from ſome of his Neighbours, inſomuch that he forbid making any Fire at night in thoſe Houſes that might be ſeen from the Sea. The common ſort ſpent all they had, keeping only as much as would ſerve them poorly to ſubſiſt with Rice, becauſe they had ſeen the ſame Signs in the Heavens when the *Tartars* came to over-run their Country. They alſo remembred, that ſome ſuch thing had appear'd, before the *Japoneſes* declar'd War againſt them. Wherever we were, they ask'd us, What we judg'd were the conſequences of Comets in our Country. We told them, It denoted ſome ſignal Judgment of God to follow, and generally the Plague, War, or Famine, and ſometimes all three. Having had Experience of it, they agreed with our Opinion. We liv'd this and the enſuing Year 1665, enough at our eaſe, uſing all our Endeavours to make our ſelves Maſters of a Barque, but without ſucceſs. Sometimes we row'd in a little Boat, which ſerved us to get our living along the Shore, and ſometimes to round ſome ſmall Iſlands, to ſee whether nothing would fall out to our purpoſe, and which might forward our eſcape. Our Companions that were in the two other Towns, came every now and then to ſee us, and we repay'd their Viſits oftner, or ſeldomer, according as it pleas'd our Governours, for ſome were more favourable than others. Yet we were patient under the greateſt Severities, thinking it a great Mercy that God granted us our Health, and a

Comets.

Superſtition.

Subſiſtence during that long Captivity.
Hucal. 1653. The following Year 1666, we loſt our Protector and good Friend; for his time expiring, the King honour'd him with a better Imployment. It is incredible how much good he did to all ſorts of People indifferently during his two Years Government; and accordingly he was entirely belov'd both in the City and Country, and the King and Nobility had a great eſteem for his Wiſdom and good Behaviour. Whilſt he was in his Poſt, he repair'd publick Structures, clear'd the Coaſts, and maintain'd and increas'd the Marine Forces. The King was ſo well pleas'd at theſe Actions of his, that he preferr'd him to the prime Dignities at Court. We were without a Governour for three days after his Departure, for it is enough, if he that quits has his place ſupply'd the third day by his Succeſſor; theſe three Days being allow'd the new Governour, that by the Advice of ſome Diviner, he may chooſe a happy Minute to enter upon his Government. As ſoon as inſtall'd, he thought it not enough to uſe us with all the ſeverity the baniſh'd Governour had done, but would oblige us continually to mould Clay, which we refuſed to do, alledging that his Predeceſſor had not impos'd any ſuch Labour upon us; that our Allowance being ſcarce enough to keep us alive, it was but reaſonable to allow us what time we had to ſpare from our own Affairs, to get ſomething to Cloath us, and ſupply our other Wants; that the King had not ſent us to work, or if we muſt be ſo us'd, it were better for us to quit his Allowance, and deſire to be ſent to *Japan*, or ſome other place, where there were any of our Nation. All the Anſwer was, ordering us to be gone, threatning he would find a way to make us comply. But he was luckily prevented; for but a few days after, he being in a very pretty Veſſel, ſome Fire accidentally fell into the Powder, and blew up the Prow, killing five Men. Here it muſt be obſerv'd, that thoſe people keep their Powder in a Powder-room before the Maſt. The Governour believing he could conceal that Accident, gave no account of it to the Intendant of the Province; but he was miſtaken, for the Fire was ſeen by one of the Spies the King keeps on the Coaſts, and even in the Heart of the Country, to be inform'd of all that happens. This Spy having acquainted the Intendant with it, he ſent an account of it up to Court, whither the Governour was immediately ſummon'd, and by Sentence of the Judges receiv'd fourſcore and ten Blows on his Shin-bones, and was baniſh'd for ever. Thus in *July*, we had another Governour, who behaving himſelf towards us in all reſpects as the laſt had done, requir'd of us every day an hundred Fadom of Mat. We gave him to underſtand that was impoſſible to be done, and made the ſame Remonſtrances to him as we had done to his Predeceſſors. This mov'd him no more than it had done them; for he told us, That if we were not fit for that ſort of work, he would find other Imployment for us, which he had done, but that he fell Sick. His rigidneſs made us conclude, that our Misfortunes were beyond redreſs, becauſe new Officers rather add new Burdens, than take off thoſe that are already laid on. Thus, beſides our own Affairs, we were oblig'd to pull up the Graſs in the Square of *Pongle*, and then to go cut, and bring home Wood fit for Arrows. Theſe Conſiderations made us reſolve to take the advantage of our Tyrant's Indiſpoſition, and to get a Barque at any rate whatſoever, chooſing rather to hazard all than to groan any longer in Captivity among Idolaters, and bear with all ſorts of Wrongs they would offer us.

Dutch loyally us'd.

For the compaſſing of our Deſign we decreed, to make uſe of a *Coreſian* our Neighbour, who was very familiar with us, and whom we had often reliev'd in his Diſtreſs. We propos'd to him to buy, or cauſe a Barque to be bought for us, pretending we wanted it to go beg Cotten in the neighbouring Iſlands, promiſing him a good ſhare when we came again. He perform'd what he was inſtructed with, bargaining very boldly for a Fiſher-man's Barque, and we preſently gave him the Money to pay for it. The Seller perceiving it was for us, would have gone from his Bargain, at the inſtigation of ſome that told him, it was to make our Eſcape, and if we did ſo he would be put to death. This was really true; but we offering to pay double the Value, he conſented, making more account of the preſent Profit than of the Miſchief that might enſue. As ſoon as the two *Coreſians* were gone, we immediately furniſh'd the Barque with Sails, an Anchor, Rigging, Oars, and all things we thought neceſſary, in order to ſet out at the firſt Quarter of the Moon, that being the fitteſt Seaſon. We kept two of our Companions, whom their good Fortune had brought to

to viſit us, and who ware'd not much courting; and underſtanding that *John Peter* of *Vries*, an able Sailer, was at *Sunſchien*, we went to deſire him to come to us, telling him all things were in a readineſs. The Meſſenger miſſing of him at *Sunſchien*, went to look for him at *Nanman*, which is 16 Leagues farther, and brought him away, having travell'd above 50 long Leagues in four days. The day and hour being appointed to depart, which was the fourth of *September*; as the Moon was ſetting, tho' our Neighbours had conceiv'd ſome Jealouſie, yet we forbore not at night after eating a bit of what we had, to creep along under the City Walls to carry the reſt of our Proviſions, being Rice, Pots of Water, and a Frying-pan. The Moon being down, no body ſaw us. The firſt thing we did, we went over into a little Iſland, which was within [illegible], where we fill'd a Cask we had with the Barque, with freſh Water. Thence, without making any noiſe, we paſs'd our Veſſel before the Veſſels belonging to the City, and put oppoſite to the King's Frigats, making out as far as we could into the Channel. The Calm which had continu'd till then, ceaſing, there ſtarted up a fair Gale, which invited us to hoiſt Sail, as we did, heartily calling upon God to aſſiſt us, and reſigning our ſelves up to him. On the fifth of *September* in the Morning, when we were almoſt out of the Channel of the Iſland, a Fiſherman hail'd us, but we would not anſwer, fearing it might be ſome advanc'd Guard to the Men of War that lye thereabouts. At Sunriſing the Wind fell, which oblig'd us to lower our Sails and Row, to get farther off, and prevent being diſcover'd. About Noon the Weather began to freſhen, and at Night we ſpread our Sail, directing our Courſe by gueſs *South-Eaſt*. The Wind growing freſh at Night, we clear'd the Point of *Corea*, and were no longer apprehenſive of being purſu'd, and the Wind holding all night we made much way.

The ſixth Day in the Morning, we found our ſelves very near the firſt of the Iſlands of *Japan*; and the ſame Gale ſtill favouring us, we came, without knowing it, before the Iſland of *Firando*, where we durſt not put in, becauſe none of us had ever been at *Japan*, and we were unacquainted with the Road. Beſides, the *Coreſians* had often told us, that there were no Iſles to coaſt along in the way to *Nangaſaki*. We therefore paſs'd on to come up with an Iſland that lay farther off, which appear'd to us very ſmall and near to us, and accordingly we left it aſtern that night. *Hamel.* 1653.

The ſeventh Day we held on our Courſe with a bold Wind, and uncertain Weather, running along abundance of Iſlands, which ſeem'd to us to be numberleſs; and being poſſeſs'd there were no Iſlands to be left behind, we endeavour'd to get above them. At night we thought to have touch'd at a ſmall Iſland, and would have rid it out at Anchor there, but the Sky ſeem'd to look ſtormy; but we perceiv'd ſuch abundance of Fires all about, that we reſolv'd to continue under Sail, going before the Wind, which was very cold.

The eighth in the Morning we found our ſelves in the ſame place, whence we ſet forward at Night, which we attributed to the force of ſome current. Hereupon we reſolv'd to ſtand out to Sea, but we had ſcarce ſail'd two Leagues before there ſtarted up a contrary Wind, and blew ſo hard, that it forc'd us in all haſt to ſeek the ſhelter of the Land; and the Weather ſtill growing more boiſterous every moment, after croſſing a Bay, we came to an Anchor about Noon, without knowing what Country we were in. Whilſt we were dreſſing ſome ſmall matter to eat, the Natives paſs'd backwards and forwards cloſe by us, without ſaying any thing, or making any ſtay. About Evening, the Wind being ſomewhat fallen, we ſaw a Barque come with ſix Men in it, who had each of them two Knives at their Girdle. They row'd cloſe by us, and landed a Man oppoſite to the place where we were. This made us weigh and ſet Sail as faſt as we could, making uſe of our Oars at the ſame time, to get out of the Bay as ſoon as poſſible, and gain the open Sea. But that Barque prevented us, for ſetting out in purſuit of ours, it ſoon overtook us. True it is, if we would have made uſe of our long Bamboos, we could eaſily have prevented their coming aboard us; but ſeeing ſeveral other Barques ſet out from the Shore full of Men, who by the deſcription we had heard of them, muſt be *Japoneſes*, we troubled our ſelves no farther. They hailing us, and asking us by Signs, whither we would go? We let fly the Colours with the Arms of *Orange*, which we had provided for that purpoſe, crying, *Holland*, *Nangaſaki*. Hereupon they made Signs to us to ſtrike our Sail, and go Aſhore, which we preſent-

The *Dutch* carry'd Aſhore.

Hamel. 1653.

ſently did. Then they carry'd one of our Men into their Barque, and plac'd the reſt in order before one of their Pagods.

Being come to an Anchor, and having plac'd Barques about ours to guard it, they took another of our Men, and carry'd him to the firſt they had drawn out, asking them ſeveral Queſtions, but neither underſtood the other. Our arrival alarm'd all the Coaſt, and there was not a Man to be ſeen, but was arm'd with two Swords, but what ſatisfy'd us was that they endeavour'd to ſhew us *Nangaſaki*, and ſeem'd to tell us there were ſome of our Nation there. At Night a great Barque that brought the third Man in Dignity of the Iſle of *Gotto*, came aboard us. That Gentleman perceiving we were *Hollanders*, gave us to underſtand by Signs, that we had ſix Ships at *Nangaſaki*, where he hop'd to be with us in four or five Days, if we deſir'd it. He ſignify'd to us that we were in the Iſland of *Gotto* ſubject to the Emperor, and to ſatisfy his Curioſity deſiring to know whence we came, we had a great deal of Trouble to give him to underſtand that we came from *Corea*, and that it was thirteen Years ſince we had been Shipwreck'd on an Iſland belonging to that Kingdom; that we deſir'd nothing ſo earneſtly at preſent, as to get to *Nangaſaki*, to ſome of our Country-men, and that to gratifie this our Inclination we had expos'd our ſelves in a poor Barque, in a Sea unknown to us, where we had ſail'd 40 Leagues without a Compaſs, to reach *Japan*, not regarding all the *Coreſians* had ſaid to perſuade us that the *Japoneſes* put all the Strangers that came into their Country to cruel Deaths.

Gotto Iſland.

We continu'd the three following Days well guarded in the ſame Place aboard our Barque, whither they brought us Water, Wood, Fleſh, and gave us a Mat to cover us from the Rain, which fell in great abundance all that time.

On the 12th, they furniſh'd us with Proviſions to go to *Nangaſaki*, and that ſame Night we Anchor'd on the other ſide of the Iſland, where we ſpent the Night.

On the 13th that Gentleman we mention'd before weigh'd Anchor, being attended by two large Barques, and two little ones, he carry'd ſome Letters for the Emperor, and ſome Goods. Our two Companions were in one of thoſe great Barques, and did not come to us again till we were at *Nangaſaki*. About Evening we ſaw the Bay of that City, and at Midnight anchor'd before it, where we found five Ships of ours. Several Inhabitants of *Gotto*, and even ſome of the chief Men, preſented, and did us many Kindneſſes, without taking any thing of us.

On the 14th we were all carry'd Aſhore, where the Companies Interpreters receiv'd us. When they had writ down all the Anſwers we made to their ſeveral Queſtions, they carry'd us to the Governour's Houſe, and about Noon we were brought before him. When we had ſatisfy'd his Curioſity, he much commended our Action, in overcoming ſo many Dangers and Difficulties to recover our Liberty. Then he order'd the Interpreters to conduct us to our Commandant, Min Heer *William Volgners*, who receiv'd us very kindly. Min Heer *Nicholas le Roy*, his Deputy was alſo very Friendly, and ſo was all the Nation in general. When we went thence they caus'd us to be Habited after our own Faſhion.

They arrive at *Nangaſaki*.

On the Firſt of *October*, Min Heer *Volgners* left the Iſland, and on the 23d ſail'd out of the Bay with 7 Ships. The Governour of *Nangaſaki*, who would have kept us a Year, caus'd us to be brought before him on the 25th of the Month, and after examining us over again, reſtor'd us to the Companies Director, who lodg'd us in his own Houſe, whence we ſail'd ſome Days after for *Batavia*. Where we arriv'd on the 20th of *November*, and at our landing deliver'd our Journal to the General, who after a very favourable reception, promis'd to put us Aboard the Ships that were to ſail from thence on the 28th of *December*. Theſe Ships, after ſome Storms, arriv'd at *Amſterdam* on the 20th of *July*, 1668. where we return'd Thanks to God for having deliver'd us from a Captivity of 13 Years, and 28 Days, beſeeching him to have Mercy on our poor Companions, who were left behind. Here follow the Names of thoſe that return'd Home, and of thoſe that were left in *Corea*.

The Names of thoſe that return'd from Corea.

Henry Hamel of *Gorcum*, Secretary to the Ship, and Author of this Account.
Godfrey Denis, of *Rotterdam*.
John Piters, of *Vries* in *Friſeland*.
Gerard Jans of *Rotterdam*.
Matthew Yhocken of *Enchuyſen*.

Co-

Cornelius Theodorick of *Amſterdam.*
Benet Clerc of *Rotterdam.*
Denis Godfrey of *Rotterdam.*

The Names of thoſe that remain'd in Corea.

John Lampe of *Amſterdam*, Aſſiſtant.
Henry Cornelius of *Vreelandt.*
John Nicholas of *Dort.*
Jacob Jans of *Norway.*
Anthony Ulders of *Embden.*
Nicholas Arents of *Oſt-Voren.*
Alexander Boſquet a Scotch-man.
John of *Utrecht.*

Hamel. 1653.

The Deſcription of the Kingdom of COREA.

Situation. THE Kingdom known to us by the Name of *Corea*, and by the Natives call'd *Tiozencouk*, and ſometimes *Caoli*, reaches from 34 to 44 Degrees of North Latitude, being about 150 Leagues in length from North to South, and about 75 in Breadth from Eaſt to Weſt. Therefore the *Coreſians* repreſent it in the ſhape of a long ſquare, like a playing Card. Nevertheleſs it has ſeveral Points of Land which run far out into the Sea.

Here be about 1800 Leagues to the Degrees.

Diviſion. It is divided into 8 Provinces, containing 360 Cities and Towns, without reckoning the Forts and Caſtles, which are all on the Mountains.

Coaſts. This Kingdom is very dangerous and difficult for Strangers, who are unacquainted with its Coaſts to Land, becauſe it is much incloſ'd with Rocks and Sands. Towards the *South-Eaſt* it is very near *Japan*; there being but 25 or 26 Leagues diſtance betwixt the Town of *Pouſan* in *Corea*, and that of *Oſacco* in *Japan*. Betwixt them is the Iſland *Suſſima*, which the *Coreſians* call *Taymatto*. It formerly belong'd to them, but they exchang'd it for that of *Quelpaert*, in a Treaty of Peace concluded with the *Japoneſes*.

Bounded. On the *Weſt*, this Kingdom is divided from *China* by the Bay of *Nanking*, but is join'd to it on the *North* by a long and high Mountain, which is all that hinders *Corea*'s being an Iſland. On the *North-Eaſt*, it is bounded by the vaſt Ocean, where there is every Year

Fiſhery. a great number of Whales taken, ſome of them found with the *French* and *Dutch* Harping-irons, thoſe People uſing to follow that Fiſhery. There are abundance of Herrings alſo catch'd there in *December*, *January*, *February* and *March*. Thoſe taken the two firſt of theſe Months are as large as ours in *Holland*, but what they catch afterwards are ſmaller, and are like thoſe in *Holland*, call'd Frying Herrings, which are eaten in *March* and *April*. Hence we infer that there is a Paſſage above *Corea*, *Japan* and *Tartary*, which anſwers to the Streights of *Weigats*. For this reaſon we often ask'd of the *Coreſian* Seamen, who uſe the North Eaſt Sea, what Lands were beyond them, and they all told us they believ'd there was nothing that way but a boundleſs Ocean.

Thoſe that go from *Corea* to *China*, Imbark in the narroweſt Part of the Bay; for the way by Land is too troubleſome, by reaſon of the difficulty there is in paſſing the Mountain, eſpecially in Winter becauſe of the exceſſive Cold, Cold. and in Summer becauſe of the many wild Beaſts. It is eaſie to paſs over on the North ſide in Winter, the Bay being generally Froze over hard enough to bear. The Cold is ſo intenſe in *Corea*, that in the Year 1662, we being in the Monaſteries on the Mountains, there fell ſuch a wonderful quantity of Snow, that they made ways under it to go from Houſe to Houſe, and to go upon it they wear ſmall Boards like little Battledoors under their Feet, which hinders their ſinking, and yet is no Obſtruction to going up or down. This we forgot to inſert in the Journal. By reaſon of this exceſſive Cold thoſe who live on the Northern Coaſt feed only upon Barley, and that none of the beſt; for no Rice or Cotten can grow there. Thoſe that are beſt to paſs there have their Meal brought from the South. The poorer ſort there have no Cloaths but what are made of Hemp and pitiful Skins. But to Product. make amends the Root *Niſy* grows there, which they give to the *Tartar* for their Tribute, and drive a great Trade with it to *China* and *Japan*. The reſt of the

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Country is fruitful, and produces all things neceſſary to ſupport Life, eſpecially Rice, and other ſorts of Grain. They have Hemp, Cotton, and Silk-worms; but they know not how to work the Silk. There is alſo Silver, Lead, Tyger's Skins, and the Niſy-root, not to ſpeak of Beaſts and Fowl, and ſeveral other things. They have ſtore of Horſes and Cows, and make uſe of Oxen to till the Land, and of Horſes to travel, and carry Goods from place to place. There are alſo Bears, Deer, Wild Bores, Swine, Dogs, Cats, and ſeveral other Creatures. We never ſaw any Elephants there, but Alligators or Crocodils of ſeveral Sizes, which keep in the Rivers. Their Back is Musket-proof, but the Skin of their Belly is very ſoft. Some of them are 18 or 20 Ells long, their Head large, the Snout like a Hog, the Mouth and Throat from Ear to Ear, the Eye ſharp but very ſmall, the Teeth white and ſtrong, plac'd like the Teeth of a Comb. When they eat they only move the Upper Jaw. Their Back-bone has 60 Joints, on their Feet are long Claws or Talons, their Tail is as long as the Body; they eat either Fiſh or Fleſh, and are great lovers of Man's Fleſh. The *Coreſians* often told us, that three Children were once found in the Belly of one of theſe Crocodils. Beſides theſe, there are abundance of Serpents and venomous Creatures. As for Fowl, they have Swans, Geeſe, Ducks, Herons, Storks, Eagles, Faulcons, Kites, Pigeons, Woodcocks, Magpies, Daws, Larks, Lapwings, Pheaſants, Hens, and plenty of them all, as well as other ſorts, not known in *Europe*.

* Suppoſe he means *Dutch* Ells

Abſolute Monarchy

Corea is ſubject to a King, whoſe Power is abſolute, (tho' he pays an Acknowledgment to the *Tartar*,) and he diſpoſes of all things as he pleaſes, without asking any bodies Advice. There are no Lords of peculiar places, that is, who are Proprietors of Towns, Iſlands, or Villages, and all the Great Mens Revenues ariſe out of thoſe Eſtates they hold during pleaſure, and from the great number of their Slaves, for we have known thoſe that had two or three hundred. So that the Lands and Employments the King beſtows on any Man, revert to him after his Death.

Martial Government.

For Martial Affairs, the King keeps abundance of Soldiers in his Capital City, who have no other Employment than to keep guard about his Perſon, and to attend him when he goes abroad. All the Provinces are oblig'd once in ſeven Years, to ſend all their Free-men to keep Guard about the King for two Months; ſo that during that Year, it is conſtantly under Arms, to ſend all the Men in their turns to Court. Each Province has its General, who has four or five Colonels under him, and each of theſe as many Captains depending on them, and each of theſe is Governour of ſome Town or ſtrong Hold; inſomuch that there is not a Village, but where at leaſt a Corporal commands, who has Tithing-men, or Officers over ten Men under him. Theſe Corporals are oblig'd once a Year to deliver to their Captains a Liſt of what People are under their Juriſdiction; and by this means, the King knows how many Men he may reckon upon when he has need. Their Horſe wear Cuiraſſes, Head-pieces, and Swords, as alſo Bows and Arrows, and Whips like ours, only that theirs have ſmall Iron-points. The Foot as well as they, wear a Corſelet, a Headpiece, a Sword and Musket, or Half-pike. The Officers carry nothing but Bows and Arrows. The Soldiers are oblig'd to provide fifty Charges of Powder and Ball, at their own coſt. Every Town in its turn, furniſhes alſo a number of Religious Men, drawn out within its own Liberties, to guard and maintain the Forts and Caſtles at their own Expence; theſe being in narrow Paſſes, or on the ſides of Mountains. They are counted the beſt Soldiers, and obey Officers choſen out of their own Corps, who obſerve the ſame Diſcipline as the other. Thus the King knows to a Man how many there are fit to ſerve him. Thoſe that are 60 Years of Age, are diſcharg'd from Duty, and their Children ſupply their places. The number of Free-men who are not in the King's Service, nor have not been, together with the Slaves, makes about half the People in the Country. If a Free-man lyes with a Woman-ſlave, or a Man-ſlave with a Free-Woman, the Children born of them are ſlaves; and thoſe whoſe Father and Mother are both Slaves, belong to the Mother's Maſter. *Corea* being almoſt encompaſs'd on all ſides by the Sea, every Town is to maintain a Ship ready rigg'd, and provided with all Neceſſaries. Their Ships have generally two Maſts, and 30 or 32 Oars, to each of which there are five or ſix Men, ſo that each of this ſort of Galleys carries about 300 Men for Rowing and Fight. They carry ſome ſmall Pieces of Cannon, and abundance

of

of artificial Fireworks. For this reaſon, every Province has its Admiral, who views theſe Veſſels once a Year, and gives an account of what he finds to the High Admiral, who ſometimes is preſent at theſe Reviews. If any of the Admirals, or the Officers under them, commits a Fault, he is puniſh'd with Baniſhment, or Death, as in the Year 1666 we ſaw our Governour puniſh'd, who had the Command of 17 Veſſels, for not acquainting the King that the Powder had taken Fire, and blown up five Men.

Council. The chief Officers by Sea and Land, who make up the King's Council, meet every day at Court, and ſerve him in all things that occur, without having power to oblige him to any thing. They muſt wait till their Advice is ask'd, before they give it, and till they are appointed to manage any buſineſs before they muſt meddle with it. Theſe People have the firſt Places about the King, and live and die in thoſe Employments, or till fourſcore Years of Age, provided they commit no Crime that renders them unworthy to continue. The ſame is practis'd in other inferior Employments at Court, which no Man quits, unleſs it be to riſe. The Governours of Places, and ſubaltern Officers, are remov'd every three Years, and very few of them ſerve out their time, becauſe they are for the moſt part accus'd of ſome Miſdemeanours during their Adminiſtration. The King keeps Spies in all places, to inform him of every Man's Behaviour, which is the reaſon why many are often puniſh'd with Death or perpetual Baniſhment.

Revenue. The King's Revenue for Maintenance of his Houſe and Forces, ariſes out of the Duties paid for all things the Country produces, or that are brought by Sea. To this purpoſe, in all Towns and Villages there are Store-houſes to keep the Tythe. For the Farmers, who are generally of the common ſort, take the Tythe of all things upon the ſpot in Harveſt-time, before any thing is carry'd away. The great Men live upon their Revenues, as has been ſaid before; and thoſe that have Employments live upon the Allowance the King gives them, to be receiv'd out of the Revevenues of the Places where they reſide, aſſigning what is rais'd in the Country for the Sea and Land Forces. Beſides this Tythe, thoſe Men who are not liſted, are to work three Days in a Year, at whatſoever buſineſs the Country will put them upon. Every Soldier and Trooper has every Year three pieces of Cloth given him to cloath him, which in all are worth a Piſtole, which is part of the Pay of the Troops that are in the Capital of the Kingdom. This is what is rais'd on the People, who know no other Duties or Taxes. *Hamel* 1653.

Juſtice. Juſtice is ſeverely executed among the *Coreſians*, and particularly upon Criminals. He that rebels againſt the King, is deſtroy'd with all his Race, his Houſes are thrown down, and no Man does ever rebuild them, and all his Goods forfeited, and ſometimes given to ſome private Perſon. When the King has once made a Decree, if any Man is ſo preſumptuous as to make any Objection to it, nothing can protect him from ſevere Puniſhment, as we have often ſeen it executed. Among other particulars I remember, that the King being inform'd, that his Brother's Wife made great Curioſities at Needle-work; he deſir'd of her, that ſhe would Embroider him a Veſt; but that Princeſs bearing him a mortal Hatred in her Heart, ſhe ſtich'd in betwixt the Lining and the Out-ſide ſome Charms and Characters of ſuch nature, that the King could enjoy no pleaſure, nor take any reſt whilſt he had that Garment on. After he had long ſtudy'd to find what might be the cauſe of it, at laſt he gueſs'd at it. He had the Veſt rip'd, and found out the cauſe of his Trouble and Uneaſineſs. There was not much time ſpent in trying that wretched Woman. The King condemn'd her to be ſhut up in a Room, the Floor whereof was of Braſs, and order'd a great Fire to be lighted under it, the Heat whereof tormented her till ſhe dy'd. The News of this Sentence being ſpread abroad through all the Provinces, a near Kinſman of this unhappy Woman, who was Governour of a Town, and in good Eſteem at Court for his Birth and good Qualities, ventur'd to write to the King, repreſenting, That a Woman, who had been ſo highly honour'd as to marry his Majeſty's Brother, ought not to die ſo cruel a Death, and that more Favour ſhould be ſhewn to that Sex. The King incens'd at this Courtier's Boldneſs, ſent for him immediately, and after cauſing 20 Strokes to be given him on his Shin-bones, order'd his Head to be cut off. This Crime, and thoſe I ſhall ſpeak of next, are only Perſonal, and do not involve the whole Family in the Puniſhment. If a Woman kills her Husband, ſhe

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ſhe is bury'd alive up to her Shoulders, in a High-way that is much frequented, and by her is laid an Axe, with which all that paſs by, and are not noble, are oblig'd to give her a Stroke on the Head till ſhe is dead. The Judges of the Town where this happens, are ſuſpended for a while, the Governour is taken away, and it is made ſubordinate to another Government, or at beſt only a private Gentleman is left to command in it. The ſame Penalty is inflicted on ſuch Towns as mutiny againſt their Governours, or ſend falſe Complaints againſt them to Court. The Man that kills his Wife, and proves he had cauſe ſo to do, as for catching of her in Adultery, or any other hainous Fault, is in no danger for ſo doing. If the Woman ſo kill'd was a Slave, the Penalty is to pay three times her value to the Owner. Slaves that kill their Maſters, are cruelly tormented to death; but they look upon it as nothing for a Maſter to kill his Slave, tho' it be upon a ſlight account. Thus they puniſh Murder. After they have long trampled on the Criminal, they pour Vinegar on the putrify'd Carcaſs, which they then pour down the Offender's Throat through a Funnel; and when he is full, they beat him on the Belly with Cudgels till he burſts. Thieves are trampled to Death; and though this be a dreadful Puniſhment, yet the *Coreſians* are much addicted to ſtealing. If a ſingle Man is found abed with a marry'd Woman, he is ſtripp'd naked to a little pair of Drawers; then daubing his Face with Lime, they run an Arrow through each Ear, and faſten a little Drum on his Back, which they beat at all the Croſs-ſtreets to expoſe him to Shame. This Puniſhment ends in 40 or 50 Strokes of a Cudgel on the Man's bare Buttocks, but the Woman receives them with Drawers on. The Men are naturally very amorous, and ſo jealous, that they ſeldom, and with much difficulty allow their beſt Friends to ſee their Wives. If a marry'd Man be taken lying with another Man's Wife, he is to ſuffer Death, and chiefly among Perſons in high place; and the Criminal's Father if living, or elſe his neareſt Kinſman muſt be the Executioner. The Offender is to chooſe what Death he will die; but generally the Men deſire to be run through the Back, and the Women to have their Throat cut. Thoſe who by a time appointed do not pay what they owe to the King, or private Perſons, are beaten twice or thrice a Month on the Shin-bones, which is done till they can find means to diſcharge the Debt. If they die before they have ſatisfy'd the Creditor, their neareſt Relations are bound to pay for them, or ſuffer the ſame Puniſhment, ſo that neither the King nor private Perſons ever loſe what is due to them. The ſlighteſt Puniſhment in that Country, is to be Baſtonado'd on the bare Buttocks, or on the Calfs of the Legs, and they look upon it as no diſgrace, becauſe it is very common, and they are often liable to it for only ſpeaking one word amiſs. Inferiour Governours and ſubordinate Judges, may not condemn any Man to Death without acquainting the Governour of the Province. No Man can try Priſoners of State without the King be firſt inform'd. As concerning their Puniſhments, this is the manner how they Baſtonado on the Shin-bones: They tye the Criminal's Feet together on a little Bench four Fingers broad, and laying ſuch another under his Hams, to which they are faſt bound; they ſtrike betwixt theſe two Bindings with a Stick as long as a Man's Arm, ſomewhat round on the one ſide, and flat on the other, two inches broad, and about the thickneſs of a Crown-piece. This ſort of Laths are generally of Oak or Alder, wherewith they muſt not give above 30 Strokes at one time, and then two or three hours after, they repeat them till the whole number be given according to the Sentence. When the Offender is to be beaten on the Soles of the Feet, he is made to ſit down on the ground; then having bound his Feet together by the great Toes, they reſt them on a piece of Wood they have betwixt their Legs, and beat them with a Cudgel as thick as a Man's Arm, and three or four Foot long, giving as many Strokes as the Judge has order'd The Baſtonading on the Buttocks is thus: The Men being ſtripp'd, they make them lye on the ground with their Faces down, and bind them to a little Bench. The Women have a pair of wet Drawers left on; and in this poſture they beat them with a larger and longer Lath than thoſe before mention'd. An hundred Strokes are equivalent to Death, and many die of them, and ſome even before they have receiv'd fifty. When any are adjudg'd to be beaten on the Calves of the Legs, it is done with Rods or Wands, as thick as a Man's Thumb. This Puniſhment is common to Women and young Apprentices.

prentices. Whilſt all theſe ſorts of Puniſhments are inflicting, the Criminals cry ſo lamentably, that the Spectators ſeem to ſuffer no leſs than the Offenders.

As for Religion, the *Coreſians* have ſcarce any. The common ſort makes ſome odd Grimaces before the Idols, but pay them little reſpect, and the Great Ones honour them much leſs, becauſe they think themſelves to be ſomething more than an Idol. To prove this, when any of their Kindred or Friends dies, they all appear to honour the Dead-man at the Offering a Prieſt makes before his Image, and frequently travelling 30 or 40 Leagues to be preſent at this Ceremony, whether to expreſs their Gratitude to ſome great Man, or to ſhew the Eſteem they have for ſome Learned Religious Man, and that they preſerve the Memory of him. On Feſtivals the People repair to the Temple, and every one lights a bit of Sweet-wood; then putting it into a Veſſel for that purpoſe, they go offer it to the Idol, and placing it before him, make a low Bow, and depart. This is their Worſhip. For their Belief, they are of opinion, that he who lives well ſhall be rewarded, and he who lives ill ſhall be puniſh'd. Beyond this, they know nothing of Preaching or of Myſteries, and therefore they have no Diſputes of Religion, all believing and practiſing the ſame thing throughout the Kingdom. The Religious Men offer Perfumes before an *Idol* twice a Day, and on Feſtivals; all the Religious of a Houſe make a Noiſe with Drums, Baſons, and Kettles. The Monaſteries and Temples, which the Kingdom ſwarms with, are for the moſt part on the Mountains, each under the liberty of ſome Town. There are Monaſteries of 5 or 600 Religious Men, and at leaſt 4000 of them within the Liberties of ſome Towns. They are divided into Companies of 10, 20, and ſometimes 30, and the eldeſt Governs, and if any one does not do his Duty, he may cauſe the others to puniſh him with 20 or 30 Strokes on the Buttocks. But if the Offence be heinous, they deliver him up to the Governor of the Town they belong to. It being lawful for any Man to become a Religious, all the Country of *Corea* is full of them, and the more, becauſe they can quit this Profeſſion when they pleaſe. However, generally ſpeaking, theſe Religious Men are not much more reſpected than the Slaves, becauſe of the great Taxes they are oblig'd to pay, and the Work they are forc'd to do. Their Superiours are in great Eſteem, eſpecially when they are Learned; for then they are equal with the Great Men of the Country, and are call'd the King's Religious Men, wearing their Order over their Cloaths. They have the power of judging as ſubaltern Officers, and make their Viſits on Horſeback, being very well receiv'd and entertain'd in all places. They muſt eat nothing that has had Life; they ſhave their Heads and Beards, and are forbid converſing with Women. If any of them breaks theſe Rules, they give him 70 or 80 Strokes on the Buttocks, and baniſh him the Monaſtery. When they are firſt ſhav'd, or ſoon after, they give them a mark on the Arm, which never wears off, and by that thoſe are known who have once been Religious Men. They work for their Living, or uſe ſome Trade; ſome go a begging, and all of them have ſome ſmall Allowance from the Governour. They always keep little Children in their Houſes, whom they very carefully teach to read and write. If theſe Children will be ſhav'd, they keep them in their Service, and have all that they can earn, till the Maſter dies, which makes them Free, and Heirs to all their Goods. For this reaſon, they are oblig'd to wear Mourning for them as for their Father, in return for all the Pains they have taken to inſtruct and bring them up. The Monaſteries and Temples are built at the publick Charge, every one contributing proportionably to what he is worth. There is ſtill another ſort of People like theſe Religious Men, as well in regard of their Abſtinence, as their ſerving the Idols, but they are not ſhorn, and may marry. They believe by Tradition, that once all Mankind had but one Language, but that the deſign of building a Tower to go up to Heaven caus'd the confuſion of Tongues. The Nobles frequent the Monaſteries very much, to divert themſelves there with common Women, or others they carry with them, becauſe they are generally deliciouſly ſeated, and very pleaſant for Proſpect and fine Gardens, ſo that they might better be call'd Pleaſure-houſes than Temples, which is to be underſtood of the common Monaſteries, where the Religious Men love to drink hard. In our time there were two Monaſteries of Religious Women in the City of *Sior*, in one of them there were none but Women of Quality, in the o-

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ther Maids of the common ſort. They were all ſworn, and obſerv'd the ſame Rules and Duties as the Men. The King and Great Men maintain'd them; but three or four Years ſince the King now reigning, gave them leave to marry.

Houſes. Having ſpoke of the Government and Eccleſiaſtical Affairs, I will now deſcend to private Matters. The Houſes of the *Coreſians* of Quality are ſtately, but thoſe of the common ſort very mean; nor are they allowed to build as they pleaſe. No Man can cover his Houſe with Tiles, unleſs he have leave ſo to do; for which reaſon, moſt of them are thatch'd with Straw or Reeds. They are parted from one another by a Wall, or elſe by a row of Stakes, or Palliſades. They are built with Wooden Poſts or Pillars, with the Interval betwixt them fill'd up with Stone up to the firſt Story, the reſt of the Structure is all Wood daub'd without, and cover'd on the inſide with White Paper glew'd on. The Floors are all vaulted, and in Winter they make a Fire underneath, ſo that they are always as warm as a Stove. The Floor is cover'd with Oil'd Paper. Their Houſes are ſmall, but one Story high, and a Garret over it, where they lay up their Proviſions. The Nobility have always an Apartment forwards, where they receive their Friends, and lodge their Acquaintance, and there they divert themſelves, there be generally before their Houſes a large Court, or Baſs Court, with a Fountain or Fiſh-pond, and a Garden with Graſſy Walks. The Womens Apartments are in the moſt retir'd part of the Houſe, that no body may ſee them. Tradeſmen, and the chief Townſmen, generally have a Store-houſe adjoining to their Manſion-houſe, where they keep their Goods, and treat their Friends with Tobacco and Arac. There are virtuous Women among them, who are allow'd the liberty of ſeeing People, and going into Company, and to Feaſts, but they ſit by themſelves, and oppoſite to their Husbands. They have ſcarce any more Houſhold Goods than are abſolutely neceſſary. There are in the Country abundance of Taverns and Pleaſure-houſes, to which the *Coreſians* reſort to ſee common Women dance, ſing, and play on Muſical Inſtruments. In Summer they take this Recreation in cool Groves, under cloſe ſhady Trees. They have no particular Houſes to entertain Paſſengers and Travellers, but he who travels, goes and ſits down, where Night overtakes him, near the Pales of the firſt Houſe he comes at, where tho' it be not a great Man's Houſe, they bring him boil'd Rice, and dreſs'd Meat enough for his Supper. When he goes from thence, he may ſtop at another Houſe, and at ſeveral. Yet on the great Road to *Sior*, there are Houſes, where thoſe that travel on Publick Affairs, have Lodging and Diet on the Publick Account.

Marriages. Kindred are not allow'd to marry within the fourth Degree. They make no love, becauſe they are marry'd at 8 or 10 Years of Age, and the Young Maids from that time live in their Father-in-laws Houſe, unleſs they be only Daughters. They live in the Huſband's Father's Houſe till they have learnt to get their living; or to govern their Family. The day a Man marries, he mounts on Horſeback attended by his Friends, and having rode about the Town, he ſtops at his Bride's Door, where he is very well receiv'd by the Kindred, who take the Bride and carry her to his Houſe, where the Marriage is conſummated without any other Ceremony. Tho' a Woman have bore her Husband many Children, it is in his power to put her away when he pleaſes, and to take another; but the Woman has not the ſame priviledge, unleſs ſhe can get it by Law. A Man may keep as many Women as he can maintain, and repair to them at all times without ſcandal. But at home he keep only his Wife, the others are about the Town, or in Houſes apart from his. Yet the Noblemen have two or three Women beſides their Wife in the Houſe, however there is but one that rules, and has the management of all things. The others have each a diſtinct Apartment, whither the Maſter of the Houſe goes when he pleaſes. To ſay the truth, they make no great account of their Wives, and uſe them little better than Slaves, turning them away for the leaſt Faults, and ſometimes on bare pretences, and then they force them to take their Children, who thoſe poor Wretches are bound to maintain. This liberty of putting away the Mother and Children, is a means to make the Country very populous.

Educat. The Nobility, and all Free-men in general, take great care of the Education of their Children, and put them very young to learn to read and write, to which that Nation is much addicted.

They

They use no manner of rigour in their method of teaching, but manage all by fair means, giving their Scholars an Idea of Learning, and of the Worth of their Ancestors, and telling them how honourable those are who by this means have rais'd themselves to great Fortunes, which breeds Emulation, and makes them studious. It is wonderful to see how they improve by these means, and how they expound the Writings they give them to read, wherein all their Learning consists. Besides this private Study, there is in every Town a House, where the Nobility, according to antient Custom, of which they are very tenacious, take care to assemble the Youth, to make them read the History of the Country, and the Condemnations of Great Men, who have been put to Death for their Crimes. To perfect them in their Learning, there are Assemblies kept yearly, in two or three Towns of each Province, where the Scholars appear to get Employments, either by the Pen, or by the Sword. The Governours of Towns send able Deputies thither to examine them, and choose the best qualified; and according to the report made to them, they write to the King. The greatest Men in the Kingdom are there, whether they are in Post or not. Their Employments are bestow'd on those that are thought worthy, and the King orders their Commissions to be issu'd out. The old Officers, who till then have only had Civil or Military Commissions, at this time use all their endeavours to be employ'd in both Professions, to increase their Revenue. The aspiring to these Honours is often the ruin of the Candidates, because of the Presents they make, and Treats they give, to gain Reputation, and obtain Votes. Some there are also that die by the way, and most of them are satisfy'd with getting the Title of the Employ they aim at, thinking it honour enough to have been design'd for a Post.

Parents and Children. Parents are very indulgent to their Children, and in return are much respected by them. They depend upon one anothers good Behaviour; and if one of them withdraws after an ill Action, the other does the like. It is otherwise with the Slaves, who have little care of their Children, because they know they will be taken from them as soon as they are able to work, or do any business. When a Free-man dies, his Children mourn three Years, and during all that time, they live as austerely as the Religious Men, are not capable of any Employment, and if any of them is in a Post he must quit it. It is not lawful for them during that time to lye with their Wives, and if they should have any Children born during the Mourning, they would not be accounted Legitimate. It is not permitted them to be in a passion, or to fight, much-less to be drunk. The Mourning they wear is a long Hempen Robe, without any thing under it but a sort of Sack-cloth wove with a twisted Thread almost as thick as the Twine of a Cable. On their Hats, which are made of green Reeds wove together; instead of a Hat-band they wear a Hempen Rope. They never go without a great Cane or Cudgel in their hand, which serves to distinguish who they are in Mourning for, the Cane denoting the Father, and a Stick the Mother. During all this time, they never wash, and consequently look like *Mulattoes*.

Hamel. 1653.

Funerals. As soon as one dies, his Kindred run about the Streets shrieking, and tearing their Hair. Then they take special care to bury him honourably in some part of a Mountain, shewn them by a Fortune-teller. They use two Coffins for every dead Body, being two or three Fingers thick, shut close, and put one within the other to keep out the Water, painting and adorning them as every one is able. They generally bury their Dead in Spring and Autumn. As for those that die in Summer, they put them into a thatch'd Hut rais'd upon four Stakes, where they leave them till the Rice-harvest is over. When they intend to bury them, they bring them back into the House, and shut up in their Coffins with them their Cloaths and some Jewels. In the Morning at break of day, they set out with the Body, after a good Repast, and making merry all the Night. The Bearers sing, and keep time as they go, whilst the Kindred make the Air ring with their Cries. Three days after, the Kindred and Friends of the Party deceas'd, return to the Grave, where they make some Offerings, and then they eat together, and are very merry. The meaner sort only make a Grave five or six foot deep, but the Great Men are put into Stone Tombs, rais'd on a Statue of the same Substance, at the bottom whereof is the Name carv'd, with the Qualifications of the Party there bury'd, mentioning what Employments he enjoy'd. Every Full Moon they cut down the

Grass

Hamel. 1653.

Graſs that grows on the Grave, and offer new Rice there. That is their greateſt Feſtival next to the new Year. They reckon by Moons, and every three Years they add one, ſo that the third Year has 13, whereas the other two have but twelve Moons each. They have Conjurers, Diviners, or Sooth-ſayers, who aſſure them whether the Dead are at reſt or not, and whether the place where they are bury'd is proper for them, in which Point they are ſo ſuperſtitious, that it often happens they will remove them two or three times. When the Children have fully perform'd the Duty they owe to Father and Mother by means of this tedious Ceremony, if they have left any Eſtate, the eldeſt Son takes poſſeſſion of the Houſe that belongs to him, with all the Lands depending on it The reſt is divided among the other Sons, and we never heard that the Daughters had any ſhare, becauſe the Women carry nothing to their Husbands but their Cloaths. When a Father is fourſcore Years of Age, he declares himſelf incapable of managing his Eſtate, and reſigns it up to his Children, who maintain their Father, and always pay him a great deal of reſpect. When the eldeſt has taken poſſeſſion of the Eſtate, he builds a Houſe at the Publick Expence for his Father and Mother, where he lodges and maintains them.

Diſpoſition of the *Coreſians.*

The *Coreſians* are very much addicted to ſtealing, and ſo apt to cheat and lye, that there is no truſting of them. They think they have done a good Action when they have over-reach'd a Man, and therefore Fraud is not Infamous among them; yet if a Man can prove, that he has been cheated in a Bargain of Horſes, Cows, or any other thing whatſoever, he may be righted tho' it be three or four Months after. Nevertheleſs they are ſilly and credulous, and we might have made them believe any thing we would, becauſe they are great lovers of Strangers, but chiefly the Religious Men. They are an effeminate People, and ſhew very little Courage and Reſolution when they are put to it. At leaſt we were told ſo by ſeveral credible Perſons, who were witneſſes to the havock the Emperor of *Japan* made in their Country when he ſlew their King; not to mention what *Wettevree* ſo often told us about the irruption of the *Tartar*, who coming over upon the Ice, poſſeſs'd himſelf of the Kingdom. He aſſur'd us, as one that had been an eye-witneſs to the whole, that more *Coreſians* dy'd in the Woods, whither they fled, than were kill'd by the Enemy. They are not aſham'd of Cowardize, and lament the misfortune of thoſe that muſt fight. They have often been repuls'd with loſs when they have attempted to plunder ſome *European* Veſſel that has been caſt on their Coaſt, being bound for *Japan*. They abhor Blood, and fly when they meet with any. They are much afraid of the Sick, and particularly thoſe that have contagious Diſtempers, and therefore they preſently remove them, whether they are in the Town or Country, and put them into little Straw-hovels in the middle of the Fields. There no body talks to them, but only thoſe that are to look after them, who give notice to Paſſengers to keep off, and when the ſick Man has no Friends to take care of him, the others rather let him die than they will come near him. When there is a Plague in one Town, or Village, the Avenues to it are ſhut up with a Hedge of Briars and Brambles, and they lay ſome on the tops of the Houſes, where there are any Sick, that all People may know it. They might when they are ſick, make uſe of the Simples that grow in their Country, but the People are not acquainted with them, and almoſt all the Phyſicians are employ'd by the Great Ones, ſo that the Poor who cannot be at that charge, make uſe of Blind Men and Conjurers, in whom they once repos'd ſuch great confidence, that they follow'd them every where, croſs Rivers and Rocks, and particularly into the Temples of the Idols, where they call'd upon the Devils. But this Cuſtom was aboliſh'd by the King's Order in the Year 1662.

Before the *Tartar* ſubdu'd this Kingdom, it was full of Luxury and Debauchery, the *Coreſians* whole buſineſs being eating and drinking, and giving themſelves up to all Leudneſs. But now the *Tartars* and *Japoneſes* tyrannize over them, they have enough to do to live when a Year proves bad, becauſe of the heavy Tribute they pay, and particularly to the *Tartar*, who comes three times a Year to receive it. They believe there are but twelve Kingdoms or Countries in the whole World, which once were all ſubject, and pay'd Tribute to the Emperor of *China*; but that they have all made themſelves free ſince the *Tartar* conquer'd *China*, he not being able to ſubdue them. They call the *Tartar*, *Tiekſe*, and *Orankay*; and our Country

Nam-

Nampankouk, which is the name the *Japoneſes* give to *Portugal*, and therefore not knowing us they give us the ſame Name, having learnt it within theſe 50 or 60 Years, ſince when the *Japoneſes* taught them to plant Tobacco, to dreſs and make uſe of it, for till then it was unknown to them, and they telling them the Seed of it came from *Nampankouk*, they often call the Tobacco *Nampankoy*. They take ſo much at preſent, that the very Children practiſe it at four or five Years of Age, and there are very few Men or Women among them that do not ſmoke. When firſt brought them, they bought it for its weight in Silver, and for that reaſon they look'd upon *Nampankouk* as one of the beſt Countries in the World. Their Writings give an account, that there are fourſcore and four thouſand ſeveral Countries; but moſt of them do not believe it, and they ſay, if that were ſo every little Iſland and Sand muſt paſs for a Country; it being impoſſible, ſay they, for the Sun to light ſo many in a day. When we nam'd ſome Countries to them, they laugh'd at us, affirming, we only talk'd of ſome Town or Village; their Geographical Knowledge of the Coaſts reaching no farther than *Siam*, by reaſon of the little Traffick they have with Strangers farther from them. They have ſcarce any Trade, but only with the *Japoneſes*, and with the People of the Iſland of *Couxima*, who have a Storehouſe in the *South* [illegible] Part of the Town of *Pouſan*. They ſupply *Corea* with Pepper, Sweet-wood, Alum, Buffalers-horns, Goats and Buck-skins, and other Commodities, which we and the *Chineſes* ſell in *Japan*. In exchange, they take the Product and Manufactures of the Country. The *Coreſians* have alſo ſome Trade at *Peking*, and in the *Northern* Parts of *China*, but it is very chargeable, becauſe they only go thither by Land, and on Horſe-back. None but the rich Merchants of *Sur* trade to *Peking*, and are always three months at leaſt on the way. This whole Trade is in Linnen, or Cotton-cloth. The Great Ones, and chief Merchants buy and pay for all with Money, but the meaner ſort deals only with Rice and other Commodities by way of Barter.

Tobacco.

Trade.

There is but one ſort of Weight and Meaſure throughout the Kingdom, but the Traders abuſe it very much, notwithſtanding all Precautions and Orders of the Governours. They know no Money but their Caſis, and thoſe paſs only on the Frontiers of *China*. They pay Silver by weight in little Ingots, like thoſe we bring from *Japan*.

Weights and Meaſures.

Hamel. 1653.

Their Language, their way of Writing, and their Arithmetick, are very hard to learn. They have many words to expreſs the ſame thing, and they ſometimes talk faſt, and ſometimes ſlow, eſpecially their Learned Men, and great Lords. They uſe three ſeveral ſorts of Writing, the firſt and chiefeſt like that of *China* and *Japan*, which they uſe for printing their Books, and for all Publick Affairs. The ſecond is like the common Writing among us. The great Men and Governours uſe it, to anſwer Petitions, and make Notes on Letters of Advice, or the like, the Commonalty cannot read this Writing. The third is more unpoliſh'd, and ſerves Women and the common ſort. It is eaſier to write in this Character than the others, Names and Things never before heard of, being noted down with very curious fine Pencils. They have abundance of old Books, both Printed and Manuſcript, ſo choicely kept that none but the King's Brother is truſted with them. Copies of them with Cuts, are kept in ſeveral Towns, that in caſe of Fire they may not be quite loſt. Their Almanacks are made in *China*, they themſelves wanting skill to make them. They print with Boards or Wooden Cuts, and lay one Cut to each ſide of the Paper, and ſo ſtrike off a Leaf. They caſt Accounts with little long Sticks, as we do with Counters. They know not how to keep Books of Accounts or Shop-books, but when they buy any thing, they ſet down the Price under it, and write on it what they made of it, and ſo find what profit or loſs.

Writing.

Printing.

Arithmetick.

When the King goes abroad, he is attended by all the Nobility of the Court, wearing the Badge of his Order, or ſome piece of Embroidery before and behind, on a Garment of Black Silk, with a very broad Scarf, a great Body of Soldiers following in good order. Before him go Men on Horſeback and others on Foot, ſome of them carrying Colours and Banners, and the others playing on ſeveral Warlike Inſtruments. They are follow'd by the Life-Guards, which are made up of the chief Burgers of the Town. The King is in the middle, carryed under a very rich Gold Canopy, and proceeds with ſuch ſilence, that the leaſt Noiſe is not heard. Juſt before him goes a Secretary of State, or ſome other great Officer, with a little

Manner of the King's going abroad.

Hamel 1653.

a little Box, into which he puts all the Petitions and Memorials private Perſons preſent upon the end of a long Cane, or which they hang along the Walls or Pails, ſo that they cannot ſee who preſents them. Thoſe that are appointed to gather them, bring them to the Secretary, who puts them into the little Box, and when the King returns to his Palace, they are all laid before him to decide what is to be done, which he performs, and his Orders are executed out of hand, no body preſuming to contradict them. All the Doors and Windows of the Houſes in the Streets through which the King paſſes, are ſhut, and no body does preſume to open the leaſt cranny of them, much leſs look over the Wall, or over the Pails. When the King paſſes by the great Men or Soldiers, they muſt turn their Backs to him, without daring to look, or ſo much as cough. Therefore upon theſe occaſions, moſt of the Soldiers put little Sticks into their Mouths, that they may not be accus'd of making a noiſe. When the *Tartar*'s Embaſſador comes, the King goes in Perſon with all his Court out of Town to receive him, waits upon him to his Lodging, and in all places every body does him as much or more honour than to the King. All ſorts of Muſicians, Dancers, and Vaulters, go before him, ſtriving who ſhall divert him moſt. During the whole time the *Tartar* is at Court, all the Streets from his Lodging to the Palace are lin'd with Soldiers, who ſtand within 10 or 12 Foot one of the other. There are two or three Men who have no other Employment but to pick up Notes thrown out of the *Tartar*'s Window to be carry'd to the King, who deſires to know what the Embaſſador is doing at all times. To conclude, that Prince ſtudies all ways to pleaſe him, endeavouring by all manner of courteſie to make him ſenſible of the reſpect he bears the Great *Cham*, that he may make a favourable report concerning him to his Maſter.

AN

AN

ACCOUNT

OF A

VOYAGE

FROM

Spain to Paraquaria;

Performed by the Reverend Fathers,

Anthony Sepp and *Anthony Behme*,

Both *German* Jesuits,

The First of *Tyrol* upon the River *Eth*, the Other of *Bavaria*.

Containing a Description of all the remarkable Things, and the Inhabitants, as well as of the Missionaries residing in that Country.

Taken from the Letters of the said *Anthony Sepp*, and Published by his own Brother *Gabriel Sepp*.

. *Translated from the* High Dutch *Original, Printed at* Nurenberg, 1697.

Advertisement to the Reader.

THE *Reverend Fathers* Anthony Sepp *and* Anthony Behme, *with several other Zealous* Jesuits, *being inflamed with a holy Zeal for the propagating of the Catholick Faith in far distant Countries; resolved with a great deal of Chearfulness to leave their Native Country. And Travelling into* Spain, *took upon them the holy Function of Missionaries, for the Conversion of the Infidels, and Instruction of the already Converted* Indians *in* Paraquaria, *a Province of the Western* America. *After their Arrival at* Buenos Ayres, *the said Father* Sepp *having thought fit to send an Account of this Voyage, together with a Description of that Country, its Inhabitants, Manners, Government,* &c. *in two Letters sent into* Germany; *The same were thought absolutely Worthy to be Publish'd, for the many remarkable Things contained therein, and scarce known before in these Parts.*

AN ACCOUNT OF A VOYAGE FROM Spain to Paraquaria;

Perform'd by the Reverend Fathers,

Anthony Sepp, and *Anthony Behme*;

Both *German* Jeſuits, *&c.*

CHAP. I.

An Account of Father Anthony Sepp, *of the Society of* Jeſus. *His Voyage out of* Spain *to* Paraquaria, *and his Arrival at* Buenos Ayres, *with a ſhort Deſcription of that Place, and its Inhabitants. Dated at* Buenos Ayres *in* Paraquaria, *upon the River call'd* Rio de la Plata *in* America 15*th of* April, *being the Holy* Eaſterday, 1691.

WE imbark'd the 17th of *January*, on St. *Anthony*'s Day at *Cadiz*, and arriving the 6th of *April* at *Buenos Ayres*, were received there with ſuch Demonſtrations of Joy, as is ſcarce to be expreſs'd; becauſe the Inhabitants of this Place (which is no bigger than a Country Town) had not ſeen any Ships from *Spain* for 3 Years laſt paſt; whereby they were reduced to that Extremity, that they had ſcarce a Shirt left to ſhift themſelves with; ſo that our Veſſels ſold a Yard of Linnen Cloth at 20 Dollars and 25 Dollars, *&c.* a vaſt Profit indeed, it being computed that at the Rate they ſold their Commodities of Iron, Copper, Linnen-Cloth, *&c.* they were worth at leaſt twelve Millions of *Reals*.

Sepp 1691.

Concerning my other Sufferings in this Voyage, I will write more at large another time. I will only tell you, that without God's peculiar Mercy, out of 40 Miſſionaries that were aboard theſe Veſſels, not half would have reach'd the *American* Shoar, as being altogether unacquainted with ſuch harſh Diet as our covetous Captain was pleas'd to afford us; which was very hard Biſket ful of Maggots, becauſe it had been bak'd 2 Years before; about a Pint of ill ſcented and corrupted Water a Day, and a ſmall quantity of Fleſh; but ſo full of Maggots, that without the utmoſt neceſſity, we could not ſo much as have look'd

look'd upon, much leſs have eaten it.

Sepp, 1691.

I being the eldeſt of the Miſſionaries, had the advantage of a Cabin, of about 6 Foot long, and 3 broad, but the reſt of the Miſſionaries were forced to take up their Quarters in the Fore-caſtle of the Ship, expoſed to the Injuries of the Weather and Air, and for an additional Plague were conſtantly incommoded with the ſtench of the Hen's Dung, which were kept thereabouts, and of which 10 commonly died in a Day; not to mention what other Hardſhips we were expos'd to, our Cloths being all tattered and torn, and it being part of our Daily Employment to keep our ſelves tolerably free from Vermin. After all theſe Tryals of our Patience, we arrived in *America*, at which I could not refrain from Tears, and upon my Knees gave Thanks to Almighty God, for his Deliverance from ſo many Dangers and Troubles.

Thus much of our Voyage: I will now give a brief Account of *Paraquaria* and *Buenos Ayres* (reſerving a more perfect Deſcription thereof for another Occaſion.) *Buenos Ayres* is a ſmall Town ſeated upon *Rio de la Plata* (the *Plate River*) which at its Mouth, where it exonerates it ſelf into the Sea, is at leaſt 60 *German* Miles broad, and conſequently reſembles rather the Sea, than a River; its Water is accounted very wholeſome, and to promote Digeſtion, we drink every Day of it, even after eating much Fruit, without the leaſt detriment. Their thatch'd Houſes, or rather Huts of Clay, have no more than one Floor, and ſcarce ever laſt above ſeven Years. However about five Years ago, our Fathers have found a way of burning of Lime, and making of Tiles, wherewith they have covered their College, and are building now a Steeple of Brick, and hereafter intend to build alſo the Church and the College of the ſame Materials.

Hereabouts are no Trees, ſuch as our Elms, Firrs, or ſuch like, fit for Fuel, but whole Woods of Peach, Almond, and Figg-Trees, the Wood whereof is uſed in the Kitchin. Theſe they Propagate by putting only the Kernels into the Ground, which grow up to admiration, and produce Fruit the firſt Year. I gathered this very Day ſome Figgs from a Tree, the Trunk whereof was bigger than I could graſp with both Arms. The Grounds are here ſo rich of Paſturage, that you ſhall ſee 13000 or 15000 Oxen feeding together, ſo that when you want a fat Ox, you have no more to do than to go only into the Field, throw a Rope about the Horns, bring him Home and kill him for your uſe. Our College ſold once 20000 Oxen at a Time, for 12000 Crowns; they are very Tall, and generally White, and valued only for their Hides, all the reſt, except perhaps the Tongue, being left generally a Prey to the Birds, and wild Dogs, which flock together ſometimes to the Number of 3000 or 4000, and if they meet with nothing elſe, do great Miſchief, and devour the Calves, which are as big here as a moderate Heifer with us.

Of Partridges they have ſuch prodigious Quantities, that you may kill them with your Cane or Stick as you walk along, they being as tame and as large as our Pullets. Their Bread is made of the beſt Wheat, as white as Snow, but not Salted, Salt being very ſcarce among theſe *Indians*, and conſequently but rarely uſed.

The Inhabitants hereabouts as well *Indians* as *Spaniards*, are *Roman Catholicks*. The Firſt live for the moſt part upon Beef, which they eat without either Bread or Salt, and half Raw; they go into the Field, and having thrown the Rope about an Ox's Neck, they Hamſtring him with a Knife; then they kill him by thruſting a Knife into the Neck Joint, cut off the Head, and take out the Entrails, all which they throw away as uſeleſs; and this they do in leſs than half a quarter of an Hours time. In the mean while that their Comerades are employed in making a Fire, theſe cut off large Slices from the Ox's Ribbs, or wherever they like it beſt, and putting them upon Wooden Sticks, toaſt them a little over the Fire, and ſo devour them before they are ſcarce heated thro'. Sometimes they lay a whole Quarter of an Ox to the Fire, but cut it off and eat it whilſt it is on the Spit: Thus have I ſeen two of theſe *Indians* devour an Ox in two Hours time, I mean the Fleſh (for they throw away the Head, Feet, and Entrails) ſo that they ſeem to contend in this Point for the ſuperiority with *Caligula*, *Maximus*, *Apicius*, and *Tripho*, famous Gluttons among the Antients, the laſt of which killed an Ox with his Fiſt only, and eat him alone afterwards the ſame Day.

The better to digeſt ſo vaſt a quantity of half raw Meat, ſome throw themſelves immediately after into cold Water,

ter, ſtark naked, to retain the natural Heat within their Entrails, to promote digeſtion. Others on the other Hand, lie upon the Ground with their Stomachs downwards in the hot Sand; here they Sleep till they think they have well enough digeſted their laſt Meal, and then go to Work again as before. This Gluttony produces Worms in their Bowels, progenerated from the vaſt quantity of raw and indigeſted Meat, ſo that they ſeldom attain to the 50th Year of their Age.

As for the reſt of the Inhabitants of *Paraquaria* they are very good Chriſtians, and acknowledg no other Superiors, but the Miſſionaries, whom they reverence like Fathers, as they are indeed obliged to the[m] for every thing, their Education, Cloathing and Food; they are very apt to imitate any thing that is laid before them; I have ſeen ſome Writing of theirs as exact as the beſt Print. They make Clocks and Trumpets, not inferior to any in *Germany*; but value Muſick above every thing elſe. When I ſhew'd them ſome of my Compoſitions and Muſical Inſtruments, I brought along with me out of *Europe* (tho' I am but an indifferent Muſician) they were ready to adore me. At the time of our Arrival we were met by about 60 *Indians*, playing upon their Pipes and *American* Horns, one of them keeping the Time by the Motion of a kind of a Flag, after a very ridiculous manner. I preſented theſe Muſicians with ſome Toys, ſuch as Looking-glaſſes, Needles, Fiſh-hooks, Glaſs-beeds; *Agnus's Dei*, ſmall Pictures, *&c.* which they valued beyond Gold and Silver. But my Paper beginning to fail me, I will only tell you, That I, with 20 Miſſionaries more, are to leave *Buenos Ayres* before long, in order to go deeper into the Country, into divers Cantons, of which there are 24 in this Province; each of them having 5000, ſome 8000 or 9000, others near 15000 Inhabitants, each under the tuition of two Miſſionaries, who are to provide not only for their Souls, but alſo for their Bodies, by allotting each Family their due Share of Meat, Bread, Flower, *&c.* without which they would devour all at once. No more at this Time. I recommend my ſelf, *&c.*

Sepp, 1691.

CHAP. II.

A particular Deſcription of Father Anthony Sepp's *Voyage out of* Spain *into* Paraquaria, *taken out of his ſecond Letter dated in the Canton of* Japegu, *in the Province of* Paraquaria *on the 24th of* June, 1692.

The JOURNAL.

IT having pleaſed the Almighty God to make me an unworthy Inſtrument in the Converſion and Inſtruction of the Pagans of *America*, he was pleaſed thro' his Mercy to conduct me thro' many Tribulations and Dangers from *Cadiz* to *Buenos Ayres*, where I arrived ſafely on the 6th of *April*, 1691. I left *Trent* the 9th of *July* 1689. and travelled thence to *Genoa*, not without great Danger from the *Banditi*; thence embarking for *Cadiz*, I arrived there the 11th of *September*, being forced to ſtay a whole Year at *Sevile* for the departure of the Ships bound for *Buenos Ayres*. I reimbark'd again on the 17th of *January* 1691. at *Cadiz* for the proſecution of our intended Voyage thither. Aboard theſe Ships were 44 Miſſionaries of divers Nations, *Spaniards*, *Italians*, *Flemmings*, *Sicilians*, *Sardinians*, *Genoeſes*, *Milaneſes*, *Romans*, *Bohemians* and *Auſtrians*. I was a Native of *Tyrol*, and my Companion Father *Anthony Adam Behme* a *Bavarian*; of whoſe extraordinary Zeal in his new Miſſion, for the Converſion of a certain Nation call'd *Yeres*, wherein he underwent great Hardſhips, and was likely to have offer'd up his Blood for the Glory of Chriſt, by the Hands of a Pagan Barbarian, who had infallibly kill'd him, had his bloody Deſign not been prevented by a certain new converted *Indian*, belonging to my Flock, I ſay of all this I ſhall have occaſion to ſay more hereafter.

Our Squadron conſiſted only of three Ships, of betwixt 50 and 60 Guns each. The *Capitaina* or Commodore's Veſſel call'd *De Sanctiſſima Trinitate*, Commanded by *Don Antonio de Retana*; the *Almiranta de Chriſto Nazareno*, by *Don Antonio Gonzalez*, and a Pink call'd *Matre Doloroſa*, Commanded by a certain *Biſcayan*, as were indeed the other two Commanders. We embark'd aboard the

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the *Almiranta*, in Company of the 3 Governours of *Buenos Ayres*, *Assumption* and *Chili*, with their Ladies and Families, besides divers Factors, Merchants, Barbers, Negro Slaves, 200 Soldiers, 100 Seamen and others; but before we entred the great *Atlantick* Ocean, all the Fathers Missionaries, went over to the *Matre Doloroſa*, where the Captain allow'd me no other Place to lie in than a narrow Cabin about 5 Foot long, and not above 2 and a half broad; and my beloved Companions Place, I mean Father *Anthony Behme* and another *Auſtrian* Father's were ſo ſhort, that all that while they were not able to lie ſtreight in it; ſome other Fathers who were not quite ſo tall as he, would have changed Places with him, but he would not put the leaſt Inconvenience upon them to eaſe himſelf. There was a little Window to let in the Air, but this being ſhut for the moſt part, to keep out the Sea Waves, we ſpent our time in Darkneſs: beſides which the ſcent of the Water in the Ship was ſo nauſeous to us, that we were ready to be ſuffocated with it, and were on the other Hand no leſs peſter'd with thouſands of Mice and Rats, ſome whereof were not much leſs than Cats, and made a moſt terrible Noiſe. The ſmell of the Onions and Garlick, and of ſtinking Tobacco, of about 600 Pullets, 280 Sheep, and 150 Hogs, which were not far from our Quarters, were no ſmall addition to the reſt of our Troubles. To add to our Affliction we had for our Diet nothing but ſtinking Meat, and Biskets full of Maggots, the firſt having been Salted a Year, and the laſt Baked two Years before our departure, and kept by the Captain; his Covetouſneſs was in ſome meaſure puniſhed by the loſs he ſuſtained daily in his Poultry and Sheep, of the firſt of which died 6 or 8 a Day, and a peſtiferous Contagion reigning among the Hogs aboard, moſt of them were thrown over-board. How often have we been glad to catch the Rain Water, ſent us from Heaven, in Sheets, Hats and Veſſels, with a great deal of Thankfulneſs? I will not mention here the Trouble and Vexation we endured from the Vermin; how often I have been glad to make uſe of the Cables inſtead of a Pillow, to patch my torn Cloths, waſh my own Linnen, and ſuch like other Inconveniences, theſe being but Triſles in compariſon of the reſt of our Sufferings; the beſt was, that all this was in ſome meaſure recompenſed by a proſperous Gale and Voyage, which brought us without any ſiniſter Accident, to our deſired Port.

The 18th of *January* being ſtill in ſight of *Cadiz*, the Fathers of the Jeſuits College there came aboard us, to bid us adieu; we were not a little delighted with the vaſt Number of ſmall Veſſels, ſome of which came often aboard us, to ſell us ſome Fruits, and other Refreſhments, whilſt others paſſing in ſight of us, wiſh'd the Captain, Governours, and us a happy Voyage, in their uſual Sea Language; ſuch as *Dios Caballeros*, Adieu Gentlemen; *a Dios buen Viagge*, Adieu, a good Voyage; *buen Paſſage*, a happy Paſſage; *Vent in poppa*, a fair Wind; *Mar bonanza*, a quiet Sea, *&c.* We anſwer'd them with our Drums and Trumpets, and the Fire of our Cannon and ſmall Arms.

Being got out of Sight of *Cadiz* the 19th, I obſerved the Body of the Sun exactly at its ſetting, and that of the Moon exactly to appear much larger than ever I had obſerved it in *Germany*. The 20th we made 60 Leagues with a fair Wind. The 21th, 22th, 23th and 24th of *January* a brisk North Wind carried us directly within 30 Leagues of the Canaries or *Inſulæ fortunatæ*; which lie 100 Leagues from *Cadiz*. The 25th being the Day of the Converſion of St. *Paul*, the Sky began to be darkned with Clouds about Midnight, which was ſoon after followed by ſo terrible a Tempeſt, that the Captain and whole Ships Crew cry'd out *Miſericordia*, *Miſericordia*, giving all over for loſt; however it laſted not long, the Fury of the Tempeſt being ſomewhat allay'd by break of Day, and the Clouds ſoon after diſperſed by the Sun Beams. We received no other Damage in this terrible Tempeſt, accompany'd with Thunder and Lightning (a moſt terrible and diſmal Thing at Sea) than that one of our Ships had her Maſt brought by the Board, which our Captain wiſely prevented in ours, by furling its Sails in good time; one of the beſt remedies, to divert the Fury of this otherwiſe irreſiſtible Element.

Our Procurator had brought along with him a *Sanctify'd Bell* as we call it, and *Kaloke* by the *Americans*, unto which they attribute this Vertue, that as far as its Sound reaches, no Thunder or Lightning can do any Miſchief; for which reaſon we took care to have it rung at this time of Danger. The Original of its Vertue muſt be traced as far

far as *Mexico*, where they ſay, was formerly a Bell of a vaſt Bulk, which as often as it Lightned and Thundred, rung of it ſelf, and as far as the Sound thereof reached, no Thunder-bolt was ever known to fall; afterwards it was thought fit, to caſt many Bells of the Mettal of this great Bell, which are given as a ſingular Preſent to Perſons of Quality; and ours is one of the ſame kind, every *Procurator* who goes from the *Indies* to *Rome*, having ſuch a Bell allowed him, to protect him in his Voyage.

The 26th of *January* having pretty well refitted our Ship, we proſecuted our Voyage, the *Capitaine* leading the Van, which was followed by the *Almirante*; but the Pink being heavier loaden, and pretty much damaged in the laſt Tempeſt, remained behind, for 6 or 7, and ſometimes 8 Leagues, yet within ſight. Thus we continued our Courſe the 27th, 28th, and 29th. The 30th by break of Day, a Seaman placed on the Main-topſail-maſt, cry'd with a great deal of Joy, *Cavelleros*, *Tierra*, *Tierra*, *Land*, *Land*, *Gentlemen*; It being a conſtant Cuſtom aboard thoſe Ships, for him that keeps watch on the Main-topſail-Maſt, to look about him continually with a perſpective Glaſs, and at the ſight of Land, or any Ships, to give notice thereof to the Ships Crew; who, if they prove Ships, ſet up a red Flag, and diſcharge as many great Guns as there are Ships ſeen; the ſame is done by all the other Ships, of the ſame Squadron, with ſuch exactneſs, that if a Captain fails in this Point, he is obliged to pay a conſiderable Fine.

The 30th of *January*, as we told you before, we diſcovered Land, which proved the high and famous Rock call'd the *Peak* of *Teneriffe*, which appear'd all bare without any Trees, and covered on the Top with Snow. This *Peak* is well known to the Mathematicians in their Obſervations. The 31th, coming to the noted *Canary Iſles*, at 28 Degr. and 7 Degr. from *Cadiz*, we paſs'd betwixt the Iſles of *Teneriffe* and *Palma*, the firſt to the left, and the other to the right of us, there being Seven of them in all, but *Teneriffe* and *Palma* are only well Peopled, where the *Franciſcans* have a ſtately Convent; and the Canary Sack is preferr'd by the *Spaniards* before all other Wines; they are alſo famous for a certain kind of Singing Birds, call'd from thence *Canary Birds*. In the Iſle of *Palma* that brave Father *Ignatius Azebedius* obtained the Glory of Martyrdom, with Thirty of his Companions.

February the 1ſt, we proceeded in our Voyage with a brisk Gale, which laſted all that Night. The 2d, being *Candlemaſs*-Day, a certain Father, a *Fleming* by Birth, made his laſt Vow. We celebrated this Day with a Conſort of Muſick, but the boiſtrouſneſs of the Sea not permitting me to play on the *Theorbe*, we were forced to be contented with the Harmony of the Trumpets, and the thundring of our great Cannon, which were diſcharged upon this occaſion. The ſame Day a certain Negro Slave belonging to the Governour *Don Auguſtin de Robles*, was alſo initiated with the Holy Baptiſm. The 3d we reach'd the *Tropick of Cancer*, ſufficiently known by its exceſſive Heat, which generally reigns there; but we happening to be bleſſed with a cool North Wind at that time, found it as pleaſant as the moſt delightful Spring Seaſon in *Europe*.

The 4th, abundance of *Flying Fiſh* followed our Ship for a conſiderable time in the Air, till at laſt they betook themſelves to the Water again. The Seamen, for Diverſion ſake, tyed a ſtrong Thread on a Cane, with a Hook at the end, and a white Feather inſtead of the Floating Wood; the flying Fiſh miſtaking the ſame for *Whiteings*, and ſnapping at them with much eagerneſs, were thus catch'd by the Hook.

The 5th of *February* being the Feaſt of the *Japoneſe* Martyrs, a *Novice* entred himſelf into our Society, and made the uſual Vow; and the Miſſionaries took the Holy Sacrament.

The 6th we paſs'd with a proſperous Gale the *Heſperides Inſulæ*, or Iſles of *Cape Verde*, ſo call'd from their conſtant verdure, which continues throughout the whole Year, notwithſtanding their Situation, under the *Torrid Zone*. It is an unwholſome Place, by reaſon of the venemous Vapours which ariſe from the many Pools and Fens; ſome Years before 8 Miſſionaries, with ſome Soldiers and Seamen, went A-ſhoar here, and eating too greedily of the Coco-Nuts, Water-Melons, and Oranges that grow here, paid for it with their Lives; for which reaſon ſtrict Orders were given, that no Body ſhould go A-ſhoar here. We happened to have aboard us certain Negroes, that were Natives of this Country, two of which I inſtructed at the ſame time to ſound the Trumpet;

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These told me divers odd Stories of their Country, *viz.* That they had a *Negro* Bishop among them, and divers Canons that were likewise *Negros*, and also many *Negro* Priests; but that the Fathers of the *Jesuits* College (belonging to the *Portugueses*) were *Blanks*. This he told us because the white Colour was in no great esteem there, the greatest Blackness being accounted the greatest Beauty among them. This Day we observed in our Garden (which we had brought out of *Spain* to transplant into *Paraguaria*) the *Narcisse*-Flower to Blow, and a *Muscadine* Vine begin to Bud. The *Jessamine* continuing still in Blossom.

The 7th, 8th, 9th, 10th, 11th and 12th, we sail'd forward very briskly, and found our Selves at 6 deg. on this side the Line or *Equator*, the *North-Star* and *Ursa Major* being scarce any further observable to us. The 13th, 14th and 15th, we saw divers Sea-Monsters, and among the rest a certain large Fish flying near the Ship, like an Eagle. Our Ship's Crew catch'd another Fish not unlike a Wolf in his Head, Ears and Hair, but the Body like a Fish. After Dinner the Seamen being in a merry Vein, threw out a Chain, at the end of which was fastned a Leaver weighing at least 6 Pound weight. A sudden Rejoycing being heard among the Ship's Crew, the Governors, the Ladies, Missionaries and Merchants came running upon the Deck to see what the matter was, when they found that eight of the stoutest Seamen were drawing a certain large Fish into the Ship not unlike an Ox.

The Governor of *Buenos Ayres* having a mind to give us a Diversion, order'd the Captain to call his three great Dogs he had brought away with him, which being done, they were not very forward to approach this Sea Monster till being set on, they at last ventur'd, when this Sea Ox defended himself so well by striking with his Tail at the Dogs, and sometimes wounding them with his Teeth, that they were forc'd to give it over; and the Cabin Boys and some Sea Men came with their Weapons to make an end of him, which they did accordingly, boil'd and eat him; we had our share also, which I and Father *Behme* lik'd very well. There was a thing very observable in this Sea Ox, *viz.* That to his Skin all over his Body adhered vast numbers of small Fish, which were not his young ones, but such Fish as being sensible of their Enemy who Preys upon them, had fastned themselves there to avoid his Fury. Nothing is more common than to see the Dolphins play in the Atlantick Sea.

The 16th, we began the nine Days Prayers in Remembrance of the *Indian* Apostle St. *Francis Xaverius*. The 17th 18th and 19th, the Heavens blessed us with very seasonable Showers of Rain, to our no small Refreshment, our Water aboard the Ship beginning already to taste very ill, and what was worse we had no more than two small Measures allowed of it a Day; you may be sure that every Body was busie enough in catching what Water they could in Sheets, Table-Cloths and Hats, and you might see the poor Souldiers and Seamen catch it in their Shoes; and it was pleasant to see even those few Sailers that were left, to open their Wells, and to catch the Raindrops with a great deal of eagerness.

The 20th we perceived divers small Fires, like *Ignes fatui*, the reason whereof is not so easily to be found out at Sea as on Land. The 21st we came within a League of the *Equinoctial* Line, which we pass'd by the 22d of *February* early in the Morning. We were not a little surprised to find the Air so Temperate and Delightful, like the Spring Season; whereas commonly by reason of the nearness of the Sun, the Heat is very excessive under the Line. Ships are often Becalmed for 60 or 70 Days, and every thing seems to change its Nature: The Water putrifies, Flesh stinks, Fleas, Lice and other Vermin dye: The Scent of Spices and Balsams vanish, and abundance of People are pestered with a kind of Vermin in the posterior Parts, which if not taken care of in time prove mortal; Lemon-juice is the best Remedy against them. A Distemper and Remedy perhaps not much known to some *European* Physicians. Some of our Missionaries began to be infested with them, but were timely Cured. My Companion Father *Behme* was troubled with the Tooth-ach, but no sooner we were pass'd the Line, but it ceased. I for my part was very well during the whole Voyage, being not in the least troubled with Vomiting, as I was in the *Mediterranean* Sea in my Voyage from *Genoa* to *Cadiz*, but was extreamly hungry and could have eat heartily, had I known where to come at it, the Salt Vapours of the Sea being extraordinary good to create an Appetite and to help Digestion. We

We were not unmindful that among our Friends in *Europe*, this was the *Merry Thursday* as they call it, which they spend in Feasting, but we found that our *African* Almanack did not agree with theirs, our Pots and Dishes being quite empty. Father *Behme* and I were got into the Acquaintance of divers *Dutch* and *Hamborough* Merchants at *Cadiz*, who tho' *Lutherans* invited us often to Dinner, and shew'd us many other Civilities; among them Mr. *Buermaster* a *Hamborough* Merchant was very kind to us, and at parting presented us with two *Muscovite* Hams, telling us that he believed they might stand us in good stead in our Voyage, which proved true enough, we having preserved them hitherto for the last extremity; but being more unwilling not to let pass the *Merry Thursday* unremembred, we invited all the *Bohemian*, *Flemming*, *Austrian*, and some *Italian* Missionaries to partake of our Hams, which they did, and we eat them merrily, tho' without Bread, Wine or Water; to add to our Mirth, I play'd several Tunes upon the *Theorbe*, and Father *Behme* and I diverted them with some pleasant Tunes upon the Flagelet.

The 23d and 24th the Night Wind continuing we were advanced a Degree to the South side of the Line; it being St. *Matthew*'s Day, all the Missionaries, Brothers and Novices took the Sacrament. The same Morning hearing a more than ordinary Noise upon the Deck, and enquiring the reason thereof, I was answered, that they had seen St. *Thelmus* on the top of the Mast. You must know that this St. *Thelmus* a *Dominican* being accounted a Patron of Seafaring-Men, is Reverenced by them every Morning and Evening. Now it often happning that certain fiery Meteors appear at Sea like the *Ignes fatui* by Land; the ignorant Seamen cry out immediately St. *Thelmus*, falling upon their Knees, and saying certain Ejaculations to divert the Danger of an approaching Tempest, which they say is portended by the appearance of St. *Thelmus*; tho' in all our Voyage to *Buenos Ayres* we met with no considerable Danger, nor lost as much as one Man at Sea; whereas not long ago in a Voyage to the *Philippine*-Islands, the Squadron that went from *Cadiz*, threw above 500 dead Carcasses over Board with a Cannon Ball ty'd to their Bodies, under the Discharge of one great Piece of Artillery, the usual Ceremony used at Burials at Sea.

The 25th and 26th we met with very unconstant Weather, sometimes it Rain'd, sometimes it Thunder'd and Lightned, and not long after perhaps the Sun rejoyced us again for a small time with her pleasant Sun Beams; a thing very common betwixt the *Tropics*, especially within two Degrees on both sides of the Line; whereas beyond the *Tropics* the Sea is generally so easy and free from Tempests, that the *Spaniards* have given it the Name of *Mar de las Damas*, or the Lady's Sea. *Sept* 1691.

And upon this occasion I ought not to be unmindful of my Promise, made in my Letter from *Sevil* to the Fathers of our Society, concerning the Needle of the Compass, *viz.* To give them a true Account whether the Needle of the Compass under the Line, does change from the North were it stood before, to the other North Pole on that side, after they are pass'd the Equator. Concerning which I will tell you, that according to my own and Father *Behme*'s, and divers other Missionaries Observations, that the Needle does not in the least change its Positions, and shews the North as well here in *Paraquaria* as in *Europe*, the whole difference being not real, but only in respect of our own acceptions; for what they call the South in *Europe*, is the North with us here; and as the South wind is the warmest with them, so is it the coldest here. The Northwind is cold in *Europe* and warm here. The heart of our Winter is about Midsummer, yet without Frost or Snow, a thing so little known among these *Indians*, that they can't tell whether it be black or white: And in *December* and *January*, when all is cover'd with Snow and Ice in several Parts of *Europe*, we enjoy here the most delightful Fruits of the Summer. In short he that call'd *America* the World turn'd topsie turvy, was not much in the wrong of it.

But we must return to our Voyage. The 27th of *February* at 2 deg. of Southern Latitude, we began our Voyage not with *Muscovy* Hams as we had done the *Thursday* before, but with stinking Beef and Water, yet we were merry with this slender Fair. After Dinner I visited the Sick, and gave them some Almonds and some confited Aniseeds, which I had brought along with me from *Cadiz* for my own use. After I had made them a short Sermon upon *Patience*, I presented to them the Image of our Lady of *Ottingen*, which they

kiss'd with a great deal of Devotion.

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The 28th of *February* we began our Lent. Father *Anthony Parn* our Superior, a *Spaniard* by Birth, a Person who for his Gravity and whole Behaviour resembled St. *Xaverius*, and most of the *Spanish* Missionaries, Brothers and Novices had been continually troubled (ever since their coming from *Cadiz*) with the Sea Distemper or Vomiting; which not only continued but increased dayly; the reason whereof I attribute to nothing else, than that this was the first time of their going to Sea, which being plainly observable in those Missionaries that were aboard us, that came from *Germany*, the *Netherlands* and *Italy*, and had before pass'd over the *Mediterranean* into *Spain*, were not so much afflicted with it. Our greatest trouble was that we had nothing wherewith to Comfort them, for our Pullets were all dead as well as the Sheep, and there remained 12 Hoggs, so lean and tough, and the Bisket so full of Maggots, that they were very unfit Food for a sick Stomach. The Ships Crew had a kind of hard black Bisket, such as they feed the Galley Slaves with aboard the Galleys; these being without Maggots, Father *Anthony Behme* and I eat them with the same satisfaction now as if they had been the best *French* Bread. How often did we wish at this time for the Scraps which we had seen in our College under the Table?

The 1st of *March* we began to perceive the Tempests and sudden Hurricans which had pester'd us so frequently about 3 deg. in Latitude of the Line, betwixt the two *Tropics* to change remarkably; the Weather being much more settled, towards the Evening we saw an entire Rainbow quite across the Sky, resembling our Rainbows, except that we perceived more of the Blew mix'd with the other Colours.

The 2d of *March* we sailed along the Coast of *Parambuco* in *Brasil*, where Father *Anthony Vieyra* of our Society, a *Portugese* by Birth, and formerly Chaplain to Queen *Christine* of *Sweden*, lives in the *Jesuits* College. The same Night *Don Antonio Gonzalez* Capt. of the *Almiranta* evacuated a Stone as big as a Pigeons Egg. The 3d at Sunset a strange *Indian* Bird setled upon our Mast, accounted a Sign that we were within 30 Leagues of the Shoar of *Brasil*, because the Birds seldom venture further at Sea, where they have no Trees by the way to rest upon. His Tail was like that of a Dragons, the Wings no bigger than those of an ordinary Cock; the Head like that of a Turkey, and the Bill like that of a Snipe. The Governor of *Buenos Ayres* let fly at it with his Fusee, but the Shot not being strong enough to penetrate thro' the Feathers, he escaped with life.

The 4th being the first *Sunday* in *Lent*, we had a Sermon, which we continued for 8 Days successively, where the Governors and Ladies were always present. The 5th we found our selves at 8 deg. towards the *Tropic* of *Capricorn*, and tho' we had the Sun *Vertical* (because it made not the least shadow about Noon) we were not troubled with any excess of Heat. The 6th 7th and 8th, nothing of moment hapned except that now and then we were refresh'd with a welcome Shower of Rain. The 9th, the *Tropic* of *Capricorn* began to shew his Horns, but was no less favourable to us than the *Cancer*, we being not molested with Heat. The 10th proved a very clear Star-light Night, and among other Stars we then observed the *Pole Star* or *Polus Antarcticus*, the *Peacock*, the *Apis Indica*, the *Chameleon*, *Nubicula Major* and *Minor*, with several other Stars, not to be met with in our celestial Globe, as being as much unknown to the *European Astronomers*, as divers Places and Rivers are to the Geographers, and therefore left out in their Maps.

The 11th, we saw some Sea Pigeons, 4 of which setled on our Masts; we kill'd 2 of them, and they were not unlike our Pigeons. The 12th being the Day of *Canonization* of St. *Ignatius* and *Xaverius*, we received the blessed Sacrament. I visited the Sick, and presented them with what Refreshments I had. The 13th at one a Clock in the Afternoon we pass'd the *Tropic* of *Capricorn*, 23 deg. from the Equinoctial Line, and by entring the temperate Zone, advanced toward the River *de la Plata*.

Much might be said of the temperate Zone, were it not beyond my purpose: I will only tell you that it has got its Name from its most excellent temperature of Air, being neither too Hot nor too Cold, neither too Moist nor Dry; of which we found the happy effects, all our Sick beginning to mend from this time, except the lately Baptized *Negro* who continued very ill; I offered him the Image of our Lady of *Ottingen*, exhorting

horting him to truſt to her Goodneſs for Relief, which he did, and kiſs'd it with a great deal of Satisfaction; and recovered not long after. The 14th being Becalmed we catch'd ſeveral Fiſh, very different from ours in *Europe*. In the Belly of one they found a whole Waſtcoat, in another an Arm of a Man. I ſpent the greateſt part of this Day in Inſtructing four *Negro* Boys belonging to the Governor of *Buenos Ayres* to Sound the Trumpet, which coſt me no ſmall Pains; however before the end of my Voyage they had learn'd to Sound about 6 or 7 Tunes.

The 15th, *Don Antonio de Retano*, Captain of the *Capitana*, came aboard us to give our Captain a Viſit, which was returned afterwards by our Captain. They ſaluted one another every time with 8 Cannon ſhot. In the Evening I explained to ſome of the *Negro* Women certain Points of the Chriſtian Religion, giving them an account of certain Miracles perform'd by our Lady of *Ottingen*, the Image whereof I ſhew'd them; they Kiſs'd and Reverenc'd it, and finding them very deſirous to keep it, I preſented them with ſome others, which Father *Behme* and I had cauſed ſeveral hundred to be made of Earth at *Seval*; they valued this Preſent above all the Gold and Silver I could have given them.

The 16th and 17th the Wind being ſomewhat ſlackened, we diverted our ſelves again with Fiſhing, and one of the Cabin-Boys laying unadviſedly hold of the Fiſh, he faſtned his Teeth into his Hand, and held ſo faſt, that his Teeth could not be diſengag'd till they cut off the Head. The 18th being the 3d *Sunday in Lent*, we were allarm'd with a Cannon ſhot, but having ſent a Boat to the *Capitana* to learn the reaſon, we found that it was only the uſual Ceremony made at the Burial of a deceaſed Seaman, whom they had thrown over board with a Bullet ty'd to his Neck. The only Perſon who loſt his Life in the whole Voyage, he being not very well before we left *Cadiz*. The Baptized *Negro* begins to mend every Day; of which I deſire an account may be ſent to the Reverend Fathers, Jeſuits, *Philip Sauch* Preacher, and *Joſeph Addman*, two great Admirers of this Image; as alſo to the Maſters of the *Tartan* Scholars, and to all our Companions, eſpecially to Father *Felikſueger*; to ſatisfie them that our Lady of *Ottingen* does not ceaſe to perform Miracles, even among the *Indians* in *America*. For the Image which I have caus'd to be ſet up in our Church, they Reverence and Preſent with a deal of Devotions: Nay a certain *Indian* Painter has drawn Two, no ill Copies after it, which I have preſented to Father *Behme*, who does Wonders with them among the *Barbarians* call'd *Yaros*, for ſuch as are Baptized Reverence them with bended Knees, make the Sign of the Croſs before them, nay bring their young Babes to the Chappel (made of Straw and Clay) where one of them ſtands in order to kiſs this Holy Image; all which together with the indefatigable Care of the ſaid Father *Anthony Behme* (of which more hereafter) I look upon as a happy Preſage of the entire Converſion of theſe *Barbarians*; whoſe Caſe I deſire may be recommended to the fervent Prayers of thoſe of our Society in *Europe*, who thereby will have a ſhare in thoſe Bleſſings that attend the Office of a Miſſionary.

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But we muſt return to our Ships. The 19th being the Feaſt of St. *Joſeph* the Foſter Father of our Saviour, I did read Maſs and attended all the Fathers, Brothers and Novices at Dinner, it being my turn ſo to do. A little before Sunſet the Dogs began to Bark and Play very Merrily, beyond what we ever obſerved them to do before; the Captain told us that it was an infallible Sign that we were not far from Land, which the Dogs by their quick Scent could diſcover at a great diſtance; we ſoon found that he was not deceived in his Gueſs, becauſe ſoon after we got ſight of the Iſle of St. *Thomas* on the Coaſt of *Braſil*. The 20th our *Muſcadine* Vines in our little Garden aboard us, began for to caſt their Leaves. The 21ſt being St. *Benedict*'s Day, I ſaid Maſs inſtead of another Father, whoſe turn it was; in which as well as in every Maſs that ever I ſaid, I bid them adieu. I conſtantly included in my Prayers *Rudo*, Father *Alphonſo*, and my Siſter *Mary Benedicta*, with all the Brothers and Siſters in their reſpective Convents; I deſire to be remembred to them. The ſame Evening I Preach'd to the Ship's Crew, *Negros* and other Paſſengers, my Pulpit being only ſome Cables wrapt together; and the Seats of the Auditors, the Anchors belonging to the Ship. I enlarged upon the Life of the Holy Father *Benedict*, concluding with a moral Exhortation to follow his Holy Footſteeps. After Sermon I told them

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ſeveral remarkable Things of the two Monaſteries of St. *Mary's Hill*, and of the *Holy Croſs of Loben*, of their Original and Situation upon high Rocks, of their ſeveral Rules and Diſcipline; and how I had a Brother in one and a Siſter in the other of theſe Convents; who I was ſure would offer their Dayly Prayers for my ſafe Paſſage over the wide Sea. Tho' I ſpoke to them in *Spaniſh*, in which I am not very perfect, yet they did hear me with the ſame attention as if I had been born a *Spaniard*; and I always found that when I ſpoke to the *Indians* concerning *Germany*, and ſuch like far diſtant Places, they were as attentive to it, as the *Europeans* when they hear of the *Indian* Affairs.

The 22d. they catch'd a Fiſh weighing no leſs than 90 Pound weight. It was of a green Colour, with Gold Colour'd Spots, the Fleſh was very ſweet and mellow. The 23d we were forced to lavеer, by reaſon of the contrary Winds, ſo that we could not make above half a Degree that Day, tho' at that rate of Sailing there goes ſometimes 24 nay 30 Leagues to a Degree, whereas otherwiſe it is reckoned no more than 15. The 24th being St. *Gabriels* Day, we received the Communion again, and the 25th being the Day of the *Annunciation* of our Lady, it was celebrated with four Maſſes, the Diſcharge of all our Cannon, and by diſplaying all our Enſigns and Flags, and a Conſort of our Muſical Inſtruments, *viz.* The Pipe, *Theorbe*, Trumpets, Drums and Hautboys. The Ship's Crew Danc'd in the Evening to a Drum and Pipe. Soon after divers Herons and Birds of Prey flying over our Ship, we look'd upon them as certain Meſſengers that we were not very far from the Shoar, to the no ſmall Satisfaction of us all. Nothing can be more natural for Men, than to long for that Element which has given them Life and Being. I ſpent part of the Evening in giving good Inſtructions to the *Negros* aboard us, and in exerciſing the young Ones at the Trumpet, who began by degrees to Sound ſome few Tunes. The *Capitana* gave us the Signal by a Cannon ſhot, and ſent us Word by a Boat that they had Sounded the Bottom, and found 70 Fathom Water; for whenever any Ships approach the Shoar, they are ſure to Sound the Bottom by a certain Piece of Lead dip'd in Suet or white Wax, faſtned to a Rope of many Fathoms long, which as ſoon as it touches the Bottom, they draw up again, and by the Colour of the Earth that ſticks to it, judge whether the Ground be Earthy, Rocky or Sandy, the laſt being the beſt for Anchorage.

We diſcovered at the ſame time a remarkable difference in the Colour of the Sea-Water, which appear'd not quite ſo Blew as before.

The 26th we had a favourable Gale, which made the whole Ship's Crew, but eſpecially us Miſſionaries, full of hopes to reach the deſired Shoar before long. The 27th the *Capitana* gave us the uſual Signal with a Cannon ſhot and the white Flag, that they had ſeen Land; the *Almirante* did the ſame ſoon after, and was follow'd by the *Pink*. Our Explorator on the Top-Maſt diſcovered the Land without the help of a Proſpective Glaſs, to the right hand of us towards *Braſil*, immediately after break of Day, and it is incredible with what Joy every Body clim'd, ſome upon Ladders, others on the Maſts, to take part in ſo agreeable a ſight; ſome were cleaning their Proſpective Glaſſes, whilſt others were endeavouring to diſcover it with their Eyes; among theſe was Father *Behme*, who being very quick ſighted, cry'd out about Noon, *Land, Land good Fathers*, and not long after every Body had a plain ſight of that ſo long wiſh'd for Continent of *America*; which made us fall on our Knees to offer our Thanks to God Almighty for his Mercy, in bringing us ſo near to the deſired Port.

We found the Depth here of about 30 Fathom, at 24 deg. of Southern Lat. and 26 min. about 7 or 8 Leagues from the Mouth of the River *de la Plata*. At the ſame time we ſaw two Clouds in the South, very high in the *Hemiſphere*, which we had firſt diſcovered, and conſtantly kept ſight of ever ſince we approach'd to the Line, but only juſt above the Horizon. Our Captain told us that theſe two Clouds were the ſureſt Guides to Ships bound for *Paraquaria*; and I remember that as ſoon as the Captain ſaw them, before we paſs'd the Line, he told us, Be joyful good Fathers, here are our infallible Guides, theſe two Clouds will ſhew us the way to *Paraquaria*, and reſt as ſoon as we come there. Which in effect proved true, not that theſe Clouds did drive before us, but they ſtanding vertical over *Paraquaria*, and being in ſight of us, we had no more to do than to ſteer our Courſe directly towards them. We ſaw in thoſe Southern Parts divers new Stars, ſuch as *Dorado*, *Xiphias*, call'd the *Gold Fiſh*; *Noah's Dove*, the *Paradiſe Bird*, the *Phenix*,

nix, the *Pica Braſilica*, *Indus Sagittiferus*, with divers others.

The 28th of *February* we advanced to the Mouth of the River, which at the Entrance is no leſs than 70 Leagues over; and were told that the River of the *Amazons* in *Braſil* was much broader than this. We had much ado to find the right Channel, and were fain to take in moſt of our Sails, for fear of touching upon the Sands. The Water continued Salt, as I found by experience, but the Colour was changed from Blew and Green, into a whitiſh Colour not unlike the Rivulets. After much Rain, to the right of us, we had the Cape of St. *Mary*, where we could plainly ſee the Tower, built by the *Spaniards* after the Diſcovery of *Paraguaria*. Then we paſs'd by the Ile call'd *De los Lobos*, from the vaſt number of Sea-wolves which are ſeen hereabouts. We ſaw a great number of them with Heads like Dogs, and Hair on their Backs inſtead of Scales, and they howled like our Wolves. But we came not in ſight of the Cape of St. *Anthony*.

Thence we had ſtill 60 Leagues to *Buenos Ayres*, which was at 38 deg. Southern Latitude, juſt as *Cadiz* at 35 deg. of Northern Latitude. We ſaw hereabouts vaſt quantities of white wild Pigeons. About Noon we came to the Iſle *Meldonato*; and a Rumour being ſpread in *Spain*, that the *Portugueſes* had taken the Poſt and Fortified themſelves in that Iſland, the Governour of *Buenos Ayres* (purſuant to his Orders received from his Catholick Majeſty) went a ſhoar in the ſaid Iſland with ſome Gentlemen and Souldiers, to know the Truth thereof; they took a view of the whole Iſland, and found neither Men nor the Footſteeps of Men, much leſs any Houſes or Fortifications; but prodigious numbers of fat Oxen, Cowes, Calves and Horſes, the Graſs being ſo high, that it almoſt covered the Cattle, notwithſtanding they were very large. They kill'd an Ox, which they brought along with them beſides ſeveral other Things; but the Ox was ſo big, that they were fain to cut him into Quarters before they could carry him into the Long-Boat.

They brought alſo along with them divers ſorts of Flowers, of which they had made Garlands and put them on their Hats. The Governor after his return aboard the Ship told us, that near the Shore upon a Rock, there ſtood a wooden Croſs, ſet up doubtleſs by the *Spaniards*, as a Token that they were the firſt Diſcoverers of it. The Flowers they brought along with them, were not unlike ſome of our *European* Flowers. One had ſome reſemblance to our *Gilliflower*, another to our *Saffron*, and another to that of our *Wild-Sage*. But what ſurpriſed me moſt, was a certain Flower (ſuch a one as I never met with before in all my Life) having a thorny Crown, a Launce, 3 Nails, and the Characters of Ropes upon its Leaves; which for that reaſon I gave the Name of the *Paſſion-flower*. After this Day we always came to Anchor at Night, not daring to Sail in the Night time for fear of miſſing the Channel, which has on both ſides moſt dangerous Sand Banks, thinking our ſelves now much more ſafe than in the open Sea. We all reſted very well, and the 30th by break of Day, weigh'd our Anchor, and with all the Sail we could make paſs'd by the Iſle *de los Flores*, ſo call'd from its abundance of Flowers. I ſpent part of the Day in Inſtructing a *Negro* Boy who was afterwards Baptized at *Buenos Ayres*.

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April the firſt, I found by that Water wherewith I waſh'd my Face, that it had very little of the brackiſh Taſte left, which put us in hopes that we might Drink freſh Water by Noon, which hapned accordingly; and it would have done ones Heart good to ſee how every Body did run to ſatiate himſelf with the moſt delightful Draught of freſh Water, which went down with more pleaſure at that time, than the beſt of Wines could have done at another, notwithſtanding it was not very clear. *We found twenty Fathom Water.*

April 2d, I told you before that this River is full of Sand Banks, to avoid which 4 Men were conſtantly employed to Sound the Depth by the Plumb, and according as they found the Earth, which ſtuck to the bottom of it, either Sandy, Clay or Marſhy, they cry'd at every turn, 20 Fathom, Clay Ground; 18 Fathom, Sand; and ſo forth, ſo that by the ſpecial Care of our Captain, we paſs'd on very happily without ſtriking upon the Sand Banks.

April the 3d, a large Bird of Prey ſetling upon the Maſt of our Ship, the Governor of *Buenos Ayres* ſhot a Bullet into his Carcaſs, which was too ſtrong for his Stomach to digeſt; he had moſt terrible large Claws. Soon after we catch'd a pretty ſmall Bird with our Hands. It was of a Sky-Blew Colour all over the Body except the Head, where

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Sept. 1691. it had a red Tuft; it made not the leaſt Noiſe when it was catch'd, and was preſented to the Governor's Son. The ſame Day the Captains diſpatch'd *Don Pietro de Caſtro*, in a Yacht to *Buenos Ayres*, to give notice of our Arrival.

The 4th we were within 20 Leagues of *Buenos Ayres*, yet could not ſee it; we ſpent that Day in clearing the Ships, put up our Flags, covered the Galleries with Scarlet Cloth, and opened the Port-holes for the Cannon, to give the uſual Salute at our arrival in the Port. The Governours, Merchants, Factors, Paſſengers, Soldiers, and in ſhort all the Ship's Crew, even to the Cabin-Boys, put on their beſt Apparel, to make the beſt appearance they were able at their arrival in the Harbour; among which the Equipage of the Governour of *Buenos Ayres*, and the Ladies, together with the Flags, Enſigns and Ornaments of the Veſſels made a moſt glorious Shew, the laſt appearing upon the Water like ſo many triumphant Caſtles. The poor Miſſionaries were the only Perſons, who in their Habits had not the leaſt ſhare in all theſe Preparations, their Cloths being very old, eſpecially mine, and thoſe of Father *Behme*, who being made a Year before the reſt, were ſo tattered that they would not hold a ſtitch; and therefore wore our Night-Gowns over them.

The 5th immediately after Sun-riſing, we got ſight of the ſo much deſired Port of *Buenos Ayres*, as the *Spaniards* call it, from its moſt excellent temperature of the Air, throughout the whole Year. Towards Evening we ſaw two Boats, with two Pair of Oars each, to make the beſt of their way towards us: In one was the Son of the Governour of the Place, accompany'd with three of the chief Officers, to welcome the new Governour, and in the other the *Procurator*, or Chief of our Society in *Paraquaria*, to do the like to the Miſſionaries aboard, and to regale us with divers Sorts of Proviſions and Refreſhments; or, to ſpeak in plain Terms, to Feed the Hungry. The Father Procurator brought along with him 4 Sheep, and 2 Calves, but we refuſing to eat Fleſh in Lent, beſtowed the ſame upon the Hungry Soldiers; of *American* Fruits they brought us Muſkdelions, Apples, Melons, and Water-Melons, call'd *Sandias* by the *Spaniards*, ſome Onions and Garlick, 20 Wheaten Loaves of the beſt Sort, a ſmall Barrel with the beſt Hony, a Basket of Sweet-Meats, preſerved Lemons and Citrons, *&c.* all which how welcome it was to our Hungry Stomachs we will give you leave to gueſs; the other Boats having brought alſo ſuch like Refreſhments for the Governours and Ladies, they were no leſs pleaſed with them than we, after ſo tedious and troubleſome a Voyage.

The 6th of *April* we arrived happily in the Port *Buenos Ayres*; where all that Day nothing was to be heard but the Thunder of our Cannon, the Noiſe of our Trumpets, Drums and Pipes; Here they ſaw our Flags and Enſigns diſplay'd, on the Shoar ſeveral Companies of Horſe and Foot, a vaſt Number of *Indians* with their Muſical Inſtruments, abundance of Negroes, to bid us welcome; and to render our Arrival the more Conſpicuous, many of the *Indians* came running with full ſpeed, and thronging through the Crowd to Kiſs our Hands, ſo that I could not refrain from Tears, but upon my Knees implored God's Mercy to aſſiſt me in my intended Deſign of bringing many of theſe innocent People to the Knowledge of the Goſpel: Thus ſurrounded by a vaſt Multitude of theſe *Americans*, and accompanied by the Father Provincial *Gregory de Greſco*, and the reſt of the Fathers of our Society, we paſs'd from the Gate ſtraightways to the Church, where we Sung the *Te Deum*, with a great deal of Devotion, the Bells ringing all the while all over the Town. Thus having given you the beſt Account I could of our Voyage, purſuant to my Promiſe at our Departure, I will now proceed to our Journy from *Buenos Ayres*, into the Cantons of the *Indians*; in hopes that you will in conſideration of the weight of the Matter, pardon the unpoliteneſs of the Stile

CHAP.

CHAP. III.

An Account of another Voyage performed by Father Anthony Sepp, May, 1691. *from* Buenos Ayres, *for* 200 *Leagues up the River* Uruguay, *to the Cantons of the* Indians.

BUT before I Embark a ſecond time, I think it not amiſs to give you a ſhort Deſcription of *Buenos Ayres*, not queſtioning but tho' the ſame has been done more at large before by other Hiſtorians, yet what comes from the Hand of a Friend, who lives upon the Spot, will be look'd upon as more ſure and acceptable, than what comes from Strangers, that have been no Eye Witneſſes of what they publiſh to the World. Being arrived the 6th of *April*, 1691. (as we told you before) at *Buenos Ayres*, our Father Provincial thought it highly neceſſary, that the 44 Miſſionaries, which had endured ſo much Hardſhip in ſo long a Voyage, ſhould have a Month allowed them for the recovery of their Strength, which was much impaired by ſo many Fatigues, ſome being ſo much altered in their Complections, that they appear'd as meagre and pale as Death it ſelf.

His firſt Care was, to endear himſelf to us by all imaginable Acts of Charity; he provided Food and Drink, Cloathed and received us with all the marks of Kindneſs and Liberality in his College, where we did not want any thing the Place afforded; as on the other Hand ſuch of our Miſſionaries as were able employed the approaching Holy Week in hearing Confeſſion, and giving Abſolution to the *Spaniards* living at *Buenos Ayres*, no *Indians* being permitted to inhabit the Town; for the whole College here (tho' next to that of *Corduba* in *Tucuman*, the biggeſt in theſe Parts) conſiſting only of eight Fathers and one Brother, including the Father Provincial and his Deputy, had their Hands full, in the Daily performance of their Duty.

This Province exceeds in bigneſs all *Germany*, the *Netherlands*, *France* and *Italy* taken together, not in the Number of Cities, for ſuch it has none; not in Colleges, for of theſe there are no more than 80, and in them only 160 Perſons, but in its vaſt extent, and the great diſtance of our Colleges from one another, ſome of which are 100, 200, 300, nay 500 or 600 Leagues aſunder. There is one continued Plain of 200 Leagues long betwixt *Buenos Ayres* and *Corduba* in *Tucuman*; in theſe 200 Leagues you ſee not ſo much as one Tree, yet nothing but the beſt Paſturage in the World, full of fine Cattle, ſuch as Oxen, Cowes, Calves and Horſes, all which, as they belong to the firſt that catches them (there being neither Village, nor Houſe, nay not ſo much as a Shepherd's Hut to be ſeen in the whole Plain) ſo you may take them by Thouſands, and diſpoſe of them at pleaſure. But we muſt not venture too far into this ſpacious Field, for fear of loſing our little Town of *Buenos Ayres*; which has no more than two Streets built croſswiſe; it lies at 35 Degr. towards the *Antarctic Pole* (of Southern Latitude) as *Cadiz* in *Spain* ſtands at 35 Degr. towards the *Arctic Pole* (of Northern Latitude:) It is a very healthful Place, as its name intimates; under the Government of a *Spaniſh* Governour, which is changed every five Years. It has 4 Convents, *viz.* of the *Franciſcans*, *Dominicans*, *Trinitarians* and *Jeſuits*; who all live here in a great deal of Poverty, by reaſon of the great Scarcity of many Things requiſite for the conveniency of Human Life. The Houſes and Churches here are not built of Brick, but Clay, not above one Story high; and this not ſo much for want of Stone, but of Lime and Mortar; the burning of which has been but lately ſet up here, as well as the making of Tiles and Bricks ſome Years before. They have ſince that time began to build a Steeple of Brick, which is near half finiſhed, and intend ſoon to begin a new Church of the ſame Materials. The Jeſuits themſelves are the Architects, and the Work-men, certain *Indians*, ſent thither from the Cantons in the Country. The College, and ſome few Houſes are alſo covered with Tiles, but the reſt only with Stone.

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The Caſtle it ſelf, where the Governour reſides, is only of Clay, ſurrounded with an Earthen Wall, and a deep Trench, defended only by 900 *Spaniards*; tho' in caſe of neceſſity, above 30000 *Indian* Horſe might be arm'd out of the ſeveral Cantons, and theſe

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not unskilful in the use of Fire-Arms and Swords, in which they are instructed by the Missionaries, as also how to draw up into Squadrons and Batalions, and to act both Offensively and Defensively, as well as the *Europeans*. Not to speak here of their own Arms, as Bows, Arrows, Slings, *&c.*

The Ecclesiastical Government here is composed of one Bishop only, and three Canons, whose Revenues in all do not amount to above 3000 Crowns *per Annum*; which according to a true Computation, does not amount beyond half the Sum, considering that Silver is cheaper here than Iron; for you may sell a two Penny Knife here for a Crown, an ordinary Hat, such as you Buy in *Germany* for 2 Shill. for 10 or 12 Crowns; a Gun, of about 10 or 12 Shillings Price, for 30 Crowns, and so in proportion; because these Things are often not to be bought for any Mony here.

On the other Hand Provisions are dog Cheap; an Ox, or rather to speak more properly, a fat Cow (for they don't value the Flesh of Oxen) they buy for 2 *Reales de Plate*, or 10 or 12 Pence, a good Horse for 2 Shill. and for less, because I have seen 2 good Horses given for a Knife not worth 6 Pence in *Germany*, and a good Ox for a few Needles; but of this more hereafter.

About *Buenos Ayres* you see whole Woods of Peach-Trees, neither have they any other Fuel, but the Wood of Almond and Peach-Trees; these they propagate by putting only the Kernels into the Ground, which bear Fruit the next Year. But Chest-nuts and Hasel-nut-trees will not thrive so well here. They tell you an odd Story in *Spain*, concerning the Origin of the Peach-trees, *viz.* That when the *African* Moors invaded *Spain*, they brought along with them vast Quantities of Peach-stones to plant in *Spain*, the Fruit whereof being Poisonous in *Africa*, they did not question but it would have the same effect in *Spain*; by which means they hoped to root out the *Spaniards*; but that, contrary to Expectation, the said Fruit proving quite otherwise in the *Spanish* Soil, the *Spanish* Missionaries brought abundance of these Stones into *Paraguaria*, where they were planted, and propagated to a prodigious Number: This Country also produces the most delicious black and white Figs; I remember that a poor Negroe, a Slave belonging to the College, went in the *Easter* Holidays along with me into a Wood, where he got upon a Tree, and gathered me as many as he pleased; I offered him a *Spanish* Half-penny for his Pains, which he refused, till I forced him to take it, wherewith he thinking himself as rich as *Crœsus*, he returned me a thousand Thanks, and told me, that if I would but give him the least notice, he would fetch me as many Figs as I pleased.

All this while, our chief Recreation consisted in giving them an account of the Affairs of *Europe*, especially concerning the *Hungarian* War, the Siege and Relief of *Vienna*, the taking of *Buda* and *Belgrade*, the Conquest of *Transylvania*, and such like; sometimes the Discourse would run upon the Actions of *Lewis* XIV. King of *France*, sometimes about the Divisions raised by Father *Fontaine* in that Kingdom; all which being Novelties to them, they were extremely pleased with our Discourse.

But the Father *Provincial*, and the Father *Procurator Ignatius de Trios*, (who has brought this Letter as far as *Rome*,) not thus satisfied, would needs have me make a tryal of my Skill in Musick; so that to satisfie their Curiosity, I was forced to play before them upon the great *Theorbe* which I had bought at *Augsburgh*, and upon the lesser *Theorbe* bought at *Genoa*; at which they seem'd much surprized: Father *Anthony Behme* and I, gave them also a Consort of the Flute, upon the Violin, and a little stroke upon the *Trumpet Marine*, which I got made at *Cadiz*; all which they were much delighted with, tho' I must confess my self but a very indifferent Artist.

I made also a Present of certain Theses and other Trifles, to the Provincial and his Deputy, and gave to the rest of the Fathers a few Earthen Images of our Lady, which were received and valued by them beyond Gold or Silver: For, it is to be observ'd, that in this Country the smallest Present of this Kind is fit for a Provincial, who will think himself as much obliged upon such an account as if in *Europe* you presented him with a piece of the best Miniature; the reason whereof is, that the Merchants who traffick into these Parts, thinking it not for their purpose to trouble themselves with the selling of Pictures, Images and Beads, the same are scarce ever brought hither but by the Missionaries, and consequently highly valued by the Inhabitants: Father *Behme*,

Behme, my Companion, did in like manner give them ſufficient proofs of his Liberality; He preſented that Father Provincial with a wooden Croſs, on which were no leſs than ſeven Sun-dials neatly done, and to the reſt of the Fathers he gave ſome leſſer Croſſes, which he had bought at *Cadiz* and *Sevil*.

By ſuch like Preſents, tho' of little intrinſick Value, we ſo gain'd upon the Affection of the College, that they began to be very inquiſitive, of what part of *Germany* we were, and would often wonder what was the reaſon that they had not hitherto had ſo much as one Miſſionary out of *Germany* in thoſe Parts; which was indeed no more than the Truth. I told them that the only reaſon I knew of, was, That there being but few *Jeſuits* Colleges in that Part of *Germany* which is immediately ſubject to the Emperor, they could furniſh but few Miſſionaries. Unto which they reply'd, That the whole Empire being ſubject in ſome meaſure to that Emperor, and the *Spaniards* making no difference betwixt the Nations of the ſeveral Provinces of *Germany*, (provided they were not of the *French* Faction, a Nation ever hated by them,) and that there was at that time a moſt ſtrict Alliance betwixt the Emperour and the Houſe of *Bavaria* by the Marriage of that Prince with the Emperor's Daughter, they could ſcarce conceive how ſo many Colleges could not furniſh ſome Miſſionaries for the *Indies*.

I had no other Anſwer to make, than that my firſt alledged reaſon, being an Opinion generally received in *Germany*, I had taken all poſſible pains to undeceive them, in that point ſince my departure thence, and that I had written on purpoſe to my Friends from *Sevil*, that they were in an Error as to this point: A *Bavarian*, *Suabian*, *Swiſs* or *Palatin* Miſſionary being as well qualified for that Station, as a Native of *Tyrol*, or *Vienna* it ſelf; which has been ſufficiently verified ſince, by the truſt repoſed in Father *Anthony Behme*. (tho' a *Bavarian*,) by the Superiour of our Order. Unto which we might add, that ſince our coming thither, the Natives ſeem to be more fond of us than the reſt. But we muſt return to our Story. After we had reſted our ſelves for a Month at *Buenos Ayres*, the Father Provincial ſent moſt of the Miſſionaries lately come from *Spain* to *Corduba* in *Tucuman*, for the conveniency of their Studies, moſt of them being but Novices, and the reſt Students of Philoſophy and Divinity. But the moſt of the Miſſionaries as they were no *Spaniards*, and moſt of them arrived to a good Age, he diſpatch'd to the ſeveral Cantons upon the River *Parana*, and *Yinguas*, deeper into the Country. We paſs'd up the River in the following manner: *Sepp*, 1691.

Three hundred *Indian* Chriſtians were appointed with certain Veſſels to carry us up the Stream; but before we embarqued, it will be requiſite to give you a Deſcription of theſe Veſſels, which are call'd *Canoes* by the *Spaniards*. They take the Trunks of two large Trees, about 70 or 80 Foot long, and 3 or 4 Foot diameter; theſe two Trees they faſten together, like our Float-Woods, yet at the diſtance of a Pace from one another; this Interſtice they fill up with Canes of about 12 Foot in length, and 2 Foot in depth; and upon it erect a certain Hut of ſmall Canes and Straw, ſufficient to contain conveniently enough 2 or 3 Perſons; the Sides are commonly of Straw or Cane, covered with the ſame, over which they lay an Ox's Hide. On one ſide it has a little Window, and on the other the Door, made likewiſe of an Ox's Hide. In theſe Huts the Miſſionaries divert themſelves during the Voyage, with as much ſatisfaction as if they were in a Palace, and perform the ſame Religious Exerciſes, as if they were in one of their Colleges, without the leaſt Interruption; the *Indians* rowing very orderly without the leaſt Noiſe, ſo that you ſhall ſcarce hear them ſpeak a word all Day long.

We embark'd in theſe Canoes (2 or 3 in each) the 1ſt of *May*, 1691. about 2 or 3 Leagues from *Buenos Ayres*, becauſe the Miſſionaries are always careful, not to let the *Indian* Chriſtians come as far as to that Place, where theſe ſimple People would be ſoon corrupted and infected with the Vices of the *Spaniards*. Thus we were row'd up the Stream by 24 Men in each *Canoe*, and ſoon after paſs'd by ſeveral Iſlands on both ſides of us, very delightful for the vaſt Number of their Palm, Laurel, Lemon and Citron Trees; ſurpaſſing in natural Beauty all the Gardens of *Europe*, nothing being ſo much to be lamented, as that all theſe Iſlands (of which there are no leſs than 60) which might ſerve Princes for Gardens, ſhould be uninhabited, and be Receptacles only for wild Beaſts.

Of Fiſhes, and thoſe of a delicious Taſte (but having not the leaſt reſemblance to ours, except ſome few ſmall ones) this River affords ſuch vaſt Quantities, that you need no Hook nor Rod to take them, but only to hold out both your Hands, nay they will leap into your Boat, where you may catch them with eaſe.

After we had for 8 Days row'd up the Stream of the *Rio de Plata*, which henceforward is call'd *Rio Paraquay* (*Rio* ſignifying in *Spaniſh* as much as a River) we left *Rio Negro*, i. e. the Black River to our Right, and *Rio Terzero* on the Left, and afterwards quitting likewiſe the River *Paraquay* (which has given its Name to *Paraquaria*) entred the River *Uruquay* to the Right, having its courſe 300 Leagues thence towards the ſide of *Braſil*; upon this River, *viz.* 200 Leagues from *Buenos Ayres*, are ſeated 14 of the *Indian* Cantons, and 12 more upon the River *Parana*, deeper in the Country on the right Hand; whereof Father *Scherer* having publiſh'd a Map, I will accordingly direct your way by the ſame.

Firſt therefore look for *Buenos Ayres*, and leaving the Cape of *St. Mary* to the right, follow the tract of the River upon which it lies, where you will meet with another River not named there, which is the River *Uruquay*, about the ſame bigneſs with the *Danube* near *Vienna*, upon which I now live in the firſt Canton, from whence I writ this Letter. Here you will find in the Map, St. *Nicholas*, higher up St. *Xavier*, and ſtill higher St. *Sacramentum*, St. *Joſeph*, &c. Where is to be obſerved, that Father *Sherer* being not able to inſert all the Names by reaſon of the narrow compaſs of the Map; he mentions St. *Nicolas* in the firſt Place, upon the River *Uruquay*, whereas it is the 7th in order. For *Japay*, where I live is the firſt, next *Meſſes Paraquaria*; Seven Leagues thence *Serutz*, then *de Sancta cruce*, and 20 Leagues further St. *Thomas*, from St. *Thomas of Borgia*, next to that *Apoſtoli*, *La Conception* and ſo forth.

The 15th of *May* we took a Walk along the Banks of the River and adjacent Woods; we found near the River Side abundance of fine Stones, which if poliſhed would reſemble our precious Stones; we alſo ſaw a kind of Veſſel, naturally bak'd by the Sun, of Sand, and as bright within as if it had been glaſed by a Potter: In theſe the *Indians* keep their Drink in the hotteſt Seaſon, and hanging it in the Night Time in the Air, it keeps the Water as cool, as if it had been ſet in Ice. We alſo found here divers Pieces half Wood half Stone, and divers Pieces of Citron Peal and Fleſh Putrify'd, which ſeem to ſhew a Putrifying Quality in this River.

The 20th, a conſiderable Number of Barbarians approaching our Veſſel, we ſent our Interpreter to know what their Buſineſs was, they told us that they had brought 20 Horſes to ſell, ſo we landed, and having ask'd the Price of the Horſes, we produced our Needles, Knives, Fiſh-hooks, Tobacco, Bread, and the Powder of certain Leaves of a Tree growing in *Paraquaria*, which they look upon as extraordinary wholſom, and put it in their Drink (of which more anon) theſe Trifles, which in all coſt not above a Crown, were changed for 20 Horſes; and they were beſides ſo well pleaſed with their Bargain, that they went away whiſtling, a certain Sign of their Satisfaction.

He that was their Chieftain, and is commonly a Sorcerer, (whom they call *Cazique*) was clad only in a Doe's Skin, hanging down from his Shoulders, the reſt had only a Piece of Skin wrapt about the middle, hanging down before, as far as to the Knees; the Boys and Girls were ſtark Naked; upon the Head they have nothing but long Black Hair, as ſtrong as Horſe-Hair; in their Ears they have Holes, in which they Hang either Fiſh-bones, ſhining like the Mother of Pearl, or a coloured Feather ty'd to a Thread. The Boys and Girls had likewiſe white Fiſh-bones or Feathers, which they wore on their Chins, in Holes made for that purpoſe; they alſo wore Feathers of divers Colours ty'd in a String round their Necks. The Men are much of the ſame Size as the *Europeans*, but not quite ſo tall, with thick Legs and large Joints: Their Faces ſcarce differ from one another, being rather round than oval, but flat, and of an Olive Colour. They were arm'd each with a Bow, and a whole Handfull of Arrows, theſe being accounted the moſt couragious and moſt addicted to Sorcery among theſe Barbarians. And theſe are the ſame *Yares*, for the Converſion of whom Father *Anthony Behme* was ſent thither, and lives among them to this Day, not without a great deal of Difficulty and Danger; they having more than once attempted his Life.

Some

Some of the moſt robuſt among them had ſeveral deep Seams on their Bodies; theſe Wounds they give themſelves in their tender Age, without the leaſt repining, and wear them afterwards as a mark of their Courage. The Women appear more like Devils than rational Creatures; their Hair hangs looſe over their Fore-heads the reſt twiſted in ſeveral Locks covering their Backs to the Hipps; Their Faces are full of Wrinkles, with their Arms, Shoulders and Breaſts naked; their Ornaments about the Neck, Hands and Arms, are certain Fiſh-bones, made like Scales of Mother of Pearl, or large Scales of Fiſh; the Wife of the *Cazique* wears a triple Crown like the Popes, made of Straw; their Children they wrap as ſoon as they are Born in a Tyger's Skin, give them Suck only for a ſhort time, and afterwards Feed them with half raw Meat, out of which they ſuck the Juice.

The Men have a Cuſtom at the Death of their next Kindred to cut off a Finger, every one off the left Hand; and if one of their Daughters dies (provided ſhe be Handſome) they make a Feaſt, and drink round out of the Skull.

The 22th we went aſhore again to purchaſe ſome Meat of theſe Barbarians; not above 18 Paces from the Bank-ſide we ſaw their Huts of Straw, without any Roofs fix'd upon the bare Ground; all their Houſhold-ſtuff conſiſted in a few Tompions, hollow'd out, which they uſe as we do our Copper and Earthen Veſſels, and a few Sticks inſtead of Spits; their Bed was a Tyger or Ox-Hide, ſpread upon the Ground, except that their *Cazique* had a Net faſtned at ſome diſtance from the Ground, on two Trees, for his Bed, the better to ſecure himſelf againſt the wild Beaſts and Serpents; there being a conſiderable Number of us, they began at our approach to quake for fear like an Aſh-leaf, but no ſooner did they ſee us produce our Needles, Fiſh-hooks and Bread, but they did run towards us with open Arms, and we exchanged for as much fat Cow's-Fleſh for our 300 *Indians*, and as much Veal for our own uſe as we had occaſion for all that time.

In the mean while having caſt my Eye upon a little innocent Boy, that had taken hold of me, and conſidering with my ſelf, what Pity it was that ſo innocent a Babe ſhould be left among theſe Barbarians, and in time become a Sacrifice to the Devil, I told the Father that if he would conſent to the Sale of the Child, I would Cloath him, and take Care of him as long as I lived; he conſented, ſo my next Addreſſes were to the Mother, whom I tempted with Bread, Needles, and Tobacco, to part with the Child, but ſhe anſwering me, that ſhe had a peculiar Kindneſs for this Child, but would conſent to let me have one of the reſt; I pitch'd upon a Girl, which ſhe ſeem'd pretty well ſatisfy'd with; but when ſhe ſaw me produce the Needles, Tobacco, &c her Heart began to fail, and her natural Inclination overcoming all other Conſiderations ſhe recall'd the Bargain, ſo that I was fain to reſt ſatisfy'd; but however made her a ſmall Preſent of ſome Trifles, to engage her againſt another occaſion. Sept. 1691.

The 23th, after I had ſaid Maſs, Father *Anthony Behme* and I erected a Wooden Croſs upon a Hovel, near the Bank-ſide, with this Inſcription, *Germania*; to intimate, that we were not without hopes of ſettling one time or other the Goſpel here; and tho' ſome of our Company could not forbear to ſmile at it, and ſaid among themſelves, *Theſe are indeed good ſimple Germans*; yet were we not altogether deceived in our Hopes, for within the Year God was pleaſed ſo to Bleſs the Endeavours of Father *Anthony Behme*, that not far from this Place he erected a kind of Canton for the Converted *Indians*, with a ſmall Chappel dedicated to St. *Joachim*, as we ſhall ſee more at large anon.

The 24th of *May*, the Meat which we had bought of the *Indians*, being almoſt conſumed, we mounted the 20 Horſes, we had purchaſed, and riding for about half an Hour into the Country, over the moſt fertile Meadows in the World, met with abundance of fat Cattle, whereof we took 6 of the fatteſt Cows, and 4 Calves, which we kill'd upon the Spot, and having thrown away the Entrails, Head and Feet, cut them into Quarters, and ſo carried them to our Boats: It is almoſt Incredible, how nimble the *Indians* are in Catching, Killing and Quartering theſe Beaſts; but they are no leſs nimble in Eating them, without Salt or Bread, and more than half raw, a Cuſtom not eaſily to be aboliſhed among them, tho' I have often attempted it; for I remember, that ſeveral times I have ſent ſome Meat Boil'd after our way to ſome *Indians* that were Sick, which they received thankfully, but afterwards gave it to the Dogs, and return'd to their own Diet.

Sepp, 1691.

The 25th we saw coming down the River a Boat like ours, which afterwards proved to belong to Father *Joseph Seravia*, a Missionary of the Canton of St. *Cruce*; he had 20 Musicians with him, who welcom'd us with their Instruments in the Name of all the rest of the Cantons; he also presented us with 90 white Loaves, 2 small Barrels of Hony, preserved Peaches, Lemons, Citrons, Apples, Water-Melons, and such like *American* Fruits, which came in very good time, ours being most spent before; this was the first Missionary we met with, being an antient Person, and very venerable for his Gray Hairs, and the Service he had done in taking care of 8000 Souls, without a Companion; it was upon this Score, that he was ravish'd to hear, that 44 Missionaries were lately arrived from *Spain*, not questioning but that he should soon have an Associate, which happened accordingly.

Just before Night, I agreed with the said Father, to Sing our Lady's *Litany* among the Barbarians, which I did accordingly, and could scarce refrain from Tears, when I saw some of the *Indian* Children that came along with him, to Sing with a great deal of Joy, to the Praise of the Mother of God; we continu'd to do the same every Night, before we went to Rest, and were infinitely pleased to see even the Barbarians flock to us, and to hear us with a great deal of Attention and Decency.

The 26th we came to a certain Cataract or Water-fall in the River *Uruquay*, where the Water rushes with such Violence from the Rocks, that we were forced to take our Boats to Pieces with incredible Difficulty, the Trees which Composed them being 60 or 70 Foot long, and 3 in Diameter, notwithstanding which they carried them and all the other Materials over these narrow Rocks in less than 6 Hours, and soon set them together again, in the same manner as we have described them before.

This Cataract and the Ridge of Rocks over which the Water passes, seems by Providence to be fix'd here for the singular Advantage of the poor *Indians*, against the Avarice of the *Spaniards*, who meet here with their *Ne plus Ultra*, as not being able to go further with their Ships; which is the reason that hitherto they have been confined to *Buenos Ayres*, and never been able to settle in these Cantons, which were otherwise sufficiently inviting to them, by reason of the vast Profit they would draw thence. And happy it is for the poor *Indians*, who being a simple Nation, would otherwise be soon infected with the Vices of the *Spaniards*, who besides this would make them their Slaves, they making not the least account, whether they are Christians or Pagans, but treat them promiscuously, rather like Dogs than Men.

CHAP. IV.

Containing an Account of the Arrival of Father Anthony Sepp, *and Father* Anthony Behme *in* Japegu, *the first Canton of the* Indians, *Dedicated to the three Wise Men from the East; and of the Troubles and other Difficulties attending the Office of a Missionary in these Cantons.*

After we had happily pass'd the before-mentioned Cataract, we continued our Voyage for some time still against the Current, till at last the 1st of *June* (just a Month after we left *Buenos Ayres*,) we began to come within Sight of *Japegu*, the first Canton upon this River, Dedicated to the three *wise Men of the East*, at 26 Deg. and 7 from *Buenos Ayres*. As we were infinitely rejoyced at so agreeable a Sight, we express'd our Satisfaction, by covering our Straw Huts with the green Branches of Trees; and adorning the Doors with such Lemons and Citrons, as we had left; we drew up our Squadron of Boats into a half Moon, and by the sound of our Drums and Haut-boys (of which each Boat had one) gave notice to all the adjacent Cantons of the Converted *Indians* (the Houses, Churches and Steeples made a most glorious Shew in so desolate a Country) of our Approach before they could see us.

We advanced in the same Order *June* the 2d, directly opposite to the first Canton, and were no sooner espied by the Inhabitants, but they express'd their Joy, by their usual Acclamations; *Jepuan! Jepuan!* You may guess how pleasing

fing a ſight it was to us, to ſee the People in vaſt numbers leave their Huts, ſome on Horsback, ſome on Foot, others with their Bows and Arrows, others almoſt without their Cloths to flock to the River ſide, not excepted even the Boys and Girles, and Aged Perſons, who all would partake of theſe Demonſtrations of Joy at our Arrival.

But what not a little ſurpriſed us, was, that among all this Croud, we ſaw not as much as one *Indian* Woman kind above 7 Years of Age; ſome thought them leſs curious, others attributed their Abſence upon this ſolemn Occaſion, either to Fear or Modeſty; but found our ſelves extreamly miſtaken in our gueſs, when we were told that they were all repaired to Church to return Thanks to God for his Mercy, in protecting the Miſſionaries in their Voyage hither; but we will leave them to their Devotion and return to the River, where the Father *Procurator* and Father *Superiour* ſtrove to outdo the *Indians* in all the Demonſtrations of the moſt ſincere Joy and Satisfaction that could be imagined. They had ſent two well equipp'd Boats like Galleys to meet us, lined on both ſides with Firelocks; theſe two made a mock Engagement, diſcharging their Muskets briskly at one another, under the Sound of Drums, Trumpets and Hautboys, whilſt ſome *Indians* diverted us with Wreſtling together in the Water, till at laſt winding about, they gave us a triple Salvo and joyn'd with ours.

On the River ſide we ſaw the Father *Procurator*, and Father *Superiour* at the Head of two Troops of Horſe, and as many Companies of Foot, all *Indians* but Clad after the *Spaniſh* Faſhion, and Arm'd with Cymetars, Muskets, Bows, Arrows, Slings, *&c.* Four Enſigns did their utmoſt in ſhewing us their Skill in managing their Colours; as four Trumpets, and ſome Hautboys animated the People, and ſaluted us at our Landing. We had no ſooner ſet foot a Shore, but embracing one another, we march'd in good Order thro' a green Triumphal Arch towards the Church, being follow'd by ſome thouſands of Converted *Indians*, where being Welcom'd by the Ringing of the Bells, and entring the Church with a ſingular Gravity and Devotion, we found the *Indian* Women ſtill at their Prayers, and that with ſo much Fervency, that not one among them ſtir'd as much as her Head, or caſt her Eyes at us as we came into the Church. *Sept* 1691.

We began the *Laudate Dominum omnes gentes*, which being done the *Corregidor* or Chief of the *Indians* received us in the Name of the whole Nation with a ſhort but very good Speech, the like did one of the *Indian* Women; and that very elegantly, if we may credit what the Father *Superiour*, (who is well verſed in the *Paraquaria* Language) aſſured us.

Thus we ſpent that Day and the next following in Mirth and Jollity. In the Evening we were invited to ſee four different Dances. The firſt was performed by eight Boys, managing their Pikes or Lances with great dexterity whilſt they Danced. The ſecond was by two Fencing-Maſters. The third by ſix Seamen. And the fourth by ſix Boys on Horſeback. All theſe were *Indians*, but Clad after the *Spaniſh* Mode, and that with ſo much Curioſity, that they might have not been aſhamed to appear before Perſons of the firſt Rank in *Europe*. They afterwards gave us the diverſion of a kind of a Turnament on Horſeback; it being then Night, they had illuminated the Place with Ox Horns fill'd with Suet, they having neither Oyl nor Wax here.

The 3d of *June* being *White-Sunday*, all the Miſſionaries ſaid the firſt Maſs in the *Indian* Church here; returning their moſt humble Thanks to God Almighty, for having made them his Inſtruments in the Converſion and Inſtruction of theſe poor *Indians*, and imploring his Mercy to enable them to go through with ſo great a Work, eſpecially in the attaining of the Language of the Natives; among which that of the *Paraquarians* is the chiefeſt, having for the reſt not the leaſt reſemblance to the *Spaniſh*, *German* or *Latin*; being a peculiar Language, as may be by the encloſed Table, containing the *Pater Noſter* and *Ave Mary* in the *Latin*, *Spaniſh* and *Paraquarian* Languages, with ſome few Rules for the Reading of it, as it was Copied by an *Indian*.

Pater-Noſter & Ave Maria
In Lingua
Paraquarienſi, Hiſpanica & Latina.

Sept 1691.

SAnta Cruz Ra angaba rehe Or amora rey mbaragui. Orepi ciro epe Tupa Oreyara, Tuba, hac Taira hae. Eſpiritu ſanto rera pipe Amen, Jeſus.	POr la ſenal Dela ſanta Cruz De nueſtros enemigos Libra nos Senor Dios nueſtro En el nombre del Padre Y del Hijo Y del Eſpiritu ſanto Amen, Jeſus.	PEr Signum Sanctæ Crucis De inimicis noſtris Libera nos Deus noſter, In nomine Patris Et Filii, Et Spiritus Sancti, Amen.
Ore ruba.	*Padre nueſtro.*	*Patèr-noſter.*
Ore ruba Ibape ereibae Imboyero bia ripiramo Ndereta maranga tu toyco Tou ndereco maranga tuorebe Tiyaye nderimimbotara. Quie ibipe. Ibape yyaic nabe. Orerembiu Aranabo guara Emee curi orebe Ndeny ro Oreynangai pabae upe. Orere recumengu abara up Oreny ro nunga Hae eipotareme Angaipape orea Orepiciro epeeant Mbae pochia gui Amen, Jeſus Tupa randera aro Maria Ndere ni he Tupa graciarche Tupa nandeyara Ndeirunamo oyeo Ymombeu catupiramo ereico Cuna pabeagui Ymombeu catupiramo abe oyco Ndemembira Jeſus. Santa Maria. Tupaci maranymbae Enemboe ndemembiraupe Ore ynangaipa bae rehe Ang, hae oremano motaramo abe. Amen, Jeſus.	Padre nueſtro Que eſtas en los Cielos Santificado Sea el tu Nombre Venga a nos el tu Reyno Hagaſe tu voluntad Aſſi en la tierra Como en el Cielo El pan nueſtro D cadu dia Da nos lo oy Y perdona nos Nueſtras deudas Aſſi como nos otros Perdonamos. A nueſtros deudores Y no nos dexes caer En la tentacion Mas libra nos de mal Amen, Jeſus Dios te ſalve Maria Plena de gratia El Senor Es contigo Bentida tu eres Eetre todas las mugeres Y bendito es el fruto. De tu vientre Jeſus Santa Maria Madre de Dios Ruega per nos otros Pecadores Apra,y en la ora de nueſtra muerte Amen, Jeſus.	Pater-noſter Qui es in Cœlis, Sanctificetur Nomen tuum. Adveniat regnum tuum. Fiat voluntas tua, Sicut in Cœlo, Et in terra. Panem noſtrum quotidianum da nobis hodie. Et dimitte nobis debita noſtra, ſicut & nos dimittimus debitoribus noſtris. Et ne nos inducas in tentationem, Sed libera nos a malo, Amen. Ave MARIA, gratia plena, Dominus Tecum: Benedicta tu in mulieribus: Et benedictus fructus ventris tui Jeſus. Sancta Maria, Mater Dei, Ora pro nobis Peccatoribus, nunc & in hora mortis noſtræ, Amen.

Hæc

Hæc Lingua componitur ex meris particulis. Literas F. L. duplex R R. non habet. Loco. F. utitur P. hinc Musici non dicunt: Ut, Re, Mi, Fa, sed Pa. Ut, Re, Mi, Pa, Sol, La. Loco L. utitur R. simplici. Pronuntiationes habet tres non ita facises, his Signis notatas Primum est gutturale, & semper ponitur supra i, pronuntiaturque intra os retrahendo linguam, & quasi aerem attrahendo, ut Ibi terra, y aqua; ibæ, cælum. Secundum signum ponitur supra vocales a, e, i, o, u, non tamen semper, & pronuntiatur totum in naribus, ut Tupa, Deus, quasi intra u & p esset m Tupa. Tertium est difficillimum, formari namque debet in gutture simul & naribus, ut: amoiro, incito; alterum ad iram: aroyro, contemno. Hocque signum sæpissime integrum sensum mutat: Sic Tupa cum pileolo gemino significat Deus: Tupa sine pileolo significat Lectum, in quo Indi dormiunt, quod est rete ex duabus arboribus suspensum. Lineola supra n pronunciatur in naribus sicut Italicum gna, ut: cuna, mulier, quasi cugna. Ya, ye, yi, yo, yu: Velut Cha, che, chi, cho, chu, leue, ut yara, Dominus: nan de yara, noster Dominus, yu acus. Præterea notandum, quod vocabula debeant pronuntiari cum accentu in ultima, nec non cum aliqua asperitate gutturali Helvetica: quam me Lucerna olim apprehendisse plurimum modo juvat. Sepp 1691.

Declinatio Nominis:

Nominativus. Abare, Hic Sacerdos. Gen. Abaremhae, Res Sacerdotis. Dat. Abare upe, Sacerdoti. Accus. Abare, Sacerdotem. Voc. Abare, o Sacerdos. Abl. Abaregui, vel, agui, de Sacerdote. Abare pipe, cum Sacerdote. Abarepe, in Sacerdote. Abare rehe, pro Sacerdote.

Jorge Chapare gibuta heyta, Musicus, 1692.
yo peyare Jumii.

The same Day the Father *Superiour* did allot to each of the new Missionaries his Place. My Lot was to stay in the first Canton, call'd *Japeya*, Dedicated to the *Three Wise Men of the East*, the Patrons of *Germany*, and the City of *Cologne*. Father *Anthony Behme* was sent to St. *Michael*, a hundred Leagues from hence. The two *Bohemian* Missionaries one to St. *Anne*, and the other to *Ad reductionem Corporis Christi*, a hundred twenty one Leagues from hence, the rest to other Places, but all using the same Language. And upon this occasion I cannot but give some account of the present Condition of our Cantons (call'd by us *Reductions*, because they were reduced to the Catholick Faith by the Missionaries) or Districts or Towns, which you please.

Of these there are in all twenty six, each of which is provided with two Missionaries if possible, tho' of late Years by reason of the slow supplies of Missionaries from *Spain*, they have been said to be contented often with one; sometimes they have also a Brother for an Assistant. Each of these Cantons contains generally 3000, 4000, 5000, 6000, and sometimes a greater number of Souls. All such as are capable of receiving the Communion, come to Confession at least 4 times a Year; besides which the Missionary must Baptize the Children, give the extream Unction to Dying-Persons, Pray with them, and last of all Bury them: His Business is also to Marry such as intend to enter into the Matrimonial State, after they have been three times Proclaimed in the Church; to Catechise the Children; to say the *Ave Mary* and *Litany* Dayly before the old Ones, who are so simple and forgetful, that if you should neglect them but one Day, they would not know how to make the sign of the Cross Every *Sunday* and *Friday* the Missionary is obliged to Preach and say high Mass; during *Lent* he must give them a kind of Sermon three times a Week, and take care of the Processions. All this would be passable enough were it not that at the same time they must act the part of a Clerk, they must take care of the Church Ornaments and Plate, and keep it clean, unless they will have it brought to the Altar Nasty and Dirty; these poor Wretches being not capable of managing these Things.

Every Missionary besides his Ecclesiastical Function, is also under an absolute necessity here of acting the part of a Steward, not only for himself, but likewise for all the *Indians* under his Jurisdiction. To be short, he must be Cook, Nurse, Doctor, Architect, Gardner, Weaver, Smith, Painter, Baker, Pot-

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Potter, Tile-maker, and every thing, that may, or is neceſſary in any Common-wealth: This may ſeem incredible to ſome People, but is nevertheleſs the naked Truth, the *Indians* being naturally ſo Stupid, that unleſs, as for Inſtance, I don't my ſelf bring what quantity of Salt I think fit into the Kitchen, and plainly ſhew my *Indian* Cook, how much of it he muſt put into ſuch a Pot, and how much into another, he would certainly put it all (tho' never ſo much) in one, and leave the reſt unſeaſoned; and all the Remedy you have, is, that if you cannot Eat it, he will, and tell you afterwards, he could find no Fault in it; nay, what is more, if I expect to have my Victuals dreſs'd any ways cleanly, I muſt take care to have the Veſſels brought every Day into my Chamber, and look into them my ſelf before they are uſed, without which you would certainly be Poiſoned with Naſtineſs.

Next to my Apartment I have a Garden, divided into ſeveral Partitions, one whereof is my Flower-Garden, another my Phyſick-Garden (for they know not what a Phyſitian or Apothecary is) another my Kitchin Garden, beſides an Orchard and Vineyard. In the Kitchin Garden grow all the Year round, divers Sorts of Salet Herbs, Endive, curl'd and not curl'd, Cichory-Roots, Parſnips, Turnips, Spinage, Radiſhes, Cabbages, Carriots, Beet-Roots, Parſly, Ani-Seed, Fennel-Seed, Coriander-Seed, Melons, Cucumbers, and divers ſorts of *Indian* Roots; in my Phyſick Garden I have Mint, Rew, Roſemary, Pimpinel, Sweet-Marjoram, *&c.* my Flower Garden produces white Lilly's *Indian* Lilly's, yellow and blew Viols, Poppies, and many ſorts of *Indian* Flowers.

In my Orchard I have Apple and Pear Trees, and Haſel-nut-trees, but theſe two laſt will bear no Fruit here, tho' they grow very lofty; Peaches, Pomegranates, ſweet and ſower Lemons, ſweet and ſower Citrons, Vanineeys, and divers other *Indian* Fruits.

My Vineyard has ſo many Vines, that ſometimes it may produce 500 large Casks of Wine in one Year, but this Year I have ſcarce had Grapes enough for my Table; the Reaſon is, the vaſt multitude of Piſmires, Waſps, wild Pigeons, and other Birds, which have devoured all, tho' I have conſtantly kept 8 *Indian* Boys on purpoſe to cleanſe them of the Piſmires; add to this the North Wind, which has blown continually all this Year; a ſlender Recompence for the Pains I have taken, in Pruning, Shaving, and attending the Vines; but Patience.

However theſe frequent Miſcarriages in the Vines, make the Wine here a dear Commodity, a Cask being ſold ſometimes for 20 or 30 Crowns, a great Price for ſuch an unwholſome Wine as this, which is not to be preſerved without a great deal of Lime, without which it would turn to Vinegar in a little time; this makes us uſe the Wine very ſparingly, and ſometimes not a Drop in ſix Months, it being ſometimes ſo ſcarce, that we ſhall not have enough for the Communion Table.

The Miſſionary is alſo obliged to be both Phyſitian and Apothecary, and both order and adminiſter Vomits, Purges, Veniſections, or what elſe ſeems to be requiſite for the Recovery of the Patient; nay what is worſe, he muſt be head Nurſe, for tho' they have Four appointed on purpoſe in each Canton, yet are they ſo void of Senſe and Judgment, that without conſtant overlooking they ſoon would ſend the Patient to the other World.

The beſt of all is, that theſe *Indians* are not ſubject to many Diſtempers; the Worms are their chiefeſt Plague, occaſioned by the vaſt quantity of half raw Meat, they eat Daily, which being ill digeſted corrupts in the Bowels, and generates Worms, and theſe the *Bloody Flux*, which puts an end to their Lives, eſpecially if it happen to be Cold Weather, of which theſe *Indians* are extreamly ſenſible; tho' their coldeſt Seaſon, even in *June* is ſcarce ſo Cold as with us in *April*. To remedy this Evil, nothing is more proper, than to give a Vomit made of Tobacco Leaves, all bitter Things being at mortal Enmity with the Worms; after the Vomit we take ſome Cow's Milk, into this we ſqueeze the Juice of a ſower Lemon, put ſome Rew and Mint into it, after all is well mix'd, ſqueeze and ſtrain the Liquor from it, and ſo give it the Patient.

Scarce any other Diſtemper is known here, except that now and then the Spotted Fever reigns among them, which about four Years ago carried off above 2000 Perſons only in our Canton; Providence, as it ſeems, having thought fit not to afflict with many Diſtempers a wretched Nation that is deſtitute of all ſorts of Remedies. For, Cinnamon, Nutmegs, Mace, Saffron, Ginger, Cloves, Rice, Antimony, Theriaca and Methridate, as well as other Medicinal Herbs and Compoſitions, are not as much as known

known here; nay, even Salt is a very ſcarce Commodity with us, eſpecially if our uſual Supplies from *Spain* happen to fail: Hence it is that the *Indians* uſe no Salt either with their Meat or in their Bread, tho' they elſe are very eager after it and will have it if they can come at it. For my part, I find that Cuſtom may bring a Man to any thing, for I begin to love their Bread tolerably well, and find no great difference betwixt that and ours, *viz. Hunger is their niceſt Cook.* Moſt of their Cantons are ſeated upon an Aſcent, for the convenience of carrying off the Rains and other Waters into the River on which they lye; which is much of the ſame bigneſs with the *Danube*, and the Water thereof ſo wholeſom, that you maydrink of it as much as you pleaſe, even after Melons, Peaches, Figgs, *&c.* without receiving the leaſt harm. *Sepp*, 1691.

CHAP. V.

Deſcription of the Cantons or Towns inhabited by the Converted Indians *in* Paraquaria.

THeſe Cantons, as we told you juſt now, are generally ſeatd upon an Aſcent near the Rivers *Uruguay* and *Paraba*, ſome of which contain 700 or 800, others 1000 Families and above, ſo that comprehending Father and Mother with all their Children, (which are very numerous,) you may ſafely reckon 6000, 7000 or 8000 Souls to a Canton. Near the Church of each Canton is a Square Market-place 400 foot long, and as many broad, the reſt being divided into Streets like our Towns in *Europe*; but the Houſes are very different, being no more than Huts erected upon the bare Ground, the ſides whereof are only of Clay, and the Roofs covered with Straw, except ſome few that of late Years have been covered with Tiles: Windows and Chimneys are not in uſe among them; hence they are conſtantly ſo full of Smoke, that I have been in danger of loſing my Eyes by it, when I have been frequently viſiting the Sick. Theſe Huts are not divided into Chambers, Kitchins, or other Apartments, all theſe being comprehended in one Room, their Cellar being a hollow Pumpion in which they keep their Water for drinking: Thoſe that value themſelves above the reſt, make uſe of a Nett faſtned to two Trees, inſtead of a Bed; but the poorer ſort are contented with a Tyger's Skin or Ox Hide ſpread upon the Ground, without Pillars or Bolſters, inſtead of which they make uſe of a Stone or piece of Wood. Their Kitchin Furniture conſiſts in two or three Pots or Pans; the Hand ſerves inſtead of a Spoon, the Teeth in lieu of Knives, the five Fingers for Forks; their Drinking Veſſel is a Silver Pumpion, the Fire-hearth is under the Bed, there they faſten the Net at night, then ſpit the next Stick they meet with; and whilſt their Meat is a roaſting, they eat it off continually in Slices; tho' ſome only hold it a little over the Flame, and ſo eat it without farther Ceremony.

The Door of theſe Huts is of an Ox-hide, about ſix Spans high and three broad; this brings you into the place where Father, Mother, Siſters and Brothers, Children, and Grand-children, pigg all together in one Room; beſides, three or four Dogs, and as many Cats; whence you may gueſs what aScent there muſt ariſe from ſuch a Mixture in ſo narrow a compaſs, which ſtrikes the Noſtrils of the poor Miſſionaries, when they come to do their duty among them, beyond what can be imagined or expreſs'd, for all which they have no other comfort than to ſee theſe poor innocent Wretches expire, with all the Signs of an entire Reſignation that can be imagined; It is rarely to be ſeen, that during their Diſtempers, they diſcover the leaſt Symptoms of Impatience, no Sighs after their Wives and Children, no Deſires after Treaſures, nor Troubles how to pay their Debts, no regret of leaving their Friends; for as they ſcarce ever take care of theſe things in their Life-time, ſo they ſeldom diſturb their Reſt when they are to leave this World.

When a Virgin has attained the 14th Year of Age, and a Boy 16, they are marriageable, and we ſeldom ſtay longer, for fear of worſe conſequences; it having been found by Experience, that when the Maidens and Young Men continue in a ſingle State for any conſiderable time, they have found means to pair them-

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themſelves. The Objection which in other places is made againſt ſuch young Marriages takes no Place here, where there is no diſpute about Dowry or Settlements, or which way they will maintain themſelves; all this they leave to God Almighty, and our Care, they never applying themſelves to any Trade or Profeſſion. So that upon Marriage it is the Miſſionary who provides the Hut, it is he who provides the Wedding Cloths, *viz.* 5 Yards of coarſe Woollen Stuff for each; a Bed they never want, Ox's Hides being cheap enough; and the Wedding Dinner is made with a fat Cow, which is likewiſe preſented by the Miſſionary.

Their Marriage Agreement conſiſts only in two Articles, *viz.* The Woman promiſes to fetch what Water the Huſband wants, from the River, in lieu of which he engages to furniſh the Kitchin with Fuel. We allow them no Muſick or Dancing at their Weddings, but ſo ſoon as they are Married, and have heard Maſs, the Bridegroom goes his ways, and the Bride hers; and if the Miſſionary has preſented them with a fat Cow, a little Salt, and a few Loaves, they invite the Parents to Dinner, and ſo make the beſt Chear they can. There is one Thing peculiar in their Marriages, *viz.* that here the Man does not Woe the Woman, but on the contrary the Woman the Man; in this Caſe the Maid comes to the Miſſionary, and ſays, *Pay*, i. e. Father (for ſo they call us) I have an Inclination to Marry ſuch or ſuch a one, if you will be pleaſed to give your Conſent; whereupon the Miſſionary ſending for the Perſon, ſays, my Son (for ſo we call them) ſuch or ſuch a one is deſirous to be Marry'd to you, are you contented ſhe ſhould? Unto which if he reply's Yes (as they ſeldom do otherwiſe) then the Match is made, and wants nothing but the Prieſt's Bleſſing.

Let us now take a view of the Churches. Each Canton has a very handſome lofty built Church and Steeple, with 4 or 5 Bells; one, and ſometimes two Organs, a high Altar, richly gilt, beſides two or four Side Altars; a richly guilt Pulpit, divers painted Images, done by the *Indians*, and that tolerably well; Eight, Ten, and ſometimes more Silver Candleſticks; Three, Four, or Five Silver Chalices; Three or Four Pair of Silver Offering-Veſſels; Three Silver Croſſes, and a large Silver *Ciborium*. The Chalices are not gilt here, but of the natural Colour of Silver, as they uſe them in *Spain*; all the *Antipendia*, and other Ornaments belonging both to the Altar and the Prieſt's Veſtments, are as Rich and neatly kept as any in *Europe*.

Every *Saturday* we Sing the Litany of our Lady, and every *Sunday* a Sermon, and high Maſs, when our Muſicians entertain the Congregation with their Muſick, which they begin to perform tolerably well.

I don't queſtion but that ſeveral of our Friends, ſuch as Father *Glatz*, and my two Brothers *Paul* and *Gabriel Sepp*, when they hear you read this Paſſage will be apt to ask you, who it is that Compoſes theſe Pſalms, Litanies, Hymns and Maſſes; who is it that has taught the *Indians* to Sing, who to play on the Organs, and to ſound the Trumpets and Hautboys? Unto which I anſwer, that the ſame Miſſionaries, who taught theſe poor Wretches the Rudiments of the Chriſtian Religion, to ſay Our Father, to bake Bread, to Paint, caſt Bells, Organs and Trumpets, and to make Clock-works; the ſame I ſay have inſtructed them in Muſick; which was firſt introduced here by ſome *Netherland* Fathers, who with incredible Labour taught theſe indocible People to Sing, and compoſed certain Pieces, not according to Art, but ſuch as their natural Inclination led them to: The ſame was improved afterwards, by a certain *Spaniſh* Miſſionary, but after the old way, without a Baſe, without Meaſure; of Double, or Triple Notes, they know not the leaſt; nay, even not the *Spaniards* themſelves to this Day, as I obſerved whilſt I was at *Cadiz* and *Sevil*. Thus I ſaw my ſelf obliged to begin with them, quite after another and new Method, and to teach, old Gray Hair'd Fellows, the *Ut*, *Re*, *Mi*, *Sol*, *La* again. By which means I have (tho' with incredible Labour) inſtructed Six Trumpets (of whom each Canton has Four) Four Organiſts, Three Theorbiſts, Thirty Hautboys, and Fifty Voices (beſides other Inſtruments) to Play and Sing moſt of my Compoſitions; which has got me ſuch a Reputation with the other Miſſionaries, that they ſend continually to me ſome of their Flocks, with Preſents of Hony, Preſerves, and Fruit, to court my Friendſhip, and to have them inſtructed in Muſick; and, to Speak without Vanity, has purchaſed me the ſingular Eſteem of the *Indians*.

Upon

Upon this occaſion I can't but intreat you dear Fathers *Ignatius* and *Paul*, and other Friends who have been formerly my School-fellows, to have pity of a poor Miſſionary at ſo vaſt a diſtance, and of ſo many Muſicians under my Care; to ſend me over ſome Miſſion Pieces, which I deſire ſhould be no other than the *Veſpere*, *Miſſæ*, *Breves*, *Breviores*, *Breviſſimæ*, as alſo the *Litany* of the Compoſition of Mr. *Melchior Gletle*, Director of the Miſſion in the Cathedral of *Augsburg*; and theſe I don't deſire to be new ones, but others tho' half torn will ſerve my Purpoſe as well; for I intend to have them copy'd by the *Indians*, which they do very well, and with great exactneſs, all the Books we ſend to the other Cantons being tranſcrib'd by them.

In requital of this Kindneſs, I will oblige my ſelf and ſixty Miſſionaries beſides, that we will ſay ſixty Maſſes for him, who will be at the charge of Buying them, and twenty more for him who will take the trouble to ſend them, tho' as to the refunding of the Mony there is no great difficulty; for what ever is laid out upon this Account is therein fully repaid by our Father *Procurator* here to the Father *Procurator* at *Munichen*; which had I known it before I left *Germany*, I would have provided my ſelf with ſeveral Things in *Germany* for my and the other Miſſionaries uſe, which will ſtand us in great ſtead now in *Paraquaria*, and would not have amounted to above 10 or 15 Crowns there; a ſlender Addition to the Sum of 80000 Crowns beſtowed upon that Miſſion, whereof I was an unworthy Member. I muſt confeſs that my Father *Procurator* here, has given me ſeveral Reprimands upon this Account, which however is not ſo much to be imputed to my Neglect, as want of knowledge of the State of Affairs here. As for the Direction, you need ſend them only to *Genoa* or *Rome*, but beſt of all to the Father *Procurator* in *Rome*, who will take care to ſend it to the *Procurator* of *Paraquaria*, or the Father *Procurator* of the *Indies*; but if any of our Society in *Germany* ſhould come this way as Miſſionaries, it were ſo much the better, and they might bring divers other uſeful Things along with them.

But I have dwelt too long among the Muſicians, it is time to return to the Deſcription of our *Canton*.

The 2d of *June* 1691, as I told you I arrived at *Japegu*, after a Voyage of a Month from *Buenos Ayres*, upon the River *Uruguay*, being no leſs than 200 Leagues. *Japegu* is the firſt of the 26 converted *Cantons*, ſeated at 29 degrees upon an Aſcent of a Hill near the River *Uruguay*; a Place which ſeems by Nature choſen for its Situation, for the delight of the Inhabitants: To the Eaſt it has the before-mention'd pleaſant River *Uruguay*, the Waters whereof excel for clearneſs and wholſomneſs all the Rivers of *Europe*; being cleanſed and purified by the Roots of an incredible number of Trees, which for 400 Leagues together ſtand on both ſides, upon the very brink of its Banks; as likewiſe by the vaſt quantity of Gravel and Pebble Stones, over which it carries its Silver Stream; for which reaſon it is our conſtant Table Drink, and we uſe it in great quantity even after the eating of Melons, Cucumbers, Figs, Peaches, and ſuch like Fruits, without any harm. *Sepp* 1691.

This River produces vaſt ſtore of Fiſh, which the *Indians* catch ſometimes with their Hands only; and for want of Fiſh-Hooks (which are very dear here) they catch them with a large Nail bent at the end. Among all the Fiſh I ever ſaw here, I met but with one *European* kind call'd *Bocado* by the *Spaniards*, but they are larger here, dark, yellow, and well taſted; As for *Carps*, *Pikes*, *Eels*, *Gudgeons*, *Flounders*, and ſuch like *European* Fiſhes are not to be ſeen in this River; but many very delicious Fiſh of the *Indian* kind, among which the *King's Fiſh* is one of the choiceſt, tho' but ſmall, and taken only in Winter; It has no Bones.

Abundance of moſt delightful Iſlands are to be ſeen in this River; there lies one directly oppoſite to our *Canton*, infinitely pleaſant for its Woods and Trees, which afford a moſt agreeable *Shade*, and the Ground produces the beſt kind of Melons, it being not above a Stones caſt from the Shore; I often divert my ſelf here with my Diſciples, to take the cool Air, and with a ſet of Muſicians. The Situation of this little Iſle is ſo extraordinary Pleaſant, that the beſt Painter in *Europe* would have Work enough to make an exact Draught thereof.

On the other three ſides, *viz.* to the *South-weſt* and *North*, this *Canton* is ſurrounded with the moſt fruitful Paſture Fields in the World of a vaſt Extent, and ſtor'd with an incredible number of Cattle. Stables are things unknown here, as much as the mowing of Graſs, or making of Hay, becauſe the Cattle feed all the Year round up to the Knees in

Sept. 1691. Grass, without being watch'd; Theft being either not understood, or at least not practis'd among these *Indians*. So that if I have occasion for Milk, I have no more to do than to send my Boy into the Fields, who Milks one of the Cows, and brings me as much Milk as I desire in a hollow'd Pompion; as the Cooks in the Kitchin use Scollop Shells instead of Ladles.

The worst is, that these Fields are infested with vast numbers of *Tygers*, which come sometimes in whole Troops, and devour the Calves, but seldom the Oxen and Cows, because they will often make their Party good with them, and their Flesh is not so tender; But if the Tyger happen to catch an Ox alone, he leaps upon his Back, and Points him in the first Joint of the Neck, and afterwards tears it open with his Claws; when he has a mind to a Calf, he watches it, as it lies upon the Ground, and advancing softly bites off the Head at once, and sucks out the Blood through the Neck.

The *Tygers* are not only very hurtful to the Cattle, but also very dreadful to the Inhabitants, who know of no other Enemy but this; they seldom are far from their own *Canton*, except when they Travel with the Missionaries; upon which occasion they defend themselves against the Fury of the *Tyger* by making a Wood Fire all round the Place where they rest either by Day or Night, by which means they keep off the *Tyger*, who dreads nothing more than Fire. But if they happen to fall asleep, and the Fire goes out, the Tyger will be sure to watch his Opportunity, and lay hold of him that comes next to him, as it happened to a poor *Indian*, who among the rest conducted me hither from *Buenos Ayres*; and a Boy belonging to Father *Anthony Behme* had likewise not long ago the Misfortune to be seized upon by a Tyger (tho' not many Paces from his Hut) who tore his Flesh to that degree, that his Life was despair'd of, but by the singular Care of Father *Behme*, he escaped with Life.

The *Tygers* will sometimes come over the very Fences of the Gardens, and thence into the Houses; I remember that one time a *Tyger* got into one of the *Indian* Huts, where there were only some very young Children playing together, the Father and Mother being abroad in the Field; the innocent Babes taking it for a great Dog, laid their Hands upon the *Tyger*'s Head, and counted him like they would have done a Dog, at which the *Tyger* wagging his Tail, went away without doing the least Harm to the Children, making the best of his way over the Fence, and cross the Field, for fear of meeting with some of the old *Indians*, who are Dexterous, beyond what can be imagined in killing even the fiercest *Tygers*, which these Creatures being sensible of, seldom Attack any of them, unless it be by Surprize, and from behind.

A Brother of our Society walking one Day in my Garden with nothing but a Stick in his Hand, a *Tyger* which got near the Fence, attack'd him, and as these Creatures are very nimble, leap'd sometimes before, sometimes behind, endeavouring to lay hold of him with his Paws, but the Brother defended himself so well with his Stick, that the *Tyger* beginning to despair of the Victory, thought fit to make off again over the Fence. Such like Accidents are frequent here, and it is very remarkable, that it was never known that either a Father Missionary, or a Brother was hurt here either by a *Tyger*, or any kind of Serpents, of which there are many here.

Venison we have also in great plenty, such as Deer, Harts, Wild Boars, Goats and *Gembs*; but the *Indians* seldom eat the Flesh, and catch them only for their Skins sake. Among the Wild Fowl we abound especially in Partridges and Wild Pidgeons; The first are so numerous and tame that you may knock them down with a Stick, so that my Boys bring them home sometimes by Dozens: And the Pidgeons are easily catch'd by Snares, which I have shewn the *Indians* how to lay, they being naturally too Simple to think upon any thing of that Nature, but used to be contented to Shoot at them with their Arrows; These they catch as often as they please, so that if another Missionary comes this way, I can soon Accommodate him with a Pidgeon roasted or boiled, with a Salat dress'd with Hony instead of Oil and Vinegar (both which we want here) and a Bottle of our most delicious River Water; This was the Entertainment I gave lately to our Friend Father *Anthony Behme*, as he pass'd this way in his Journey to his Mission.

Oxen, Cows, Calves and Horses are here in such prodigious Quantities, that in some Places the Fields are covered with them, as far as your Eye-sight will reach; and that of the best kind, which having

having no Proprietor, are Dog-cheap here, as wanting only to be fetch'd, in which the *Indians* are very Expert; and when they have brought a Cow to the Miſſionary ready kill'd, he gives each his Share twice a Day: For a little inconſiderable Knife you may Buy or Exchange a very good Horſe, a Bridle (if the Bit be of Iron) being valu'd here beyond three Horſes; they don't Shoe their Horſes here, partly by reaſon of the ſoftneſs of the Ground without Gravel, being all over covered with Graſs, partly by reaſon of the ſcarcity of *Iron*, a good *European* Horſe-Shoe being worth ſix Horſes here.

Some of our *Canton* did not long ago travel 2 Days Journey deep into the Country, to fetch Proviſions for the uſe of our Canton for this Year; within leſs than 2 Months they brought together 50000 Cows, and might have brought 100000, if we had wanted ſo many; what I have ſaid of this *Canton* is to be underſtood of all the reſt, being 26 in all; all the trouble is in keeping ſo vaſt a Number of Cattle together, whilſt they are bringing of them hither, in which theſe *Indians* are alſo very well verſed.

Hence the Reader may judge of the immenſe Quantities of Cattle in the Fields of *Paraquaria*: The three Ships wherewith we came from *Spain*, carried back at their return, no leſs than 30000 Ox-Hides, which ſtood them in no more than the Charge of Killing, each Piece of which they ſell again in *Spain* for 6 Crowns; and among all theſe there was not one Cow's Skin. Thus the *Spaniards* have alſo their Gold Mines in theſe Parts, tho' Gold and Silver is a Thing unknown here, all their Dealing being by way of Exchange, and the Bargain ſoon made; for our *Indian* will tell your Merchant, for ſo many Yards of Linnen Cloth, I will procure you ſo many Oxen and Cows; for your Knife you ſhall have my Horſe.

Theſe Parts of the *Indies* are not deſtitute of Silver Mines, *viz.* in the Mountains of *Potoſi*, but they are 600 Leagues deeper into the Country; notwithſtanding which what Silver is brought from thence, is valued below the rate of Iron, Woollen and Linnen Cloth, Hats, Stockings, Needles, Knives, Fiſh-hooks, Braſs and Tin Veſſels, *&c.* all which are brought to *Buenos Ayres* from *Spain*, but ſometimes not above once in 8 Years. Formerly they uſed alſo to bring Tiles, but ſince we have begun to make ſome of our own, I have no leſs than 6 long Streets in my Canton, the Huts whereof are covered with Tiles. *Sept.* 1691.

A Miſſionary in theſe Parts, muſt ſubmit to all Functions, the *Indians* being ſo Stupid, that they are not capable of undertaking the moſt frivolous Thing, without a plain Direction. Whence it came that it was a Queſtion among the firſt Miſſionaries ſent hither, Whether theſe People were capable of receiving the Sacrament or not.

But as Stupid as they are at Inventing, ſo happy they are in imitating, provided you give them a Model; thus if you ſhew one of theſe *Indian* Women a Piece of Bone-Lace, ſhe will unrip ſome part of it with a Needle, and will make another after it, with ſo much exactneſs, that you ſhall not know one from the other. We have two Organs, one brought from *Europe*, the other made here ſo exactly, after the Firſt, that I my ſelf could ſcarce diſcern the difference. I have a *Miſſal* Printed at *Antorff* which is imitated in Writing by an *Indian*, with that nicety, that they are ſcarce diſtinguiſhable. We have Trumpets and Watches made here, not inferiour to thoſe of *Nurenburgh* and *Augsburgh*, and ſome Pictures, excellently well Copy'd. In ſhort they will imitate any thing very nicely, provided they have the Model conſtantly before their Eyes, without which they cannot advance one Step, their Intellects being ſo Stupid, that they can't form to themſelves in the leaſt any Idea of a Thing, unleſs it be before them.

But we muſt return to the Fruitfulneſs of this Country. They abound likewiſe in Cocks and Hens, Pigs, Lambs, Goats and Sheep; the Canton of St. *Thomas* had a few Years ago, no leſs than 40000 Sheep; and there is ſcarce a Canton but what has 3000 or 4000 Horſes. The Mules are here preferr'd before Horſes; for a Horſe, if dear, you may purchaſe for the value of a Crown in Tobacco, Needles, Knives, Fiſh-hooks, *&c.* But they will not let the *Spaniards* at *Buenos Ayres* and *Sancta Fee*, have a good Mule under 14 Crown Pieces, tho' among themſelves they diſpoſe of them at half the Value. One Sheep, Lamb, or Kid is worth three Oxen or Cows here, by reaſon of their Wool; they have alſo whole Fields full of Cotton, but no Hemp or Flax, which makes an Ell of Linnen here to be ſold at three, four, and more Crowns. The *Alba* which I officiate in at *Eaſter*, being

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ing of *Cambrick*, edged with Bone-Lace, ſtands me at *Buenos Ayres* in above 120 Crowns. Hats uſed alſo to be exceſſive dear here, before one of our Miſſionaries ſhew'd the way of making them to theſe *Indians*.

The Grounds are very Fertile here, and produce a hundred-fold Crop, tho' they are miſerably Manured, and ſcarce ever Dunged. They Sow nothing but *Turky* Wheat, which they pound to Meal in a Mortar (Mills being not known here) this they either Boil with their Meat in Water (but without Salt) or elſe they make certain Cakes of them, which they toaſt upon the Coals, they having no Paking Ovens. If I happen to give a Piece of our white Bread to an *Indian* they rejoyce at it beyond what can be imagined, and they will give 2 or 3 Horſes for ſuch a Loaf; which they might have cheap enough, were it not for their own Lazineſs; for *America* being bigger than all the other three Parts of the World, and no Propriety here in Land, they might have as much of it as they pleaſe, whereas now they will not Cultivate but a few Rods each, for their own uſe, and this they are ſcarce brought to without Blows.

Their Plow is not of Iron (which is too ſcarce here) but only of Wood, which does not reach above 3 Inches deep into the Ground, which is ſufficient to bring forth a plentiful Crop; the Miſſionary of a Canton has commonly above 40 or 50 Acres ſow'd with Wheat, whereof he gives now and then 2 or 3 Meaſures to ſome of the *Indians* for Seed, but they commonly put it in their Belly, inſtead of the Ground. It may truly be ſaid of theſe *Indians* that they follow our Saviour's Rule, not *to be concerned for the next Day*; for, if I happen to allot a Cow to a Family, enough to ſerve them 3 or 4 Days, they will often eat her in One, and come the next Morning for more, ſo that we are forced to give to the Father, Mother, Son and Daughter, and to the young Children, to each his Piece of Fleſh of 5, 6, 7, nay 8 Pound, and that twice a Day; for if they had it at once, they would eat it all at Noon, and want more by Night; for they are ſo Voracious, that the Mother will ſnatch the Meat from her Child, and eat all that comes in ſight of them; for which reaſon each Miſſionary has a great Barn, into which he forces them to lay up a certain proportion of Corn, which he gives them back at Seed Time. Notwithſtanding which they ſometimes deceive the Miſſionary, or rather themſelves. It is to be obſerved that their Seed Time is in *June* or *July*, when the Miſſionary allots each *Indian* 2 or 3 Oxen to Plow withall. One of theſe *Indians* after a quarter of an Hours Plowing, began to grow weary of the Sport, and finding himſelf and his Wife very Hungry, they agreed to kill one of the Oxen, which they did accordingly, and having quartered the Ox (as they uſually do) they put them on a Wooden Spit, and (for want of other Fuel) made a good Fire with the Plow, throwing into it ſome of the Suet to encreaſe the Flame, and to diſpatch the Work, roaſted and eat them. The Miſſionary perceiving the Smoak in the Field, began ſhrewdly to ſuſpect the Truth, and making the beſt of his way to the Field, he ſoon ſaw by the Bones, that he had not been miſtaken in his Gueſs; he fell a Chiding the *Indian*, who gave no other anſwer, but that he being both Tired and Hungry, he had made bold with the Ox, begging the Good Father to give him another, which he was glad to do, unleſs he would ſee him and his Family want Bread all the Year after. Such like Things often happen to the Miſſionaries, theſe *Indians* being naturally ſo Lazy, that often (unleſs compell'd thereunto by Blows) they will not carry in their *Turky* Wheat after it is ripe.

You wonder perhaps which way they can be compell'd by Blows; this is done in the ſame Manner as we do our Children, only that inſtead of Birch, we make uſe of a Scourge; this is performed by ſome *Indian* or other, who gives the Delinquent 24 or more Stroaks, according to the Miſſionaries Order. This Correction they take very patiently, without any Curſing or Swearing, nay without making the leaſt Noiſe, and if they happen to make any Exclamations, it is by the Name of *Jeſu Maria*; the Correction being over, they kiſs the Miſſionaries Hand, and return him Thanks into the Bargain; their Love and Reſpect being ſuch towards their Miſſionaries, that they take every thing without the leaſt regret at their Hands, which being imprinted in them from their tender Age, they can never ſhake off afterwards.

Perhaps you may be curious to know in what Dreſs the Miſſionaries appear here; their Leather Shooes are faſtned with a Leather Bottom, without Heels; and their Stockings are likewiſe made of black

black Sheeps Leather. Our Caſſock is Black, and made after the ſame Faſhion as we wear in *Germany*, except that it is not open before, but has a Seam down to the bottom, without Lining, Pockets, or Border, made out of black Linnen Cloth. The Gown (which we uſe likewiſe in the Houſe) is Cheſnut brown with long hanging Sleeves reaching to the Ground: The Novices wear altogether Brown Cloths, with a Leathern Girdle about the Waſte; we don't carry our Beads on the Girdle, but hanging down from about them, in the ſame manner as all the *Indians* of both Sexes wear it. Our Shirts are of Callico; for the reſt the ſame as in *Germany*. Upon the Head we wear a kind of Bonnet, as you have ſeen them repreſented in the Plays, for the High Prieſts of *Cuna*. We keep our Heads and Beards ſhaved, and the Prieſtly Coronet (which the *Indians* make for me after a certain Model) is ſomething bigger than ours. Whenever I go abroad to viſit the Sick, or to Adminiſter Baptiſm or the Holy Communion in the Huts of the *Indians*, I carry a Croſs inſtead of a Cane, which for that purpoſe ſtands always ready at the Door of my Apartment, wherewith I have kill'd many a Serpent and other Vermin, without receiving the leaſt detriment: Before I conclude I will give you likewiſe a ſhort Account of our Dayly Tranſactions, which are ſo troubleſome, that what is performed here by one or two Miſſionaries, would be ſufficient to employ Seven or Eight in another Place, there being 7000 or 8000 Souls, to be provided for by his Care, both in Spiritual and Temporal Matters, the eldeſt of them being as ignorant as Children, in Matters relating to the providing for their Families, which is the perpetual Care of a Miſſionary.

Every Morning, an Hour before break of Day, one of my Boys awakens me, and ſets up a Candle, we having no Oil for Lamps, the *Venerabile* in the Church being ſupply'd with Tallow. After I have Dreſs'd my ſelf, I ſalute the Bleſſed Sacrament, and perform my private Devotions at Church; then I go to Confeſſion, if there be two Miſſionaries in one Place, and the Bell rings to the *Ave Mary*, and the Holy Maſs. This done I Pray a quarter of an Hour in private, and afterwards ſit to hear Confeſſion every Day. Then I inſtruct the Children in the Catechiſm, Viſit the Sick, and if occaſion requires, hear their Confeſſion, Adminiſter them the Holy Communion, and Extream Unction; and if it be not too late, proper Medicines: And as ſcarce a Day paſſes, but that one or other Dies, I have Dayly Burials. After the Sick, I Viſit the ſeveral Offices; firſt the School, where Boys are inſtructed in Reading and Writing, and the Girls in Spining, and Needle-work; I alſo Viſit my Muſicians, the Singers, Trumpets, Haut-boys, *&c.* Some Days I inſtruct certain young *Indians* in Dancing, who are made uſe of at certain Feaſts, where they are richly Attired, and Dance in the Church, as it is practiſed in *Spain*, the ſimple *Indians* being extreamly taken with theſe Ornaments in our Religion, which raiſe in them a high Eſteem and Affection. After theſe I go among the Work-men of divers Sorts, to the Brick and Tile-Makers, the Bakers, Smiths, Joiners, Carpenters, Painters, but above all, the Butchers, who kill betwixt 15 and 20 Oxen every Day. *Sepp*, 1691.

If I have any ſpare time, I take a turn in the Garden; about half an Hour before 10 a Clock, I take care that the Sick have their Diſh with Milk and white Bread, and perhaps ſome Meat, to be carried to them by their Nurſes. About half an Hour before 11 the Boy rings the Bell to the *Examen Conſcientiæ*, when I lock my ſelf into my Room for a quarter of an Hour, and afterwards go to Dinner.

One of the beſt taught of my Boys reads a Chapter in *Latin* out of the Bible, and a Paſſage out of the Saints *Legend* in *Spaniſh*; another reads to me the *Martyrologium* appointed for each Day, whilſt 6 others attend, bring and carry what is deſired, and are ready at a Wink; after Dinner I give each of them a Piece of white Bread, and upon Holidays perhaps ſome Cake, or a Piece of Paſtey, which they receive with a great deal of Thankfulneſs. If there happen to be two Miſſionaries in one Canton, they ſpend an Hour after Dinner in Diſcourſe. Half an Hour after 12 the Litany of all Saints is ſaid in the Church, and what ſpare time is left after that till 2, I beſtow in what I pleaſe; ſuch as making of Images, Compoſing ſome Muſick Pieces, *&c.* About 2 a Clock the Bell rings, to ſummon every Body to his uſual Employment; then I again Viſit the Sick, and ſupply them with what they ſtand in need of: At 4 a Clock we have Prayers, and afterwards ſay the Litany. Then we Bury

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the Dead, which happens Dayly. About 7 a Clock I go to Supper, and ſpend an Hour after to divert my ſelf. After which I come again to the *Examen Conſcientiæ*, and having prepared my ſelf for the next Days Meditation, go to Reſt, which is however frequently interrupted by the urgent neceſſity of the Sick, unto whom I muſt Adminiſter the Sacrament.

Every *Sunday* and *Friday* there is a Sermon, and High Maſs ſaid; on every Holiday, *Primæ Veſperæ*; every *Sunday* at 3 a Clock I Baptize Infants; of theſe I have Chriſtened ſeveral Hundreds in a little time, ſome of which are dead, others alive. Every *Monday* I Marry ſuch of the *Indians* as deſire it, and this very Day I have Married no leſs than 8 Couple. Each firſt Day of the Month, we ſay Maſs for the deceaſed *Indians*, and remember the Saints placed in that Month; the Number of Penitents is ſo great here, and of the Fathers Confeſſors ſo ſmall, that we hear Confeſſion, and give Abſolution all the Month. But the Paper beginning to fail, I will recommend my ſelf and my Flock to the moſt fervent Prayers of my deareſt Friends and Country-men. The whole preceeding Treatiſe being a faithful Abſtract of ſuch Letters as my Brother *Anthony Sepp*, of the Society of Jeſus, has tranſmitted to me from *Paraquaria* into *Germany*, I thought fit to Publiſh, for the Glory of God, and the general Benefit of Mankind; Promiſing, that whatever hereafter ſhall be ſent to me from thence, thought worthy the publick View, ſhall be communicated by the Preſs.

Advertiſement concerning the Fragment of the Diſcovery of the Iſlands of Salomon.

LIttle can be ſaid relating to this Fragment of the Diſcovery of the Iſlands of *Salomon*, the Thing being ſo ſhort that the Reader may ſoon ſatisfy his Curioſity in viewing the whole. I do not find any Account who the Author was, and tho' doubtleſs the Relation muſt be taken from ſome of the Diſcoverers, yet the Methodizer of it; was certainly none of them, becauſe he all along ſpeaks in the third Perſon, as one no way concern'd. If we may be allow'd to gueſs, 'tis likely the Account was given or left behind by one *Quiros*, whom at the latter end he brings in making Intereſt to the Viceroy of *Peru* to be furniſh'd with Ships and Neceſſaries to continue that Enterprize, and ſhewing Reaſons that induce him to it. The time of making this Diſcovery was in the Year 1595, for the Relation tells us, That the Arrival at *Manila* was in *February* 96, without naming the Century, which we know could not be the 17th, beſides that it ſpeaks of an *Indian* they found who had been Pilot to Sir *Thomas Candiſh*, who was in the South Sea not long before. The Deſcription is of ſome few Iſlands in the South Sea, ſmall in compaſs, but well inhabited, whereof yet they had not any perfect Knowledge, as having only touch'd at ſome of them, and ſeen others at a diſtance. Then follow ſome Particulars of the Iſlands call'd *De los Ladrones*, and the *Indians* inhabiting them; the reſt is only their Sufferings and Diſtreſs till they arriv'd at *Manila*: And laſtly ſome Reaſons given by one *Quiros* for going again upon the ſame Diſcovery. For more Particulars I muſt refer the Reader to the Fragment it ſelf.

Diſcovery of the Iſland of Salomon.

——making as if they would throw them. Others caſt Stones with Slings. One of theſe wounded a Soldier after it had hit the ſide of the Ship. Our Men would have fir'd their Muskets, but the Powder would not take becauſe it had rain'd. It was worth obſerving with what Noiſe and Cries the *Indians* came on, and how when they ſaw Aim taken at them, ſome hung by the Canooes, others ſlunk behind their Companions. The deſperate old Fellow was Shot with a Bullet in the Forehead, and drop'd down Dead, and eight or nine with him, and ſome being wounded, the reſt began to ſtand, the Ships ſtill continuing under Sail. Three *Indians* came out hollowing in a Canoe. One of them had a green Bough, and ſomething white in his Hand, which was look'd upon as a Signal of Peace. It was thought they would have had them go to their Harbour, but they did not, and they went away leaving ſome Cocoes.

Imperfect Peamon.

This Iſland ſeems to be about ten Leagues in compaſs. That part they ſaw of it is clear, and open, high and mountainous along the Shore. The Port is on the South ſide; it is in the Latitude of 10 Degrees, and 1000 Leagues diſtant from *Lima*. It is very Populous, for beſides thoſe that came out in the Canooes, the Shore and Rocks were throng'd. *Mindana* knew it not, and being convinc'd of it, ſaid, thoſe were none of the Iſlands he came to find out, but a new Diſcovery. A ſmall diſtance from this they ſaw three more. The firſt of them the *Adelantado* call'd St. *Peter*. It is about ten Leagues North and by Weſt off the *Magdalene*; they knew not whether inhabited or not, becauſe they did not approach it. The Extent of it about four Leagues, very woody, level, and not high. Another was diſcover'd which they call'd *La Dominica*, it lies North-weſt of that of St. *Peter*, is about fifteen Leagues in compaſs, about five diſtant from the other, and lies North-eaſt and South-weſt. It appear'd Pleaſant, having fine Plains and Hills, on which appear'd Tokens of much Wood. It ſeem'd to be well Peopled. The other which was call'd St. *Chriſtina*, lies South of *La Dominica*, and to appearance was nine Leagues in Extent; it is but a little

Deſcription of four Iſlands.

above a League from *La Dominica*, the Channel clean, and ſoundable. The *Adelantado* call'd all the Iſlands together *Las Marqueſas*, or the Marchioneſſes, in honour of the Marqueſs *de Cannete*, and as an Acknowledgment of the many Favours receiv'd of him in the diſpatch of his Buſineſs. They ſail'd backwards and forwards ſeeking a Port in the Iſland *Dominica*. Several Canooes with *Indians* came out, ſome darker colour'd than others, and by their Cries ſeem'd to deſire the ſame the others had done. Among them was a comely old Man, who had a green Bough, and ſomething white in one Hand. He was calling juſt as they tack'd about, and believing the Ships were going off, he began to cry out the louder. He made Signs even with his Hair, pointing to the Land with them, and with his Finger. The *Adelantado* was inclinable to go thither, but it could not be done, becauſe it was Eaſt, and the Wind blew freſh from that Point, beſides that there was no ſafe Harbour to come to an Anchor in, tho' the Frigate ſought it cloſe to the Land. Here he ſaid there was abundance more People whom they had ſeen from the Ship, and added that an *Indian* came aboard, who with much eaſe lifted up a Calf by the Ear. Four handſome *Indians* were got aboard the Comadore, and having been there a while, one of them ſnatch'd up a curious Bitch, and giving a Shout, they all boldly leap'd into the Sea, and Swam away with her to their Canooes. The next Day, being the Feaſt of St. *James* the Apoſtle, the General again ſent the Colonel with twenty Men in the long Boat to fetch Water, or find out a Harbour in the Iſland of St. *Chriſtina*. He went, and being come to an Anchor in a Port landed with his Men in good order, and Drum beating. He went round a Town, the *Indians* never offering to ſtir; then he halted, and call'd to them, and about 300 came to him. Our Men drew a Line on the Ground, making Signs to them that they muſt not come over it, and asking Water of them, they brought it in Cocos, with ſome Fruit. The *Indian* Women came out, and the Soldiers affirmed that many of them were extraordinary Beautiful, and made no difficulty of ſitting down by them. The Colonel bid the *Indians* go fill ſome Jarrs of Water, they made Signs for our Men to carry them, but at the ſame time fled with four of them, for which reaſon they were Canonaded. On the 28th of *July* the *Adelantado* came to an Anchor in a Port the Colonel had found, and Landing, carry'd his Wife, and moſt of the Men to hear the firſt Maſs ſaid by the Vicar, at which the *Indians* were preſent Kneeling, very Silent and Attentive, quietly doing all they ſaw the Chriſtians do. A beautiful *Indian* Woman ſat down nere the Lady *Elizabeth* to Fan her, and ſhe ſeeing her Hair ſo very Fair endeavour'd to have ſome of it cut off, but perceiving ſhe avoided it, they forbore, for fear of angring her. The General in His Majeſties Name took Poſſeſſion of all four Iſlands, view'd the Town, ſow'd *Indian* Wheat before the Natives, and having convers'd with them amicably, went aboard leaving the Colonel aſhore with all the Soldiers. No ſooner was *Mindana* gone, but they fell together by the Ears, ſuch are the Conſequences of ill Government. The *Indians* threw abundance of Stones and Darts, which hurt one Soldier in the Foot, but did no more Harm. That done, they fled to the Woods with their Wives and Children. Our Men purſu'd firing at them till they got into the ſhelter of the Trees. They went up to the tops of three high Hills, where they intrench'd. Morning and Evening they all at once made a regular harmonious Noiſe which Eccho'd in the Dales. Then they hollow'd to one another, ſhew'd an Inclination to do Miſchief, throwing Darts and Stones, but all to no Purpoſe. The Colonel placed Guards upon three ſeveral Avenues, to ſecure the Town and Shore, where the Women were Diverting themſelves, and the Men taking in Wood and Water for the Ships. The *Indians* perceiving how little harm their Weapons did, and the great Loſs they ſuſtain'd from the Fire-arms, endeavour'd to come to an Accommodation. This they made appear, becauſe when the Soldiers went over their Lands, they came out lovingly to meet them, offering them cluſters of Plantans, and other ſorts of Fruit. They ſeem'd to miſs the Conveniency of their Houſes, for by Signs they enquir'd when they would be gone. Some of them came to the Guards bringing ſuch as they had to Eat, which they gave freely, eſpecially one good likely *Indian*, with whom the Chaplain contracted great Friendſhip, and they call'd one another Comrades. He taught him to Bleſs himſelf, and ſay *Jeſus*, *Mary*. In the ſame manner the others convers'd with their new Friends. Every one had one whom he ſought out when he came, and would

Colour of the *Indians*.

Amity with the *Indians*.

They fall at Variance.

Their Strength.

The Diſcoverers Land in an Iſland.

Recon'd again.

ſit

sit down with him. They ask'd of one another by Signs how they call'd the Heaven, Earth, Sea, Sun, Moon, Stars, and other Things they saw, and they seem'd to be pleas'd in their Answers. The last Words they said at parting were Friends, Friends, Comrades. The *Indian*, we said, was Friend to the Chaplain, came to the Guard, and was carry'd aboard that the General might see him. He went merrily along, saying Friends. The *Adelantado* receiv'd him with much Kindness and Affection, offer'd him Sweetmeats and Wine, but he neither Eat nor Drank. He began to take notice of the Cattle, and to appearance gave them Names, observ'd the Ship, Rigging, Masts and Sails, went down under Deck, and noted all Things with more Curiosity, than could be expected from an *Indian*. They desir'd him to say, Jesus, which he did, and seem'd well pleas'd. Then he press'd to be set ashore, and he was so Friendly, that when he understood the Ships were about departing, he express'd Sorrow, and would have gone away with them. The Island St. *Christina* is well Peopled, somewhat high, has Vales and Hollows where the *Indians* dwell, the Port they call'd, *De la madre de Dios*, that is, Of the Mother of God. It is on the West side, in nine Degrees and a half of Latitude, shelter'd from all Winds. The shape of it is like a Horseshooe, the Neck or Entrance very narrow. At the Mouth there is 30 Fadom Water clear of Sands, 24 in the middle of the Harbour, and 12 close to the Shore. A Rock on the South side upright next the Sea, serves for a Land-Mark to it. At the top of all is a sharp Clift, besides others there are, and on the North side a Hollow. There appear out at Sea five several Groves facing the Harbour, and a Ridge of Hills which divides two Strands, with a Spring of excellent Water, which falls from the height of a Man and a half, as thick as ones Wrist, and by it a Brook as good as that, running close to a little Town of the *Indians*, so that the Spring, Brook and Town are together on the Shore, at the foot of the Hill on the North side. On the South side there are some Houses among Trees, and on the East some Rocks and Clifts whence the Brook flows. Most of the *Indians* in this Island, did not seem to be so white as those in the Island call'd the *Magdalen*. They use the same Language, the same sort of Weapons, and Canoes, which serve them near at hand. Their Town is like two sides of a Square; the one North and South, the other East and West, with the Avenues well pav'd, the rest like an open Place encompass'd with thick Trees. They are built like double Galleries, the Floor higher than the Street. Abundance of People seem'd to lie in each of them, because there were many Beds. Some had low Doors, others had all the Front open. They are made of Timber interwoven with great Canes, whose Hollow is as big as a Man's Arm, and they are above an Ell long in the Joynt. They affirm, the Women have most beautiful Faces, delicate Hands, a good Shape, and slender Waste, many of them far exceeding the most accomplish'd Women at *Lima*. They were white enough, from the Breast downwards clad with a sort of Tunicks curiously Wove of delicate fine Palm-tree Leaves. At a distance from the Town was an Oracle, or Place of Worship Palisadoed about, and the Entrance on the West side, almost in the middle of it a House with the Door to the North, in which were some Mishapen wooden Figures, and some eatable Things offer'd there; among the rest a Hog, which the Soldiers took down, and being about to take away other Things, the *Indians* hindred them, making Signs that they should not touch them, and shewing that they had a respect for that House and Figures. Without the Town they had some *Piraguas*, a sort of Boats, long, and handsomely wrought out of one piece of Wood, with a sort of Keel, Head and Stern, rais'd with Boards, fast bound with Ropes they make of the Cocoes. Each of them will carry betwixt thirty and forty Men to Row. Being ask'd by Signs, what use they put them to, they gave to understand they went in them to other Parts. They Work them with little Hatchets they make of Fish Bones and Snails, or rather Fish Shells, and sharpen them on great Stones for the purpose. The Constitution, Health, Strength, and Corpulency of those People, shews the goodness of the Air they Live in. Cloaths could be well born with Day or Night, the Sun was not very troublesome, some great Rains fell, there was never any Dew, but a dry Air, insomuch that whatsoever they left wet over Night on the Ground was dry in the Morning without being hung and laid out, but it is not known whether it were so all the Year. There were Swine and Hens like those in *Spain*. The Trees we mention'd were in the

Indian Boats.

Square, bore a ſort of Fruit, as big as a Boys Head; its Colour when Ripe is a light Green, and a very deep Green when Sour. The Shell is mark'd with croſs Streaks like a Pine Apple, its ſhape is not altogether round, but is ſomewhat ſharper at the other end than at the Stalk. From the end there runs in as it were a Plug, or Core, and from that there ſpread ſeveral Webs. It has neither Stone, nor Kernel, nor any thing to throw away, but only the Shell, and that is thin, the reſt is a ſolid Maſs with little Juice in it when Ripe, and leſs when Green. Abundance of them were eaten Ripe and Green, and they are ſo Delicious that the Men call'd them white Meat, a dainty *Spaniſh* Diſh made of the Brawn of Fowls. It was look'd upon as Wholſome, and very Nouriſhing. The Leaves the Tree bears are very large, and ſharp pointed like the *Papayas*. There is another ſort of Fruit enclos'd in Prickles like Cheſtnuts, but its Kernel is as big as ſix *Spaniſh* Cheſtnuts, and taſts much like them. They are ſhap'd like a plain Heart. There are Walnuts about the bigneſs of ours, and much like them in Taſte, their Shell is very hard, and all of a piece without any joyning. The Kernel is not interwoven with the Shell, but ſo looſe that when crack'd it drops out whole. They eat and carry'd away a great many, and at laſt found it was Oily. On the Shore they ſaw *Spaniſh* Pompions ſow'd, and among them ſome Flowers, beautiful to the Eye, but without any Scent. Nothing can be ſaid of the Inland, becauſe no Body went up it; but by what they ſaw, the Souldiers affirm'd, the Groves were of Fruit Trees. Whilſt the General was in the Iſland, he had the Guard reſitted, becauſe one Day before it came to an Anchor it was foul of the Commadores Boltſprit, and in great Danger. He order'd Wood and Water to be taken in, the Ships to be made ready, and the Men to come aboard. Before they ſet Sail, he erected 3 Croſſes in ſeveral Places, and Carv'd another on a Tree with the Day and Year when it was done. On the 5th of *Auguſt* they weigh'd, and Sail'd away in queſt of the Iſlands they were to Diſcover. They held their Courſe Weſt and by South, the Wind at South, and veering to Eaſt South-eaſt, running, by their reckoning, 400 Leagues, Eaſt and by South, and Weſt and by North. After three or four Days ſail, the *Adelantado* ſaid, they ſhould that Day ſee the Land they ſought. All the Men were pleas'd with this News, but tho' they look'd out, they ſaw none in many Days after, which diſcourag'd the Souldiers, for the longer they were out, the ſhorter their Water and Proviſions grew, having been extravagant upon hearing the Land was nigh. Irreſolution and Deſpair began to prevail, and few were untainted, nor is it to be admir'd, for ſuch undertakings require Men enur'd to Sufferings and patient in them.

Fruit of ſeveral ſorts.

The Diſcoverers ſail away.

On *Sunday* the 20th of *Auguſt*, after running 400 Leagues, at break of Day, the Ships found themſelves near four little low Iſlands, the Shores Sandy, and cover'd with abundance of Palm and other Trees. The extent of them all four ſeem'd to be eight Leagues, little more or leſs. They ſtand almoſt ſquare, cloſe to one another. On the Eaſt-ſide of them lye certain Banks of Sand, South-weſt and North-eaſt, for which reaſon there is no coming at them on that ſide. In the Channel that runs to the South-weſt there appears a Cape. The General call'd them St. *Bernard*'s Iſlands, becauſe Diſcover'd on his Day. They would have endeavour'd to find a Harbour, but at the requeſt of the Vicar it was not done. It was not known whether they were Inhabited, tho' thoſe in the Galliot ſaid they had ſeen two Canoes, but it was only a fancy. They are in the Latitude of 10 Deg. and 20 Min. South, their Longitude 1400 Leagues from *Lima*.

Diſcover four Iſlands

Having left theſe Iſlands the Wind held always at South-eaſt, and ſometimes there fell ſhort but heavy Showers of Rain. The Clouds were thick and of ſeveral Colours, appearing in various Shapes, and many Hours were ſpent in obſerving them. Sometimes they were ſettled ſo, that it was a whole Day before they diſpers'd, which made them jealous they were near Land, being towards that part that was unknown. They held on their Courſe Weſtward, that is, Weſt North-weſt, and Weſt South-weſt, always keeping in ſuch Latitude as the *Adelantado* directed, which was never to exceed twelve deg. nor be under eight, ſo that they kept betwixt ten and eleven. On *Tueſday* the 29th of *Auguſt*, they ſaw a little low Iſland, quite round full of Trees, and hemm'd in along the Shore with Ridges of Rocks above the Water. Its Compaſs was about a League, the Latitude 10 deg. 40 min. the diſtance from *Lima* 1535 Leagues. It was call'd the *Solitary* Iſland, becauſe it ſtood alone. The *Adelantado* order'd the two ſmall

Hold on their Courſe.

Veſſels

Vessels to seek some Harbour, to take in Wood and Water, the Vice-Admiral being in great want. They came to an Anchor in 10 Fadom Water, and hail'd the Admiral to stand to Sea, because all the Shoar was full of great Rocks, which were to be seen. Sailing over them and sounding as they went, sometimes they found 10 fathom Water, and sometimes found no ground with 100. It was frightful to see the Ship over so many Rocks. All diligence was us'd to get out to open Sea, as they did.

The Admiral bore patiently with all the Men's muttering and despair, endeavouring what he could to prevent any publick, or private Sins, he study'd the Peace of all Persons, giving a good Example, with his Beads in his Hand at all times. Every day he caus'd the *Salve Regina* to be said before an Image of our Blessed Lady of Solitude. He had Evensong sung Solemnly, and kept Holydays, putting out the Colours and sounding warlike Instruments, reproving those that Swore, charg'd the Souldiers to exercise their Arms, and every Afternoon review'd them, put his Hand to every thing that was to be done aboard the Ship, tho' it were the most laborious Work. On the 7th of *September* they sail'd before the Wind, which was a stiff gale at South-east, under a Topsail reef'd, due West. The Sky appear'd very thick ahead, for which reason the Master Pilot sent out the Galliot and Frigat ahead, one in sight of the other and of the Galeon. He order'd them, if they discover'd Land, or Shoals, or any thing else to give notice of, they should make a signal with two Lights, and he would answer in the same manner, but Fear prevailing they fell a Stern. Thus they sail'd in dread, under such apprehensions as that Night suggested. About nine the Vice-Admiral came up, and about 11 on the Larboard side, they discover'd a great thick Cloud, covering all the Horizon on that side. They that were upon the Watch doubted whether it was Land, but were soon undeceiv'd by a heavy shore of Rain that fell presently after. As soon as it was over they plainly Discover'd Land, from which the Admiral was not above a League. Being assur'd it was Land, they Proclaim'd it with the usual Joy, and all came out to see it. The Galeon took in her Sails, and lying athwart the Land, made Signs to the other Ships, only two answer'd, the other was not seen. Day appear'd and discover'd towards the South-west, a Point of Land, Plain, Large and Black, being cover'd with Trees; and looking about they could not find the Vice-Admiral, which was a great Trouble to all the Men. Day-light also Discover'd a high Hill like a Sugar-Loaf, all smooth; and another little Hill towards the South-east, which appear'd to be three Leagues in Compass, and is eight from the Island. It has no Harbour, nor any other Place to land, being all rocky and bare without Trees, or any thing green, but a dry Colour'd Earth and Stones. There are some Clefts in it, particularly two on the West side, out of which and the very Top of the Hill, there gushes out much Fire and Sparkles, with a great Noise. It had a very handsom Head, which a few Days after the Ships got into Harbour, broke off and flew with so terrible an Earthquake, that tho' the Anchoring Place was ten Leagues off, it was heard, to the great Terror of the Men, and made the Ship shake. From that time forwards there were great Thunderclaps within it every now and then, and for the most part when it gulch'd out Fire, after which there came out such quantities of thick Smoke, as seem'd to ascend up to the Heavens, and then follow'd a rumbling Noise. The Admiral order'd the Frigat to sail round the fiery Mountain, to see whether the Viceadmiral, happening to fall to the other side of it, lay there under shelter, ordering him to come away to the Island they had Discover'd. Being pretty near it there came out a small Boat with a Sail, and after it a Squadron of 50 more. The People in them hallo'd and made signs with their Hands, as if they hail'd the Ship, who did the same, but not without apprehension. When the Vessels came close, it appear'd the Men in them where Cole black, and some a little clearer, all of them with curl'd Hair, some white, some fair, and of other Colours, it being certainly Dy'd; half the Head shorn, and with other Distinctions, their Teeth colour'd Red. They were all Naked save their Privities, which were cover'd with a sort of soft Stuffs. Most of them were stain'd with a Dye blacker than themselves, and others with other Colours. There were streaks to be seen on their Faces and Bodies, their Arms were several times wound about with black Withes, and about their Necks many Strings of small Beads of Bone, Ebony and Fishes Teeth About several Parts of them hung abundance of some little and some big Plates

Land discover'd again.

A burning Island.

Other *Indians*, their Colour and Weapons.

Of

or flat Pieces of Mother of Pearl. The Canooes were small, and some of them link'd two and two together. Their Weapons were Bows and Arrows with sharp Points of burnt Wood. Others were Pointed with bearded Bones, and some with Feathers; the Points seem'd to be infected with the Juice of some Herb, but not very hurtful. They had also Stones, *Macanas*, which are their Swords made of a heavy sort of Wood, Darts of Hard Wood with three Rows of Beards, and the spear Part above a Span in length. A-cross them like Shoulder Belts, hung Budgets of Palm-Tree-Leaves well made, full of Bisket, which they make of Roots, all of them were eating of it as they came, and freely gave Part. As soon as the *Adelantado* saw the Colour of their Skins, he concluded they were the People he look'd for, saying, *This is such an Island, or such a Land.* He spoke to them in the Language he learnt the first Voyage, but they neither understood him, nor he them. They stopp'd to view the Vessels, and went about them as if they had been Chattering. No perswasions could prevail with them to come aboard, but having talk'd to one another they stood all to their Arms, a Tall, Old, Lean *Indian* who was formost seeming to perswade them so to do. They presently bent their Bows to let fly, the old Man talk'd to them, and they clapt themselves down again; they gave the Word about, and could not resolve what they were to do. At length they concluded, and giving a shout let fly many Arrows, which stuck in the Sails and other Parts of the Ships, but did no harm. Upon this the Souldiers who were in a readiness, had Orders to Fire upon them. One was Kill'd, many Wounded, and the rest fled in great Consternation. They Cruiz'd up and down seeking a Harbour, which they all were impatient for, having suffer'd much, and believed they should be eas'd of all their Troubles if they could but land. The Frigat return'd without finding the Viceadmiral, which increas'd their Sorrow and Apprehensions. The three Ships came to an Anchor at the Mouth of a Bay, under the shelter of certain Flats. The Anchors were a-peek, and the Water flowing about ten at Night, the Galeon dragg'd hers with very great Danger of being a-ground on the Sands. The Admiral ran out to encourage his Men, who were in great Disorder and Confusion, the Danger being at hand, and the Night making it more dreadful. At last the Anchors were weigh'd, and letting fly the Sails, the Ship with much difficulty got out to Sea. At break of Day the *Adelantado* went aboard the Galliot to seek out a Port. The Master Pilot found one, tho' small, lying North-west of the burning Mountain, shelter'd from the South-west Wind, with 12 Fathom Water, a Town, River, Ballast, Wood and a good Airy place. It being then late, they came to an Anchor at one of the Points that jetted into the Sea, a Serjeant with 12 Musketiers went a shoar to secure the Port. The *Indians* belonging to a Town that was hard by, came out and ply'd them so violently with their Arrows, that they were forced to take shelter in a single House they found. The Ship fir'd two Guns, which put them to flight, the Boat going off to fetch the Men. All that Night they ply'd it out at Sea, and the next Day, the *Adelantado* found a still Harbour, shelter'd against all Winds. There they came to an Anchor in 15 fathom Water, the bottom owsy near to the Land, where was a River and Towns, which sounded all Night with the noise of Dancing, and Musick after their manner, beating Sticks one against another, and Tabors. Abundance of *Indians* came to see the Ships and Men. Most of them had red Flowers on their Heads and in their Noses. With much persuasion some of them came aboard the Admiral, leaving their Arms in the Canooes. Among the rest came aboard a handsome body'd Man, and of a good Aspect, a brown Complection, lean and somewhat grey Hair'd. He seem'd to be about 60 Years of Age, on his Head he had some blew, yellow, and red Feathers, in his Hands a Bow and Arrows pointed with Bone curiously wrought. On his sides were two *Indians* of better Quality than the rest. This they found was some Person of Note among them, as well by the difference of his Garb, as by the Respect the rest paid him. He enquir'd by signs, who was chief of the new Comers. The *Adelantado* receiv'd him with great demonstrations of Affection, and taking him by the Hand, signify'd that he was Commander. The *Indian* said his Name was *Malope*, the *Adelantado* answer'd his was *Mindana*: *Malope* understood it, and answer'd, applying the Name he had heard to himself, that he would be call'd *Mindana*, and the General should take the Name of *Malope*. Having made this exchange he seem'd very

Vice-Admiral lost.

Indians come aboard.

An *Indian* changes Names with the *Spanish* Commander.

very well pleased, and when they call'd him *Malope* would signify it must not be so, but *Mindana*, and pointed to the *Adelantado*, saying he was *Malope*. He also said he was call'd *Taurique*, this Name seeming to import as much as *Cacique*, or Commander. *Alvaro de Mindana* put a Shirt on him, and gave him some other Things of small Value. The Soldiers gave the other *Indians* Feathers, little Bells, Glass-Beads, bits of Silk and Cotton, and Cards, all which they hung about their Necks. They taught them to say Friends, Friends, crossing their Hands and Embracing one another in token of Peace. They presently learnt, and practis'd it often. They show'd them Looking-Glasses, shav'd their Heads and Beards, and par'd the Nails of their Hands and Feet, at which they were much pleased, earnestly begging the Razors and Scissers. They also endeavour'd to see what was under the Cloaths, and being satisfied, did the same Monky Tricks, like those in the first Islands. This lasted four Days, they going backwards and forwards, and giving such as they had to Eat. One Day *Malope* came as he did very frequently, expressing the most Friendship of any, his Town being near to the Place where the Ships lay at Anchor. Fifty Canooes joyn'd him, all of them with their Arms hid in them, expecting their *Malope*, who was Aboard the Admiral; and because a Soldier took up a Musket, he went away to his Boats, no Perswasions being of force to prevail with him to stay, but got him to Shoar, follow'd by all his People. There was another number of People on the Shoar, by whom he was receiv'd with great Demonstrations of Joy, and they seem'd to consult together; that same Afternoon the *Indians* remov'd all they had in some Houses near the Shoar, to *Malope*'s Town. At Night they made great Fires on the other side the Bay, which lasted almost till Morning. It was look'd upon as a Signal of War, which was confirm'd by the Jealousie the Canooes had caus'd that Day, running hastily from one Town to another, as it were to make ready, or carry Advice of some Matter.

The Indians treat with Spaniards.

A Skirmish with the Indians.

Next Morning the Galliot sent its Boat a-shoar for Water, which was at Hand, and as they were Shipping it, some *Indians* who lay in Ambush fell upon the Men, Shouting and Shooting their Arrows, following them to the Boat, where the Musketeers firing on them they halted. The wounded Men were taken care of, and the General immediately ordered the Colonel to Land and do them all the harm he could with Fire and Sword. The *Indians* made a stand, and Five being Kill'd the rest Fled. The *Spaniards* went off without loss, having cut down some Palm Trees, and burnt Houses and Canooes.

This same Day the *Adelantado* sent Captain *Laurence* in the Frigat with 20 Sailers and Soldiers, in quest of the Vice-Admiral: He had Orders to Sail about that part of the Island they had not yet seen, till he was at the Place, where Night came upon them, when they discover'd the Land, and that when he was there he should sail away from West to North-west, which was the Course the Vice-Admiral could stand, to miss that the Admiral took, and to observe what he could discover in his way. He also order'd the Colonel to be ready with 40 Men, to go in the Morning early, as he did, to certain Huts that were near a Hill, to take revenge on the *Indians*, for shooting at his Men, and to endeavour by the Harm he did to them to prevent greater Mischief. He came to the Place without being discover'd by the Natives, secur'd the Avenues, beset their Houses, and set Fire to them, attacking Seven that were in them. They seeing themselves hard set by the Fire and Enemy, made as brave a Defence as they could, but being overpower'd ran desperately upon the *Spaniards* Weapons, without valuing their Lives. Six were Kill'd, and the Seventh made his Escape much Wounded. The Colonel went off with his Men, among whom Seven were wounded with Arrows.

The Spaniards Burn and Spoil.

After Noon *Malope* came down to the Shoar, for the Towns and Canooes that had been Burnt were his, and with a loud Voice call'd the *Adelantado* by the Name of *Malope*, and striking his Breast, call'd himself *Mindana*. Then he embraced himself, and complain'd, pointing to the Harm they had done him, making Signs that they were not his Men, but the *Indians* on the other side of the Bay that had Shot our Men, and bending his Bow, gave to understand, that they should all joyn in taking Revenge, and he would be aiding to it. The *Adelantado* call'd him, being desirous to appease him, but he came not till next Day, when much Friendship was express'd on both sides.

Indians Sue to be reconciled.

Or

On S. *Matthew*'s Day they set Sail from this Harbour to another larger and more convenient, which they found half a League higher within the same Bay. As they were sailing towards it Captain *Laurence* return'd, and brought an Account, that as he sail'd about the Island according to his Orders, he found in the same Line North and South as the Bay lay, another not Inferior to it, better Peopl'd, and more full of Canoes. He also said, he had seen beyond that two other little Islands, near the great one, both of them very well Peopl'd; and that eight Leagues to the South-west they discover'd another Island, that seem'd to be no less than so many Leagues in compass, and that nine or ten Leagues West North-west of the Place, where Night overtook them, when they discover'd Land, he had found 3 Islands Inhabited by *Mulattoes* of a clearer sort of Complection, and full of Palm-Trees, with abundance of Ridges of Rocks, running West North-west, and Channels betwixt them, which they did not see the end of; and to conclude, that they met with no Foot-steps of the Ship they sought after. The Ships came to an Anchor in the second Port, the *Indians* thereabouts making great outcries all the Night long, as if they had sported or scoffed, very often plainly repeating the word *Amigos*, that is, Friends. In the Morning about 500 *Indians* came to the nearest Shore, shooting abundance of Arrows, and casting Darts and Stones at the Vessels, but perceiving they fell short, many of them ran into the Water Breast-high, and others Swam, coming up so close, still shooting, that having got hold of the Buoys they were making to Land with them.

The *Adelantado* perceiving their Boldness, Commanded Captain *Laurence* to go out with 15 Men in the Boat to engage them. Those that carry'd Bucklers cover'd them that Fir'd and Row'd; yet they shot two, and had hurt more but for that defence, some of the Bucklers being struck through. The *Indians* fought scatter'd and running, but with such Resolution as made it appear the *Spaniards* had met with Men that would defend what they had. This lasted as long as they were not sensible of the Harm our Fire-Arms did, but being undeceiv'd by the Death of two or three, and wounding of others, they left the Shore, carrying away their Dead and Wounded Men.

Next Day the Colonel being a-shore he proposed to his Men to unwood a Place near a great Spring, in order to build a Town there. All of them did not like the Place, believing it would be unhealthy. Therefore some of those that were Marry'd went Aboard to acquaint the Admiral with the Colonel's Design, and desire him to go a-shore and give Orders that they might settle in one of the Towns belonging to the *Indians*, for that the Houses being built, and the Ground about it beaten, it must be fitter than the Place pitch'd upon. The *Adelantado* landed, held a Councel, and most of the Soldiers being

Here it breaks off abruptly, and so begins again.

miraculously. *Indians* came off from the Islands in their Boats, some with Sails, and some without. Not being able to get over the Rocks, they got out upon them, and from thence made Signs with their Hands to come to them. In the Afternoon one *Indian* alone in a small Canoa came out at the end of the Flats, made to the Windward, keeping at a great distance, and therefore it could not be discern'd whether he had any Beard, the Islands of the Bearded Men being thereabouts. He seem'd to be a well shaped Man, naked, and had long Hair hanging loose. He pointed to the Place from whence he came, and pulling a white thing he brought in Pieces, eat it, then turn'd up Coco-shels as if he Drank. They call'd him, but he would not come. This Island is in 6 large Degrees of North Latitude, is almost round, about 30 Leagues in Compass, and not very high. It is well Wooded, and on the Sides of the Hills there are abundance of Roses, and much Till'd Land. Three Leagues almost West of it are four bare Islands, and a great many more close to it, all of them hemm'd in with Rocks. This seem'd to be clearer on the South side.

Another Island.

They held on their Course North North-west, and on *Monday* the First of *January* found themselves in 14 Degrees of Latitude. They steer'd away due West. The Wind was large and blew fresh, and on *Wednesday* the 3d of the same Month at break of Day, they had sight of Two of the Islands *de los Ladrones*, which they sought after. One of them was *Guam*, and the other *Serpana*. They sail'd along between them, lying North-East, and South-west, through a Channel 10 Leagues in length, which

The Islands de los Ladrones.

which lies cloſe to *Guam*. Here a Man fell overboard as he was trimming the Top-ſail; there was but one Fiſhing-Line in all the Ship, and ſomebody had put it over juſt where the Man hapned to fall, he laid hold of it, and was ſav'd, giving Thanks to God for ſo great a Deliverance. It will be an Excuſe for giving ſome Lines in this Book to Things of ſmall Moment, to ſay as the Antients did, that little Things have, I know not what that is Divine, which tho' all Men perceive, yet none can comprehend. Therefore it is, they often draw the Attention of thoſe who ſee or hear them in ſuch manner that they take a liking to them without any other Recommendation or Encomium. Such a one is the Deſcription of Countries, Habits and Manners of the Natives, tho' he that is curious, when he meets with it, may reckon it among the moſt material of that Sort, as well on account of the Pleaſure its variety produces, as for the Inſtruction and Benefit reap'd by it.

Canoes of theſe Iſlands.

The Ship being in ſight of *Guam*, abundance of Canooes began to come off from it. Theſe are ſmall Boats made of a certain Wood as light as Cork, only one *Indian* goes in one of them, and tho' it has a Maſt, Sail, Yard, Tackles, Halliards and Helm, he Steers with one Hand, and with the other, Hoiſts, Lowers and Trims his Sail, having one of the Tacks faſtned to each Foot, and ſo veers out or hales to as occaſion ſerves. Both Ends are Heads, and as ſoon as the Sail is ſlipt round, they make way without bringing about the Veſſel. They are very ſwift, and when a Wave breaks, and fills it full of Water, the Man caſts himſelf into the Water like a Fiſh, overturns the Boat, and ſo clears it of all the Water. The Boat being clear, he gets in at one Side; being come to Shore he takes his Veſſel on his Back, and leans it againſt a Tree, on which he has his Habitation, like a Bird, living upon the Fiſh he takes. Thus he lives, tho' Barbarouſly, yet happy in being a Stranger to the fall of Court Favourites, and to the Favours of the World, ſuch as Wealth, Honour, and Preferments, Imaginary Bleſſings and chimerical Delights. Many of thoſe Boats came to the Ships Side, with ſuch Fruit as the Country produced, as Cocoes, Plantans, Comboyes and Sweet Canes, beſides ſeveral ſorts of Sea-fiſh, which they catch with their Hands, among the Clefts of Rocks, without any other Tackling, inſomuch that no Fiſh is ſafe from their Nimbleneſs but the *Cayman* or Crocodil, the Shark and *Caella*. Theſe they Worſhip as Deities, and on account of the harm they do them, and the dread they have of them, they offer to them part of the Product of the Earth in the nature of Tithes. They lay the Offering in a Canoa, turning it to Sea under Sail without any Body in it, by which means it ſoon overſets and ſinks. The People of theſe Iſlands are of a dark Complection, neither Men nor Women wear any Cloaths, but they are mighty Hairy, large Limb'd, very Strong, and their Skin ſo hard, that they run naked and bare Legg'd, through Thorns and Briars, and over Rocks and Stones as ſwift as Stags. They uſe no ſort of Mony, deſpiſe Gold and Silver, for which reaſon Strangers could not deal with them, but by bartering for Iron, which they value ſince they have known the *Spaniards*, ſeeing it cut down Trees, and hew Timber. They chiefly covet Axes and Knives, becauſe thoſe they uſed before were made of Pibbles and Flints, wherewith they made their Boats and other Things. Several times when Seamen and Soldiers went A-ſhoar upon theſe Iſlands for freſh Water, they found, as has been ſaid, Houſes of theſe *Indians* built upon Trees. There were alſo ſome Huts upon the Shoar, and Sailors through Covetouſneſs having often ſearch'd both of them, found nothing but Oziers acroſs them, on which many Leg-Bones and Skulls of Men were Strung. Theſe are Bones of their Fore-fathers, which ſuch Brutal People Worſhip as Gods, becauſe they know no other, except the Sun, Moon, Alligators and Sharks, in whom they ſuppoſe the Souls of the departed to be. In order to give dead Bodies honourable Burial they flea them, and burning the Fleſh, put the Aſhes of it into a Jar of *Tuba* (a ſort of Wine they make of the Coco-Tree) and ſhaking it about, drink it off among them. They only ſave the Bones for the Kindred to hang about their Houſes, and keep their Friends always near them. As long as they live they lament their Dead upon certain Days and Nights, at Hours appointed. To this purpoſe there are abundance of Mourners, to be hir'd, but they mourn for one another either for Intereſt, or out of Friendſhip. He that has lamented for his Neighbour, is to be paid when he has occaſion, either by coming in Perſon to Mourn, or hiring one to do it. They obſerve theſe Obſequies, which

Superſtitions of the Iſlanders.

are pleaſant enough, for they Eat and Drink plentifully, they laſt about a Week at a time, the buſineſs of the Day being Drunkenneſs, and Weeping of the Night. Every one Mourns an Hour in his turn, and amidſt his Tears relates the Life and brave Actions of him or them he bewails. He relates his Infant Behaviour, and ſo on as he grew up, deſcribing particularly his Stature, Shape, good Qualities, Valour, and all that may be for the Honour of the dead Perſon. If any thing in his Relation be comical, he burſts out a Laughing as heartily as he Wept before; all that are preſent Laughing out ſo loud, that they cannot hear one another. When the Laughing Fit is over, after Talking and Drinking a while, for this they never omit, the Lamentation begins again. On the other ſide when they hint at any ſorrowful Paſſage, all the Standers by ſhreik as loud as they can, and there uſes to be 200 of them together.

A notable Accident.

In the Year 1668. two Companies going over to the *Philippine Iſlands*, one of them Commanded by *John Lopez de Aguirre*, and the other by *Laurence Chacon*; it happened that ſome Men going A-ſhoar upon this Iſland of *Guam*, for freſh Water and ſome Fruit, a *Spaniard* of about 20 Years of Age, went up from the Shoar to ſeek ſome Fruit, and entring into a Grove found a little Savage about 14 Years of Age. The Stranger ſeeing ſuch a Boy naked, and without any Weapon, was not afraid, tho' he was unarmed himſelf, not deſigning to go far from his Companions. The Iſlander drew near, and Embracing the Soldier, fawn'd upon and ſeem'd to ſhew Friendſhip, as if he were very glad to ſee him. Then he ſhew'd him where there were Plantanes, and ſo they continued ſome time, without any Jealouſie on the *Spaniard*'s ſide. When they were a good diſtance from the Guard, the Savage again Embraced the Soldier, and was carrying him away with much eaſe under his Arm into the thick of the Wood, holding ſo faſt that he could not break looſe, neither durſt he call out to his Companions, for fear the Savage ſhould make the more haſte, and becauſe he carry'd him away Laughing, and as it were in Jeſt. As they kept along in the ſame Path among the Trees, there happen'd to come towards them four *Spaniards*, who had gone up the Wood to find ſomething to ſhoot. They all ſtood, hearing the Noiſe the Barbarian made among the Buſhes, and preſenting their Pieces that way they heard the Noiſe, as ſuppoſing it was ſome Deer or Bufalo. They were much ſurpriſed to ſee the two Men, and that their Country-man ſtrugled to get looſe. The Savage ſeeing them, let him go, and run and hid himſelf in the Wood, the Priſoner remaining among his Friends, by whom, and his Captain, he was reprov'd for going away from the reſt alone and without Arms. Five Years after this Accident, *D. Martin Enriquez*, Viceroy of *Mexico*, order'd *John Lopez de Aguirre*, as he paſs'd by thoſe Iſlands to carry away with him one or more Savage Boys, to be inſtructed in the Faith, and learn *Spaniſh*, that when they return'd to their Native Country they might ſerve as Interpreters, and teach the Natives the Faith and Language. The Captain us'd all his Endeavours, and could get only one Savage Youth, whom he carry'd along with him to *Manila*, where he was Baptiz'd. It hapn'd by good Luck to be the ſame we ſpoke of above, and he talking one Day with the ſame Soldier, they remember'd one another, and were afterwards great Friends. After repeating the whole Paſſage, he own'd his Deſign was, when he had got him to his Cottage, to ſuck his Brains, drink up his Fleſh, reduced to Aſhes, and adorn his Houſe with his Bones.

The Diſcoverers in Diſtreſs put into Cape *Spiritu Sanct.*

The Ship holding on its Courſe towards the *Philippine* Iſlands, left the Iſlands *De los Ladrones* aſtern, without touching at them, tho' it had need enough, having no Tackle to launch the Boat, or Ship it again. She ſail'd on due Weſt, till upon *Friday* the 12th of *January*, when they found 13 Degrees of North Latitude. The Maſter or Pilot having never been in thoſe Parts, ſail'd upon Information, without any certain Rule, ſeeking Cape *Spiritu Santo*, or of the Holy Ghoſt, which is the firſt part of the *Philippine* Iſlands. On *Sunday* at break of Day they diſcover'd the top of a high Hill. They all rejoyced as if they were already arriv'd at a Place of certain Reſt. Moſt of the Men were ſo ſpent they could hardly ſtand upon their Legs, and ſo thin that they look'd like Death it ſelf, ſo that it was become a Saying among them, that they would carry off nothing but the bare Skeletons well prop'd up. Abundance of Rocks and other frightful Diſcoveries, every Moment interrupted their Joy, being hourly in eminent Danger of their Lives. They loſt ſight of the Hill by reaſon of the Fog,

Fog, their Sorrow increas'd and they began again to mutter againſt the Maſter, or Pilot, whoſe fair Speeches avail'd him little, no more than his Skill. They diſcover'd the Land again where it made a Cape. It being ſomewhat to Windward, they put a Bonnet upon the Sail, and lay as cloſe to the Wind as poſſibly they could, intending to run along the Shoar, ſounding all the way and ready to drop Anchor when they found conveniency, and do as they thought moſt expedient. They hoiſted the main Yard, but the Halliards giving way, it came by the board, and the Men who were before out of Heart, ſo entirely deſpair'd, that they would not look to ſave themſelves. At laſt good words, and certain Flats they diſcover'd to Leeward, prevailing, the Yard was hoiſted, and fixed to the Maſt with Ropes to ſtay it, The Ropes broke and the Yard came by the board again; good words were of as much uſe as Hands to hoiſt it again. The Sea had run high that Night, and did ſo ſtill, and the Ship ſailing hard upon the Wind, it rack'd her ſo much that almoſt all the Tackling gave way, but eſpecially that belonging to the Foremaſt, inſomuch that it had only one of the Ropes of the Shrouds left on each ſide, and look'd ſo naked, as if it would have ſpent itſelf the very next time the Ship beat, but it was good and ſtrong. The Ship and Men were much in the ſame condition, and it pleas'd God to look down upon them in his Mercy, and to order it ſo that as they were ſtanding in for a Bay, the Wind came about large, ſo they got into it, through a Channel enclos'd with Rocks at the mouth of the ſame Bay. By this time 3 *Indians* came in a Boat to view the Ship, and took their Poſt to Windward without ſpeaking one word. Aboard the Ship there was a Souldier that ſpoke the Language of the *Philippine*-Iſlands, tho pretending to know ſomething of the Voyage, he had like to have been the ruin of all the Crew. He ſpoke to them in that Language, and the *Indians* being ſatisfy'd the Ship belong'd to Chriſtians, drew near, and went aboard to ſhew the Anchoring place they were looking after. They came to an Anchor in the midſt of the Bay in 14 Fathom water. One of theſe *Indians* ſpoke ſeverai Languages, and another of them, as he ſaid was the ſame Sr. *Thomas Candiſh* carry'd away with him, when he ſail'd that way to ſhew him the Channels amidſt thoſe Iſlands. Being ask'd what Land that was, they ſaid it was Cape *Eſpiritu Santo*, or of the Holy Ghoſt, and that the Port and Bay was call'd of *Cobas*. This account gave new Life, to thoſe who an hour before look'd upon themſelves as dead Men, which made many expreſs their inward Joy with outward Tears. The *Indians* went away to their Town, and others came in their place, one of them carrying a long Rod of Juſtice, which together with a Croſs they ſaw on the Shoar, convinced the Men they were Chriſtians and Friends. They brought Fowls, Swine, Palm-tree-wine, abundance of Cocos, Plantans, Sweet Canes, Papayas, Roots, Water in Pipes, Wood, and all ſuch relief, as People in that diſtreſs ſtood in need of. All was bought for Royals, Knives, glaſs Beads, which they value above Silver, ſo that for three Nights and three days the fire in the Cook-room was never out, nor did they ceaſe Cooking and Baking, minding nothing but eating. This exceſs was very prejudicial to the Sick, for being us'd to eat very little, and now uſing no moderation, 3 or 4 of them dy'd of it. In this Bay which lyes in 12 degrees and 50 minutes of North latitude, they continu'd a fortnight. At length after much debate about Sailing, without refitting the Ship, they ſet forward on the 29th of *January*. At five in the afternoon the Iſland of St. *Bernardine* was far aſtern of them. Night overtaking them near another call'd *Capul*, they met with furious Eddies and Currents, which brought the Ship quite about, and had ſhe not anſwer'd the Helm well, muſt have run aſhoar. Next day ſome *Indians* came out in Boats they call *Barangays*, from a Port call'd *Nibalon* in the Iſland *Luzon*, bringing abundance of Fowl, Swine and Fruit, but little was purchas'd becauſe there was little left to give for it. They ſail'd on, keeping the Iſland in view amidſt many others, at Night by gueſs, and paſſing through ſeveral Places, in which afterwards skilful Pilots admir'd they had not been all loſt, there being abundance of Flats that way, but they never ſaw any, ſo that it was God's Providence preſerv'd them. On *Thurſday* the firſt of *February*, being come to the Place they call *Galban*, the Governeſs ſent her two Brothers with ſeven Men more in the Boat, on pretence they were going aſhore for Proviſions. They waited its return all day, but it came not, being gone to *Manila* fifteen Leagues diſtant from that Place, over a narrow neck of Land the Iſland makes there

They put to Sea again for *Manila*.

there to give Advice of the Ships coming. Next Morning about break of day the Ship appear'd enclos'd amidſt Iſlands, ſeeing no way to get out, without its Boat, and very bare of Proviſions, what they got at the laſt Port being ſpent. They ſaw a great many *Indian* Boats, but they all fled from the Ship, tho' they made ſigns to them, becauſe, that not being the Seaſon when the Ships uſe to go from *New-Spain*, they took that to be an *Engliſh* Ship. The trouble Hunger caus'd, was increas'd by ſeeing no way for the Ship to get out. Thus they mov'd every way as much as the Calm would permit, and at laſt diſcover'd a narrow Channel, about a Stones throw over. The Wind freſhning aſtern they ſtruck into it, and running between the Iſland they call *Caſa*, and that of *Luzon*, cloſe under a Point, call'd *Azufre*, or Sulphur, they got out into more Sea-room, being a large Bay call'd *Bombon*. By this time they diſcovered two *Curacoas*, which are large *Indian* Boats. Forty *Indians* row'd in each of them, twenty on a ſide, with long Skoops. They made a ſign to the headmoſt of them with a ſmall Flag. It ſtood off and would not ſtay. They ſtood right upon the other, which fearing to be foul, came to, and drew aboard with a Rope they threw over to it. They ask'd the Maſter whence he came, and whither he was bound. He anſwer'd from *Manila*, which was 20 Leagues from that Place, and was bound for *Cebu*, the firſt Town the *Spaniards* built in thoſe Parts, and is 100 Leagues diſtant from *Manila*. They ask'd for an *Indian* Pilot, the Ship being that Night to paſs over the Flats they call of *Tulei*. It was agreed he ſhould have 3 Pieces of Eight for his Pains. The Night was ſpent very watchfully, and in the Morning they diſcover'd the mouth of the Bay, drawing near to it cloſe under the Land of the Iſland of *Fortune*. The Wind was not fair, the Mouth of it lying W. and the Breeze coming from the North-eaſt. At the Mouth of the Bay is an Iſland call'd *Marivelez*, where there is uſually a *Spaniard* ſtands Centinel, with ſome *Indians* to Row, and ſwift Boats, to go ſee what Ships come in, and carry quick advice to the Governor of *Manila*. There is alſo a ſmall Mount or Rock lying North and South with *Marivelez*, which they call *El Frayle*, or the Friar. Theſe two Iſlands make three ſmall Channels, and they began to tack to get in at that which lyes between *Marivelez*, and *el Frayle*. The Ship having none but the two Main-ſails, and the Men being ſpent with labour, they advanced little or nothing and ſometimes fell off conſiderably. Thus they ſpent three days tir'd to Death, and in deſpair to ſee that for want of fetching up that Iſland, they were depriv'd of the ſatisfaction of coming to reſt at *Manila*. They were ſtill in Pain, expecting every Tide, reckoning when it would be Flood to carry them in, but that being irregular the hour never came. The Sailers bid the Maſter, or Pilot run the Ship agro nd, for they had labour'd ſufficiently, perhaps it was becauſe they ſaw Land on both ſides, and the Smoke of *Manila*. They did the work of the Ship, as if it had been rather a compliance than Duty. All their aim was to run aground, alledging that ſince they were ſo near a Chriſtian Country, it was better the Ship ſhould be loſt alone, than ſo many Men in her. The Water and Proviſions were now quite ſpent, and all they had too much of was the brisk contrary Gale. This made the Maſter expreſs more concern to the Seamen, and therefore he bid them take notice that all the Coaſt was inacceſſible and the Sea ran high, beſides that they had no Boat, nor Proviſions, but many ſick Men, that in the weak condition they were in, it was impoſſible they could hold out many hours, much leſs days. He ſaid it was a ſhame it ſhould be ſaid of them that they had endeavour'd to ſave themſelves, becauſe they were ſtrongeſt and could ſwim. He encourag'd them, ſaying they had brought that Ship from ſuch remote Parts, thro' Seas never cut by Ship, and therefore they that had ſo bravely endur'd the moſt, ought not now to boggle at the leaſt. He declar'd it was not to be born, that they ſhould loſe the Honour of ſo ſtrange a Voyage at the very entrance of the Port, from whence they were obſerv'd. He added, that had they brought the Ship well condition'd, full of Proviſions, the Men in health, and well pay'd, they had deſerv'd very little commendations; but all things being quite otherwiſe, they now merited the greateſt Praiſe. By this time they diſcover'd a *Barangay* making all poſſible ſpeed towards the Ship. When near, they diſcover'd four *Spaniards* in it, and eight *Indians* that row'd. One of them was the Centinel at *Marivelez*, whoſe Name was *Alonzo Albarran*; he came with the Governor's Maſter of the Houſe-hold

Get an *Indian* Pilot.

Great diſtreſs.

See the Port, but are kept off by the Wind.

hold sent by him with two Soldiers to condole with the Lady *Elizabeth* for her Misfortune, bringing a Letter containing many honourable Offers. The Sight of the four *Spaniards* rais'd the Hearts of those disconsolate Men, as may well be imagin'd, considering their Circumstances. They were handed up and most lovingly receiv'd. A Boat comes to Cathcall Spain. They went about carefully viewing all the Men, and seeing so many Sick, so many with Sores, so Ragged, Poor, and Distressed, only said, God be prais'd, God be prais'd. *Alvarran* went down betwixt Decks to see the Hospital, and when the sick Women saw him, they cry'd out; What do you bring us to Eat, for we are ready to run Mad with Hunger and Thirst. He comforted them with Hopes of fresh Provisions that were a coming, and so went out upon Deck, astonish'd at what he had seen. At length God sent them all Blessings together, that Tack the Ship made up with *Marivelez*, whence the Lady *Elizabeth* sent a Soldier, with her Answer to the Letter she receiv'd from the Governor, They get into the Harbour. and he went away in the *Barangay*. Soon after they discover'd another, in which came the Chief *Alcayde* of that Coast, with the Governess's Brothers, bringing a great deal of new Bread, Wine and Fruit, given them in *Manila*. As it was dividing, the greatest Persons did some Actions misbecoming them, but who can forbear in a time of so much want? Next Day there came a good large Boat, loaden with Fowl, Calves, Hogs, Bread, Wine, and Greens. It was brought by *James Diaz Marmolejo*, by the Governor's Order; it was divided bountifully among all the People.

The Ship drew nearer to the Harbour still upon the Tack. One *Pinao*, Mate to one of the King's Ships, came to help with a Boat full of Seamen, all Clad in Silks of several Colours. The Captain of the Port was on the Shoar with his Colours flying, and all the Seafaring-men drawn up at their Arms. As soon as the Anchor was dropt, they saluted the Royal Standard with all the Canon and small Arms. The Ship answer'd the best it could, and came to an Anchor on the 11th of *February*, 1696. in their desired Port of *Cabite*, two Leagues South-west of the City *Manila*, the Capital of the *Philippine-Islands*, in 14 Degrees and a half of North Latitude, with fifty Persons less than they brought from *Santa Cruz*, who all Dy'd by the way. The Ship being at an Anchor, other Persons came aboard, who charitably brought so much Bread and Flesh, that now there was to spare. Next Day in the Morning a Colonel came from the Governor *D. Luys Perez de las Marinas*, a Rigidor or Alderman from the Common-Council of the Town, and a Clergy Man from the Chapter of the great Church, to receive the Lady *Elizabeth*. They presently carry'd her off to the King's House at the Port, saluting her again as she landed. After Dinner they carry'd her to the City, where she made her Entrance by Night, and was receiv'd with Flambeaus. The sick People being taken out of the Ship, were convey'd to the Hospital, the Widows to the Houses of Persons of Note, and all of them afterwards Marry'd to their Satisfaction. Those that were recovering, and the rest of the Soldiers were quarter'd in private Houses, and those that were Marry'd went to House-keeping. So that they were all of them lovingly receiv'd and entertain'd by the charitable Inhabitants of *Manila*. Soon after, ten Dy'd, and Four betook themselves to Religious Orders. The Frigate never came home; there was an Account that it had been found with all its Sails abroad, the People Dead, the Vessel rotten and run A-shoar. The Galliot arriv'd at an Island call'd *Mindanao*, in ten Degrees of Latitude. As they sail'd without knowing what way to take among those Islands, they were reduced to such want, that they went A-shoar upon a small Island call'd *Camanigain*, where they kill'd and eat a Dog they found. They accidentally met some *Indians*, who directed them to the Harbour, where there were Fathers of the Society of Jesus, and they sent them to the Corregidor or Governor of those Parts. He sent 5 of them Prisoners to *Manila*, the Captain having made his Complaint to him that they had mutiny'd, with a Letter to Dr. *Antony de Morga*, Lieutenant General of that Government, in which were these Words: *Here arriv'd a Galliot, whose Captain was as Impertinent as his Discourse. I ask'd him, whence he came, and he told me that he had been with the* Adelantado Alvaro de Mindana, *who sail'd with four Ships from* Peru, *to make the Islands of* Salomon. *This one arriv'd here, and bearing his Majesty's Colours, I receiv'd it, as was proper. If the others happen to go thither, you will have a better Account of this Affair.* The Soldiers were not prosecuted, as was said, only

What became of the Galliot.

only because the Captain with his Galliot forsook the great Ship.

This was the end of that prodigious Voyage. If I have been too tedious in giving an Account of it, the Strangeness of it may be my excuse, since neither that of *Ulysses*, nor that of *Gama* were equal to it, and yet both of them deserv'd Poems compos'd by those two most noble Poets the *Greek* and the *Portugues*. But because it might seem superfluous to have said so much of an undertaking, to appearance unfortunate, it will be fit to give an Account of the benefit accruing from it, and shew what future Advantage Heaven was pleas'd should be the Consequence of the present Loss, to the greater Honour and Glory of God, and of the Viceroy, his Instrument.

One of the Discoverers returns to *Peru*.

Quiros, after waiting upon the Lady *Elizabeth* from *Manila* to *Mexico*, where she stay'd at that time, went away to *Lima*, where he made Interest with *D. Luis de Velasco*, the Marquess's Successor in the Government of *Peru*, to be furnish'd by him with Ships, Men, and other Necessaries to continue the Discovery they had begun, and as he said to plow up the Waters of the unknown Sea, and seek out the undiscover'd Lands under the *Antarctick* Pole, the Center of that Horizon. He presented two Memorials containing the Motives that inclined him to this Undertaking, expressing himself much to this effect.

His Reasons for proceeding again upon the Discovery.

That part of the Moon, which is darkned when she is Eclipsed, being the part of a Circle, proves that the Body of Earth and Water which causes it is round. About this Body is an imaginary Line, long, without breadth or depth, which encompasses and divides it into two equal Parts, one whereof is call'd the North, the other the South. At this Equinoctial Line commence the Degrees, reckoning from 1 to 90, which is the furthest extent of Latitude, towards either of the Poles. Towards the North all is already discover'd to 70 Degrees, the remainder from thence to 90, tho' it were discover'd, seems uninhabitable, because of the extream Cold, the Inequality of the Day and Night, and other Inconveniencies. It is well known, that in several Parts already sufficiently discover'd, the People live in Caves, and use much Art to support Life against the Hardships of the Weather. Towards the South there are Discoveries, as far as 55 Degrees, beyond the Streight of *Magellan*, and to 35 the Latitude of the *Cape of Good Hope*, or somewhat above 40, which Ships make to Weather it. These two Points of Land, with their Coasts, and the Coasts opposite to them are already fully known. It now remains to discover the remaining part parallel with this, and in less Latitude Westwards, up to 90 Degrees, to know whether it is Land or Water, or what quantity of each. The *Adelantado*; *Alvaro de Mindana*, as he was sailing in the Year 1695. towards the Islands of *Salomon*, which he said lay between 7 and 12 Degrees of South Latitude, and 1500 Leagues from the City of *De los Reyes*, found Four small Islands together, Inhabited by so good a sort of People, that none of those yet discover'd can equal them, but are for the most part ill-look'd *Indians*, indifferently shap'd, and dark Complection'd, such as we see in *Peru*, the *Firm-Land*, *New-Spain*, *Nicaragua*, the *Philippine-Islands*, and other Parts. These Islands are between 9 and 10 Degrees of Latitude, 1000 Leagues distant from the City *De los Reyes*, 650 from the nearest Coast of *New-Spain*, and 1000 from *New-Guinea*. The usual Breezes there are Easterly, for which reason to return from them to *Peru* or *New-Spain*, a Ship must run upon a Bowling, North or South, to meet without the Tropicks, those they call general Winds, and to this purpose it is requisite to have proper Instruments for Navigation, and substantial Vessels, two Things, besides many others very necessary, which those People are destitute of. These, and many other Reasons that may be alledg'd, make it appear that they could never have any Commerce with those two Provinces above-mention'd, nor much less with *New-Guinea*, or the *Philippine-Islands*, because there is no Sailing from those Parts to the said Islands, by reason the Wind is West and quite contrary to them. From the four Islands no other Land was discover'd. The Vessels the Inhabitants use are for short Voyages, and therefore it was consider'd which way it was possible for them to get to far distant Parts, and the most likely way is, that when they sail from a Place whence no other Land can be discover'd, they make their Observations, and take aim by that Land they leave behind, till by degrees they lose sight of it, and when they have lost that, then they have a view of the other part they are bound to; for whensoever Sight is lost both of the Land they come from, and that they go to, there is then an absolute

ſolute neceſſity of underſtanding at leaſt the Sea-Compaſs, which they have not. I will ſay nothing of contrary Winds, Currents and other Things, which may put them from their Courſe. This appears the more plain in that the moſt experienced Pilots, furniſh'd with all thoſe Neceſſaries theſe People want; when they have been three or four Days out of ſight of Land, cannot poſitively aſſign where they are. Therefore, generally ſpeaking, it muſt be ſaid, thoſe *Indians* Inſtruments of Navigation are no other but their Eyes, or their Gueſs at ſmall diſtances. As to what might be objected, that they take aim by the Sun, Moon and Stars, the Anſwer is, that the Sun cannot be ſeen at Night, the mutability of the Moon is well known, and in ſhort neither Sun, Moon, nor Stars are always viſible, nor are they fix'd in one ſame Place, or free from Clouds. Yet tho' all theſe Things were as they are not, their Voyages muſt ſtill be but ſhort, as has been ſaid. And tho' it be true that the moſt Ignorant may in their Veſſels go from a ſmall Iſland to a large Continent, ſo it be near at Hand, ſince if they miſs of one part, they will hit upon another, yet it is not therefore to be granted that they can without Art ſeek ſmall and far diſtant Iſlands, from large or leſſer Countries. Among thoſe *Indians* there were ſome that drew towards *Mulattoes*, which difference in Colour argues ſome Commerce with other People. Beſides thoſe four Iſlands being but ſmall, it is to be obſerv'd, that great ones are ſcarce able to contain Men who are always looking out for another where they may live more at Eaſe, and they leave them either becauſe they cannot agree, or becauſe they will not be ſubject to their Rulers, or elſe becauſe they would Rule themſelves. It may therefore be rationally believ'd, that towards the South-eaſt, South, and South-weſt, quite away Weſtward, there are other Iſlands one after another, or a Continent running along till it joyns with *New-Guinea*, or comes near the *Philippine-Iſlands*, or the South Coaſt of the Streight of *Magellan*, for otherwiſe we know of no Parts whence People could go to inhabit thoſe Iſlands, unleſs it were miraculouſly. Whether it run the one or the other, or both ways, it is likely there are abundance of Iſlands, or a large Continent, being the *Antipodes* to the beſt part of *Europe*, *Aſia* and *Africk*, where between the Latitudes of 20 and 60 Degrees, God made Men ſo uſeful.

Thus the Account ends abruptly.

THE

THE

HISTORY

OF THE

PROVINCES

OF

Paraguay, Tucuman, Rio de la Plata, Parana, Guaira and *Urvaica.*

And ſomething of the

Kingdom of Chili,

In South *America.*

Written in *Latin* by *F. Nicholas del Techo*, Prieſt of the Society of *Jeſus.*

THE PREFACE.

THE Author having design'd this for a History of his Order; has fill'd a considerable part of it with the Lives, particular Actions, Preaching and Teaching of his Brethren the Jesuits, and inserted abundance of Miracles, and other pious Matter, which is not the Subject of this present Work, nor likely to be at all acceptable to the Reader; who in a Book of Travels, will expect to meet with nothing but what is profane History, Description, strange Manners, Customs and Superstitions, surprizing Accidents, Discoveries, Conquests, and such Things as are usual in Books of this Nature. Such Care has been therefore taken, that his Expectation may be answer'd according to the Nature of the Work, and therefore those religious Narrations are either quite left out, or if any thing be said of them, it is so concise as may no way be tedious, but rather afford something of variety, and serve to make a connection, lest breaking off too abruptly in some places, we should altogether lose the Order and Method of the Author. But he having dispos'd Things so as that the delivery of the Affairs of his Society, may appear to be the principal Part of his Undertaking, has not therefore digested the others to the best advantage for a Reader that looks only for Travels, who therefore may think all Things are not so regularly recited as might have been, which is here endeavour'd in some measure to be rectify'd, by joyning some Accounts, which in him lye far sever'd, that so all Confusion might be avoided. And lest any one should object here is too much mention made of the Jesuits and their Actions, it is to be observ'd they are the main Subject of the History; and that with good reason. For whereas in all other Discoveries, we see the whole Relation lyes upon Commanders and Souldiers, who Conquer'd those Nations found out by force of Arms; Here on the contrary, and which is very well worth our curious Observation, we see vast Provinces converted to Christianity, and brought under the Dominion of the Kings of Spain by a few Religious Men, Arm'd only with the Sword of the Gospel, and yet these same Preachers are brought in here no more than absolutely Necessity requires, they being the great Discoverers of those far extended Countries we treat of, and Founders of Towns, so that these Things cannot possibly be deliver'd without mentioning those who were the prime Actors; but the Thing will justifie it self. As for the Truth of the Relation, I see little reason to call it in question, since the Author could have no Inducement to forge any part of it, as being a Religious Man who valued his Reputation, and could propose to himself no Benefit or Advantage by Falshood. Nor could he easily be impos'd upon, having Liv'd 25 Years in those Countries, during which time he must have seen much, and learnt more from Persons of Credit and Authors above blemish. Now to give a more particular Account of what is done, as to the Translation, several Matters as was hinted before, which in the Original lye far asunder, are here for the better understanding of them brought together. The first 21 Sections run exactly with the Author, neither adding nor diminishing, because so far he proceeds upon the account of those Countries, not interrupting it with any spiritual Matter. At Chapter 22 he begins to enter upon the Subject of the Jesuits coming into those Parts, where we reduce many Chapters into a few Lines each, till some Matters altogether spiritual occurring; there are Chapters quite left out, till we meet with more temporal Affairs. This same Method is continued throughout the whole Work, sometimes delivering whole Chapters, oftner reducing them into less compass, by leaving out those Things that are not Historical, and sometimes wholly omitting Chapters, which contain nothing but the particular Lives of some of those Fathers, or Miracles, and such Things from the purpose. The Original is divided into Chapters and Books, which method is not follow'd here for the Reasons already set down. In fine, the whole Work is Diverting, full of Variety and New, for of those Parts we have had but very imperfect Accounts before, and such peaceable Conquests as are here found we do not meet with in any other Travels.

THE HISTORY OF *PARAGUAY, TUCUMAN,* And the adjacent PROVINCES In South *America.*

Techo. The Introduction.

AMERICA is divided into the Northern and the Southern. South *America* is ſhut in between two Seas, has a conſiderable part of its Shores Inhabited by the *Peruvians* and *Braſilians*, neither of them ſtretching far into the Inland, unleſs where the deſire of Gold or Silver, or the goodneſs of the Soil has drawn the *Spaniards* on the one ſide, and the *Portugueſes* on the other. All the Land between *Braſil* and *Peru*, and conſequently between the *Atlantick* and *Pacifick* Oceans, being a vaſt extent down to the Streights of *Magellan*, is for the moſt part comprehended under the Names of *Chili*, *Tucuman*, *Paraquay*, and ſome other Provinces included in them. This New World divided like the Old into two vaſt Peninſulas, and only knit together by a ſmall Iſthmus, was in the laſt Age but one brought under a foreign Dominion to its own unſpeakable Advantage; for upon this occaſion, through the ſpecial Goodneſs of God, and great Care and Expence of the Catholick Kings, wherever the *Spaniſh* Dominion extends, the Chriſtian Faith is propagated. For if there be any Nations that have not yet own'd Chriſt, the King of *Spain* is no way to be blam'd for it, but all the fault is to be imputed either to the Obſtinacy of thoſe Barbarians, or, as is uſual in all Parts, to the ill Behaviour of ſome private Perſons. Others will ſpeak of what relates to the reſt of *America*, but I being commanded by my Superiors, to write the Affairs of the Society in thoſe vaſt Southern Regions of *Paraguay*, *Tucuman* and *Chili*, which in the Year 1607 were made one Province of the ſaid Society, will firſt give an account of the firſt coming of the *Spaniards* into thoſe Countries; of the Towns founded by them; of firſt Preaching of Chriſtianity; and afterwards proceed to ſuch other Actions, as hapned in proceſs of Time upon further Diſcovery of thoſe Parts, chiefly as to Temporal Affairs, yet not ſo as altogether to forget the Spiritual. This I ſhall endeavour to perform with that Truth and Sincerity, that becomes a Religious Man. And thou, my God, the Author of all Good, without invocating whom a Religious Perſon ought not to enter upon any Work, aſſiſt me in this Undertaking, as thou haſt done ſo many Heroes of our Society in propagating the Faith, whoſe ſteps I have follow'd in that great Work, tho' not ſo worthily, for the ſpace of 25 Years. Do thou Fountain of eternal Wiſdom, correct my Stile, which ſo many Years uſe of a barbarous Language has corrupted; and guide me, that I may make the beſt choice of the vaſt maſs of Matter that lyes before me, and worthily deliver that to Poſterity, which ſhall be to thy greater Honour and Glory.

Pizarro having carry'd the War into South *America*, and the *Spaniards* under his Command, gaping after the vaſt Wealth of the *Ingas*, Kings of thoſe Parts, having poſſeſs'd themſelves of a large Tract

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Tract of Land along the *Pacifick* Ocean, commonly call'd the South Sea. Several Perſons perſwaded themſelves there might be a ſhorter and leſs dangerous way found along the Coaſts of the *Atlantick* or North Sea, to *Peru*, which was then reported to abound in Gold and Silver. The firſt I can find, that propos'd the Diſcovery of this Way, was *Martin de Souſa*, who Govern'd *Braſil* for King *John* II. of *Portugal*, and divided it into Provinces, and was ambitious to vye with the *Spaniards* in Diſcovering new Countries that might increaſe his Maſter's Dominions. To this purpoſe he ſent *Alexius Garcia* a Man of undaunted Reſolution, with his Son, and three *Portugueſes*, and a conſiderable Attendance of *Indians*, from the Southern part of *Brazil*, to peirce as far as poſſibly he could into the Inland of *America*. He having travell'd 300 Leagues by Land, and coming into the Country about the River *Paraguay*, being well vers'd in the Language of the *Indians*, and knowing how to deal with them, prevail'd with about 2000 of the People of *Paraguay* to follow him as their Captain; with whom, in martial manner he made his way to the Borders of *Peru*, whilſt the *Inga* was ſtill Living, and there by Plundering gather'd a vaſt quantity of wrought and unwrought Silver. Being loaded with this Booty, he ſent away two of his *Portugueſe* Companions to *Brazil* for Succours, and returning to *Paraguay*, was cruelly Murder'd by the Barbarians, who ſpar'd his Son, becauſe of his tender Years. The Father's Memory will live for ever, becauſe he durſt with ſo ſmall a Company traverſe almoſt all the Land between the two Seas that encompaſs South *America*, travelling unknown Ways, where no *European* had been before, and through fierce and warlike Nations, ſhewing that nothing is impracticable to thoſe, who prefer Fame and the Benefit of Poſterity before their own Lives. His Companions returning to *Brazil*, and beſides the Account they gave of the Friendſhip contracted with the People of *Paraguay*, and the Wealth of the *Inga*, producing Pieces of Gold and Silver, as undoubted Proofs of the Truth of their Aſſertions. All the *Portugueſes* were overjoy'd, and eager upon repeating that Expedition. Hereupon 60 *Portugueſes*, and a good number of *Braſilians* under the Command of *George Sedenio*, were ſent to the Aſſiſtance of *Alexius Garcia*, whom they thought to be ſtill alive. When they were come near the River *Paraguay*, the *Indians* who were Guilty of the Murder of *Garcia*, fearing Revenge, refus'd them Proviſions, and ſoon after fell upon them, killing their Commander and putting the reſt to flight. Thoſe that eſcap'd were by the *Paranenſian Indians* taken into their Boats, which were Rotten and Worm-eaten, and being in the middle of the River, the *Indians* pull'd off the Clay they uſe inſtead of Pitch, by which means the Boats ſunk, drowning all the *Portugueſes*, the *Paranenſians* who were Naked and good Swimmers getting ſafe to Shoar. Thus the Expectation of the *Portugueſes* was diſappointed, either thro' the Raſhneſs of *Sedenio* or Treachery of the Barbarians, God reſerving *Paraguay* and the adjacent Countries for the King of *Spain*.

Tecbo.

3. Not long after, *Sebaſtian Gavot* a Man skilful in Navigation, who had diſcover'd *Virginia* for the King of *England*, offer'd his Service to the Emperor *Charles* V. promiſing to find a ſhort way to *Peru* South of *Braſil*, or elſe to Diſcover the Inland of South *America*. The Propoſal was pleaſing to the Emperor, then fill'd with the Expectation of ſubduing vaſt Dominions, and ſeeking all means to ſecure the beſt Provinces of that new World. He therefore order'd four Ships to be immediately fitted out with 300 Men aboard, and gave the Command of them to *Gavot*, who in the Year 1530. croſſing the *Atlantick* Ocean, put into the Mouth of *Rio de la Plata*, or the River of *Plate* (the Mouth and Coaſts whereof had been Diſcover'd fifteen Years before by *John de Solis* a *Spaniard*, and four Years after review'd by *Magellan*) and ſail'd up it, till he came to an Anchor, where the River *Urvaica* falls into that of *Plata*. Thence he ſent *Alvaro Ramon* to Diſcover up the River *Urvaica*, who the third Day after he left him, loſt his Ship upon the Sands, and was himſelf ſlain with moſt of his Men. *Gavot* having Built the Fort of the Holy Ghoſt at the Mouth of the River *Carcaranna*, which falls into that of *Plate*, ſail'd 150 Leagues up this laſt River, till he came to the Place where *Paraguay* joyns it with a mighty Stream, and advancing forty Leagues up it, after Conquering the *Indians* that oppos'd him, came to that Place, where we ſaid *Alexius Garcia* the *Portugueſe* was Robb'd and Kill'd by the People of *Paraguay*. There as he pry'd into all Things, finding many Utenſils of Plate in the Huts of the *Indians*, and not knowing any thing of *Garcias*'s Travels and Death, thinking them to be the natu-

Gavot takes poſſeſſion of the River of *Plate* in *Paraguay*, for the King of *Spain*.

Eſpiritu ſanto-Fort built.

ral Riches of the Country, he haſtily bought all up of the *Indians*, and as if he had now done the Buſineſs he came about, having Fortify'd the Fort of the Holy Ghoſt, or *Eſpiritu ſanto*, and leaving *Nuno de Lara* in it with 120 Men, he haſted back into *Spain*.

Techo.

The *Indians* conſpire to deſtroy the Fort.

After *Gavot* was gone, *Nuno de Lara* contracting Friendſhip with the neighbouring People, made a ſhift to maintain himſelf, till *Mangora* chief of the *Timbeſians* reſorting often to the *Spaniſh* Fort on account of Trade, fell in Love with a beautiful Woman, *Lucy de Miranda*, that was the Woman's Name, and *Sebaſtian Hurtado* her Husband, both born at *Ezija* in *Andaluſia*, were not ignorant of the Barbarians wicked Deſign, and therefore ſhe modeſtly confining her ſelf before her Husband, receiv'd the *Indians* Preſents after ſuch a manner, as ſufficiently evinced ſhe did not deſign them as an earneſt of any baſe Affection. However *Mangora* try'd all ways to enjoy her, and therefore pretending much kindneſs, earneſtly Invited *Sebaſtian Hurtado* to go into his Lands to divert him with his Wife, where he ſhould be reſpected and preſented by his People. But *Hurtado* valuing his Wife's Honour above all he could hope to gain, excus'd himſelf to the Barbarian, pleading the rigour of military Diſcipline, which forbid ſuch Liberty, and directed much Watchfulneſs to be obſerv'd among Strangers. *Mangora* inrag'd at this Diſappointment, drew his Brother *Siripus* to his Party, and reſolv'd to deſtroy all the *Spaniards*, that he might debauch one Woman. Nor was it long before an opportunity offer'd, for underſtanding that *Nuno de Lara* Governor of the Port, had ſent *Ruiz Moſquera* and *Sebaſtian Garcia* Husband to *Lucy de Miranda*, with 40 Men into the neighbouring Iſlands, to bring in Proviſions, *Mangora* haſtily drew together 4000 Arm'd *Indians*, and lay'd them in Ambuſh to wait his orders in the Moraſſes near the *Spaniſh* Fort. This done he conducts 30 young Men loaded with Proviſions into the Fort, as he had done at other times, and beſtowing what he brought with great diſſimulation, feaſted among the *Spaniards* till late at Night. Then moſt of them being aſleep, having order'd his Men what every one was to do, he fir'd the Magazines, ſlew the Centinels, threw down the Gates, and letting in his Men, fell upon the *Spaniards* either aſleep, or in a Conſternation. Many of them were ſtruck through with Darts before they knew of any Deſign againſt them, others as ignorant of the Treachery, were butcher'd as they ran to put out the Fire, ſome few forcing their way through the Barbarians into the Parade of the Fort made a mighty ſlaughter of them. Among them *Nuno de Lara*, tho' he had receiv'd many Wounds, ſeeing *Mangora* the Contriver of the Miſchief proud of his Succeſs, made his way, and being incens'd at his Treachery, run him through, ſo often repeating his Strokes as he lay, till he was aſſur'd of his being dead, and not ſo ſatisfy'd ſlew ſeveral others of the chief Men; but being ſurrounded by many he fell down dead upon *Mangora*, all his Men oppreſs'd by the Multitude undergoing the ſame Fate. *Lucy de Miranda* the cauſe of this Misfortune, with four *Spaniſh* Women and as many Boys, whom their Age or Sex reſerv'd for greater Sufferings, ſurviv'd the Slaughter. Which being over, *Siripus*, who had inherited his Brother's Lust, allowing his Men all the other Booty and Priſoners, taking none but *Lucy de Miranda* to himſelf, and left no means uneſſay'd to overcome her Conſtancy, calling her Sovereign Lady of a numerous People, and Wife of a powerful Lord, whereas ſhe had loſt a Husband that was deſtitute of all things. But nothing ſo much perplex'd the worthy Lady, as being Belov'd by the Barbarian, and ſhe blam'd her Sex for having ſav'd her Life, and her Beauty which had made her belov'd above the reſt, ſo that ſhe could not ſo much as afford her new Maſter a good Look. After ſome Days ſpent between the *Indian* Courting, and *Lucy* Reſiſting, ſome Parties that were abroad, brought in *Sebaſtian Hurtado* her Husband. He returning from the Iſlands and perceiving the Deſtruction of the Fort and Slaughter of his Country-Men, gueſſing at the occaſion of it, deliver'd himſelf up to the *Timbuſian* Guards, to be conducted to his Wife. As ſoon as *Siripus* ſaw him, being enrag'd with Jealouſie, he order'd him to be taken away and ſhot to Death, which had been accordingly done, but that his Wife interceded for him, and the Barbarian granted her his Life upon Condition, they ſhould for the future abſtain from the Marriage Bed, otherwiſe both ſhould dye. Having accepted of the Condition for ſome time, they only allow'd their Eyes the liberty of Enjoyment, tho' they liv'd together, till at laſt *Siripus* ſurpriz'd them in conjugal Embraces, his old Wife being the Informer. Then being inrag'd above meaſure, he order'd *Lucy* to be

Slaughter of the *Spaniards*.

A fair couple murder'd.

Burnt,

Burnt, who being dragg'd from her Husbands Arms to the Pile, having recommended her self to God, periſh'd in the Flames. Her Huband *Sebaſtian* like the Saint of his Name, being bound to a Tree, was ſhot to Death with Arrows. Thus 'tis to be hop'd the two faithful Conſorts, having purg'd all earthly Guilt, were receiv'd into the heavenly Manſions.

The forty *Spaniards*, whom we mention'd before, to have gone out under the Command of *Moſquera*, to get Proviſions, having bewail'd the Misfortune of their Companions and Fort, and Bury'd the Bodies, not knowing how better to beſtow themſelves, ſail'd over to the next part of *Braſil*, where they built a ſtrong little Fort, in 25 deg. of South Latitude. Having made Friendſhip with the Natives they ſow'd the Land, and one *Edward Perez* a *Portugueſe*, being by his King Baniſh'd to *Braſil* with a numerous Family, had encreas'd their number, when *Martin Alfonſo de Souſa*, Governor of the Southern Coaſt of *Braſil*, ſent a Meſſenger to order *Perez* to retire to that Part of *Braſil* to which he was Baniſh'd; and to require *Moſquera* and his Men, if they deſign'd to live Peaceably there, to take the Oath of Allegiance to the King of *Portugal*, in whoſe Dominions they were ſetled. *Moſquera* anſwer'd, that there was ſtill a Controverſie depending between their Kings, about the diviſion of the *Indies*, which did not belong to them to decide, but that he and his Companion's Intention, was to keep that Part they had poſſeſs'd themſelves of, for their Sovereign *Charles* V. Soon after a *French* Ship accidentally putting into the Iſland *Canaanea*, oppoſite to the Port where *Moſquera* had ſetled, put the *Spaniards* in the mind of getting ſome Arms, and ſupplying their Wants. Having therefore taken 200 *Indians* to their Aſſiſtance, they went out in the dead of the Night in Canooes, and ſurprizing the *French*, brought them aſhore, after taking their Ship and Arms from them. This done, underſtanding that the *Portugueſes* were marching againſt them, they carried four Pieces of Cannon from the Ship to their little Fort, and preparing all Things for their Defence, lay'd an Ambuſh in a little Wood that was between them and the ſhore, keeping the reſt of the Men cloſe in the Fort. The *Portugueſes* to the number of 80, follow'd by a multitude of *Indians*, ſuſpecting nothing of the Ambuſh, nor thinking of the Cannon; but deſpiſing the ſmall number of the *Spaniards*, march'd very diſorderly as if they went to puniſh a parcel of Thieves. But as ſoon as they had paſs'd the Ambuſh, and came up to the Trench, the *Spaniards* fir'd their Guns, and at the ſame time thoſe that lay in the Wood, attack'd them in the Rear, which putting them into Confuſion, thoſe in the Fort ſally'd out, and having drove them into a cloſe Place, ſlew them at Pleaſure. After the Slaughter, going aboard their Veſſels with the *Indians* their Confederates, they ſail'd to the *Portugueſes* Town of S. *Vincent*, which they plunder'd, and return'd immediately to their own little Town loaded with Booty, in which Expedition ſome *Portugueſes* of their own accord ſided with the *Spaniards*. This was the firſt Fight I know of that hapned between the Catholick Europeans in *America*. Not long after *Moſquera* and his Companions, no ways able to cope with the Forces of *Braſil*, and fearing Revenge, went away to the Iſland of S. *Catherine*, lying in 28 deg. of South Latitude, to Inhabit there, till being afterwards Recruited, they might return to the River of *Plate*.

In the mean while *Sebaſtian Gavot* return'd into *Spain*, and ſpread abroad the Fame of what he had found, ſaying, The Countries about the River *Paraguay*, were not ſcorch'd with the violent Heat of the Sun like *Braſil*, nor ſubject to violent Cold like thoſe Parts more Southward, but enjoy'd a temperate Air: That the vaſt Coaſts of *Parana* were Inhabited by infinite numbers of People fit for Service: That there was much more variety of Fiſh and wild Beaſts, than in any part of *Europe*: And then ſhewing the Pieces of Gold and Silver, and many Utenſils made of thoſe Metals, which he had purchas'd of the People of *Paraguay* that murder'd *Alexius Garcia*, and falſly believ'd to be the natural Wealth of that River; he by theſe means made ſo powerful an Impreſſion in the Minds of the *Spaniards*, that many made Intereſt to be ſent into that Country. From that time the River *Parana* on account of *Gavot*'s Silver, or the hope of much Silver to be found there, was call'd, The River of *Plate*, a Name rather ſpecious than true. *Gavot* having made the ſame Report to *Charles* V. it was decreed in Council, that a numerous Colony ſhould be ſent into that part of *America*. Two Thouſand Two Hundred Men were rais'd, beſides Sailers, and Ship'd under the Command of *Peter Mendoza*, a Man of the firſt Quality, the Emperor's Sewer, and

Feebe.

Rout the Portugeſes.

Retire to an Iſland.

A great Colony ſent to the River of Plate.

Techo. and now made Governor of the Rivers of *Plate*, and *Paraguay*. The chief Men among them, whom covetouſneſs had mov'd to undertake this Expedition, were *James Mendoza*, the Governor's Brother, *Francis Mendoza*, once Steward to *Maximilian* King of the *Romans*, *Charles Dubrin* Foſter-Brother to the Emperor *Charles* the 5th, *John Oſorio* Commander of the Fleet, nobly born, and renowned in the Wars of *Italy*, *Luis Perez*, Brother to S. *Tereſa*, *Bernard* a *Genoeſe* Captain, formerly in great Eſteem with *Doria*, *James Ramua*, a *Flemming*, not to mention the *Guſmans*, *Riberas*, *Rocas*, *Bracamontes*, *Manriques*, *Aguillars*, *Lucanes*, *Ayonlas*, *Iralas*, and other noble Perſons, ſo very numerous, that there were thirty two Heirs of noble Families and Eſtates, reckoned aboard that Fleet. All theſe Sailing from *Cadiz* in the year 1535, when they had cut the Line, were parted and drove to ſeveral Places, *James Mendoza*, the Governor's Brother, after the Tempeſt was over, arriv'd ſafe in the River of *Plate* with a few Ships. The Governor with the reſt put into the Port of *Rio de Janeiro* in *Braſil*, where whilſt he lay for a Wind, he caus'd *John Oſſorio* his Lieutenant, a Man much envy'd for his Bravery and Courteſy, to be Stabb'd, without any Tryal, being wrongfully accus'd of ambitious Practices, for that he was reported to have inſinuated that in a ſhort time he ſhould Command in chief; which Action was ſo reſented, that many ſtay'd behind in *Braſil* and others conſpir'd to deſert their Governor. But before the Conſpiracy could come to a head, he left *Braſil*, and joyn'd his Brother *James Mendoza*, who was then in the River of *Plate*, building flat bottom'd Veſſels to croſs the Rivers, and hearing of the Murder of *Oſſorio*, is reported to have ſaid, he was afraid, leſt the whole Fleet ſhould incur ſome Judgment for his Brother's wicked action.

Buenos Ayres built. The Governor having thus got all his Strength together, order'd the Fleet to make over to the other ſide of the River, where landing *Sancho del Campo* his Kinſman, began to encourage the Men to ſettle, commending the goodneſs of the Air, which gave occaſion to call the Town there built *Buenos Ayres*, it being 50 Leagues from the Mouth of the River, almoſt in 35 degrees of South latitude, directly oppoſite to the *Cape of Good Hope*, and put under the Protection of the Virgin *Mary*. As they were carrying on their Work, the Natives fell upon them, ſlew ſome they had drawn into an ambuſh, and kept the reſt within their Fort. This mov'd the Governor to ſend his Brother *James Mendoza* with as many Men, as he thought fit, to check thoſe inhoſpitable People. He taking 300 Foot, and ſome Horſe of the prime Nobility, the Day after he ſet out, came to a Place, where out of a vaſt Lake there ran a Brook, on the further Bank whereof about 3000 *Indians* were drawn up in order of Battle. A Council of War being held, moſt were of Opinion, that they ought to expect the Enemy, whom they might eaſily deſtroy in the Paſſage of the Water. But *James Mendoza* was for attacking them immediately, and commanded the Foot to paſs the Ford, on whom the *Indians* fell with ſuch Fury, that they had neither leiſure to fire their Muskets which had taken wet, nor to put themſelves into any Order. However there was a great Slaughter made of the *Indians*, till *Bartholomew Bracamont*, and *Paraferna Ribera* Commanders of the Foot, being overpower'd by the Multitude, were kill'd. Then many of the Foot being ſlain, ſome few Horſe that durſt fall upon the *Indians*, were contemn'd by them; for the Horſes being weak after the Voyage, and under no Command, as having not been back'd a long time, expos'd the Riders to the Enemies Darts, who were thereupon eaſily ſtruck down, or put to Flight. *John Manrique* a noble Horſeman fighting among the foremoſt, was kill'd, and *James Mendoza* going to Revenge his death, tho' well ſeconded by *Ramiro de Guzman*, was knock'd down with a Stone, and ſlain by the Enemy. The Commander being ſlain the reſt fled, and the Barbarians, according to their Cuſtom, cut off the Heads of thoſe they had kill'd carrying and toſſing them about by the Hair, in an Inſolent Boaſting manner. 250 *Spaniards* were loſt in the Action and Purſuit; a great number, conſidering how few they were in all. *Lucano* a Horſeman, who had receiv'd many Wounds, falling down dead on the Bank of an inconſiderable River, left his Name to it, which continues to this day. It is reported, that many of the contrivers of the Murder of *Oſſorio* dy'd in that Fight, to ſhew what Fate they are to expect, who follow violent Councels. The news of the Slaughter being brought to the Governor, it is not eaſy to expreſs how much he was troubled

Slaughter of *Spaniards*.

troubled at the loſs of his Brother, and ſo many Men of Note. His grief was increas'd by the death of *Medrano* a noble Horſeman, Murder'd as was ſuſpected in Revenge for the death of *Oſorio* in the Fort, and the Murderer never known.

Terrible Famine at Buenos Ayres.

After theſe diſaſters, the Proviſions they brought being ſpent, there follow'd ſuch a terrible Famine, that many fed upon Man's-fleſh, and other things not to be nam'd; nay there were thoſe that eat their dead Brother's Bowels, and gnaw'd Carcaſſes on the Gibbets to the Bones; for the Cruelty of the Barbarous People, the fear of wild Beaſts, and ſeverity of the Commanders ſuffer'd none to go out of the Works. Yet there was a Woman, who weighing the miſery of Famine, choſe rather to expoſe herſelf to the Inhumanity of the *Indians* and wild Beaſts, than ſuffer the torture of Hunger; and therefore ſtealing out, ſhe wandred a long time about the Fields, till at Night ſhe went into a Cave, where finding a Lioneſs ready to whelp, ſhe renew'd the antient Example, and had the boldneſs to play the Midwife, much to her own advantage, for the Lioneſs laying aſide her fierceneſs, fairly divided her Prey among her young ones, and her Midwife, till ſhe fell into the Hands of the Barbarians, and being after many accidents redeem'd by the *Spaniards*, was brought again to the Fort. But being there condemn'd for her Raſhneſs, and Diſobedience, ſhe was expos'd without the Works, to be devour'd by wild Beaſts, where ſhe muſt have Periſh'd, had not God in his Providence ſo order'd it, that the Lioneſs ſhe help'd to whelp, came up to her firſt, and defended her innocent Midwife againſt the reſt. This being obſerv'd, leſt Men ſhould ſeem more Savage than wild Beaſts, ſhe was let looſe and Pardon'd, and liv'd many Years after an unqueſtion'd Witneſs of theſe wonderful accidents. Her Name was *Maldoneda*. Who this ſevere Judge was, the Governor having been a ſhort time abſent, is not known. Certain it is, there was ſuch rigor us'd, that a Souldier loſt his Ears for ſtealing a Lettuce, and an other was publickly diſgraced for a Cabbage. For then the integrity of Diſcipline and Juſtice exercis'd in *Europe*, was ſtill in force among the new Planters; and would to God it had continu'd in their Poſterity, to Puniſh heinous Crimes dayly committed on account there is no fear of Puniſhment to deter them. The

A Woman kept by a Lioneſs.

Governor quite diſcourag'd with his ill Succeſs, having every where made Inquiry after *Gavots* Silver, the Nature of the adjacent Countries, and the hopes of building Cities, and finding all things far ſhort of expectation, repenting him of his Expedition built the Fort of *Corpus Chriſti* in the Territory of the *Tymbuſians*, brought *Moſquera* and his Companions from the Iſland where we left them near *Braſil*, and caus'd a Ship to be fitted out with expedition, which done, having appointed *Francis Ruiz* Governor of *Buenos Ayres*, and *John de Oyola* of *Guipuſcoa* his own Lieutenant, or Deputy Governor, he ſet Sail for *Europe*. But his Voyage proving tedious, and the ſmall Proviſion he had being ſpent, he was reduced to eat all filthy things, and at laſt dy'd miſerably with ſeveral of his Companions, who all ran Mad after eating of a Bitch that was big with Puppies. It is reported that many of thoſe *Mendoza* carry'd with him to this Expedition, had ſerv'd under *Bourbon* at the Siege of *Rome*, whence returning through Shame of that ſcandalous Service, they went away to this Part of *America*, where God's Judgments follow'd them.

Techo.

Corpus Chriſti Fort built.

John Oyola goes away by Land to *Peru*.

In the mean while *John Oyola* the Deputy Governor, running up into *Paraguay* with ſome Ships, the ſame way, that *Gavot* had gone before, and being inform'd there was to the South-Weſt, a Country abounding in Gold and Silver, which might be gone to, partly by Land and partly by Water, reſolv'd to go thither. At his departure, he order'd *Dominick Irala*, whom he left as his Lieutenant, to expect his return in ſix Months in the upper part of *Paraguay*, and if he return'd not in that time, to be at his own diſpoſal. During *Oyolas* abſence, *Salazar* and *Gonzalo Mendoza* Sailing from *Buenos Ayres* to *Paraguay* for Proviſions, contracted Friendſhip with the People call'd *Guaranians*, and found a fit Place to erect a Fort, whereupon they two parting, *Mendoza* built the Fort call'd by the Name of the *Aſſumption*, in the ſame Place where it ſtill continues, being the Metropolis of the Province of *Paraguay*, *Salazar* going at the ſame time to bring away the wretched Souldiers almoſt ſtarv'd to Death, from the Port of *Buenos Ayres*. Whilſt they Sail'd backwards and forwards, the barbarous *Indians* of *Caracara*, who hated the *Spaniards*, diſſembling their Malice fraudulently deſir'd *Alvarado* Governor of the Fort of *Corpus Chriſti*, to aſſiſt

Aſſumption Fort founded.

Tecbo.

aſſiſt them againſt another barbarous People. *Alvarado* ſuſpecting no deſign, readily ſent them 50 *Spaniards* commanded by *Alonſo de Figueroa*, who being come into a little Wood adjoyning to the Town of *Caracara*, were enclos'd on all ſides; and every Man kill'd. In this heat the Barbarians haſt away in great numbers to the Fort of *Corpus Chriſti*, then much weakned with the loſs of that part of the Garriſon, and made ſeveral Attempts to break in. It muſt certainly have been loſt, had not God in his Providence order'd that *Ramus*, a Flemming, who had the Command as to Martial Affairs, ſhould touch upon that Coaſt, and gueſſing how the Matter went, fir'd from two Ships, which oblig'd the *Indians* after loſing many of their Men, to quit their Enterpriſe. The *Indians* that were taken ſaid, that during the Fight they ſaw the likeneſs of a Man over the Fort of *Corpus Chriſti*, clad in White, dazling their Eyes with his Brightneſs, and threatning with a Sword, which made many of their Men drop down with the Fright. This happning on S. *Blaſe*'s Day, the *Spaniards* concluded it to be he that appear'd, and therefore the Planters of *Paraguay* reckon him as one of their Patrons. About the ſame time *Dominick Irala* ſailing on the River *Paragua*, had like to have Periſh'd by the Treachery of the *Paraguans*, for about 400 of them appearing on the Shoar oppoſite to him, and ſending to deſire there might be an Interview and Trade between them, upon Condition both Sides ſhould come unarm'd; *Irala* accepting of the Condition, order'd his Men to lay aſide their Weapons, whereupon the Barbarians ſuddenly attack'd them, and they muſt have periſh'd had not the *Spaniards* run to their Arms, and ſtood upon their Guard. Whilſt they fought a-ſhoar, the Ships were beſet by other *Indians*, and the Fight continu'd doubtful for a conſiderable time, both by Land and Water, till the Cannon firing from the Ships ſunk the ſmall Veſſels of the Natives, and gave the Victory to the *Spaniards*, both in the Ships and a-ſhoar. Of the *Spaniards* 40 were Wounded, and 2 Kill'd, beſieds *Caravajal* a brave Man, who dy'd within three Days of his Wounds. Of the Enemies many were Kill'd, with their Commander, the reſt fled, where a vaſt Multitude expected them. Eight Months were now paſs'd, ſince *Irala* had been waiting for *Oiola*'s return, and he began to conſider, whether he ſhould yet ſtay longer, or go off to avoid the Danger that threatned from Famine, and from the Enemies. Whilſt he was thus divided with himſelf, on a ſudden he hear'd the Voice of an *Indian* on the oppoſite Shoar, who ask'd to be carry'd Aboard, which being done, the Tears flowing from his Eyes ſhow'd he brought diſmal News, and being order'd to declare the Cauſe of his Sorrow, fetching a deep Sigh, he ſaid he had been an Eye Witneſs of the Death of *Oiola*. *Irala* inquiring after the Particulars, he deliver'd himſelf to this effect. *John Oiola*, ſaid he, with whom I went of my own accord, leaving *Paraguay*, travers'd all that vaſt Tract of Land that lies between this Place and the Borders of *Peru*, and gather'd a great Maſs of Gold and Silver among the *Samococians* and *Sivococians*, who dwell near the Mountains of *Peru*, which he brought back into *Paraguay*, but in his return the *Paiaguans*, the worſt of Men, and counterfeiting a readineſs to do any Service, at firſt freely offer'd him their aſſiſtance and Proviſions, till they thought he and his Company might be cut off with ſafety. Having therefore obſerv'd what Guards the *Spaniards* kept at Night, the chief of the Nation appointed ſeveral to cut off every one, and in the dead of Night they all at once ſet upon and Butcher'd them. *Oiola* alone, I know not by what Accident, fled, and hid himſelf among the Reeds in a neighbouring Marſh, whence being dragg'd out, he pay'd for delaying his Death by the Cruelty of it, being inhumanly Murder'd in the Market-Place of the Town, amidſt the Clamours of the bloody *Paiaguans*. Thus not one *Spaniard* eſcap'd. Being an *Indian* I ſav'd my Life, for by that means I was deliver'd from their Hands, and eſcap'd to bring you the News of ſo great a Slaughter. Theſe Misfortunes taught the *Spaniards* how little Confidence was to be repos'd in the *Indians*, for the moſt ſtupid People have a ſort of Craft, which is the more dangerous, becauſe leaſt ſuſpected. The Marſh to which *Oiola* fled for ſafety, retains his Name to this Day.

Two Inſtances of crafty Treachery in the *Indians*.

The Slaughter of *Oiola* and his Men.

Dominick Irala, being left at his own diſpoſal, after the Death of *Oiola*, ſail'd down the River with his Company to the new Fort of the *Aſſumption*; and the *Spaniards* met in Council there from all Parts, having read the Emperor *Charles* the 5th's Commiſſion, newly brought out of *Spain*, with ſome Recruits, and a few Prieſts, by *Antony Cobrera*, by which the Inhabitants of the River of *Plate* and *Paraguay*, were authoriz'd to chooſe their Governor, in caſe the former

Irala choſen Governor.

mer dying had appointed none; they all unanimously pitch'd upon *Dominick Irala* for their Governor. Nor was he unfit for the Employment; for besides his Birth, he had many good Civil and Military Qualities to recommend him; insomuch that he had the principal Honour of having brought under that new Province. Before the Assembly for the Election broke up, the new Governor put it to them, whether they did not think fit for a while to abandon the Fort of *Buenos Ayres*, then infested with Famine and Plague, for a while, and to build a new Town on the Shoar of the River *Paraguay*, where they then were, to contain all the *Spaniards*, that their Forces being united they might be the Stronger. Some of the Members were of Opinion, that not only the Fort of *Buenos Ayres* ought to be maintain'd, but several other Colonies to be sent out, that the *Spanish* Dominion might be spread Abroad; saying, it was below them to confine so many brave Men in a Nook, when they had such a vast Country before them, and that they did not doubt, that was the Emperor's Design, in order to cut off all other Nations any Passage to *Peru*, whither they would easily make their way, unless the Shoars of those vast Rivers were beset with many Towns; and that the small Number of the *Spaniards* was no Objection, they being enough to curb the Multitude of *Barbarians*. This was in general the Opinion of those, who aiming at Commands, desir'd there should be many Governments. But the wiser sort, preferring the publick Good before their own Advancement, alledg'd, that tho' Experience shew'd the *Spaniards* wanted neither for Courage nor Conduct, yet the *Indians* were not without Craft and Resolution, as was sufficiently evinced by the fresh dismal Examples of *Ramon*, *Luna*, *Mendoza*, *Figueroa* and *Oiola*, which ought to weigh more than the Opinions of a few, who would have the Men dispersed, only to make the more Governments. The Governor being a prudent Man, Discoursed concerning both Opinions, as if he had been inclinable to each. For he said, it were to be wish'd, they could hem in those vast Countries with many Garrisons, but that considering the present Posture of Affairs it did not seem so convenient. Nor would the Emperor think otherwise, if he were present, and therefore, that the building of many Towns was put off for a while, not absolutely rejected. That in erecting a new Common-wealth, the Head was to be secur'd before the other Members. Therefore he thought fit the Fort of *Buenos Ayres* should be abandon'd for a time, and a Town built on the Banks of the River *Paraguay*, where they then were; which being once well settled, it would be no difficult Matter to send out Colonies, and secure them against the Attempts of the Natives and Foreigners. The Resolution of building a Town prevailing, *James de Abren* was sent with three Ships to the Port of *Buenos Ayres*, to bring the Men thence, whose Number he found increas'd by the arrival of a *Genoese* Ship, which having in vain attempted to pass the Streight of *Magellan*, put in there by chance, the Men chooling rather to joyn themselves to the Colony on the River of *Plate*, than to hazard themselves again in an unknown Sea. Thus both Sailers and Landmen joyning with the Garrison of *Buenos Ayres*, sail'd up to *Paraguay*, whence it came that the Families of the *Trochi*, *Aquinates*, and *Rezi*, were propagated in this Part of *America*. Having gather'd all his People, *Irala* the Governor muster'd them, and, what is wonderful in so short a time, of so many *Europeans*, there were scarce 600 Men left, the rest being all miserably consum'd by War, Famine, Plague, and the Cruelty of the *Indians*. To shew us the great Mischiefs that attend the search after Wealth, which is the incentive of all Evil.

A *Genoese* Ship at *Buenos Ayres*.

All Colonies abandon'd to build the Town of the *Assumption*.

After the Muster, all Things began to proceed regularly, the Ground near the Fort was mark'd out for Building of Houses and Churches, and publick Structures erected, Magistrates appointed; to be short, in the Year 1538. the City of the *Assumption*, afterwards the Metropolis of the Province, was begun to be built, in 25 Degrees of South Latitude, 240 Leagues from the Sea, and 40 from the Mouth of the River *Paraguay*; it was as the time would permit well secur'd against any Attempts of the Enemy, and still continues to this Day. The River *Paraguay*, on whose Banks the new City was seated, is reckon'd among the chiefest of that new World. It runs 300 Leagues from its Source, receiving several other great Rivers, and carrying a Channel fit for great Ships, before it falls into the *Parana*, by which it is swallow'd up 200 Leagues from the Sea, and both together make the River of *Plate*. There is one Thing very remarkable in their Conjunction, which

The City of the *Assumption* built.

Paraguay describ'd, why so call'd, falls into *Parana*.

Tecbo. is, that tho' they run down the ſame Channel, yet for ſeveral Miles each preſerves its own natural Colour, as if *Parana* ſcorn'd to mix its Cryſtalline Waters with the troubled Stream of *Paraguay*; or as if *Paraguay* reſented the loſs of its Kingly Name; for *Paraguay* ſignifies the crown'd River, ſo call'd becauſe the Natives on each ſide of it wear Coronets made of the Feathers of Birds, of wonderful fine Colours, which that Country abounds in. Nor is there more variety in the Feathers of the Birds, than in the Languages, and Manners of the People that live ſcatter'd in the Woods and Plains about *Paraguay*. Among them all the *Guaranians* were the moſt Rational, and apteſt to be Civiliz'd, and eaſily ſubmitted to the *Spaniards*, being firſt perſwaded to be Friends, then to be hir'd as Servants, and laſtly to own the Sovereignty of the Catholick King.

A Conſpiracy of the *Indians* detected and puniſh'd.

About the end of Lent, in the Year, 1539. the Governor thought fit to make a Proceſſion in Honour of the Paſſion of our Saviour, inviting the Inhabitants of all the Villages far and near to it, that they might begin to have ſome Notion or Opinion of our Religion. The *Indians* already provok'd by the unuſual Service they perform'd, looking upon this otherwiſe than it was deſign'd, conſpired together to deſtroy the *Spaniards* upon the Proceſſion Day, and to take away all Jealouſie of any Rebellion, brought no Arms but their Bows and Arrows, thinking the *Spaniards*, who were unarm'd, naked, and ready to Diſcipline themſelves, would be eaſily ſlaughter'd by their Multitude. It is reported there were 8000 Conſpirators in the Town, and the *Spaniards* ſuſpecting no Treaſon, were taking their Diſciplines or Scourges to laſh themſelves. The Images to be carry'd were brought out, when an *Indian* Woman, who knew of the Deſign, being mov'd to Compaſſion, privately went to her Maſter *Salazer*, and ſaid to him, Maſter I pity you, becauſe you are this Day deſign'd for Slaughter. *Salazer* was ſurpris'd at theſe Words of his Servant, and having by fair Means got the whole manner of the Contrivance from her, went away to the Governor and acquainted him with it. He having no leaſure to conſult, or take any other Method, gave out he had receiv'd Intelligence that the *Japirans*, lately revolted from the *Spaniards*, were in Arms, and almoſt at the Gates. The Alarm was given, and the *Spaniards* laying aſide their Scourges, took up their Swords and Fire-Arms, then the Governor, as if he would have made uſe of the Conſpirators againſt the common Enemy, ſends for the Heads of them to his Houſe, where they were all put into Fetters and parted; then having forced them to a Confeſſion, hangs up the chief of them. The reſt, as if they had been Thunder-ſtruck, were quite diſpirited, and ſo far from daring to attempt what they had deſign'd, that they humbly ſued for Pardon, promiſing Fidelity for the future. The Governor having taken off the Heads of the Conſpiracy, ſpared the Multitude, which ſo gain'd the Hearts of thoſe *Indians*, that from that time, as the *European* Women fail'd, they willingly gave their Siſters and Daughters to the *Spaniards*; on which Wives they got ſuch a numerous Offſpring, that ſome freſh Supplies coming out of *Spain*, in a few Years they were able to ſend out new Colonies, dividing that vaſt Province into ſeveral Territories, all of them ſubject to *Paraguay*.

Alvar Nu- *nez* the new Governor arrives with Recruits.

In the mean while the Emperor *Charles* the 5th, having receiv'd the News of the Death of *James Mendoza*, and the ill Succeſs of Affairs at the River of *Plate*, and being of a Spirit that ever ſtruggled againſt Adverſity, he reſolv'd to ſend thither another Governor, with a ſupply of Planters. Several aſpiring to the Command, *Alvar Nunez Cabeca de Vaca* carried it, on account of the great Merits of his Anceſtors. For his Grand-father *Peter de Vera*, had ſubdu'd the *Canary-Iſlands* for King *Ferdinand*, and govern'd them; in which Employment he behav'd himſelf with ſuch Integrity, that having ſpent his own Eſtate, he was reduced to ſuch Diſtreſs, that he gave his two Sons in Pawn to a Moor, for a Sum of Mony to ſupport his Dignity and maintain his Government, and the King afterwards redeem'd them. One of theſe was Father to this *Alvaro* we now ſpeak of; who being in his Youth educated in his Fathers and Grand-fathers Virtues, going over into *Florida* under *Pamphilo de Narvaez*, to be the King's Treaſurer there, was Shipwrack'd on the Coaſt of *America*, and fell into the Hands of the *Indians*; and Authors of the firſt Rank tell us, he was ſo Virtuous, that during his ten Years Captivity among the People of *Mexico*, he wrought ſeveral Miracles invoking the Bleſſed Trinity. This Man being appointed Governor, imbark'd

700 Men beſides Women and Children upon five Ships, and ſailing from *Cadiz* with a fair Wind, when he came to 28 Degrees of South Latitude, landed in that part of *America* with 500 Men, and ſending the Women and Children with the reſt by Sea, travell'd himſelf by Land, almoſt the ſame way *Alexius Garcia* had gone before, for 300 Leagues, diſcovering the Country, and in the Year, 1541. happily arriv'd at the City of the *Aſſumption*, and what is moſt remarkable, he loſt not one Soul in all that Voyage and Journy by Sea and Land. As ſoon as he had taken Poſſeſſion of his Command, he ſent *Dominick Irala*, the late Governor, with 300 choſen Men, ordering him to run up the River *Paraguay*, as far as poſſibly he could towards the Weſt, having agreed in *Spain* with *Vaca de Caſtro*, Governor of *Peru*, that they would uſe all their Endeavours to make that way eaſy and fit to be frequented, that *Peru* and *Paraguay* might ſupply and ſupport one another. *Dominick Irala* purſuing his Orders, ran 250 Leagues up the River in his Veſſels, and returning acquainted the Governor that he was of Opinion, *Peru* might be gone to that way. This Affair being laid aſide for a while, the Governor ſent Meſſengers to the Barbarous People living upon the Banks of the River *Ipana*, to deſire them to reſtore the Son of *Alexius Garcia*. The *Ipanenſians* having Murder'd all the Meſſengers but one, ſent the Governor word again, that they would never have any Peace with him, but if he would revenge the Death of his Meſſengers, they were ready for War. The Governor provok'd by this Anſwer, appointed *Alfonſo Riquelme* his Nephew, to go with 300 *Spaniards* and 1000 *Indian* Confederates, to reduce thoſe inhoſpitable Barbarians. A Battle was Fought, in which 4000 of the *Ipanenſians* were ſlain, and 3000 taken, of the *Spaniards* 4, of the Confederate *Indians* 150 were kill'd. This Victory obtain'd on the Eve of the Feaſt of S. *James* the Apoſtle, Patron of *Spain*, induced other People to ſubmit themſelves to the *Spaniards*.

Diſcovery of Paraguay.

Spaniſh Meſſengers kill'd.

The Governor goes to diſcover the way to *Peru*.

After the Expedition againſt the *Ipanenſians*, the Governor reſolving to open the way to *Peru* in Perſon, and at the ſame time obſerve what Places were proper to plant Colonies, and find out the Mines of rich Metals, took aboard his Ships 400 *Spaniards* attracted by the Hopes of enriching themſelves, and extending their Dominion. By the way he puniſh'd the Murderers of *Ojola*, and having ſaild 250 Leagues up the River, came to an Iſland wonderful for the delightfulneſs and fruitfulneſs of the Soil. Its length 30 Miles, the breadth, except at the Point, Nine. How much this Iſland charm'd the firſt Diſcoverers, appears by their calling it *Paradice*. It enjoys an equal temperature of Weather all the Year, and would incline to be Hot, did there not Dayly at a certain Hour riſe a fine weſterly Breeze, and were not the natural Heat of the Torrid Zone moderated by the moiſture of the River, and many Springs guſhing out and forming conſiderable Brooks. There is vaſt plenty of Fruit, growing wild, yet ſo various and excellently well taſted, that tho' wild, they are ſcarce inferior to the Product of the beſt Gardens in *Europe*. The Natives, call'd *Aurecones*, becauſe their Ears are bor'd, obſerve no Seaſons for Sowing; they uſe a Drink made of Hony; for Game there is ſuch Plenty, they rather take it as it comes in their way than ſeek after it; and for Fiſh, there is greater Store than of wild Beaſts. The People unacquainted with War, and likewiſe with Fraud, and loving to Strangers, far exceed all the others lately diſcover'd in goodneſs of Temper, inſomuch that they ſeem to have deriv'd their Goodneſs and Affability from the very nature of the Place. The Fleet continu'd there a long time, which was of ill Conſequence, for the old Soldiers, allur'd by the deliciouſneſs of the Place, began to fall at variance with their Commander. What is it, ſaid they, we ſeek, amidſt ſo many Dangers, and in theſe Barbarous Countries? We have been now toſs'd about theſe ten Years, without ſeeing any thing but deep Moraſſes, uncouth Mountains, fierce Nations, new Diſeaſes, and the Death of our Companions. Let us at laſt grow wiſe upon our own and other Men's Experience, and ceaſing to ſeek after uncertainties, make uſe of what we have. Let young Men ſeek after Gold, let us reſt our antient Bodies in this Place, where there is plenty of Servants and Proviſions. This was chiefly urg'd by the old Soldiers. The young ones, tho' they had not parted with their Deſire of Gold, yet were of Opinion, that a Colony ought to be ſetled in that Iſland, whence there would be an eaſier and ſafer Paſſage to *Peru*, than from the City of the *Aſſumption*. Hereupon they all together repair to the Governor, deſiring he would grant their

Tecbo.

A Delicious Iſland.

Techo. Requeſt, and order the Foundations of a Town to be laid in that Place. The Governor nothing ſhaken in his Reſolution, ſpoke to them thus. *What is the meaning, fellow Soldiers, that like Children, you are taken with Apples, deſpiſing, or not underſtanding the value of Gold? How come you to be ſo infatuated, as to prefer a little Hony before the preſent Hope of Wealth? Did we come through the vaſt Ocean to ſeek Land, or Gold? Who would forſake the Pleaſures of* Spain, *his dear Friends, and native Country, and run ſo many hazards, to come and eat his fill of Fiſh, Fruit, and Veniſon, among a Barbarous People? But theſe are your private Concerns. It is my Duty, who am Governor, and yours, who are Soldiers, to grow old in the Service of the Publick, having engag'd our Lives and Fortunes to ſerve our King and Country. I will not diſband my ſelf, nor do I think it becomes* Spaniards *ſo to do. We muſt ſeek for Gold.* Having ſpoke theſe Words, he gave Order for all to be in a readineſs, and the Ships to make over to the Continent, where leaving a Guard with the Ships, he travell'd away by Land to the Northward. As they march'd along in good Order, many of thoſe inland Nations came voluntarily to offer Peace and Proviſions. Some ſmall Diſpute there was with a few of them. When they were come near to the Borders of *Peru*, the Fore-runners gave Advice, that a vaſt multitude of People was flocking out of a great Town, and ſeem'd to be about 5000 Men. The Governor had ſcarce drawn up his, before the *Indians* appear'd, who being frighted at the ſtrange Preſence of the *Europeans*, and Noiſe of the Muskets, betook themſelves ſpeedily to Flight, without engaging, leaving the *Spaniards* an empty Town of 8000 Houſes. The Houſes of this Town differ'd not from the reſt of the Country, but in the middle of a great Market-Place or Square, there was a round Tower made of vaſt Pieces of Timber, the top of it being Pyramidal, and cover'd with Palm-tree Bark. Within it was a Serpent of an extraordinary Bulk, kept upon a Religious or rather Superſtitious Account, and fed with the Bodies of Men ſlain in War. The Devil was reported to give Anſwers by this Monſter, like the antient Oracles. It was 25 Foot long, and as thick about as an Ox. The Eyes were very little and ſparkling, tho' in a very thick ſhort Head. Two Rows of Teeth ſtuck out of the Jaws like Sickles, the Tail was ſmooth, the reſt of the Body cover'd with Scales, like large Platters. The Soldiers were aſtoniſh'd at the ſight of the Monſter, eſpecially when being enrag'd with the Bullets, it made a hideous Roaring, and ſhook the Place about with beating its Tail. The Monſter being Kill'd, Diſcord, which is worſe than any Monſter, aroſe between the Governor and the King's Receivers, becauſe he would not conſent that the 5th part of the Booty taken by the Soldiers ſhould be paid into the Treaſury, alledging that it was not cuſtomary, nor becoming the King to receive a part of ſuch inconſiderable Things, gain'd with ſo much Peril. But they ſtill inſiſting upon it, and requiring every fifth Deer, or Fiſh taken to be deliver'd them, for the King, tho' the Governor offer'd to make good out of his own Pay, what it ſhould amount to, in caſe the Matter were decided for the King, yet the Contention ran ſo high, that, much againſt his Will, they were all forced to return to the City of the *Aſſumption*, without compaſſing what they went about. There at the inſtigation of the King's Receivers, who pretended Miſgovernment, he was in a tumultuous manner Seiz'd by about 200 of the Townſmen, who had conſpir'd together, and ſent Priſoner to *Spain*, with the chief of his Accuſers. But the Emperor having heard both Parties, not only clear'd but gave him a Penſion of 2000 Crowns a Year, and he liv'd with Honour to a good old Age in the Council at *Sevil*. His Accuſers far'd otherwiſe, for being caſt into Irons by the Emperor, and order'd to clear themſelves, they dy'd miſerably, before judgment was given, one of them for fear, and another mad; The ſupream Judge preventing the Emperor's Sentence.

The Governor ſent Priſoner to *Spain* and clear'd there.

The Emperor keeping *Alvar Nunez* in *Spain*, made *John de Sanabria* Governor of *Paraguay*, who dying before he ſet Sail; his Son was order'd to go in the ſame Poſt, with a Supply of 400 *Spaniards*; but he being kept in *Spain* by other Buſineſs, at laſt the Government was by the Emperor again confer'd on *Dominick Irala*. He being abroad upon Diſcovery, *Francis Mendoza* being Convicted of having us'd unlawful Means to make himſelf Governour, was Condemn'd to loſe his Head; and confeſs'd on the Scaffold, that he had formerly Murder'd his Chaplain and Wife in *Spain* upon very groundleſs Jealouſies, upon that very Day he was then himſelf to Suffer. Thus giving Glory

Irala Governor again.

A Monſter.

A Judgment upon Murder.

Glory to God, he ſhew'd there is no avoiding divine Vengeance, by flying from one Country to another. *Iralas*'s Succeſſors were *Francis Vergara* and *John Ortis Surate*, who in the Year 1572. brought 500 *Spaniards* to *Paraguay*, and under whom the Race of the *Spaniards* being grown up, many Colonies were planted in the Province. I will deſcribe the Situation of them, as far as concerns the Work I have in hand, without obſerving the order of their Foundation.

Deſcription of Paraguay.

The Province of *Paraguay* was ſo call'd from the River of that Name; and before it was divided into two Governments, by taking *Tucuman* from it, contain'd all that Tract of Land, which lying between *Braſil* and *Peru*, runs beyond the Mouth of the River of *Plate*, a vaſt extent along the Atlantick Ocean. It is eaſie to gueſs at the largneſs by the two Rivers *Paraguay* and *Parana*, running almoſt 300 Leagues each through mighty Provinces, and receiving into them many other Rivers, before they mix their Waters. But where they meet 200 Leagues from the Sea, they make the River of *Plate*, which falls into the Sea through a Mouth 80 Leagues in Breadth. The City of *Buenos Ayres* is built 50 Leagues above the Mouth of the River in the ſame Place, where we gave an account *Peter Mendoza* erected the Fort of the ſame Name. The City of *S. Fe* or *S. Faith*, built almoſt eighty Leagues higher near the ſame ſhoar, is very Commodious to thoſe that Sail backwards and forwards. Much about the ſame diſtance is another ſmall *Spaniſh* Town call'd *Corrientes*, built upon the Conflux of the *Paraguay* and *Parana*, but far inferior to the Dignity of thoſe two Rivers. Then running up the *Parana* above 100 Leagues, after paſſing over a vaſt Precipice, is *Guairana* a Province joyning to *Braſil*, formerly famous for two little *Spaniſh* Towns, call'd *Villarica*, and *Guaira*. Upon the upper part of the *Paraguay*, is *Xeres*, and another *Villarica*, ſmall Towns, built only to joyn *Paraguay* on that ſide to the further Provinces. Laſtly, the City of the *Conception* built upon the Marſhes of the red River, which falls into *Parana*, was for a long time of great uſe to curb the Neighbouring fierce Nations. But as for the Inhabitants of the City of *Aſſumption* the Metropolis of the Province of *Paraguay*, and thoſe of the other Towns here mention'd, I would have them look'd upon, as the Race of moſt noble Familes, and Seed of the beſt Names in *Spain*, for perhaps no Province in *America*, had ſuch a number of Perſons of Birth and Quality to Plant in it. Yet the Nature of the Place has much leſſen'd that Nobility, as affording no Wealth to ſupport the Grandeur of thoſe Families. It is plain, no part of that new World did ſo much deceive the expectation of the *Europeans*. For *Paraguay* is quite a Stranger to Gold, Silver, and Jewels, nor do the Natives dig any Iron, wherein that Country abounds, and as yet the *Spaniards*, except only the Inhabitants of *Buenos Ayres*, and *Sa. Fe*, by reaſon of their Trade with *Peru*, know any thing of Mony, but live ſtill by exchange of Commodities, after the manner of Antiquity. There are but few Places where they make Wine, or ſow Corn, the prime Men ſeldom eating Bread, or drinking Wine. They make Bread and Drink of *Indian* Wheat. All other Dainties, they ſeek in Fiſhing, Hunting, and Shooting; tho' at preſent their Herds of black Cattle being increas'd, they are not ſparing of them. For a long time Sugar and Cotton both produced in ſmall quantities, were their chiefeſt Wealth, till the Leaves of certain Trees growing in Marſhy Grounds, commonly call'd the Herb of *Paraguay*, began to be in Eſteem. Theſe Leaves they dry at the Fire, and reduce to Powder, then mixing it with warm Water, the *Spaniards* and *Indians* both Men and Women, drink of it ſeveral times aday, and Vomiting it up with all they have eaten, they find it creates an Appetite. Many things are reported concerning the Virtue of this Powder, or Herb, for they ſay, if you cannot Sleep, it will compoſe you to it; if you are lethargick it drives away Sleep; if you are Hungry, it ſatisfies; if your Meat does not digeſt, it cauſes an Appetite; it refreſhes after wearineſs, and drives away Melancholy, and ſeveral Diſeaſes. Thoſe who once uſe themſelves to it, cannot eaſily leave it, for they affirm their Strength fails them, when they want it, and cannot live long; and ſo great Slaves are they to this ſlender diet, that they will almoſt ſell themſelves rather than want wherewithal to purchaſe it. The wiſer ſort, tho' moderately us'd it Strengthens, and brings other advantages, will hardly ever make uſe of it; and if immoderately us'd, it cauſes Drunkenneſs, and breeds Diſtempers, as too much Wine does. Yet this Vice has not only over-run *Paraguay*, but *Tucuman*, *Chile*, and *Peru*, and is near coming over into *Europe*, this Herb of

Buenos Ayres.

Sa. Fe.

Corrientes.

Villarica, and Guaira.

Xeres, and another Villarica.

Conception.

Tecbo.

Nobility of the Planters.

Poverty of the Country.

Herb of Paraguay.

Techo. of *Paraguay*, being valu'd among the precious Commodities of *America*. At leaſt the *Spaniards* in *Paraguay* were well cloath'd with their Cotton Garments, and Liquor made of Honey; but afterwards Trade enhancing the value of this Herb, Covetouſneſs and Luxury increas'd, to feed both which the *Indians* began to be more employ'd to make this Powder. Labour made their numbers decreaſe, and that made the *Spaniards* poor again; to ſhew us that very often the ſame Methods we take to gather Wealth ſerve to impoveriſh us. Thus much of the Foundation of the Colonies of *Paraguay*, and the River of *Plate*.

Towns and Conquerors of *Chile*.

The Kingdom of *Chile* joyning to *Peru*, and running along on the ſame Coaſt, lyes between the *Pacifick*, or South Sea, and a continual ridge of Mountains parallel to it, from 28 to almoſt 44 degrees of South latitude, being but 30 Leagues in breadth, and ſometimes leſs. The firſt, I know of, that invaded this Kingdom, was *James Almagro* with 400 *Spaniards*, and the Son of the *Inga* of *Peru* that was Slain, follow'd by a croud of *Indians*. This was in the Year 1536, and the ſucceſs did not anſwer his Expectation, for having ſcarce diſcover'd the Vale of *Coquimba*, he return'd before he had done any thing, into *Peru*, to Govern one part whereof he was appointed by the Emperor *Charles* the Vth. Not long after *Peter de Valdivia* breaking into that Kingdom with ſome *Spaniſh* Forces, ſubdu'd all the whole Country, Planting ſeveral Colonies. He built the Metropolis, call'd *Santiago*, or S. *James*, afterwards beautify'd with ſtately Structures after the *European* Manner, 25 Leagues from the Sea, in 34 degrees of South latitude. *Santiago.*

Imperial. The City call'd *Imperial*, he ſeated in almoſt 38 degrees of South latitude; which place *Lipſius* ſays was ſo call'd, becauſe the *Spaniards* there found Eagles with two Heads carv'd in ſeveral Houſes and over the Doors, as they are drawn in the Imperial Standards, whence he would infer, that this new World was perhaps formerly known to other Nations. But in my Opinion, this is a groundleſs Conjecture, for *Charles* the Vths Eagles had been carry'd about in *America*, for ſeveral Years before the City *Imperial* was built, which the People of *Chile* Trading with thoſe of *Peru* might have ſeen. *Valdivia* founded a *Valdivia.* City of his own Name in the latitude of 40 degrees, and in a Soil abounding in pure Gold, not far from the Sea, as alſo *Villarica* up the inland. *Coquimbo* or *Serena* in the Valley of *Coquimbo*, and *Angol* between *Imperial* and the *Conception*, another new Town, were alſo built by him. The Kingdom of *Chile* being thus ſecur'd by building of Colonies, the Natives of the Valleys of *Arauco* and *Puren* much imitated by being immoderately kept to dig Gold, conſpir'd together under the Conduct of *Caupolica*, and made a miſerable Slaughter of *Peter Valdivia*, and a great number of *Spaniards*, and the *Spaniſh* Hiſtorians relate a cruel Action of an *Indian*, who pour'd melted Gold into *Valdivia*'s Mouth, bidding him glut himſelf with Gold, ſince he ſo much thirſted after it. *Francis Villagra* Succeſſor to *Valdivia*, to revenge his Country-men, wag'd War ſucceſsfully a long while, till his Forces were at laſt overthrown by the *Indians*. The Conſequence of *Villagra*'s misfortune, was the abandoning of ſome new Colonies, the *Indians* refuſing to undergo ſuch Labour as they were unus'd to. After *Villagra D. Garcia Hurtado de Mendoza* Son to the Marques *de Canete* Vice-roy of *Peru*, went Governor into *Chile*, with conſiderable *Spaniſh* Forces, and ſeveral pieces of Cannon, which ſtruck ſuch a Terror into the *Indians*, that many of them ſubmitted themſelves. Thoſe of *Arauco* and *Tucapelum* holding out, were overthrown in Battle, and *Caupolica* the Murderer of *Valdivia* kill'd. *Mendoza* reſtor'd the Cities *Valdivia* and *Imperial* deſtroy'd by the *Indians*. He built the Town of *Oſorno* in about 41 degrees of latitude, and gave it to the chief of his Men he had brought out of *Peru* dividing the Country about it among them. He alſo built by his Lieutenant the City of his own Name, afterwards head of two other Towns, in the Province of *Cuioe*, or *Chicuito*, which is a limb of the Kingdom of *Chile* beyond the Mountains. At length leaving the Government of the Kingdom to *Roderick Quiroga* Knight of the Order of *Santiago*, he return'd with great Honour to *Peru*, which he Govern'd ſome time after as Vice-roy. *Roderick Quiroga* having govern'd the Kingdom with various Succeſs in continual troubles, left it to the Management of *Alphonſo de Soromayor* in the Year 1579. He having built the Fort of S. *Ildephonſus* in the Vale of *Aruco* in ſome meaſure curb'd thoſe People, us'd to rebel at Pleaſure, inſomuch that *Martin Loiola* his Succeſſor receiv'd a Kingdom to govern, in ſome meaſure peaceable and renowned, for twelve *Spaniſh* Cities there were in it. What Actions the *Spaniards* perform'd in ſo many *Coquimbo or Serena.* *Oſorno Mendoza* Cities.

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ny Years War with a reſolute Nation, does not belong to me to relate, it is enough for my purpoſe to mention thoſe things that conduce to the underſtanding of the Hiſtory I have in hand

Deſcription of *Chile*.

This I muſt add further, that nothing can be more Pleaſant and Delightful, or better furniſh'd with all that is requiſite for a luxurious Life than is the Kingdom of *Chile*. It abounds in all ſorts of Fruits, and produces on its pleaſant Hills banks of Rivers, charming Plains, and ſides of Springs, moſt of thoſe that are diſpers'd through *Europe* and *America*. There is ſuch plenty of Milk and Wool, as is poſſible for Sheep and Cows to afford in plentiful Paſture. It yields as much Honey, Wheat, and generous Wine, as ſerves for his own uſe. The Strawberries, and Apples growing about Wild are wonderful ſweet. The wholſomeneſs and delicacy of the drinking Water, which runs through veins of Gold is in great Eſteem among the frugal *Spaniards*, tho' I cannot deny but the Veins of Gold themſelves are much more valuable to moſt of the *Spaniards*. No thunder is hear'd throughout the Year, Lightning, Stormy Winds, and ſuch like Storms are not known. The whole Country produces no Poiſonous Creature, or hurtful wild Beaſt. Only ſudden Earthquakes, ſometimes terrify Men lull'd aſleep, with long intervals of undiſturb'd Happineſs, nor is there any thing that ſo much aws the Planters, whom the deliciouſneſs of the Country and plenty of all things, for the moſt part rather inclines to Luxury than Piety. Throughout all *America* ſcarce any Gold is more valu'd, than that of *Chile*, in digging whereof, if the *Spaniards* had at firſt us'd Juſtice and Moderation, and ſubmitted their avarice to the Laws of the Catholick Kings, they might have continu'd long Happy. But when the Kingdom of *Chile* was brought under by building Colonies in all parts, private Men in oppoſition to the Catholick King's Edicts, began to oppreſs the Natives; whence enſu'd continual Wars, and the Wars were follow'd by ſo notable a depopulating of the Country, that there ſcarce remains any thing of the Splendor of that moſt happy Kingdom, but the Name.

Inbecauty.

Fertility.

Wealth.

Tucuman bounded

Tucuman lying in the middle, between *Paraguay* and *Chile*, on the E. partly Borders upon *Paraguay*, and partly upon the River of *Plate* on the W. it is bounded by the Mountains of *Peru*; on the S. it Borders on vaſt Plains running as far as the Streights of *Magellan*, and on the North is ſhut in by moſt fierce Nations. It is all within the temperate Zone, except ſome ſmall part that runs out into the Torrid, and what is moſt wonderful that part is Subject to immoderate Cold, as being full of high Mountains, and therefore nobly confutes all the Antient Notions of the torrid Zone. But *Tucuman* being about 300 Leagues in length, but varying much in breadth, and ending ſomewhat like a Cone, is generally ſpeaking inhabited by four ſorts of People. The moſt Southern live in the Plains, and on craggy Mountains without any Habitation, feed upon what they kill, and carry about Mats to ſerve them inſtead of Houſes or Tents. The Northern People live in the Marſhes and feed upon Fiſh. Both Nations are equally fierce, the Southern are the talleſt, the Northern the more Brutal. Bones of Giants have been found there above four times as tall as other Men, though now there are ſcarce any to be found that exceed eight Foot. Others Born to darkneſs, denying themſelves the enjoyment of the Air, bury themſelves all their Life time in Caves they make under Ground. The laſt ſort live in ſmall Villages about the Plains and Mountains, after a more plentiful and polite Manner, by reaſon of their nearneſs to, and Trade with *Peru*. They are almoſt all alike, given to Sloth and Idleneſs; they make little uſe of Braſs and Silver, which are not wanting among them. I dare rather affirm they have no Gold, than that the *Europeans* have neglected to ſearch after it. Theſe People make uſe of Sheep to carry their Burdens, which for ſhape may be compar'd to Camels, Colts. They are of a great Strength, but their Wool much finer than ours, of which they make all ſorts of Garments, much reſembling Silk. There are alſo Lions, like thoſe of *Africk* in ſhape, but not ſo large, or noble natur'd, for they are not bigger than a Maſtif, ſcarce ſo ſtrong, or fierce, have no Mains, and are terrible only for their Roaring. But the Tygers are fiercer than in any other Country. The chief Rivers in *Tucuman* are two, the one call'd *Dulce*, or Sweet, the other *Salado* or Salt, from the taſt of their Waters. Both of them, tho' many others fall into them, are rather like Brooks than Rivers, and not capable of carrying little Boats but only at certain Places.

Tucho.

The Natives.

Their Beaſts.

Rivers.

Next

Techo. Next to these is *Caracanial*, and some others of no Note, which having run a short Course, as if they were asham'd of their own littleness, are either swallow'd up by the Earth, or lost in Lakes. Some of these petrify Sticks and Bones, and cause great swellings under the Chins of Men and Beasts like large Bladders, which are dissolv'd by the Waters of other Rivers. The scarcity of Rivers is sufficiently made amends for, by the Multitude of Springs gushing from the Woods and Mountains, and the Lakes in the Plains, which was the cause, that most of *Tucuman* was formerly well Peopl'd. It is very well known, some hundred thousand of Natives were found by the first *Spanish* Planters in Provinces of no great extent. That part, which lay next to *Peru* was Subject to the *Ingas*. The rest divided into little Parties, were under several *Caziques*, less remarkable for their Manners, than for their variety of Languages. It was very rare that two or three of these small Parties combin'd to repell their Enemies, which was a great help to the *Spaniards* towards subduing them, for they scarce ever consulted the Publick good.

Of the 1st discoverers of *Tucuman* and founders of Cities.

The first I know of that discover'd *Tucuman*, was one *Cæsar* a Souldier belonging to *Sebastian-Gavot*, who in the Year 1530, undertaking to find out the way from the River of *Plate* to *Peru*, attended by only three Companions, travelling with wonderful Courage and Success over Countries then unknown, and over vast Rocks, and Moraſſes, and traversing all *Tucuman*, the Borders of the Kingdom of *Chile*, and greatest part of *Peru*, at length arriv'd at the City of *Cusco*, at such time as *Francis Pizarro* having taken *Atabalipa* the *Inga* in the Marshes of *Cacamarca*, kept him in Chains, in order to put him to Death. In this Journey he travell'd 2000 Leagues. But because there are many fabulous accounts spread abroad, concerning the Countries discover'd by that Souldier, which tho' it be an Age since, infatuate the minds of some People, who believe that in South *America* there is a Country call'd of the *Cæsars*, from this *Cæsar*, not yet found out, but abounding in Gold and Silver, and remarkable for multitudes of Men, and political Government, I shall forbear speaking any more of him; being resolv'd not to tread in an uncertain By-Path, whilst I have a known sure Road to go upon. Five Year after, whilst *Peter Mendoza* was building the Castle of *Buenos Ayres*, upon the Banks of the River of *Plate*, 2 other Souldiers with incredible boldness travelling through *Tucuman* to *Peru*, fill'd their Country-men with the hopes of a vast Empire. Therefore in the Year 1540 after *James Almagra* the Younger, was defeated at *Chupas*, the Viceroy *Vaca de Castro*, after pacifying *Peru*, giving new Provinces as a reward to those that had serv'd well, *Tucuman* fell to the lot of *John Rojas*, who crossing the Mountains of *Peru* with 200 *Spaniards*, and coming to a Battle with the *Indians*, was kill'd in the very Borders of his Province by a poyson'd Arrow. After his Death, his Men taking *Francis Mendoza* for their Commander, march'd thro' *Tucuman* to the River of *Plate*, and arriv'd where *Gavot* had built a Fort at the mouth of the River *Caracanial*. *Mendoza* designing to go thence up the River to joyn the Inhabitants of the Town of *Assumption*, he was Stabb'd by his own Men, who mutiny'd refusing to follow him, and return'd the same way they came. In the Year 1549 after *Pizarro* was defeated, *John Nunez Prada* by the Authority of *Peter Gasca* the Vice-roy, seven of *Mendoza*'s Souldiers or Murderers advising and accompanying him, he gather'd upon the hopes of mighty Success a Company of brave *Spaniards* and piercing into the Heart of *Tucuman*, built the Town of S. *Michael*, on the Banks of the River *Esclava*, which was first Translated to the Valley *Calchaquina*, then to another place, and soon after destroy'd. He also erected Crosses in several places, ordering they should be a Sanctuary to all that fled to them, whence it follow'd that the Heathens set up Crosses in their Villages, and began to give them that respect, which afterwards became a Religious Worship. He invited the *Indians* to embrace the Catholick Faith, and submit themselves to the King of *Spain*, by the means of *Gaspar Carvagal*, and *Alonso Trueno Mercenarian* Friars. Lastly coming to a Battle with *Francis Villagra*, who was leading Recruits from *Peru* to *Chile* thro' *Tucuman* upon a dispute about Jurisdiction, he was taken by him, and was set at liberty, and restor'd to his Command upon condition, that *Tucuman* for the future should be Subject to the Governor of *Chile*, and the Governors to be appointed by him. Accordingly in the Year 1553, *Francis de Aguire* was sent out of *Chile* with 200 *Spaniards* by *Peter Valdivia* then Governor there, de-

Boldness of two Souldiers.

Original the Town of S. Michael.

First Preachers of Christianity.

Tucuman subject to *Chile*.

stroy-

ſtroying the Town of S. *Michael* built the City of *Santiago* or S. *James*, afterwards the Metropolis of *Tucuman* and a Biſhops See, upon the Banks of the River *Dulce*, or the ſweet River, and in 28 degrees of South latitude. *Roderick de Palos* ſucceeded *Francis de Aguirre*, and did nothing remarkable. But in the Year 1558, *D. Garcia Hurtado de Mendoza*, Son to the Marqueſs *de Canete* Vice-roy of *Peru*, and himſelf Governor of *Chili*, gave the Government of *Tucuman* to *John Gomez Zarita*, who building the City of *London*, curb'd the *Calchaquines*, and other barbarous *Indians*. He rebuilt the City of S. *Michael*, ſubdu'd the *Diaguitas* grown unruly, and the *Indians* oppoſite to *Rio Roxo*, or the red River, as alſo moſt of the Inhabitants of the Valleys of *Famatina*, *Sanagaſta*, and *Catamarca*. By his Command *Julian Sedenno* built the Fort of *Cordova*, which in ſome Meaſure brought the *Calchaquines* under Obedience; then he ſcour'd the Banks of the River *Salado*, and others, ſpreading the Terror of the *Spaniſh* Name ſo that in the Territory of *Santiago* only there were 80000 Subject *Indians* muſter'd. In ſhort he was ſo ſucceſsful againſt the *Indians*, that as a reward the Vice-roy of *Peru* gave him the abſolute Command of *Tucuman*, delivering it from any ſubjection to the Kingdom of *Chili*. But about that time, *viz.* in the Year 1561, *Gregory Caſtaneda* ſent by the Governor of *Peru*, with a Body of Men to Govern *Tucuman*, having routed *Zarita* ſent him away to *Peru*, whence it follow'd that the Town of *Cannete*, and Caſtle of *Cordova* being Deſtroy'd, moſt of the *Indians* revolted. Which being known, the Vice-roy of *Peru* in the Year 1563 ſent *Francis de Aguirre*, with a conſiderable force into *Tucuman*, by whoſe Valour and Conduct, many of the *Indians* were again brought under Subjection, the Town of *Eſteco* built, and all things in ſome Meaſure re-eſtabliſh'd, till he embroiling himſelf in ſeveral Affairs was call'd back into *Peru*. Afterwards ſeveral other Colonies were founded or reſtor'd throughout *Tucuman* by the ſucceeding Governor's coming with freſh Supplies out of *Peru*. Whereof, the reſt being deſtroy'd either by War, or their ill Situation, there now remain ſtanding, beſides *Santiago* the Metropolis, *Cordova*, the City of S. *Michael*, *Salta*, or *Lerma*, *Xuxui*, or S. *Salvador*, *Rioja*, *Eſteco*, or *Nueſtra Sennora de Talavera*, *London*, and a few ſmall Garriſons, to which the People of ſeveral Nations divided into Provinces are Subject, being for the moſt part brought under the Dominion of the Catholicks, by the Valour and Conduct of the *Spaniards*, not without the Expence of Blood.

Techo.

When I come to ſpeak of particular Places, or of the propagating of the Chriſtian Faith in them by the Society of *Jeſus*, I ſhall then as they occur give an account by what ſorts of People, that vaſt Tract of Land here ſpoken of is inhabited; of their Form, Religion, Manners, and Language, of the Soil, Climate, and Irrational Creatures, as alſo of Rarities, and Secrets in Nature. But it will not be to my purpoſe to inquire, whether that part of *America* was known to the Antients. *Cicero* in his Dream, dividing the Globe of the Earth into two Habitable parts, Places one in the N. and the other in the S. which he calls ἀντάξονα from the oppoſite Pole. *Pomponius Mela* calls the part of the Earth oppoſite to the old World ἀντίχθονα, and the Inhabitants of it *Antichthones*. Beſides, the Words of *Acitus*, the Orator in *Seneca*, are well known, who affirms there are fruitful Lands in the Ocean, and another World and other Shores beyond the Ocean. *Clement* Diſciple to S. *Peter* ſpeaks of the Ocean, and Worlds beyond it; whence ſome will infer that this part of the World had been formerly heard of, and ſeen. But many inquire whence that new World was Peopled, with more curioſity than certainty. *Lipſius* following *Ariſtotle*'s Conjectures, thinks the *Africans* Sail'd thither. *Ferdinand Oviedo* will have the Iſlands *Heſperides* ſo call'd of *Heſperus* King of *Spain*, and that they and the Continent of *America* were peopled by *Spaniards*. Others affirm the *Americans* are the Race of the *Jews* carry'd into Captivity by *Salmanazar* and placed in Countries till then not Inhabited, after a Progreſs of 18 Months. Many believe they were carry'd thither by Storm, being *Chineſes* Sailing on the Pacifick or South Sea, or other more Northern People. I will not pretend to decide the Controverſy; but allowing the poſſibility of each Opinion, own I am a Stranger to the certainty of the Fact. *Lipſius*, *Acoſta*, *Pineda*, *Solorzano*, and other learned Men, may be ſeen, who after ſearching all the Records of Antiquity, ſhew much erudition, but nothing of certainty concerning the antient Affairs of *America*. I know the Memory of a Deluge is preſerv'd among theſe People; but whether it is to be underſtood of the univerſal

Concerning the Antiquity of the aforementioned Provinces.

Texas in Tucuman.

Flood, or of the Inundation of ſome particular Provinces, as of that of *Ogyges* in *Achaia* or *Deucalion*'s in *Theſſaly*, I leave to others to decide. I therefore leave it to others to diſcourſe upon *Plato*'s *Atlantis*, the reaſons of the Deluge, *Solomon*'s *Ophir*, the tranſmigration of Animals, and much more to that purpoſe; for I am willing to lay aſide Conjectures and Fables, having enough of Truth to treat of. *Techo.*

The Cares the Kings of *Spain* have had of the *Indies*.

Peru and the Southern Provinces of *America* ſeem to me like another *Ophir*, to the Emperor *Charles* V. who like *David* fought the Battles of our Lord, and his Son King *Philip* II. following the example of *Solomon*, built the noble Temple of *S. Lawrence*, call'd the *Eſcurial*. But to come to my Buſineſs, the Emperor *Charles* V. the ſame Year the Metropolis of *Paraguay* was built, ſent over ſome Prieſts, and in the Year 1553 the firſt Biſhop of *Paraguay*, furniſhing him nobly with all Things for the Service of the Church. Afterwards Biſhopricks were erected, Collegiate Churches founded, and Seminaries built in the Kingdom of *Chili*, in *Tucuman* and the Port of *Buenos Ayres*, by the Authority of the Chatholick Kings, and at their Expence. Beſides, throughout theſe vaſt Dominions, Their Generoſity has maintain'd Prieſts, founded religious Houſes, and the Viceroys, Governors of Provinces and Towns, and the Courts and Councils have always been ſtrictly charg'd, that forbearing to oppreſs the *Indians*, they ſhould make the Converſion of thoſe People their principal Study. In this particular the Society of Jeſus has ſpread the light of the Goſpel through *Chili*, *Tucuman* and *Paraguay*, whereof I am to give an Account.

The Society call'd into *Tucuman*.

At firſt the Condition of Religion was miſerable, there being only a few Prieſts, ignorant of the *Indian* Tongues, and conſequently the Biſhops had but little help. Several *Spaniſh* Towns having no Body to adminiſter the Sacraments, liv'd after a very diſſolute manner: For tho' the *Spaniards* are naturally frugal, yet plenty and abundance of Servants and Women, had ſo debauch'd them, that they lamented their own Miſery, ſeeing many Live and Dye without any ſpiritual Aſſiſtance, beſides the infinite numbers of *Indians* who were deſtitute of all Inſtruction. At length the Reverend F. *Francis Victoria*, Biſhop of *Tucuman* of the Order of *S. Dominick*, a Man renowned for Piety of Life and Converſation, thought of calling in the *Jeſuits*, and in order to it writ to *F. Joſeph Archieta* Provincial of them in *Braſil*, and to *F. John Atienſis* Provincial of *Peru*, deſiring they would ſend ſome Prieſts to his Aſſiſtance.

Jeſuits ſent to Salta and Eſteco.

In complyance with his juſt Requeſt the Provincial of *Peru* ſent *F. Francis Angulo* and *Alonſo Barſena* Prieſts, and *John de Villagas* a Lay Brother in the Year 1586. Theſe ſetting out from *Potoſi*, and paſſing the Mountains that part *Peru* from *Tucuman*, were receiv'd at *Salta* a *Spaniſh* Town, built three Years before, with incredible Joy; for till then there was no Prieſt in that Town. The City *Eſteco* is 50 Leagues from *Salta*, whither they reſorted to ſupply the want there was of Prieſts. They both knew the Language of *Quichoa*, and *Barſena* had learnt ſomewhat of that of *Tonocote*, by which means they began to Inſtruct the *Indians*, till having ſpent a Month in this laſt Place, they were call'd away by the Biſhop of *Tucuman* to *Santiago*, the Capital of the Province.

They repair to *Santiago*.

The Fathers we received out of the Town, and conducted to it by the Governor and all the People with the greateſt Pomp, and came at ſo good a time into the Province of *Tucuman*, that there were then in it beſides the Biſhop, only five Prieſts and a few religious Men, who labour'd as much as in them lay, but few of them could ſpeak the *Indian* Language. The Town of *Santiago* conſiſted of 500 *Spaniſh* Families, but in the Territory about it there had been 8000 Bow-Men muſter'd beſides Women and Children, whereof tho' many were deſtroy'd by the common calamities of the *Indies*, a vaſt multitude ſtill remain'd without any to inſtruct them till the Fathers came. To work the more powerfully on the Natives, they apply'd themſelves in the firſt place to reform the Lives of the *Spaniards*, wherein they had extraordinary ſucceſs, and then applying themſelves to the Heathens, inſtructed ſome Converts choſen out from the Multitude, whom they employ'd to help teach the others, who came in mighty Crouds to be Catechis'd. How many thouſands were Baptiz'd is not known, for no account was kept, but great numbers reſorted to Confeſſion, and confin'd themſelves to one Wife contrary to their former Cuſtom.

Converſions at *Eſteco*.

F. Alonſo Barſena was ſent by the Biſhop with the Lay-Brother, to the City of *Eſteco*, to preach to the Infidels diſpers'd in 50 Villages belonging to the Territory of that Town, where they ſpent

ſpent nine Months undergoing vaſt Labours and Toils, during which time 6600 *Indians* were Baptiz'd and Inſtructed, and many thouſands lawfully Marry'd, which done by order of the Biſhop, they return'd to *Santiago*.

Cordova. Immediately both the Fathers without any reſpite, were ſent to the Territory of *Cordova*, 100 Leagues diſtant from *Santiago*, built ſixteen Years before. It was hard to inſtruct the *Indians* there, becauſe of the great variety of Languages, yet 500 of thoſe in the Town were Baptiz'd, and three hundred without in the ſpace of a Month, beſides 400 Converts brought to lawful Wedlock. This done they return'd to meet others of the Society that were coming from *Braſil*.

The Provincial of *Braſil* having receiv'd the Biſhop of *Tucuman*'s Letter, ſent five Fathers in the Year 1587, who after many Dangers eſcap'd, arriv'd ſafe at *Cordova*, where two of them diſſatisfy'd that they had been fetch'd out of a *Portugueſe* Province, to a place where the *Spaniſh* Fathers of *Peru* were before, return'd back to *Braſil*, the other three ſtay'd with the *Spaniards*, where they altogether labour'd in the Converſion of Souls inceſſantly, Baptizing many thouſands, and Marrying no leſs number. But Father *Barſena* who was to teach the *Braſil* Fathers the Language, falling Sick, they went away to the City of the *Aſſumption* the Capital of *Paraguay*, where having labour'd with the ſame ſucceſs as they had before in *Tucuman*, two of them travell'd through into the Province of *Guaira*, Baptizing and Inſtructing many thouſands. It is here to be obſerv'd ſpeaking of theſe ſeveral Parts, that about *Cordova* the *Indians* live in Caves they dig under Ground, no Roof appearing above it, for they are altogether in the Earth, and diſtant from one another as Rabbets in a Warren.

Thirty Leagues from the Town of *Villarica* in the Province of *Guara*, are a People call'd *Ivacabas*, being not above 1000 Men, who liv'd diſpers'd upon Hunting, a fierce Nation and hard to be Reduced by Force.

Thus far the Tranſlation has follow'd the Original pretty cloſe, but muſt here, as is obſerv'd in the Preface, omit all things which only relate to the Jeſuits, and therefore only a few words ſhall be added out of the firſt Book which have ſomething Hiſtorical. Thoſe, theſe and the laſt mention'd ſeem to come in ſome diſorder. *John Ramirez de Velaſco* Governor of *Tucuman*, went out with *Spaniſh* and *Indian* Forces to reduce the *Calchaquines* who had revolted. They being a fierce and warlike People, had poſſeſs'd themſelves of the Tops and Cliffs of the Mountains, lying there ready to roul down vaſt Stones upon the *Spaniards* as they march'd up the narrow Paths to them. Father *Barſena* ordering the *Spaniards* to halt, durſt go up alone, and by the force of his Eloquence, ſo far prevail'd with thoſe obſtinate People, that they ſubmitted themſelves to the *Spaniards*. In the Year 1590. two other Fathers came out of *Peru*, one of which with another of thoſe that had been in *Tucuman* before, went to Preach upon the *Rio Roxo*, or red River. This River has its Springs in the Mountains of *Peru*, and being come down into the Plain, ſwells with the Winter Rains, overflows every Year the Country for eight Leagues about, except where it finds Hillocks, which it converts into Iſlands, all which multitude of Waters, gently flow into the River of *Plate*, a little below the great River *Paraguay*. Not far from it on the Banks of a Lake, 30 Leagues from the Rivers mouth, the *Spaniards* built the Town of the *Conception*, to the end an infinite multitude of *Indians* might by degrees be Civiliz'd. This City is 90 Leagues from *Santiago* the Metropolis of *Tucuman*, all over a vaſt Plain without any Water, but what it receives from the Clouds. The People about this City the *Spaniards* call *Frontones*, becauſe they make the foreparts of their Heads bald to have high Foreheads. At their Girdle hangs a Club, and Quiver or bunch of Arrows. They carry a Staff ſet with the Jaw-bones of Fiſhes, with their Teeth like Saws, their Bodies naked, and painted to look more terrible. Being full of Factions they are continually at War among themſelves, about the Limits of their Lands. They fix the Bodies of the Enemies they kill, in Rows to the Trunks of Trees for a Terror, that the Borderers may not dare to go over to Hunt in their Liberties. Their Houſes being made of Mats, are eaſily remov'd at pleaſure. They do not apply themſelves to Tillage, but live upon what they ſhoot and Fiſh, and have one good quality, which is, that they keep to one Woman. Almoſt every Faction has a ſeveral Language, ſo that there are eight ſeveral Tongues ſpoke on both ſides of the Red River.

Tucho. Fierce Indians ſubmit. Red River Conception City. Frontones their Manners, &c.

The Nation of the *Mataraians* is much more docible than any of its Neighbours. *Alonſo de Vera*, Founder and Governor

Mataraians.

Techo. of the Town of the *Conception*, took them from living dispers'd after their barbarous Manner, and brought them together into a Town, causing many of them to be baptiz'd, but still they continu'd very ignorant of the Principles of Christianity. The Place of their Habitation was very wretched, for they had no Water to drink, but what was muddy and stunk, being only the Rain that fell gather'd in Ditches cut for that purpose. All their Food was *Indian* Wheat and Pompions. Yet here the Fathers Preach'd and Taught with such Success, that in the whole Town there was not one Heathen left, nor any but liv'd as a Christian to the best of his Knowledge and Capacity. In the Year 1593 the Jesuits began to preach in *Chili*; they that desire may see their Actions in our Author.

Revolt of *Chili*. Having given an account in numb. 17. of the Towns built in *Chili* by the *Spaniards*, and a description of that Country in number 18, let us now look back to see many of those Colonies destroy'd, and the *Spaniards* almost expell'd that Country. They had, as has been said, built twelve Towns at convenient distances, which seem'd to have secur'd the Possession of that Kingdom, where they found great quantities of the purest Gold, and abusing the Plenty and Deliciousness of the Country, liv'd in Debauchery and Leudness. Vice produceth Sloath and Security, which gave occasion to the *Indians* to revolt, and in a great measure to compass their Design of extirpating the *Spaniards*. This hapned about the Year 1598. when *Martin de Loiola* being Governor of the Kingdom, lying abroad in the Fields in Tents within no Works, and attended by a very small Guard, was set upon by the barbarous *Chilenians*, and kill'd; which was no sooner done, but they drew all the rest of the Country to join with them, and exercise all manner of Cruelties upon their Enemies. The *Indians* might easily have been quell'd at first, had any good advice been taken, but what could be expected where there was no head? Besides, the suddenness of the Misfortune took away all time to consult, or prepare for War, the *Indians* every where falling upon and slaughtering them in confusion. The mischief began by the *Spanish* Souldiers abandoning their Town of *Villapou* in a consternation, next follow'd *Angol* and *Chilla*, two neighbouring Towns, first plunder'd by the *Indians* and then burnt; only 150 *Spaniards* with the Women and Children saved themselves from the Fire and Slaughter in a Work cast up in hast, where they with true *Spanish* Bravery, several times repuls'd 8000 Natives that besieg'd them, till at length they got off with safety. The City *Imperial* was a whole Year besieg'd, so that the Inhabitants having spent all their Provisions, and being drove to eat unwholsom Food not fit to be nam'd, it bred Infections among them, which made such havock, that many more dy'd of Sickness than by the Enemies Weapons. In this distress they patch'd up a Boat, in which they sent Messengers to demand Succours. Accordingly the Governor came from the City of the *Conception*, with Forces to rescue the Inhabitants and carry them away in safety. But the City was left to be destroy'd by the Natives, who fail'd not to exercise their Fury on the Houses, being disappointed of the People. The Town of *Valdivia* far'd not so well, for it perish'd with all its Inhabitants. When the *Indians* had glutted their Rage with Slaughter, they sav'd 400 Women and Maids belonging to the Town, to debauch and make Slaves of; This Turn of Fortune making them Servants to those very People they had before kept under. The Gold of *Valdivia* is counted the best in *America*, and there the Enemies most exerted their Cruelty; that, where Avarice had most predominated in seeking after Gold, there the Judgment might fall the heavier. The Town of *Osorno* follow'd the same fate, but the Inhabitants sav'd their Lives in a Work they had thrown up in hast, and some Forces coming to their Relief, were carry'd off in safety. It was here remarkable, that a Nun of the Order of the poor *Clares*, being taken by an *Indian* who would have deflour'd her, she us'd such powerful Arguments to defend her Virginity, that he kept her a whole Year in his House among his other Women, with the greatest Respect imaginable, till he found an opportunity to convey her to the next *Spanish* Garrison, and some time after fled himself to the *Spaniards*, among whom he became a Christian, living many Years in a very pious manner. The Revolt ran through the whole Kingdom; the Enemy after destroying the *Spanish* Towns, being absolute Masters for above an hundred Leagues. The Metropolis or City of *Santiago* was not out of Danger, but had certainly fallen under the prevailing Rage of the *Indians*, but that the Magistrates being inform'd of the Conspiracy, prevented the execution

The Governor kill'd.

Several *Spanish* Towns destroy'd.

cution among them, by the Punishment of the Conspirators. Thus a bloody War broke out between the two Nations, which might have been more fatal to the *Spaniards*, had not the Catholick King soon after sent over *Alfonso Ribera* famous for his good service in the Low Countries, who entring upon the Government, erected many Forts after the manner of *Flanders* in the Enemies Territories, whence making Excursions, he rescu'd several *Spaniards* who defended themselves in small Works, and baffled the designs of the Enemy.

Cordova City built.

In the Year 1573. *Jerome Cabrera*, a Gentleman of *Cordova* in *Spain*, founded the City of *Cordova* in a Plain, at the foot of vast Mountains, 120 Leagues from the Port of *Buenos Ayres*. It does not Rain there in Winter, but in Summer there are thick Mists and Rains enough to make the Land in some measure Fruitful. When the City was first built, there were reckned to be 60000 Archers in its Territory, of which number only 8000 continu'd in Subjection to the *Spaniards*. In the Year 1600. the rest were either dead, or being fond of their Liberty and ancient Way of Living, had revolted from the *Spaniards*. In this Place the *Jesuits* were at first coldly receiv'd, but soon after all the Town vy'd to serve and honour them, building them a Church, and allowing them a Monastery, which was afterwards the Head of the Province. Hence the Fathers set out to preach to the People call'd *Diaguitas*, where whole Towns were Converted without any difficulty, only one considerable Place objecting, That they would not cut off their long Hair, as usually Converts did, nor take off the Ornament of Feathers they wore on their Heads, when they went into the Church; but being inform'd their Hair was no obstruction, provided they forbore superstitious Practices, they all readily submitted themselves. Other Places at the same time freely offer'd to part with their long Hair, which was held in such account among them, sending to invite the Fathers to come to them, going out to meet them, and clearing the Roads they were to come for three Leagues in length. All the Heathens were baptiz'd in these Towns, and inquiry being made after their antient Worship, it appear'd that the whole Nation ador'd the Sun, and in Honour of him sprinkled bunches of Feathers stuck up in their Houses with the Blood of Beasts. They believ'd the Souls of their *Casiques* when they were dead became Planets, and those of the common sort and Beasts, lesser Stars. A Temple they had dedicated to the Sun, which these People at the command of the Fathers, destroy'd, burning all that was in it, and Crosses were erected whersoever such Temples had stood. In the midst of this success the deputy Governor of *Tucuman*'s Son, who was with the Fathers, presuming upon their Protection, order'd a number of Servants to be gather'd out of the Valley, which so exasperated that People, believing that Religion only a Cloak to enslave them, that the Fathers were in great danger of being Murder'd, and forced to hast away whilst they had time to save their Lives.

Techo.

Let us again look back into the kingdom of *Chili*, where we left *Alonso Ribera* pacifying that Country, by building many Forts to curb the Natives; and the Success would doubtless have answer'd Expectation, had he not been unseasonably put out of the Government, when he had gain'd more Reputation for his military Exploits, than any Governor before him. But as he rais'd the Reputation of the *Spaniards* among the *Chilenians*, by his Courage and Conduct, so he lost himself by confiding too much in his own Merits. For notwithstanding Governors by the Laws of *Spain*, are forbid marrying Wives of those Provinces they have in charge, lest Affinity should make them partial and corrupt; yet *Alonso Ribera* presum'd to marry a noble Woman in *Chili*. Whereupon the King of *Spain*, (tho' he was very Serviceable) took away his Government, lest the Example might be of ill Consequence, but so moderated his Punishment, that by the next Letters he was appointed Governor of *Tucuman*, a Post little inferior to that of *Chili*. After him *Alfonso Garcia Ramon* obtain'd the Government, who when he set out from *Lima*, took *F. Luis Valdivia* along with him, in hopes by his means to pacifie the kingdom of *Chili*. After escaping Fire and Tempest at Sea, they at length arriv'd at the Port of the *Conception*, the Residence of the Governors of *Chili*, small for number of Buildings and Inhabitants, and built along the Shore of the *Pacifick* or South Sea. Its Territory towards the Metropolis of the Kingdom, extends it self largely, and grows streight on that side towards the revolted *Indians*, that Space *Ribera* and other Governors had secur'd by erecting Forts at due distances, the Garrisons whereof with much difficulty kept the *Indians* under. As soon as the new Governour

New Governor in *Chili*.

Conception City.

Contention and Superstition of the *Diaguitas*.

Tecbo. General pardon.

vernor arriv'd, he caus'd the Kings Proclamation for a general Pardon to be publish'd, inviting all that were in Rebellion to return to their Duty. That done he set out to visit the Forts and Villages of *Indians* that continu'd in Subjection to the *Spaniards*, either of their own free Will or by Force, yet the Minds of them all were so alienated, that they might well be accounted Enemies, and therefore tho' they had the Name of Friends, no Man went among them but what carry'd a Guard of Souldiers, for there is little confidence to be repos'd in them whom only Fear binds to you. The Governor was attended by the King's Troops; but *Luis Valdivia* was a better Security than many arm'd Men, because the *Indians* were inform'd and found by Experience, that *Valdivia* had always protected them from the Insolencies of the Souldiers, and being made Slaves. For this reason whersoever he went, the prime Men of the Country flock'd about him, calling him their Father, Protector, and only Safety of their Bodies and Souls; and *Valdivia* laying hold of that favourable opportunity, gain'd all he could to Christianity, and the subjection of the Catholick King. Twenty *Caciques* were met in the Fort, they call'd *Levo*; where hearing *Valdivia* discourse of the Immortality of the Soul, and other mysteries of Faith, they all desired to become Christians. All the Children were baptiz'd, the Men put off till Tryal was made of the Truth of their Call. About 40 *Caciques* of the *Tucapelan* Faction liv'd about *Paca* a *Spanish* Fort, of whom it was hard to judge whether they ought to be counted Friends or Enemies, nothing being friendly in them but the Name. The Governor thinking open Enemies less dangerous than false Friends, threatned them with War; but *Valdivia* interpos'd, and prevail'd with the *Tucapelans* to enter sincerely into Unity with the *Spaniards*. War breaking out in other Parts, he ventur'd with five Souldiers among those People, and was honourably receiv'd by the *Caciques*, where beginning to discourse of the end of good and bad Men, one of the *Indians* interrupted him, asking, *Who taught him that Doctrine? Valdivia* answering, *It was deliver'd by the Son of God?* Then said the Heathen, *Your God had a Wife, if he begot a Son?* This led him to make such a discourse on the Mysteries of the blessed Trinity and Incarnation, that the Infidels were much taken and surpriz'd. After this they ask'd, *How Drunkenness could be a Sin, since Sleep was innocent, and that provok'd Man to Sleep?* Which being answer'd by telling them, *That Drunkenness depriv'd Man of his Reason, and therefore was more prejudicial than if it took off a Limb?* They next put the Question, *Why it was forbid to have many Wives?* To which *Valdivia* answer'd by asking, *Why Women were not allow'd many Husbands?* Then they alledging Custom against the one and for the other; he shew'd them that Custom neither made any thing lawful nor unlawful, and with many other Reasons and Arguments satisfy'd their Curiosity. Thus they spent the greatest part of the Night in discourse, till about break of Day 20 *Caciques* came from the remoter Villages, whom *Valdivia* imbracing and discoursing upon the King's Pardon and former Kindnesses pass'd between them, very much inclin'd to his Party. Among the last Comers, one *Avila* a *Cacique* had great Authority, who understanding that *Valdivia* affirm'd the God of the Christians was the only Creator of all Things, in a great Rage cry'd out, *He would never allow* Pillan *the God of the* Chilenians, *to be deny'd the Power of Creating.* *Valdivia* inquiring concerning this imaginary Deity. *Avila* told him, *That his God died, after Death, transplate the chief Men of the Nation, and Souldiers of known Bravery, to Places where there was Dancing and Drinking, there to live happy for ever. That the Blood of noble Men slain in Battle, was placed about the Sun, and chang'd into red Clouds, which sometimes adorn the rising Sun; but that the common sort and poor People received no Reward from their God. What an unjust God is yours,* said *Valdivia*, *to be so kind to wicked Men, and take so little notice of the Innocent; for it is plain that many of your Nobles and brave Souldiers are guilty of much greater Crimes than the common sort.* As they were thus discoursing, some of the *Spaniards* told him, *They suspected Treachery design'd against them*, whereupon he withdrew, and slipt away to the next *Spanish* Garrison. This jealousie prov'd groundless, for those same *Caciques* came to *Valdivia*, assuring him, *The whole Nation was much concern'd that he should suspect them, and promising, if he would go with them to the inland Parts of the Kingdom, they would be Mediators of Peace, and Guard him.* *Valdivia* accepted of their offer, and Travelling over uncouth Mountains, Bogs and other inaccessible Places, at last came to the Place where the Enemies Leaders were assembled to confer together. There the

Fidelity Christian God

Indians consult.

A Treaty undertaken to make Peace.

King

King of *Spain*'s Pardon, the manner of ſetling a laſting Peace with the *Spaniards*, the propagating of Chriſtianity, and other Points were ſo handled, that it plainly appear'd thoſe People would eaſily embrace the Chriſtian Religion, and ſubmit to the King, provided their Grievances were redreſs'd. Three Commanders of the *Indians*, not far from the Place where this Conference was held, engag'd to ſubmit to the *Spaniards*, and ſeveral other *Indians* being reconcil'd, *Valdivia* return'd to his People.

At this time there hapned an Accident worth relating. After the Southern Towns of the Kingdom of *Chili* were deſtroy'd, as has been mention'd, ſeveral *Spaniſh* Families remain'd in Slavery among the *Indians*, of which Number was one *Heredia*, a Man of ſome Account, happy in this that he had with him his Wife *Marcella Grajal* a worthy Woman, and two Sons grown up to Man's Eſtate, and his Maſter was not unkind, as requiring nothing of them but a certain quantity of their made Wine, which they carefully perform'd, for fear of being put upon worſe Labour. It hapned that *Heredia* falling out with his Maſter, as they were drinking, had very ill Language given him, which he not being able to endure, kill'd his Maſter upon the Spot. This done he fled, and tho' purſu'd, made his Eſcape; whereat the *Indians* were ſo inrag'd, that they fell upon his eldeſt Son, and without giving Ear to the Mother's Prayers, or minding her Tears, burnt him alive. The Mother, with her other Son, terrify'd at this Sight, fled as ſoon as it was Evening, and to avoid being taken, travell'd by Night, retiring to Caves in the Day, and feeding on ſuch Herbs as they found by the way. After three Days they came into a Wood, near a little Village, almoſt ſpent, and expecting to periſh by Hunger, or at the Hands of the *Indians*. A Woman of the Country going out for Wood, found them both, and mov'd by *Marcella*'s Tears, promis'd to aſſiſt them, provided they were not diſcover'd by the other Women that came on the ſame Account. To prevent ſuch diſcovery ſhe left them hid in a Ditch cover'd with Leaves, and returning to bring them ſome Meat, at laſt fled with them her ſelf, through By-ways, and after three Days more, they all arriv'd ſafe at *Arauco*, a conſiderable Garriſon of the *Spaniards*, where the *Indian* Woman embraced Chriſtianity, and was charitably provided for. *F. Valdivia* having labour'd inceſſantly to reſtore Peace, and finding that the enſlaving of the *Indians* was the Cauſe of all the Calamities that befel the Country, and that he was not able to remedy that Diſorder, he apply'd himſelf to the Viceroy of *Peru*, who finding his Authority not ſufficient to redreſs the Evil, ſent him into *Spain*, to the King to procure the Abolition of that Abuſe. *Techo.*

The ſetling of the Jeſuits.

We now come unto the 3d Book of our Author, which he begins with the firſt entring of the Jeſuits into the Kingdom of *Peru* 1568, who proſper'd ſo well that about the end of the fifteenth Century, that Province was grown too great to be manag'd by one Provincial. Wherefore it was reſolv'd to divide it, and in order to it *F. James Torres* was ſent to *Rome* to the General, for him to ſettle that Affair, who contrary to what they had contriv'd and deſign'd in *America*, united the Provinces of *Tucuman*, *Paraguay* and *Chili*, into one Province independent of *Peru*, and committed the Care of it to the ſaid *F. James Torres* as Provincial, in the Year 1607. This Father in his Journy through *Spain*, waiting upon the Duke of *Lerma*, and being with him at a Window, the Duke told him that but a few Days before it hapned they threw a Whelp, or young Puppy out of that Window into the Yard below, which was beſet with Cages, where Lions were kept and let out to walk and feed. As ſoon as the Puppy fell it fawn'd upon and wagg'd its Tail to one of the fierceſt Lions, which was taken with it, and carry'd it to his Den, Cheriſhing, Feeding and Protecting it from the other Lions, as long as it kept cloſe to the ſaid Lion, as if it had been his own Whelp, till ſome time after the Puppy venturing out into the Yard alone, was torn in Pieces by the other Lions, which as ſoon as he that had protected it perceiv'd, he leap'd out of his Den, and in Revenge tore to Pieces thoſe that had kill'd the Whelp. Then one Lion coming out after another, they never gave over Fighting till they were all deſtroy'd. This remarkable Paſſage I thought worth inſerting, tho' it may ſeem from our preſent purpoſe. *F. James Torres* being come into *Peru*, had 15 Companions, moſt of them Men of Note, aſſigned him for the erecting of his new Province, twelve of which were Prieſts, and had all their Charges thither defray'd at the expence of his Catholick Majeſty, one

half

half travelling all the way by Land, the rest going by Sea into *Chili*. The new Provincial and his Company were every where receiv'd with great Honour and Affection, every Town inviting them to continue and settle there. He visited all the Province of *Tucuman*, and from the City of *Cordova* set out to hold a Chapter or Congregation at *Santiago*, the Metropolis of *Chili*. The way thither is cross a Plain an hundred Leagues in Breadth, after which follow the Mountains, which rising first in the Isthmus of *Panama*, divide the Kingdoms of *New-Granada* and *Quito*, and running along the length of *Peru* and *Chili*, to the Streights of *Magellan*, like the *Apennine* Mountains, divide them from the rest of *America*, and are so high, that the very Birds with difficulty fly over them. Some Passes there are to go out of *Tucuman* and *Paraguay* to *Peru*, not immoderately high, and easy enough; but out of *Tucuman* into *Chili*, there is only one way, and that never passable but in Summer, being impassable the rest of the Year, because of the intolerable Cold, deep Snows, and rapid Streams of Water. *Tupa*, the *Hannibal* of that new World, and second of the *Ingas*, leading an Army out of *Peru* into *Chili*, is said to have found out or made this way; which is not a little Dangerous at the usual Season of Travelling through it, being only a very narrow Path shut in on the one side by craggy Rocks, and bounded on the other by most frightful Precipices, and it often happens that Beast slipping fall down with their Riders an unmeasurable Depth. Being come to the top of these Mountains, which is above the Clouds, tho' below all be burnt up with the immoderate Heat of the Sun, yet there the Cold is so intense, and the Air so sharp, that very often it parches the Skin off those Parts which are naked. And very often the continual shining of the Snow, which here has a sharper Reflection than in other Places, blinds People for the present, or causes a violent smarting in the Eyes. There are also abundance of *Ignes Fatui* or *Will o'th Wisps*, playing about, so that they seem to fall upon Travellers, and be hid in their Cloaths, which terrifies those that are unacquainted with them. The Natives attribute these Fires to the Devils, endeavouring by that means to frighten Travellers; but others better vers'd in Philosophical Speculations, suppose them to be the Matter of Thunder and Lightning, which being every where hemm'd in with Cold, and as it were Fetter'd, for fear of its Enemy, naturally flies to the Bodies of Animals, in which is something of their natural Quality. Whatsoever it is, several Persons faint away with it; but what is most to be admir'd, Deer, Goats, Hares, and such like Creatures run upon the Tops of these Mountains cover'd with Snow, as safe, as if they were in the pleasantest Fields; and to give you to understand, that Nature has surrounded all Things of the greatest value with mighty Difficulties, the *Guanacos*, Creatures which carry the *Bezoar* Stone, live most upon these Mountains.

Techo.

A vast ridge of Mountains.

Ignis Fatui.

Bezoar Stone.

The Fathers having held their Congregation, *F. John Romero* was sent thro' *Tucuman*, to the Port of *Buenos Ayres* to be ship'd off for *Europe*, and to found a Monastery in his way at that Port, which gives us occasion to treat of it. The Fort of *Buenos Ayres* was twice Built by the first Planters of the River of *Plate*, and their Numbers being wasted by Plague and other Misfortunes, twice destroy'd; till the Affairs of *Tucuman* and *Paraguay* prospering, in regard to the nature of the Soil, the nearness of the River, abounding in Fish, and that there was an easy Passage through that Continent to *Peru*, *Chili*, and *Paraguay*, these Reasons mov'd *John Garay* Lieutenant to *John Ortis Zarate* the Governor, after routing the Natives in the Year 1580. to build in the same Place where the Fort had stood, a City famous for carrying the same Name, and for its Port, and increasing to this Day under the Tutelage of the most Blessed Trinity. This Port, tho' by the Laws it be forbid to Trade to it, is yet resorted to by several Ships from *Europe*, *Africk* and *Brasil*, on Pretence of being put in there by Storm, or for fear of Pirats. The chief Commodity this Port affords is Hides, and Beef dry'd in the Sun; for the Country abounds in Pasture, and has excellent Meadows for feeding of Beefs and Horses, whereof there are such vast Multitudes, that all the Country lying beyond the 34th Degree of South Latitude, as far as the Mountains of *Chili* and Borders of *Tucuman*, swarms with Herds of wild Cattle and Horses, belonging to no certain owner, all that vast Number being multiply'd out of two Horses and five Mares carry'd out of *Europe*. In these Fields there are great Numbers of Ostriches and wild Goats. There is also plenty

Description of *Buenos Ayres*.

Vast increase of Cattle.

of

of a little ſort of Creatures, leſs than a Hare, not unlike it in Shape, but of much more variety of Colours, and brighter, nothing in Nature is more curious, or ſeems more delightful to Man. It is as Tame as Beautiful, for it fawns upon thoſe it meets, and courts them to make much of it. Yet ſuch is the malignity of this Beautiful Fox, as the *Spaniards* call it, that after all this Courtſhip, when leaſt ſuſpected, it ſprinkles them that handle it with its Urine, which has ſuch an intolerable Stink, that it can neither be waſh'd, nor wore out with time, but utterly ſpoils the Garment ſo ſprinkled with it. Thus we ſee there is no truſt to be repos'd in fawning Beauty, which at laſt will exhale ſome damp, and infect thoſe that enjoy it with a Stench ſcarce to be waſh'd away with the Waters of many Tears. There are alſo other Sorts of Beaſts; but I muſt ſpeak of the Manners of the Men, inhabiting thoſe vaſt Plains ſcatter'd about, and in a wandring manner. That they were vaſtly numerous, appears by their encountring 2000 *Spaniards*, when the new Fort was firſt built, and deſtroying many of them; for beſides their Number, their Weapons and Gigantick Stature were a Terror to the firſt Planters, the People towards the Streights of *Magellan*, being taller by the Head and Shoulders, and ſometimes by half the Body than the *Europeans*, wherefore they are often call'd Giants. To ſhew their Strength, they thruſt their Arrows down their Throat into their Stomachs, and take them out a conſiderable time after. In Fight they faſten Stones bigger than a Man's Fiſt, to a long Rope, and having ſwung them about ſome time, let them fly with a great Force, not as is us'd with a Sling, for they let go Rope and all. Wherever they hit they ſhatter the Bones to Splinters, and at one ſtroke knock down Man and Horſe; but whether they are fled up the Country for fear of the *Spaniards*, or have been otherwiſe deſtroyed, there are very few to be ſeen at preſent in that great extent of Land, and thoſe live ſcatter'd about without Villages or Houſes, feeding upon Herbs, and what they Kill, being Cloath'd in Skins, and lying on the Ground, both Men and Women. Nor have they any other ſhelter againſt the Rain or Heat, more than the wild Beaſts, unleſs they cover themſelves with ſome little Hay; wherever Night takes them there they ly, always roving, and always at Home. They

Manners of the Indians.

have little knowledge of God, and conſequently think not of worſhipping him; yet after Death they ſay they return to the Creator of all Things. They celebrate the Birth of their Children with abundance of Tears, ſaying when they are Born they begin to Dye. At the Funerals of their Kindred inſtead of Tears they ſhed abundance of Blood. They carefully keep the Bones of their Relations; nor is there any affront they Revenge with ſo much War and Slaughter, as the upbraiding of them that the Bones of their Anceſtors have been loſt for want of looking after. They Honour their dead *Caciques* by killing their Slaves, believing them to be ſent after their Maſters to ſerve them. Very few of theſe *Indians* had been Converted ſince the firſt coming of the *Spaniards*, and therefore the Society could not but be well employ'd there, either in regard of them, or of the Planters, or of the Seamen or Traders repairing thither out of *Peru*, *Chili*, *Tucuman*, and *Paraguay*.

Techo.

After the *Indians* of the Valley of *Arauco* had murder'd the Governor *Martin Loiola*, and deſtroy'd the Towns in the South of *Chili*, a bloody War enſu'd between the two Nations, and the Kingdom of *Chili* was divided into two Parts; one of which lying towards the South, beyond 37 Degrees of Latitude, as far as the Streights of *Magellan*, and the richeſt in Gold Mines, is inhabited by the revolted Natives; the other lying next to *Peru* and *Tucuman* is wholly ſubject to the *Spaniards*. But ſeveral Forts have been built within the Borders of thoſe barbarous People to curb their Fury, the chief of which is *Arauco*, ſeated in a Valley of the ſame Name, not far from the Sea, in 36 Degrees of South Latitude, with a Garriſon of 500 *Spaniards*, and a convenient Number of *Indians*. The other Forts built in the Province of *Jumbeline*, near the River *Biobio*, were defended by 600 choſen *Spaniards* and *Indian* Soldiers. All the Country about thoſe Forts was inhabited by abundance of Heathens living in ſmall Villages, and ſubject to the *Spaniards*, either by force, or of their own accord. Both Natives and *Europeans* liv'd diſſolute Lives, for generally the beſt of Men did not go over to thoſe remote Parts, but if any had been good among them, they were corrupted by ill Company, or the Country it ſelf, for the Plenty and Delights of the Kingdom of *Chili*, are a great Snare to thoſe that deſire to live voluptuouſly. The *Indians* were

The State of *Chili*.

Peche. Superſtitious, Obſtinate, and refus'd to embrace Chriſtianity, or converſe with the *Spaniards*, for fear of being oblig'd to Work. To remedy theſe Diſorders, the Society ſent three Fathers into theſe Parts, whoſe Actions ſince we do not intend to give an Account of, we will proceed to ſpeak of the Place. The Port of *Arauco*, as was ſaid above, is ſeated in a Valley or Plain of the ſame Name, from which not only thoſe that inhabit it, but all the other revolted *Indians* of *Chili* are call'd *Araucans*, as all the People of the United Provinces are call'd *Hollanders*, or thoſe of the *Spaniſh* Provinces *Flemmings*, taking their Names from the principal Towns. Theſe *Araucans* have made themſelves Famous thro' out the World, being inferior to none of the *Indians* for Valour, for they have theſe many Years oppos'd the *Spaniards* to aſſert their Liberty, and ſtill hold out in their full Vigour, to the vaſt Expence of the Kings of *Spain*; exerciſing the *Spaniſh* Troops in thoſe Parts, that they may be always enur'd to War, to keep under thoſe vaſt Dominions they poſſeſs. The Plain of *Arauco*, which is almoſt 20 Leagues ſquare, when firſt the *Spaniards* enter'd it was inhabited by the following Numbers of *Indians*. *Tucapellan* Commanded 3000 Men, beſides Women and Children; *Ongol* 4000; *Caſcuhenpec* 3000; *Paicave* 3000; *Millaraque* 4000; *Leco*, *Pure*, and *Limota* each 6000; *Levopia* and *Colcno* 1000; beſides other *Caziques* who had ſmaller Numbers. But the chief of them all was *Penguanta* Lord of 6000 *Indians*. Of all which Number, when the *Jeſuits* came into that Valley, which was in the Year, 1608. there were ſcarce 2000, as *Horatius Ecchius* one of them teſtifies. But out of the Plain, beyond the River *Biobio*, there was a far greater Multitude kept under by the *Spaniards*, either through Fear or Affection. What the Number of the Enemies might be, could never be underſtood, none agreeing in their Accounts. The whole Nation is of a ſtrong Conſtitution of Body, and what is wonderful, fit for War, or Country Labour, tho' addicted to a thouſand Vices. Whatever Weapon every one chooſes in his Infancy he is oblig'd to uſe all his Life-time, and forbid any other, leſt by changing their Arms, they prove expert at none. Being all divided into ſmall Parties, when an Enemy invades them, the Heads conſult together whether they ſhall be for War or Peace. A Decree once made after three Days Conſultation, Feaſting all the while, like the antient *Gauls*, is inviolable. Thoſe that perform any notable Exploits, are prefer'd to Commands, the reſt of the Soldiers are maintain'd at the Publick Charge. *Lipſius* tells us in his Political Examples, that the *Araucans* us'd to chooſe their Leaders only by their Strength of Body, trying it with a great Log of Timber, which he that could carry the longeſt, was thought fit to undergo the Burden of Government. But this Folly is laid aſide; for at preſent being continually train'd in War by the *Spaniards*, they chooſe their Commanders by the experience they have of their Valour and Conduct. Tho' the *Spaniards* before the revolt had ſpread their Colonies throughout all the Kingdom, yet very few of the Natives were Converted. One Obſtacle there was from the *Europeans*, viz. that the Avarice of private Men enſlaving them, and the ill Example of their Lives created an averſion to Chriſtianity. On the *Indians* ſide there were many; firſt their living diſpers'd in the Mountains for fear of the War, and not in Towns, the multiplicity of Concubines they keep, the Authority of the *Caziques* againſt whoſe will there is no perſuading of their Subjects; their wicked Cuſtom of revelling to ſuch a Degree, that they would invite the Country round about, and two or three thouſand of them meet at a Feaſt, where they committed all Lewdneſs and Debauchery; their fond Opinion that Baptiſm was Mortal, occaſion'd by the Cuſtom us'd at firſt to allow it to few till they were near Death, becauſe of their intollerable Vices, the confuſion of continual War, the great Number of Wizards or Negromancers among them, and their Stupidity, occaſion'd by their natural indulg'd Vices. For the better Preaching of the Goſpel to theſe People, at the inſtigation of the Fathers, the Governor drew the Inhabitants of abundance of Villages, into 20 large Towns, where much Good was done upon them, till the *Spaniards* again oppreſſing them they all ſlipt away and diſpers'd as they were before.

Valour of the *Araucans*.

Their Numbers.

Their Manners.

Obſtacles to their Converſion.

Oppoſite to the Shore of *Arauco*, at 15 Miles diſtance is the ſmall Iſland of S. *Mary*. The Inhabitants ador'd a God they call'd *Queuchu*, had general Meetings at certain times, which they call'd *Requets*, where after much Debauchery, they made Prieſts, conſulted the Devil, and perform'd many deteſtable Ceremonies

Iſland of S. Mary.

Island of Chiloe.

nies, *Chiloe* an Appendix of the Kingdom of *Chili*, is an Island oppoſite to the Southermoſt part of the ſaid Kingdom, 50 Leagues in length, and ſeven in breadth, in the ſhape of an Arm Bow'd, contrary to what Geographers formerly repreſented, who made it ſquare. The South part of it, is parted from the Continent by a very narrow Sea, and the Continent itſelf, as if loath to part with the Iſland, makes a Bay to receive it. All the Country is uneven, Mountainous, Woody, and Marſhy, ſubject to extraordinary Cold, lying all beyond 43 degrees of South latitude. The Summer Seaſon is interrupted by ſuch Cold Storms, that it is ſcarce to be diſtinguiſh'd from Winter. The Froſty Winds and little warmth in Autumn hinder the Fruit from ripening. If you turn up the Earth a ſpan deep, you preſently come to a red Sand, ſo mighty dry that it deſtroys any Seed, and yet the Woods produce ſuch tall Trees, that *Ovalle* with good Authority tells us, ſeveral lengths of Boards are cut out of them. The Soil being unfit for Plowing, was formerly Planted. This unfruitfulneſs of the Air and Land, makes them think they have a good Crop, when they have five for one of an inſipid ſort of Roots. On the North end of this Iſland, ſome few *Spaniards* that eſcap'd, being the remains of thoſe Towns deſtroy'd by the *Araucans* when they revolted, built a little Town call'd *Caſtro*, which the *Engliſh* Pyrates plunder'd in the year 1600, when it was but juſt built, after which ſcarce 30 Inhabitants were left. In another of the Neighbouring Iſlands, which we ſhall ſoon deſcribe they erected a Fort, kept by a Garriſon of 80 *Spaniards*, who being in want of all things, are often burdenſome to the Poor Natives. Moſt of the People live upon what the Sea caſts aſhoar, and therefore before the coming of the *Spaniards*, only the Coaſt was inhabited; *but ſince for fear of Oppreſſion*, the Iſlanders betake themſelves to the Inland, and hide themſelves in the inacceſſible parts of Mountains, living in miſerable want on pretence of Liberty. They wear about their Waſt a ſort of Net-work made of Sheils, all the reſt of their Bodies being naked. When the Iſland was firſt diſcover'd there were reckoned in it 15000 Families. One only Ship Sails thither in a Year, ſent by the Governor of *Chili* to ſupply the *Spaniards* all the reſt of the Year they ſee none. In thoſe Iſlands they uſe Boats made of three Boards, ſew'd together with a thick Cord, and caulk'd with the Bark of Trees, ſteep'd in Water. There is no going in theſe Boats, which they call *Pyraguas*, without great Danger. But the Peril is yet greater from the revolted *Chilenians*, who live all along that Coaſt oppoſite to the Iſland. So that conſidering the danger of the Sea, the Climate and Nature of the Soil, and the Poverty of the Natives and *Spaniards*, it is not only the furtheſt part ſubdu'd, but the miſerableſt of all that new World.

Tecke.

About the Iſland *Chiloe*, lye 40 ſmall Iſlands, not very well Peopled, and at a ſmall diſtance from one another, diſcovering the high Tops of their Woods, which look like ſo many Bands of arm'd Men placed about to guard the chief Iſland. The ſight is Pleaſant did not the ſudden Storms riſing there diſturb this ſatisfaction, for it is ever dangerous to Sail upon the *Archipelagus* of *Chiloe* amidſt all thoſe Iſlands. The Natives live after the ſame manner as thoſe of the great Iſland, and follow the ſame Cuſtoms, the Soil being alike, but that being leſs converſant with Men, they are more ſtupid. After the revolted *Chilenians* had deſtroy'd the Towns on the Continent, 80 *Spaniards* built a Fort and ſetled upon one of theſe Iſlands. Moſt of theſe Iſlands are miſerably diſpeopled, and the reaſon the Natives give for their being ſo few, is becauſe they are ſtole away by Pyrates, contrary to the known Laws, and carry'd over to the Continent, as Slaves. All the Iſlands are ſubject to the Governor of *Chiloe*.

What the Perſonal Service in the *Indies* was.

Becauſe we have often occaſion to ſpeak of the oppreſſion of the *Indians*, vulgarly call'd *Perſonal Service*, it will be proper in this Place, to inform the Reader with the Nature of it, and to ſhew how much it was to the advancement of Chriſtianity and the Honour of the Kings of *Spain*, that it was abſolutely aboliſh'd and taken away. It is the antient Practice in *America* to reward ſuch *Spaniards* as have ſerv'd well by making them Chiefs of a greater or leſſer number of *Indians* ſubdu'd in War, or that have voluntarily ſubmitted. This Cuſtom introduced ſoon after the Diſcovery of the *Indies*, continues till this Day. The deſign of their Catholick Majeſties was, that the *Indians* ſhould pay ſome acknowledgment to theſe Men, according to the Nature of the Place, inſtead of the Tribute due to themſelves. This thing was prudently contriv'd by the Kings, if the *Spaniards* who are Lords over *Indians*, and call'd *Encomenderos*, had made uſe

of their Authority with any Moderation, and it would have prov'd much more profitable both to the Crown and private Persons. But many of them abusing that limited Power given them by the King, and not satisfy'd with their yearly Contributions, oblig'd the *Indians* to serve them in Person, with their Wives and Children, which they call'd *Personal Service*, and the Nature of it was such, that those who were forced to it, could get nothing, or say any thing was their own. They were carry'd from their own Villages to serve their Masters in their Country or City Houses, without any Wages. Nay very often, upon some frivilous pretence they were sold away. For this reason a great part of the *Indians* of *Chili* had revolted, as had the *Calchaquines* in the Province of *Tucuman*, and other Nations about *Paraguay*. Whensoever the *Indians* were exhorted to embrace Christianity, they stood out obstinately, alledging it was the way to lose their Liberty; and even those that had been converted fled to recover it, hiding themselves in Mountains, and Bogs rather than live in Slavery. Whole Provinces suffer'd under this Calamity, for tho' the Emperor *Charles* the Vth, and King *Philip* the IId, sent repeated orders to suppress the Personal Service, yet some Governors for their own Interest suppress them, and others were not able to oppose the avarice of the *Spaniards*, who obstinately stood up for it. *Philip* the IIId, repeated what his Forefathers had done putting out another Edict for suppressing it. The first that obey'd were the Jesuits, who dismiss'd all the *Indians* given them by several Persons, allowing them a competent reward for the time they had serv'd them. Some few Conscientious Persons follow'd their Example, the rest became their Enemies, refusing to quit those advantages they made by inslaving the *Indians* tho' never so unjustly.

Techo.

Cuio, or *Chicuito* is an inland dependance of the Kingdom of *Chili*, at the Foot of the Mountains, on the side of *Tucuman*, seated, as it were without the Walls of the Kingdom, 200 Leagues in length, the breadth uncertain. There are in it three small Towns, thinly inhabited, the chief whereof is *Mendoza*, seated close to the pass of the Mountains that leads into *Chili*, and built by *Peter Castillo*, famous for taking *Pizarro*'s Standard in the Civil Wars of *Peru*. The Name it had from D. *Hurtado de Mendoza* Marquess of *Cancte* Vice-roy of *Peru*. The Copper of this place is in good Esteem. The whole Country is famous for nothing so much as for fruitfulness, caused by the melting of the Snow in Summer on the tops of the Neighbouring Mountains, and convey'd down at Pleasure in Trenches to the Plain below, which produces such abundance of Corn, Wine, and other Fruits, that it supplies the neighbouring Countries. The Days in Summer are cut very short by the continu'd ridge of Mountains, rising up to the Skies so close by, which a few hours after Noon hide the Sun, and are impassable either way, unless, when the Spring is well advanced, even at which time there is Danger in passing them. Yet the Natives were forced to Travel that way almost naked every Year, without regard to Sex or Age to serve in the further parts of the Kingdom; where many lost their Limbs, and others Perish'd with Cold, besides many other Hardships imposed on them, without any care of their Souls. The *Indians* of this Province live either in Marshes, or in the Plains wandring without any certain Place of abode, carrying about Mats which are all the Houses they have. They feed for the most part upon what they kill, they Fish, and make Bread of the Roots of Rushes growing in the Marshes, dry'd in the Sun. They also dig holes in the Ground with small Mouths like Cunny-burroughs, to live in. It is usual among them, like the Jews, to sell their Daughters, and the Husbands make use of those they buy as Slaves, and Wives. See more of them at numb. 65.

Cuio, or *Chicuito* Province.

The Town of S. *Michael* contended long with that of *Santiago*, about which should be Metropolis of *Tucuman*; for the former of them was founded in the Year 1550 by *John Nunnez Prada*, three Years before the latter; but having been destroy'd by an inundation, not many Months after it was built, and the Town of *Santiago* successfully rais'd out of its Ruins, the Superiority remain'd with this last, and the Honour of Antiquity, with the other. In the Year 1564, *Diego de Villaroel*, Nephew to *Francis de Aguirre*, Governor of *Tucuman*, rebuilt the Town of S. *Michael* in a more lasting manner than it was before, by Order of King *Philip* the IId. After it was thus rebuilt *Gualan* the most Powerful *Indian* in those Parts assaulted it, Slaughter'd a great number of the Inhabitants, set Fire to it, and had utterly destroy'd it, but that they say the Apostles S. *Si-*

Of the Town of S. Mich.

mon

mon and *Jude*, whoſe Feſtival it was, terrify'd the Barbarians with terrible Lights, ſo that they were put to Flight, *Gualan* ſlain, and thoſe Apoſtles ever ſince have been receiv'd as Patrons of the City. Since then it has ſtood many aſſaults of the *Calchaquine Indians* without ever being ſhaken. Its ſituation is adjoyning to thoſe Mountains, which run through all South *America*, cutting it in two by a continu'd ridge from North to South. All about it, the tops of the Mountains, the bottoms of Valleys, and the Plains are beautify'd with Country Houſes, Farms, and Woods, abounding in all ſorts even of *European* Fruit, and there is ſuch abundance of all other ſorts of Fruits of the Earth, that the firſt Planters call'd the Territory about S. *Michael*'s Town the *Land of Promiſe*. But this moſt delightful Country, like the Garden of the *Heſperides*, inſtead of a Dragon, has cruel Tygers, which often devour Men and Beaſts; that we may adore the wonderful Providence of God, which every where gives Proſperity and allay of Trouble, leſt too much Felicity ſhould make Man forgetful of his Miſery. Formerly the Natives exercis'd themſelves in Warlike manner, to deſtroy theſe Tygers and they that kill'd moſt, which was made appear by producing their green Skins, were Honour'd and Preferr'd above the reſt. The *Indians* kill them after this manner. They hold a thick Truncheon by both Ends, and as the Tyger comes up to them, give it her to faſten on; and the Nature of them is ſuch, that they never quit that they firſt ſeize. When it has faſten'd on the Truncheon with Teeth and Talons, the Hunter, turning it about overthrows the Tyger, which done, before it can recover its Feet he ſtrikes it into the Belly, and Bowels it. The *Spaniards* Inhabiting the Town of S. *Michael*, being of peaceable diſpoſitions are more addicted to Gallantry, than Arms, unleſs provok'd. They are well diſpos'd to Piety, and Love and Honour their Paſtors, which made them Ambitious of entertaining the Jeſuits, whom they receiv'd with great Affection, and built their Church at the publick Expence The Society had formerly been all over the Valley of the *Calchaquines* a part of this Country, where they gain'd few Souls, by reaſon of the Barbarity of the People, yet all was quiet till the *Spaniards* during the Peace, Baptiz'd many of them without any Examination, and then on pretence of cauſing them to be inſtructed in Chriſtianity ſent them away by force into Slavery. Theſe Wrongs provoking the *Indians*, the War broke out between them and the *Spaniards*, and ſpread throughout all *Tucuman*, and the *Spaniards* themſelves being then at variance, it was fear'd the *Indians* might make uſe of that advantage to deſtroy them; when the Fathers of the Society offer'd their Service to procure an accommodation with the Natives. Two were ſent, and ſo well receiv'd by thoſe People, that in a very few Days they converted great Numbers, erected eleven Chappels in ſo many Villages of the *Indians*, and concluded a Peace between them and the *Spaniards*, upon condition no wrong ſhould be done for the future.

Nature of the Country.

Hunting of Tygers.

Peace made by the Jeſuits.

Techo.

Guaira is a large Country, part of the Province of *Paraguay*, Bordering on *Braſil* Eaſtward, and ſhut in by the River *Parana* on the Weſt. Its breadth from the Plains of the *Uruaicans* in the South, to the Woods and inacceſſible Marſhes in the North, is not certainly known, but reaches a vaſt extent of Ground. This Country lying for the moſt part under the Tropick of *Capricorn*, is by reaſon of its immoderate heat, and moiſture, no leſs Fruitful of Proviſions, than of Diſeaſes, the very ſame Cauſes producing Plenty, and Fevers. It is much fitter to be the Habitation of wild Beaſts, and Serpents than of Men. Yet if we may Credit *Guzman*, when the *Spaniards* firſt came into *America*, there were 300000 *Indians* in this Country, who liv'd for the moſt part about the River *Huiba*, *Tibaxiva*, *Paranapana*, *Pirapo*, and *Parana*. The Ruins of abundance of Villages, caus'd by Sickneſs, and driving away of the *Indians*, which appear thick and almoſt contiguous, make this Account credible, tho' at this time ſcarce the 5th Part of that number remains. The Inhabitants of 2 little *Spaniſh* Towns are the Poſterity of thoſe, who being ſent into *Paraguay*, ſettled in this part about the Year 1550. The whole Nation lives miſerably, having no Bread, but what is made of the Root *Mandioza*, or any Fleſh to eat but that of wild Beaſts. They kill abundance of Elks, whoſe Hoofs are reported to be good againſt the Hartburning. This Province is famous for a ſort of Stones, which Nature, after a wonderful manner, produces in an Oval Stone-caſe, about the bigneſs of a Man's head. Theſe Stone-caſes lying under Ground, when they come to a certain Maturity, fly

Province of *Guaira*

Curious Stones.

fly like Bombs, in pieces about the Air, with much noise, and scatter about abundance of very beautiful Stones; for they are bright, some of the colour of Amathists, others violet colour, some a Grass green, some like Glass, some red, and some sharp like Diamonds; in fine, such is their beautiful Variety, that to see the lustre of the Stones one would take those Cases for Caskets of Jewels. But these Stones are of no more Value, than our *Bristol* Stones; but before this was known, the new Planters of the Province of *Guaira*, are reported to have abandon'd their Colony, after gathering a great quantity of these Stones, with a design to return into *Spain*, hoping to make Estates of them. But being stopp'd by the way, they were sufficiently laugh'd at, as they well deserv'd. There are here abundance of Trees that yield Balsam. The Woods produce various sorts of Berries and other Fruits, as does the rest of *Paraguay*. The most remarkable among the Flowers, is that they call *Granadillo*, which represents the Instruments of our Saviour's Passion, and of it comes a Fruit about the bigness of a common Egg, most delicious, when the Rind is taken off, so that it is an excellent emblem for the Meditation of our Saviour's Passion, which after the first appearance is wonderful delighting. Next to this the *Guanbe* is a great Dainty, being long and sharpish, at both ends, and pretty large; when the Rind or Shell is broke there appear yellowish Kernels, like those of a Pomegranate, which are good to eat. The Fruit is perfectly sweet, unless you chew a very small Seed there is within those Kernels; for when that is broke it causes a sharp Pain in the Jaws. An excellent emblem of human Pleasure, which yields Gall, under the appearance of Hony, when close follow'd. The same Seed if it falls upon the tops of Trees whose Bark is rotten, will send down a sort of winding Fibres, like Ropes to the Earth, which being fed by the moisture of the Ground, take Root, and run up again like the Ivy, producing abundance of Fruit. There are also abundance of Dates, not so sweet as those of *Africk*; yet they make a sort of Wine of them, and Pottage, and eat the Pith of the Palm instead of Bread, for want of better. Among their wild Cattle, the Swine are famous, because, contrary to the Nature of all other Creatures, their Navel is on their Backs, which if you do not cut off, as soon as ever the Beast is kill'd, it all corrupts immediately. There is vast abundance, and variety of Bees, but never to be brought to the House, their Wax can never be made White; the Honey is generally good, and fit to make Metheglin. The Snakes are here more mischievous than elsewhere, and there being no remedy against them, they destroy many Men. Some there are, which darting themselves off the Trees, twist themselves about the Bodies of Men, or Beasts, and unless immediately cut in pieces, soon kill any Creature, and devour it by degrees. These Snakes when they happen to gorge themselves, lay their Bellies to the Sun, which corrupting together with what they have eaten, they find themselves restor'd to their former Strength. Another sort of them lye retching their vast Jaws on the Banks of Rivers, casting out Foam, which deludes the Fishes, whom they thus allure and devour. Lastly another sort springing from Marshes, or Lakes catch at a certain sort of Birds, which defending themselves, when they find themselves hurt, presently eat a sort of Herb call'd *Macagua*, from which the Birds themselves take their Name, as an Antidote, and as soon as well return to Fight. The Battle is Pleasant to behold, for the *Macaguas* make use of their Wings as Bucklers, their Beaks as a Weapon, and the Snakes lye intrench'd in Water, securing themselves by their winding motion, so that they do not easily kill, nor are they soon kill'd. The Province of *Guaira* has little in it remarkable, besides what has been here mention'd, which are common to the Neighbouring Countries, and Monkies and Tygers. There was very little Christianity in this Country even among the *Spaniards*, till the Jesuits came among them. From the Mountains of *Brasil*, there runs down into this Country the River *Paranapan*, almost as great as the *Paraguay*, and falling into the River *Parana*, after it has receiv'd the *Tibaxiba*, *Pirapus*, *Itangua*, and other lesser Streams. Both sides of it are cover'd with great variety of Trees, but the Natives value the Cedars most, which are so tall and of such a vast Bulk, that there are Vessels made out of single Trunks of them hollow'd, which carry twenty Oars. The Jesuits sail'd up this River, till they came to the Place where the *Pirapus* falls into it, where they gather'd the Natives, and built a Town, which they call'd *Our Lady of Loreto*, and four Miles from

Tecbo. *Granadilo Flower.* *Guanbe Fruit.* *Strange Swine.* *Macagua Birds.* *Paraguay River.* *Loreto and S. Ignatius Town.*

from that another to which they gave the Name of their Father *S. Ignatius*, a third call'd *Itaberaca*, and a fourth the Name whereof we have not. Theſe Places being built, the *Spaniards* reſorted thither to carry away *Indians* for their Service; but the Fathers oppos'd them, and the King's Viſitor happning at that time to come into the Country, they obtain'd an Order of him to ſecure the Inhabitants of thoſe Places from all Moleſtation from the *Spaniards*. This was the Original of the Towns of *Loreto* and *S. Ignatius*, which continue to this Day, and have been the occaſion of building eleven more in that Province of *Guaira*.

The People of *Parana*.

About the ſame time that the Jeſuits labour'd as above to bring the *Indians* of *Guaira* into Towns, that they might be the better Inſtructed, which was in the Year 1610, thoſe People that Inhabited the Country between the City of the *Aſſumption* and the River *Parana*, oppoſite to the *Paraguay*, who till then had oppos'd the *Spaniards*, began to ſhew themſelves much more tractable than before. For *Arapizanduvius* a Man in great Authority among them, went to *Ferdinand Arias*, Governor of *Paraguay*, promiſing, *If they might have Prieſts ſent among them, he with his confederate* Caciques, *would build a Town, and ſubmit to the King of* Spain. The Governor overjoy'd at this Offer, went directly to the Biſhop to demand of him Prieſts, to bring thoſe People to the Faith, and obedience of the Catholick King. The Biſhop refus'd to ſend any, becauſe thoſe *Indians* were mortal Enemies to the *Spaniards* and *Cambals*, and could by no perſwations be prevail'd upon to alter his Reſolution. *F. James Torres* Provincial of the Jeſuits, finding the Biſhop not to be mov'd, ſent *F. Marcellus Lorencana* then Rector of the *Aſſumption*, and the only one he had that could ſpeak the Language, with his Companion *Francis Martin*. Theſe having travell'd thirty Leagues into the Country, paſſing the Marſhes with incredible difficulty, ſtay'd in the firſt Village of the *Indians* they came at; where they gather'd the People of all the neighbouring Country, and mark'd out a Place for building a Town, labouring Day and Night to reduce thoſe Barbarians to the Worſhip of the true God. But it was a Work of Time and much Patience to change the Manners of thoſe hardned Heathens. Theſe *Indians* follow'd their Debaucheries in the new Town, at certain Seaſons, Painting their naked Bodies to look the more Terrible, and ſpending two or three Days and Nights together without Sleep, in Drinking, Laughing and Roaring, after ſuch an extravagant manner, that the Fathers did not queſtion but they ſhould one time or other periſh at their Hands, in theſe drunken Fits. Nothing but Patience could Conquer this preverſe Cuſtom, which at length in ſome meaſure prevail'd, and many of them ſued to be Baptiz'd, which was not granted them till after good Trial of their forſaking their barbarous Manners. It happned that the Fame of ſo many Perſons being Baptiz'd ſpreading abroad, a *Paranian* Woman with her Daughter ſtole privately from her Husband, to get an opportunity to be admitted to the Chriſtian Religion. The *Indian* enrag'd at his Wife's flight, and laying all the blame on the Prieſt, ſtir'd up his Country People to take Arms to revenge his Quarrel. Being got together, they firſt vented their Fury on the *Mahomas*, Friends to the *Spaniards*, and having made a great Slaughter of them, drove away a great number of Captives to make their inhuman Feaſts of Man's-fleſh. *F. Lorencana* hearing of it, ſent in the Name of the *Spaniards* to complain of that Action, and demand the reſtitution of the Priſoners. They anſwer'd, *They had already eaten a good number of thoſe* Mahomas, *and were fatning up the reſt for Slaughter:* Threatning the Father, and ſending him Word, *It would be a merry Day, when they had his Skull to Drink out of.* This was a ſufficient Declaration of War, and therefore the Converts taking up Arms for their Paſtor, choſe *Aniangara* for their Commander, which diſcover'd the Pride and Arrogance of that Nation; for *Aniangara*, being a Man in great Repute among his People, and puff'd up with his Election, ſpoke to them in this haughty manner. *You had good reaſon, Gentlemen, to chuſe me for your Commander, who am well known far and near to be ſingularly Brave; All the Country about Fears and Loves for my noble Exploits in War. For who has ſo often Routed the Enemy, but* Aniangara? *Who has Baffled their Deſigns, but* Aniangara? *Who has brought away the Spoils of their Commanders, but* Aniangara? Aniangara *is my Name, equally Lov'd and Dreaded by my Enemies. For tho' I have overcome many, yet after the Victory I have us'd ſuch Moderation, as to kill none of the Priſoners, being no leſs famous for my Mercy when Action is over, than for my Bravery in War.* This Speech was receiv'd with great Applauſe. Soon after a Com-

Techo.

War among the *Indians*.

Techo. a Company of *Spaniards* with 300 of their Confederate *Indians*, came to their Assistance, and *Aniangara* joyning them, they all march'd into *Parana*, where they routed a 1000 *Indians* without the loss of a Man. This done the *Spaniards* return'd home, *F. Lorencana* refusing to go with them as they desir'd, but chusing to remain expos'd to any Dangers among his Converts. His Followers increasing, he built the Town and Church in a more convenient Place, and gave it the Title of *S. Ignatius*. But the *Paranians* being Inrag'd by their last Defeat, and the hatred to Christianity inflaming their Rage, study'd the Ruin of the new Town, and joyning in far greater Numbers than before, their Bodies Painted after their barbarous Manner; pass'd the River and plunder'd the Country about the Town. The News hereof being brought, it is hard to express what a Dread seis'd all Men, for the *Spaniards* were gone, and the Enemy more numerous than the Townsmen. *F. Lorencana* prepar'd his People for Fight and Death, performing all the Duties of a good Pastor, and his Converts offer'd themselves to stand by him. In the mean while their Spies brought an account, that the Enemy in a pannick Fear had retir'd into their own Country. It was remarkable at this time that *F. Francis* of *S. Martin*, Companion to *F. Lorencana*, was so terrify'd with the News of the approach of the Barbarians, that he ran Distracted, but afterwards recover'd.

The Town of *S. Ignatius.*

Guaicureans live dispers'd.

At the same time the Society sent Missioners among the *Guaicureans*, of whose Manners we will here give a short Account. This Nation is divided into two Parts, the one call'd *Guaicuru*, the other *Guaicurati*. Both of them live on the Banks of the River *Paraguay*, opposite to the City of the *Assumption*, towards the Kingdom of *Peru*, dispers'd about without any setled Habitation; but they are most numerous about that part where the River *Pilcomayo*, which comes out of the Mountains of *Peru* and falls into the Sea. They carry about their Towns at Pleasure, having no Houses but Mats, which they set up where they think fit like Pens for Sheep. They understand Sowing, but will not addict themselves to it; but live by Fishing and Hunting. They use themselves from their very Infancy, to eat all manner of venomous Creatures; and feed on Worms, Snakes, Tygers and Lions, without any hurt. The Women are cover'd after a barbarous, but modest manner. The Men to look the more Terrible, daub rather than paint all one side of their Bodies from Head to Foot with stinking Colours. Instead of a Beard they fasten a Stone a Finger long to their Chin; anoint their Hair with a bituminous Matter; make themselves Bald by art; pull up all other Hairs about their Body, and make themselves monstrous by scarifying their Faces; making Deformity the Standard of Valour. Their chief Delight is Drunkenness and War; but they go through cruel Trials to attain to the Title and Dignity of Souldiers. For those that aspire to this Honour, are to testifie their Conrage to the rest by enduring most hideous Tortures, boring their Legs, Thighs, Tongues and other Parts of their Bodies with an Arrow; and if they flinch, or complain the least amidst their Sufferings, they are excluded the Honour; which that they may be the surer of obtaining, the very Children use to run Thorns and Briars into their Flesh, for Sport and Pastime. All their Youth they practise Running, enure themselves to Labour, and are train'd in their way of Fighting. They pay a greater Honour to their Commander than any of the other *Indians*, receiving what he spits in their Hands, standing about him when he Eats, observing his least Motions, and clearing the Ways for him. Drunkenness, or the desire of satisfying their natural Cruelty, is often the cause of War among them. They are continually engag'd against the *Chiriguans*, *Alipones*, *Frontons*, and other Nations like themselves in Manners. Of the Prisoners taken in War, they Sell or Kill all that are grown up to Mans Estate, the younger Fry they breed up after their own way. They love dark Nights to fight in, having no force but in the Fury of their Onset, not knowing how to stand together in Bodies. Having done Mischief by Night, they retire to their lurking Places over horrid Marshes and Bogs, all scatter'd about like Tygers. Thus keeping many Spies abroad, they not only oppos'd the *Spaniards* during almost a whole Century, but very often made great Slaughter of them, continuing in their antient Superstitions. They pester'd the City of the *Assumption* from its very Foundation, committing Robberies and Murders, and wasted all the Places about it with continual Excursions. They carry'd away the Sister of *Ferdinand Arias* the Governour, and several other *Spanish* Women into miserable Thraldom. In fine, they did a thousand Mischiefs

Their way of War.

without

without ſcarce receiving any, being no leſs Dreadful in Peace than War. They were defended and born out in this ſavage Way, by the Marſhes of the Country, many Rivers not to be forded, thick Woods, and Bogs full of Reeds, where they hid themſelves, and by the multitude of vaſt Snakes bred by the Heat of the Sun in that wet Soil. This Country, tho' ſeparated from the City of the *Aſſumption* only by the River *Paraguay*, had not as yet been viſited by any Prieſt, becauſe of the Barbarity of the People. However *F. James Torres* Provincial of the Jeſuits, ventur'd to ſend thither *F. Roch Gonzales*, and *F. Vincent Griffus*. They paſs'd the *Paraguay*, and having travell'd three Days over the Marſhes, were carry'd before the Commander of the *Guaicureans*, as Spies, but he finding to the contrary, defended them from any Violence. Being ignorant of the Language, they were forced to make uſe of a Converted *Indian* Interpreter, all whoſe Words they diligently writ down to learn the Language, which thoſe ignorant Heathens obſerving, they concluded they had marked down the Roads, their Strength, and other Circumſtances to bring the *Spaniards* upon them; for which reaſon they reſolv'd to Murder them, and had done it, but that *F. Gonzales* by the help of his Paper, recited to them in their own Language thoſe Myſteries of our Faith which he had taught them by the Interpreter; whereat they were ſo pleas'd, that the Commander order'd a Cottage of Mats to be ſet up for them, and became better inclin'd towards Chriſtianity. After ſpending a Month there, the Fathers propos'd the building of a Town, which the *Indians* (who love Novelty) eaſily conſented to. Beſides their Captain upon the publick Faith given him, ventur'd himſelf with *F. Roch Gonzales* into the Town of the *Aſſumption*, and returning from thence, the Provincial went with him, being carry'd over Rivers in a ſort of Boat made of a Hide, and over Marſhes on the backs of the *Indians*. At length he came to the Place appointed for the Town, where the ſcatter'd *Indians* were gather'd, and ſet up their Huts of Mats. The Fathers liv'd among them in a miſerable manner, feeding upon every Thing as they did, except venomous Creatures. It was very difficult to curb the Vices of thoſe Barbarians; for it was terrible to hear their drunken Crys at Night. In the Day they would perform ſome helliſh Ceremonies, and many lew'd, laſci-

His introducing of Chriſtianity.

vious Actions in the Face of the Sun. In fine, the Fathers labour'd there long with little Succeſs, for all thoſe Nations of *Indians* which do not Sow, nor dwell in ſetled Places, are more vicious, barbarous and obſtinate than the others, and leſs fit to receive the Faith. *Techo.*

The Provincial having done ſuch good Service about the Town of the *Aſſumption*, ſail'd down the Rivers *Paraguay* and of *Plate* to the Port of *Buenos Ayres*, where arriv'd 19 Fathers out of *Spain*, ſent by his Catholick Majeſty to forward the propagating the Faith in thoſe Parts, with Orders that all ſo Employ'd ſhould be Maintain'd at his Coſt. About the ſame time *Ferdinand Arias* late Governor of *Paraguay*, prevail'd with the Provincial to ſettle ſome Fathers in the Town of *Santa Fe*, eighty Leagues above the Port of *Buenos Ayres*. This Town was built by *John Garay*, not long before that of *Buenos Ayres* was rebuilt, upon the Banks of the River *Quiloaiſa* juſt where it falls into the River of *Plate*, for the conveniency of Ships coming out of *Europe*. The *Indians* often fell upon the new Planters, but without Succeſs. It was formerly very remarkable among the other Cuſtoms of the Natives, that the Women were not allow'd to paint their Bodies with a clay Colour, till they had taſted humane Fleſh. If they had no Priſoners taken in War, they would cut the dead Bodies of their own People in pieces, and give them to the young Maids to eat. They planted Trees over the Graves of their Anceſtors, and adorn'd them with Oſtrich Feathers, and met there at certain times to Lament. Before the coming of the *Spaniards* they liv'd upon Fiſhing and Hunting; but afterwards the Herds of black Cattle multiply'd ſo faſt, that they ſerv'd not only to feed the Natives, but in ſome meaſure to inrich the *Spaniards*. It appears upon Computation, that from the Year 1611 till 1631, a Million of Oxen were drove from the Country about *Santa Fe* into the Kingdom of *Peru*, which have yielded a prodigious Profit. This is all that was remarkable concerning the Town of *Santa Fe*, beſides the hopes of bringing thoſe Barbarians to the Faith of Chriſt; for on that ſide next *Paraguay*, runs the Plain of *Calchaquina* almoſt an hundred Leagues along the River of *Plate*, and is Inhabited by moſt inhuman People. In this Town the Fathers ſetled a ſmall Houſe, and *Ferdinand Arias* the late Governor, with his maiden Daughters, carry'd Earth upon their Shoulders at the building of the Church.

Town and Country about *Santa Fe*.

Their Manners.

Tubo.

A College at *Cordova.*

The Fathers had now more Work upon their Hands than it was possible for them to go through, by reason of the great Multitudes of Infidels, and vast extent of the Country, besides many Places desir'd they would settle among them, but they were too few to fix in every Part. Their chief Seat was at *Cordova*, where they setled a College and Novice-ship, chooling rather to breed up their Young religious there, than in *Chili*, the Delights of which Country might render them less able to undergo the Toils they were to be expos'd to. Many thousands of Infidels were Converted in the Country about this Town, whence the Provincial went over the Mountains to *Chili*, and in the Metropolis of that Kingdom, at the request of the Magistrates, Founded a College for the Education of Youths, under the care of the Fathers. The Provincial returning into *Tucuman*, *Luis Quinones* Governor of the Province, sent to acquaint him, *That certain straglng Souldiers having kill'd some* Caciques *of the* Diaguitas, *those People were again Revolted, and desired he would send some Fathers to pacifie them. John Darias* and *James Baraz* were appointed to manage that Affair, who passing thro' *Aconguinca*, betwixt the Cities of *S. Michael* and *London*, and the Places adjoyning to the Wood of *Joncavil*, Converted abundance of Infidels. Then entring the Territories of the *Diaguitas*, the Success answer'd their Expectation, those People freely condescending to their Proposals, and they on their side ingaging to have them secur'd against all Outrages of the Souldiers. Thus they visited the *Guasfans*, *Malleos*, *Huascfes* and *Andalgalas*, Inhabitants of small Towns, Baptizing 500 of them. Those Fathers we mention'd before that had been among the *Guaycuros*, having met with very little Success, were about to be recall'd, but the Commander of those People desiring they might be continu'd, and delivering up his Son then twelve Years old, to be bred a Christian, they were continu'd in hopes of bringing those Barbarians to more Civility. In the mean while the Fathers in *Guaira* and *Paraca* continu'd indefatigable in their Labours, in the latter of which Provinces they found the Natives so wild, and unfit for the Yoke of Christ, that they thought fit to forbear for some time, till by degrees they could by fair means, and good offices reclaim, and bring them to something of Humanity. In the first their Endeavours sometimes seem'd to answer Expectation, but then on a sudden those unsetled Infidels would slip away from the Towns to their usual lurking Places, and fall to their antient Practices, seizing upon such other *Indians* as they could come at to sell them for Slaves, and spending whole Nights celebrating their Victories, and performing many superstitious Acts. *F. Romero* one of the Missioners there, inquiring into their Religion, found that they ador'd the Moon and the Constellation, call'd the *Charles Waine*, and had no other Worship. During these Transactions, Father *Valdivia* had been in *Spain* to solicite for the *Indians* of *Chili*, and having obtain'd all he went about, return'd into that Kingdom, where he presently had a Conference with 50 *Ulmes* (so they call their great Men) and after a short time concluded a Peace with the *Leicureans* and *Purcuans*; *Utablame* one of the principal *Indians* answering for the rest. He press'd to have some Women belonging to *Aganamon*, another prime Leader of those revolted People, restor'd to him, they being then Prisoners. It was granted that a Daughter, who was an Infidel should be return'd, but for his Concubines and another Daughter, who were become Christians, he could not prevail. Peace being setled, *Utablame* took three Fathers along with him to perswade the remoter *Indians* to submit themselves, but when they came to his Town call'd *Leicura*, *Aganamon* dissatisfy'd with what had been done, entred the said Town by force, killing some *Ulmes* that had been for the Peace, and railing at the Jesuits because his Women had been detain'd, first dash'd out their Brains with Clubs, and then hew'd their dead Bodies with other Weapons. Thus dy'd *Martin de Aranda*, *Horatius Bechius* and *James de Montalva* for refusing to restore the Infidel his Concubines. After this Murder most of the *Indians* fell from the Peace, many Factions, tho' wholly Innocent, fearing they might suffer among the Guilty; yet 3000 *Catarinians* continu'd Friends to the *Spaniards*. Another in *Chili.*

Because we do not pretend to write the Actions of the Fathers, but only what is Historical, or relating to the Description of those Countries, we have pass'd by the greatest part of the fourth Book, according as our Author divides his Work, only relating what is to our purpose, and omitting all that relates only to the Society. All we can add out of the said fourth Book, is, That about 50 Leagues from the City of the *Assumption*,

up

up the River is an *Indian* Town call'd *Guaramba*, consisting of about 900 Families part Christians, and part Infidels, and remarkable for nothing but being very unhealthy, and about ten Miles from it are two others of about 300 Families each, the Names of them are *Pitave* and *Negua*.

Country of Tucuman.

Tho' somewhat has been said before at num. 43, concerning the People of *Paraguay*, that relating only to such as live between the Town of the *Assumption*, and the River of that Name, we must in this place add something of that Country in general. The River *Parana* runs 500 Leagues, as has been said above, before it falls into the Ocean, through a Mouth 80 Leagues in breadth, and has not undeservedly the Name of *Parana* given it, as representing the Greatness and Majesty of a Sea in most Parts. This makes me dissent from *Joseph d' Acosta* and others, who reckon the River *Maranhao* the greatest in *America*, tho' the same *Acosta* affirms the Mouth of *Maranhao* is but 30 Leagues wide.

Wood converted into Stone.

The *Parana*, as well as the *Silaro* in *Naples* has the occult quality, of converting Wood into Stone, so that it is frequent to see Sticks, as far as they lye under Water petrify'd. *Ferdinand Arias*, the Governor set up a Pillar thus Metamorphos'd or converted, in the Porch of his House. Besides it every where breeds Fishes of a vast Bulk; and F. *Ruiz* affirms he has seen some thicker than an Ox towards *Guaira*. It is frequent to see Sea Wolves swimming in Shoals, lifting up their Heads above Water, when a Man Whistles, and then ducking again, as if they sported. The *Capibara*, an amphibious Creature, is often kill'd by People, as they Sail along. In the middle of the River *Parana*, lies an Island eighteen Leagues in compass, all round very high and encompass'd with lofty Rocks, so that it is inaccessible, unless in some Places, where the Land is a little lower, but those Parts beset by many dangerous whirl Pools. This Place was formerly the refuge and Fortress of the *Paranensians*, against Incursions of the *Spaniards*, for which reason, the Inhabitants besides their natural Fierceness, were of a Warlike disposition. Both the Shores as well where they are plain and open, as where they are wooded, produce a great multitude of Beasts, and Birds. There are every where great flocks of Birds and Parrots, but these last are three times as big, as those of *Asia*, and their Feathers so beautify'd with variety of colours, that the Natives formerly for their sightliness, ador'd them as Gods; but they are only commendable for their Colours, as never learning to talk. That sort of Bears is very remarkable, which are call'd Ant-Bears, because of their eating those Insects. Their Head is very long, the Snout twice as long as a Swines and sharper, out of which they draw a Tongue like a Spear, as it were out of a Scabbard, and thrust it into the Ant-hills, and draw it back with a great Booty of Ants sticking to it. These Ants which are as big as the top of ones Finger, being tosted over the Fire, are reckoned by the Natives and *Spaniards* as dainty Food. Formerly there were no great Towns upon the *Parana*, but the People liv'd dispers'd in Villages. Both sides of the River, running a vast extent, are inhabited by several Nations, all, except the *Guaranians*, as like one another in Manners, and Barbarity, as they are remarkable for diversity of Languages. Among them all, I think those very remarkable who feed upon a certain sort of Earth. dry'd at the Fire, and then dipp'd in the fat of Fish; so that there is little cause to admire, they should think so little of Heaven, who find so great a relish in the Earth. That part of the *Parana*, which is next the Ocean, for the space of 200 Leagues from the Mouth, is by the *Spaniards* call'd the River of *Plate*, the Reasons given for this Name varying. For some will have it to be so call'd from *Gavot*'s Plate, as was observ'd in its Place; others from the first Planters, seeing the Natives on the Shoars, as they sail'd along in their Ships, cover'd with white Shells, which at a distance glitter'd like Silver. Some will have this Name given it, because the Lakes and Rivers on whose Banks the Silver Mills are set at work in the Province call'd *Los Charcas* in *Peru* roul down, after a prodigious long run, a great quantity of good Silver Oar among the dross, there wash'd away, which quantity is so vast, that those, who know how to judge of Metals, guess there have been 40 Millions of Silver, so carry'd away by the Rivers *Tarapaia*, and *Picolmayo*, from the first working in the Mountains of *Potosi* till the year 1611. And for Quick-silver, us'd in the working of the Plate, the quantity is so great, as serves to Poison the Waters of those Rivers for a vast space, so that they

Techo.

Parrots worship'd as Gods.

Bears and Ants.

Name of the River of *Plate*.

breed no Fiſh, that venomous Mineral
Techo. deſtroying all living Creatures. But it
is a Folly to aſſign this for the Reaſon of calling the River of *Plate* by that Name, becauſe it was certainly ſo call'd, before the Mountains of *Potoſi* were known to the *Spaniards*. Whatever the reaſon of the Name is, the *Parana*, as far as it is call'd the River of *Plate*, that is, till the *Paraguay* falls into it, has three *Spaniſh* Towns on it, which in ſome Meaſure, keep the *Indians* about the Shore in ſubjection. Towards its ſource, for almoſt the ſpace of two hundred Leagues, it runs thro' *Guaira*, and other Countries, in a manner ſubdu'd by the *Spaniards*. That part of *Parana* which lyes between *Guaira* and the River of *Plate*, and is oppoſite to the *Paraguay* for almoſt an hundred Leagues, ſtill holding out, choſe rather to be haraſs'd by War than to ſubmit to a Foreign Yoak. Thoſe People baffled the Forces of *Ferdinand Arias* a brave Commander, and other Governors, tho' they conſiſted of conſiderable numbers of *Spaniards*, and the choice of their confederate *Indians*. They almoſt ruin'd the *Spaniſh* Town of S. *John* ſeated on the conflux of the Rivers, *Parana* and *Paraguy*, by their continual Excurſions. They often invaded and terrify'd the Converts made by the *Jeſuits*, at the Town of S. *Ignatius*. There was no going out of *Tucuman* into *Paraguay* without a Guard, the *Paranenſians* lying upon all the Roads, and Killing and Robbing all they met. But none ſo cruel, as thoſe who having been converted were fallen off, for they being incens'd by the Service the *Europeans* requir'd of them, continually ſet the People of *Parana* againſt their Maſters; ſo that for ſeveral Reaſons the Name of the *Paranenſians* was equally terrible to the *Spaniards*, and their *Indian* Confederates. No Prieſt had been among them as yet, that is in the Year 1615, except only *Roch Gonzales*, who ventur'd among them two Years before, with no other Weapon, but the Croſs, being ſent by *Marcellus Lorenzana*, having made way to this Miſſion, by founding the firſt Town fifteen Leagues from the River. This ſame Year 1615 the ſame *Roch Gonzales*, after travelling ſome time through an uncouth Country by Land, came to a Lake call'd *Appuepen*, running into the *Parana*, and call'd by the *Spaniards* S. *Anne*. About it dwelt abundance of Infidels, with whom he ſo far prevail'd, that they deſir'd him to mark them out Ground to build a Town, which he did and converted many Families; but the *Franciſcan* Fathers, who had Preach'd there before, demanding to have that part left to them, which they firſt took in Hand to inſtruct, he freely quitted it to them, being ſenſible there was Work enough elſewhere for the Society. F. *Gonzales* went up the River by Boat, tho' much oppos'd by the *Indians*, who would not harken to his Propoſals, about 50 Leagues, and came to *Itapua*, where 4 *Caciques* reſided with a conſiderable number of their followers, who after ſome difficulty ſubmitted, promiſing to erect a new Town in that Place, provided the Society would promiſe to ſettle among them. He hereupon haſted away to the Town of the *Aſſumption*, to negociate the ſending of ſome Fathers to ſettle there. As ſoon as he was gone, the *Paranenſians* on the upper part of the River, being wrought upon by an Apoſtate, made War upon the *Itapuans*, for having entertain'd F. *Gonzalez*, and attempted to pull down a great Croſs he had ſet up, but were oppos'd by the *Itapuans*, who though ſtill Heathens ſtood about it, and repuls'd them, tho' much more numerous.

Fierceneſs of the People of *Parana*.

Itapua.

James Marino Negron, Governor of *Paraguay* and the River of *Plate*, being Dead, *Francis Gonzales de Santa Cruz*, Brother to *F. Roch Gonzalez* was Deputy Governor, till the King ſhould appoint another. He thinking it would be an Honour to him, that the Province of *Parana*, ſo often attempted without any Succeſs, ſhould be reduced during the time of his Government, and by means of his Brother, having conferr'd with *F. Marcellus Lorenzana* the Rector, granted a Patent in the fulleſt manner he could, by which he permitted the Society to build as many Towns as they thought fit, upon the Rivers *Parana* and *Uruaica*, to appoint Magiſtrates, and erect Churches. *F. Lorenzana* provided all neceſſaries for building a new Town, and ſo they diſmiſs'd *F. Gonzalez*, who return'd to *Itapua*, where he arriv'd upon *Chriſtmas-Eve*. *Itapua* is a Place equally diſtant from the Mouth of the River *Paraguay*, and the Borders of *Guaira*, being about 60 Leagues from each, and ſtanding high on the South Side of the *Parana*. A Lake that runs into the River makes a Port before it. There were *Indians* enough in the Country about, to make a handſome Town. The *Itapuan Caciques*, who had gain'd

Itapua deſcrib'd.

reaſon

renown by defending the Croſs, gave *F. Gonzalez*, when he return'd, a Houſe made of Mud and Straw; after the *Indian* manner. He having fitted up one part of it for a Chappel, what by his own means, and the aſſiſtance of ſome *Indians* his Emiſſaries, drew a conſiderable Number of the Neighbouring People to come and join with the *Itapuans*. *F. James Boroa* being come to keep *F. Gonzalez* Company, after he had been there four Months alone, they both joyfully mark'd out the Ground for the new Town, built a Houſe, and Church big enough to contain the Multitude, made Huts for the *Indians*, whom they perſuaded more by their Example than Words: Brought Clay and Straw, cut Timber, and made it fit for the Work, being in ſuch want of Proviſions, that they accounted an inſipid ſort of wild Thiſtles, and Bread made of the Pith of Trees, as Dainties. They uſing to make ſome Pottage of a ſort of Herbs, which only the Parrots were wont to eat before, thoſe People in a harmleſs way of jeſting call'd the Fathers Parrots. The Church being built, the Dedication was celebrated in the beſt manner they could, and a Picture of the Bleſſed Virgin being ſet up therein, not only the ſaid Church, but the Town took the Name of the *Annunciation*, under which Name it continues to this Day. By the contrivance of the Devil it was ſoon given out, that the Fathers were no Prieſts, but Spies in Diſguiſe, to betray the People, under the Show of Religion, to the *Spaniards*; and that they brought the Plague with their Pictures and Books. Theſe Things alienated many of the *Indians* from them, till being by degrees undeceiv'd, they became more familiar with the Fathers. Having built this Town and the other we mention'd before, call'd *S. Anne*, on the Lake *Appipen*, which he left to the *Franciſcans*, *F. Gonzales* return'd to the City of the *Aſſumption*, where having given an Account of all he had done to *Ferdinand Arias*, who was again appointed Governor of *Paraguay*, and the River of *Plate*, he endeavour'd to diſſuade him from going into thoſe Parts, as yet, but in vain. The Governor therefore having ſent the Father before to diſpoſe the *Indians* to receive him, ſet forwards with 50 *Spaniſh* Soldiers. Being come to the River *Parana*, he croſs'd it in ſmall Veſſels provided by *F. Gonzales*, and when they arriv'd at *Itapua*, made great rejoycing, the Governor ſaying to his Men, let us give God Thanks on our Knees, that by virtue of the Croſs alone, we now tread that Ground, which neither my Sword, nor the Valour of the *Spaniards* could conquer in ſo many Years. Then having appointed Commanders of the *Indians*, and charg'd them to be reſpectful to the Fathers, he ſet out from the Port of *Itapua*, the ſame Day he came thither, covering his Fear with the pretence of Buſineſs, becauſe the report went that the Inhabitants up the River, were alarm'd at his coming, and their Boats began to appear. As he was ſailing down the River about 200 *Indians* appear'd on the ſteep Banks, arm'd with Clubs and Darts, and had certainly attack'd the Governor, but that *Gonzalez* by his Authority withheld their Commander. His Name was *Tabacambius*, who being ask'd by the Governor to accept of a General's Staff in his Catholick Majeſties Name, by which he might be known to be Commander of the *Paranenſians*; Haughtily anſwer'd, He had been their Commander before, and ſhould be ſo ſtill without a Staff.

S. Anne Town.

Techo.

All the Country that lies between the River *Maranon*, otherwiſe call'd of the *Amazones*, and the *Parana*, which are above a thouſand Leagues diſtant from one another, makes almoſt one half of South *America*. All which Country the *Guaranians* Inhabit, and not ſo ſatisfy'd, paſſing theſe Bounds, poſſeſs all that lies between *Paraguay*, *Parana*, and the Borders of *Peru*. But within that Compaſs there are ſeveral other Nations to be found, differing from the *Guaranians* in Language and Manners, and whom they out of their natural Pride call Slaves. With them they have continual Bloody Wars, fatning the Priſoners they take, and eating them. At theſe Feaſts they take new Names to expreſs their Warlike Exploits. They live in little ſcatter'd Villages, which are under the Command of *Caciques*, renowned either for their noble Deſcent, or popular elocution. In time of War they chuſe a General of known Valour; but know nothing of Regular Troops, keeping their Ranks, foreſeeing Dangers, chuſing a proper Time or Ground, improving Opportunities, or laying up Proviſions. For the moſt part they Fight as Chance offers the Occaſion, being hot the firſt onſet, but cowardly if ſuffered to cool. In Fight they uſe Clubs and Arrows; and make their Bodies hideous with diſmal Colours before they ingage. They make no uſe of Lime, Stone, or Tiles; but

Of the *Guaranians*.

Their Houſes.

but build Houſes of Clay and Straw, either round or long, and for the moſt part ſo large, that one of them makes a Village. Matrimony is at Will, for every one has as many Wives or Concubines as he can keep or get. The *Caciques* claim a Right to the handſomeſt Maids in their Village, whom they eaſily give up to be deflower'd by their Followers or Friends. To have to do with their Daughters-in-law is frequent, and no Shame to put away Wives, or be caſt off by them. It is look'd upon as a great Crime to turn any Stranger whatſoever out of Doors. They entertain their Gueſts with Weeping, and long Praiſes of their Anceſtors, but their Sorrow ends in Laughing and Feaſting. They cover their nakedneſs with a very ſhort Garment made of Shells or Feathers put together, the reſt of their Body is Naked. They ſow *Indian* Wheat, and ſeveral Sorts of Pompions, Beans and Roots. When any Perſon, particularly thoſe of any Note among them Dies, it is not to be expreſs'd, what horrid Howling the Women make in all parts; ſcratching their Cheeks, they by Fits give hideous Shrieks, they ſometimes caſt themſelves headlong from high Places, tear their Hair, batter their Fore-Heads, turn the Dead Bodies, embrace and talk to them, bow their Sides, open their Hands, lay the Carcaſſes into great Pots; and believing the Souls are bury'd with the Bodies, cover the Faces of the Dead with concave Diſhes, that the Souls may not be ſtifled; to ſhow they had the ſame Maſter, who pray'd that the Earth might ly light upon thoſe they lov'd. They adore no God, but are addicted to the Superſtitions of Wizards and ſuch Impoſtors. Their manner of Conjuring varies according to the ſeveral Countries; but they almoſt all agree in giving the greateſt Honour to thoſe Sorcerers, who are moſt familiar with the Devil. Thoſe that aſpire to the Knowledge of their Magick Arts are to mortify themſelves with moſt ſevere Faſtings and other Afflictions; which whilſt they are performing, they live alone, naked, and without waſhing in dark and remote Places, eating nothing but a ſort of Pepper and *Indian* Wheat roaſted, affecting to look gaſtly with their Hair uncomb'd and clotted, their Nails grown to a ſhameful length, and other filthy Circumſtances, and bring down their Bodies with other rigorous Practices, till having almoſt loſt their Strength and Senſes with Faſting, they call upon the Devil and ſee him. It is their Buſineſs to do Miſchief, by darting Bones, Coles, and Hairs undiſcover'd; which Things being deprav'd by their Charms, and piercing the Bodies of Men, make them waſt away, and ſometimes Die, unleſs he that did the Miſchief, take the Cauſe out of the Parts ſo affected. There is another ſort of Magicians, who do no harm, and only Boaſt of their familiarity with the Devil, and pretending they can diſcover Secrets and Things done a great way off, to them that aſk, which they learn of the Helliſh Fiends. In ſome Countries, if a Woman will be a Witch, ſhe muſt pretend to Chaſtity, for if once ſhe proves with Child ſhe is no longer reſpected. The Devil never appears to theſe Conjurers without a hideous and frightful Noiſe. There is alſo a ſort of Sorcerers who pretend to Phiſick; it is alſo their Buſineſs to talk much, Lye without meaſure, and for the moſt part do nothing. They Suck the ſick Bodies, and pretend to ſpit out ſome corrupt Subſtance, as if they had ſuck'd out the Cauſe of the Diſtemper. The whole Nation minds Dreams, and ſuperſtitious Obſervations to a Madneſs. They think the touch of an Owl will make them Lazy, becauſe that Bird among them does not fly much, nor build a Neſt. If a Woman eat a double Ear of *Millet*, *ſhe believes ſhe ſhall be delivered* of Twins. They exerciſe a young Maid the firſt time ſhe has her Courſes, after a ſtrange manner. She is put into the Hands of a luſty brawny Woman to be thus exercis'd; ſhe is forced to abſtain from eating Fleſh, till her Hair before cut off grows down to her Ears. It is a Crime for her to look upon Men. If ſhe happens to ſee Parrots, they think ſhe will be talkative ever after. She is made to ſweep the Houſe, to carry Water walking apace without ſtepping out of the way, to pound Corn in a Mortar, never to be idle, and to do all the Buſineſs of a good Houſe-wife. This Exerciſe of theirs *John Rho* reckons among their many Virtues. In ſhort they are of Opinion the young Girl will behave her ſelf all the reſt of her Life, as ſhe does about the time of her firſt Courſes. Women with Child abſtain from almoſt all ſorts of Food. They eat no Elk, leſt the Child ſhould be born with a ſwoln Noſe. If they eat ſmall Birds, they fancy they ſhall bring forth a ſmall Child. They are forbid eating any of thoſe Creatures, whoſe Qualities they fan-

Tecta.

Women.

Hospitality.

Superſtitions.

Witchcraft.

fantaſtically imagine may hurt their Children. The Laws the Men are to obſerve when their Wives are with Child, are theſe, not to kill any wild Beaſt; not to make Arrows, Clubs, or Handles to any other Inſtruments; to abſtain from eating Fleſh, fifteen Days after the Wife is brought to Bed; to unbend the Bow; not to lay Snares for Birds; to lye at Home idle, and faſting till the Infants Navel-String be cut; if they do any thing to the contrary, they muſt expect ſome great Miſchief will follow. When the new Born Babe happens to be Sick, the Kindred Men and Women abſtain from ſuch Diet as they believe would hurt the Infant, if it eat of it. As ſoon as the Children are Born, they give them Names agreable to the Beauty or Imperfections of the Body. If it be black or ſwarthy, they call it Crow; if it have a hoarſe Cry, Frog. I omit much more of the ſame Stamp, leſt it nauſeate the Reader. Yet it is found by experience that this Nation, notwithſtanding this Folly and Barbarity, if it be well taught is more apt than any other People of *America* to embrace and retain the Chriſtian Faith, and to learn mechanick Trades, and a good meaſure of Civility.

Childrens Names.

Many following Chapters affording but little Matter to our purpoſe, we will only collect out of them, what may be worth relating, giving this Advertiſement of it, that the Reader may not be ſurpriz'd to find many ſhort Relations put together, which have no particular Connection among themſelves. The Fathers of the Society Preaching among the *Guaicureans* were not ſo ſucceſsful, as in other Parts, thoſe *Indians* looking upon Baptiſm as mortal to whoſoever receiv'd it. The cauſe of the Error was, that by reaſon of their many Vices this Sacrament was not granted them till they were in the utmoſt extremity, and therefore moſt of thoſe that receiv'd it, immediately Dy'd; which thoſe Infidels imagin'd to be the effect of Baptiſm. But Time and Experience undeceiving them, they afterwards came in more freely to embrace the Faith. It hapned that a Sorcereſs among them lying deſperately Sick, and having try'd all the Arts of their Impoſtors for her Cure, and been ſupply'd during the time of her ſaid Sickneſs with ſome better ſort of Suſtenance by the Fathers, overcome by their Charity, turn'd off her *Indian* Charmer, and deſir'd to be Baptiz'd. As the Father was about complying with her Deſires, a multitude of *Indians* flock'd about him, begging he would not beſtow that Favour on the worſt of Women, who was us'd to do much Miſchief; for if he ſhould according to his Cuſtom, bury her in the Chapple, ſhe would turn into a Tyger and deſtroy all about her, and therefore it was better to carry out her Carcaſs when ſhe was dead, into ſome remote ſolitary Place, leſt ſhe ſhould do more harm dead, than ſhe had done alive. This they ſaid, becauſe the *Guaicureans* are of Opinion, that the Souls of wicked Perſons tranſmigrate into wild Beaſts, which are miſchievous in Proportion as they were when living. But the Father undeceiving them, Baptiz'd her, ſhewing that the Virtue of Baptiſm was ſuch, when rightly apply'd, as to make the blackeſt Souls brighter than the Sun, and ſend them into eternal Bliſs. At *Cordova*, in the Province of *Tucuman* about the the Year 1616, a Monaſtery of Nuns was founded by *Ellenor Texeda*, which was the firſt in thoſe Parts. She deſign'd them for *Dominicans*, and accordingly they wore that Habit, and the Monaſtery was erected under the invocation of S. *Catherine of Siena*; but there being none of the Order to begin it, nor any Book of the Rule, they follow'd that of S. *Tereſa* with ſome little alteration, which afterwards bred great conteſts; for ſome would have it that their Vows were void, becauſe they were deſign'd for *Dominicans*, and follow'd the *Carmelite* rule, beſides other circumſtances that made them a confus'd ſort of an Order; but after much Debate the thing was refer'd to Pope *Paul* the 5th, who order'd the preſent Nuns ſhould remain for the preſent as they were, under the Rule they had taken their Vows to, but for the future others admitted ſhould be reduced to the Rule of S. *Dominick*, and ſo the Monaſtery continue as had been at firſt deſign'd.

Techo.

Error of the *Guaicureans*.

Firſt Nuns in *Tucuman*.

Great Hopes were conceiv'd of advancing the Faith, throughout the Province of *Parana*, and introducing it into that of *Urvaig* or *Urvaica*, when the Governor *Ferdinand Arias* had like to diſturb all, by deſigning a Conqueſt on the latter of thoſe Places, from which all the Perſwaſions of the Fathers could never divert him, till the *Spaniards* refuſing to follow him in that dangerous and unprofitable Expedition, oblig'd him to alter his Reſolution. *F. Gonzales* being eas'd of this Fear, which would have alarm'd the

Iguaſpina Town built.

In-

Techo.

Indians, and utterly deſtroy'd all that had been done for their Converſion, went away to a Place the *Indians* call *Jaguapua*, where he perſuaded a good Number of the ſcatter'd Natives to come together and ſettle. *Tamboaiens*, Cacique of an Iſland oppoſite to *Jaguapua* increas'd the Number of thoſe People, and by his Example many more flock'd thither out of the Woods, who altogether built a Town, *F. Gonzalez* marking out the Ground for them. *Jaguapua* is about four Leagues from the Town of *Itapua*, and twelve from that of S. *Ignatius*, and therefore there being no Fathers to ſettle at *Jaguapua*, thoſe of the other two Places took it by turns to go over thither to inſtruct the *Indians*, where they made very many Converts. At this time *Arapizanduvius* the *Indian* Commander of the Town of S. *Ignatius*, taking ſome diſguſt at the Fathers, gather'd a number of Malecontents, and ſtirring up the *Paraguenſian* Infidels, went away to joyn *Tabacambius*, who we ſaid before had refus'd to accept of the Generals Staff from the Governor of *Paraguay*. Theſe two great Men retiring into a Peninſula made by the River and a Lake, call'd by the Natives *Maracanas*, ſtruck a Terror into the new Towns of *Parana*, and the Fathers were much afraid leſt they ſhould by their great Authority draw many Converts to abandon the Faith. Therefore *F. John de Sales*, before they were well ſettled in their Deſigns, ventur'd to go from the Town of S. *Ignatius* to them, to perſuade them to Peace, where he had doubtleſs been Kill'd, had not an old Woman put them in mind that the *Spaniards* would revenge his Death, which made the Infidels hold their Hands, and the Father taking that Opportunity to ſpeak to them boldly, His Words had ſuch force, that *Arapizanduvius* immediately begg'd Pardon, and drawing together his Followers, forſook *Tabacambius*, returning to the Town of S. *Ignatius*. At the ſame time *F. Joſeph Cataldinus* attended by a ſmall Parcel of Converted *Guaicanians*, ventur'd through the Country among the *Piropocenſians*, among whom he ſpent 10 Months, and having converted 700 of them, caus'd them to remove out of their Woods, and build a Town not far from that of *Loreto*. Very little good was done among the *Guaicurenes*, their Obſtinacy and Stupidity prevailing above all the Labours of the Fathers, and therefore many adviſed they ſhould be given over, but Father *Peter Romero*, who had ſpent ſome Years among them, and brought them to live together in a Town, was for overcoming them with Chriſtian Patience and Kindneſs. The Plague raging among them, they all diſperſ'd and fled to the Woods, many of them that had taken the Infection dying by the way. F. *Romero* never ceas'd following them, and prevail'd with ſome few at the laſt Gaſp to receive Baptiſm, and when the virulency of the Plague was over, brought back thoſe that had eſcap'd it to the Town. They abuſing that Health they had been reſtor'd to, according to their natural Inclination, preſently ingag'd in unjuſt Wars, making Slaves of the Priſoners they took, ſpending the Nights in hideous Cries, giving up themſelves to Drunkenneſs, and celebrating their new Moon Feſtivals with ſuperſtitious Madneſs. This Year 1617, Father *John de Viana*, who had been ſent Procurator to *Rome*, arriv'd at the Port of *Buenos Ayres*, with 37 Fathers he gather'd by the Generals order, for a ſupply to the Province of *Paraguay*. This addition made the Province ſo flouriſhing, that the Provincial now ſetled nine Colleges in it, and ſeeking which way he might enlarge either among the *Spaniards* or *Indians*, ſoon found an Opportunity, the *Spaniards* of *Eſtecho* and the *Calchaquine Indians*, admitting the Fathers to ſettle among them. *Eſteco*, otherwiſe call'd *Nueſtra Senora de Talavera*, is a ſmall Town, very conveniently ſeated for the relief of thoſe that travel out of *Peru*, to the River of *Plate* and *Paraguay*, through *Tucuman*, and it had increas'd beyond all the other Cities of *Tucuman*, but that the unwholeſomneſs of the Air, which is hot and moiſt, obſtructed its thriving. This Place being in want of Prieſts, made Proviſion for and receiv'd five of the Fathers.

37 Jeſuits arrive at Buenos Ayres.

Eſteco Town.

The Valley of *Calchaquina* above-mention'd running thirty Leagues in length, from North to South is but of a ſmall breadth, and almoſt enclos'd on both ſides by the high Ridges of Mountains that make the Borders of *Peru* and *Chili*; the two Angles of it look, the one towards *Salta*, the other towards *London*, two ſmall Towns of *Tucuman*. Many Monuments of the Conqueſt make it ſtill appear, that the Inhabitants of this Valley were formerly ſubject to the *Ingas* Kings of *Peru*; and thoſe People, to this Day, have a Veneration for the very Name of the *Ingas*. It is moſt certain, there are Mines of rich Metals in

Valley of *Calchaquina*.

this

this Valley, but as yet they could not be diſcover'd, thoſe *Indians* for fear of being forced to dig concealing the Gold and Silver, which have been the Cauſe of ſo much Miſchief. It is reported, that in the Night there is a ſort of Creature ſeen there, which caſts a mighty Light from its Head, and many are of opinion that Light is caus'd by a Carbuncle; but as yet this Creature could never be taken or kill'd, becauſe it ſuddenly baffles all the deſigns of Men, leaving them in the Dark by clouding that Light. The Natives of this Valley, ever obſtinate from the firſt coming of the *Spaniards* into *Tucuman*, have defended themſelves and their Families with ſuch Reſolution, that the Women have been ſeen to force their Husbands back to fight, driving them with Firebrands, when they ſaw them give way or fly; and when their Strength has fail'd them, Rage ſtill prevailing, rather than fall into the Hands of their Enemies, they have either run upon their Swords, or caſt themſelves headlong from the tops of Mountains. *Alonſo Barſena* had formerly pacify'd theſe People, which Peace they had often broke at Pleaſure without regard to Articles, either running into open Rebellion, or doing harm under ſhow of a falſe Peace. During thoſe Intervals of Peace, ſuch as they were, ſome Fathers of the Society made ſeveral Excurſions among them, wherein they found much more Difficulty than Succeſs. But theſe Excurſions for a ſhort time turning to no account, it was believ'd their obſtinacy might be overcome by continually inculcating the Doctrine to them, or at leaſt it would be ſome curb to their frequent Revolts. Therefore *F. James Torres* having this Year 1617, obtain'd an allowance of 600 Piſtoles a Year from the Viceroy of *Peru*, for the ſupport of the Society, he reſolv'd to fix two conſtant Seats of the Society in this Valley, and accordingly ſent four Fathers with full Power from the Governor and Biſhop, to build Towns and Churches, and do all other Things for the well governing of thoſe People as they ſhould think fit. The *Indians* were willing enough to entertain the Fathers, not ſo much for the ſake of Religion, as becauſe their numbers being much diminiſh'd during the late Wars, they now thought not themſelves Superior to the *Spaniards*, and therefore were glad to have an honourable Opportunity offer'd them of putting an end to the War. For this Reaſon the principal Men went out to meet the Fathers, offering their aſſiſtance towards building of their Houſes; and having carry'd the Fathers about the neighbouring Villages, diligently built a Chappel in a convenient Place, with Cells made of Mud and Straw. This Place in gratitude to Cardinal *Ferdinand Borromæus*, was dedicated to *S. Charles Borromæus*. After ſome time *Chriſtopher Torres*, who was Superior of that Miſſion, leaving two Fathers there, went away with a Companion to the further part of the Valley, where he ſetled another Manſion, under the Invocation of the bleſſed Virgin *Mary*, the *Indians* aſſiſting as the others had done. From theſe two Seats they were in continual motion over all the Valley, endeavouring to propagate the Faith, but with very little ſucceſs, the Cuſtoms of thoſe barbarous People being too oppoſite to Chriſtian Religion, and therefore it will be proper in this place once for all to give an account of their Manners. It was ſuſpected that theſe *Calchaquines* were deſcended from the *Jews*, becauſe at the firſt coming of the *Spaniards* among them, many of them had the Names of *David* and *Solomon*; beſides, the eldeſt among them affirm'd, that their Forefathers us'd to Circumciſe themſelves. It was alſo a Cuſtom among them to raiſe Seed to their dead Brothers; and their Garments hanging down to the Ground gather'd up with a Girdle, ſhews ſomething of a *Jewiſh* Cuſtom. This Conjecture is confirm'd by the opinion of *Joſeph d' Acoſta* and other Writers, who affirm the *Americans* to be deſcended from the *Jews*. The whole Nation like the *Jews*, is ſuperſtitious even to Madneſs. They frequently adore Trees adorn'd with Feathers, ſo that what was ſaid formerly of the Synagogue may be well apply'd to them, *Thou didſt fall down under every flouriſhing Tree.* They worſhip the Sun as their prime God, the Thunder and Lightning as next to him. They pay an Honour to Heaps of Stones, which are the Monuments of their Anceſtors, which is a further inſtance of their *Jewiſh* Extraction. They give much honour to Sorcerers, whom they uſe as Phyſicians and Prieſts, being moſt notable Impoſtors. Theſe Men live in ſolitary Hermitages, converſing with the Devil, or at leaſt pretending ſo to do. It is the duty of theſe Prieſts to bring up others to their helliſh Practices. They practiſe all ſort of Extravagancies with theſe Novices, and are as Mad and Abominable

Techo.

Fathers go to reſide there.

Cuſtoms of theſe People.

in these their filthy Debaucheries, as can possibly be imagin'd from the worst of Men, inflam'd with continual Drunkenness and Rage. When they are heated with Wine, they fall upon one another in a riotous manner to revenge past Injuries, battering one anothers Heads with their Bows. In these Drunken Frays, it is an everlasting Shame to shun a Stroke, or put it by with the Hand; but it is reckoned the greatest Honour to receive several Wounds, to shed much Blood, and to have their Faces made hideous. In the heat of their Madness, the Priest muttering many Words, Consecrates the Skull of a Hind stuck full of Arrows, to the Sun, praying for a good Harvest; this done he delivers the Skull to another, who receiving it, becomes Head of the next mad Revels. Thus the prime Men of the Nation giving the Token round, spend their Lives in raving Mirth. At their Sacrifices they are daub'd with the Blood of Beasts by the Sorcerer. But they are never so mad as at their Funerals. All the Kindred and Friends repair to the dying Man's House to drink together Day and Night, as long as the Distemper lasts. They encompass the sick Man's Bed with abundance of Arrows stuck into the Ground, that Death may not dare to approach for fear of them. As soon as the Party is dead, they bewail him with the loudest Cryes they are able, place all sorts of Meat and Wine about the dead Body, which is seated on a Chair, make Fires, and Burn a sort of Leaves instead of Frankincense. To move Compassion, both Men and Women shew the dead Persons Goods to the Multitude; whilst others Dancing and Leaping after a distracted manner, clap Meat to the Mouth of the dead Carcass, as if it were to eat it, and then swallow it themselves. Having spent eight Days in these and such like Follies, they Bury the Body, casting into the same Grave with him, his Dogs, Arms, Horses, and other Goods, besides abundance of Garments offer'd by his Friends. This done they burn the House he dy'd in, that Death may never return thither again. Having spent a whole Year in Mourning, they celebrate the Anniversary with the same Ceremonies. Instead of Mourning Cloaths, they paint their Bodies Black. That nothing may be done amiss, they make use of a Master of the Ceremonies. They believe no Body dies a natural, but all violent Deaths, which Error makes them always full of Jealousies and Fighting; the Devil to promote War, sometimes whether truly or falsly laying their Deaths at some Persons Doors by the Mouths of their Sorcerers. They think the Souls of their Friends after Death are converted into Stars, whose Brightness is proportionable to the high Post they had in this World, or the brave Actions they perform'd. On Festival Days they make themselves Crowns of Feathers of several Colours. Their Hair, which reaches down to the Waist, they wreath with Ribbonds like Women. Their Arms are cover'd as high as the Elbow with Silver or Copper Plates, which is useful for shooting with their Bows, and some Ornament to them. The chief Men of the Nation wear a Silver or Copper Ring within a Diadem or Coronet of some other Matter about their Heads. Youths are forbid having to do with Women, till they are Emancipated or made free by their Sorcerers. Maidens wear Cloaths of several Colours, which when they have lost their Maidenheads, are chang'd into one Colour only. The Factions among them are almost continually destroying one another in warlike manner. The Women are most powerful to reconcile the two jarring Parties, and produce Peace, those most barbarous People easily granting any thing at the request of those that Bore and Suckled them. It was reported there were at this time about 9000 Natives living in abundance of Villages: but I find even those that went to instruct that Nation differ about the Number. But this they all agree in, that the *Caribiques* are as easily induced to imbrace the Christian Faith, as they are afterwards ready without any Cause to renounce it. Not one of those, who had been formerly Baptis'd, liv'd at this time like a Christian, but resided promiscuously among the Heathens, following the Customs of their Fore-fathers. For which reason the Fathers agreed, that for the Future none should be Baptis'd, but at the point of Death, or after several Years Trial. Infants were more easily admitted to Baptism. Because the antient depravd Customs of the *Indians* were to be abolish'd, before the Laws of Christianity could be introduced, therefore the Fathers spar'd no Labour, but without regarding the Danger of Death, cast down Idols wheresoever they came, exclaim'd against their Funeral Rites, and hinder'd their being performed about any Body that had been Baptis'd. Besides they took

Tecbo.

Their Funerals.

Gross Error.

Garments.

Women-peace-makers.

took much Pains to diſſwade many from the opinion they held that nothing was a *Sin*, and therefore they had no need of Confeſſion. But tho' the Fathers gain'd few Proſilytes among that perverſe People, yet it was a Comfort to them that they often baptiz'd dying Infants, and ſometimes others grown up, and kept that Nation from revolting openly againſt the *Spaniards*, and warring among themſelves. Beſides the uſual Allowance for the ſubſiſtence of the Fathers, the King ſent Bells and Church-Stuff for both thoſe Manſion Houſes.

Puniſhment of a Sorcerer.

We now enter upon the ſixth Book of our Author, and find nothing in his two firſt Chapters, but little excurſions of the Jeſuits, and therefore wholly omitted; in the third we find this following account of a *Braſilian* Impoſtor, who repair'd to the Town of *Loreto* in the Province of *Guaira* attended by a Man-ſervant and a Woman. All the way he came this Sorcerer had practiſed his Frauds, and as ſoon as he arriv'd at *Loreto*, the reſidence of F. *Cataldinus*, he there gather'd the Multitude by the River ſide, and putting on a Garment of Feathers us'd by Sorcerers, and ſhaking a ſort of Rattle made of a Goats Skull, crying after a mad manner, he proclaim'd himſelf abſolute Lord of Death, Seed, and Harveſt, that all things were ſubject to his Power; that he could deſtroy all things with his Breath, and create them again; that he was three in Perſons, and but one God. For, ſaid the Blaſphemous wretch, *I begot my Companion*, (that was his Man) *with the Splendor of my Face, and this young Woman proceeded from us both, whom we equally love, making uſe of her by turns.* This Monſter of a Man aſtoniſh'd thoſe Ignorant People, and I. the more to terrify them, roar'd after a hideous manner, that he would make a mighty Slaughter, and preſuming to rave before F. *Cataldinus*, ſhaking his Rattle, skipping, repeating his Blaſphemies againſt the bleſſed Trinity, and declaring, if they durſt attempt any thing againſt him, he would deſtroy their Converts and their Prieſts; The Father juſtly provok'd, order'd thoſe that were next to ſeize him, and being deliver'd to the Officers, the ſham God was well Whipp'd; and tho' he cry'd out after a few Stripes, that he was no God, nor any thing different from any other vile Fellow, that all his Divinity was vaniſh'd, and he had no Power in his Breath; yet the luſty Converts who had him in Hand left not off, till they had given him an hundred laſhes by tale, the Boys laughing and making ſport at him. The two following days he was again publickly Scourg'd, that he might three times abjure his being God three in Perſons. This Puniſhment brought him to a right underſtanding, for his Man and Woman being detain'd at *Loreto*, he was baniſh'd the Province for a time, which being expir'd he return'd and became a Chriſtian. This hapned about the Year 1618, at which time a raging Plague ran thro' all the Province of *Guaira*, which abundance of the new Converts believing would be leſs contagious if they were diſpers'd, they fled in Shoals from the new Towns, into their antient Woods, ſo that the laſt of the three Towns erected in that Province, was utterly ruin'd. The Heathens to whom ſome of them fled endeavour'd to perſuade them quite to abandon the Towns, and reſtore themſelves to their antient Liberty; adding threats to their perſwaſions, and declaring there was nothing they ſo earneſtly deſir'd, as to have one merry bout at drinking out of a Prieſt's Skull. Howſoever, when the Plague abated, the Fathers with the aſſiſtance of the moſt faithful of the Converts, began to gather up thoſe that had ſurviv'd out of the Woods and Marſhes, ſome travelling one way, and ſome another, and having brought together all the Converts, they by continual labour drew a great number of Infidels, which more than made amends for what the Plague had deſtroy'd. The Converts, who were continually ſearching out the wild *Indians* between the Rivers *Parana* and *Huibaio*, light upon a ſort of Men more fierce than generally the *Guaranians* are. Many of theſe had faſtned three or five little Stones in their Lips which ſtuck out, and made them look hideous. They liv'd in Cottages not ſo high as themſelves. All their Food was Dates, the Pith of the Palm-trees, ſome little Veniſon, and Roots. Having no Iron, they ſupply'd that want, with ſharp Stones and Bones fix'd to long Wooden handles. They had no name to expreſs God, but worſhip'd the Thunder as their only Deity. The Fathers brought 73 of theſe Men at one time to inhabit the Town; but being us'd to feed upon ſuch things as grew naturally, and to live in ſhady Woods, they all but four dy'd within a Year, having been firſt Baptiz'd. About this time ſome of the Planters of *Braſil* that went about to take *Indians*, came to the new Towns of *Guaira*, reporting

Techo.

Plague.

A wild People.

they had croſs'd a vaſt Country as far as the River *Marannon*, and telling many wonderful things they had ſeen, which their Authority not being very good, we ſhall not impoſe upon the Reader, as not becoming the Authority of this Hiſtory. Among other things they ſaid, they had found ſome Memory among thoſe People of S. *Thomas* his having Preach'd there, of which becauſe I find ſome account from better Hands, I will here ſay ſomething.

Techo.

Of S. *Thomas* the Apoſtle's being in the *Indies.*

F. *Joſeph Cataldinus*, and *Simon Maceta* being employ'd about reducing the People about the River *Parapana* to live in Towns, *Maracana* a Powerful Man, among thoſe *Indians*, and ſeveral other Heathens told them, *They had a Tradition from their Anceſtors, That* S. Thomas *(whom they call* Zume Braſili, *as the* Guaranians *do in their Language) formerly travel'd through* Guairania, *and Prophecy'd to thoſe Country People, that it would come to paſs in proceſs of Time, that all their Nation ſhould be reduced to two Towns, by Men carrying Croſſes in their Hands*; which they ſaid was fulfill'd, by building the Towns of *Loreto* and *S. Ignatius.* Seven Years after, the ſame *F. Cataldinus* preaching the Goſpel to the *Pirapoenſians*, and after him other Fathers in ſeveral Parts of *Guaira*, found the ſame Memory and Prophecy of *S. Thomas* ſtill preſerv'd; which is confirm'd by part of a Letter written by *F. Emanuel Nobrega*, Viſitor of *Braſil*, in the Year 1552, whoſe Words are theſe. *The Natives*, (ſays he) *that is, the* Braſilians, *have ſome knowledge of* S. Thomas, *whom they call* Zume, *and have it deliver'd down to them by their Anceſtors, that he travel'd this way, and affirm his Footſteps are ſtill to be ſeen near a certain River, which that I might be more certain of, I went my ſelf, and with my own Eyes, beheld the Impreſſion of four Feet and the Toes made pretty deep, which are ſometimes cover'd by the ſwelling Water. They report thoſe Impreſſions were made as* S. Thomas *fled from his Perſecutors, who would have kill'd him, and that the River divided it ſelf, through the midſt of which he paſs'd without wetting his Feet, and went away to* India. *They alſo recount, that the Arrows ſhot at him, return'd back upon thoſe that ſhot them; that the Woods through which he paſs'd made way for him; and he promis'd he would ſome time return to viſit thoſe Countries.* Thus far *Nobrega.* Nor is what *Orlandinus* relates in his Hiſtory of the Society unlike this. There is a Path ſtill to be ſeen by ſuch as travel out of *Braſil* to *Guaira*, to which the Natives have given the Name of *S. Thomas*, believing the Apoſtle travel'd that way. This Path continues much the ſame all the Year about, the Graſs growing on it but low, and quite different from the adjoyning Fields, which are very full of Graſs, and looks like a Way made by Art; which the Fathers teaching in *Guaira*, affirm, *They have often ſeen, but never without Aſtoniſhment.* Beſides, near the Metropolis of *Paraguay*, there is a ſharp Rock having a ſmall flat ſpace at the top, on which there are ſtill the prints of Mens Feet in the Stone, and the Natives affirm, *That from thence the Apoſtle* S. Thomas *us'd to preach the Law of God, to the Multitude reſorting to him from all Parts*; adding, *That he taught them to plant the* Mandioca, *of which they make their ſort of wooden Meal.* *Laurence Grado*, Biſhop of *Paraguay* and afterwards of *Cuſco*, as alſo *Francis Alfaro* of the King's Council, affirm, *They found Footſteps of the ſame Apoſtle in the Province of* Miſqua. The *Peruvians* ſhew a ſeamleſs Garment of an unknown Stuff, found among the Aſhes of a burning Mountain, a pair of Shooes of a moſt fragrant Smell. As *James Alvarez de Paz*, affirms, *Prints of Feet upon Stone with exotick Characters, and a Path through the Reeds on the Marſh of* Titiaca, *are ſtill plain to be diſcern'd.* And Men of Authority are of opinion all theſe Things belong to *S. Thomas* the Apoſtle, becauſe of the memory there is of him among the *Indians*, who call him *Tume*. *Torribius* Archbiſhop of *Lima*, renowned for Sanctity of Life, caus'd that Rock on which the prints of a Mans Feet are, to be incloſ'd within a Chappel; and before the coming of the *Spaniards*, *Colla Tupa* Tutor to *Guaracar Inga* in his Youth, caus'd that Rock to be worſhip'd. In the Province of the *Cachenſians*, there are Rocks ſtill to be ſeen ſcorch'd with Fire, and it is a receiv'd Tradition, that they were formerly burnt with Fire from Heaven, ſent down to puniſh the Peoples attempting to kill a certain Man that taught the Law of God; which Man the *Colla*, another People of *Peru*, held in ſuch Veneration, that they call'd him the Son of the univerſal Creator. But nothing makes ſo much for my purpoſe, as the Croſs at *Carabuco*, famous through all *Peru*. *Carabuco* is a ſmall Town of Convert *Indians* upon the Lake of *Titiaca*, under which, upon Information receiv'd from the *Indians*, *Sarmiento* Curate of the Place, after much digging found a Croſs, ſoon after famous for working many Miracles; among which one very remarkable is, its growing up again as faſt as

In *Paraguay.*

In *Peru.*

Account of him in *Braſil.*

bits of it are cut out to ſatisfy Peoples Devotion. It is a receiv'd opinion that this Croſs was formerly erected at *Carabuco*, by *S. Thomas* the Apoſtle. The Devils at the ſame time declaring, they would give no anſwers by their Oracles, till it was taken away, and therefore the *Indians* caſt it into the adjoyning Lake, which they having often repeated and finding it ſtill ſwimming on the Water, and that no Fire would conſume it, at laſt they dug deep under that Lake *Titiaca* and bury'd it, laying a vaſt heap of Earth upon it. The ſigns of their having in vain attempted to burn it, are ſtill viſible upon it. But there being no ſuch Wood as this Croſs of *Carabuco* is made of, to be found either in *Peru* or the adjacent Countries. *Antony Ruis* gueſſes the Apoſtle carry'd it through the Provinces of *Guaira* and *Paraguay* out of *Braſil*, where he ſays there are many Trees of that ſort, which he has ſeen himſelf. But if any Body ſhould object the weight of it, which is above three Horſe loads, they may as well refuſe to give credit to *Oſorius*, who affirms, *That at* Malepur *or* Meliapor, *a Town in* Cambeia, *where the Apoſtles Tomb is to be ſeen, they to this Day ſhew a piece of Timber miraculouſly brought thither, which is ſo vaſtly big, that a great number of Oxen*, or as *Mendoza* ſays, *ſeveral Yoke of Elephants, cannot ſtir it out of the Place where it is.* If any Man make a queſtion, which way the Apoſtle ſail'd into *America*, let him read *Navarcha's Aſiatick* Epiſtle, where he proves that might be done without any Miracle. I am not ignorant how many Stories of *S. Thomas's* Travels are counted as Apocrypha; for as it is certain the ſound of the Apoſtles was ſpread throughout the Earth, ſo it is doubtful which way every one went. Therefore I rather relate than affirm what has been here ſaid, leſt by omitting it, I ſeem to contradict the Opinions of grave Men; or by aſſerting to deliver Conjectures for certain Truth. Let us proceed to what is better known

The Fathers ſent to Convert and Inſtruct the People of the *Archipelago* of *Chiloe*, on the Coaſt of *Chili* before ſpoken of, built among thoſe Iſlands So little Chappels, and ſpent the whole Year ſailing from one to another to aſſiſt thoſe poor People. The Fathers *Melchior Venegas*, and *John Baptiſt Ferrufin*, ſent thither by the Provincial *F. James Torres*, were by him order'd to inquire diligently into the Manners of the *Chunians* and *Huillans*, Inhabiting near the Streights of *Magellan*, and to ſend him an account if there was any hope of propagating the Goſpel among them. *Delco* the chief Man among the *Chunians*, ſatisfy'd their Deſires. He being us'd to come from his Country to the Iſlands of *Chiloe* on account of Trade, trafficking with the *Spaniards*, found the precious Stone of the Goſpel, and having taken the Name of *Peter* in Baptiſm, deſir'd nothing ſo ardently, as that his Son might receive the ſame Grace. He repairing to the Fathers then buſie among the Iſlands upon this Account, gave them very great Comfort. He brought along with him in five Veſſels, beſides his own Family, a numerous Train, and one well skill'd in the Language of *Chiloe*, who ſerv'd for his Interpreter, and after a courteous Reception, being ask'd concerning the Manners of the *Chunians* and *Huillans*, he deliver'd himſelf to the Fathers to this Effect. 'Three Days Journey (ſaid he) 'from the *Archipelago* of *Chiloe* is *Guatana*, the firſt Iſland of the *Chunians*. 'All the way thither is through a Sea 'ſubject to continual Storms, which is 'not very dangerous to the Iſlanders, 'who by continual practice are perfectly 'acquainted with the Sea and Winds; 'but if Strangers go thither, the hazard of being Caſt away is almoſt inevitable, by reaſon of the Shoals and 'narrow Channels. The whole Nation lives partly on the Continent of 'America, and partly in an infinite number of Iſlands not far diſtant from the 'Shore, but theſe ſo thinly Peopled, that 'none among them except *Guatana*, contains above three or four Families. 'The Soil is all Barren, Stony and Wild, 'ſcarce bearing any Grain. The Trees 'as to greenneſs, are much more diſmal 'than thoſe of *Chiloe*. The Natives live upon Fiſh and what the Sea caſts 'up, the Women diving to the bottom, 'and ſoon after coming up with great 'ſtore of Fiſh in Baskets hanging about 'their Necks. Their greateſt want is 'freſh Water. They preſs an Oyl out of Sea Wolves, which they drink, 'and know of no other Wine, or delicate Liquor. Having drank a great deal 'of that Oyl, and gorg'd themſelves 'with eating unreaſonably of Fiſh, they 'vomit it up, and ſo celebrate their Bacchanals with Motions like drunken Men, 'that they may not ſeem to be outdone 'by the neighbouring Nations, whoſe 'drunken Feaſts are their principal Merriment. Yet at preſent the *Indian* 'Wheat, of which Drink is made, grows 'indifferently well in the Iſland of *Guatana*

Teuco.

Their Food.

Drink.

Tcabo.

'tana, my native Country. The Natives are for the most part red Hair'd, of an olive Colour Complexion, and of a mild disposition. In the remoter Islands they breed Dogs with long Hair and Mains, whom they trim, and of their Hair make Garments, so short, that they cover nothing but the Shoulders and Breast, covering their Nakedness with Sea Weeds, or Leaves of a vast bigness growing in the Sea, and hardned in the Sun. *Delco* deliver'd himself much to this purpose. 'The Condition of the *Huillaus* who are near the Streight of *Magellan*, is much more miserable, and their Disposition more barbarous. They live in almost 50 degrees of South Latitude, in a very cold Climate, and stark Naked, build moveable Huts of the Barks of Trees, in the shape of a Cone or Sugar Loaf, eat nothing dress'd, and nothing but raw Fish and Otters. Their Skins almost black, and their Hair so harsh and upright, that it looks more like a Bush than Mans Hair. Their number is small, and they give no other reason for it, but that the Nature of the Country and the Incursions of their Enemies, suffer them not to increase; for the *Chunians* hunt after the *Huillaus* as if they were wild Beasts, and either keep them as Slaves, or sell them in the Islands of *Chiloe*, or else give them away; and they are still happier in Slavery than in their own Country. They rather make a Noise than Talk. They are of no use in the World before being transported; they learn the Language of *Chiloe*, but to drive the Birds from their Corn Fields like scare Crows, being equally fit to fright and to be frighted. By the help of the Interpreter, *John Baptist Ferrufin*, in two Days time translated the ten Commandments, some principal Prayers and the *Confiteor*, into the *Chunian* Language so successfully, that the poor *Indians* were besides themselves for Joy. *Delco* earnestly beg'd his Son might be Baptiz'd, but he not being sufficiently Instructed, and the *Chunians* oblig'd to return home it was put off till another opportunity, those People most humbly intreating the Fathers to go along with them, which could not be granted to the great Sorrow of those distressed Converts, who had no other Comfort, but that *F. Melchior Vanegas* promis'd he would let slip no opportunity of procuring the health of their Souls. Yet for ten Years following those Nations had no help but what some few of them receiv'd, who came to the Islands of *Chiloe*. Till this Year 1619. the aforemention'd *F. Melchior Vanegas* and *Mathew Stephanus*, with great Danger and Trouble sail'd over to the Island *Guarana*, where *Delco* being inform'd of their coming, had built a Chappel after the manner of those of *Chiloe*, and gather'd as many of his People as he could, that they might be baptiz'd and receiv'd into the number of the Faithful. Thence they pass'd over to the Continent and other Islands, where they found abundance very desirous of learning the Christian Doctrin; yet baptiz'd only 212, because they could not be longer absent from their own Province.

The *Huillaus*.

Their Houses.

Let us return from the South Sea towards the *Atlantick* and *Brasil*. The River *Urvaita* of the first Magnitude, rising out of a small Spring in the Mountains of *Brasil*, carries but a small Stream for a long way and without any considerable name, till having swallow'd up many Streams and considerable Rivers on both sides, and by that means increas'd its store, it becomes equal to, if not greater than the *Paraguay*, and falls into the River of *Plate*, a little above the Port of *Buenos Ayres*, where losing its Name and Channel, as it were for a Punishment of its Presumption, it is hurry'd away into the Sea. For when it has once left *Brazil* running directly up the Inland, it gives a turn and runs continually parallel to the River *Parana*, not much inferior to it for greatness. Great Stones and Rocks lying in it at certain distances, make it incapable of Ships of burden; but when it has receiv'd the Winter floods from the Rains and other Rivers, swelling over its Shoals, vast Rocks and both Banks, unless where confined by mighty topping Shores, it spreads its Waters like a Sea. It runs two hundred Leagues from its Source with a mighty Noise, being streightned by continual Ridges of Rocks and Woods, till having with much strugling rid it self of those troublesome Obstacles, it glides more gently along the Plains. The Woods, which abound in Monkeys, Tygers, Parrots and other sorts of Creatures, differ but little from those of *Parana*. Formerly nothing was to be seen in the Fields, but Ostriches, Lions and several sorts of Goats and Deer; at present all that vast extent of Land on both sides the River is Pasture, cover'd by an infinite number of Cows and Horses; as if these Beasts had succeeded in the place of Men, who formerly in great multi-

Urvaita River and Province.

tudes

tudes inhabited these Plains, but are now very thin considering the largeness of the Country. The Province *Uruaica*, so call'd from the River of that Name, reaches as far in length as the River. On the East it has *Brazil* and the *Atlantick* Ocean, on the West *Paraua*, on the North *Guaira*, and on the South the River of *Plate*; and is divided into several Provinces distinguish'd by as many barbarous Languages. Among them all the *Guaranies* far excel the rest, both in number and aptness to be civiliz'd and become Christians. The first *European* I can find that attempted to discover this Province, was *Ramon* or *Raimund*, sent thither by *Cabot* the Discoverer of South *America* for the Emperor *Charles* V. in the Year 1526. He sailing up the River in a Frigat, was slain in Battle by the *Caravas* a most fierce People, with many of his Companions. Afterwards in the Year 1557, an hundred and twenty *Spaniards* were sent by the Governor *Martin Inda*, to build a Town near the Mouth of the River *Uruaica*. But the very first Year of their setling there, the Natives tir'd them out with such continual Attacks, that they were forced to abandon the Colony. As they were sailing back to *Paraguay*, a most dismal accident befel them; for many of them being gone ashore at Noon to dine, the high Bank on which they sate, on a sudden opening and sinking under them, drew those Persons that were dining, after it into the River, making so great a Commotion in the Water, that one of the Ships being overset, stuck its Mast in the Bottom of the River, not one of those that went out to dine escaping. But the Ship recovering, brought up a Woman alive after she had been many Fathom under Water. About the Year 1610, the Governor *Ferdinand Arias* made his way with some *Spanish* Troops to the Province of *Uruaica*; but hearing of the great Multitudes of Natives there were in those Parts, retir'd ingloriously without doing any thing; for the Barbarians had secur'd themselves by spreading the Terror of their Name far and near, insomuch that the *Spaniards*, as covetous as they were to make themselves Masters of those vast Countries, so famous for the fruitfulness of the Soil, plenty of Pasture, and conveniency of their Rivers; yet despair'd of ever subduing the *Uruaicans* by force of Arms. This great Work was resolv'd to be perform'd by the preaching of the Gospel, and the first that attempted it was *F. Roch Gonzalez*. Whilst he and *F. James Boroa* were teaching the Law of God upon the River *Paraua*, some of the *Uruaicans*, attracted by the fame of the new Religion, came several times to the new Town of *Itapua*, under pretence of Trade, and were there courteously entertain'd by the Fathers, hoping the Christian Faith might be propagated in their Country. The small number of Priests obstructed it for a long while, till the Provincial *Peter Onate* being reinforced, appointed *F. Roch Gonzalez* for this great Work. He set out attended by a small number of Converts, and having travel'd through dismal Places as far as the Brook *Acaray*, which runs into the River *Uruaica*, found there a great number of *Indians*, who had notice of his coming by their Spies, and were there naked, but arm'd with Clubs and Bows, haughtily commanding him to proceed no farther, because it would certainly cost him his life. His Companions terrify'd by their Threats left him, but he lay in a Wood all Night with only two Boys that serv'd at Mass, and the next Morning *Quiracipucuins* a *Cacique* of note came to him, promising his Protection against his Country People. By his sollicitation several Caciques met, and resolv'd to hear the Father, who having declar'd to them the cause of his coming, so far prevail'd, that *Nieza* the most powerful of all the *Caciques*, invited him to his Village. The River *Uruaica* was two Leagues from this Village, whither he went with *Nieza*, and gathering a multitude of *Indians*, set up a Cross of a mighty bigness on the Bank of it, teaching those People to pay a devout Veneration to it, for having expounded the mystery of the Redemption, and thereupon kiss'd the Cross, all the Heathens fell down and worship'd it. There is a place a League distant from the River *Uruaica*, call'd *Ibitiraqua*, where several of the *Caciques* assembling upon the Day of the Conception of the Virgin *Mary*, *F. Gonzalez* mark'd out the Ground for a Town, to which he gave the Name of the *Conception*, and abundance of *Indians* from all parts resorted to Inhabit it, so that it afterwards became the Metropolis of the Province of *Uruaica*. Some *Indians* beyond and others up the River, at first threatned the new Town, but were soon appeas'd by *F. Gonzalez*. He by the Provincial's Order, set out with a few Converts to discover all the River down to the Port of *Buenos Ayres*, which the *Indians* beyond the River being

Tribes.

Manner of introducing Christianity.

Tecbo. ing inform'd of, and imagining he went to bring in the *Spaniards*, now he was acquainted with their Country, they purſu'd with a Reſolution to murder him, but he let them paſs by in a dark Night, and return'd to the Town of the *Conception* without daring to proceed further. Being diſappointed of this Deſign, he apply'd himſelf to build another Town, which, that it might be done with leſs danger of his life, he caus'd the Converts to appoint a general Hunting, as they call it, to which the *Orunicans* dwelling in all the neighbouring Plains were invited. The manner of thoſe general huntings is thus. The *Indian* Hunters beſet a large Field, encompaſſing it with their Multitude; then upon a Signal given, they contract, drawing equally into a leſs Circumference towards the center, whither all the Oſtriches, and wild Beaſts retire for fear of the Men; having ſhut them up into a very narrow compaſs, they give a ſhout for joy, and fall to ſlaughtering the Game, which they dreſs and feaſt together: The *Indians* us'd to reſort to this ſport from far and near. F. *Gonzalez* under pretence of ſeeing this Sport, hop'd to gain an opportunity of finding a fit place to build a Town, and become acquainted with the Heathens. Both theſe things he perform'd, yet could not for the preſent, attempt the erecting of the Town. Beſides, at his return from the hunting, he found the Plague in his new Town of the *Conception*, which made the Converts diſperſe, and found him and his Companions work enough to follow them into the Woods and Plains, that they might not die without help. After the Plague follow'd Famine, which was ſo ſharp, that what had eſcaped before, fled to remote places, eating any filthy Food they met with. The Sorcerers gave out, this was a Puniſhment for embracing the Chriſtian Faith; and the *Paramenſians* were not wanting to blow the Coals, but ſtill the Patience and Reſolution of the Fathers prevail'd, and they brought back the *Indians*, and reſtored the Town.

General Hunting.

In the Year 1620, the Provinces of *Paraguay* and the River of *Plate*, which till then had been ſubject to one Governour, and one Biſhop, were divided into two ſeveral Governments and Biſhopricks, the River *Parana* being the Boundary of both their Juriſdictions. The firſt new Governour of the River of *Plate*, brought over with him from *Lisbon*, contrary to the known Laws, a conſiderable quantity of Merchants Goods; whereof Information being given at Court, the King ſent over a Judge with power to examine the matter. The Town of *Buenos Ayres* favour'd the Governour, and contriv'd to expell their Judge, who, at the ſame time, happened to offend the Fathers at that Port; whereupon ſome crafty Friends of the Governour, adviſed the Rector to appoint a Judge Conſervator to aſſert his and the Society's Right: The Rector who was a plain, harmleſs Man, took their Advice, and appointed a Judge over the King's Judge: This Perſon ſo appointed being ſet on by the Governour's Emiſſaries, gave Sentence againſt the King's Judge for the wrong done to the Society, and ſent him back by force into *Spain*: The King's Council in *Spain* complain'd of this Affront to the General of the Jeſuits, who, beſides other religious Puniſhments inflicted in private, declar'd the Rector for ever incapable of the fourth Vow of the Order, and of any Dignity or Preferment in it. The King on the other ſide, ſent one of the Counſel of *Peru* to puniſh the Abettors of that Inſolence, who is ſaid to have fin'd them in 80000 Piſtoles: Diſcord at this time, like a Plague, ran through the whole Province, and particularly the Towns of *Sancta Fe* and the *Aſſumption*. About the ſame time a *Spaniard* being abroad in the Field, was ſet upon by a Tyger, which had broke through a Wring of *Indians*, and with much difficulty eſcaped alive, but much torn; which Accident was very remarkable, becauſe it is the nature of Tygers ever to aſſault the meaneſt Creature firſt: Thus, if it meets a Man on Horſe-back with a Dog, it firſt falls upon the Dog, then the Horſe, and laſt of all the Man; nay, it goes further, and makes choice of Men, ſo that if it meet an *Indian*, a Black, and an *European* together, the *Indian* is firſt attack'd, then the Black, and next the *European*: Even among *Spaniards* it makes a diſtinction, and picks out thoſe firſt that have moſt mixture of *Indian* Blood. This Section being compos'd of ſeveral Matters, as they occur'd in the Author; tho' we have elſewhere treated of the *Guaicurcans*, we will here inſert the manner of their performing the Funeral Exequies. *F. Joſeph Oregius* had baptiz'd their Chief Commander, who was always a Friend to the Society, but would never be reconcil'd to Chriſtianity till a little before his Death: Whilſt the

Nature of Tygers.

Obſequies of the *Guaicurcans*.

the Father was burying the Body after the Chriſtian manner, the *Indians* made a diſmal howling Lamentation, and rending and breaking into pieces all his Garments, Enſigns, Garlands, Bow, and all his other Goods, ſcattered them abroad in the Air: Some blooded themſelves at the Calves of their Legs in great abundance, others expreſs'd their Grief by mad motions, killing all the Dogs, Parrots, and other Creatures their Commander delighted in; and had certainly murder'd and thruſt into his Grave, a Woman and her Son to ſerve him, as they fancy'd, in the other World, had not *F. Oregius*, by his Authority, prevented it: His Son, *James Francis*, ſucceeded him in the Command, who being a Chriſtian, gave great Hopes of propagating the Faith; but the fierceneſs of the People diſappointed that expectation, and very few were gain'd the following Years.

Tho' it may ſeem ſomething forreign from our purpoſe, yet becauſe our Author thought fit to inſert it, and the curious Reader may for variety ſake, be pleas'd with an Argument concerning a nice Point in matter of Religion; I have reſolv'd not to omit a Controverſy that aroſe about Baptiſm, and 'twas whether the Baptiſm of the Blacks brought from *Angola* were valid, or not; ſome being of Opinion, that the ſaid Blacks newly brought over, ought to be baptiz'd conditionally, others denying it: Thoſe who were againſt re-baptizing argu'd thus. That it was not allowable to call in queſtion what the Prelates on that Coaſt of *Africk*, which was ſubject to the Catholick King, did in relation to conferring of Sacraments: That if Scruples were ſtarted on that account, the ignorant Blacks throughout *America*, ſeeing their Country-men re-baptiz'd, would never reſt 'till the ſame were granted them. That to prevent an Evil which might very rarely happen, there would be a Snare laid to an innumerable Multitude. That it was not deny'd, there might ſometimes be Defects in the Baptiſm of thoſe People, but for the moſt part they were not ſuch as touch'd the validity of it. That even among Hereticks, Baptiſm was not duly adminiſtred; and yet it was rare that Hereticks converted were ever re-baptiz'd. That the Baptiſm of the Blacks had never been call'd in queſtion for ſo many Years paſt, and therefore ſuch an Innovation, tho' never ſo much palliated under the ſhow of Religion, would be ſuſpicious. This they ſaid that oppos'd it; the other Party alledged, That it would be no Reflection on the Prelates of the Coaſt of *Africk*, if thoſe Defects which they deſir'd to correct but could not, were rectify'd in any other part of the World. That it was not to be called a Niceneſs, or Scruple to ſecure the Salvation of ſo many Souls, which was otherwiſe dubious. That the Blacks, who had once been examin'd, would eaſily be pacify'd. That it was improper to inſtance the Baptiſm of Hereticks, who rarely do any thing to invalidate it; but yet in thoſe things wherein they err'd, the Errors were cautiouſly to be rectify'd; but as for the point of Innovation urg'd by the other part, it did not at all make to the purpoſe, becauſe it is certain, there daily ariſe Diſputes ſtarted by ingenious Perſons upon ſeveral matters, which as Circumſtances vary, alter from the former ſtate they were in. Thus they argu'd on both ſides, but the time of ſtarting this Doubt, and cauſe of it, was as follows. In the Year 1605, *F. James Torres*, who was then laying the Foundation of the Province of *Quito*, obſerving that many thouſand Blacks were every Year brought out of *Africk* unto *America*, by the way of the Port of *Carthagena*, he committed the care of them to F. *Alonſo de Sandoval*, who afterwards compos'd a very uſeful Book, about reſtoring the Blacks to a ſtate of Salvation, and dedicated it to the ſame F. *James Torres*. He often enquiring of the *African* Traders, after what manner the Blacks were baptiz'd at *Loanda*, and finding by ſeveral Years experience, how ignorant moſt of them were of the Myſteries of Chriſtianity, thought he would do a very good Work, in compoſing a ſmall Book, and directing it to the Archbiſhop of *Sevil*, ſhewing it was his Opinion, that the Baptiſm of moſt Blacks brought out of *Africk* into *Europe* and *America* was void for want of catechizing them; and that therefore they ought not to be admitted to other Sacraments, 'till they were conditionally baptiz'd. The Book pleas'd the Arch-biſhop, who caus'd it to be examin'd by Learned Men, not only of the Society, but of other Orders, who all were of *Sandoval*'s Opinion. By their conſent the Archbiſhop paſſed a Decree, ordering all Blacks brought into his Dioceſs, without exception, to be examin'd by able Men; and thoſe that they had any Scruple about to be con-

Of the Baptiſm of the Blacks.

Techo.

Tecbo.

ditionaliy baptiz'd. The Biſhops of *Mexico* and *New Granada* ſoon follow'd his Example, and appointed Examiners of the Blacks in the Sea-port Towns. The News hereof being brought into *Tucuman*, F. *James Torres* labour'd to introduce that Examination there, with much oppoſition from the adverſe Party. Whilſt the Controverſy was depending, he receiv'd Letters from F. *Jerome Begudo*, Rector of the College of the Society at *Angola*, whom F. *Torres* had ſent to conſult upon the matter, the very Words were theſe. *F.* James Torres, *Your Reverence is in the right in queſtioning the Baptiſm of the Blacks ſent out of* Africk *into other parts; for in my Opinion, they are not baptiz'd, and ought, at leaſt, to be conditionally rebaptiz'd, becauſe they receive Baptiſm without being ſcarce Catechiz'd: For the Day before they ſail, they are carry'd in Troops to the Vicar; by whom being ask'd all together, whether they deſire to be made Chriſtians? and a few words more ſaid to them, they are baptiz'd, and have Chriſtian Names given them, before they underſtand what Faith they embrace. I have often charg'd the Vicar Generals with this great neglect, in the preſence of the Biſhops, but to no purpoſe; for tho' at firſt, when they have been check'd they are more careful of their Duty, yet they ſoon relapſe into their former Negligence, and ſerve thoſe poor Wretches after an undue manner. The Biſhop thinks he had ſufficiently clear'd his Conſcience, if he lays ſome puniſhment upon the Vicars that are accus'd of ſuch neglect.* Thus F. *Bogado.* When theſe Letters were read, the Controverſy ceaſed, and all the Fathers applyed themſelves to the relief of that miſerable Nation. This may ſuffice, as to the matter of the Baptiſm of Blacks, which I thought worthy to be inſerted, being a curious point which may give the Reader ſatisfaction.

Town of *Corpus Chriſti.*

The Plague continued to rage in the Province of *Paraua*, in the Year 1622, yet the Fathers ſupplyed the places of thoſe that dyed in their Town, with new Converts brought out of the Woods, and were ſo ſucceſsful as to build a new Town. The *Iaiaus* are fifteen Leagues diſtant from the *Itapuans* up the River, and had been earneſtly ſolicited by F. *Gonzalez* for ſome Years, to joyn with the *Itapuans*, but either the natural fierceneſs, or the natural love of their Country, had ſtill made them refuſe; yet, at this time, they became ſo well inclin'd to Chriſtianity, that, of their own accord, they ask'd for Fathers to be ſent among them. F. *James Boroa* and F. *Peter Romero* went and found all things to their mind; ſo that very few oppoſing it, they apply'd themſelves to build the new Town, upon the Banks of the River *Iuian*, which falls into the *Parana*, giving it the Name of *Corpus Chriſti*, under which it flouriſhes to this Day. Not far from it are the Rivers *Tibiapo*, *Pirapo*, and *Caapibari*, whence many Inhabitants have been drawn to the new Town, and in the Year 1670, there were computed 5000 Souls to have been baptiz'd there: About the ſame time this new Town was built, a number of wild *Indians*, of the Province of *Ibitaranbeta* in *Brazil*, came to the Woods of the Town of *Loreto* in *Guaira*, to fetch Wood to make their Arrows; ſome few of which Nation had been among the Converts at *Loreto*, and told them that their Country ſwarm'd in Men. *F. Cataldinus* laid hold of this Opportunity, in hopes of converting thoſe People; and having, by means of the Converts, entertain'd many of them lovingly in his Town, deſir'd they would take him along with them, to teach them the Chriſtian Religion. *Nambahains* their *Cacique*, ſaid he was willing enough to do it, but that he fear'd it might coſt them both their lives. The Father being willing to expoſe himſelf to the danger, went along with him, and they travel'd a Month up the River *Tibaſcia*; but as ſoon as they came near the Borders of *Ibitirambeta*, the *Cacique Nambahains* ſtole away before his People knew of his bringing the Father: He thinking it a raſhneſs to go on, ſent two Youths to invite the *Caciques* of *Ibitirambeta* to come to him, but they with threats prevail'd with one of thoſe Youths to marry among them, tho' he was marry'd before, and renounce Chriſtianity; the other, rather than comply, ſuffer'd himſelf to be cut in pieces and eaten by them. Whilſt theſe things were doing, *F. Francis Vaſquez*, who had been ſent Procurator into *Europe*, arriv'd at the Port of *Buenos Ayres*, with a ſupply of 21 Fathers. There *F. John Vas* had taught ſixteen Converts Muſick, which play'd and ſang ſo well, that they gave extraordinary ſatisfaction. Theſe new Fathers brought over the Catholick Kings, and Pope *Gregory* the 15th's Letters Patents for erecting Univerſities in the Province, and accordingly, the City *Cordova* in the Province of *Tucuman*, and that of *San-*

tiago

tiago or S. *James*, in the Kingdom of *Chile* had that Honour conferr'd on them. There were now in this Province of the Society, eleven Colleges, two Reſidences, one Noviceſhip, and thirteen ſmall Houſes among the *Indians*, and in them 194 Fathers.

Nicholas Durandus, the new Provincial of the *Jeſuits*, in the Year 1623, erected a College of the Society at *Salta*, a ſmall *Spaniſh* Town, built in the Year 1582, not far from the Borders of *Peru*, and at the very entrance of the Valley of *Calchaquina*, to curb that barbarous Nation, by *Ferdinand* of *Lerma*, Governour of the Province of *Tucuman*. The Town furniſh'd all Neceſſaries for building the Houſe and Church; and the Provincial perceiving the Fathers, who had been ſent into the Valley ſix Years before, and ſetled there, did reap no Fruit worthy of their Labours, call'd them away, thinking it enough for the preſent, if they made ſome Excurſions at times from the Town of *Salta*. The News being brought into thoſe Southern Parts, that S. *Ignatius Loiola*, and S. *Francis Xaverius* had been Canoniz'd the Year before, there was extraordinary rejoycing in moſt coſtly manner, not only in the *Spaniſh* Cities, but even in the *Indian* Towns. The pleaſanteſt Sight, for its novelty, was in the Town of the *Aſſumption*, where a number of *Urvaican* Boys lately made Chriſtians, and brought thither by *F. Roch. Gonzalez*, were divided into two Troops, the one in the *Indian*, the other in the Chriſtian Habit, and repreſented a Battle, dancing very dexterouſly to the Muſick: The *Indians* diſtinguiſhable by the variety of their Feathers, were arm'd with Clubs and Bows, the Chriſtians with long Croſſes. It was diverting to ſee them ſometimes all mix'd, and then preſently parted; ſometimes fiercely attacking one another; ſometimes falling into two Ranks, and then mixing again, as if they would deſtroy one another: After they had thus fought a conſiderable time, the Chriſtians got the day, and the Muſick following to another Tune, they led the *Indians* as their Priſoners, and preſented them to their Biſhop, and Governour, to expreſs they became Subjects to the Church, and Catholick King. At this Solemnity *Quaracipucuina* a Cacique, and 23 more, *Urvaicans*, brought to the Feaſt by *F. Gonzalez*, were baptiz'd. Soon after, a Controverſy ariſing between the Society and the Biſhop of *Paraguay*, he ſent Complaints againſt them into *Spain*, and took from them their Schools in the Town of the *Aſſumption*, but it was not long before he was reduced to reſtore them, and be reconcil'd. The Governour of the River of *Plate* had deſir'd of the laſt Provincial, to ſend *F. Peter Romero*, who was skilful in managing the *Indians*, up the River *Urvaico*, to try whether the *Taroſians* might be brought under, and a new Town built at the Mouth of the ſaid River. Tho' the Mouth of the River *Urvaica* be not far from *Buenos Ayres*, yet no body had dar'd to venture up it, the numerous *Indians* on both ſides, all of them fierce People, and ſpeaking ſeveral Languages, having refus'd all Commerce with Strangers. Among them all, the *Taroſians* and *Charruans* were moſt obſtinate in adhering to their Ancient Cuſtoms; living diſpers'd, utter Strangers to Husbandry, and any Form of Government; and ſo very barbarous, that they cut off a Joint of a Finger at the death of every one of their Kindred, ſo that there are ſeveral of them who have nothing left but the bare Palm of their Hand. Before the coming of the *Spaniards*, they liv'd upon Oſtriches, other Fowl, Veniſon and Fiſh: At preſent, they ride about the Plains, there being vaſt Herds of Oxen and Horſes: They feed, for the moſt part, on Beef half raw, generally uſe Slings, and are ſo expert at them, that they often hit Birds flying, and knock down the largeſt Beaſts. *F. Romero* ventur'd among them attended only by one *Spaniard* and a few *Indians* that row'd: Whereſoever they went, they met fierce Men, with their Bodies anointed, their Hair hanging below their Shoulders, their Limbs deformed with much pricking of them, and formidable for their hideous Voices. Theſe being exhorted to embrace Religion and Civility, poſitively refus'd admitting any alteration of their Ancient Manners. Nevertheleſs the Father proceeded till he came to the firſt Villages of the *Guaranians*, an hundred Leagues diſtant from the Mouth of the River *Urvaica*, and was very deſirous to make his way through, to that part of the Province *Urvaica*, where *F. Gonzalez*, four Years before, had founded the Town of the *Conception*; but the *Indians* would not permit, threatning immediate Death, if he did not turn back. Therefore finding none of all thoſe People ripe for the Goſpel, he return'd to the Port of *Buenos Ayres*, to give an Account of

Town of *Salta*.

A pleaſant Dance.

Techo.

The *Taroſians*.

what he had seen, to his Provincial, and the King's Governour.

Tecbo.

The Provincial immediately sent him back to the *Guaicureans*, two hundred Leagues up the Rivers of *Plate* and *Paraná*, where he employ'd all his Talent with his Companions in reducing that Nation; but the Barbarity of those People frustrated the Labours of those Fathers. Three Months after his arrival there, the Commander of the *Guaicureans*, and his Mother, attended by a great number of *Indians*, met the Provincial, then going and visiting the College of *Assumption*, intreating him to afford their People his presence. The manner of inviting him was thus; there went before a Woman singing and expressing the Desires of the Nation in Tune, declaring in many Words, how acceptable and beneficial it would be to that miserable Nation to enjoy his presence; when her Song was ended, the whole Company, with confus'd Cries desiring the same thing, oblig'd the Provincial to cross the *Paraguay* and repair to the place where the *Guaicureans* had set up the Cottages of Matts, about the Chappel of the Society, in the form of a Town: The Provincial articled with the Commander, that in case he would have the Fathers stay amongst them, they should settle in the Town, and forbear unjust Wars; because it was not fit, that those, who had so many Years since put themselves into the Hands of the Society, should be no way civiliz'd. They, in appearance, submitting to the Conditions, receiv'd some Gifts from the Provincial; yet very little Credit was given to their Promises, because many Years Experience had shewn, that they would not stay long in a place, their Inclinations to War being such, that they change their Habitation every Year almost, to find out new Enemies. When they return from War, they bring home to their Wives, in triumphant manner, the Sculls of their Enemies slain; which Sculls the Women on their Festival Days, bring out in great Pomp, with the commendation of the People, as it were to insult over their Enemies. Nay, they are sometimes so mad, as to contend with the Elements. When a Storm arises, and there is much Thunder, or Wind, they all go out in Troops, as it were to Battle, shaking their Clubs in the Air, shooting flights of Arrows that way from whence the Lightning comes; and believing this show of resolution hinders the Spirits or Devils, whom they look upon as the causers of all Tempests, from doing any mischief. They have also some Festivals in which they represent Battles. There is no time of so much Joy among them, as when the *North* Winds begin to blow in that Hemisphere; for then, without any regard of Age or Condition, they fill the Air with Cries, beating one another with their Fists, computing the Year will prove plentiful, or otherwise according to the measure of their madness. Therefore the Provincial, tho' he had but small hopes of converting those People, left the Fathers there to try the utmost, who continu'd three Years longer, and then utterly abandon'd the place, when they had been in it sixteen Years, without reaping any Fruit among those hardened Barbarians, but only the baptizing some Infants, and a very few at Mens estate, at the point of death. At the same time the Plague raging through the Province of *Paraná*, made mighty havock in all the new Towns of the converted *Indians*, but more especially at *Jagoapua*, where the Fathers had been eight Years a gathering a considerable number of *Indians*, and bringing them into the Church. Here the Distemper was so virulent, that after the greater part of the Inhabitants had perished, those few that remained went away, some to *Itapua*, and some to other places. As soon as the Infection ceased, the Fathers, with infinite labour, searched all the Woods, Mountains, and Marshes, to bring fresh Supplies of Inhabitants to the Towns. Having mentioned the Town of *Itapua*, I will not omit a more than manful act of a Woman of that place. A cruel Tyger had seiz'd a Boy of ten Years of Age in the presence of the Father and Mother, and close by them, which the fierce Beast made away with, throwing the Child over its Shoulder, as the Fox does with a Fowl. The Father, astonish'd at the Accident, fled, but the Mother, whose Love was tenderer, forgetting the danger, ran after the Tyger, and recovering the Boy, brought him back to her Husband, that fierce Creature never attempting to oppose her; the Husband ever after confessing, his Wife had more Courage than he.

The *Guaicureans* instructed.

Customs of theirs.

Madness.

Plague.

A brave Woman.

Something was said before of the *Ibitirambetans* concerning whom we will add what remains in this Place. Tho' the

A Town built among the *Ibitirambetans.*

the Attempt made before upon them prov'd unſucceſsful, this did not diſcourage the Fathers *Antony Ruiz*, *Joſeph Cataldinus*, and *James Salazar* from making another effort to bring them over to the Flock of Chriſt. The whole Province of *Guaira* is divided into two Parts, the Woody, and the Champain. The woody had been under the direction of the Fathers for ſeveral Years. But as yet they could never get into the Champain, becauſe of the Inhumanity of the People, who cruelly devour Strangers, and reſolutely defend themſelves againſt any Foreign Invaſion. *Ibitirambeta* is a woody Mountain, which ſeparates theſe two Parts of *Guaira*, ſo call'd by the Natives, becauſe at a diſtance it looks like a Man's Head, with a Rock ſticking out of the Chin, inſtead of a Beard. About this Mountain were abundance of Villages of Heathens, which being brought together would make a populous Town, and be a good Step towards the Champain Country. A Year before this, as was mention'd above, the Inhabitants of this Mountain, cruelly ſlew the Youth ſent to them by F. *Cataldinus*, and had roaſted and eaten ſeveral of the People of the woody Country at their Feaſts; for they reckon Man's Fleſh their greateſt Dainty. When the Fathers, after paſſing the Rocks and Precipices of the River *Tibaxiva*, came near to their Borders, the Converts attending them, began to be ſeiz'd with Fear, and chiefly becauſe *Taïtetuus*, a Man famous for Cruelty among the *Itibirambetans*, had met them a little before, and aſſur'd F. *Ruiz* that if he durſt proceed he would meet with many Enemies. Yet ſome offer'd to hazard themſelves in carrying a Meſſage to thoſe People. But the Fathers *Ruiz* and *Cataldinus* leaving F. *James Salazar* to look to the Boats, with Orders if they were Kill'd to fly down the River, went on themſelves with a few *Indian* Converts by Land. Having wandred a long while without knowing the way through the Woods, they at laſt met with a Man more like a painted Devil than an *Indian*, who acting the Part of an Angel, undertook to introduce the Fathers into his Village, provided they would let him go before, to diſpoſe them to receive their Gueſts favourably; aſſuring them it would be very dangerous to go without he made way for them. The Fathers thinking it ſafer to ſtand the Brunt of coming upon thoſe People ſuddenly, than to give them time to conſult together, follow'd the *Indian* Guide cloſe at the Heels, and that ſame Day boldly enter'd the firſt Village of the *Itibirambetans*, the People whereof, tho' they forbore acting any Cruelty, yet ſhewing their miſtruſt declar'd they would not allow the Fathers to ſtay among them, leſt after them ſhould follow the Rovers that went about to carry the *Indians* into Captivity. As they were in this Condition, the *Cacique* of another Village promiſing F. *Ruiz* his Protection, gave ſome Hopes of Succeſs. Having therefore call'd away F. *Salazar*, from the River, they mark'd out the Ground for a Town, fell to build a Church, and abundance of People flocking thither from the Neighbourhood, order'd a Form of Government. As they were thus Employ'd, News was brought, that ſeveral Factions had conſpir'd together, and particularly thoſe that the Year before ſlew the Youth ſent by the Fathers, all unanimouſly agreeing, that the Strangers were to be made away, leſt they ſhould bring ſome Miſchief upon the Province; and that they would Taſte whether the Fleſh of Prieſts differ'd in Taſte from that of other Men. The Enemy being within leſs than a Mile of the Town, F. *Ruiz* came to F. *Cataldinus*, then buſie about building the Church, to acquaint him with the Danger, who anſwer'd, *As the Will of Heaven is, ſo let it be*, and went on with his Work. The Enemy being told of this Reſolution of the Fathers, went off without attempting any thing, fearing ſome great Misfortune might befall them, ſeeing thoſe Strangers make ſo ſmall account of Death. This Storm being blown over, there enſu'd ſuch a Calm, that they had leaſure to build the Town in Peace, and Dedicate it to S. *Francis Xaverius*. Not only the neighbouring People, but even thoſe that before had been Enemies, and others from remoter Parts reſorting to Inhabit this Town, it came to contain 1500 Families. Here F. *Catalainus* was left alone, and ſo continu'd a Year among thoſe barbarous People.

Techo.

The other two Fathers *Ruiz* and *Salazar* undertook a new dangerous Expedition into the Lands of *Taiaoba*, whereof I find the following Account. *Huibaius* a River in *Guaira*, falling into the *Parana*, under the Tropick of *Capricorn*, has on its Banks *Villarica*, a little *Spaniſh* City, thirty Leagues from its Mouth, and eight *Indian* Towns not far from it, and under its Juriſdiction. Above this Town the River falling from a Precipice him-

Taiaoba's Territories.

hinders any Vessels going farther up. This Precipice was a Boundary and Entrenchment to *Taiaoba*, and his confederate Caciques. All this Nation is so barbarously greedy of Human Flesh, that when they want Enemies, they inhumanly Kill and Eat their own People. Some of them wean their Children with Mans Flesh, and make the Heads of their Arrows of Men's Bones, making the Monuments of their Brutality the Instruments of fresh Cruelty. Which makes me admire *Ramusio* should write, that in this part of *Guaria*, there are no Tygers or wild Beasts, whereas there are almost as many wild Beasts as Natives; for the old Saying fits no Nation so exactly, *viz. Man plays the Wolf with Man.* The reason why this Country took its Name from *Taiaoba*, was because he being the most powerful of all the neighbouring *Caciques*, was by his People call'd the Great. Take this Account of him. Some Years before this we now write of, an *European* Commander, famous for his Hatred to the *Indians*, coming from the Metropolis of *Paraguay* to *Villarica* with a Power, pretending Friendship, sent to invite *Taiaoba* to come to him, promising him much Courtesie and some Presents. Upon publick Faith given *Taiaoba*, and three other powerful *Caciques*, come to *Villarica*, full of Hopes of what they were to receive, but there instead of Gifts, they met with Threats, Stripes and Bonds; that Commander terrifying them with Death and Tortures, if they did not bring a Number of *Indians* to *Villarica*, to be made Slaves. Three of the four *Caciques*, rather than betray their People, starv'd themselves to Death in Prison. *Taiaoba* alone escaping with his Fetters into his Territories, for the future was so strict in hindring any resort to his Territories, that he not only kept off the *Spaniards*, but tore to Pieces and devour'd the *Indians* sent to him at several times to settle Peace. The *Spaniards* had often invaded him, but never came off without much Loss; insomuch that there were no further Thoughts of subduing them. Thus stood *Taiaoba*, when F. *Ruiz* entertain'd Thoughts of Converting those People. When his Design was known, every Body affirm'd he went in great Danger of his Life; but he set out and travell'd eight Days difficult Journey, with F. *Salazar*, a resolute Man, to the Borders of *Taiaoba*, and leaving his Companion in the Towns about *Villarica*, he pass'd over the Precipice, and got to the first Village of *Taiaoba*'s Party; and perceiving how great the Danger was, those Man-eating *Indians* flocking about from all Parts, he prepar'd himself and fifteen Converts that attended him, for Death. As he was so imploy'd, the *Canibals* and Sorcerers gather'd about him, to whom he declar'd the cause of his coming, which was to teach them the way to Heaven through Jesus Christ, and how to avoid eternal Torments. Scarce had he spoke those Words, when the *Indians* gave him the Lye, declaring him guilty of Death for denouncing eternal Torments to them, and were just ready to fall upon him. *John Guiraius* a Convert persuaded him to fly, which as they did the Arrows flew about them so thick, that Seven were immediately Kill'd, and *Guiraius* perceiving they all aim'd at the Father, who could not fly so well as the rest, clap'd his Gown and Cap on him himself, that the *Indians* might mistake him for the Priest, and aim at him. Thus they both escap'd into a Wood, with Seven more of their Companions, whence with great Sorrow they made their way through the Bushes and Brambles, down to the River, and there found a Boat two old Men had brought from a Village that was in Amity, hearing of the Danger they were in. This Boat carry'd him down the River to the Towns about *Villarica*, where he found F. *Salazar*. In the mean while, the Canibals having divided the Booty F. *Ruiz* left behind him, made a Feast of the Bodies of the Convert *Indians*, nothing troubling them, but that they had mist of the Priest's Flesh, and could not drink about in his Skull. F. *Salazar* was left in those Towns of Converts about *Villarica*, that being near at Hand, he might endeavour by Kindness to win *Taiaoba*'s People, but nothing succeeded for a Year and a half. F. *Ruiz* went away to the Town of S. *Xaverius*, which he found much encreas'd by a great Number of Converts, and having afterwards been to give an Account of his Actions to the Provincial return'd into the Province of *Guaira*, where attempting to reduce the *Tucutienſians*, he found the Success answerable to his Expectation. The People lay in the mid-way between the old Towns of *Guaira*, and the new Colony of S. *Xaverius*. It was therefore very convenient to settle a new Colony among the *Tucutienſians* that there might be a direct way and Commerce between the

Canibals.

Of Taiaoba.

The Tucutienſians.

the aforesaid Towns and Colony, because before the way was very troublesome, being far about, and along the Rocky River *Tibariva*, besides the Danger of leaving barbarous Enemies behind. The *Cacique* of the first Village the Fathers came to, offer'd them that Place to build the Town, but that being unhealthy, they chose another, to which 200 Families immediately resorted out of the Neighbourhood, and soon after six Villages came over to it entire. The Church and Town had the Name of S. *Joseph* given them. Having settled this Town, and left F. *Simon Maceta* in it to instruct the People, F. *Ruiz* undertook to open a way through the Woods and Mountains, to the Colony of S. *Xaverius*, and tho' he met with almost insuperable Difficulties and Hardships, being several Days without Water, and forced to suck the moisture of a certain Branch that runs up the Trees like a Rope, for Drink, and feed upon Leaves, he at length prevail'd, and got safe to the Town, to which he had made this new Road. I have follow'd F. *Ruiz* in all these Travels to come to the conclusion of what we are to say of *Taaioba*, with whom we began this Section, and am now drawing near to bring them together that the Relation may not be dismembred, as it is in our Author, who has divided it too much for the Conveniency of the Reader. *Suruba* a *Cacique* in great Authority had been the main Obstacle for a long time to the Conversion of the *Taiatensians*, a People of the Territory of *Nivasinguia*, opposite to the Plains of *Guaira*, he being an obstinate follower of the Customs of his Fore-fathers, and a profess'd Enemy to Christianity. He, tho' his People were well inclin'd to the Faith, kept them from any Communication with F. *Ruiz*, because he was resolv'd to have no Town built within his Liberty. This *Suruba*, attended by several *Caciques* and their Followers, all Enemies to the *Spaniards*, went into the Lands of the great *Taiaoba*, to gather the Herb of *Paraguay*, in which they take great delight, and whereof an account has been given before. Among them was *Pindovius*, a powerful Man among his People, who the Year before lay in wait for F. *Ruiz*, to eat him, and afterwards would have had him come to erect a Town in his Territories. *Taiaoba* the Great, dissembling his hatred to Strangers, gave them free Passage through his Lands, to gather the Herb, but laying an Ambush for them as they return'd, slew *Suruba*, and all his Company, securing their Bodies to make a Feast. Only *Pindovius* making the best use of his Weapons, broke through a Company of Bow-Men, with three Followers, and made his Escape. *Suruba* being thus taken off, *Pindovius* considering to what a peaceable Condition the *Itibirambetans* were reduced by the Society, from their former Confusions and Disorders, but erecting the Town of S. *Xaverius*, and that he had Enemies whom he could not withstand, unless he joyn'd the Christians, sent three *Caciques* of his Faction to F. *Ruiz*, to desire in his Name he would come and build a Town. The Inhabitants of the Town of S. *Xaverius* hearing of it, severely reprimanded his Messengers, hindring them from the Speech of the Father, alledging that was one of *Pindovius* his usual Frauds, to draw the Fathers to him, that he might devour them. Yet F. *Ruiz* taking the Messengers apart, promis'd to go with them in three Days, notwithstanding any Danger that might threaten. They thank'd him for giving Credit to them, rather than to those that gave so ill a Character of them, and promis'd, they would be as zealous in protecting him and his, as the *Itibirambetans* had been. After the three Days F. *Ruiz* and his Companion set forward, and the fourth Day of their Journey came to the Place of *Pindovius* his residence, by whom they were receiv'd with triumphal Arches made of Boughs, amidst the Noise of Drums and Trumpets, and throng of People flocking from all Parts, and so Conducted to a Chappel built for them. *Pindovius* promis'd to use all his Endeavours to gather Inhabitants for a populous Town, he gave the Fathers a House that was Fortify'd with a Trench and Palisadoes, against the attempts of a certain *Cacique*, who had taken and eaten *Pindovius* his own Mother, as *Pindovius* had done by several of his Friends; and not long before the coming of the Fathers that Enemy had taken three Boys of *Pindovius* his Party and roasted them, and kill'd some *Indian* Women, whose Bodies *Pindovius* recover'd, and among the rest one that was shot through having Life left was Baptiz'd and recover'd. The Place pitch'd upon to build the Town, was a Field very commodious by reason of the River running along it, and abundance of Fir Trees close by.

Town of S. Joseph.

Taiaoba.

There

Techo. *Incarnation* Town built.

There a Cross was erected, and the Names of many Saints being put into an Urn, they drew to give a Name to the Town, and missing *All Saints*, took out *The Incarnation*, as the Place is still call'd, which soon contain'd 1500 Families.

F. *Christopher Mendoza* was left in the new Town of the *Incarnation*, F. *Ruiz* repairing to other Parts. Whilst he was absent, the *Indians* of the Plian rose in Arms against *Pindovins*, for having receiv'd the Society, resolving to kill F. *Mendoza*, and destroy the Town. Having gather'd their Forces, they sent a Youth to discover the Strength of *Pindovins*. This Youth being taken was put to the Rack to discover the Designs of the Enemy, which still he resolutely refus'd to have any Knowledge of, till F. *Mendoza* taking up his Breviary to say his Office, he believing that Book discover'd all Secrets to the *Europeans*, of his own accord reveal'd all that could not be extorted from him before, declaring that the Enemy desir'd nothing more than to gorge themselves with the Flesh of the Priests, and had resolv'd to ruin the Town, and Slaughter all its Inhabitants. Upon this Intelligence *Pindovins* led out his Men with all expedition against the Enemy; but their being disappointed by their Spy, fearing some Treachery, retir'd to their own Lands. But to return to the great *Taiaoba*, from whom the continu'd Series of these Affairs has diverted us, he being now

Taiaoba reconcil'd.

somewhat mollify'd by the Fame of the Society, sent two of his Sons in a Disguise with the *Cacique Maendius* to the Town of S. *Xaverius*, to discover whether all was true that was reported of the Society. They having liv'd conceal'd some Days in the Town, were at last discover'd by a Servant of theirs to F. *Francis Diastanius*, who then had charge of the *Ibitirambetans*. The Father hoping that opportunity might serve to oblige *Taiaoba*, sent for the two Youths, and *Maendius* in an honourable manner, and ask'd what was the Design of their coming; who ingenuously answer'd, they came as Spies to pry into the Manners of the Christian Priests and their Converts. Next he ask'd, How they lik'd the Religion? To which they unanimously reply'd, they lik'd it well, and would persuade *Taiaoba* to admit Christianity in his Dominions. This done they were handsomly clad and sent Back. F. *Ruiz* being inform'd hereof by Letter, hasted to the Town of S. *Xaverius*. *Taiaoba* hearing of his approach, went out to the Borders of his Territories to meet him with a great Retinue, and embracing him with great Demonstrations of Joy, said, *Behold me here, O Father, receive me as your Son, and instruct me what I am to do.* His Wife in no less obliging a manner, set before him her three little Children, whom *F. Ruiz* lovingly Imbracing, wonderfully oblig'd both the Parents. For nothing so much takes with the *Indians*, as to see their Children belov'd by Strangers. Being conducted through Arches made of Boughs, with great Noise of Trumpets, into *Taiaoba*'s Lands; His first care was to chuse a Place to build a Town, and having pitch'd upon it near the River *Huibaio*, with the assistance of 300 *Indians* he erected a Cross, laid the Foundation of a Church, mark'd out the Plat for the Town, created Magistrates in the Name of his Catholick Majesty, gave the chief Command to *Taiaoba*, appointed his eldest Son Captain of the Forces, honour'd the other *Caciques* with several Titles, baptiz'd 28 small Children of *Taiaoba*'s by several Wives, and gave hopes to those that were grown to Mens estate, that they should be receiv'd into the number of the Faithful, as soon as they had learnt the Rudiments of Christianity. The Sorcerers enrag'd at this Success, stirr'd up all the neighbouring People against *Taiaoba*, who setting out gave strict Command that no harm should be done to *F. Ruiz*, their design being to take him alive, and kill him with Solemnity at a Feast. *Taiaoba* and his confederate *Caciques* being much inferior to the Enemy in number, and sensible of their Danger, went late at Night to *F. Ruiz* desiring to be baptiz'd, and promising, *If that Favour were granted them, to dye Manfully in Defence of the Faith.* The Father considering the present Circumstances, Instructed them the best he could for that short time, and made them all Christians. Before break of Day the Enemy having divided their Troops into four parts, attack'd *Taiaoba*'s Forces. At the first Onset several of the Enemies and two of ours fell, many on both sides and among them *Taiaoba*'s Son being Wounded, and his whole Party put to flight. *F. Ruiz* order'd *Taiaoba* to stay in the Place design'd to build the Town, with the *Cacique Piraquatia*, till they could have an opportunity of retrieving that Misfortune. The People of *Villarica* hearing of what had hapned, sent 500 Converts well Arm'd against those revolted

revolted *Indians*. Theſe coming to a Battle, and being overpowred by the Multitude of the Enemies, were forced to ſecure themſelves within Paliſadoes. Where the Fight being renew'd, they muſt all have periſh'd, had not *F. Ruiz* adviſ'd them to receive all the Enemies Arrows without ſhooting any, becauſe both ſides make uſe of the Enemies Arrows, and when they have none left they certainly fly. By this means our Men having receiv'd all their Arrows without any harm, ſoon put them to flight, which done they return'd home. It hapned in this Expedition that our Men having put the Enemies to flight, brought away a Pot full of Fleſh, whereof *F. Ruiz*'s Hunger preſſing, and believing it to be Veniſon, eat a little, but was ſtruck with horror, when at the bottom of the Pot they found a Mans Head and Hands, and above all when it was found to be the Fleſh of his own Clerk, who being taken in the former flight, had been reſerv'd for a ſolemn Entertainment. Concerning the Ceremonies of their Feaſts of human Fleſh, becauſe we have often occaſion to mention them, take this ſhort account. The Man-eaters of the Province of *Guaira* led any Priſoner they took in War to their Village, allowing him all manner of Dainties they could think of, that he being fatted, might fatten others with his Fleſh. During the fatting Time, it was a Crime to refuſe him any Thing he had a mind to. On the Day before the Slaughter was to be, the Inhabitants of the Village calling in the Neighbours on all ſides, made a mighty Appearance. Firſt went a great number of armed Men two and two, and Women in the ſame manner; one Maid in the midſt of the Proceſſion richly adorn'd with Feathers and Garments, carry'd a Club, the Inſtrument of their Cruelty, in a fine Diſh; and another dreſs'd like her, a Crown or Garland for the intended Victime. Luſty brawny Women led the Priſoner, bound about the middle with ſlack Ropes and his Arms looſe, throwing Sticks and Stones at all about him. If the Priſoner hapned to hurt any Body, all the Multitude applauded his Valour and Dexterity, with great Shouts and Acclamations. The Proceſſion of the Eve being ended, they ſpent the Night in confuſe Noiſe, Dancing and Drunkenneſs; cramming the Priſoner with Meat and Drink. In the Morning they led him in the ſame manner as the Day before to the Place of Slaughter, where having repeated all the ſame Follies, the Priſoner being Crown'd by ſome powerful *Cacique* and curiouſly Adorn'd, was knock'd down with the Club. When down all there preſent ſtruck him, leaving their old Names and taking new Ones, and even the little Children having Names given them by their Mothers, were forced to ſtrike the Body with their Hands. When it appear'd he was dead, all the Company broke out into immoderate Laughter, and Danced about before the inhuman Feaſt. Then they boil the Carcaſs, cut in pieces and eat it, ſending ſome Pieces to the neighbouring Villages, that they might Taſte and take new Names. This Barbarity was look'd upon as a glorious Death, and therefore very few Priſoners made their eſcape, tho' they might eaſily do it. Things not being yet ripe for building the Town, becauſe the Enemies were too powerful and the Friends but few; *F. Ruiz* retir'd from thence to viſit the other Parts of *Guaira*. Having perform'd that Duty, he return'd with greater Reſolution, and tho' all People diſſwaded him, alledging, *He would infallibly be devour'd by the barbarous* Indians, nothing could alter him. He therefore ſent before *Nicholas Taiaoba*, with Orders to gather all the Force he could to oppoſe the Enemies, whilſt he had recourſe to God for Aid. About the ſame time an hundred of the Bloodieſt of thoſe *Indians* who had formerly eaten the ſeven Converts that attended *F. Ruiz*, came and ſubmitted themſelves to him; and News was brought that ſeven *Caciques*, who were mortal Enemies to Chriſtianity, had been beaten to Death with Clubs in the Woods, and many others of that ſtamp Slain in the ſame Place, yet it could never be known who had made all that Slaughter. So many Obſtacles being remov'd, *F. Ruiz* ſet forward, and within a few Days was met by *Taiaoba* and *Piraquatia*, with whom he went to the Place deſign'd to build the Town, where he found very few *Indians*, becauſe the Followers of *Taiaoba* and *Paraquatia* underſtanding the other *Indians* had again Conſpir'd againſt them durſt not aſſemble. *Guiravera* a *Cacique* was the moſt inveterate of Canibals, who now threatned *F. Ruiz*, ſhould not eſcape him, and therefore call'd together all the *Caciques* of his Faction, who agreed to put his Deſign in Execution, which was thus diſappointed. Among the reſt was *Ararundio*, who in the former Attempt againſt *F. Ruiz*, Commanded their Forces; him *Guiravera* upon ſome ſuſpi-

Ceremonies of killing Men to eat.

Techo.

Town of the *Seven Archangles* built.

Tecbo. cion, Murder'd with his own Hand, and lay'd him before the reſt to be eaten, deſigning to make a Feaſt of all his Followers. Accordingly *Cheacubic* another *Cacique*, who had formerly promis'd his Concubines to Treat them with *F. Ruiz*'s Legs, was ſhot through. Theſe Murders bred Diſcord, and ſo the Enemies Forces were divided, and *Taiaoba*'s Party ſo conſiderably Increas'd, that of 80 *Caciques* there were in that part of the Country, 60 favour'd Chriſtianity with *Taiaoba*. *F. Ruiz* encourag'd by this Succeſs, fell to Work on Building the new Town, gave it the Name of the *Seven Archangels*, and ſetled the Form of Government. There he baptiz'd 500 Perſons, before he left that populous Town to the charge of *F. Peter Spinoſa* to go himſelf into the Plain, where we ſhall ſpeak of him again hereafter.

Of the People of *Cuio* or *Chiquito*.

Tho' ſome Account has been given before at number 40. of the Province of *Cuio* or *Chiquito*, we will here add a further Relation our Author gives out of a Letter of *F. Dominick Gonzalez*, Rector of the College of *Mendoza*, the Capital of that Province, who labour'd much for the Converſion of thoſe People, and writing to the Provincial, ſpeaks thus of them. *The* Indians (ſays he) *among whom I have been, inviting one another from ſeveral Villages, have often ſolemn Revellings. I ſaw the Places of their mad drunken Meetings, which the Lord of the Village and Maſter of the Feaſts encloſes with Straw, making them round with Gaps at certain diſtances, and in bigneſs proportionable to the number of the Gueſts. There all the Men paſs three or four Days in Dancing and Singing, without Sleeping. The Women are not to come within theſe Incloſures, only when they bring their Husbands Wine, which they do with their Eyes ſhut, and their Face turn'd away; if through any neglect they look upon the Men when they are Revelling in that Ring, the Puniſhment is Death; which Law is ſo rigorous, that neither the Husband forgives his Wife, nor the Father his Daughter. The reaſon they give for this ſuperſtitious Cruelty, is that they have found by Experience, as they pretend, that ſome of the Revellers dye preſently, and ſometimes are openly kill'd by the Devil, if they are ſeen by Women in that Encloſure. The Devil before call'd upon, is preſent at theſe Dances, and the way of raiſing of him is thus. An old Fellow ſtanding in the midſt of the Dancers, beats a Drum till he viſibly appears with a mighty Noiſe, in the ſhape of a Man, Dog or Fox. When come, the Devil does not refuſe to Drink, then having made a Speech to the Company, the Parents offer their Children to him, whom he marks as his, drawing Blood from them with his Nails. At other times, thoſe that deſire to devote their Children to the Devil, carry them to certain old Men appointed for that purpoſe, who tear the Children's Skin with their Nails, and pierce their Heads with a ſharp Bone till they bleed plentifully, the Blood which runs they receive in their Hands and ſcatter it in the Air, believing the Children Conſecrated by this Ceremony. Having thus Blooded them, they make them faſt in ſome retir'd Place remote from all other Company, by which Miſery they pretend they become ſtrong. All the Nation adores the Sun, Moon and Morning Star, hoping for all Health and Proſperity from them.* Thus *F. Conzalez* of the People of the Province of *Cuio* or *Chiquito*.

The Town of the Nativity built.

Let us look back a little into the Province of *Paraná*, where ſome attempts had been made to introduce Chriſtianity among thoſe People, Inhabiting on the Banks of the upper part of the River, yet at length ſome of the *Caciques* had been ſo far oblig'd by frequent Courteſies, that it was believ'd there might be a probability of building a Town. *F. James Boroa* and *Claudius Ruiz* undertook this Work in the Year 1624. ſetting forwards in *March*, with a Company of ſelect Converts. The Mouth of the River *Acarai* is 30 Leagues from the Town of *Corpus Chriſti*, whence they ſet out. About that River dwelt ſeveral *Caciques*, one of whom of his own accord, aſſign'd a Place in his Liberty to build the Town. The Report whereof being ſpread abroad, drew many *Caciques* thither to confer, who departed ſo as was believ'd they had been gain'd over to the Faith. The Fathers therefore built a ſort of Chappel for preſent uſe, and give the new Town the Name of the *Nativity* of the *Virgin Mary*, taking all poſſible care to attract all the neighbouring People to come to Inhabit there. *F. Claudius Ruiz* was left there alone, and endur'd very much, there being ſcarce a Man in the Town but what fell ſick, as ſoon as they recover'd he drew over the Inhabitants of two Villages. But his main Deſign was upon *Quaracipucatius* an Apoſtate, who hearing the Father was coming to him, aſſembled the neighbouring *Caciques* to Murder him; but the Father wrought ſo powerfully upon him by his Words, that he furniſh'd him Proviſions, and ſome time after joyn'd the other Converts. At this time and others the Fa-

thers

ther brought ſeveral *Indians* to his Town, but they out of their natural Lazineſs neglecting to build their Houſes, were ſo frightned by a Tyger that us'd to come into the Town at Nights, that they fell to Work in their own Defence, and with wonderful Celerity built ſubſtantial Habitations to defend them from Danger. Soon after the Tyger was taken in a Gin. This Place was long ſubject to be ſo infeſted by Tygers, and had another Plague, which was a multitude of Gnats breeding in that low hot Ground, that Day and Night were a continual Torment to the Inhabitants, yet the Town proſper'd and continues to this Day. *Jaguapinus* a *Cacique* of this Province of *Paragua*, was a great hindrance to the progreſs of Chriſtianity, and perſuaded the Heathens of *Urvaica*, to build a larger Town near to that of the *Conception*, to the end they might with united Forces make War on the Chriſtians, and obſtruct their Increaſe. The Converts of *Parana* having notice of his Deſign, drew together and fell upon his Town, where they took him, and ſent him into Baniſhment; which prov'd a double Advantage to the Towns of *Parana* and *Urvaica*; for *Jaguapinus* became a Chriſtian with all his Followers, and afterwards many more Towns were built. Yet amidſt all this Proſperity, no little Trouble was rais'd by one *John Quaracius* a wicked Sorcerer, famous for many Villanies, who being born in the Province of *Guaira* came into that of *Parana*, ſuffering himſelf to be Baptiz'd, that he might being the leſs ſuſpected do moſt Harm. He travelling into ſeveral Countries, ſpread every where his damnable Superſtitions, endeavouring to diſſwade all he could from embracing Chriſtianity. In the Town of the *Aſſumption*, being Convicted of heinous Crimes, he was Condemn'd to be Hang'd, but ſav'd by ſome indiſcreet Perſons, and Baniſh'd to the Town of *Santa Fe*. Making his eſcape from thence up the River *Parana*, he privately got into the Town of the *Itatinenſians*, ſubject to the *Franciſcan* Fathers. Being a crafty Fellow he perſwaded the People to conceal him, and by inſinuating Diſcourſes prevail'd with thoſe credulous *Indians*, to repair to him in great numbers at Night. The Doctrine this Night-Doctor taught, was this. 'That they ſhould 'take heed of the Chriſtians and their 'Prieſts, who were devoted to the Ruin 'of the *Indians*. That they perſuaded 'the Converts to Confeſſion, that they 'might make an ill uſe of the knowlege 'of their Sins. That the Salt they uſe 'in Baptiſm, was a ſure Poiſon ſooner 'or later to infect the Bodies of Infants 'or Men. That the holy Oyls ſerv'd 'only to cauſe Deformity. That the 'Chriſtian Prieſts forbid the having of 'many Wives maliciouſly, leſt the *In-* 'dians multiplying too faſt, ſhould be 'too hard for the *Spaniards*. That 'therefore he by the Power he had in 'him, commanded them all not to be 'ſatisfy'd with one Wife for the future, 'but to keep as many as they could get. *Live* (ſaid he) *and Drink after your antient Manner, making Merry with Dancing and Drunkenneſs; celebrating the Memory of our Anceſtors. Give no Honour to the Images of Saints, but look upon me as your only Deity. If you do otherwiſe, I will deliver you up to be ſwallow'd by the* Parana, *transform'd into Frogs and Toads.* To theſe blaſphemous Doctrines, he added a leud Example. For beſides keeping ſeven Concubines conſtantly to ſatisfie his Luſt, he would have to do with any others at Pleaſure. Having thus done much harm by Words and Example, in a ſhort time he ſo perverted the *Itatinenſians*, that they look'd not like the ſame People. For inſtead of Reſpecting they Revil'd the Prieſts. Inſtead of frequenting the Sacraments, they were fallen to their former Vices ſo openly, that a Revolt of the whole Town was fear'd. *F. John Gamarra* a *Franciſcan*, well skill'd in the *Indian* Language, and in the way of managing thoſe People, was then Chief there, who inquiring into the cauſe of this ſudden change, was a long time before he could make any Diſcovery, till at laſt a Boy made ſome Diſcovery. For having a particular kindneſs for him, and asking him, *Whether he lov'd him?* The Boy anſwer'd, *Indeed I love you Father, but* John Quaracius *lies privately in Town, whom I love better than you.* Quaraciu's Name was well known, and therefore having heard this Account, he made no queſtion but that was the cauſe of all the Miſchief. But he being more earneſt in that Buſineſs than was proper, *Quaracius* making his eſcape with his Concubines up the River *Parana* got away into *Maracana*, the refuge of wicked Men for many Years. Then making ſome Looſes from thence, ſpreading his Venom in all Parts, he infected our Converts, and ſail'd to the Villages of the upper *Parana*, to perſuade the Infidels not to embrace the Faith. *F. Gonzalez* obſerving the change in the Converts,

A famous Sorcerer.

Techo.

and not knowing the cauſe whence that Techo. Miſchief proceeded, having receiv'd Letters from *F. Gamarra*, giving an account of *Quaracin*'s eſcape, gather'd a Company of the moſt Faithful of the Converts, and with them haſted to *Maracana*, but before he could get thither, the Impoſtor had betaken himſelf to his lurking Places in the Marſhes, wherewith he was well acquainted, and would never have been drawn thence, had not one of his Concubines betray'd him. When found, the Converts bound him faſt, and after ſhewing him in the Town of *Ititana*, conducted him down the *Parana*, and up the *Paraguay* to the City of the *Aſſumption*, where he was hang'd, and ſo deliver'd the Provinces of *Paraua* and *Urvaica* from imminent Danger.

About this time, that is, the Year 1625 or 26. the Kingdom of *Chili* which hitherto had been a part of the Jeſuits Province of *Paraguay*, by reaſon of the vaſt extent of the ſaid Province, and the vaſt Mountains which part thoſe Dominions, and are paſſable but at certain times in the Year, was divided and made a Vice-Province, ſubject to that of *Peru*, which I mention here, becauſe this Hiſtory treating only of the Father's Province of *Paraguay*, we ſhall for the future have no more occaſion to ſpeak of the ſaid Kingdom of *Chili*. Upon this Separation, all the Fathers born in that Kingdom retiring to it, there began to be a want in *Paraguay*, to remedy which *Gaſpar Sabrino* was ſent Procurator to *Rome*, to bring new Supplies out of *Europe*. There we will leave him and return to *F. James Boroa*, who being choſen Rector of the College in the City of the *Aſſumption*, beg'd of the Provincial that before he entred upon that Dignity, he might have leave once more to try to bring the *Iguazuans*, a People bordering on *Parana*, among whom he had been before with imminent Danger of his Life, to build a Town and embrace the Faith; which having obtain'd, he ſet forward with all Neceſſaries for his Deſign. *Iguazu*, which ſignifies, great River, falls into the *Parana* with a mighty Noiſe, at an almoſt equal diſtance from the Town of *Itapua* and borders on the Province of *Parana*, in about 24 degrees of South Latitude. A craggy Rock lying quite athwart the River four Miles above its Mouth, renders it innavigable, and rouls down from a great height ſuch a vaſt quantity of Water, that the Noiſe of its falling is heard three Leagues off, and the violence of its daſhing, forms as it were a Cloud ever viſible from the *Parana*. This Precipice had till this time been as a Bulwark, to ſecure them againſt all Foreigners. The whole Nation differs in nothing from the reſt of the *Guaranians*. Before the coming of the Jeſuits among them, the Women went Naked. They reckned it dainty Diet to feed on the Fleſh of their Enemies. No *Spaniard* had hitherto been among them, nor was there any hopes of entring by force of Arms. Three Years before this *F. James Boroa*, attempting with a few Converts to introduce Chriſtian Religion among them, was forced to retire by the Natives in Arms. Two Years after having paſs'd the ſame Precipice, and gain'd the good will of ſome *Caciques*, he was again expell'd by *Taupa*, the moſt powerful of the *Iguazuans*, and return'd to *Parana* with ſmall hopes of reducing thoſe People. But being of a Spirit that ſtill ſtruggled againſt all Difficulties, he again went upon the ſame Expedition better provided than before, with *F. Claudius Ruier* for his Companion. Their Deſign being known, the *Iguazuans* according to their Cuſtom, held a Conſultation at a ſolemn Feaſt, to Debate, whether the Preachers of a new Law ought to be admitted. That the Buſineſs might be perform'd with the greater Solemnity, they with horrid Ceremonies kill'd a Youth they had Priſoner, dreſs'd, and eat him. What is wonderful, amidſt theſe Abominations, when the Matter was put to the Vote, they all unanimouſly agreed, that *F. James Boroa* was to be admitted, becauſe from the time they had reſiſted him, God had puniſh'd them with Famine and Peſtilence; moſt of thoſe who were the chief Cauſe of expelling him, being taken off by the Plague. As ſoon therefore as they heard that the Father had ſet out of *Acarai*, they ſent Boats to the Precipice, which when he had paſs'd, they receiv'd him in their firſt Village with extraordinary Demonſtrations of Kindneſs. The following Days *Taupa* himſelf, and other *Caciques* came very readily to ſubmit themſelves. Several ſtrove to have the new Town built where their Villages ſtood, but the Fathers without regard to private Intereſt, choſe the moſt convenient Place for the Publick. A great Croſs was erected, and the Plat being mark'd out, abundance of People from all the neighbouring Parts, deſtroying their Villages, came to ſettle there. The new Colony was call'd *S. Mary Major* of *Iguazu*. After four Months the *Cacique*

River *Iguazu*.

Town of *S. Mary* of *Iguazu* built.

Para-

Paravera, at the inſtance of *Taupa*, brought over two hundred Families to the Town; after whom, none refuſed to embrace Chriſtianity, ſo that 150 Men and Women were baptiz'd on the Feaſt of the *Aſſumption*, and above 500 of all ſorts within a few days after, all the reſt coming in by degrees, to the number of 8600, at the time when the Author reſided there. The Houſe and Church were five Months building; during which time the Fathers dwelt and taught under Mats; living ſo poorly, that inſipid Roots were their chief Dainties; for the Country of *Iguazu* being all woody, has not Paſture for Cattel; and the River being ſhut up by the Precipice, has no Fiſh, ſo that all the People feed on Snails, and ſome inconſiderable Fruits of the Earth.

S. Nicholas Town built.

F. Roch Gonzales was no leſs ſucceſful upon the River *Urvaica*. He had been confin'd for ſeven Years to the Town of the *Conception*, built by himſelf, not being able to ſet his Foot beyond the River, becauſe of the Obſtinacy and Jealouſy of the *Indians*; but many Obſtacles being now remov'd, paſſing the *Urvaica* with a few Converts, he went as far as the place where the ſmall River *Piratin* falls into it. Having found a place fit to build on, two Leagues from thence on the Banks of the ſaid River, he ſummon'd the Neighbouring People to a Conference, and having gain'd their Affections, on the Day of the *Invention* of the Croſs, he erecteth one, and laid the Foundation of a Town, which, in honour of his Provincial, *Nicholas Durand*, he call'd S. *Nicholas*; and the *Indians* reſorting to it, in a ſhort time it grew populous, ſo that above ſeven thouſand were baptiz'd there in a few Years. In the mean while, *Luis de Ceſpedes*, Governour of the Province of *Rio de la Plata*, thinking it would gain him Reputation, and be a matter of Merit with the King of *Spain*, if the Province of *Urvaica* were reduced to admit of Towns, during his Government, uſed all poſſible means to open a Way from the Port of *Buenos Ayres*, to the Town of the *Conception*, founded by *F. Gonzalez*. But deſpairing of ever ſubduing ſuch vaſt Nations by force of Arms, he concluded the only way to compaſs it, was to encourage the Society, with Supplies from the King to continue that Expedition. To this purpoſe, having purchaſed the Friendſhip of the Inhabitants, near the Mouth of the River *Urvaica*, he prevailed with *Ferdinand de Sa*, a *Spaniard*, well acquainted with the Language and Temper of the *Indians*, partly by his Authority, and partly by hopes of Reward, to venture to ſail up the River *Urvaica* 150 Leagues and carry his Letters to *F. Gonzalez*, then in the Town of the *Conception*. *Ferdinand de Sa*, eſcaping many Dangers, performed the Journey, and deliver'd the Letters to *F. Gonzalez*, by which the Governour ſignify'd, that it would be a great ſervice to God and the King, if he would diſcover along the River *Urvaica*, and come down to him to the Port of *Buenos Ayres*, that they might conſult about the beſt means of reducing the Province of *Urvaica*. *F. Gonzalez* rejoycing that the means was offer'd him of doing that, which he had ſo earneſtly deſir'd; taking along with him the boldeſt of the Inhabitants of the *Conception*, and their Commander *James Nieza*, ſet out with *Ferdinand de Sa*. By the way he perſwaded 400 *Indians*, that came out to meet him in War-like manner, to return peaceably to their Homes. Whereſoever he went, the People along the Shoars, remarkable for their diverſity of Languages, and Barbarity, ran out to have a view of him. In 25 Days he came to the Port of *Buenos Ayres*, to the great joy of the Governour, who underſtanding, that the chief of the *Urvaican* Converts came along with him, thought it might be of conſequence to receive them with Grandeur, to inſtill into thoſe ignorant People, a reſpect for the Catholick King, and *Spaniards*. To this purpoſe, on the Day appointed, he march'd out with all the prime Men, and a good number of Horſe: Next him followed his Eldeſt Son, Captain of a Troop of Horſe, and another Son that was Captain of Foot, exerciſing their Men, the Cannon in the mean while roaring from the Walls. Thus were the *Indians*, aſtoniſhed at that terrible Noiſe, conducted, in ſtate, firſt to the Governour's, and then to the Biſhop's Pallace; and the Governour having kiſs'd his Hand, and ſpeaking to him ſome time on his Knees, taught thoſe Strangers what reſpect was due to Prelates. Then *James Nieza*, in the behalf of all his People, took an Oath that he and they would be faithful to the Catholick King, and obedient to his Governours; and take care that none ſhould obſtruct the execution of his Majeſty's Commands; and begg'd that they might not be oblig'd to ſerve private Men, or be govern'd by

Tecbo.

any

Techo.

any but the Fathers of the Society. The Conditions being granted, and Homage receiv'd for the Province of *Urvaica*, the Governour appointed *James Nieza* Commander over his People, and having presented him with his own Coat, and several other things, advis'd him to continue faithful to the Catholick King, as he had sworn, and be obedient to the Fathers. The Bishop did the same, and then gave the Fathers full Authority in Spirituals, as the Governour did in Temporals; delivering, at the same time, to *F. Gonzalez*, Bells, Church-stuff, and other Necessaries at the King's expence; and knowing there might be more Towns erected, besides the two already built on the Banks of the River *Urvaica*, if there were Fathers to supply them, he sent *F. Michael Ampuero* back with *F. Gonzalez*, and writ to the Catholick King, extolling the Proceedings of the Society, and begging that 30 of them might be sent to serve the Province of *Urvaica*; which Letters were of good effect at *Madrid*, for obtaining the Fathers that came two Years after to *Paraguay* with *F. Gaspar Sobrino*. *James de Vega*, a rich *Portuguese*, gave considerably towards priestly Vestments, and other Church-stuff, and promised to send for all sorts of Iron Tools for the service of the new Towns, which he afterwards perform'd, and was of great Use. Having spent ten Days in concluding these important Affairs, *F. Gonzalez* returned the same way to the Place from whence he came; and having again viewed the Shores of the River *Urvaica*, found there was little Hopes of founding any Town, for an hundred Leagues from the Port of *Buenos Ayres*, because the Natives were of that sort of People, who wandring about all their life time, would not be brought to Till the Land, or settle in one place. Beyond that, he encourag'd the *Japeivians* to build a Town; and twenty Leagues further, prevail'd with the *Jaguaraitians* to do the same, whereof we shall soon give an Account. This done, he return'd to the Town of the *Conception*.

Two ways from Tucuman to Guaira.

This was the posture of the Province of *Urvaica*; when the Provincial *F. Nicholas Durant*, having resign'd the Kingdom of *Chili*, resolv'd upon visiting *Guaira*, where no Provincial as yet had been. There were two Ways out of *Tucuman* into *Guaira*; the one had been used for many Years past, which was up the Rivers of *Plate* and *Paraguay*, and the rest by Land. But his was much about, and almost 500 Leagues in length; besides, that it was infested by the *Paiaguans*, the most inhumane of the *Indians*, and famous for the slaughter of many Travellers. The other Way was much shorter, which was sailing up the *Parana*, and had never been attempted before the Society erected the Towns above spoken of, for fear of the Infidels; and because of a vast Precipice running quite athwart the *Parana*, near the Borders of *Guaira*. Most of those People being now brought into Towns, the Provincial hoped he might take that way. *F. Anthony Ruiz* being inform'd of the Provincial's Design, sent several Messengers one after another, to discover that new Way; the last of whom making his way through into *Tucuman*; satisfy'd the Provincial, that he might go up the River to *Guaira* with very little danger. He set forward from *Cordova*, and travell'd 60 Leagues to the College of the Town of St. *Fe*; thence 150 Leagues to *Itapua* on the River, and 15 further to *Corpus Christi* Town, and so 30 more to the new Colony of S. *Mary Major* of *Iguazu*, wherein were already 2000 Inhabitants. He held on his Course to *Acarai*, and thence towards the Precipice, which was 40 Leagues further. Drawing near the Precipice, he began to be sensible of the force of the Water that fell; the little Vessel that carried him being much batter'd; and another in which were *F. Martin Marinus*, and *Mendiola* Priests going to assist in *Guaira*, beaten to pieces against a Rock, but the Passengers sav'd. This oblig'd them to travel by Land. *F. Anthony Ruiz* had laid Bridges over the Clefts of the Precipice, and open'd a Way through the impassible parts of the Woods; yet they were forced very often to lay Planks over from Rock to Rock, going over them in great danger of their Lives, if their Feet had slipped, being sure to fall a vast depth into the rowling Waters. Very many fabulous Stories have been made concerning this Precipice, which I will not take notice of. Most certain it is, that many have lost their Lives, being dashed by the falling Waters against the Rocks; and I know not whether there be any thing in the World more wonderful of that kind; at least in *America*, there is nothing more dreadful, or more spoken of; for a little above the Precipice, the River *Parana*, which is two Leagues over, draws into so narrow a compass, that the breadth is not above

The wonderful Precipice of Guaira.

a ſtones throw. When it is at this narrowneſs, it tumbles moſt impetuouſly from a prodigious height, down a deſcent of twelve Leagues, the ſtooping Channel being full of hideous Rocks, againſt which, the Water violently beating, flies up a wonderful height. In many places the Channel is obſtructed by mighty Rocks; but as ſoon as the Waters, thus ſtopt, get a head again, they make moſt dreadful Whirl-pools. In other places, the falling Waters, after making their Efforts againſt the Rocks, ſlip away out of ſight through private Paſſages, and having been long conceal'd, piercing through the Rocks, break out again at the bottom of them, and ſpread abroad with a frightful noiſe, as if it were out of inexhauſtible Springs. In fine, ſo great is the violence of the Waters, tumbling headlong down that inclining Channel, that there is a continual Foam of an Iron-colour for all the twelve Leagues the Deſcent laſts, which being reflected upon by the Sun, dazles the Eyes of thoſe that behold it. The noiſe of the Waters falling and beating againſt the Rocks, is plainly heard four Leagues off. Not far from the foot of the Precipice, the Water ſeems deſirous to reſt in a ſmoother Bed; and having made, as it were, a Sea, looks more like a ſtanding Pool than a *Cataract*. But that calm is miſchievous, for almoſt every Hour there riſes a great noiſe from the bottom, the cauſe unknown, and throws up the Water many Cubits high, perpetually giving warning, that there is no confidence to be repoſed in its counterfeit ſtillneſs, which every now and then grows boiſterous to the deſtruction of many. There are Fiſhes there of a prodigious bulk. *F. Anthony Ruiz* affirms, he has ſeen one as big as an Ox, ſwimming with half its Body above Water. It is reported, as a moſt certain truth, that an *Indian* was ſwallowed by one of theſe Fiſhes, and afterwards caſt up whole on the Shore. They ſpent ſix Days with unſpeakable toil in climbing the Mountain; for tho' the Way of it were ſtrait, would be but twelves Leagues, yet the many Windings make it almoſt double. Beſides, it is all along an uncooth rocky Shore, divided by Lakes, Brooks, Woods and ſcorching Sands. No part of the World would be hotter, did not the Woods at ſmall diſtances make a ſhade; and yet that very thickneſs of the Trees, which does not give free paſſage to the Air, is very tireſome to Travellers. Where they were to lie at Night, the *Indians* ſet up a little Cottage, the Walls and Roofs whereof were made of Leaves, orderly placed, which being bound together with Roots inſtead of Cords, kept out the Rain. *Tecbo.*

When they came to the top of the Precipice, *F. Peter Spinoſa* met the Provincial with Boats from 60 Leagues further up the Province of *Guaira*, and entertain'd him and his Company with a plentiful Proviſion of the Country Fruit; this meeting at the top of the Precipice being in ſome meaſure, an Emblem of thoſe, who aſcending with much difficulty to the pitch of Virtue, taſte there the ſweet Fruits of their paſt labours. Two Leagues beyond the Precipice, the chief Men of *Cuidad real*, came out to meet the Provincial, receiving him with the greater Honour, becauſe, 'till that time, no Biſhop, Governour, or Provincial had been in *Guaira*. After the reception, they deſir'd of him that he would erect a College in the City, which he could not grant, becauſe of the ſmall number of Fathers, but promis'd he would appoint ſome to take care of the City, and to ſee the *Indians* perform'd their two Months ſervice, according to the King's Orders, and ſuffer'd no further Oppreſſion. Thence he went to *Loreto*, where the Converts, to honour his coming, repreſented a Fight among themſelves on the River, which was all cover'd with Boats, re-ſounding with muſical Voices and Inſtruments. The Church he found adorn'd with ſuch curious Inventions, that he declar'd, he thought them a ſufficient Reward of all his Labours. The Town of St. *Ignatius* entertain'd him with no leſs Tokens of Affection; and he departing from it, left the River *Parana* on his left hand, and went up the *Tibaxiva*, which being very ſhallow in many places, he had much ado to make 30 Leagues in fifteen Days, to come to the Town of St. *Xaverius*, containing 1500 Families, under the direction of *F. Francis Diaſtanius*. Hence he ſent *F. Chriſtopher Torriano* ſome days journey by Land to *Villarica*, to reſtore the Reſidence of the Society in that City, that it might be a check to ſome who oppreſs'd the *Indians*, and aſſiſt them in their Spiritual concern. In his return upon the River *Tibaxiva*, the Veſſel that carry'd him was caſt away, and many things loſt. Wherefoever he went, he beſtow'd Shirts, Hooks, Pins, Needles and Glaſs Beads among the *Indians*; inſomuch, that he is ſaid

The Provincial's Travels.

Techo.

said to have spent to the value of 2000 pieces of Eight among the *Guaicureans*; which Liberality was not ill bestow'd, for the Fame of the great Father's Gifts, (as they call'd him) gain'd the Hearts of abundance of the Infidels, and incourag'd the Converts. At his Departure, he order'd *F. Antony Ruiz* to build 3 Towns more among the *Iniamians*, and in the Countries of *Tanobu*, and the *Coronadas*. When he came down the Precipice of *Guaira*, he went to see a vast Rock, which by contraries they call *Pena pobre*, or the poor Rock. This Rock is of several Colours and so bright, that the Sun Beams striking upon it are reflected, as it were from a Glass; which makes the ignorant Multitude believe it to be all of some rich Metal, if not of Gold; but they are deceiv'd, for it is known to be meer Stone, so Rub'd and Polish'd with the Sand of several Colours drove by the Wind, that it looks at a distance like Glass. It is reported that 30 *Spanish* Boats were formerly lost going near to view this Rock. Thence the Provincial proceeding through the Province of *Parana*, drew away the two Fathers that were among the *Guaicureans*, there being no hopes of the Conversion of those People, tho' the Society had been sixteen Years setled among them. At *Itapua* the Inhabitants Petition'd the Provincial, that he would suffer the Blessed Sacrament to be placed in their Church, and the best Instructed among them to receive it, which he granted, whereupon they kept a Festival with such Solemnity, that the nicest *Europeans* who beheld it were struck with Admiration. Let us return a little to the Province of *Urvaica*, which not long since we left in a good Posture towards being Reduced.

The poor Rock.

Tumults in *Urvaica* on account of *Spanish* Governors

The too hasty eagerness of the Governor of the Province of *Rio de la Plata*, bred much Disorder and Confusion there. This Governor sent from the Port of *Buenos Ayres*, *Ferdinand de Sa*, *Peter Bravo* and *Paiva*, all *Spaniards*, to be Corregidores, or Governors of the new Towns the Fathers had or should erect for the King of *Spain*. *F. Gonzalez*, tho' he foresaw the ill Consequence of that unseasonable Resolution, yet not daring to withstand the King's Governor's Commands, permitted *Ferdinand de Sa* to act as Corregidor in the Town of the *Conception*. *Paiva* he sent to the *Jaguaraitians*. And *Peter Bravo* to the *Japeivians*, People of *Urvaica*, who had desir'd of the Society to be gather'd into Towns. But it was not long before this precipitate Project did much harm, for tho' out of respect to the Fathers, the Converts for some time bore with the strange Governors, yet it soon appear'd that could not be lasting, which was tolerated so much against Inclination. For the News being spread abroad, the *Itapuans* a People of *Parana*, sent a Messenger to threaten the *Ibitiraquans* with War, if they did not cast off the Yoke of that foreign Governor. And the Infidels Inhabiting the opposite Shore of *Urvaica*, gathering into a Body, fell upon a Party of *Ibitiraquans*, and plundering them, sent them home with many Reproaches and a Declaration of War. *Ferdinand de Sa* by his imperious Carriage added Fuel to the Fire, provoking the People not us'd to be under Command by his Threats and arbitrary Practices, and by giving a box on the Ear to a Youth who had powerful Relations, for not obeying his Orders immediately. The *Ibitiraquans* impatient to be upbraided and provok'd by this Action of *Ferdinand de Sa*, besides some Jealousie of his Lust, ran to Arms in a tumultuous manner, beset the Fathers House, and demanded to have the new Governor to be deliver'd to them to suffer Death, and had done it, but that *F. James de Alfaro* interposing his Authority in some measure appeas'd them, but *Ferdinand de Sa* durst not go out of the House, or presume to exercise any Command. Not long before this hapned *F. Gonzalez* had got together as many of the *Jaguaraitians*, as were sufficient for a handsome Town, which they had begun to build. *Paiva* coming thither had with his Threats so incens'd those People, that *Potirava* a powerful *Caciane* contriv'd to kill him, and had done it, but that *Tabaca* the *Indian* Commander of the new Town obstructed it. *Potirava* being disappointed of his Design, for fear of being Punished, fled to his antient lurking Places, drawing along after him about a thousand of the Inhabitants of the Town. *Paiva* for fear hid himself in the Woods. Upon this News the Provincial with some Companions hasted to the Province of *Urvaica*. As he came into the Town of the *Conception*, the chief Men of the Town flock'd about him, rather Demanding in a tumultuous Manner than Intreating, that he should interpose his Authority, unless he would have the Church perish there; for the *Urvaicans* were all agreed, *That the Faith could not be propagated among them, if any other Governors came among them but those of the Society, under whom*

they

they would obey all the King's Commands. The Provincial having heard their Complaints, defer'd giving them an anſwer till the next Day, when he told them, *It was not in his Power to diſplace the* Corregidors *ſent by the King's Governor General, but that he would ſend one of the Fathers to him, and did not queſtion, but he would remove the Cauſes of their Troubles.* The People were ſatisfy'd with his Anſwer, and he preſently ſent *F. Michael Ampuero* down the River *Urvaica* to the Port of *Buenos Ayres*, who obtain'd of the Governor not only the removal of thoſe *Corregidors*, but new Supplies for the ſupport of the Fathers in that Province. The Provincial then continuing his Viſitation, proceeded to the Town of *S. Nicholas* on the River *Piratin*, and thence to the *Japeivians*, where he forwarded the building of a Town already begun, and call'd *Los Reyes*, or the Three Kings, which made way to the Converſion of the *Jaroſians*, *Membiquas*, *Charuas*, *Guenoas* and other fierce Nations till then untouch'd, which hope is ſince much advanced by the building of the Town of *S. Andrew* among thoſe People. Here let us leave theſe People ending this Section to proceed upon other variety of Matter.

Founder Reſidence or Town built.

The River *Ibicuit*, falls into the *Urvaica* an hundred Leagues from the Port of *Buenos Ayres*, on the oppoſite Shore among the People call'd *Japeivians*. It was requiſite to bring the People dwelling on its Banks to the Faith of Chriſt, in order to open a way to thoſe other Nations that Inhabit the great Continent, between the River *Urvaica* and the *Atlantick* Ocean. To this purpoſe *F. Gonzalez* with great danger of his Life, venturing up the River *Ibicuit* in a Boat with only a few *Indians* to Row, ran forty Leagues, till he came into the Country of *Tabaca*, a powerful *Cacique*, by whom being friendly receiv'd, he found the beginning of his Attempt eaſier than he had imagin'd. For *Tabaca* having heard the Doctrin of Chriſt, took upon him to gather as many Infidels as would ſuffice to make a conſiderable Town. The Father thus aſſiſted, preſently erected a Croſs, built a Chappel to ſerve for the preſent, and mark'd out the Plan of a Town, to which he ſolemnly gave the Title of the *Purification*, otherwiſe call'd *Ibicuit*, which done he return'd to the River *Urvaica*, promiſing to ſend them a Prieſt with all poſſible ſpeed to Reſide there. When he was gone, the People further up the Country Conſpir'd, and thinking he was ſtill there, came Arm'd in great numbers to Sacrifice him and demoliſh the new Town. At firſt Onſet they threw down the Croſs, burnt the Chappel, threatned the Supporters of the new Religion with Death, and deſtroy'd all they found. The News being brought to *F. Gonzalez*, he ſet out with *F. Romero* contrary to the advice of all the *Japeivians*, who affirm'd he was running to moſt certain Death. Having run up the River *Ibicuit* twenty Leagues, his Spies told him he could not poſſibly eſcape if he advanced. Nevertheleſs ſending *F. Romero* back, he ventur'd alone with only a few Men that tow'd to the Place where the Town had been deſtroy'd. There he was inform'd by *Tabaca* and the neighbouring *Caciques*, that the thing had been done in their abſence, and that tho' they had been there, they could not have oppos'd ſuch a Multitude of Enemies. The Father having ſent for ſome of the *Caciques* of the upper Country, by his Authority and Rewards, prevail'd with them tho' much againſt their Wills, to convey him into the Country of the *Tapenſians*, to retrieve what had been loſt. Being there, as he was examining all Things and diſpoſing the *Indians* to build a Town, News was brought that the further People were marching in great Numbers to kill him. The *Caciques* his Friends gave ſome check at firſt to their Advance, but being preſs'd by too great a Number, and almoſt loſt, *F. Gonzalez* made uſe of his Wits to ſhun this threatning Danger, fetching out a great Book, and a Saw he carry'd with him to cut down Timber. The Enemy's Spies being terrify'd at the ſight of thoſe Things, ran back to acquaint their People, *That* F. Gonzalez *brought along with him an Iron Inſtrument full of Teeth, which he ſaid could with great Eaſe cut in Pieces an infinite Number of Men: And that he talk'd with a parcel of Leaves put together, which certainly were able to deſtroy whole Armies.* The *Indians* hearing this Account, being very apprehenſive of the Power of Books, and not knowing the Power of the Saw, were ſtruck with a pannick Fear, and fled. *F. Gonzalez* finding Matters were not yet ripe there for his deſign, return'd to *Urvaica*. But it was not long before an opportunity offer'd to attempt it again, for the chief of the *Piratinians* inform'd him, that above the River *Piratin* there was a Place call'd *Caaſapamin*, very commodious to build a Town, and that the People thereabouts (if it were put to them) would eaſily be brought to embrace the

Techo.

Techo. Faith. Upon this hope *F. Gonzalez* taking *F. Romero* along with him, enter'd the Borders of the *Caaſapaminians*, whereof about 200 met him in Arms, threatning in caſe he did not retire; but theſe very Men being perſuaded by the Fathers, promoted their Deſign, encouraging their Country People to embrace the Faith, ſo that *F. Gonzalez* laid the Foundation of a Town, calling it the *Purification*, as he had done the firſt time, the Care whereof he committed to *F. Romero*, under whom it proſper'd ſo well, that there were 3000 Souls reckned in it the firſt Year, and above 7000 had been Baptiz'd when the Author was there. The Famine. Country of *Iguazu* was now miſerably afflicted with Famine, the Fathers in the Town of *S. Mary Major* being reduced to Extremity, and the *Indians* for the moſt part diſperſing, of whom *F. Ruiz* afterwards with much difficulty gather'd 400. A Tyger having tore to Pieces a young Girl that lay in the Woods, *F. Ruiz* laid a Snare for and catch'd it that ſame Night, which gain'd him much Reputation among the *Indians*, and thereupon many of them return'd to the Town. But their natural Fierceneſs prevailing, they broke out into War with ſome neighbouring People their Enemies, and having taken a number of Priſoners, Slew ſome, and deſign'd to Butcher the reſt, and would have relaps'd into eating of Man's Fleſh, had not *F. Ruiz* boldly ceas'd the Promoters of it, and forced them to releaſe the Priſoners. Yet many hundreds there and in other Parts were Converted by degrees, and became religious Chriſtians. Town of *S. Paul.* At this ſame time *F. Maceta* Founded the Town of *S. Paul* among the *Indians*, a People lying between the Town of the *Conception* and the Lands of the great *Taiaoba*. The *Cacique Guiravera* a great Man-eater and Sorcerer, us'd all poſſible means to obſtruct the Increaſe of this Town, which nevertheleſs in a ſhort time grew to 4000 Inhabitants, but we may have occaſion to ſpeak more of this Matter hereafter.

Indians of the plains. About this ſame time the *Indians* of the Plains, ſo call'd becauſe they Inhabit the vaſt Champain Country above the Town of the *Incarnation*, found the Fathers new Employment. They are alſo call'd *Coronados* and *Cavelludos*, that is, Crown'd and Hairy, becauſe both Men and Women wear their Hair down to their Shoulders, but the top of the Head ſhav'd round like Religious Men. Theſe People ſeem'd to have excluded all hopes of being brought to Civility ever ſince, as was ſaid before; they attempted to deſtroy the Town of the *Incarnation* and Murder *F. Maceta*, yet now they began to be better inclin'd upon this account. The *Tupies* a People of *Brazil*, (of whoſe Fierceneſs *Orlandinus* in his Hiſtory of the Society makes mention) breaking into the Territory of the Town of *S. Xaverius* in great Numbers, were driving away ſome Converts into Slavery, which were recover'd by the Induſtry of the *Jeſuits*. Another Company of them had made Priſoners ſome Townſmen of the *Incarnation*, whom *F. Mendoza* reſcu'd, purſuing the Robbers with *Pindovins* and a parcel of Converts. And being further inform'd, that a Village of the *Coronados* had been Plunder'd by the ſame People, and many carry'd away, he ſurpriz'd them, and recovering the Booty and Priſoners, ſent them back well reprimanded into *Braſil*. The *Coronados* oblig'd by this Kindneſs and ſome Gifts he beſtow'd on them, were diſmis'd, promiſing, *To ſend their Country People to the Fathers to be inform'd in Matters of Religion*, which they perform'd. Not long after ten *Caciques* of the *Coronados*, mov'd to it by *Taiaoba*'s Example, ſent to deſire of the Fathers ſome one to Inſtruct them in the Chriſtian Doctrin. Hereupon *F. Ruiz* haſting out of the Country of *Taiaoba* to the Town of the *Incarnation*, took *F. Diaſtenius* with him, and ſet out towards the *Coronados*. When they had travell'd eight Days over Rocks and Marſhes attended by thirty Converts, they met ſome of the *Coronados*, who told him, *That* Guabair *a powerful* Cacique, *hearing of their coming, had drawn over ſeveral Villages to his Party, and by common Conſent lay in wait for them in the next Wood, where they would undoubtedly all Periſh if they preſum'd to advance. That they themſelves had been Summon'd to have a Hand in that Buſineſs, but being mindful of the Kindneſs receiv'd from the Society, were come a By-way to give them Intelligence.* The Fathers thanking them, conſulted whether it were ſafe to proceed, and finding it was not, turn'd back and put off that Expedition till the next Year.

Province of *Chaqua*. It is time we ſhould ſay ſomething of the Province of *Chaqua*, under which Name is comprehended all that part of *Paraguay*, *Tucuman* and *Rio de la Plata*, under the Juriſdiction of the Biſhop of *Santa Cruz*, or the holy Croſs in the Mountains, and the Archbiſhop of *Chaqua*, which is a vaſt extent of Land. It is divided into ſeveral Parcels by Rivers

ising in the Mountains of *Peru*, and falling (after a run of many Leagues) either into mighty Lakes, or into the Rivers *Paraguay* and *la Plata*. Upon the first coming of the *Spaniards* into those Parts, abundance of the Natives of *Tucuman* and *Peru*, retir'd thither for fear of those new Guests, as appears by those that still use the Language call'd *Amiarra*, proper to the *Peruvians*. The most noted Nations among them are the *Tamivias*, formerly Inhabiting 188 Villages, the *Tonis*, *Mataguais*, *Agois*, *Mosobies*, *Sapitilagans*, *Chuimatans*, *Tonocotas*, *Abipones*, and several other Factions of *Indians*, differing more in Languages than Customs. There is no supream Power among them, they are subject to *Caciques* like the other barbarous People, whose Power extends not beyond a House or Village. Every particular Person among them, superstitiously chooses a Fish for his Patron and Protector, and worship it so religiously all their Life time, that they will rather starve than eat any of that Species. They are continually at War with their Neighbours, being more dreadful to Strangers for their Cruelty than Valour. Some Governors have endeavour'd to open a way through these People into *Peru*; but that Road has been forsaken, because those Barbarians have at several times Murder'd many *Spaniards* in their way from *Paraguay* to *Peru*, till in the Year 1628, *Martin de Ledesma*, Governor of *Tucuman*, conceiv'd some hopes of performing what had been in vain attempted before by subduing the Province of *Chagua*, by the way of *Xuxui*, the last Town under his Government, near the borders of *Peru*. Having therefore rais'd a body of Men, he writ to *F. Durand* the Provincial, earnestly Intreating him, *To assign some Priests to Preach the Gospel.* The Provincial well knowing that Souldiers commit many Insolencies when they enter upon new Conquests, lest he should render the Society odious to those *Indians*, answer'd, *He would send Fathers into the Province of* Chaguay, *when he could see any hope of setling there.* But when he understood that the Governor with his *Spanish* Forces had pierced into the Province of *Chagua*, and having built a Castle, lay'd the Foundations of a Town, in that part where the River *Lobo* runs through the most fertil Soil, and most frequented by *Indians*, he then sent *F. Gaspar Osorio* to look to the spiritual Welfare of both *Spaniards* and *Indians*. He being a comely and sweet temper'd Man, soon won the Affections of all

Last Settlement of *Spanish*.

Men. Several *Caciques* of sundry Factions resorted to him, with whom he agreed, that they should fell Timber in three Places to build, as many new Towns, after the manner of the People of *Parana*. These were reported to be above 50000, whose Language he endeavour'd to make himself Master of. There were reckned 30000 of the Language of the *Mataguais*. Nor did he neglect the Tongues of the *Tobas*, *Mocovias*, and *Zapitalaguas*, very numerous Nations, as well because many of them desir'd to become Christians, as because there were Hopes of making a way through them to many other populous Nations. He also study'd the Language of the *Chiumates*, so call'd perhaps, because they often use this Syllable *Chu*, *Chu*. *Martin Ledesma*, the Governor being gone to found another Town on the Banks of the River *Solotano*, F. *Osorius* stay'd among the *Tobas* to mark out the Plan of another Town; whence he writ to the Provincial, acquainting him, that three Towns might be founded in the Territories of the *Tobas*, *Mocovias*, and *Zapitalaguas*, if there were Fathers enough. He added, that the *Indians* up the Country were so tall, that he could scarce reach their Heads with his Hand. The first Year the *Spaniards* sowing, found the Soil fit to bear all Sorts of *European* Grain, and what pleas'd them best, the *Indians* were reported to conceal Mines of Gold and Silver. Yet there were some, who fear'd these easy beginnings would end unhappily, through the Avarice of the new Planters. At this time F. *Gaspar Sobrino* who had been sent Procurator to *Rome*, return'd to the Port of *Buenos Ayres*, bringing with him 42 Fathers to be dispers'd through that vast Continent, to carry on the Work so well begun. They were receiv'd with great Joy, and the more for having narrowly escap'd being taken by Pirates, who appear'd in the River of *Plate*, presently after their Landing, and were known to be *Dutch*, who to Poison the People, and excite them to Rebellion, left on the Shoar under a Chest, a Parcel of *Spanish* Books but printed in *Holland*, tending only to follow their Example in falling off from their Obedience to their lawful King. But of this enough, for we must confine our selves to the Affairs of the *Indies*.

Tucuma.

There F. *Gonzalez* traversing the Province of *Urvaica*, endeavour'd to find Employment for the new come Fathers, the News of whose arrival was spread

abroad. First he made his way into the *Techo.* Woods of the *Caaroans*, knowing that the Inhabitants of them were in some measure disposed to receive the Faith, by the Example of their Neighbours, and Perswasions of F. *Romero*. Sixty *Caciques* dwelt in these Woods, most of whom he perswaded to sow their Grain not far from one another, in hopes of building a Town; and promising them one of the Society should come speedily to instruct them in the Christian Faith, he went away to the *Jivians* through the Country of the *Piratinians*. The *Jivins* more like a Brook than a River, having fallen down some easy descents from its source, runs directly into the *Urvaica*, a little above the *Ibitiraquans*. On both its Banks and the adjacent Plains there are Woods, inhabited, at that time, by about 500 Families and their *Caciques*. The chief among them was *Niezuvins*, who by his nimble Tongue and Sorcery, had prevail'd with all the neighbouring People to follow him as their Leader. He was a Fierce, but crafty Man, cunningly flattering Strangers, that he might have them in his Power. Abundance of *Indians* offended at our Converts, had fled from the Town of S. *Xaverius* and other Places, to that Monster of a Man, allur'd by a licentious way of Living; all whom *Niezuvius* kept about him and maintain'd, requiring them all to Worship him, as a God. His Disposition was naturally fit for any Fraud or Villany. This Man must have prov'd very troublesome to the Affairs of the Converts, had he persisted in his Wickedness; therefore F. *Gonzales* putting in execution the Design he had long entertain'd of going to him, made no account of the Man's Cruelty, or the Danger of Deserters and Renegadoes that lay in wait, and appearing unexpectedly before *Niezuvius* prevail'd so far by his Eloquence, that the inveterate Enemy seemed to be reduced the first Encounter. Therefore the more to oblige him he brought him to the next Town of S. *Nicholas*, where he was conducted to the Church with great State. This Show of Honour so far inclin'd him to the Society and Christian Religion, that returning home he built a House and Church for the Priests that were to come, and brought over many of the neighbouring *Caciques* to follow his Example. This was a difficult Province, and requir'd a prudent and resolute Man; for it was fear'd, that *Niezuvius*, who was so easily brought over, might soon relapse, being known to be much given to Sorcery, to affect Divine Honour, and even at that time to keep a great company of Concubines. F. *John Castillo* was left there, and F. *Gonzales* going away to the River *Tabatio*, which runs into the *Urvaica*, found that another Town might be erected on its Banks, as was afterwards done, and therefore he promised the *Tabatians* an Instructor, as soon as there were Fathers enough. Then hearing that ten Fathers were coming up the *Paraua*, he went to meet them, and having detain'd and dispersed them, returned through the Territories of the *Jivians* and *Caasapaminians*, into the Country of the *Caaroans*. This Country lies about ten Leagues from the River *Urvaica* towards the Inland, nothing unlike to the other parts lately civiliz'd, but that it seems to be somewhat more populous; nor would it be any thing more remarkable than its neighbouring People, but for having signaliz'd it self in a base Action, and afterwards in making amends for it. One great cause of reducing this Country to Christianity before any other, was its bordering on the Lands of the *Caasapaminians*, as those do on the *Jivians*, and these on the *Piratinians*, who are parted from the *Ibitiraquans* only by the River *Urvaica*; and it was hop'd, that these People, among whom the Fathers had founded Towns, being so linked together, would easily defend themselves against their Enemies, and make the Passage easie to these Lands which lie between the River *Urvaica* and the *Atlantick* Sea. F. *Gonzalez* being come with the *Caciques* to the place appointed, erected a Cross, marked out the ground for the Church and Town, to take the Name of *All-Saints*; appointed Magi- Town of *All Saints*. strates, baptiz'd Infants, instructed the Men and Women, and began vigorously to carry on their Work. As things were thus going on prosperously, *Potirava*, a bold Man, fit for any mischief, who had fled from the Town of S. *Xaverius*, being hardened in his old Superstitions, went privately to *Niezuvius*, and telling him he would soon be no better than a Slave to the Jesuits, and must quit all his Concubines, easily stirred him up to conspire the Death of the Fathers. Having drawn his People to consent to the Murder, he sent the *Cacique Cuniaraqua* to carry the Design among the *Caaroans*, directing him to put the *Caciques Caarupe* and *Caabure* upon murdering F. *Gonzalez*, and F. *Rodriguez*, which done,

done, they were to go to execute the ſame upon F. *Romero*, whilſt he put to death F. *Caſtillo* and other Fathers, about the River *Piratin*. All things were diſpoſed as *Niezuvius* had order'd, ſo that F. *Gonzalez* having call'd together the *Indians* to hang a Bell, that was to call them to be catechized, they were all ready, but upon another Deſign, for *Caarupe* had underhand commanded them to be privately arm'd, and make no diſcovery, till he gave the Signal to *Marangoa*, who was to execute the Murder. They were all thus aſſembled, and F. *Gonzalez* ſtooping to put the Rope into the Ring of the Bell, *Caarupe* thinking that a fit opportunity to ſtrike, made the ſign to *Marangoa*, who, with all his force, ſtruck the Father on the Head with a Club that had a great Stone fixed at the end, and at one blow knocked out his Brains and left him dead, yet another ſeconding, the Head was quite bruiſed to maſh. Then all the Company gave great ſhouts of joy, which alarmed Father *Rodriguez*, who was at his Prayers in a Cottage near by. As he was coming out, the cruel Executioners beſet his Door, and in the ſame manner with their Clubs, batter'd him to death. When they were both dead, a continual Cry followed, but not all of a piece, ſome rejoycing at the Murder, others (for they had not all conſented) expreſſing their Grief, in doleful Lamentations. The Barbarians not yet ſatisfied, cut the Trunk of F. *Roderiguez* his Body from the Limbs, mangling them with many Wounds, dragging them about the Church, and at laſt burnt them and the Church together, tearing and breaking all that belong'd to it. Then ſending an Account of what they had done to *Niezuvius*, they all fell to Feaſt together, where, as they were boaſting of this action, as if it had been ſome honourable Enterprize, an Ancient *Indian*, Father-in-law to *Guarobairs*, a great admirer of the Society, tho' not yet baptized, had the Courage to reprimand them for their Inſolence, whereupon they all furiouſly fell upon, and tore him to pieces. Two Youths who ſerv'd F. *Gonzalez* at the Altar, being taken, it was conſulted whether they ſhould deſtroy them, but their Advice prevailed who would have them ſent home, leſt it might be a Provocation to the *Indians* of *Parana* to make War upon them. Theſe being accordingly ſent home, diſcover'd the whole manner of the ſlaughter.

F. Jules murder'd.

The next Day, being nothing more ſedate after their Nights ſleep, they repair'd in throngs to the place of the Murder, where finding the Fire had not conſum'd the Trunks of the Bodies, they kindled the Fire again, and caſt them in Whilſt they were thus employ'd, one of the Youths, we ſaid they had ſent away home, paſſing in his way through the Territories of the *Caaſapaminians*, acquainted *F. Romero* with the ſlaughter of his Brethren; which being ſpread abroad, thoſe People, according to the Cuſtom of their Country, firſt kept a doleful ſilence, and then broke out into diſmal ſhrieks, to expreſs their Sorrow, till their Grief turning into Anger, they ask'd leave of the Father to revenge the Murder. He diſſuaded them from ſeeking Revenge, but ſaid he ſhould look upon it as a great Teſtimony of their Affection, if they durſt bring away the dead Bodies. *Membacaba*, a Man in repute among his People, immediately choſe about two hundred out of all the multitude, and ordering them to arm themſelves, ſet forward with ſpeed, and came the ſame day to the place where the miſchef had been done, where they took the Bodies half burnt, and return'd with them in deſpight of their Enemies, and put them into a Coffin, as the time would permit. Not long after, the wicked *Coarupe*, came unexpected upon the *Caaſapaminians* with 300 armed men, to ſacrifice *F. Romero*, whom, becauſe he liv'd ſingle, in ſcorn he call'd the old Woman. The Townſ-men, according to their Cuſtom, were abroad in the Fields about their Country Affairs, ſo that there were but ten young Men in Town, who being led by an Old Man, went out with their Bows and Arrows againſt that great number, and behaved themſelves ſo gallantly, that they ſtopt them, till the *Caaſapaminians* flocking out of the Fields, put them all to Flight, killing ſome without the loſs of a Man. *F. Romero* himſelf appearing on Horſeback with two Converts, contributed much towards gaining this Victory, and ſo daunted the Enemy, that they durſt never make a ſecond attempt. Before theſe things were done; that is, the next day after the ſlaughter of the two Fathers, *Niezuvius* having receiv'd the News of their death, and rejoycing at the bloody Fact, put on his Garment of Feathers, and all the other Ornaments us'd in their prophane Ceremonies; and ordering one of his Concubines to be dreſs'd after the ſame manner, call'd all his People about him; it

Techo.

The dead Bodies recover'd.

A brave Action.

was

Tecbe. was Night when they all met, and he making uſe of the Darkneſs, for all Lights were put out, after ratling ſome ſtrange Words in his Throat, and making a hideous noiſe with an empty Calabaſh; at laſt when he had fill'd all the Company with horrour, declar'd to them that *F. Caſtillo* was to be taken off. They all conſented, reſolving to manage it dexterouſly, leſt he ſhould make his eſcape, and therefore they took along with them ſome Infidels that were come to be inſtructed in Chriſtianity. At break of day they came to *F. Caſtillo*, then at his Prayers, deſiring him to admit thoſe who deſir'd to be inroll'd in the Catalogue of Chriſtians, and to beſtow ſome ſmall Preſent on them, according to cuſtom. The Father receiv'd them with all poſſible affection, but as he was buſie, and ſuſpecting nothing, they fell upon, buffeted, and threw him down. *If it be for theſe little things I beſtow*, ſaid he, *that you exerciſe your cruelty on me, take all, and keep me as your Slave.* They anſwer'd it was his death, and of all the Fathers throughout *Paraua* and *Uruaica*, which they ſought; and ſo to make ſhort, they bound him with a long Rope, and thus dragg'd him half naked out of the Town, over Briars and Stones, ſcoffing at him and ſhouting. By the way they hew'd his Face, pierc'd his Body with Arrows, a Slave of *Nieszvius* every foot cruelly battering his Belly with a Club. At laſt they cover'd his Head, all deform'd with Blood and Mud, under a heap of Stones, caſting the Body into the Woods to be devour'd by Tygers; which done, they return'd to give *Nieszvius* an account of their Exploits. He putting on *F. Caſtillo*'s prieſtly Veſtments, and over them the old Garment of a Sorcerer; aſſembling his People, told them, they had no cauſe to fear their Fields would lie waſte; that they might now ſafely, after the manner of their Anceſtors, keep as many Wives as they pleas'd, and again beſtow Divine Honours on him. Then cauſing the Children that had been baptiz'd, to be brought to him, as if he could take off the Baptiſm, waſh'd their Heads with hot Water, ſcouring their Tongues with Sand, and ſcraping them with a Shell, to wipe away the exorcis'd Salt that had been laid upon them. Having perform'd many more extravagant Ceremonies, he burnt the Church, and order'd his Men to be ready to march the next day, to kill the two Fathers that were among the *Piratinians*. The News of their Deſign came thither before them, and the Fathers prepar'd themſelves for Death; the *Indians*, in the mean while, tho' few in number, becauſe moſt were abroad in the Fields, making ready to defend their Teachers; hearing that the Enemy was very near, and numerous, the Converts forced the Fathers to fly into the Woods, and the Rebels being too numerous for the *Piratinians*, broke into the Town of S. *Nicolas*, ſeeking the Fathers, and exercilig their Cruelty againſt the Houſes and Goods, till the *Piratinians* that were abroad, could be call'd home, and then renewing the Fight, put thoſe bloody Barbarians to flight, killing ſixteen of them, and wounding many more, without the loſs of one Man.

F. Caſtillo kill'd.

In the mean while, *F. Alfonſo de Aragon*, and F. *Francis Claviſo*, were forced to fly in great diſtreſs to the Town of the *Conception*, among the *Ibitiraquans*, whither the News was already brought of *Nieszvius*'s Cruelty; and F. *James de Alfonſo* had call'd together the Chief Men of the Town to conſult what was to be done. Their Commander, *Nicholas Nicguir*, deliver'd himſelf thus. *Nothing will do, Fathers, but to make uſe of our Weapons with expedition; the Enemies Deſigns muſt be ſpeedily prevented, leſt they run us down while we loſe time in debating. I would have you entertain that Opinion of me and my Followers, that we will not return to ſee our Wives and Friends, till having repuls'd the Enemy, we revenge the death of our dear Maſters with much Blood of theirs.* This ſaid, he order'd 200 of his beſt Men to arm and follow him, whom he led into the Territories of the *Piratinians*, thinking it enough if he put a ſtop to the progreſs of the Enemy, till Supplies could come from further parts. The News of the Murther of the Fathers being ſpread into other Towns, caus'd great Sorrow and Conſternation, which was increas'd by a report ſpread by the Enemy, That the Inhabitants of all places had conſpir'd to ſlaughter their Teachers. But when a further Account came of the death of F. *Caſtillo*, and that *Nieszvius* was ſtirring up the *Indians* towards the *Atlantick* Ocean to War, that he might overpower the Converts, the Terror was beyond meaſure. Therefore Expreſſes were ſent to the *Spaniſh* Cities, and *Indian* Towns far and near, to make known the numbers of the Enemy, how few there were to oppoſe them, and how

Courage of the Ibitiraquans.

A general Conſternation.

how great the Danger was. In the mean while, a Company of Souldiers was ſent to the *Caaſapaminians* to bring away Father *Romero*, who was next to the Enemy; but the *Caaſapaminians* declar'd they could not part with him, unleſs he would have all the Converts return to their ſcatter'd Habitations, being forſaken by their Paſtor; but if he ſtay'd, they would defend him from any harm at the expence of their own Blood. It was neceſſary to comply with their requeſt, for fear of doing wrong to ſuch well-deſerving People. Whilſt theſe things were tranſacting, three Spies were taken, and it appear'd they were ſome of the Murderers, and came to draw over *Quaracipucatius*, the Chief *Cacique* among the *Ibitiraquans*, over to *Niezuvius*'s Party, on account they were Kindred. *Quaracipucatius* was then preſent with his Men, and being asked by F. *James de Alfaro*, what he would have done with thoſe Kinſmen? Anſwer'd, There ought to be enquiry made into their Actions, and if they were Guilty, no notice to be taken of their Conſanguinity; for that from that time, he would look upon no Man, who was an Enemy to Religion, as his Relation. F. *Alfaro*, to try the Man, order'd the Chief of the Spies to lay down his Arms, but he refuſing, ſtepp'd back, clapping an Arrow to his Bow, and pointing at the Father, being ready to let fly, had not the Company ſeiz'd and bound him. Eight hundred Men were now got together, with which Force it was thought fit to ſet out againſt *Niezuvius*, who was not well provided, and the *Tiviams* ſcatter'd about the Country. Only two Men were found in the Town of the *Tiviams*, one of which had like to have been kill'd by a zealous Convert, had not the Father prevented him. The next Morning our Men came in ſight of the Enemy, of whom they demanded if they deſir'd Peace; to have *Niezuvius* and all that were guilty of the Murther deliver'd up to them, but receiv'd no other Anſwer but by Arrows. Thus incenſed, they fell on with ſuch fury, that in a moment, they routed the Enemy, killing many of them, with the loſs of only three killed, and about thirty wounded. *Niezuvius* flying before the Fight, got over the River *Urvaica*, in a Boat made of Branches of Trees, and lay conceal'd, and roving in ſeveral places, till ſome Years after, falling into the Hands of Robbers, he ſuffer'd the Puniſhment due to his Guilt; being long formidable under his Misfortunes, becauſe his Condition was not known. His ſcatter'd Houſes being as many as his Concubines, were all burnt.

Techo.

Having thus, in ſome meaſure, revenged a juſt Quarrel, *Niengurius* leading back the Conquerors into the *Piratinian* Territories, found new Succours were there aſſembled. F. *Emanuel Cabral Alpoino*, a Noble *Portugueze*, had, at his own coſt, brought a Company of *Spaniards* by publick Authority, from the City of St. *John*, 80 Leagues diſtant; and from the *Indian* Towns ſubject to the *Franciſcans*, F. *Gregory de Oſuna*, a Godly Man, had ſent 200 Converts; and F. *John Gamarra*, worthy of Eternal Honour, as many more. *Arapiſanduvius* and other *Caciques*, had brought a conſiderable number from other Colonies of Converts. Theſe things were much forwarded by F. *James Boroa*, Rector of the *Aſſumption*, who having unſucceſsfully try'd the *Spaniards* in *Paraguay*, drew ſome Men together himſelf, and came with great ſpeed to joyn the *Piratinians*, becauſe he acted for the Provincial, who was then abſent. In *December*, *Emanuel Cabrel*, who commanded in chief, led the Forces to the Territories of the *Caaſapaminians*, where F. *Romero* was in danger. It was a Providence that he was ſo expeditious; for the next day after his arrival, the *Caaroan* Murderers, to the number of 500, knowing nothing of our Forces entred the Borders of the *Caaſapaminians*, and were now at hand, threatning the Town, when our Troops marching out unexpectedly, ſtruck ſuch a terror into the Rebels, eſpecially at the ſight of the *Spaniſh* Horſe, that after the firſt onſet, they never ſtayed for a ſecond, but betook themſelves to the next Woods, *Cabral* on the one ſide, and *Niengurius* on the other, making a great ſlaughter of them. Many fled, and fifty were taken, among whom were the *Caciques*, *Caabure* and *Caarupe*, with others of the Murderers. The next day they marched, and made themſelves Maſters of the Town of the *Caaroans*, where a conſult was held about the puniſhment of Offenders. The Multitude was for puniſhing all, the wiſer ſort for taking off the Heads of the Rebellion, and the Society for no Blood. *Cabral* order'd it ſo, as to endeavour to pleaſe all, for having given ſentence of Death againſt them all, he pick'd out only twelve of the number, by their Example, to ſhew what

The *Caaroans* puniſhed.

all

Techo.

all had deserv'd. *Caabure* and *Caarupe* were hang'd first, and then *Marangoa* in the same place where he had murdered F. *Gonzalez*. *Tobiava*, the Author of the Conspiracy, having absconded for some time with *Aragnira*, the Murderer of F. *Castillo*, they were both deliver'd up by the Heathens, and put to Death. They all desired to be baptized before they dy'd, except *Caabure*, who dyed blaspheming. After punishing the Criminals, the Bodies of the Fathers were taken up, and carryed in a very honourable manner to the Town of the *Conception*, where they were received in solemn Procession. First went the victorious Forces leading their Prisoners, then the Children of the Town, next the Women, after them the Men, and lastly, the Chiefs of the Nation, attended by variety of Musick. On both sides of the Biers, were Fathers who had resorted thither from all parts. The People had adorned the Way with triumphal Arches, lighted Bone-fires, and made other demonstrations of Joy. In the Church the Bodies were placed in an honourable Tomb, and F. *Boroa* made their funeral Oration. Thus ended the Rebellion of those *Indians*, whom we must leave to give an Account of others.

Of the *Gualaches*.

The Province of *Guaira* now calls upon us, where the Fathers *Ruiz* and *Diastanius* venturing upon the *Gualaches*, met with unexpected success. The Country of the *Gualaches*, who are also called *Guaniones*, lies between the Lands of *Taiaoba*, and the Territories of *Urvaica*, and *Ignassu*, running out as far as the Sea towards *Brazil*. All this Nation differs from the *Guaranians* both in Customs and Manners, and is for the most part, at War with them. It would be far more populous, did not the Inhabitants continually destroy one another; for when they are heated with their Drink made of Honey, in their circular drinking Meetings, their Pleasure turning into Madness, they fall upon one another with whatsoever Weapons come next to hand, with such fury, that many are desperately wounded, or killed in the height of their Drunkenness. These Festivals coming about very often, must needs lessen the number of the People. Besides, their numerous Sorcerers increase the number of the Dead, killing many with their Charms and Poyson. They frequently converse with the Devil, and live rather upon Hunting than Tillage, dwelling in small Villages, not far distant from one another. No body had been among them as yet to preach the Gospel; but the Borderers came to the Iron Mines, where a few *Spaniards* wrought, not far from the River *Piqueri*, which falls into the *Parana*. These *Gualaches* hearing the News, that the great *Taiaoba*, with whom they had been at War, had forsaken his barbarous manner of Living, and was become a Christian, sent several Messengers to F. *Ruiz*, to acquaint him that the People of several Villages were willing to live together in a great Town. F. *Ruiz* was then in the Colony of the *Incarnation*, with F. *Diastanius*, and taking him for his Companion, he went away to *Villarica*. From thence, there were two ways to the *Gualaches*; the one by the Iron Mines, which was fives days Journey; the other about, up the River *Huibaio*, through the Lands of *Taiaoba* and the *Indians* of the Plains, who were always at War. F. *Ruiz* took the former, F. *Diastanius* the latter, but with very great danger, because no Man had as yet ventur'd through those Lands, which were much infested with Sorcerers, and this Father was the first that got through that way. When he entred the Country of the *Gualaches*, the sixth day of his Journey through the Desert, he met with greater danger, being met first with two Companies of Men-Eaters, and afterwards by a greater number, from whom escaping through special Providence, he at length came to a part of the Country of the *Gualaches*, then infected with the Plague, where he baptiz'd abundance of Infants, and some Men and Women, after, instructing them by the help of an Interpreter. F. *Ruiz* taking the direct Road, as was said, came upon the Borders of the *Gualaches*, the fifth day after he set out of *Villarica*, baptizing very many, because the Plague rag'd in those parts. As he was thus employ'd, Messengers came to him from the *Chiquitos*, beyond the River *Piqueri*, desiring to have one of the Society sent to instruct them, and make out the Plan for a Town; whom he dismissed, promising to send a Priest as soon as they had gather'd a sufficient Number for a Town. Having spent 8 Months in Baptizing those that were infected with the Plague; at length the Fathers, *Ruiz* and *Diastanius* met in a convenient place to build a Town, which was the residence of *Cobe* a *Cacique*, Father of five Sons, each of which was chief of a Village. Besides them, many

The *Chiquitos*.

many other little Villages were willing to joyn. The *Indians* therefore aſſembling in great numbers, a Croſs was erected, and the Foundation of a Town laid, which was call'd the *Conception*. *Curito*, the moſt powerful of the *Gualaches*, renowned among both *Spaniards* and *Indians*, being invited by F. *Ruiz*, came to him with an hundred Followers, promiſing he would either erect a Town in his own Lands, or joyn the People of the *Conception*. The firſt of theſe Propoſals was approved of, and he ſent home with Hopes; the *Spaniards* admiring that a word from the Fathers ſhould be of more force than their Arms, with which they had deſpair'd of reducing the great *Curito*. After he was gone, becauſe the Way to the Country of *Taiaoba* was not ſtreight, and through the Lands of War-like *Indians*, F. *Ruiz*, with incredible labour, open'd another through impenetrable Woods, which was but four days journey. F. *Diaſtanus* left in charge with the new Town, reducing the Language of the *Gualaches* to Grammar Rules, and committing the Elements of Chriſtianity to Writing, made things eaſie for thoſe that were to ſucceed him there in the care of Souls. Beſides, he gain'd the Affections of thoſe People by his Skill in Mechanicks, and ſpecially in Smiths work, which he had learnt of himſelf, and moſt neceſſary where there was great want of Iron Tools. Yet the Converts were not very numerous, becauſe of theſe *Indians* inclination to Drunkenneſs, and other barbarous Cuſtoms.

Conception Town built.

F. *Ruiz* being come into the Lands of *Taiaoba*, through that Way he had made himſelf, bent all his Thought upon gaining of the *Cacique Guairavera*, who did all he could to obſtruct the founding of any new Towns, and endeavour'd to deſtroy thoſe already founded. And indeed it was no indifferent Conqueſt to reduce him; for *Guiravera* was the Chief of all the Man-eaters and Sorcerers in the Province of *Guaira*; looked upon, by the People far and near, as a Deſtroyer of Human race for his greedineſs of Man's Fleſh, and made it his principal to ſtudy to contrive to have F. *Maceta*, who had drawn over many of his Heathens, fall into his Snares. Beſides, he had declar'd to all the *Caciques*, who for fear of his Power and Sorcery, adher'd to him, that the greateſt ſervice they could do him, would be to ſeize F. *Ruiz*, and ſerve him up roſted for him to eat. This Cruelty was attended by

The Cacique Guiravera ſolicited to embrace the Faith.

Pride, which made the Monſter ſtile himſelf the High-prieſt, and Commander of all *Guaira*; and ſuch was his Madneſs, that he aſſum'd an air of Divinity, employing all his Power in obſtructing People from becoming Chriſtians. The Fathers ſtudyed all means to reduce or appeaſe this inveterate Enemy; and found it was ſomething more than a Humane act to gain; a Man who was reported to be familiar with the Devil, who laid the way to be taken in his own Snare; for *Guiravera* uſing to receive Oracles from dead Bodies, the Devil ſpeaking, according to *Pythagoras* his Opinion, of the tranſmigration of Souls, is ſaid to have told him, that the Soul of *Quaracitius*, who in former times had been look'd upon as a God, was gone into the Body of *F. Ruiz*, and had transferr'd all its Divinity thither. Which being ſpread abroad, *F. Ruiz*, among the Heathens, was generally reputed to be a God, and the true Image of *Quaracitius*. Which, in proceſs of time, prov'd beneficial to Chriſtian Religion; for *Guiravera* being very eager to ſee *F. Ruiz*, whom he took for *Quaracitius* come to life again; after ſeveral Meſſages ſent forward and backward, ſet out to ſee him in great ſtate, attended by 200 *Indians*. Being come near the Town of St. *Paul*, among the *Inanians*, he ſent in a Man to fix the Conditions of the Interview, but being impatient of delay, enter'd the Town after him, proclaiming, in a hideous voice, that contrary to his Dignity, he had vouchſafed, at preſent, to tread the Ground to ſee the Foreign Prieſts. Going on with this ſort of Diſcourſe, he found the Fathers ſitting in the Market-place, and was by them deſir'd to ſit down upon a low Bench. He with inſupportable Pride, order'd his Men to cover the Bench and Ground his Feet were to reſt on, with their Garments; then ſitting down, and looking more calm, he ſaluted the Fathers after the Country manner. They return'd the Salutation, and having endeavour'd to introduce ſome diſcourſe of Religion, finding him very uneaſie, they put it off to a proper Seaſon, and ſo they parted. But knowing that nothing ſo much gain'd the Hearts of the *Indians* as feaſting, they killed two Oxen, and having made a plentiful Banquet, their Exordium or Introduction, *F. Ruiz* finding *Guiravera* very ſuſpicious of Treachery, among many other things he ſaid, ended his Speech to him in this manner. *You have*

Techo.

Techo. *no cauſe*, Guiravera, ſaid he, *to apprehend any Treachery from thoſe, who deſire nothing ſo much as to die for the Glory of God; you ſee our Innocence is our defence, ſuſpecting nothing, tho' unarm'd, amidſt your armed Guards, and only ſtudying to entertain thoſe, who are reported to covet nothing ſo much as to catch and devour us. Our only care being to gain Souls; we have never been known to hurt the Body, it being our only Study to bring all Men to worſhip one only God. Truſting in this Hope, we deſpiſe all Dangers. But be not deceiv'd*, Guiravera, *with the falſe glittering of an empty Name; for you and I are mortal; I arrogate nothing from the Impoſtures of your falſe Oracle, nor do I allow you that Divinity you vainly boaſt of. You and I were made of Duſt, and to Duſt we ſhall return; this was our Original, and this will be our end. Allay thy Pride therefore, Duſt and Aſhes, and learn what diſtance there is between a vile Clod of Earth and the Univerſal Creator. Why do you boaſt of having created the World; who have hitherto behaved your ſelf, as if you had been born to be a plague to it? You are not the Creator, but deſtroyer of Men; not the beſtower of Dignities, but a baſe Slave to Vice; not the joy of Humane race, but its devourer, ſtill gorg'd with Bodies of Men, and gaping after more. You are not the Maker of the Univerſe, but an empty product of the Devil's. Yet believe, God is always ſo merciful, that he is ready, if they repent, to pardon the Tranſgreſſors of his Laws. Honour this God, unleſs you will rather chuſe to endure his Puniſhments for ever. Return home for the preſent, we ſoon will follow you.* The Barbarian becoming much more complying, made ſhow, as if he approv'd of what was ſaid; but it plainly appear'd he only temporiz'd, and counterfeited. Several of the *Caciques* that came with him ſhewed an Inclination to embrace Chriſtianity privately, affirming, if the Fathers would come into their Country, that many of *Guiravera*'s followers would quit him to embrace the true Religion. *F. Ruiz* knowing that the People were all led by their *Caciques* and Sorcerers, and that all things would be eaſie when they were gain'd, to oblige *Guairavera*, gave him a Rod, ſuch as the *Spaniſh* Magiſtrates carry, in the Name of his Catholick Majeſty, and caus'd him to be honourably conducted about the Town by 400 armed Converts, by which means, he ſeem'd to be ſomewhat oblig'd. After his departure, the Fathers conſulted about ſetling a Colony in his Lands, whatever the danger might be. Whilſt *F. Ruiz* was upon this Deſign, Letters were brought, giving an Account that the Town of the *Incarnation* was infeſted by the *Mamalucs*, and therefore putting off the Buſineſs of *Guairavera*, he haſted away to oppoſe them.

Some Companies of *Mamalucs* (of whom we ſhall give a full Account hereafter) had paſs'd the River *Tibiriça*, near the Town of S. *Xaverius*, and encamping near the Colonies of Converts, ſtruck a terror into all the Province of *Guaira*. For beſides a Multitude of Infidels, they had drove away into Captivity ſeveral Converts, whereof *F. Mendoza* complaining they made a meer Jeſt of what he ſaid. *F. Ruiz* being come, and expecting no civility among Robbers, order'd a thouſand Converts to take up Arms in their own defence, and ſent two Fathers to try thoſe Rovers, who kill'd one that went with them, and wounded one of thoſe Fathers, yet they proceeded, threatning to raiſe all the Province againſt them, and boldly unbinding the Priſoners, carry'd them back to *F. Ruiz*. The Robbers ſtill ſeem'd inclin'd to give Battle, tho' *F. Ruiz*, in the name of the Catholick King, conjur'd them to peace; however at laſt they drew back from the Towns of the Converts, ſhewing as if they would be ſatisfy'd with driving away the Infidels, and forbear infeſting the Converts. Yet it was fear'd, and the event ſhew'd there was no truth in their Pretences, to the ruin of the Province, as we ſhall ſee in its place. New Fathers coming in the midſt of theſe Troubles out of *Europe*, found matter to exerciſe their Patience and Charity. For the *Coronados Indians* inhabiting the Plains, who had been attempted a Year and half before without any ſucceſs, ſent now to *F. Mendoza*, reſiding in the Town of the *Incarnation*, to deſire they might have Prieſts ſent them, and Towns founded. Which they were the more earneſt for, when the report was ſpread abroad, that only thoſe were to be led away Captives, who would not ſubmit to be inſtructed by the Society. *F. Ruiz* taking *F. Mendoza* with him, went and found all things in a great Forwardneſs. *Ibitirama* is a very craggy Mountain, three Days journey from the Town of the *Incarnation*, the Inhabitants of which Mountain being commanded to demoliſh their Villages, which lay ſcattered up and down, and to build a Town in the Place appointed, readily performed it.

Invaſion of *Mamalucs*

In

In the mean while *F. Mendoza* ſent to the *Ibiangues*, a People oppoſite to the Sea, to build a Town there, finding they were all diſpers'd for fear of the *Mamalues*, brought an hundred Families he could gather, to add to the new Town of *S. Michael*, ſo that there were 2000 Souls in it. This Place being ſetled, *F. Ruiz* at the requeſt of *Paraguirnſuvius* a *Cacique* of Note, went a Days Journey further, and gathering *Indians*, laid the Foundation of another Town, under the Invocation of *S. Antony* the Hermit, ſo many Inhabitants reſorting to it, that in two Months it contain'd 2500 Souls. The Fathers were no leſs ſucceſsful in the Lands of *Taiaoba*, for *F. Diaſtanius* being ſent by *F. Ruiz* from the Town of the *Conception* to look to the Colony of the *Archangels* for ſome time, ſeveral *Caciques* of *Guairavera*'s Faction reſorted to him, requeſting ſo earneſtly to have a Town built, that there was no refuſing of them. There is an Eminence half way between the Towns of *Archangel* and *S. Paul*, which the *Indians* call the Burying Place of *S. Thomas*, having receiv'd by Tradition from their Anceſtors, that the ſaid Apoſtle of the *Indies* paſſing through thoſe Countries, Bury'd a great Multitude he had Baptiz'd in that Place. This Spot being very commodious and encompaſs'd by abundance of Villages of Infidels, was choſen by *F. Diaſtanius* to build a Town on, and a Croſs erected; and what is wonderful, thoſe very Men who had contriv'd to murder *F. Ruiz*, and were counted the cruelleſt of Man-eaters, came voluntarily into it. Beſides 400 Families that came in of their own accord at firſt, *F. Diaſtanius* gather'd 400 more in the Woods and Mountains, and call'd it the Town of *S. Thomas*. But the Plague raging at this time throughout the Province of *Guaira*, found the Fathers a great deal of Employment. But the dread of the Inſolency of the Robbers was more grievous than the Diſtemper, for it was now fear'd they had loſt all Reſpect to the Fathers, and would fall openly upon the Converts. The Jealouſie was increas'd by the Arrival of the new Governor of *Paraguay*, who coming through *Braſil*, the ſame way the Robbers came, and being an Enemy to the Society, was fear'd would furniſh a ſorrowful Subject for Hiſtory.

Towns of S. Michael

S. Antony

S. Thomas

The Province of *Urcaica* was not well ſetled after the Troubles rais'd by the Murderers of the Fathers, and it was much fear'd that *Niezuvius* being ſtill alive, might elſewhere gather new Forces and do the more Miſchief, becauſe the Converts were grown confident of their own Strength after their late Victory. Hereupon the *Ibituraquans* calling in Succours from all Parts, ſet out a Fleet of an hundred Boats, with which they ran up the River *Parana*, to the Place where *Niezuvius* was thought to be contriving an Inſurrection. They ſearch'd all the Woods to no effect, till they heard he was fled an hundred Leagues further. This done they return'd home without any Succeſs, but the baptizing of two old Men they found Dying in the Woods. The Territory of *Iguazu* was no better ſetled. All the Heathen Inhabitants of the Town of *S. Mary Major* had been warn'd, That if they intended to be Inſtructed for Baptiſm, they muſt put away all their Women but one, whom they were to take to Wife. Many who had ſo much Grace, obey'd, the reſt fearing they ſhould be compell'd to it, fled up the River into the Woods, and ſowing in remote Places, built a Village after their antient Manner, renouncing Chriſtianity. *F. Ruiz* ſent after them thoſe he thought the ſincereſt of the Converts, to tell them, *It ſhould be no Diſgrace to them, if they would return in time.* Theſe Meſſengers pleas'd with imaginary Liberty, changing their Mind, grew more Miſchievous than thoſe they were ſent to, for they not only perſwaded thoſe that were fled to ſtay abroad, but undertook to draw the reſt from the Town, and it was fear'd they might by their ill Example debauch other Converts, and trouble all the Province of *Parana*. To prevent this Miſchief, after mature Deliberation, the Fathers *Ruiz* and *Badia* went to the Place where the Deſerters were, attended by a Company of truſty Converts, and coming at a time when the Men were gone a Hunting and to cut Wood, with the aſſiſtance of the *Caciques* that came along with them, they ſet Fire to the Huts, and began to drive the Women and Children to the Town. The Deſerters returning at Night, and ſuſpecting by the Fire how the matter ſtood, for the ſake of their Wives and Children, came and ſubmitted themſelves to the Fathers, who commending them for Returning, inſtead of blaming their Deſertion, reſtor'd them to the Town, where they continu'd without ever relapſing, to the great Joy of the whole Province; moſt of them ſoon after embracing Chriſtianity, quitting their Concubines, and marrying lawful Wives. Yet

Techo.

Diſturbance in Iguazu.

Techo. the Plague ceas'd not to rage thoughout the Province of *Parana*, and therefore becauſe the Town of *Corpus Chriſti* ſeem'd to be ſeated in an unhealthful Place, as drawing the Vapours from the River with the Riſing Sun, it was remov'd to a better Seat. Next all the Fathers apply'd themſelves to repair the Dammages ſuſtain'd by the Revolt of *Niezuvin*'s Faction. This Deſign was not a little forwarded by the Repentance of the *Caaroan* Murderers, which they were eaſily brought to by *Tambatains* a Priſoner ſent back to them. To teſtifie their Penitence, they ſent a piece of *F. Gonzalez*'s Chalice to the Fathers, intreating them to come and reſtore all Things to the ſame Poſture they were in before. Whereupon *F. Romero* and *F. Alfaro* prepar'd to repair to them, notwithſtanding the Converts us'd all Arguments to diſſuade them, and being upon the Spot erected a Croſs, and finding ſufficient Encouragement to undertake the building of a Town, return'd in ſafety. Soon after *F. Vaſquez* the new Provincial, coming out of the Province of *Tucuman* to viſit thoſe of *Urvaica* and *Parana*, reſolv'd to go thither himſelf well attended to gain the greater Reputation. The Chief of the *Caaroans* follow'd by a Multitude of People, came out to meet him Unarm'd, in whoſe Name *Guarobains* who had continu'd Faithful, ſpoke to him after this manner, *We lay our Arms at your Feet, Great Father, being ready to obey all your Commands, provided you do not impoſe it as a Puniſhment of our Crime, to be depriv'd of the Society. This is the Requeſt of all my Country-men, and they have choſe me, who am Innocent, for their Advocate, that the Guilty may the more eaſily obtain Pardon.* This ſaid they fell down at the Provincial's Feet, begging of him not to forſake them, *F. Romero* being their Interpreter. The Women and Children by diſmal Motions interceded for their Husbands and Parents. The Provincial return'd a moſt affectionate Anſwer, laying all the blame on *Niezuvins*, and calling them to Imbrace him, whereat they all burſt out into Tears. The next Day the Provincial baptiz'd ſeveral Infants, ſet at Liberty ſome Priſoners taken when *Niezuvins* was defeated, beſtow'd ſome Garments among the *Caciques*, and appointing *Guarabains* their Commander in the Name of the Catholick King, went away to the River *Urvaica*. Soon after *F. Oregius* came from the Metropolis of *Paraguay*, to take charge of the *Caaroans*, reſtor'd the Town, and baptiz'd many Men, Women and Children. After the *Caaroans* were ſetled, *Tuca* a powerful *Cacique*, in that Part where the River *Tabatius* falls into the *Urvaica*, ſeven Leagues from the Colony of the *Ibitiraquans* Eaſtward, requeſted of *F. Boroa* that he would ſend ſome Father to him to build a Town. This Father haſted thither, and building a little Cottage to ſerve for Houſe and Chappel, began to Inſtruct the Multitude that repair'd to him. As he was thus employ'd, a great number of naked Painted *Indians* came upon him from the neighbouring Mountains, but he ſoon appeas'd them with ſome ſmall Gifts, and they went off without doing any Harm. Notwithſtanding this and other Dangers, he gather'd a ſufficient Number to lay the Foundation of a Town, in which he was much aſſiſted by a Converted *Indian* Woman, who running through the Woods, perſuaded many to repair to hear him. Thus ſoon after a Town was built there under the Invocation of *S. Xaverius*, becauſe the *Jaguaitians* being but a very ſmall number, had left their of that Name and were gone elſewhere. Next the *Acaraguanans*, another People on the *Urvaica*, ſent to deſire Fathers might be ſent them, but this could not be granted for the preſent, becauſe there were not enough to ſupply all Parts.

Caaroans ſubmit.

Town of *S. Xaverius*.

In *Guaira* the Fathers having in ſome meaſure reconcil'd *Guiravera*, thought it would be for the Glory of God, to expoſe themſelves to Danger, endeavouring to found a new Town in his Lands. To this purpoſe *F. Ruiz* and *F. Maceta* baniſhing all fear, went into his Territories, by whom they were at firſt courteouſly receiv'd, many *Caciques* favouring them, and choſe a Place to erect a Town, which they call *Jeſus and Mary*, ſo many reſorting to it from all Parts as ſufficiently evinced the general Approbation of that Undertaking. *F. Maceta* was left there to carry on the Work, and People flocking in great numbers. *Guiravera* who could not bear to be forſaken by his Followers, came attended by ſome *Caciques* to *F. Maceta*, demanding that long white Veſtment he wore at Maſs to be given him, ſpeaking very reproachful Words againſt the Virgin *Mary* and the Society. *Guravera*'s Companions adviſ'd the Father to rid himſelf of that troubleſome Man at ſo eaſie a rate, but he knowing by experience, that giving way to thoſe Heathens, was an encouragement to them to crave more, bold-

Jeſus-Maria Town built.

boldly refus'd to give it, and laying hold of a little Trunk or Box the Veſtments were in, declar'd he would dye before he would part with it. *Guiravera* and his Company were ſo daunted at his Reſolution, that they turn'd pale and had not a Word to ſay; whereupon the Father altering his note, ſpoke to them in a loving manner, promiſing them all favour if they would deſiſt from their Enterprize. In the mean while *Guiravera*'s Aunt and other *Caciques* came in, encouraging the Father, and engaging to ſecure him againſt any Violence. This Storm being blown over, a ſhort Calm enſu'd. *Guiravera* poſſeſs'd by evil Spirits, was at times put into ſuch a Ferment, that he foam'd, his Eyes ſparkled, and his Hair ſtood an end, till his Concubines by ſtroaking and careſſing had brought him to himſelf. In one of theſe Fits, without any provocation, he ran into the middle of the Market-Place at Midnight, waking all the Townſmen, and crying out he was a God, and that there was a Man in Town, whom he muſt preſently devour. But ſome other *Caciques* coming to him, frighted him out of that raging Madneſs. During the peaceable Intervals, the Work was carry'd on ſo proſperouſly, that in a ſhort time fifty powerful *Caciques* had engag'd to come in, who would have brought above 2000 Archers with them, beſides an infinite number of Women and Children, ſo that this would ſoon be the biggeſt of all the *Indian* Towns. *Guiravera* again Conſpir'd with a *Cacique* call'd *Apemond*, to Murder *F. Maceta*, but the Deſign was timely diſcover'd and they diſappointed, whereupon *F. Diaſtanius* coming with a good Company of Converts to the Relief of *F. Maceta*, reprimanded *Guiravera* ſeverly, ſo that he ſubmitted and beg'd Pardon. He was Pardon'd, but to keep him a little under, another Commander of the Town was choſen, with equal Power to him, which did good for ſome time, he endeavouring not to be outdone in good Deeds by his Companion. But Vice cannot lye long hid under the Cloak of Virtue. For *Guiravera* when his Fear was over fell to his old Practices, threatning the Father by Signs tho' he forbore Words. It was his cuſtom when he deſign'd to be moſt Outragious, to hang three Plates about his Neck before his Breaſt; when he would Rave in a leſs degree, he hung but two; and only one when it was to be a common Madneſs. *F. Maceta* declar'd, *He had good reaſon to ſuſpect that one of the Plates was a Paten, ſuch as Prieſts uſe at the Altar.* After many ſtruglings between them, *Guiravera* was baptiz'd by the Name of *Paul*; but tho' he had been a *Saul* in Perſecuting, he prov'd not a *Paul* in Repentance; for he is reported to have fallen again to eating of Man's-fleſh, and ſo to be kill'd by Robbers; yet his being baptiz'd did this good, that none of his Followers refus'd to follow his Example. Thus much of *Guiravera*, that Devourer of Mankind, and Terror of the Converts and Fathers. *Techo.*

Chriſtianity now Dayly increas'd, and it was to be hop'd, that all the Province of *Guaira* would ſoon embrace the true Religion, when the Devil envying this Succeſs, either by himſelf or by his Agents the *Mamaluci*, contriv'd the Deſtruction of the new Colonies built in *Guaira* by the Fathers of the Society. The *Mamaluci* being the prime Actors in this Tragedy, it ſeems but reaſonable we ſhould give an account of their Original, Country, Manners and Allies, that we may afterwards go on without Interruption in the Relation of their overrunning a moſt flouriſhing Province, ſo that there was ſcarce any hope of reſtoring it, and their plundering other Countries. *Braſil* a vaſt Province of the new World, extends Northward as far as the Line, and Southward to the Bounds of the Government of the River of *Plate*. It lies all along the Sea Coaſt, and no where runs far up into the Country. The Kings of *Portugal* at ſeveral times poſſeſs'd themſelves of this Country, planting Colonies in it, and *Alonſo de Souſa* by Order of King *John* III. divided it into ſeveral Governments, and then built the Town of *S. Vincent*, in about 25 degrees of South Latitude, Fortifying it with a Caſtle and Tower, in a Place where a ſmall Bay is ſhut in by two Iſlands, which ſerve as Ramparts to it. In one of the Iſlands he built another Town under the Invocation of *All Saints*, that the one might be a Defence to the other. From theſe two Towns ſome Colonies were ſent up the Country, one of which is call'd *Piratininga*. Two Years before the Death of S. *Ignatius*, *Emanuel Nobrega* the firſt Provincial of *Braſil*, gave it the Name of *S. Paul*, becauſe he came into *Piratininga* on the Feſtival of that Apoſtle. Tho' all the Fathers of the Society, who Founded a College there labour'd with great Applauſe, yet *F. Anchieta* excell'd them all for his wonderful Actions and Innocence of Life, and the *European* Planters for a long

Original and Manners of the *Mamaluci*.

Tecbo. a long time preserv'd their native Honour, till the European Women failing, they began to mix with that barbarous Race, and corrupted the Noble *Portugueze* Blood. This mixture, in process of time, running through them all, and bad Sons succeeding good Fathers, and worse Grandsons; the Sons that generous *Portugueze* breed, being so often mix'd, degenerated, so that there nothing remain'd among the Posterity of those first renowned Conquerors of *Brazil*, but their Names. The *Portugueze* disdaining to call this Generation by their Name (as *Orlandinus* in his History of the Society observes) gave them the barbarous Title of *Mamalucs*; that since they are like them in nothing else, they may not be alike in Name. This deprav'd Race was increased by the addition of worse Companions, who resorted to them in great numbers from other places, being invited by Liberty, and the good disposition of the place. For *Paraiminga*, as to situation and fruitfulness of Soil, furnishes such as desire to live wickedly and daintily, with Necessaries and Safety. It is fifteen Leagues from the Ocean, and a little South of the Tropick of *Capricorn*. Being therefore in a temperate Climate, it produces most things necessary for life, so that it not only furnishes it self, but the rest of *Brazil*, which is so luxuriant by reason of the great Heat and Moisture, with plenty of Corn and Cattle. It produces Sugar, and is said not to want Gold Mines. There is but one way thither from the Ports upon the Ocean, which is over craggy Mountains, and very difficult to pass; and so narrow, that a very few may keep out any numbers. This fertility of the Soil, and inaccessiblenes of the place, draws many, who are forced to fly for their Crimes, or desire to commit them to fly thither out of *Europe* and *Brazil*. Thus Men of several Nations, and guilty of all Crimes, having found out a place suitable to their Inclination, and joining in amity with the *Mamalucs*, began to treat the *Indians* after a far different manner from the first generous *Portugals*, who first planted Colonies in *Brazil*. The first, and a singular Proof of their Villanies, as I find it fell upon the *Tupinaques*. These People dwelt on both the Banks of the River *Anambi*, which rising out of the cold Mountains, and running a long race through the Province of *Guaira*, falls into the *Parana*. They were computed to be 30000 Archers, living in 300 Villages; but they so destroy'd all that Nation in six Years War, that there scarce remains any token of that Multitude, except the Ruins of the Villages. The War with the *Tupinaques* being at an end, they entred the Territories of the *Tupiguas*, inhabiting both sides of the River *Tetical*, in the Year 1589, after having spread their Terror through the neighbouring Countries, and for seven Years drove all before them; after which followed the five Years Desolation along the River *Paraibiba*, which falls into the Springs of that of the *Amazons*. King *Philip* abhorring the cruelty of these Robbers, set out an Edict, which was only the renewing the Laws of the Emperour *Charles* the 5th, and the Kings of *Portugal*, forbidding the *Indians* being made Slaves on any pretence whatsoever. The Governours and Magistrates of *Brazil*, and even those of the Town of *Piratininga* endeavour'd to have the King's Commands observ'd. But the *Mamalucs* breaking through all Antient and Modern Laws, were still more wickedly bent upon the destruction of the *Indians*. Yet, lest they should seem openly to violate the Laws, they had always specious Pretences, and such as seem'd to carry a Zeal of the King's Service for what they did, palliating their Villany under a show of Justice. Thus, under a colour of going to the Gold Mines found up the In-land, they often broke out in great numbers from the Towns of *Piratininga*, S. *Vincent*, and the *Saints*, and drove away an infinite Multitude of *Indians* into slavery. But what is most prepostrous, they perform all acts of Devotion before they set out upon these Expeditions, which last three or four Years, as if Heaven could hear the Prayers of Miscreants, and give a Blessing to Villanies; and what is most provoking, these Wretches call their Robberies, *Apostolick Excursions*; saying, they go to ferret the *Indians* out of their lurking Holes, to bring them to Civility and Christian Religion. I could give a particular Account, having the Authentick Relations by me, of the Persons, Times, and Places; I could show how cruelly they wasted whole Provinces, who the Commanders of the Robbers were, and what particular Places they utterly destroy'd; but I shall express it more briefly, by saying, that all the vast tract of Land, from the River *Maranon* to thirty Degrees of *South* Latitude, up the In-land, suffer'd by their continual excursions. There remain'd a part of *Guaira*, and some other Countries famous

Tupiguas

Paraibiba River.

Tupinaques

mous for the Labours of the Society in them, which how they plunder'd or damaged, I am now about to set down as acted in several Years.

Occasion of the Desolation of *Guaira.*

Luis de Cespedes, a Man nobly descended, arriv'd from *Spain* in *Brazil*, in the Year 1629, to proceed to *Paraguay*, having obtain'd the Government of that Province of the King. There are two Ways from *Brazil* to *Paraguay*. The one by Land, the other by Sea. The Way by Land was absolutely forbid by the King, to prevent the Oppression of the *Indians*. Yet the new Governour thought fit to go by Land, alledging he had the King's Dispensation. Being at *Piratininga*, he set out at such time as 900 *Mamalucs*, and 2200 *Tupims*, (these are fierce *Indians*, in League with the *Mamalucs*) were preparing to enter *Guaira* to plunder. Their Commander in chief, was *Antony Raposo*; other Men infamous for enslaving the *Indians*, were Captains under him. The Governour setting out of *Paratininga* in an ill Season, having travelled some Days by Land, made the rest of his journey into *Guaira* on the River. Being honourably entertain'd at *Loreto* by *F. Ruiz*, all the Return he made was ill Language; and having consulted about providing against the *Mamalucs*, he fixed upon nothing. Tho he could not but commend the Labours of the Society, he could never be brought to order Supplies to oppose the Robbers, declaring he was not strong enough for them; but it appears he was faulty in that particular, and therefore some time after was fined by the Council of *Spain*. In the mean while the Troops of the *Mamalucs* drove the Lands of the Infidels not far from the Towns of the Converts, attempting nothing upon the Converts of the Society; yet the Fathers did not doubt there was Fire hid under those deceitful Ashes, which soon broke out into a dreadful Conflagration; for it was plain that the Robbers only wanted a Pretence to fall on. The *Cacique Taturana* was the innocent cause of all this Mischief. He had been once taken by *Simon Alvarez*, a *Mamaluc*, but having made his escape, with his Men, fled to the Town of S. *Antony*. This being known, *Simon Alvarez*, Commander of one of the Troops of *Mamalucs* demands *Taturana* of *F. Mola* Director of the Town of S. *Antony*, who answering, That *Taturana* was free by Nature, and therefore could not, contrary to the Laws of Nature, put him into Chains, who had fortunately deliver'd himself; the Rover was enrag'd, and consulting with *Antony Raposo*, chief Commander of the *Mamalucs*, order'd his Company to Arms, resolving, in revenge, to destroy the whole Colony of S. *Antony*. *F. Mola*, on the other side, not questioning he should be attack'd, baptiz'd all the Infants in the Town. The next Day a numerous Company of *Mamalucs* under the command of *Simon Alvarez*, assaults the Town, plunders it, spares none, cuts off such as oppose him, secures the prime Men, drives away the weak Multitude, robs *F. Mola* of all he had, tho he us'd all means to move those Robbers to commiseration; but finding no humanity among them, and despairing of defending the Bodies, apply'd himself to procure the health of the Souls of those poor People, baptizing, instructing, and otherwise helping them, as occasion would permit in that short time, and this not without danger of his Life, one of these Miscreants aiming to kill him, had not another of the Gang obstructed him. About 2500 *Indians* are said to have been taken at this Invasion by the Robbers; the Shepherd was left without his Flock, lamenting the loss of his dear Children in God, whom he saw drove away like Sheep before his Face, without hopes of redress. Nor was the Sorrow of those poor Captives less, who still look'd about to see whether there was any possibility of making their escape; and some having found means of compassig it, made their Way to *F. Mola*. To these were added some others who had hid themselves from the Robbers, all whom as he was leading to the Town of the *Incarnation*, he was again in danger of being kill'd; for several of them changing their Minds, began to Mutiny, accusing *F. Mola* of Treachery, and affirming he dealt underhand with the Robbers; whereupon they were ready to fall upon him, but that he commemorating the dangers he and others of the Society had expos'd themselves to for their sakes, diverted them for that time, with the assistance of some sincere Converts. But the danger was accidentally doubled; for a great number of Gentiles, altogether ignorant of the Mischief done the Day before, coming to the Town of S. *Antony*, with a design to embrace Christianity, finding it abandon'd and strewed with dead Bodies, grew enrag'd, and dispersing into several Companies, sought about for the Fathers as Betrayers of their Country. But *F. Mola* was got safe to the *Incarnation*

Tecko.

Mamalucs destroy the Town of S. *Antony.*

Book. tion, *F. Pastor* having come out to meet and relieve him.

S. Michael's Town Plundered. The News of the Invasion being brought to the Town of St. *Michael*, oblig'd *F. Mendoza* and *F. Vansuck*, who resided there, to provide the best they could against it: And because it was unsafe to remain in the Town, endeavour'd to perswade the Inhabitants to fly with them to the Town of the *Incarnation*, where with joint Forces they might oppose the Robbers. Many taking the Advice, follow'd *F. Vansuck*, and were met and reliev'd by the Fathers and Converts of the *Incarnation*. Having secured them, *F. Vansuck* return'd to the Town of S. *Michael*, and perswaded the rest for fear of the Enemy, who was now near, to hide themselves in the Woods. He himself stayed in the Town with two Youths, to the great danger of his life; for many of the *Indians* were full of Jealousies, and some were reported to design against his life; whereupon some Converts venturing from the *Incarnation* to defend him, fell into the Hands of the *Mamalucs*, and were carryed away into slavery, notwithstanding he went to demand them. Soon after, *Antony Vicudo*, Captain of another Band of *Mamalucs*, envying the Plunder of the Town of *S. Antony*, without any other provocation, enter'd the Town of S. *Michael*, and finding it abandon'd, in a rage, search-ed all the Country for four Leagues about, making all Slaves that he could meet with. These two Towns being destroy'd, there could be no opportunity of attending the Conversion of the *Cauvans*, a numerous Nation, that desired the assistance of the Society. In the mean while, great numbers fled for protection to the Town of *Jesu Maria*, but in vain, for neither could this Place avoid the fury of those Miscreants. *Emanuel Morato*, Captain of a Band of those Thieves, being inform'd of the Multitude there was in the Town of *Jesu Maria*, taking some Detachments out of the other Companies of Rovers, and 2000 of the *Tupis* their Auxiliaries, in march appear'd before the Town of *Jesu Maria*. The chief Men of the Town going out a little way to discover whether those were profess'd Enemies, were presently seized and bound. *M. Maceta* perceiving they acted in a hostile manner, went out to them with a Crucifix in his Hand, and an *Albe* or Surplice on to try whether any Respect would be given to his Priestly Function, but they scorn'd him, calling him Fool, and Deceiver of the *Indians*. The new made Christians surrounded their Father, expressing their Affection the best they could in Words or Tears. Among them *Curuba*, a powerful *Cacique* complaining to him with a filial Confidence, of the Violence offer'd him, was shot through the Body with a Bullet by one of the Robbers. *F. Maceta* provok'd at this Villany, severely reprimanded that Wretch, who drawing his Sword threatned to kill him, but was diverted from it. *Curuba* in the mean while wallow'd in his Blood, and having not been before baptiz'd, was there at his Death made a Christian. *Guiravera* with the rest of the principal Men had their Hands bound behind them, and were drove away like Sheep. *F. Spinosa* hearing of the Danger *F. Maceta* was in, came with some hundreds of *Indians* by Night to his Assistance, and had like to break his Neck off a Rock, of which fall he lay three Hours as if he had been dead, recovering afterwards with much difficulty. Three hundred more Converts came with *F. Diastanius* on the same account from the Town of *S. Thomas*. All the good these Succours did, was only to receive some few that made their escape from the hindermost Troops, for the Robbers were gone off in time. *F. Maceta* went away with *F. Diastanius*, who advis'd him to pursue the Robbers, that if he could not move them by intreaty, he might force the Prey from them in *Brasil* by the assistance of the Magistrates. This being resolv'd on, *F. Maceta* and *F. Vanfurkius* who had been rob'd of their Flocks, follow'd the Robbers through a vast Desert and soon overtook them. The *Mamalucs* divided into Companies as they were, drove a numerous Multitude of Captives before them; and that none might escape, had secur'd the *Caciques* with Fetters link'd to a long Chain, the rest were put forward with their Hands bound. *F. Maceta* ran among these poor Wretches embracing them, and begging of their Keepers for his Children in Christ, but they scoff'd at him, saying he was Mad, and yet he desisted not till he had mollify'd one of those Thieves, and rescu'd some few of the *Indians*. Encourag'd with this Success he went to another Company, where with much intreaty, he obtain'd Liberty for Eight, one of whom was the famous *Cacique Guiravera* and with him his Wife. He try'd others, but with no Success, for Cruelty once hardned is not to be mov'd by any Intreaties. Therefore left the

And that of *Jesu Maria*.

Rovers

Rovers ſhould repent them, the Fathers ſent back the *Indians* they had deliver'd with thoſe that carry'd their portable Altar into *Guaira*. After which they follow'd the Thieves through a vaſt Tract of Land, attended by three Companions, and feeding on Berries or other wild Fruit that grew in the Woods, with eminent Danger of their Lives. The *Mamalucs* march'd ſlowly, leſt the Priſoners ſhould faint by the way, if they drove them hard; yet very often ſome dropt, being either ſpent with Sickneſs or Hunger, or failing through Age or Weakneſs, who the Fathers having prepar'd for Death, were oblig'd to leave in the Wilderneſs expos'd to wild Beaſts, that they might give the ſame Aſſiſtance to others. There it was frequent to ſee young Men loaded with their Mothers, Mothers with their Children, Sons with their Fathers, Wives with their Husbands, and Husbands ſupporting the Wives who had their Infants in their Arms. If any one attempted to make his eſcape, he was cruelly Whipp'd: Nor was it permitted any Man, if his Father or Mother dropt by the way, to ſtay behind with them, but whereſoever one ſunk, there he muſt dye alone. Parents were dragg'd away from their dying Children, and Siſters drove away from cloſing the Eyes of expiring Brothers; and the Mothers dying Infants periſh'd for want of Suck. At length having overcome the Difficulties of that tedious Journey, they came to *Piratininga*, or the Town of *S. Paul*, where the Fathers were lovingly Entertain'd in the College of their Order. The *Mamalucs* returning after an Expedition of nine Months with 1500 Captives, divided the Prey among themſelves, owning they never made a better Booty.

What the Fathers did in *Braſil*.

The two Fathers having made their Complaint to the Judge of *Rio de Janeiro* in *Braſil*, of the *Mamalucs* Plundering their three Towns, and driving away all the People, and demanding to have the Priſoners reſtor'd, were anſwer'd, *That he had no Power to determine thoſe capital Caſes, which were all refer'd to the Governor General of* Braſil. Upon this they ſet Sail from *Rio de Janeiro* with the Provincial of the Order, to *Baia de todos os Santos*, the Reſidence of the Governor. Where having made their Complaint, they obtain'd an Order for all the Priſoners to be reſtor'd to them, and a Judge was appointed to go force them from the *Mamalucs*. But this was more Specious than Effectual, and the Governor well enough knew it; for it was plain that ſo villanous a Cauſe was not manag'd with that Severity it ought to be; and it was plain that thoſe Robbers ought not to be dealt with by Form of Law, but Force of Arms. The Connivance was univerſal, for the miſerable Captives were ſold throughout all *Braſil* as Slaves, and many of the principal Men bought of them, that ſo more being concern'd there might be the leſs hopes of Redreſs. But *James de Vega* a noble *Portugueſe*, perceiving the Buſineſs was protracted, without any hopes of Succeſs, offer'd *F. Maceta* as much Mony as would bear his Charges into *Spain*, to ſollicite this Affair before the King, but it being reported that the *Mamalucs* prepar'd for another Invaſion into *Guaira*, the Fathers thought better to return thither with all ſpeed. Having recover'd but twelve of the Priſoners at *Rio de Janeiro*, they went away to *Piratininga*, carrying a Child of four Years of Age on their Backs up a Mountain two Leagues to the top. Being come to *Piratininga*, the *Mamalucs* in a tumultuous manner, obſtructed their entring the College, and carrying them to another Houſe, detain'd them till the Rector of the College deliver'd them by force of Intreaties. The Judge ſent by the Governor of *Braſil*, was in danger of his Life, one of thoſe Villains firing at him; and ſome of thoſe Miſcreants were heard to ſay, *They would rather renounce their Baptiſm than ſuffer the Governor's Order to be put in Execution.* Thus the Judge deſpairing of doing any good, return'd from whence he came. The Fathers after many Affronts put upon them, ſet out of *Piratininga* with a very ſmall Number, they had reſcu'd out of ſo many Thouſands; and being plentifully furniſh'd with Proviſions for their Journey by the Fathers of the College, ſail'd down the River *Aniembi* into the *Parana*, and out of that into the *Parapana*, returning home after a whole Years Toils to little purpoſe.

Techo.

Troubles in *Guaira*.

The Province of *Guaira* having ſuffer'd ſo much by the Incurſion of the *Mamalucs*, was no leſs rent by Jealouſies and Fears; for many of the Converts thought they were gather'd into Towns by the Fathers, that they might be the better betray'd to thoſe barbarous Enemies, giving out, there was no Faith to be given to thoſe who had ſo often affirm'd, *That the* Mamalucs *would only infeſt thoſe who did not become Chriſtians, and ſubmit to the King of* Spain. That diſmal Experience had taught them, they

Tecbo.

ſpar'd none; and conſidering what had hapned, there was leſs Danger in the Woods than in Towns, for ſince the coming of the Fathers, more had periſh'd in one Day, than in many Years before. This and much more they alledg'd, and their Suſpicion was increas'd by a Report ſpread abroad, That the wild Infidels in the Woods, had made a notable Slaughter of the *Mamalucs*. The Fathers on the other ſide vindicated themſelves, repeating the extraordinary Kindneſſes they had at all times done that Nation, inſtancing that they had protected the *Indians* at the expence of their own Reputation and Goods. That they had prevail'd with the *Spaniards* of *Villarica* not to oppreſs the Natives. That they had obtain'd ſeveral Laws to be enacted by the Catholick King in favour of the *Indians*; and much more to this purpoſe; beſides all the particular Actions of every Father in particular, wherein they had ſerv'd them at the expence of their unſpeakable Toils, and hazard of their Lives. The *Indians* inrag'd with Misfortunes would hear no Reaſon, but became Ungovernable, looking upon all theſe Allegations no better than ſo many Snares. When *Guiravera*, who had been deliver'd from Captivity, as was ſaid above, returning home, and finding the Society traduced, ran among the People, ſhewing with what Danger and Trouble *F. Maceta* had deliver'd him; and how he travel'd into *Braſil* to ſecure them againſt further Invaſions. This freſh Example prevail'd above reaſon, and *Guiravera* ſhewing himſelf in all Parts, in ſome meaſure took off the falſe Imputation. Yet there was no leſs trouble at *Villarica*, for ſome of the Citizens there, had the Confidence to ſeize thoſe for their own uſe, who eſcap'd the *Mamalucs* at the Town of *S. Anthony*, which the Fathers took care to oppoſe, leſt it ſhould produce new Troubles. But the moſt deplorable thing of all was, that the Governor neglected in this time of Diſtreſs to relieve *Guaira*, a principal part of his Province. After the Governor departed the Province, *F. Diaſtanius* diſcover'd a Practice that would have prov'd very pernicious, which I will ſet down in this place to divert the Reader amidſt the Relation of ſo many Calamities. About 1500 Families of Inhabitants of the Town of the *Incarnation*, had been ſo well Inſtructed by *F. Mendoza*, that they differ'd but little from the antient Converts. But amidſt theſe Confuſions of War ſpoken of, the Devil ſet up certain Sorcerers, who had ſuch Influence over them, that they could not endure to come to Church, or do any other act of Chriſtianity, but look'd like quite another People than they were; and ſeem'd to have return'd to their former Barbarity. *F. Diaſtanius* being much concern'd at this change, and having long endeavour'd to find out the cauſe; when he leaſt expected had it diſcover'd to him by a Youth he had bred at home. He told him, *It was all the Work of the Sorcerers, who had ſeduced moſt of the Inhabiants; and built two Temples on the Tops of the Mountains, for Men, Women and Children to reſort to. That the Devil gave Anſwers, as the Oracles us'd to do, through the Bones of dead Sorcerers placed there, to Honour which they had appointed Prieſts and Prieſteſſes. That even thoſe who had charge of Catechiſing others, were Infected, and Debauch'd others; and that all ſorts of Sacrileges were committed there. That the Men there making extravagant Motions, like mad Men, ſought Predictions of what was to come. And the Women with diſhevel'd Hair, fed the perpetual Fire in honour of the Devil. That it was reckned a Crime to touch the Bones of the Sorcerers, which they pretended had again taken Fleſh. That they reſorted thither on* Sundays *and Holy Days, to be out of the way of attending the Chriſtian Devotions.* The Fathers having conſulted together, went out two one way and two another, to burn the Temples and burn the Authors of this Miſchief. *F. Diaſtanius* and his Companion coming about break of Day, unexpected to one of the Temples, found all things agreeable to the Information given, for it was large, and the Sorcerers Bones were in a private part in a Hammack hanging by two Pillars, and wrap'd up in Blankets and adorn'd with Feathers of ſeveral Colours, and worſhip'd with extraordinary Ceremony. Without it were ſeveral little Huts, in which thoſe that were newly admitted to the Religion Feaſted and Revell'd; from the Roof hung an infinite number of Offerings made to the Devil, who on his part diſtracted his Worſhippers with monſtrous Lies. Having examin'd all things, they ſet Fire to the Temple and all that was in it, and to all the little Hovels about it, which done they return'd home. *F. Ruiz* and *F. Mendoza* underſtanding the way they went, that the Bones were carried out of that Temple, purſu'd and brought them back, burning all together as the others had done. The next Day

the

the Fathers gather'd the *Indians*, and checking them severely for relapsing into this Superstition, soon brought them all to Repentance. This done, the Fathers apply'd themselves to repair the Damages caus'd by the *Mamalucs*, and *F. Cataldinus* built a Town among the *Gualaches*, five Days journey from that of the *Conception*, which was the 13th they had founded in the Province of *Guaira*, and called it the Town of S. *Peter*.

Jesus Maria Town re-built.

The Fathers searching the Woods, gathered those that had fled for fear of the *Mamalucs*, and with the assistance of *Guiravera*, who, as has been said, was return'd from *Brazil*, drew such a Multitude as was sufficient to re-build the Town of *Jesu Maria* in the same place it was before, where it was accordingly begun; but F. *Maceta* coming from *Brazil* with the News of the obstinacy of the *Mamalucs*, it was, for more safety, remov'd to a place near the Precipice of *Huibai*. Thus was the Province of *Guaira* beginning to be restor'd, when the dismal News was brought, that the *Mamalucs* had destroy'd the Town of S. *Paul*, and drove all the Inhabitants away into Captivity. The Inhabitants of the *Incarnation* hearing of the destruction of St. *Paul*, fled some of them to the Town of S. *Xaverius*, and some to *Huibai*. Thus one Town was destroy'd by the barbarity of the Robbers, and another only by the dread of them, without any hopes of being restor'd. F. *Ruiz* hasting from among the *Gualaches*, to remedy these Misfortunes, could find no better expedient, than to gather the remains of the Inhabitants of both Towns, and to send them toward *Villarica*, where the Track of S. *Thomas* remains, there to build a new Town. But this was running them into fresh Disasters, for other stealers of *Indians* lying in wait for Booty, seized all they could for their own use, and drove them a vast way into *Paraguay*. F. *Ruiz* sent F. *Suarez*, and F. *Racioncro* to complain thereof at *Villarica*, and finding no redress, but that new danger threatned from the *Mamalucs*, he sent away F. *Diastanius* into *Paraguay*, to acquaint the Governour with the whole matter, and beg some assistance to support the sinking Province. The Governour having heard the Account F. *Diastanius* gave of the Invasion of the *Mamalucs*, the destruction of the Towns, and destruction of the Province of *Guaira*, was as much inrag'd as if some Affront had been offer'd him, and told the Father, he was well assur'd by Letters from *Villarica*, that the Fears of the Fathers were groundless, and that the Society magnify'd every thing to misrepresent him. But F. *Diastanius*, lest the conniving at this Behaviour, might afterwards be a Reflection on the Society, drew up a Petition, and presented it to the Governour before a publick Notary, praying relief for the Province of *Guaira*; but no Answer being return'd, he hasted away to consult the Provincial upon that point. At the same time F. *Alsaro* was sent thither, because the same Governour, had made a Law, forbidding any Person, without his leave, to go through the Province of *Parana*, into that of *Guaira*, but through *Paraguay*, which is 250 Leagues about; and tho the Society represented the ill consequences of that Law, which cut off the sending any timely Supplies to those distressed People, yet they could not make him alter his Resolution. F. *Vasquez* the Provincial, was extreamly concern'd at these Calamities, especially when he receiv'd further News from *Guaira*, that there were People there, who made Slaves of those poor *Indians* who had escaped out of the Hands of the *Mamalucs*. These things mov'd the Provincial to send F. *Diastanius* to the supreme Council in *Peru*, and he himself went up the *Parana* to *Guaira*, to comfort the Afflicted, and be an Eye-witness of other Calamities. But having stay'd so long in this Province of *Guaira*, it will not be amiss to look back into the others, before we proceed upon the rest of its Calamities.

Techo.

Town of S. Paul plunder'd.

About the end of the Year 1630, and the beginning of the next, the Province of *Tucuman* began to be infested with War, which might have been avoided, if the People had been satisfy'd when they were well. The *Spaniards* inhabiting the Towns on the Borders of the Valley of the *Calchaquines*, had, some Years ago, been offended at the Society, for having setled in two places of the said Valley, saying the respect they had for the Fathers, hinder'd them from subduing those fierce People. The Fathers, tho' they had long labour'd in vain to reduce the *Calchaquines*, yet thought they did Christianity, and the Publick good service, in baptizing the Children, and keeping that savage Nation from plundering the rest of *Tucuman*. Yet for other Reasons, as has been said before, the Valley was forsaken. After which, the Citizens of *Salta* and *Rioxa*,

Rebellion of the *Calchaquines*.

living in greater ſecurity than was convenient among faithleſs and offended People, till'd the Lands as they uſed to do upon their Borders; and *Urbina*, a rich Man, was ſo bold as to build a ſtately Country Houſe like a Caſtle, at the very entrance into the Vale. But the Fathers being once gone, as if all Bands were broken, their Antient Hatred prevailing, the barbarous *Indians* broke out, falling firſt on what was next at hand and then further off. Then joyning with their Neighbours, they take *Urbina*'s Country Houſe, and killing him, with his Wife and Servants, carry'd away his Daughters, who were afterwards recover'd by the Citizens of *Salta*; deſtroying all the Country Houſes of the *Spaniards*. The *Andalgales*, *Famentines*, *Andacoles*, *Capaianes*, and other barbarous *Indians* in league with them, came into their aſſiſtance. The *Indians* bred under the *Spaniards*, murder their Maſters, and force their way into the Vale to recover their Liberty. *Albornez*, Governour of *Tucuman*, elder Brother to the Cardinal of that Name, falling upon the *Indians* before they could joyn their whole Force, defeats them, and builds a Fort at the Entrance of the Vale; but the Enemy uniting, kill the Commander of the Fort and all his Garriſon that had ventur'd without their Works, and taking the Fort, deſtroy the City *London*, killing many of the Inhabitants, lay ſiege to *Rioja*, and ſtrike a terror throughout all the Province of *Tucuman*. This War laſted above ten Years, and was not ended till the Society return'd to the Vale.

Tecbo.

Of the *Caiaguas.*

In the Province of *Parana*, an Excurſion was made from the Town of *Acarai*, to bring over the *Caiaguas* to the Faith of Chriſt. The Nation of the *Caiaguas* is ſmall, and the moſt ſavage of all the *Indians*. They live ſcatter'd in Woods between the Rivers *Parana* and *Urvaica*, whence they had the Name given them; for *Caiagua* ſignifies of a Wood. They have a particular Language of their own, not eaſily to be comprehended; for in uttering their Words, they ſeem rather to whiſtle, and to make a confus'd noiſe in their Throats than to ſpeak. They live in wretched Huts, made of the Boughs of Trees, far diſtant from one another, without making any more Proviſion for Food than the Wild Beaſts, for they neither mind Husbandry nor Trade. They kill both Beaſts and Fiſh with their Arrows; and for the moſt part, feed on Worms, Snakes, Mice, Piſmires, and ſuch ready kind of Food, and eat the Fleſh of Tygers. The Elks, which the *Spaniards* call great Beaſts, they fight with and eat. As for Monkeys, they creep after them from Tree to Tree, as if they were Monkeys themſelves, and it is the nature of thoſe Creatures to carry their young ones along with them, as they fly from one Tree to another; ſo that if they happen to ſlip down, the Inhabitants catch and devour them. Wild Honey is one of their Dainties, and they make a Liquor of it which warms and defends them againſt the Cold. They are continually at War with the Tygers, nor can they give any other reaſon for their being ſo few, but that they are continually deſtroy'd by thoſe fierce Creatures. They look upon Madneſs as Valour, and are unacquainted with any other Endowments of the Mind. Many of them are deformed to a Prodigy; as like Monkeys as Men, eſpecially if you look upon their Noſes, which are more like Snouts. They are generally hump'd back'd, and wry neck'd; yet there are ſome among them well ſhap'd, eſpecially the Women, who being born and Bred in the Shade, are colour'd much like the *European* Women. Both Sexes have but very little uſe of Reaſon, which they ſo deprave by their Food, fierceneſs, and libertine Life, that they differ but little in their ways from the very Beaſts. The Women cover themſelves from the Waſte to the Knees with Nettles, which they ſteep like Flax, and combing them with their Fingers, weave them together like Nets. The Men wear no Cloaths but Skins, which are ſo little, that moſt of their Bodies are naked, and yet their Skins are ſo hardened, that they creep like Snakes, through Bryars and Brambles without the leaſt concern. If any of them are taken in War, it is harder to tame them than the wild Beaſts, for they will bite Iron Fetters, foaming all over like Mad-men; and even the Children, when taken, can hardly be brought to be ſociable and tame. If they are kept long bound, they ſoon ſtarve themſelves to death, like Creatures that cannot live out of their Element. There is another ſort of warlike *Caiaguas*, whoſe Military Exploits are more like the Sallies of wild Beaſts, than the fighting of Men. Theſe ſallying out of their Woods, ſurprize Travellers, as they lye aſleep, and murder them; not out of any revenge or Covetouſneſs of what they have, but to eat their fleſh, or ſatisfie their own

cruel

cruel Temper; which inhumanity they call War. They are ſo much concern'd to be overcome, that tho ſometimes they are ſpar'd by their Enemies, they will neither eat, nor ſuffer their Wounds to be dreſs'd. The Fathers in *Guaira*, had at ſeveral times, got ſome numbers of both theſe Nations out of the Woods, but moſt of them, as ſoon as they were ſhut up in the Town, dyed like Plants that grow in the Shade, and cannot bear the Sun. The Fathers of *Acarai* had done the ſame, and were deſirous to find ſome expedient to provide for the Salvation of thoſe wretched Creatures, with more ſafety to their Bodies. *F. Alvarez*, with incredible Labour and Danger, made his way through almoſt impenetrable Woods to theſe People, and having got eighteen of them together, he return'd to the Town, where he inſtructed them the beſt their ſtupidity would bear; and having baptiz'd them, they all dyed. The reſt of the Province of *Parana* was peaceable, and the Heathens daily came over, and were baptized.

Town of *Aſſumption* built in *Urvaica*.

The Province of *Urvaica* was ſtill more proſperous, and yielded a more plentiful Harveſt, for above 3000 Souls were there baptiz'd, a new Town built, and the Foundations of two others laid. The River *Acaragua* falls into the *Urvaica*, ſeven Leagues above the Colony of St. *Xaverius*. The Provincial *Vaſquez* had promiſed the People, dwelling on its Banks, to ſend them a Father, in hopes whereof, they had ſo gather'd their ſcatter'd Houſes, that they ſeem'd ſeriouſly to deſire to be civiliz'd and become Chriſtians; and the Society thought it a matter of great conſequence to ſecure that Poſt, which would open a Way to the upper part of *Urvaica*, and obſtruct *Niezuvius* from raiſing new Troubles. F. *Romero* repairing thither, and finding 350 Families already aſſembled, and as many more ready to meet, erected a Croſs, appointed Magiſtrates, and baptiz'd the Children. *F. Altamarinus* well skill'd in the *Indian* Language, govern'd this new Town, call'd the *Aſſumption*, twelve Years, with ſuch ſucceſs, that 4200 were there baptiz'd. It was here I learnt to expreſs my ſelf in the Language of *Guaira*; and having gain'd ſome skill in it, through God's great mercy, was able, tho unworthy, to employ my little Talent for twenty Years, through the Towns of *Parana* and *Urvaica*. The Infidels of the Inland of *Urvaica* towards the *South*, were no leſs forward to ask for Fathers, and particularly, the *Caapians* and *Caaſapans*, mov'd to it by *Apicabija*, and *Mbocarata*, the Lords of thoſe numerous Nations. But *Ibapirius*, a fierce Man, oppos'd their Deſigns. He being grown famous by his skill in Sorcery, among the Heathen People about the River *Igai*, raiſed the neighbouring People, declaring he would revenge *Niezuvius* his Quarrel, and cruſh the *Caapians*, and *Caaſapans*, that they might do no harm by their Example. The Multitude ran to Arms, and marched towards the *Caaſapans*. This being known, the *Ibitarapans*, *Tabativians*, *Piratinians*, *Caaſapaninians*, *Acaraguans*, and *Caarvans*, drew out their Forces, leſt the new Candidates to Chriſtianity ſhould ſuffer, and meeting the Enemy, put them to flight, and purſuing, overtook them again two Days after, but they ſlipt away over the Fords of the River, *Igai*, before they could be engag'd. There *Ibapirius* recruiting his Forces, making many more Fires about the Fields than were neceſſary for his Men, to ſtrike a terror, and putting on the Veſtments F. *Gonzalez* formerly us'd at the Altar, with a piece of the Chalice he had, carry'd himſelf as vainly as *Niezuvius* had done. Then affecting Divinity, he threatned to deſtroy all thoſe that follow'd the Fathers. The Converts, frighted at theſe things, had certainly fled, but that *Alfonſo Querana*, a Man of note among them, having ſpoken ſome words to encourage them, bid them follow him, and then with Father *Romero*, tho the Seaſon was cold, ran into the Water up to the Neck, where the Ford was, and the reſt following his Example, made their way over, attacked and plundered *Ibapirius* his Houſes. Then marching with diligence, overtook, and routed the Enemy. *Ibapirius* fled with ſuch precipitation, that there was no hopes of reaching him. The Conquerors alledging, it was requiſite to hang ſome for a terror to others. F. *Romero* adviſed them to hang one of thoſe that had been killed, which was accordingly done. *Cunamipita*, the promoter of this War, *Ibapirius* his Son, and four of his Concubines were taken, and afterwards became Chriſtians. *Ibapirius* himſelf, after he had lived ſome Years in Baniſhment, wandring about, deſir'd to be carry'd to a Town of *Indian* Converts, but dyed by the Way. F. *Romero*, before he diſmiſſed his Forces, mark'd out the Ground for a Town among the *Caaſapaguans*, and being

Techo.

Ibapirius ſubdued.

Techo. being inform'd that *Apicabiji* had gather'd a sufficient number, laid the Foundations of another among the *Caapians*. The first of these Towns was dedicated to S. *Peter* and *Paul*, the other to S. *Charles Boromeus*. Not long before, *F. Rua* sailing up the River *Ibicuit* from the Town of *Japeire* to the Province of *Tape*, invited the Inhabitants of three Villages to go with him to the Colony of the *Three Kings*, then very thin of People. They all refus'd saying, *That if the Society would build a Town among them, they would all consent and become Christians*; and the Chief of them shewing that they and their Neighbours could make a populous Town, the Father promis'd Care should be taken of them, and return'd, Priests being yet wanting to supply so many Places. The Plague now raging, destroy'd many hundred of *Indians*, who lying much dispers'd, because when Towns were first built, the Fathers gave them leave at times to return to their Villages to Sow, till there could be Corn enough about the new Colonies, the said Fathers had an endless Fatigue, continually running through Woods, Rivers and Marshes, and over Hills and Mountains, to assist those that were Infected. It being therefore impossible for so few to attend them all, some of the best of the Converts were entrusted, after being well taught by the Fathers to let Blood, prescribe Purges, bring the Sick to Town, and in case of necessity to Baptize. *Vincent Japuius* a *Cacique*, who formerly had a hand in the Death of *F. Gonzalez*, was now one of the most zealous and diligent in performing all charitable Offices to the Sick, carrying them to the Town, supplying the Needy, assisting those that were Dying, instructing the Ignorant, rebuking those that retain'd any thing of their former Superstitions, and doing all things that could be serviceable to Body or Soul; till the Infection seiz'd him, and he Dying happily, was succeeded in the Employment by *Marcellus Mandius* another *Cacique*, no less zealous. Some of the wild People call'd *Caiguas* beforemention'd, perceiving that the *Iguazans* their antient Enemies, troubled them no more since their Conversion to Christianity, ventur'd with a *Cacique* to the Town of *S. Mary Major*, the People running to see them as if they had been Monsters. They gave ear to what the Fathers said to them by an Interpreter, eat what was offer'd them, and felt the Father's Garments and Shooes with admiration, thinking they had been born with Hats and Shoes; so very ignorant were those wild Creatures. It was pleasant to see how they star'd at the Ringing of the Bell, as if it had been Thunder, and to hear them ask, *How so little a Thing could talk so loud.* But it was much pleasanter to see those barbarous Men only us'd to the noise of Tygers, leap about when they heard the Musick, and strive to imitate the Converts, who danced to it. They return'd to their Woods giving some hopes they would come again, but tho' the Fathers us'd all means to gain them, very few were Converted. The Bishop of *Paraguay* visiting the Province of *Parana*, was receiv'd in the Towns with triumphal Arches, and in the Churches with Musick; confirm'd many thousand Converts, and applauded the Labours of the Fathers. All this Joy was allay'd by the coming of *Emanuel Correa*, a Man of Quality out of *Brasil*, with the News that vast numbers of *Mamalucs* and *Tupis*, were setting out to destroy the Province of *Guaira*, the Governor of *Paraguay* shewing no manner of concern at it; which draws me away, tho' with horror to relate what hapned there.

F. Vasquez the Provincial after visiting the Towns of *Parana*, went by the way of the famous Precipice, before spoken of, into the Province of *Guaira*; for tho' the Governor of *Paraguay* had forbid going that way, the royal Council of *Peru* had vacated his Order. Proceeding up the Rivers *Parana* and *Huibai* to *Villarica*, he there receiv'd the News that the Town of *S. Xaverius* was besieg'd by the *Mamalucs*. Having therefore encourag'd the Inhabitants of *Villarica* to defend the Country; he went the shortest way with all the speed he could to succour those in distress. *F. Pastor* who had charge of the Town of *S. Xaverius*, hearing that the *Mamalucs* were driving the *Indians* from the further Villages, ran out among them and contemning all Danger, prevail'd to have some few of the Prisoners restor'd to him. But the next Day those Robbers exercis'd their Cruelty upon the Houses nearest to the Town. There the Father thrust himself among them to save one of his Converts, and the *Mamalucs* flocking about him, gave occasion to the *Indians* to think they had Murder'd him, which prov'd advantagious to many, who upon that notion immediately fled to the old Towns of the Province. *F. Pastor* pick'd up three hundred, whom he deliver'd to *F. Suarez* to be covey'd to Places of safety, the *Mamalucs*

The Colonies of *S. Xaverius* and *S. Joseph* destroy'd.

Mamalucs in the mean while after their manner, ſecuring their Priſoners within an Encloſure made of Stakes, or Paliſadoes, or elſe faſtning them in long Chains. The Inhabitants of *Villarica* coming up at this time, fell upon the *Mamalucs*, but one of their Men being Wounded and another Kill'd, gave way, and could never be perſuaded by the Provincial to make another Onſet with them, to reſcue the Priſoners. *Pindovius* Captain of the Colony of the *Nivatinguians* which had been deſtroy'd, drawing along with him a multitude of People, deliver'd himſelf up to the Robbers, after which the Town and Church of S. *Xaverius* were deſtroyed, which had contain'd 1500 Families, whereof ſcarce 500 Souls were ſaved, and ſent down the *Tibaxiva* to the old Town. Nor did the Invaſion ſtop here, for the Colony of S. *Joſeph* lying in the mid way between S. *Ignatius*, and S. *Xaverius*, was deſtroy'd with only the dread, the Inhabitants running away for fear of the *Mamalucs*, or elſe falling into their Hands. Becauſe the remainders of ſo many Towns deſtroy'd, might be burdenſome to others, the Provincial order'd a new Town to be built near *Loreto*, that they might aſſiſt one another. Having thus order'd Affairs, he haſted away to relieve other Towns of the Faction of *Taiaoba*; for there was a Report, not altogether groundleſs, that the *Mamalucs* and *Tupus* were coming in great numbers to deſtroy the reſt of *Guaira*. The Society had erected three Towns about the Lands of *Taiaoba*, one of which called the *Archangels*, contained above 1000 Families, that of St. *Thomas* 800, and F. *Maceta* had gathered ſuch a Multitude in that of *Jeſu Maria*, rebuilt by him, that it was little inferior to what it had been at firſt. The Provincial being there, was again inform'd by their Spies, that the *Mamalucs* were not far off; therefore calling all the Fathers together, he conſulted what was beſt to be done in that danger: They anſwer'd there were two ways of aſſiſting theſe People, which were either to encourage them to oppoſe their Enemies, or lead them away to ſafer places; which latter Advice the Provincial inclining to, becauſe the *Indians*, who were almoſt naked, and fought with Arrows made of long Reeds, which did but little execution upon the *Mamalucs*, who had Coats ſtuffed with Cotton to reſiſt them, could not, tho more numerous, withſtand thoſe Enemies, who had Swords and Fire-arms, he reſolved the three aforeſaid Towns ſhould be remov'd out of hand, near to the Precipice of *Guaira*, that their great diſtance might be a defence to them, and in caſe of need, they might paſs the Precipice, and repair to the Towns in *Parana*. Having ſo order'd Affairs, he went away himſelf for that Province, in great anxiety of Mind for theſe Calamities. No ſooner was he gone, but News came that the Enemy drove all the Country before them, whereupon the Project of removing was haſtned. Accordingly the Fathers took care to ſave all that could be carryed away, and convey the Inhabitants to the places appointed. *F. Ernotus* was 60 Days marching with thoſe committed to his charge, and brought all ſafe without the loſs of one Creature. The others met with greater difficulty; want of Proviſions, and the hardſhips of the Way, prevailed with many of the *Indians* to turn back to their native Country. Of theſe, ſome were killed by the *Gualaches*, and others made Slaves. Three Days after they were gone, the *Mamalucs* entring the Lands of *Taiaoba*, found a greater Booty than ever they did before; the People ſurrendring themſelves of their own accord, and voluntarily running themſelves into Fetters, for fear of Death. All thoſe who forſook the Fathers, ran the ſame Fortune. But the *Mamalucs*, not ſatisfy'd with ſo great a Booty, underſtanding that great Companies of the Converts had been conveyed away, through the Lands of the *Gualaches*, they purſu'd them in ſeveral Troops.

Techo.

Three Towns deſerted, and the People tranſplanted.

The Society had founded two Towns in the Country of the *Gualaches*, the one call'd the *Conception*, and the other *S. Peter*. A Troop of the *Mamalucs* falling unexpected into the latter, bore down all before them, without any reſpect to the Prieſts. The *Mamalucs* do not like the *Gualaches* for Slaves ſo well as the *Guarans*, becauſe of their natural fierceneſs; and therefore paſſing them by, they made it their whole buſineſs to overtake the People of *Taiaoba*, that fled with the Fathers. Thus the Town of S. *Peter* was deſtroy'd, the Inhabitants retiring to their lurking places, and the Fathers, all the *Guarans* being taken from them, retiring to the River *Piquiri*. The Town of the *Conception* fared no better; for tho the *Mamalucs* did no harm there, but the carrying away of two Women, the Inhabitants were ſo inrag'd at it, that they fell upon *F. Sala-*

Towns of S. *Peter* and the *Conception* deſtroy'd.

zar,

Techo.

xar, plunder'd all he had, and forced him to fly through the Woods to the other Fathers. When ſuch Multitudes of People from ſo many Towns as were deſtroy'd, met almoſt in the ſame Place, Proviſions failing, and even the hopes of any, both the *Indians* and Fathers were in a miſerable Condition, ſcarce keeping themſelves alive with Herbs, and wild Fruits, and Berries. Every one had the Misfortune of another to bewail beſides his own; Fathers lamented their Children, Children their Parents, Husbands their Wives, Wives their Husbands carry'd away by the Robbers. The Fathers who were in care for all, agreed to Sow in that Place, till ſuch time as other means could be found to relieve thoſe People; tho' it was plain there could be no ſetling there, or in any other Part of the Province of *Guaira*, becauſe no Place was ſafe againſt the *Mamalucs*. *F. Ruiz* who had been to attend the Provincial to the Precipice, returning to viſit the diſtreſs'd *Indians*, receiv'd News that the *Mamalucs* infeſted the Villages under the Juriſdiction of *Villarica*, on the River *Huibai*; and that freſh Troops of Robbers were coming from all Parts of South *Braſil*, full of hopes of a mighty Booty, to deſtroy all the Towns of *Guaira*, and little Cities of the *Spaniards*. Hereupon he made all poſſible haſt to the Towns of *Loreto* and *S. Ignatius*, in the greater Conſternation, becauſe *F. Salazar* writ to him, that a *Mamaluc* in the Town of the *Conception*, being oblig'd to him for ſome former kindneſs, had aſſur'd him, That when they had plunder'd the Country of *Taiaoba*, the Robbers had reſolv'd to fall upon the old Towns of the Converts; which the Provincial foreſeeing, had before his departure order'd a great number of Boats to be built, which would be uſeful to remove when the Enemy was near. The *Spaniards* of *Villarica* having been in due Form of Law requir'd to defend the Country, and owning themſelves too weak, *F. Ruiz* order'd the People of *Loreto* and *S. Ignatius* to make ready to remove. Theſe two Colonies built 20 Years before this time, were by the Induſtry of the Fathers ſo improv'd, that they might compare with the beſt *Spaniſh* Towns in thoſe Parts. The Churches in them were more ſtately and better adorn'd than any in *Tucuman* or *Paraguay*. *F. Vaz* had brought up ſuch Choirs of Muſick in both Places, that they differ but little from thoſe in *Europe*; and the Behavior of the Converts was ſcarce inferior to that of the moſt polite Nations. There began to be a good increaſe of Kine and other Cattle, brought thither with much Trouble by the Society. There grew enough Cotten and Corn, not only to ſupply the Natives, but to furniſh the *Spaniards*. All theſe Things, it was fear'd would make the People averſe from removing, and the more becauſe they would conſider the Miſeries that muſt attend them in perpetual Baniſhment. They had a Journey of an hundred and thirty Leagues to the place, whither they were to be conducted, nor was it likely that the Women and Children, Sick and Aged, who would ſoon feel the want of Neceſſaries, could paſs that vaſt Precipice and Solitude. But on the other ſide the Enemy preſs'd, who beſides reducing them to miſerable Servitude, would bring their Souls into danger. Finding themſelves in this condition, they all unanimouſly promis'd, To follow the Fathers whitherſoever they pleas'd to lead them. Saying, *They would never forſake their Teachers, and if any periſh'd by the way, they ſhould have the ſatisfaction of knowing they Dy'd for the Faith; and did not doubt but God would have a providential Care over them.* *F. Ruiz* not to ſlip this opportunity, orders all to make ready; accordingly all that could be carry'd away was put into Boats, there call'd *Balſas*, and having laid in Proviſions, they ſet out much better pleas'd than ſuch as are going into Baniſhment us'd to do, running down the River *Parapana*, never to ſee their Country again. They went very ſlowly for fear of leaving any Boats behind them for the Enemy. Being out of the *Parapana*, they held on their way on the *Parana*, againſt the will of the Inhabitants of *Cuidal Real*, and came without any conſiderable loſs near to the great Precipice; where on the further Bank, all thoſe *Indians* we ſaid came from the other Towns expected their coming. *F. Macetta* an Eye-witneſs, affirms, There departed from the Town of *Loreto* 900 Families, and 800 out of that of S. *Ignatius*; beſides 400 Families that join'd them from other Parts. How many met in all at the Precipice from all Parts, I cannot affirm, becauſe the Fathers who were preſent differ in their Accounts. This is certain, that it was an unſpeakable Grief to them to conſider how many thouſands of Converts out of thirteen Colonies, had been either drove away by the *Mamalucs*, or fled to their antient lurking Places; beſides that there remain'd no hopes of ever being

Colonies of *Loreto* and *S. Ignatius* abandon'd.

being able to allist so many Thousands of Infidels as they left behind; or of recovering the scatter'd Converts. But now they were to consider of passing the Precipice, that the Multitude might then be convey'd down the *Parana* to the Place appointed, which was still seventy Leagues off; lest these remains should fall into the Hands of the *Mamalucs*. For News was brought that the Robbers three Days after the Departure of the Inhabitants, came to the Towns of *Loreto* and the *Conception*, and finding them abandon'd, in a Rage had threatned further Destruction. The difficulty was in finding Boats for such a Multitude after they were down the Precipice; for there was no hope that of all that number of Boats, any could escape Shipwreck, if they were let run down from the Top of the Precipice, to the Pool at the Bottom. Yet because they would try all Experiments, they turn'd almost all the Boats loose, after taking out their Lading; which in a moment were shatter'd into Chips and vanish'd, beating against the Rocks, and being swallow'd by Whirlpools. The next hope was to have Boats brought to the foot of the Precipice, from the Towns of the Converts in *Parana*; but they were therein disappointed in a great measure, the chief of the Fathers of *Parana*, being at that time call'd away to the Chapter at *Cordova*. Therefore the best Advice was, when they had march'd down the Precipice to the Plains, to build new Boats.

March of the transmigrating *Indians*.

For the better conveniency of their descending, *F. Ruiz* divided the Multitude into Troops, placing a Father at the Head of each to lead, encourage and assist them. They all march'd loaded with their Provisions, and other small Utensils, meeting every now and then with Brooks, to pass which they were forced to cut down Trees and make some sort of Bridges. Sometimes the steepness of the Rocks, sometimes the hot burning Sands, and sometimes impassable Woods, obstructed their Passage; which made not only the Sick and Aged, but the Women loaded with their Children, and healthy Persons faint by the way; wheresoever any one fail'd, he was forsaken by the rest, the Fathers not being able to relieve them, but only taking care of their Souls. It is certain that a great number Perish'd in the Descent of that Precipice, which I have describ'd before. That Descent, if they went strait forward is but 14 Leagues, but they are forced to take so much Compass, as makes it almost double that way. Having spent eight Days in coming down, when they arriv'd at the Plain, all fell to Work at making of Boats, which the *Indians* being us'd to make of Trees hollow'd out; and there being no large Timber at the foot of the Precipice, they were forced to make Boats of very small Burden. The Fathers of *Parana* had with great labour and the loss of many, sent a few Boats loaden with Provisions to the foot of the Precipice, to relieve the *Indians* after their March; but being so few among a Multitude, they signify'd little. For these reasons all the Multitude was divided into four Parts. The first Troop was order'd to march along the Banks of the *Parana*, under the leading of *F. Spinosa*. Two others took their way through the Woods up the Country, on both sides, towards the Towns of *Acarai* and *Iguazu*, under the conduct of *F. Contreras* and *F. Suarez*. The last Troop went down the River under *F. Ruiz*, and he not having Vessels enow to carry so great a number, F. *Maceta* was order'd to stay at the foot of the Precipice with the rest of the People, till the Vessels could return from *Acarai*, and other Conveniences be provided. F. *Maceta* and his Company liv'd there 3 Months upon wild Fruits; and F. *Salazar* liv'd four Months on the other side among the Rocks with 600 *Indians*, in great want of all Things; till F. *Gallego* came from the Town of *Iguazu* to relieve them. But whether they went by Land or Water, abundance dy'd; some fainting with Hunger, some with Weariness and other Misfortunes. Those on the River, the Boats being small and the Surges great, were often overset and many Drown'd. Many had made Boats of Canes, fifty Foot long and thicker than a Man's Leg, bound together, in which several were lost. One of these was stav'd, and drop'd all it carry'd into the Water, before the Fathers; but all that were in it swam ashore, except one Woman, who chose rather to be Drowned with her Children, than quitting them to get off with the rest; but the other *Indians* sav'd both her and the Infants. Another Boat being swallow'd up by the River, all the Men and Women were sav'd, and eleven Children lost. Those that surmounted all these Dangers, were first reliev'd by the Converts of the Towns of *Iguazu* and *Acarai*; nor is it easie to express how Charitably the Fathers and Converts of *Parana*, receiv'd and entertain'd so many

Techo.

Techo. thousand Strangers; reducing themselves to extream want to supply them. Before it was propos'd to build Towns, the whole Nation dispers'd itself among the Colonies of *Parana* and *Urvaica*; which Colonies, by reason of the ill Crop the Year afforded, being ill provided to supply the Natives, involv'd themselves in wonderful Calamities. It is well known that the Inhabitants of the Town of *S. Ignatius* on the River *Paraguay*, distributed two thirds of the Provisions they had, in Alms among the Strangers. The *Itapuans* bestow'd 3000 Oxen among them. The Inhabitants of *Corpus Christi*, slaughter'd a great number of Cattle to relieve them; and yet soon after Plague and Want destroy'd many of them. Six hundred were bury'd in the Town of *Acarai*, in a short time after some Thousands of these Pilgrims came thither. Those that surviv'd having consumed all the Food there was about the Town; labour'd to protract Life, dispers'd about the Woods, killing what came in their way. F. *Alvarez* ranging the Forrests to take care of their Souls, was reduced to such extremity, that he had nothing but the Skin upon his Bones, and look'd like a Ghost, being just ready to eat a pair of old Shoes, he had softned by long Boiling, when some small Supply was sent him by the other Fathers. The *Ignazians* for four Months maintain'd 1500 of those *Guairancans*, for which they afterwards suffer'd Famine. The Plague soon after destroy'd 500 of them. In the Town of *S. Mary Major*, the Tygers first flesh'd on the dead Bodies, devour'd 20 *Indian* Converts. The People of *Urvaica*, whither a part of these Strangers were sent, were profusely bountiful to them; notwithstanding all which some dy'd of the Plague and for Want. To be brief, of the remains of 13 Towns of *Guaira*, scarce 4000 surviv'd the first Year after their Transmigration; all the rest either Dying in the way, dispersing themselves about, or Perishing by Hunger or Famine. When the Pestilence was a little abated, F. *Ruiz* gathering the Survivors from all Parts, apply'd himself to rebuild Towns. The River *Jabebuir* is about half way between the Towns of *Itapua* and *Corpus Christi*; on its Banks, not far from the *Parana* into which it falls; were lay'd the Foundations of two Towns, under the old Names of *Loreto* and *S. Ignatius*. That the People might not perish with Hunger whilst they were Building; the Fathers out of the Mony the King allows them Yearly, and what they could raise by sail of the Goods of the Towns destroy'd, bought 10000 Oxen; which, with some other helps, kept them from starving; and those transplanted Colonies, through the Industry of the Fathers, began to regain some part of their former Luster. Hither were brought the remains of *Guaira*, where the Fathers had spent 23 Years with incredible Labour in reducing those People; having Founded thirteen Towns, besides the *Spanish* City of *Villarica*, which was also abandon'd. The Province of *Guaira* through their indefatigable Labours was thus improving, and it was hop'd the whole would embrace Christianity, and submit to the Catholick King; when that Plague of the *Mamalucs*, as has been said overthrew all, cutting off the hopes of any return thither; for after Plundering the Towns erected by the Society, the Robbers first ruin'd the Villages under the Jurisdiction of the *Spanish* City of *Villarica*, and then without any respect to the Bishop of *Paraguay*, who came thither in Person, overthrew that and the City of *Guaira*. Some of the *Spaniards* of *Villarica* were remov'd to the River *Paraguay*, and some took up among the *Mamalucs*. The two Towns being setled, *F. Ruiz* was appointed to have charge of them. Where we must leave him to look a little into the Province of *Urvaica*, and some other Parts.

Description of the Province of *Tape*.

When *F. Romero* had made some Provision for the poor *Guairanians*, being strengthned by the Accession of the Fathers came from that Province; he seriously apply'd himself to propagate Christianity beyond the bounds of *Urvaica* in the Province of *Tape*; wherein God's special Providence was visible, which after the Destruction of so many Towns, furnish'd a new Province for that of *Guaira* which had been utterly ruin'd. Under the Name of the Province of *Tape*, is comprehended a ridge of Mountains running an hundred Leagues from East to West; but the Extremities of which Mountain are eight Days Journey from the River *Urvaica*, and twice that distance from the Atlantick Ocean. The Vales below it are excellent Pasture for Cattle. The Land which will bear any Grain, and Water'd by abundance of Springs and Brooks. In the marshy Grounds towards the Sea, there is often found an amphibious Creature very like a Sheep, but that it has Teeth and Talons like a Tyger; and is reported

Ao, a fierce amphibious Creature.

reported to be ſo fierce, that it does not ſpare Lions, nor do the Natives dread any Creatures ſo much as theſe, which ſometimes come out of the Water in Flocks, and do much miſchief. There is no way to eſcape them, but by ſpeedy climbing of Trees, and even that will not do ſometimes, for thoſe Sheep either root up the Trees, or ſtay ſo long about them, 'till Fear or Hunger makes the People drop off. If ever they happen to kill any of theſe Creatures, which is very rare, they wear their Skins, whence the *Guarans* call a Garment *Ao*, taking its Name from the Beaſt, or giving the Beaſt the Name from the Garment. Theſe Monſters really are in Sheep's Cloathing, but are themſelves ravenous Wolves. There is alſo a famous White Bird, which tho it have but a very ſmall Body, has a Voice that ſounds like a Bell, which therefore the Natives call *Guirapo*, or the ſounding Bird. The Woods produce a low ſort of Palm-trees, not unlike the *Indian Junes*, of the Bark whereof they make Bow-ſtrings, ſtronger and finer than if they were made of Silk. There is plenty of ſhining Stones, which doubtleſs might be curiouſly poliſh'd, if there were *European* Artiſts. The Tree *Eçapis*, which is alſo found in other parts, when the Sun riſes, weeps or ſweats out a plentiful Flower, which appears to be no Dew, becauſe the other Trees about it are dry. This Tree ſeems to put us in mind, that Men ſhould weep when the Sun of Proſperity ſhines on them. The People of the Province of *Tape* differ not from the reſt of the *Guarans*, either in Cuſtoms or Language, only they ſeem to be of a milder Temper, and leſs Vitious; and Experience has taught, that no Nation in South *America* ſooner embraces Chriſtianity, or retains it more ſteadily. Loving their Antient Liberty, they were utter Enemies to Strangers, and could not eaſily have been ſubdu'd by force of Arms, had not the power of the Croſs prevail'd. They liv'd after the manner of the *Guarans* in little Villages, built either on the tops of Mountains, or in Woods, near to Springs or Brooks; of all thoſe Villages, *Tape*, which gave Name to the Province, was the biggeſt. *F. Gonzalez* had been there before his Death, but the People being not well diſpos'd, retir'd with ſome danger. But in the Year 1631, *F. Ruiz* coming hither up the River *Ibrinit*, and *F. Romero* by Land; they found, that by converſing with the Converts, many of the People were become inclinable to Chriſtian Religion, and particularly *Guamica*, *Jabico*, *Cuniambo*, *Aracaio*, and ſome other *Caciques*, earneſtly intreated they might be furniſhed with Teachers of the true Law. Their Requeſt was now granted this Year 1632, becauſe the Province of *Guaira* being ruin'd, the Fathers that came from thence, did not only know the Language, but knew how to deal with the *Indians*, and were zealous to retrieve their late Loſſes. *F. Romero*, having ſent two other Fathers before, and following himſelf with two more, was honourably received there by *Guamica* and his confederate *Caciques*, and conducted to a Houſe and Church they had built for him. *F. Mendoza* and *F. Bernardes*, left there to take care of that new Colony, within the ſpace of a Year, gather'd 750 Families. The Town had the Name of S. *Michael* given it, where above 8400 Souls have been baptiz'd. In another part of the ſame Province, *F. Romero* was receiv'd with abundance of Bonfires, where there was alſo a ſort of Church ready built, and Huts about it, to ſhew their readineſs to obey whatſoever the Fathers ſhould command, and in three Months time, 1200 Families ſetled in that place. This Town had the Name of St. *Thomas* given it, and was two Days Journey from that of S. *Michael*; in the mid ſpace between both which places, there were abundance of ſcatter'd *Indians*, who aſſembling of their own accord, in a place called *Iriguatia*, built their Houſes in order as for a Town, with a Habitation and Church for the Fathers, ſending ſome Men to *F. Romero*, to deſire he would not ſlight them any more than others, for they were reſolv'd to become Chriſtians. *F. Romero* bleſſing God for this wonderful Succeſs, haſted to them, call'd the Town S. *Joſeph*, and promiſed to ſend them a Prieſt. The ſame was done in another place call'd *Ararica*, on the top of a Mountain, where 600 Families met together, and had the Name of the *Nativity* of the *Bleſſed Virgin* given it. Another Town was erected near the Wood *Ibitarana*, and call'd S. *Tereſa*, of which more may be ſaid hereafter.

Guiraſo, a ſtrange Bird.

Eçapis, a notable Tree.

Techo.

Town of S. *Michael*.

And St. *Thomas*.

Nothing bred more frequent Troubles, and made the *Indians* fly from Chriſtianity ſo much, as the confining of them to one Wife, which gives us occaſion to ſay ſomewhat of a Controverſy that aroſe among the Fathers, concerning the Marriages of the *Guarans*;

Of the Marriages of the *Guarans*.

Techo.

rans, not unworthy to be here mention'd with the decision of it, because it was nice and curious. The Chief Men of this Nation, were wont to keep as many Concubines as their Lust inclin'd them to, or their Authority could obtain among their People; and it was a great discouragement to them to embrace Christianity, when they were warned to be satisfied with one Woman. This was in some measure heightned by the too austeer nicety of some of the Fathers, who would oblige these Men to take to Wife the first of their Women. Others, without any Scruple, allow'd the new Converts to chuse any one they pleas'd of their Women for a Wife. These different Opinions having continued and been maintain'd for some time, the decision of it was at length referr'd to the *Pope*, who was then Pope *Urban* the 8th, and the whole Controversy sent him in Writing by *F. Lugo*, who was afterwards a Cardinal, which because it shews the barbarous practice of those People, and several particulars worth observing, I will set down at large; his Words are these. *Most Holy Father*, "There arises a mighty Difficulty in the Conversion of the *Indians*, of the Province or Kingdom of *Paraguay*, in the *West Indies*, on account that some of our Missioners, will oblige them to take to Wife, and stick to the first Consort they had, during their Infidelity; for this Nation, according to their barbarous Custom, turn away at every foot, their Wives, if they may be so call'd, as we do our Servants; and this, only because the Wife is sick, and cannot dress the Meat, or sew the Garments, or look to the House, or because she grows Old. Nay, very often, a Man takes not only one Wife at once, but with her, all her Daughters, or Sisters if she has any, of which he afterwards bestows some on Friends or Servants, and then takes them again if the Servants go away. Others leave their Wives only because they remove to another place, and will not take them along. For this reason many are of Opinion, there is no true Matrimony among them, but that these are all Concubines; and therefore when Converted, they are allow'd to take a Wife or Husband that is Baptiz'd. Others are scrupulous, and oblige these Men so strict to their first Wife, which causes many Inconveniences. *First*, Because many on this account, take an Antipathy to Baptism. *Secondly*, Because they lye, saying they had no other Wife, and thus deceitfully marry another. *Thirdly*, Because they pretend to return to their first Wife, but in reality have another, and value not the first. *Fourthly*, Because it is often a difficult matter to know which was the first, because amidst such a Multitude, they scarce remember which was the first; and when they have found her, Inquiry must be made again, whether she had any Husbands before, and again whether those Men had any prior Wives. Besides all this, they use no outward Ceremony at these Marriages, more than they do when they take a Concubine for a Week or a Month; so that very often there is no exterior Sign to be found to express their giving consent to that Marriage. Therefore considering their practice and manner of proceeding, many Learned and Godly Men are generally of Opinion, that there is no true Contract of Matrimony among them. But to remove all Doubts and Scruples, and to take away this mighty Impediment to the Conversion of that Nation, we do humbly pray, that since according to the Judgment of Learned Men, the See Apostolick can, upon urgent Causes, annul the Marriage of Infidels, as your Holiness has declar'd in your Brief, of the 20th of *October*, 1626; and again, in another of the same nature, dated the 17th of *September* 1627, in these Words, *We observing that such Marriages of Infidels are not look'd upon as such, but that they may, in case of necessity, be dissolved*, &c. "And in this case the Motives are very great, or rather an absolute necessity, for the Conversion of those Infidels, we therefore pray as before, That your Holiness will be pleas'd, in your Apostolick Goodness, to grant Power to the Provincial of the Society of *Jesus*, that he and such of the Society, as are employ'd in the Conversion of that Nation, and are fit to be entrusted with it, may when occasion offers, upon due Examination, and there being a doubt of the validity of the Marriage contracted in Infidelity, or a great difficulty of discovering the Truth, or of finding the first Consort so parted from, that they may, I say, for the more ease of their Conversion, or for the retaining of those already converted in the Faith and Obedience

"to

" to the Church, dispense with such " Converts, that after Baptism, they " may contract a real Marriage in the " Face of the Church. For by this " means, your Holiness will open a " way into the Church for those Infi- " dels, which the Devil endeavours to " shut up; as our Duty obliges us to " hope of your Holiness, whom God, " &c. Pope *Urban* the VIII. having consulted learned Men upon that Point, declar'd he did not believe there was any need of his special Dispensation, there being the probable Opinions of Doctors on both sides; and therefore they should follow those Opinions, which according to the Nature of the Places and People they had to deal with they found most favourable to them, still leaving learned Men the liberty of believing according to their Judgment. It was therefore the general Opinion of most of the Fathers residing in these Countries, that the Marriages of these Infidels were void, for the reasons above alledg'd, and that the *Indians* Converted might lawfully take any one Woman that was Baptiz'd, to Wife, and cast off the rest. Yet this they always acted cautiously in, as the matter requir'd.

Province of *Guaira*.

The Province of *Guaira* being totally overthrown as has been said, some amends was made for it by the reduction of that of *Itatina*, whereof we will here give a perfect Account. The mighty Rivers *Paraguay* and *Parana*, as was declar'd in its Place run through large Countries for above 300 Leagues from their source, before they joyn their Waters. A long ridge of high Mountains divides the Land lying betwixt those two Rivers, out of which Mountains several Rivers and Brooks run down, some East to the *Parana*, and others West into the *Paraguay*; with this notable difference, that the Waters flowing into the *Parana*, running along high Lands, preserve their original clearness, the Mountains where they have their Birth stretching themselves out with a gentle Descent till they reach the Banks of the *Parana*. But on the other side being in a manner upright, precipitate their Waters into a low marshy Ground, where drawing the Mud along with them, they continually defile the *Paraguay*, and overflowing in several Places with the said River make a little Sea, which makes some compare this Winter Inundation with that of the *Nile*. In this low Part lies the Province of *Itatina* upon the Borders of the Torrid and Temperate Zones, extending from the nineteenth Degree of South Latitude beyond the Two and Twentieth. On the South its Boundaries are the Villages of *Indians* within the Jurisdiction of the City of the *Assumption*, on the North the River *Bermejo* hems it in. The Inhabitants differ but little in Language and Manners, from *Paraguas* and *Orcaicans*, being also alike in this, that they have small Parties of different Languages about them, with whom they formerly wag'd endless Wars. They us'd to try their Strength (as *Lipsius* writes of the *Germans*) by carrying a great Piece of Timber, which whoever could first run with to a Place appointed, gain'd a Reward or Honour. The Women deform rather than Paint their Bodies, pricking their Bodies in Streaks which they daub'd with a Dirt Colour. They honour'd the Funerals of their Kindred by casting themselves from high Places, and sometimes with loss of Life. The rebounding Balls of *Itatina* made of the Gum of Trees are famous all the World over, and being tosted are us'd for curing the Flux. The whole Nation considering the great extent of Ground, and variety of People, is not very numerous, the Place, which is hot and moist, being naturally sickly and consequently thin of Inhabitants. Yet it was hop'd that when the Province of *Itatina* was once subdu'd, the Light of the Gospel might be carry'd beyond the *Paraguay*, as far as *Peru* one way, and the other way to the Lands about the River *Maranon*, all famous for Multitudes of *Indians*. The Provincial had in the Year 1631. order'd F. *Ruiz*, then residing in the Province of *Guaira* to repair thither, but he being busy about transplanting the Colonies of that Province sent F. *Rancionieri* in his stead, who repairing to *Xerez*, a *Spanish* Town on the Borders of *Itatina*, after serving those Inhabitants, went away into the Lands of the Infidels. At his first coming the *Indians* shew'd rather jealousy of him, than any Affection. The reason of it was, because one *Acosta* a *Portugues* Priest, having brought together many of the *Itatinians* into a Town, on pretence of Religion, endeavour'd to drive them away into *Brazil*, to make Slaves of them, which he had wickedly perform'd, but that the *Indians* discovering the Fraud put him to Death, and now they fear'd least F. *Rancionieri* should prove another *Acosta*. Their Fear was increas'd by the indiscreet saying of an *European*, whether in Jest or Earnest,

Tache.

Natives oppose the Father.

for

Techo. for meeting some *Itatinians* on the Road, he told them, that all those who receiv'd F. *Rancionieri*, should afterwards serve the *Spaniards*. To this was added the Knavery of their Sorcerers, who gave out, that the Stranger Priest was come thither, that he might gather the Multitude in the Churches he built, and burn them. The calmest among them, taking up Arms, as if War had been declar'd with the *Spaniards*, openly declar'd, That the Peace could not be kept as long as F. *Rancionieri* was there, for he was the fore-runner of Slavery and other Calamities. But whether the Misfortunes that fell upon some of his chief Opposers, or some other Providence prevail'd with them, the *Itatinians* soon chang'd, so that they not only allow'd him free liberty of Preaching, but invited him to their Villages, and he making use of his Time, set out to view all the Country. Some for Joy of his coming, went out to meet, and carry'd him Home in their Arms. Famine now raging they liv'd upon the Pith of Palm-Trees, call'd *Palmitos* ground into Meal, and sometimes eat Locusts. The Father by his discreet and religious Behaviour so gain'd the Hearts of those People, that they were absolutely at his disposal, when three other Fathers came to his assistance, and they all apply'd themselves to building of Towns. The first there founded was call'd S. *Joseph*, and put under the Care of F. *Enartius*, who presently gather'd 200 Families. The second was the *Angels*, under F. *Martinez*, who gather'd the like Number of Families. The third the *Incarnation*, not far from the Borders of the *Guarambareans*, formerly famous for the Labours of the Society, whither *F. Vanfuck* drew 500 Families. Near to this Town was a Village, the Chief whereof very opportunely order'd the Father not to apply himself to any thing but instructing his People, for he would plentifully supply him with all Necessaries. The fourth Town under the direction of F. *Rancionieri*, appointed by the Provincial Superior of this Mission, was built in the Lands of *Nanduabaſsivins*, who did not only boast himself to be Lord of the *Itatinians*, but extending his imaginary Power, beyond the bounds of his Country, pretended all the *Indians* as far as the City of the *Assumption* ought to be subject to him. It appear'd he was almost ador'd by the *Itatinians*. The *Spaniards* had for many Years us'd endeavours to have a Sight of him, but in vain; for to deceive them, he always appointed another *Indian*, who represented his Person. This same Deceit he made use of towards F. *Rancionieri*, receiving him into his Dominions by another who personated him, having strictly enjoyn'd his People, not to discover him to the Stranger Priest, till he had observ'd his Life and Conversation. He in the mean while having given another his Ensigns of Honour and Attendance, went about like a private Man. After four Months spent in making this Discovery, perceiving that the Father truly favour'd the *Indians*, and that he alone it was to be hop'd would protect them against their Enemies, he took off his Disguise, promising for the future to be favourable to him. Thus all Things seem'd to favour the Father, who Baptiz'd many of *Nanduabaſsivins* his Followers, and call'd the new Town S. *Peter* and *Paul*, it being seated three Leagues from the River *Paraguay*. On the opposite side of that River is the Nation of the *Paiaguas*, which from the first coming of the *Spaniards* had continu'd its antient Cruelty, infesting all the Neighbourhood with Rapine and Slaughter; so that those People were accounted as bad as the *Guaicureans*. Some Converts either of their own wicked Inclination, or else provok'd by hard Usage, had fled to them at several Times, and given them an account of the Fathers, informing them that they only sought the good of Souls, without any prejudice to the Body; whereupon they resorted to F. *Rancionieri*, affirming they would build a Town. As they said they did, setting up their Mats after the Country Fashion not far from the Town of the *Apostles*, after the manner of a Town. But being naturally Fickle, they soon after slipt away to their old lurking Places, beyond the River *Paraguay*. The Fathers in their four Towns labour'd to Convert those People with good Success, not omitting to attend the *Spaniards* of *Xerez*, whom F. *Enartius* serv'd so diligently in the Lent, that they writ to the Council and Bishop of *Paraguay* to desire the Society would settle among them. Besides not far off were the *Guatians*, *Gualachians*, and other People of sundry Languages, who seem'd inclinable to receive the Light of the Gospel, if there were any Body to convey it to them. Beyond this Province in the Lands towards the great River of the *Amazones* there were *Pigmeys* remarkable for the smalness of their Stature; and *Amazones*, so

Receive him with Joy.

Towns built S. Joseph, the Angels.

Incarnation.

S. Peter and S. Paul

Paiaguas.

ſo call'd becauſe living in War all their Lives, they are reported every Year for a very ſhort time to call Men from the Neighbourhood to get them with Child; beſides other Nations ſo numerous, that F. *Rancionieri* writing to his Superiors, affirm'd there might be many Towns built at once up the Country, if there were Fathers to ſerve them. Thus conſidering the State of the Province of *Itatina*, this alone with its neighbouring Countries, was ſufficient to blot out the Memory of the Unfortunate *Guaira*. But another Storm, overturning the preſent State of Affairs, and in a great meaſure eluding the Hopes conceiv'd, will almoſt repreſent to us another *Guaira* in the Province of *Itatina*.

Mamalucs deſtroy the Town of S. Joſeph.

For the Fathers had not been long ſetled in their new Towns, before they receiv'd the diſmal News that the *Mamalucs* were broke into the Province. They after deſtroying the Province of *Guaira*, being joyn'd by a numerous Company of the *Tupis*, took the ſame way the Fathers had done into the Country of *Xeres*, and joyning with ſome other Robbers, conſulted about the means of plundering the new Towns; which that they might do with leſs Trouble, they ſent Meſſengers to S. *Joſeph*'s in the Abſence of F. *Enartius*, fraudulently to Inſinuate to the People there, that they were not come to Plunder, or do any Miſchief, but to revenge the Wrongs done to F. *Rancionieri*, by the *Indians* further up the Country, that if they joyn'd their Forces with them, it would oblige the Society. The chief of the Town innocently giving Credit to the Robbers, order'd his Men to go out arm'd to take Revenge, and led them directly to the *Mamalucs* Camp; where when they came they were all diſarm'd and bound, the Women and Children thus depriv'd of all Defence being after this eaſily convey'd from off the Town to the Camp. F. *Enartius* returning, and finding the Town empty with the Tokens of the Enemies Fraud and Cruelty run to the *Mamalucs* Camp, where inſtead of any Favour he was threatned with Death, which he ſlighting, they forced him from among them, giving him abuſive Language, tearing his Cloaths, and treating him in an outragious manner. Another Party of *Mamalucs* invaded the Colony of the *Angels*, but found it in a great Meaſure abandon'd, for F. *Martinez* being inform'd of their coming, had taken Care that moſt of the Inhabitants ſhould hide themſelves in the Woods, yet many were taken, the Captain of thoſe Thieves having order'd the Father to be bound, if he made any Oppoſition. They drove thoſe they found to their Camp, whither F. *Martinez* following them, he was there confin'd three Days, that they might carry no Intelligence, or Adviſe thoſe in the Woods. At the ſame time another Company of theſe Rovers plunder'd the Lands of *Nianduabuſuvius*, where they deluded the People after this manner, in the abſence of F. *Rancunieri*. Having drawn the chief of the Nation to a Conference, they gave out, that they were not come as Enemies, but to gather the *Indians*, who liv'd ſcatter'd abroad, into a great Town, for inſtructing of them in Religion, and if they would lend their helping Hand, they ſhould all live friendly together. The poor People deluded by this Pretence came in Crowds to them, whom the *Mamalucs* cruelly bound, ſecur'd *Nianduabuſuvius*, and appear'd as open Enemies; but then proſecuting their deceitful Villany, they told the principal Men, they had no way to eſcape being made Slaves, but by delivering up their People; who being produced, were perfidiouſly ſecur'd without releaſing the *Caciques*. As F. *Rancionieri* having heard of the Invaſion, was haſting to aſſiſt his Convert, he was met by about 500 *Indians* of *Nianduabuſuvius* his Faction, who were to be deliver'd to the Robbers for him and other *Caciques*; which the Father underſtanding, he encourag'd them to ſtand upon their Defence; but before they could make Head, the *Mamalucs* fell upon them, and did ſome Harm. Seventy of them, who were arm'd, having joyn'd F. *Rancunieri* in the abandon'd Town, bravely withſtood 30 *Mamalucs*, and 70 *Tupis*. Theſe Towns being deſtroy'd, the Fathers flew to all Parts, where they might relieve the Captive, or ſcatter'd *Indians*. F. *Rancionieri* in vain begg'd of the *Mamalucs* for his Flock; for they fearing leſt the *Guaches*, *Paiaguas*, and *Spaniards* ſhould unite to revenge the *Itatinians*, driving away about a Thouſand Captives, haſted away to joyn the Plunderers of the other Towns. Before they departed the Province of *Itatina*, F. *Enartius* going to them, by many Intreaties obtain'd Liberty for *Nianduabuſuvius*; and following after them, aſſiſted many that made their Eſcapes; among whom he found the chief of the Town of S. *Joſeph*, and ſav'd him from ſome purſuing *Mamalucs*. Some

Yacho.

And S. *Peter* and *Paul.*

Mamalucs invade the Colony of the Angels.

of

of the *Tupis* in hatred to the *Mamalucs* deserted to F. *Enartius*, but the *Itatinians* suspecting some Treachery, slew them all. The *Mamalucs* going off declar'd, they had met with no Nation of *Indians* so brave as the *Itatinians*, and magnifying the Dangers and Difficulties of the Ways, protested they would never return thither to Plunder; like Seamen, who in a Storm vow they will never go to Sea, but are always Forsworn. All the *Caciques* of the *Itatinians* were drown'd in passing a River, they being all in a Ch. n, and a sudden Storm arising. The rest of the Prisoners, Provisions failing, were reduced with the *Mamalucs* to eat Snakes, and other Vermin. After the Departure of the *Mamalucs*, F. *Ranconieri* sent F. *Martinez* to the City of the Assumption to demand Supplies of the Governor of *Paraguay*, and ask Advice of the Rector of the College. Which done, he travell'd to all parts of the Province, very often in danger of his Life; for the *Itatinians* grown Jealous, kept in mind the Words of some of the *Mamalucs*, who had the Impudence to say they had been call'd in to Plunder the Province by the Fathers. This so inrag'd them, that a Company attempted to Murder him, saying he was the forerunner of them, and they had come in the same way he did, yet by great Providence he escap'd. The *Indian* Villages every where smoak'd, the Inhabitants being hid, or running about like mad Men; and because the *Mamalucs* had given out, that another Troop of them was gone to destroy the Villages of *Paraguay*, neither the Fathers, nor the *Indians* knew which way to turn themselves, yet by degrees these Jealousies vanish'd, and Things were in some measure restor'd. After all the Mischief had been done, the Governor of *Paraguay* sent two Troops of *Spaniards* to defend the Country; but they coming late, and the Soldiers being eager to make Slaves of the *Indians* did more harm than good; for returning to the Town of the *Assumption*, that they might with more freedom enslave the *Indians*, they told the Governor, he would do well to give the Charge of the *Itatinians* to the Clergy, and not to religious Men. The Governour was about imbracing this illcontriv'd Advice, had not F. *Vasquez*, the Povincial interpos'd. Hereupon F. *Rancionieri*, who was come to the City of the *Assumption*, was sent with two other Fathers, and full Power to take care of his *Itatinians*. They with great Labour, this Year 1633, gathering those that had been dispers'd for fear of the Robbers, and calling in other *Indians*, founded two Towns, the First upon the River *Tepotio*, under the Care of F. *Vansuck*, the other an hundred Leagues from the City of the *Assumption*, not far from the River *Paraguay*, under the Direction of F. *Rancionieri* and F. *Enartius*. To speak of the Hardships they endur'd is needless, being much the same as we have mention'd on other Accounts. All Obstacles to the Conversion of the *Indians* were remov'd by the Catholick Kings Letters, wherein he declar'd all Converts free from any Service of private Persons, and immediately tributary to himself. It was no small hindrance to the Proceedings of F. *Rancioneri* that the *Paiaguas* happed to report, that the *Spaniards* of *Paraguay* were about making War on the *Paiaguas* and *Itatinians*. Which made such an Impression on the *Indians*, under the Fathers, that 400 of them under the leading of *Nianduabusuvius* the Elder, crossing the River *Paraguy*, fled away to the Mountains that run out a vast length, and were by this means made pervious to the Excursions of the Fathers, who the following Year brought back many of those People.

The Fathers troubled by the Governour and Bishop.

The chief Heads of the Province of *Paraguay* who should have forwarded it, for a while stopp'd the speedy Course of the advancing Gospel. For the Governour imprison'd a Convert *Cacique* of the Province of *Parana* and his Followers, only because he had made some Canoes, or Boats of the body of a Tree hollow'd out, less than he was Order'd, adding scurvy Words to his ill Usage, threatening he would go with arm'd Forces to the new Town of *Parana*, and make all the Converts of that Country Slaves to the *Spaniards*. This so incens'd those People, as yet not enur'd to Subjection, that it was much to be Fear'd they would have Revolted, had not the Authority of the Fathers prevail'd. But the Bishop provok'd them much more, for he forgetting the Commendations he had given the Society, studying his own private Interest, conceiv'd that his Revenue would be much greater, if the care of the new Towns of *Parana* was taken from the Jesuits, and bestow'd upon the secular Clergy, over whom his Power was more Absolute. Therefore pretending some Reasons for what he Did, and particularly the Converts under the Fathers not paying the Fourths and Tithes,

Tithes, he interdicted all the Fathers in the Province of *Parana* Both the Governor and Bishop would have proceeded further had not F. *Romero* superior of those Fathers hasted to the City of the *Assumption*, an hundred Leagues from where he was, to oppose them. The Governour he soon persuaded not to oppress those People, and force them to revolt before they were well subdu'd; but he had more to do with the Bishop, who stood obstinately to what he had undertaken. To convince him, he produced the Grants of the Catholick Kings, and Briefs of Popes in favour of the Society, by which it appear'd the Bishop had no Power to Interdict them upon that Account. Whilst the Controversy was still depending, F. *Vasquez*, the Provincial, coming to Town opportunely seconded F. *Romero*, and put by the Bishop from attempting any Innovation, by shewing him the King's repeated Orders, forbidding any Person whatsoever upon any pretence to molest the Society in the care of their Converts. The Governour who was before reconcil'd now also interposing, at length the Bishop comply'd, and following F. *Romero* into *Parana*, again visited the new Towns and Confirm'd the Converts. These Troubles were follow'd by rumours of War, and the Transmigration of two Towns. F. *Contreras* had been seen by his Superiors up the River *Parana*, to bring away the remaining People and Goods of the ruin'd Province of *Parana*. When he was pass'd the famous Precipice, some *Mamaiucs* met him, diligently inquiring about the Towns of *Iguazu* and *Acarai* seated on the River *Parana*, and telling him there were three Troops of *Mamalucs* with the Booty they brought from the Province of *Itatina*, not far off. This gave occasion to suspect another Invasion, and therefore F. *Contreras* returning from whence he came, went himself with all speed to acquaint the Inhabitants of *Iguazu* and *Acarai* with the danger, and sent Letters of it to F. *Romero*, who sending Messengers to all the Towns of *Urvaica* and *Parana*, call'd together as many Fathers as he could. Being altogether, they all unanimously agreed to expose their Lives for their Flock, and encourag'd the Converts to take Arms. In the mean while the *Acaraians*, upon fresh Reports of the approach of the Robbers, abandoning and burning their Town, went away and joyn'd themselves to the Inhabitants of *Itapua* and *Corpus Christi*, some Days Journeys distant from them, where they still continue, having laid aside all hopes of returning to their Country. Hereupon F. *Romero* apply'd himself altogether to deliver the *Iguazuans* from Danger. It was manifest that Town could not be secur'd but by removing it to another Place; for besides that it was thirty Leagues from any other Colony of Converts, there was an easy Descent to it either by Land or Water, out of the Province of *Guaira*. The Transmigration being resolv'd on, the next debate was to what Place it should be. There was a Plain on the River *Urvaica*, about half way between the Towns of the *Conception* and S. *Xaverius*, fit to build a Town in, but the way was round about, and 50 Leagues in length, and the Fathers were afraid, lest, as a great part of the Transmigrators out of the Province of *Guaira* had perish'd by the way, the same might happen to the People of *Iguazu*; but the fear of the Enemy soon took off this Apprehension, Reason pleading it was better a part should suffer than the whole. Besides F. *Romero* rendred the matter easier, having order'd Provisions to be furnish'd by the other Towns, and gather'd Boats from all Parts, directing the Fathers to attend the Transplantation. Thus 2200 Inhabitants of *Iguazu* were transplanted without any considerable Damage, and building a Town on the Banks of *Urvaica*, still retaining the Name of S. *Mary Major*, they began to be reckned among the *Urvaicans*. Many, as is usual in such Cases, were against this removal, hiding themselves in the Woods, whom the Fathers and faithful Converts at several times brought away. Afterwards the Town was increas'd by the Accession of many *Indians*, where I resided two Years. The Inhabitants of *Iguazu* being thus Transplanted, there were ten Towns then built by the Society in the Province of *Urvaica*.

Techo.

Towns of Iguazu and Acarai abandoned.

Yet as great as their Success was there, still the Province of *Tape* exceeded it, for in the Town of S. *Michael* 844 were Baptiz'd, and in that of S. *Thomas* 1500 of all sorts; besides far greater Numbers that were still Instructing. About a days Journey from each of these Towns, that is, half way between them, was a woody mountanious Place call'd *Itaquatia*. whose heathen Inhabitants had left no Stone unturn'd for the obtaining of one of the Society. F. *Romero* had promis'd to fulfil their desires when the Provincial came from the Ca-

Techo. Town of S. Joseph built.

pital of *Paraguay*. They not satisfi'd with this Promise, and understanding that the Provincial was in the Province of *Parana*, sent the chief of them to him, to desire he would not deny their Request. But the Provincial having been inform'd of their desires, had already sent away F. *Cataldinus* the first Founder of the towns of *Guaira*, to lay the Foundations of a Town among them, which took the Name of S. *Joseph*. The *Itaquatians* meeting him, were wonderfully pleas'd; and laid aside the design of going to the provincial. F. *Cataldinus* being come to the Place, and having fitted a Church and House for the Fathers, lay'd the Foundations of a Town so successfully, that at the first he found 300 Families all earnestly desirous to become Christians. They dayly flock'd to Church at the ringing of the Bell to be Catechiz'd, as well knowing it was in vain to ask Baptism till they had learnt the Rudiments of Christianity. About the same time were lay'd the Foundations of another Town on the Top of a high Mountain call'd *Aratica*, which is reported to have hapn'd thus. F. *Ximines* residing among the *Cainoans*, and after him F. *Romero* by some Courtesies had gain'd the affection of *Cuniambo* Brother to *Mboipeo* a famous *Cacique*; who returning into his Country perswaded the People to call in the Fathers. In order to obtain some of them, they of their own accord built a Church and House for them, and sending frequent Messages to the Fathers seem'd rather to demand, than sue for a Teacher of the true Law; and they were so eager as to Consult, whether in Jest or Earnest, about taking a way forcibly one of the two that resided in Town of S. *Michael*; so hot was their desire to embrace Christianity. The Provincial hearing their Request, sent thither F. *Alvarez* with Power to found a Town, and dedicate it to the *Nativity* of the Blessed Virgin. His first Labour was to Baptize 927 Children, the next to Catechize those that were of Age, and the third to search the Woods to increase the other Town; wherein he was so Successful, that the first Year it contain'd 800 Families. All these People among whom I liv'd three Years, they being remov'd to another Place, the Society to this time has Baptiz'd 9800. Nor did the Fathers Zeal stop here; for about the same time they pass'd beyond the River *Igai*, which divides the Mountains of *Tape*, at the request of *Itapuia*, a powerful *Cacique* in those Parts, who coming to F. *Romero* and F. *Mendoza*, then in the Town of S. *Michael*, assur'd them if they would go over the River *Igai* with him, they would find all Things requisite for building a Town. Both of them going thither, found much more than the *Cacique* had promis'd, for 400 Families forsaking their Villages had flock'd together, shewing as forward a Zeal as could have been expected from People who had been long Instructed. A Cross was set up in solemn manner, Infants Baptis'd, and the Town founded under the Invocation of S. *Anne*. This Place was committed to F. *Martinez*, who had gain'd Reputation in the Provinces of *Guaira* and *Itatina*, and before the end of the Year gather'd 800 Families.

The Nativity of *Aratica*.

Town of S. *Ann's* Founded.

Whilst these Things were carrying on at the Top of the Mountains of *Tape*, Two other Towns were founded in the opposite Part of those same Mountains, concerning whose Original, Situation and Progress take this short Account. About the Springs of the River *Igai*, there are vast Plains, divided at Intervals by great Woods. Among which Woods were particularly those of *Ibiturama*, *Ibitirabebo* and *Mondeca*, very full of Pines, which Trees, when they come to their full Growth, are said to be 120 Foot high; and they are so very strait, that they seem rather made by Art than Nature. As they grow, they cast out their Boughs at equal distances in the manner of Garlands, which falling off by degrees of themselves, so as only the Signs of them appear, leave Knots behind them, so very hard, that when artificially wrought, they look more like Bones than Wood. The Inhabitants of this Country feed a considerable part of the Year on very large *Pine Apples*, which differ little in Taste from the Walnuts in *Europe*. Here is also found the Herb of *Paraguay*, the delight of the *Indians*, and a vast number of wild Boars and wild Goats, so that with a little Tillage the Natives have enough at home to maintain them. F. *Romero* had made an Excursion to these Woods two Years before, in hopes of reducing the People to the Town of S. *Charles*, two Days Journey from thence; but finding the Natives could not eaily be drawn out of their native Soil, which was very fruitful, he thought of founding a Town. To this purpose F. *Mola* by order of F. *Romero* the foregoing Year erected a Cross in the Lands of *Quararco* a powerful *Cacique*, which were opposite to those

those of *Ibitizuna*; from that time the said *Quararco* and *Tupaminio*, the *Cacique* of the Forest of *Mondeca*, us'd all their Endeavours to obtain one of the Society. F. *Ximenes* sent thither to lay the Foundation of a Town satisfy'd the Desires of them both. At his coming *Quararco* receiv'd him with an elegant Speech, wherein he mention'd all the Parts of his Body, and affirm'd they were all so overwhelm'd with Joy, that he could not express it. The Plan for the Town being mark'd out, abundance of *Indians* flock'd together with great Alacrity to build the Church and Houses, in so much that the cold frosty Season did not move them to desist from their Work. These People from their Childhood stick long Stones into their Chins instead of Beards, which Custom the Fathers condemning, alledging it was indecent to deform the Bodies God had made by those unbecoming Additions, the young Lads pulling out those Stones cast them all into the Fire, fearing lest that barbarous Custom should be any Obstacle to Christianity. The Women brought in their Children to be Baptiz'd, knowing the Fathers would not forsake those whose spiritual Fathers they were. Having lay'd these Foundations, both the Fathers were oblig'd to return to their Charge of their Towns in *Urvaica*, whence they came, till this Year 1633. F. *Ximenes* was sent thither again with Orders to remove the Town to a nearer and more commodious Place, which he soon did, having mark'd out a Place for it in the Lands of *Tupaminio*, to build which *Quarares*, tho' very unwilling to leave his native Mountains resorted with his Followers and great Numbers of the neighbouring People. This Town at the Request of the Governor of *Rio de la Plata*, was call'd S. *Teresa*, and put under the Care of F. *Ximinez*, who with the assistance of his Companion F. *Salas* within the first Year drew 800 Families to it. At the same time F. *Romero* went away over the Mountains of *Tape*, to the Town of S. *Teresa*, to make the way fit for the Provincial who was antient, and coming thither. When he was past the Mountains *Carvario*, a powerful *Cacique* met him with some Followers, acquainting him he was desirous to become a Christian and found a Town, and would find Inhabitants enough in the Neighbourhood, if a Priest were assign'd them. F. *Romero* embracing him, blessed God, for that he inspir'd those barbarous People, of their own accord to seek Salvation. Having view'd the Place, and seeing the Inclination of the *Indians*, he could not but grant his Request; for besides his Desire of the Conversion of so many Souls, it was very convenient to secure this Place in the Province. For the better uniting the Town of S. *Teresa* with the other Colonies planted upon the other Ridge of the Mountains, He erected a Cross, Baptiz'd the Infants, call'd the Town S. *Joachim*, and till a Priest could be sent for, committed the Care of it to F. *Ximenez*, who coming thither soon after from the Pine Groves, built a Church for present use with the assistance of a multitude of People flocking in from all Parts. Afterwards F. *Suarez* built a House and Church fit to contain the Multitude, and gather'd a sufficient number of *Indians*, to make a reasonable Town. The Provincial having now visited *Parana* and *Urvaica*, came to see the new Towns of the Province of *Tape*, and hurting his Leg in the way to S. *Teresa*, was forced to be carry'd by *Indians*. Being past the Mountains, other *Indians* came to him, desiring to have a Priest to instruct them, and build a Town, he gave them Hopes, appointing S. *Cosmus* and S. *Damianus* their Patrons, and went down the River of Snakes to the *Ibicuit*. Another Parcel of Infidels that came to him upon the same Account, he persuaded to joyn themselves to the *Japeivians*, as they afterwards did, there not being Fathers enough for so many Places. All the way he went he still gave something to the *Indians*, insomuch that not one Convert of so many Thousands miss'd of some little Gift. After his Departure out of the Province of *Tape* the Fathers founded another Town under the Invocation of *Jesus* and *Mary* in the furthest corner of the Mountains of *Tape*. The Place was call'd *Ibiticarain*, whither so many Inhabitants resorted, that the first there were 4000 reckned under the Care of *F. Mola*, a Man of an excellent Disposition, and notable for his Art of managing the *Indians*. Thus in less than two Years there were eight Towns built by the Society in the Province of *Tape*, and Places appointed for founding of others, which made sufficient amends for the loss of the Province of *Guaira*. About the latter end of the Year 1633. F. *Vasquez* the Provincial receiv'd Letters from *Rome*, ordering him to resign that Dignity to another, when he had held it five Years with various success, for in his time eleven Towns of *Guaira*

Town of S. Joachim founded.

Techo. were deſtroy'd, thoſe of *Acarai* and *Iguazu* remov'd, the Converts of *Urvaica* and *Parana* ſwept away by the Plague, the Province of *Chagua* twice attempted in vain, and the Towns of *Itatina* almoſt ruin'd in their firſt riſe. On the contrary he was ſucceſsful in reſtoring the Town of the *Caaroans*, building others among the *Caaſapaguacuans* and *Caapians*, thoſe of the *Aſſumption* and S. *Xaverius*, Eight in the Province of *Tape*, and Two in that of *Itatina*, beſides opening the way to Preach the Goſpel in other Parts. He left to his Succeſſor nine Colleges in the *Spaniſh* Cities, and 25 Seats of the Society in the *Indian* Towns built by them.

We now enter upon the Year, 1634. under the new Provincial *F. James Boroa*, a Man in great Reputation of Sanctity, for his Auſterity of Life; he had formerly been ſerviceable to the *Calchaquires* in the Province of *Tucuman*, and the *Guarambareans* in that of *Paraguay*, reduced the *Indians* on the *Parana*, and the *Iguazians* to Towns, and founded the Colony of S. *Xaverius* on the River *Urvaica*. To make ſhort, he was receiv'd with general Approbation. His firſt Action was to ſend out *F. Martinez*, and *F. Valera* out for four Months along the Banks of the Rivers *Dulce* and *Salado*, or the Sweet and the Salt, where they were ſucceſsful, undeceiving many who deny'd the immortality of the Soul, and therefore like Atheiſts liv'd in all manner of Leudneſs; others who profanely dedicated the matter of their Debauches to the Devil, and others who had to do with *Incubus* Spirits, or dealt with Sorcerers. The new Provincial having viſited all the Province of *Tucuman*, being a Journy of 400 Leagues, haſted away to the Towns of the Converts in *Parana*, to be a Witneſs to the Labours of the Fathers, and order the Expedition to the *Chiriguans*, a moſt fierce Nation, concerning whoſe original take this ſhort Account. After the *Indians* of *Paraguay* had cruelly murder'd *Alexius Garcia* (before the coming of the *Spaniards*, as was related at the beginning of this Work) in his return from the Borders of *Peru*, joyning in Confederacy with the *Paranians*, either for fear of Puniſhment, or for the liberty of Plunder, they forſook their native Soil, and went away to the ſame Place where they had been with the ſaid *Alexius Garcia* Having appointed the time of Tranſmigration, the *Paranians*, travelling along the Country adjoyning to the River *Picolmayo*, came to the Mountains about the *Spaniſh* Town call'd *Tarica*. The *Paraguarians* taking another way, having travers'd a vaſt Tract of Land, ſetled in that Place where the Town of S. *Laurence* is ſeated, not far from the Banks of the River *Guapaio*. Then conſulting together, and fixing their Villages on the Tops of the Mountains, they plunder'd all about them far and near ſo inceſſantly, that it is reported, theſe *Chiriguans*, of whoſe Name I know not the Original or Etimology, in leſs than a Year, either kill'd or drove away into Captivity an Hundred Thouſand *Indians*. For ſome time after their Tranſmigration, it was a ſolemn Feaſt among them to eat the Bodies of the Priſoners they took; but having afterwards ſetled an underhand Trade with the *Europeans*, they forbore Eating of Man's Fleſh, taking Priſoners to ſell them as Slaves. Yet they dealt after ſuch manner, as not to forbear doing the *Spaniards* a Miſchief, if occaſion offer'd, ſo that they had ſeveral Battles with them, and they carri'd it ſo far, as publickly, and without any Damnage to defy *Francis de Toledo*, the Viceroy of *Peru*; and they do not yet ceaſe to infeſt *Tarifa*, *Paſmaia*, *Pilaia*, *Momina*, *Miſca*, the Towns of *Peru*, all the Province of *Santa Cruz de la Sierra*, or the Holy Croſs in the Mountains, and the Borders of *Tucuman* and *Paraguay*. So that there is no Nation in the Inland of South *America*, more terrible to the *Spaniards*, or more deſtructive to the *Indians*, than theſe *Chiriguans*, encourag'd by the deſire of Gain, and enur'd to conſtant Robbing. What is moſt to be admir'd, it is reported that only 4000 of them tranſplanted themſelves at firſt; but in proceſs of time having brought ſome Priſoners to follow their Courſe, and increas'd by Procreation, they ſpread abroad beyond their Mountains, and ſcatter'd the Terror of their Name far and near. Hitherto no endeavours had been of any force to bring theſe People to Chriſtianity, the Biſhops of *Peru*, had in vain try'd all Expedients; *F. Ortega*, an excellent Man, had in vain attempted thirty Years before this to diſpel their Darkneſs by the Light of the Goſpel; in vain had ſeveral others labour'd among them, ſo that they had been quite abandon'd for ſeveral Years, as People altogether deſperate. Till at this time, *F. Diaſtanius* being ſolliciting the Affairs of the Society with the Kings Council in the Town of *Chuquiſaca*, ſome of theſe *Chi-*

Wicked Practices of *Indians*.

Chiuirigns their original, &c.

Chiriguas came to him, declaring their Country People would eaſily be brought to imbrace the Faith, if there were any Fathers that underſtood the *Guaran* Language ſent to them. Hereupon *F. Diaſtanius* and another Prieſt were ſent by *F. Torres* late Provincial of *Paraguay*, who was in the ſame Town, and had receiv'd a great Sum of Mony of one *Guzman*, a rich Man, and the Yearly allowance of 500 Piſtoles for that Miſſion; theſe I ſay were ſent to try the Temper of thoſe People. The conſequence of which Expedition was that *F. Torres* writ to the General, to acquaint him, he thought it would be an advancement to Chriſtianity, if two Fathers, well vers'd in the Miſſion of *Paraguay*, were ſent into *Peru*, to labour for the Salvation of the *Chiriguas*. When the Generals Conſent was obtain'd, and the Approbation of *F. Durand*, Provincial of *Peru*, as alſo of the King's Council, *F. Borea* the Provincial haſted away to *Parana*, to chooſe out Fathers fit for that Expedition. *F. Alvarez* and *F. Martinez*, Men renowned for their extraordinary Labours, were pitch'd upon; who ſetting out from the Towns of the Province of *Tape*, travell'd 600 Leagues, and came that ſame Year they ſet out into the Country of the *Chiriguas*, where for ſome Years they labour'd much without any great Succeſs, as the Annals of *Peru* will make appear.

Diſtances of Places.

The new Provincial at this time ſet out from the College of the *Aſſumption*, to viſit the Towns of the Provinces of *Parana*, *Urvaica*, and *Tape*, whom I deſign to follow, to ſhew the diſtances from Place to Place, which is a Matter of great Conſequence, and will at once inſert whatever occurs that is memorable. The firſt Town of *Parana* is thirty Leagues from the City of the *Aſſumption*. Thence he traveli'd twenty Leagues to *Itapua*, and was receiv'd with great demonſtrations of Joy by the Converts, many of whom he had formerly brought to the Faith. Fifteen Leagues above *Itapua*, is the Colony of *Corpus Chriſti*, built by himſelf twelve Years before, and therefore his Reception was accordingly. Between *Itapua* and the Colony of *Corpus Chriſti*, the Provincial with no little Compaſſion ſaw the ſmall remains of the Province of *Guaira* in two Towns. Having viſited the *Parana*, he ſtruck over to the firſt Town of *Urvaica*, call'd the *Conception*, ſixteen Leagues diſtant. Three Leagues from thence the *Iguazuans* lately remov'd thither, entertain'd him with Joy, they having been firſt Converted by him, and brought to live in a Town, nine Years before. Hence ſailing up the River *Urvaica* to the Town of S. *Xaverius*, he was Shipwreckt in that ſhort Paſſage of four Leagues. His Companions being parted from him by the Storm, thought he was loſt, becauſe the Stream carry'd him violently away, and therefore ſaid Maſs for his Soul; but the next Day they rejoyced at the News of his being ſafe, eſpecially when they underſtood he muſt have periſh'd, had not the *Iguazuans* upon notice of his being wreck'd, with great Danger of their own Lives ſtruggled through the ſwelling Waves to ſave him. He found 2000 Inhabitants in the Town of S. *Xaverius*, which he had founded himſelf. Thence he held on a whole Days Sail to *Acaragua*, or the new Colony of the *Aſſumption*. From this Colony he travell'd ſixteen Leagues to the Town of S. *Nicholas* in the Province of *Piratina*, in building of the Church of which Place it was remarkable, that the Mothers not ſatisfy'd with carrying Earth themſelves, made Baskets for the ſucking Infants they had in their Arms, that God Almighty might be favourable to them, ſince they wrought for his Worſhip. One Days Journy diſtant was the Town of the *Purification* in the ſame Province, where againſt the coming of the Provincial, *F. Dominicus* had introduced the Cuſtom of carrying the Bleſſed Sacrament in Proceſſion, which that it might be done with more decency in that poor Country, the Converts erected 1500 Arches of Boughs and Flowers, and made four Altars of the ſame ſort, in the four Corners of the Market, about which they hung all ſorts of wild and tame Creatures, which was much admir'd both by the other Converts and Infidels. Next he went to the Town of the *Caaroans*, or of the Martyrs of *Japan*, then to that of the Apoſtles S. *Peter* and S. *Paul*, and then to that of S. *Charles*, all of them about a Days Journy one from another. From this laſt he travell'd a Days Journy to the Town of S. *Tereſa* on this ſide the Mountains. Thence to the Colony of the Viſitation of the Bleſſed Virgin is eight Leagues. The diſtance from it to S. *Joachim* I do not find, but that the Place was a craggy Mountain, beſet with vaſt Rocks, among which Rocks, and the thick Woods the Natives dwelt, and were to be drawn thence with great Labour to be brought to a ſociable Life, and a very great number was ſo gain'd.

Tecbo.

The

Tecbo. The manner of burying here was to throw a great Heap of Stones on the Body. The way was very bad from S. *Joachim*'s to the Town of *Jesus Mary* beyond the Mountains, which *F. Arenas* took great Pains to mend, falling many Trees, and removing abundance of great Stones. From S. *Joachim*'s the Provincial went two Days Journy over the Mountains of *Tape*, to the Town of *Jesus Mary*, built the Year before by the Fathers *Mola* and *Arena*. Two Leagues from the Town of *Jesus Mary* was a Place appointed for building a new Town, whither some hundred Families had resorted, desiring they might be allow'd a Priest. *Caraichure*, a Heathen, sent by his Country People to request this Favour of the Provincial, came 50 Leagues to meet him, and would not desist till he order'd *F. Contreras* to go lay the Foundations of a Town accordingly, and to call it S. *Christopher*, which prosper'd better than any other Colony, for within a Year and a half 4600 *Indians* resorted to inhabit it. The Colony of S. *Anne*, beyond the River *Igai* was in a prosperous Condition, being increas'd to 800 Families. The Provincial passing the River *Igai* proceeded to *Aparica*, or the Colony of the Nativity of the Blessed Virgin, less than a Days Journy from S. *Anne*. The Town of S. *Cosmus* and *Damianus* is but a few Miles from *Aparica* founded this Year by *F. Formosus*, who gather'd to it out of the neighbouring Woods a thousand Families. Not far from it was the Colony of S. *Michael*, then at a small distance that of S. *Joseph*, and lastly that of S. *Thomas*, the true distances between which Places I do not find. The Provincial having run through his Visitation, sail'd away to the Port of *Buenos Ayres*, whence he sent *F. Diastanius*, who had been four Years solliciting the King's Council of *Peru* in favour of the *Indians*, into the Province of *Tape*, to take care of the Town of *Jesus Mary* against the *Mamalucs*, for now the Report ran, and not without Reason, that the *Mamalucs* design'd to invade that Province. *F. Romero* giving an Account of the Actions of the Fathers under his Jurisdiction, says they Baptis'd 13800 this Year 1634; which was a small number in respect of the many that desir'd it, and could not be dispos'd and instructed for want of Fathers, there being more Harvest than Labourers. For now in these beginnings, every single Man of them was taken up in marking out the Ground for the Inhabitants, in building Churches and Houses for themselves, ordaining their Civil Government, inviting the Infidels to the Towns, receiving those that came, in time of Plague to seek them out in their lurking Places, assisting those that continu'd in the Towns in all their wants, Catechising, administring Sacraments, Comforting the Afflicted, disappointing the Artifices of the Sorcerers, Curing the Sick, letting Blood, preparing Medecines, dressing Sores, tilling the Ground, and dressing their Garden, so that adding to this their Priestly Duty, they had scarce time to Eat or Sleep. Nor was this all, for they labour'd under great want of Bread, Wine, and most Necessaries, were forced to accustom themselves to strange Diet, and bear with the loathsome Customs of those People, living always in miserable Solitude, for it is rather a Pain than any Comfort to Converse with barbarous Men. And the *Spanish* Towns, where Things necessary for their Cloathing were Sold, were an hundred and fifty Leagues off, whereby their Sufferings were much the greater.

A sad Accident. The two Towns of the *Guaramans* after their Transmigration were in great want of Cloaths, because the Fields and Woods near the River *Parana*, were not proper for producing of Cotton, the Damps of the River destroying the Flower before it was Ripe. To supply this defect, *F. Ruiz* sent *F. Spinosa* with a choice Company of Converts to the Town of *Santa Fe*, or S. *Faith*, an hundred and fifty Leagues distant, to bring Sheep through a vast Desert. They were about half way, when a dismal Accident hapned. A few Days before, some *Spaniards* travelling that way, had offended the *Guapalaches*, a wandring sort of *Indians*, who being upon revenge, as soon as they perceiv'd a Smoak in the Fields, near the *Parana*, and the Footsteps of Travellers, thinking they had been the same *Spaniards*, stole very gently to the Place where *F. Spinosa* lay, as the Custom is there, in the open Air, and at first onset murder'd Five of his Converts. Next they fell upon the Father himself, then awak'd, and asking what was the matter. As soon as they heard his Voice, the *Indians* concluding he was one of the *Spaniards*, they had resolv'd to Kill, stripp'd, and then beat him till they thought he had been Dead; but he coming a little to himself, and calling upon *Jesus Mary*, brought them on him again, and so they made an end

of

of him. They tore off one of his Arms, and left the reſt of his Body to be devour'd by the Tygers. When it was Day, and they perceiv'd they had kill'd a Prieſt, they are reported to have repented, it being ſaid they only ſought to deſtroy thoſe *Spaniards* that had offended them; yet others affirm they knew he was a Prieſt before they kill'd him. In the Year 1635. the Seminary the Fathers had in the Metropolis of *Tucuman* was diſſolv'd, the Canons of the Church having writ to the King that it was uſeleſs, and thereupon the Society quitted it. About the ſame time the College of the City of *Eſteco* was diſſolv'd, the Town being left almoſt deſolate by the Plague, and the Goods of the Society periſhing for want of Servants to look after them. The General ſent Orders that all the Villages of *Indians* in the Province of *Tucuman* ſhould be viſited at leaſt once a Year, which oblig'd the Fathers of ſeveral Colleges to make many Excurſions into the Country, not without a conſiderable gain of Souls. The Provincial himſelf to give a good Example, travell'd through the Plain by the Port of *Buenos Ayres* an hundred and twenty Leagues, inviting the Troops of wandring *Indians* to embrace the Faith and be Civiliz'd, but without any great Succeſs. He held on his Journy with three other Prieſts, ſerving all the *Indians* in the Villages between *Cordova* and the Metropolis of the Province of *Tucuman*, whence he went on in the ſame manner to the Territories of S. *Michael*, *Salta*, and *Rioja*. The Fathers at *Salta* long exercis'd their Function in a private Houſe, their College having been the laſt Year, as was then mention'd, deſtroy'd by a Flood, and another Inundation now carrying away their Houſe, they betook themſelves to another out of Town. *F. Herrera* this Year made an Excurſion among the *Pulares*, but to little Advantage, the War diverting them from any Care either of Soul or Body. In the Port of *Buenos Ayres*, the great Employment of the Society was to Inſtruct and Catechize the Blacks brought from *Angola*. Many Things are here related concerning an Image ſweating in the Port of *Santa Fe*, and other miraculous Matters hapning thereupon, which I omit here, as is done in all other Places.

Several Paſſages.

A Conſpiracy deteded.

Some Things remarkable hapned in the Province of *Urvaica*. Among the reſt *Chemombeus*, a wicked Impoſtor, being call'd by ſome Sorcerers from the Country near the Sea to the Town of S. *Xaverius*, gain'd great Authority among the Multitude by his voluble Tongue, and prevail'd ſo far as to carry on a Conſpiracy for Murdering *F. Ceſpedes*. Some of the Townſ-men had built him a large Houſe without the Town, where the Plot was lay'd for the Murder amidſt Drinking and Dancing, and *Eaſter-Eve* was pitch'd upon to be the Day, when they had perform'd the Villany, but that a Youth, bred under the Fathers, diſcover'd the Deſign; which being known, the faithful Converts, a little before *Chemombeus* came with his Arm'd Followers, convey'd *F. Ceſpedes* away into a Den in a Rock. Whilſt he in vain ſearches about for the Prey, which had ſlipt out of his Hands, the Inhabitants of S. *Mary Major* having Notice of what was doing, came to the Father's aſſiſtance in great Numbers, and having ſecur'd *Chemombeus* and other Conſpirators, ſent them away into Banithment. *F. Ceſpedes* brought out of his Concealment continu'd in the Town of S. *Xaverius*, where he reckned above 3000 that had been made Chriſtians ſince the Colony was founded. The Plague devour'd 500 of the Converts of *Acoragua*, whoſe Places were fill'd up by great Numbers of Infidels ſoon after brought over to Chriſtianity. This Plague extended to the Province of *Piratina*, where Proceſſions were made, the Converts carrying great Croſſes to appeaſe God. Nor was it leſs deſtructive among the *Caaroans*, where it ſwept away 852 Souls. About 80 Converts of the Town of the *Three Kings* of *Japeiva*, going out to gather in the Cattle that ſtray'd about the Plains, without any certain Maſter, fell among certain fierce People, and Fighting with them, loſt half their Number; and at the ſame time the Plague carry'd off many more, ſo that in a ſhort time the third Part of the Inhabitants was miſſing, yet the Town was recruited by freſh *Indians* brought in. Having briefly mention'd theſe Things in the Province of *Urvaica*, let us now remove to

Tebe.

Plague.

The Province of *Tape*, where there is much Matter worth relating. *F. Boroa*, the Provincial, at his going away into the Province of *Tucuman*, had order'd Excurſions to be made into the Countries of the Heathens towards the Sea, as well to gain Opportunities of founding new Towns, as to invite thoſe *Indians* to repair to the Towns already built. As alſo to contract Friendſhip with thoſe People, to oppoſe the coming

Excurſion to the River *Tebiquar.*

ing of the *Mamalucs* into the Province of *Tape*; for there were many Tokens of a new Invaſion. The firſt that went from the Colony of S. *Tereſa*, attended by a ſmall but faithful Company of Converts, was *F. Ximenes*, whoſe chief Deſign was to bring as many *Indians* as he could to the Colony of the *Viſitation*, which was begun to be built, but as yet wanted a Prieſt. The fifth Day after his ſetting out he came to the River *Caapibaris*, and having ſail'd on it two Days, came to another call'd *Mbocariro*, and out of that in two Days more came into the *Tebiquar*. Searching the Rocks, Woods and Forreſts along theſe Rivers, he found many Men deſirous to embrace Chriſtianity, and was every where receiv'd with great Joy, and conducted by the *Indians* from Village to Village. Sometimes he was met by thirty Canooes at a time, all reſounding with Mirth and Jollity, and the *Indians* deſiring him to erect Croſſes, and build Towns, where they would readily obey all his Directions, ſo they were not oblig'd to quit their native Soil. Yet ſome conſented to remove, whereof fifteen hundred went to the Town of the *Viſitation*, and 300 to that of S. *Tereſa*. Having ſpent 25 Days in this Expedition *F. Ximenez* return'd Home, having found that ſome Towns might be built upon the River *Tebiquar*, if there were Fathers to attend them. When he was at Home, underſtanding that the Heathens all about were much diſtreſs'd for want of Proviſions, he ſow'd a vaſt Tract of Land, to the end that Hunger might draw thoſe People to him to receive the Nouriſhment of the Soul, as well as that of the Body; which ſucceeded accordingly, for great Numbers came in to him. The Plague raging at the ſame time ſwept away above 900 Souls, 1030 of all ſorts were Baptiz'd. *F. Suarez* travelling into thoſe ſame Parts, from the Town of S. *Joachim*, over Rocks and diſmal Places, having ſuffered much by Hunger and Wearineſs, brought a conſiderable Number of Infidels to the Town; which he and F. *Arenes* practiſing afterwards by turns, they made that Colony of S. *Joachim*, which was inconſiderable in its beginning almoſt equal to any other for number of Inhabitants. Amidſt theſe Succeſſes many Things hapned that caus'd Dread and Fear, and the Fathers Apprehenſions were all of the *Mamalucs*; for there were ſeveral Reports ſpread abroad in the Towns of the Converts concerning the Deſigns of thoſe Robbers. For the better oppoſing of whom, F. *Romero* going away upon Buſineſs, appointed F. *Mendoza* to be Superior over the reſt in the Province of *Tape*, and to be watchful and ready to oppoſe thoſe bloody Villains. F. *Mendoza* accordingly provided the beſt he could for his Defence, as ſoon as he came to the Town of *Jeſus Mary*. The *Mamalucs* had us'd for many Years paſt, to run along the Coaſts from the ſouth Parts of *Braſil* in ſmall Barks, to the Mouth of the great River of the *Holy Ghoſt*, which is compos'd of the Rivers of the Province of *Tape*. Then going ſome way up this River, they traded with the *Indians* along the Shores, giving them Iron Tools, Apparel, and other Things for Slaves. The *Indians* allur'd by theſe Commodities, ſometimes Sold their own Country-men ſeis'd by force, or made Irruptions up the Country to take Priſoners to ſell. Theſe were generally call'd the Friends and Confederates of the *Mamalucs*, who about this time, had the boldneſs to drive away many out of the Villages that were ſubject to the Town of *Jeſus Mary*. This being made known, who had made their eſcape out of Captivity, ſtruck a great Terror into the *Indians* of the Province, and perplex'd the Fathers, as well knowing the *Mamalucs* would highly reſent having their wicked Trade obſtructed by the Fathers, and rather chooſe to break out into open War, than be diſappointed of buying Slaves. Thus the Alarm was given for all to ſtand upon their Guard; but eſpecially the Townſ-men of *Jeſus Mary*, who provok'd by the late wrong, took up Arms, and march'd out that way their People were reported to be carry'd off. The Fathers *Mendoza* and *Mola* went along with them, and overtaking thoſe Robbers, took them, ſet the Priſoners at Liberty, and baniſh'd the Takers to the River of *Parana*, that they might be out of the way of doing Miſchief for the future. This Action was not only the Cauſe of Converting thoſe Thieves, but gain'd the Hearts of the Infidels all about, ſeeing the Fathers took care to defend the *Indians*, and therefore they earneſtly deſir'd to have Towns founded in their Lands, or to remove themſelves to thoſe already built.

Techo.

Fear of the Mamalucs.

The principal Care of the Fathers, was to invite the People towards the Sea to the Faith, leſt being deluded by the *Mamalucs*, they might unite their Forces to ruin the Province of *Tape*. Yet tho

tho F. *Mendoza* had taken as much care as could be to follicite them by Meſſengers, and oblig'd many of them with Gifts, yet many ſtill perſiſted in their Obſtinacy. Among whom *Jaguacaporus* look'd upon as a good Man by the neighbouring People, relying on his Allies, durſt talk publickly of murdering the Fathers. The Buſineſs therefore not being ſo well manag'd by Meſſengers, F. *Mendoza*, travell'd ſeveral Days Journy to the River *Tebiquar* to draw over the Infidels to his Side, endeavouring to perſuade the People not to truſt to the *Mamalucs*. After his return Home he ſet out towards the *Caaguas*, becauſe it was fear'd the Enemy might break in through their Lands. *Caagua* is a populous Country, in the mid way between the Province of *Tape*, and the Atlantick Sea, as yet not entred by the *Europeans*, but deſign'd to be attempted as ſoon as there were Prieſts to ſupply it. To this purpoſe the *Caaguas* that came to the Province of *Tape*, were kindly receiv'd by the Fathers, and handſomly preſented. It hapned about this time many of them were come to the Town of *Jeſus Mary* to Trade, with whom *F. Mendoza* eaſily prevail'd to take him along with them into their Country. He took along with him a numerous Train of Converts to ſtand by him in caſe any Violence were offer'd, and after ſome Days travel entring the Country of the *Ibians* where *Jaguacaporus* reſided, found many ſeemingly favourable; for they promis'd by that time he return'd from the *Caaguas*, abundance of their People would be got together to receive the Goſpel. With this Hope he proceeded to the *Caaguas*, where all things ſucceeded according to his Deſires, thoſe People readily harkning to the Account he gave of the Behaviour of the *Mamalucs*, and to the Affairs of Chriſtianity. But whilſt he was there employ'd the *Ibians* conſider'd to kill him, at the Inſtigation of *Tainbains*, a crafty Man, and Enemy to the Chriſtian Religion. He had formerly endeavour'd to exclude the Society of the Province of *Tape*, and alſo he ſtill endeavour'd to debauch the new Converts, ſetting up for a Deity; he was puniſh'd with one Days Impriſonment by the procurement of *F. Mendoza*, in the Town of S. *Michael*. Sometime after flying to the Infidels, he us'd all his Endeavours to oppoſe Chriſtianity, and now underſtanding *F. Mendoza* was gone to the People up the Country, he gather'd the Heads of the *Ibians*, and with many Words perſuaded them to Murder him in his return. They were eaſily perſuaded, and ſent to *Jaguacaporus* to joyn with them. A Day being appointed, the principal Men, with their Followers in Arms, laid an Ambuſh in a convenient Place, which the Fathers Company diſcovering, many of them fled to hide themſelves; ſome few fought, but overpower'd by Numbers. The Father mounting on Horſeback, for he had alighted to Dine, rode about to ſtrike a Terror into the Enemy, but endeavouring to Baptize one of his Catechumens that was deſperately wounded, as he rode to fetch Water, his Horſe ſtuck in a Bog, where the Enemy hem'd him in, and gave him many Wounds, till he fell off his Horſe almoſt Dead. One of the *Indians* cut off his Ear to keep as a Monument of his Cruelty; but the Weather being Rainy, they ſoon betook themſelves to the Woods, thinking he had been Dead, deferring the Burning his Body, and Cutting up his Belly till the next Day. When they were gone he crept to another Place, which ſurpris'd them the next Morning, but they ſoon found him by the Track, and then exercis'd many Barbarities on him till he dy'd almoſt cut and mangled in Pieces. This done they Feaſted on the Bodies of two Youths that us'd to attend the Father. When the News of his Death was ſpread abroad in the Towns of the Province of *Tape*, the Converts were all inflam'd with the deſire of Revenge. Thoſe of *Jeſus Mary* would have taken the Field immediately without expecting the aſſiſtance of other Towns, had not F. *Mola* ſtopp'd them, proteſting he would have no revenge; yet ſoon after 1500 Men of that and other Towns aſſembling could not be hindred from going to ſeek the Body. As ſoon as they entred the Territories of the *Ibians*, the Enemy met them, forbidding them to proceed any further, ſhewing a part of F. *Mendoza*'s Garment in Scorn, and behaving themſelves ſo inſolently, that they oblig'd the Converts to come to a Battle. At the firſt Encounter the Converts being encompaſs'd by their Enemies, receiv'd much harm, till gaining a better Ground, they enclos'd the others, and Killing many of them, obtain'd a glorious Victory. Not one of the Victors was Kill'd, and all the wounded recover'd. Moſt of thoſe who had a Hand in the Murder of the Father were ſlain, and among them the Ringleader of them all,

Techo.

Of the *Caaguas*.

The *Ibians* murder F. *Mendoza*.

Puniſhment of the Murderers.

all, *Taibycus*. At the same time the In-
Tecbo. habitants of the Town of S. *Joseph* upon the same Provocation pierced through almost impassable ways into the Country of those Murderers, and meeting with a great Body of the Enemy, overthrew them, taking many Prisoners, three hundred whereof afterwards became Converts.

Wicked Practices of Sorcerers.

After the Death of F. *Mendoza*, new Troubles ensu'd in the Province of *Tape*, the first was caus'd by the Cruelty of the Sorcerers devouring many Children that were Baptiz'd, and threatning Ruin to the new Towns. This Mischief proceeded from the *Ibian* Murderers, who not being sufficiently punish'd, and relying on their Numbers, conceiv'd Hopes of extirpating Christian Religion. The Ringleaders were three *Caciques*, who being skilful in their old Impostures, held forth to the Multitude in great Houses, Baptizing Infants after a wicked manner, profaning the Priestly Ceremonies, and commending their antient Practices with great Applause of the People. Seven hundred *Indians* flock'd together from several Parts, and among them twelve Sorcerers, one declaring himself a God, and threatning the Converts with Darkness when they should Engage; another that he would take the shape of a Tyger to destroy them, and such like Follies. At first they dispers'd about the Villages, eating all they took, without sparing the Heathens, till fearing they should joyn with the Christians to defend themselves, they resolv'd to spare all that would suffer themselves to be Baptiz'd by the Sorcerers. That this might be known they sent out Dancers, whose Business it is to impose upon the People. These having wrought themselves into the Villages subject to the Town of *Jesus Mary*, so debauch'd many of the Inhabitants, that the Town began to grow thin, the Fathers being still ignorant of the Cause. *F. Diastanius* sent to supply the Place of *F. Mendoza*, having got Information of the whole Business, secur'd two notable Sorcerers, and expos'd them to publick Shame, some Converts of Authority gathering their arm'd Followers repairing to the Places where the Dancers were doing all the Mischief. When several of them were taken, News was brought that *Chemombeus* was drawing near with 700 Men, and many of the Converts of the Town of *Jesus Mary* were in his Interest. The sudden Floods stop'd the coming of the Enemy till Supplies could be brought from other Towns. When 500 Men were got together, they pass'd the River, and fell upon one part of the Enemy, Killing many, and so pursuing their Success to the other Body, utterly routed them, obtaining a compleat Victory. Seven Sorcerers were Kill'd, three Taken, and two fled, many Prisoners made here afterwards became Christians. Another Trouble was rais'd by the Governour of *Paraguay*, and Citizens of the *Assumption*, who being still covetous of enslaving the *Indians* pretended to bring all those of *Parana*, and the remains of *Guaira* under their Danger, but the Fathers of the Society and some of the *Franciscans* oppos'd them so vigorously, that all their Designs were disappointed, whereof I will not give more particulars, because it is a Subject has been often mention'd. Some Comfort amidst these Adversities, was the Arrival of *F. Terricinus* with 20 Fathers of the Society, to recruit those Parts, who were all presently dispers'd as was most for the publick good.

Mamalus destroy the Town of *Jesus Mary*.

F. Romero, who had been superior of the Provinces of *Parana*, *Uruaica*, and *Tape*, having discharg'd that Office, was appointed to take care of the Town of *Jesus Mary*, which being much expos'd to the Enemy, the Converts had by appointment of the Governour of *Paraguay*, begun to throw up a Work about it. Whilst they were thus employ'd, the *Mamalucs* with 1500 *Tupis*, and a great Number of Heathens they had got together by force in the way, on a sudden invaded the Place. Four hundred *Indians* oppos'd them with much Bravery, the rest as the Custom is there, being abroad about Tillage or Hunting, The Fathers appear'd every where, shunning no Danger to assist those that were wounded. An *Indian* Woman call'd *Mary*, whom the Author knew, habiting herself like a Man, fought with a Lance, kill'd a forward *Tupi*, check'd the Enemy and encourag'd her own Party. But the Enemy having the advantage in Numbers and Weapons, and firing the Church where the Women and Children were, at last made themselves Masters of the Town upon certain Conditions. Yet they exercis'd their Rage upon those that had surrendred, without any regard to their Articles, or to Sex or Age, burning the Town and Killing many of the Inhabitants. The Town being taken, the Robbers spreading about the neighbouring

ing Villages, drove all they could find into Captivity, ſo that of ſuch a numerous Colony not the fourth part eſcap'd by Flight. Of the Enemy fifty five were kill'd in the Fight, beſides the Wounded. The Fathers were detain'd four Days, leſt they ſhould repair to other Towns to adviſe the People what to do. Thus the Town of *Jeſus Mary*, where the Fathers had Baptiz'd 5057, beſides a greater Number preparing for it, was deſtroyd three Years after it was built. The Remains of it remov'd to another Place are a doleful remembrance of that once flouriſhing Colony, to all that knew it, but eſpecially to me, who had for ſeveral Years, and ſtill have the Care of them. Two Leagues from the Colony of *Jeſus Mary*, was that of S. *Chriſtopher*, very populous, tho' founded but two Years before; whither when the News of the Invaſion was brought, *F. Contreras*, who had charge of the Place, led away all he could to the Town of S. *Anne*. No ſooner were they in ſafety, than the *Mamalucs* came into the empty Town, and finding it abandon'd, preſently fell to ſearching all the Country round, plundering the Houſes, and driving away all the People they found. In the mean while *F. Romero* having gather'd 1600 Converts of thoſe that fled from the Town of *Jeſus Mary*, thoſe of S. *Anne* and S. *Chriſtopher*, and other Places, he went with them to the Town of S. *Chriſtopher*, whither four Days after his Arrival, came 120 *Mamalucs*, the prime of their Gang, with 1500 *Tupis*, who coming to a Battle, tho at firſt they gave way, yet at laſt by the advantage of their Weapons got the better. Many being thus carry'd away into Slavery *F. Ruiz* return'd with the remains to the Town of S. *Anne*. This Place then contain'd above 3000 Souls, and was in a flouriſhing Condition, but being beyond the River *Igai*, lay expos'd to the Enemy, and therefore it was propos'd to remove it. As they were conſulting *F. Ruiz* the Superior came, and the general Opinion was that the remains of *Jeſus Mary* and S. *Chriſtopher*'s, and the Inhabitants of S. *Anne* were all to be remov'd over the River *Igai*, to the Town of the *Nativity*, that they might defend themſelves with the River and the nearneſs of the other Towns. This being done with great Confuſion, all the Boats were brought together under the defence of a Work caſt up like a Caſtle, that the Converts flying over the River might be ſecur'd, and the Robbers obſtructed. Beſides, this Guard was placed in ſeveral Parts where the River was fordable, and Ambuſcades were placed beyond the River in the neighbouring Woods, whence the Converts ſallying out by way of ſurpriſe on the ſtragling Robbers, ſlew many of them without any loſs. By this time thoſe of the Town of *Jeſus Mary* that fled, ſpread the terror abroad, reporting much more than Truth, ſaying all the Towns of the Province of *Tape* were deſtroy'd, many of the Fathers Murder'd, and the Enemy ready to invade *Urvaica*. F. *Ruiz* increas'd the Dread, ordering the Fathers of *Urvaica* to burn the Towns, and retire to the *Parana*, which the *Caaſapaminians* immediately perform'd, tho the Enemy was forty Leagues from them. The *Taapians* and *Caaſapaguaſans* were about doing the ſame, when Orders came from *Boroa*, the Provincial, that none ſhould ſtir, till he came to ſee what occaſion there was for it. He heard the News of the Invaſion, as he was travelling from the City of the *Aſſumption* to the *Parana*, and in his way met 1500 *Caaſapaminians*, who refuſing to return to the Town they had burnt, were recommended to the *Itapuans*. A little further he met the *Caaroans*, whom he ſent to the other Colonies of *Parana*, till ſafe Places could be appointed to rebuild their Towns. He ſent to deſire Aſſiſtance of the Governor of *Paraguay*, but the Anſwer was, that the *Mamalucs* on another ſide had invaded the *Itatinians* and it was not convenient to divide thoſe ſmall Forces he had. The Governour of the Province of *Rio de la Plata*, his Son who was Commander of the Forces, made other Excuſes, and the City of S. *John* refus'd any aſſiſtance. Having loſt all hope of Foreign Helps, he haſted to the Province of *Tape*, gather'd the ſcatter'd Converts, order'd the braveſt of all the *Indians* of ſeveral Towns to be call'd out, with whom he ventur'd over the River *Igai*, that this Show might in ſome meaſure curb the Inſolency of the Robbers. But they were gone with their Booty, and he found nothing but Ruins and dead Bodies. He bury'd the Dead, and ſent a particular Account of all to the King of *Spain*. Then he ſent the People of the Towns deſtroy'd into the Lands of the *Caaroans* and *Caaſapaminians* with Prieſts, there to be kept in the Villages till Things could be better order'd. It is well known, that at this time the

That of S. Chriſtopher.

Converts defeated.

Taapians Colony abandoned.

Techo.

Techo.

Mamalucs carry'd 25000 *Indians* as well Converts as Heathens into *Braſil* to be Sold for Slaves, beſides all that Dy'd by the way. Thus the Fathers loſt all Hopes of doing any Good beyond the River *Igai*, and began to dread further Loſſes, which we ſhall ſoon have occaſion to ſpeak of.

Relief fought againſt the *Mamalucs.*

The Year 1637 being now advanced, the Provincial Chapter at *Cordova* made choice of F. *Diaſtanius* for Procurator. The Biſhop of *Tucuman* at the ſame time writ to the Fathers thus aſſembled, intreating them to take Charge of the *Indians* of *Tucuman*, who wanted all ſpiritual Aſſiſtance, giving the Provincial ample Powers for ſuch as he ſhould appoint. Beſides he writ to the King moſt honourably concerning the Society, deſiring forty of them might be ſent to ſupply his Dioceſs of *Tucuman*. In this ſame Chapter F. *Ruiz*, who had been an Eye Witneſs of the Miſchiefs done by the *Mamalucs*, was order'd to go into *Spain* to ſolicit the King and his Council, whilſt the other went to *Rome*, to relieve the diſtreſſed Province of *Paraguay* againſt thoſe Robbers. F. *Ruiz* arriv'd ſafe in *Spain* with F. *Diaſtanius*, where he found King *Philip* the 4th very favourable to his Pretenſions; for having appointed a Committee of the Councils of *Caſtile* and *Portugal*, to conſider of that Affair, it was by his Majeſty and them enacted, That thoſe Eruptions of the *Mamalucs* were contrary to the Laws of God, and of the Kingdom, and a ſcandal to Chriſtian Religion, and therefore the Puniſhment of them was committed to the Inquiſition, all the *Indians* by them taken to be ſet at liberty, and the *Mamalucs* that took them to be look'd upon as guilty of High Treaſon, and accordingly to be puniſh'd with loſs of Life and Goods. F. *Ruiz* further obtain'd that all the *Indians* reduced by the Induſtry of the Society in the Provinces of *Parana*, *Guaira*, *Urvaica* and *Tape*, ſhould be exempt from ſerving private Perſons, and only Tributary to the King, and that the new Converts ſhould not pay any thing till twenty Years after they had been Baptiz'd. At *Madrid* he Printed a Dictionary, Grammar and Catechiſe, compos'd by himſelf in the *Guaranick* Language, which was very uſeful. Having finiſh'd this Buſineſs he came about, and being in his way to *Lisbon*, to ſet out for *America*, he receiv'd Letters giving him an Account of another Irruption of the *Mamalucs*, the Mutiny at *Rio de Janeiro*, the expulſion of the Fathers, at the Town of S. *Paul*, and the driving away of our Converts, whereof I ſhall ſpeak in its Place. Therefore returning to *Madrid*, he obtain'd more poſitive Orders to the Governours and Magiſtrates to defend the Converts, with which he ſail'd for *Peru*. He was detain'd ſome Years at *Lima*, to defend the Society of *Paraguay* againſt its Enemies.

Colony of S. *Joachin* tranſplanted.

After the departure of *F. Ruiz*, *F. Alfaro* was appointed Superior of the Provinces of *Parana*, *Urvaica* and *Tape*, where many Diſaſters hapned. The firſt was the abandoning the Town of S. *Joachim* in the Province of *Tape*, which was done with much Difficulty, the *Indians* abhorring to be thus tranſplanted, many of them ſlipping away to other Places than were deſign'd for them, and ſome meditating the Death of the Fathers. At length the Houſes being fir'd, they all retir'd to other Towns, and new Troubles enſuing could never rebuild a Town, ſo that it quite ceas'd to be, the third Year after its Foundation. But the *Mamalucs* invading the Town of S. *Tereſa*, was a much greater Cala- S. *Tereſa* deſtroy'd. mity. This Town contain'd above 4000 Inhabitants, was ſtill increaſing, and there was hope of founding ſeveral other Colonies along the River *Tebiquor* and others; when 260 *Mamalucs* with a great Number of *Tupus* and other *Indians*, breaking into the Place about the end of this Year 1637, deſtroy'd all that had been gain'd with ſo much Labour, and all Hopes of future Improvements. The Townſ-men being inferior to the Robbers in Number, Arms and Courage, for the moſt part delivered themſelves up. Some few fled, others were bound, and others kept under by dread. Yet theſe Villains upon *Chriſtmas*-Day had the Impudence to go to Church in a ſolemn manner, and ſcoff at F. *Ximenez* who reprov'd them. The ſmall remains of this Town were added to the *Itapuans*, where they ſtill continue much improv'd. The new founded Town of the *Viſitation*, was diſſolv'd with only the Dread, and the Inhabitants of the other Colonies of the Province of *Tape*, fearing the like Fortune, either fled or prepar'd for their defence. The People of the Town of S. *Anne*, beyond the River *Igai*, hearing that another Company of *Mamalucs* was near, without expecting the Advice of the Fathers, diſpers'd themſelves whereſoever Fear, or love of Liberty dictated. It was now frequent to rail at the Society, ſaying the Fathers gather'd the People into Towns the better to betray them to the

Mama-

Mamalucs; and this Opinion was confirm'd by those Robbers, who told the Converts they held Intelligence with the Fathers, so that many contriv'd to Murder them. F. *Contreras* had like to have been Kill'd by a *Cacique* enrag'd with this Jealousie. The *Araricans* plunder'd F. *Alfaro* and fled to the Woods, declaring they would rather deliver themselves to the *Mamalucs*, than be transplanted to *Urvaica*. Nor was the Province of *Urvaica* any quieter. The *Caabipaminians*, who for fear of the War had remov'd to the River *Parana*, having no Hopes of returning Home, with the assistance of the *Itapuans*, built a new Town, three Leagues from *Itapua*, still retaining the Name of the *Purification*. The *Canoans*, aided by the Inhabitants of *Loreto* and S. *Ignatius*, founded another Town on the same River. The *Caasapaguacuans* and *Caapians* continuing to behave themselves in a tumultuous manner, many of them being dispers'd, and many taken by the *Mamalucs*, put the Fathers to much trouble; whose principal care it was to keep together and cherish the remains of the Towns destroy'd the first Irruption, the *Indians* being much distracted in their Thoughts betwixt the Love of their Native Soil and the fear of Slavery. Tho' they be the Actions of several Years, let us go on with the *Mamalucs*, that the Account of them may not be too much dismembred.

Towns of S. Charles, and S. Peter and Paul destroy'd by Mamalucs.

In *January* 1638, the dreadful News was brought that great Troops of *Mamalucs* and *Tupis* were marching thro' the Lands of *Cauna* and *Caigua*, and design'd when they had carry'd away the Heathens, to divide and attack the Colonies of *Urvaica* and *Tape*, and so proceed to destroy all the Province of *Parana*. The Alarm thus given, F. *Alfaro* the Superior in those Parts, encourag'd all the *Indians* to defend themselves, and having Listed Men in every Colony, order'd the Rendevouz at the Town of S. *Peter* and *Paul*, whither the Enemy seem'd bent, and where the Men in a pannick Fear, abandoning the Women and Children, were fled to the Woods. This being known, the Troops of the other Converts not confiding in their own Strength, retir'd disorderly. The Enemy in the mean while drawing near, had certainly drove away the Women and Children, but that F. *Alfaro* getting them over the River in some measure secur'd them. The Robbers disappointed of this Booty, falling upon the Towns of S. *Peter* and *Paul*, and S. *Charles*, and the Villages about them, seiz'd many *Caapians* and *Caasapaguacuans*, destroying those two Colonies. In seven Years space the Society had Baptiz'd 4337 Souls in the Town of S. *Charles*, and 5845 in that of S. *Peter* and *Paul*. Scarce the third part of these Numbers was afterwards gather'd to settle in the other Towns. After destroying these Towns, the Robbers bent their Force against the Lands of the *Canoans* and *Caasapaminians*. The Inhabitants of both those Places, had during the former Invasion transplanted themselves into *Parana*, whose Towns had been in some measure restor'd by the remains of the Colonies of the Province of *Tape*, to defend whom 1500 arm'd Converts were brought together from several Parts, and flood the Enemy in the Lands of the *Canoans*. Coming to a Battle and many being Wounded, and some Kill'd on both Sides; before the Action was over, some Converts in a Consternation, fled as if the *Mamalucs* had got the Day, and as the Custom is there, set Fire to the Town, to signifie they submitted themselves. The Women and Children seeing the Fire, and knowing the Cause of it, appear'd in a most lamentable Condition. The Sight was dismal, yet neither Side got the Victory, each Party after the Fight retiring. The next Day the Women and Children were by the Fathers conducted away to the Colony of the *Caasapaguacuans*, six Leagues distant, whither our Men retiring, were opportunely recruited by some Hundreds of Converts from *Parana*, for the Enemy appear'd soon after. The Converts perform'd their Devotions before they Engag'd. Fifteen Hundred of them Engag'd with such Bravery, that they soon drove their Enemies into the Wood, taking some Colours and a rich Booty. The *Mamalucs* having secur'd themselves there with Palisadoes, put out their Fires at Night, and lay very still, that it might be thought they were gone. The Converts deceiv'd by this false appearance, and thereupon presuming to go plunder their Fort, pay'd for their Rashness, for the Robbers firing on them kill'd one of the principal Men, and wounded others, the rest fled, and being seiz'd with a panick Fear, could not be brought to face the Enemy again. Most of them never stopp'd till they came into the Territory of *Piratina*, the rest follow'd them by the Advice of F. *Alfaro*. Of five Towns built in the Province of *Urvaica* beyond the River

Techo.

Defeat of Mamalucs.

of

of that Name, only that of *Piratina* was left ſtanding, out of which F. *Alſaro* in very good time ſent all the Women and Children over the River, for but a few Days after News was brought that the *Mamalucs* ſeeking for more Booty, ſtill continu'd between the Territories of the *Caaſapaminians* and the *Caaroans*. Many of the Converts, after the late Fight, believing the Enemy was gone away into *Braſil*, return'd to their Towns, whom it was hard to call back; yet about a Thouſand *Indians* drawn together in haſte gave the Enemy a Check, till more Forces could be gather'd. The Fight laſted five Hours, with almoſt equal Damage about 80 being wounded on both Sides, and ſome few Kill'd. After the Fight the Enemies ſtrew'd the way our Men were to go with Crows Feet, which might have done harm, but that they were diſcover'd. Then they ſent a Woman gaudily dreſs'd to allure the Chiefs of the Converts, to go over to the *Mamalucs*, who was turn'd away with Scorn. Before this *Chemombeus*, that famous Impoſtor had gone over to the *Mamalucs*, drawing ſome Converts with him, and to do them ſome ſignal Service, now by their Conſent, pretended to Deſert, but being taken endeavouring to debauch ſome Converts, he was put into Irons, and afterwards truly repented. All Frauds failing, the Robbers fell again to open Force, and drawing out their Forces, furiouſly charg'd the right Wing of the Converts, which was led by *Nicholas Nienguirius*, a Man no leſs skill'd in War than Peace. They had been eaſily repuls'd, but that he who commanded the left Wing, being offended at *Nienguirius* for having forced him to put away a Concubine, refus'd to ſecond him; ſo that *Nienguirius* being inferior to the Robbers, was forced by this Treachery to give way, and leave the Victory to them. The Enemy having taken the Town of S. *Nicholas*, and not daring to paſs the River, drove the Priſoners into the Territory of the *Caaſapaminians*. Thus the Colony of *Piratina*, remarkable for its ſtately Church, and the Number of Converts, was drawn back over the River *Urvaica*, and forced to build new Houſes a little below the Town of S. *Xaverius*.

Techo.

S. *Nicholas* Town abandoned.

Mamalucs defeated.

This done the Chiefs of *Parana* and *Urvaica* joyning their Forces, drew together the greateſt Army that had ever been there in the Field, that they might either recover the Booty, or oppoſe the Enemy, if they durſt attempt to croſs the River *Urvaica*. Having croſs'd the River, the firſt Parties that came to the ruin'd Town of *Piratina*, found Letters writ by the *Mamalucs* in the Church, full of virulent Slanders on the Society. But the Converts underſtanding the Robbers were marching away for *Braſil*, ceas'd not to purſue till they overtook them. The firſt Day they Fought with indifferent Succeſs, ſtill with greater loſs on the Enemies Side than on ours. Fifteen hundred freſh Men now brought by F. *Romero* encourag'd our Men, and quite diſmay'd the Enemy. Theſe having juſt reſted themſelves, fell furiouſly on the *Mamalucs*, who were ready to fly, doing much harm, and had utterly routed them, had they not defended themſelves within their Paliſadoes ſet up before. The Converts throwing up other Works, drew them out to Battle, in which the Loſs was equal on both Sides, but the Confuſion greater on ours. But now eleven *Spaniards* ſent two hundred Leagues by the Governor of *Buenos Ayres* coming up, the Enemy quite deſponded, for when they drew up 4500 Converts in military Order, the Robbers were ſo aſtoniſh'd, that deſpairing of Succeſs, or ſo much as being able to eſcape, they humbly ſu'd to be allow'd to Article. A Conference being granted, F. *Alſaro* after ſeverely reprimanding and making them Swear they would never return nor ſend any of their Gang to diſturb the Towns of the Converts, ſent them away unpuniſh'd, to the great regret of the Converts. Other Troops of *Mamalucs* were picking up the diſperſion of the ruin'd Towns, and threatned the others, but the Provincial gathering other Regiments of Converts, repulſed them and ſecur'd the Province of *Tape* for that time. However thoſe Towns being 60 Leagues from thoſe of *Urvaica*, it was plain they could not continue there with any Security, and therefore it was reſolv'd to tranſplant them, and the Place appointed for it was between the two Rivers *Parana* and *Urvaica*, becauſe they being but fourteen Leagues diſtant from one another, would ſerve as vaſt Trenches to ſecure the great Multitudes of People in the ſeveral Towns, who might draw together the eaſier to ſtand upon their own Guard. Ten Towns as has been ſaid had been built in the Province of *Tape*, whereof Four being deſtroy'd, there remain'd Six, which could not all be tranſplanted at once, abundance of the Inhabitants chooſing rather to run the hazard of being made Slaves, than forſake their native

The *Tapenſians* Tranſplanted.

tive Soil. The Work was begun by ſome Hundreds of the People of the Town of S. *Coſmus* and *Damianus*, who with great difficulty drew them over the Mountains and River *Urvaica* to the *Parana*, where they rebuilt their Town under the Invocation of the ſame Saints, between the Colonies of *Loreto* and the *Purification*. The *Arricans*, or Town of the *Nativity of our Lady* had been rebuilt between thoſe of S. *Mary Major* and S. *Xaverius*, but many of the Inhabitants had fled to the Woods, whence they could not be drawn, till now become ſenſible of their Danger they ſubmitted themſelves and went where the Provincial order'd them. Of the Townſ-men of S. *Anne* diſpers'd for fear of the *Mamalucs*, F. *Contreras* gather'd as many as built a Town firſt on the River *Urvaica*, but afterwards on the *Parana*, where they ſtill continue. The People of S. *Joſeph*, were as obſtinate as the reſt againſt removing, but being at laſt wrought upon, had the Woods of *Parana*, between the Towns of *Corpus Chriſti* and S. *Charles* allotted them. In the mean while the Inhabitants of S. *Thomas*, ſetting fire to their Town, went away part by Land, and part upon the Rivers *Ipiacu* and *Urvaica*, under the Conduct of F. *Ernot* and *Bertot*, and ſetled 14 Leagues below the Town of the *Conception*, on the latter of the two laſt named Rivers, where building their Houſes, they prov'd more fortunate than the others; for tho' at their firſt coming they were not aſſiſted by other Colonies, yet in Proceſs of time they enjoy'd many Conveniences the others wanted, becauſe of the vaſt Plains about them, fit either for Paſture or Tillage, ſo that at this time I am writing, after ſo many Calamities, there are computed in this Colony 4000 Souls. The Colony of S. *Michael* tranſmigrated as well as the reſt, and in its new Seat took the Name of the *Immaculate Conception*. Thus above 12000 Souls were brought with little loſs through a barren Solitude for 60 or 70 Leagues to the Places where they ſetled on the Rivers *Parana* and *Urvaica*. Woods were cut down to make room for this Multitude to Sow, Seed fetch'd at a great Expence, Cattle bought, Houſes and Churches built, and all other Neceſſaries provided. After they were ſettled the Fathers paſſing the Rivers that lay in the way, gather'd many thouſands of Converts and Infidels that lay lurking in the Woods, and brought them over to increaſe the aforeſaid Towns. All Things being thus ſetled the *Caciques* of *Parana* and *Urvaica* ſu'd to the Provincial, begging he would for the future make ſome Proviſion of the ſafety of ſo many thouſand Souls, as were expos'd to the Fury of the Enemy, unleſs they would allow them the uſe of Fire Arms. *For how can we*, ſaid they, *who are naked Fight with thoſe that are in Armour, or have ſtuff'd Coats? How can we defend our ſelves with Arrows of Reeds, which ſcarce do any Execution, when the Enemies attack us with Guns that fling Bullets a vaſt diſtance? Let us have equal Arms, and we will ſhew as much Courage as our Enemies, and make it appear we can as well defend our Wives and Children, as the* Mamalucs *hunt for Slaves*. Thus the *Indians* pleaded, and the Provincial thought there was reaſon enough to furniſh them with Weapons equal to the *Mamalucs*, who elſe would never deſiſt till they had depopulated all South *America*, and it was much to be fear'd, leſt if ever there was a War betwixt *Spain* and *Portugal* they might break into *Peru*. Having therefore receiv'd Letters out of *Spain* from Men of great Note employ'd by the King, directing him to provide for the ſafety of thoſe miſerable People for the future, he us'd all poſſible means to get them Fire Arms; and tho' the Governours and Civil Magiſtrates alledg'd that the uſe of Fire Arms had never been allow'd any *Indians* for fear of a Rebellion, yet after weighing all Circumſtances, they all agreed with the Provincial, and granted they ſhould be allow'd Fire Arms. Which Reſolution the royal Council of *Peru*, and afterwards the King himſelf approv'd. Muſquets were accordingly bought up and made, and granted to the Converts upon Condition they ſhould make uſe of them in time of War; but in Peace to avoid Tumults, they ſhould be lock'd up; which I find has been very uſeful in War, and it is certain the Robbers have not ſince been ſo bold as before. Therefore to give every Man his due, there is no doubt that the liberty of the People of *Tape* and *Urvaica* is in a great meaſure owing to F. *Boroa*, the Provincial, but for whom the *Indians* would not have conſented to be tranſplanted, nor had there been Fire Arms obtain'd to defend them for the future.

Techo.

Fire Arms granted the *Indians*.

Let us after ſo many Calamities and Troubles look back into the Province of *Tucuman*, where the Fathers made Excurſions from their Colleges to Convert and Inſtruct the ſcatter'd *Indians*, with Succeſs in the Valley of *Paſipama*, and in the

Techo.

A barbarous People.

the Villages subject to the Jurisdiction of the City of *London* lately rebuilt, but advancing further to a most barbarous Nation, they made no improvement, for those People being wholly devoted to Drunkenness and Extravagant Superstitions, would give no Ear to better Advice. It is the Custom among them to hire Women to commend their Dead. They do not close but open the Eyes of their Friends departed, lest they should miss their way to the other World, which abounds in Delights. The same Error makes them Place their best Goods and store of Provision about the dead Body, which they dress in its best Apparel, and do not Bury, but lay in an open Grave on some high Ground. They sprinkle the Corn when it first comes up with the Blood of Beasts new kill'd to obtain Fertility. By the persuasion of their Sorcerers, they think they shall dye presently, if they give Ear to our Priests, and therefore having this Horror of them, it is no wonder the Fathers could do no good among them. But F. *Osorius* in the Year 1638, happily attempted the Nation of the *Ocloias*. These People lye between the Borders of *Peru* and *Tucuman*, within the Precinct of the City of *Xuxui*. The *Franciscan* Fathers had formerly Preach'd among them, but for many Years past they had been wholly abandon'd and left to their old Customs. *Ochoa* a powerful *Biscainer*, to whom the *Ocloias* had been given, as is the Custom of the *Indies*, recommended them to F. *Osorius* in hopes a way might be made through them to the Province of *Xuxa*. He taking F. *Medina* along with him, travell'd over the Mountains till they came to the *Ocloias*. Inquiring into their disposition, they found they were peaceably given, Enemies to Sorcerers, and continu'd in their native Errors only for want of Christian Priests to undeceive them, and therefore it was plain they would all embrace Christianity if instructed. Many were Baptiz'd in *Sicaia*, the first Village of them, and so in other Places. F. *Osorius* going on to the *Guispares*, and F. *Medina* to the *Guarcontes*, found those *Indians* well inclin'd towards them, and so return'd through the Lands of the *Homoguacas*. F. *Osorius* coming again to them with F. *Riparius* they us'd all their Endeavours to bring those scatter'd People to live together in one Place, that they might be the better instructed in the Faith. As soon as their Design was known the neighbouring *Caciques* offering to remove, began to lay the Foundations of a Town eleven Leagues from the City of *Xuxui*, and others resorting to them by degrees from further Parts, having built a Church, they placed their Houses regularly, to the great Satisfaction of the *Spaniards*. Thus 600 *Ocloias* were Baptiz'd and given in charge to F. *Medina*, who being about to proceed, the *Franciscans* interpos'd, alledging they had first Preach'd the Faith there, and consequently that Province belong'd to them. The Provincial to avoid all Controversy resign'd the new built Town to them. Yet F. *Osorius* and F. *Riparius* having in vain attempted to make way through the Province of the *Ocloias*, into that of *Xauxa*, took another way through impenetrable Woods. Such *Indians* as they met they endeavour'd to Catechize, and gain their Affections with some small Gifts, as they did some of those the *Spaniards* call *Palomos*, and another sort known by the two Names of *Labradillas* and *Pintadillos*. Their Provisions falling short, they sent back *Sebastian Alarcon*, a Youth born in *Paraguay*, who desir'd to be admitted into the Society, with some of the *Labradillos*, to fetch Supplies from the City of *Xuxui*. They, the second Day after they parted from the Fathers, murder'd *Alarcon*, and having eaten his Flesh, as was reported, took the Skull along with them, and return'd to the Place where the Fathers pass'd the Night, to repeat their Cruelty. That Night they plunder'd their Baggage, and the next Morning murder'd the Fathers, cutting off their Heads, and carrying them away in Trophy. The *Indians* that were with them returning to *Xuxui* gave an Account of their Death.

The *Ocloais*.

The Fathers in *Parana* and *Urvaica* were now employ'd in rebuilding the Towns destroy'd, and discovering the Designs of the Robbers, and because they could not altogether confide in the Converts, who were easily carry'd away with groundless Fears, F. *Alfaro* so order'd it, that two Fathers in their Turns passing the River *Urvaica*, should observe the Motions of the Enemy, and bring to the Towns the wandring *Indians* they could meet with. The Fathers *Palermo* and *Vivero* being out upon this Design, two young Converts that attended them going too far, fell into the Hands of the *Mamalucs*, by whom being bound they lay among the Prisoners, till they perform'd a notable Exploit, which

The notable escape of two Converts.

was

was; that at Night, when all the Robbers were asleep, they held their Hands which were ty'd behind them so long to the Fire, till the Cords were burnt asunder, and being thus loos'd, they made their escape flying through by-ways fourteen Leagues till they came to the Fathers, and were very useful in discovering the Designs of the *Mamalucs*. Not long before, *Peter Lugo*, Governour of *Paraguay*, had receiv'd Letters from the Catholick King, signifying it was his Will, that he should employ all his Force in defence of the *Indians* reduced by the Society, and infested by the *Mamalucs*, and it fell out opportunely that the said Governor himself was taking a view of the Converts Towns in the Province of *Parana*. At the Instance therefore of F. *Alfaro*, he drew together 4000 *Indians* with his own *Spaniards*, and march'd with all speed into the Territory of the *Caasapaminians*, where the Enemy had setled. F. *Alfaro*, and some others of the Society follow'd him, to encourage the Men, and help those that were in danger of Death, and they were all in Hopes the Robbers might be easily routed, when a dismal Accident hapned. For F. *Alfaro*, Superior of the other Fathers, having advis'd them not to expose themselves rashly, and encourag'd the Converts in some small Skirmishes to defend themselves Manfully, going out a little way from the Camp to discover the *Mamalucs*, was shot dead by one of them, who lay in Ambush. His Death being known, the *Indians* fell furiously upon the Enemy, and totally routed them. Many of the *Mamalucs* and *Tupus* were taken in this Action. The Governour having severely rebuk'd the *Mamalucs*, put them into the Custody of the Converts, till it should be determin'd what Punishment was to be inflicted on them for so many Villanies. The *Indian* Prisoners were happy in that being deliver'd from Bodily Slavery, they were adopted into the Liberty of the Sons of God, being Baptis'd, and made equal in the new Towns to their Conquerors. The Body of F. *Alfaro* was carry'd four Days Journey to the Town of the *Conception*, and there honourably Bury'd. His Death undeceiv'd many Converts, who were still jealous that they were gather'd into Towns, to be the better betray'd to the *Mamalucs*. The Governour carry'd the *Mamalucs* taken fourscore Leagues back to the City of the *Assumption*; and was blam'd for being afterwards too favourable to the worst of Men; for tho' he sent them to the Governour of the River of *Plate* to be punish'd, yet it came to pass that by Favour those Miscreants were suffered to slip away safe into their own Country.

Mamalucs routed.

Techo.

F. *Ruiez* succeeded F. *Alfaro* as Superior of the Jesuits in those Parts. He at the request of the Governour of *Rio de la Plata*, sent F. *Romero* with a Band of 400 chosen Converts to the Lake of the *Caracaras*, about an 100 Leagues distant. The *Caracaras*, *Capasacas* and *Menepos*, a fierce sort of People, being part Heathens and wild, and part bred in the Town of S. *Anne*, but fled thence and in open Rebellion, dwelt about this Lake, which is 40 Leagues in length; and sallying thence upon Travellers, either by Land or on the River, carry'd away their Booty into inaccessible lurking Places, amidst the Reeds and Rushes; and not long since had made an Excursion and burnt the Church of S. *Lucy*; besides the Murderers of F. *Spinosa* were retir'd thither. Long Impunity made them bold to attempt any Thing, because it was hard to come at them, the Lake which runs to the *Parana* having but one Entrance, choak'd up with Mud and Bushes, and the further Part of it being full of floating Islands, like those at S. *Omer* in the *Low-Countries*, which were dangerous for Strangers, but a secure retreat for the Natives. But the Converts encourag'd by F. *Romero*, broke through all Difficulties, and dragging those Barbarians out of their Fastnesses, Killing some, forced the rest to submit. All the Prisoners were deliver'd to *John Garay*, Commander of the *Spaniards*, who highly commended the Converts. This Victory caus'd the Town of S. *Lucy* to be in some measure restor'd, made the Ways safe to Travel, and secur'd the *Spanish* and *Indian* Towns. The Provincial having visited the Province of *Itatina*, cross'd the River *Pirapus*, then much swell'd, in a Boat made of Canes, which are thicker than a Man's Leg, and being well knit together, cannot easily be sunk, but these being green when they receiv'd a weight, could scarce bear up above Water, so that he was in great Danger; but much more the next Day crossing another River in a Bull's Hide, only fastned in a hollow Form with Hoops, which there the *Indians* use to carry Passengers in over Rivers, swimming about and bearing them up, but too many officiously flocking about it he was almost drown'd.

Caracars Lake.

Techo. He paſs'd the River of *Xuxui* in a Boat made of the Barks of Trees. Which Things I have here mention'd to ſhew what ſort of Boats are us'd in thoſe Parts.

Favours granted the Procurator.

F. *Diaſtanius* ſent, as was ſaid before, Procurator into *Europe*, having finiſh'd ſome Buſineſs at *Madrid*, went on to *Rome*, where he eaſily obtain'd leave of the General to gather Supplies of Fathers out of the Provinces of *Rome*, *Naples*, *Milan*, *Sardinia*, the *Low Countries* and *Spain*. Pope *Urban* the 8th granted him a Bull, allowing all the *Indians*, *Blacks*, and thoſe of a mixt Race in *South America*, all the time between *Septuageſima* and the Octave of *Corpus Chriſti* to perform the Duty of receiving the Bleſſed Sacrament about *Eaſter*. And another, by which he Excommunicated all ſuch as upon any Pretence whatſoever ſhould enſlave the *Indians*, whether Chriſtians or Heathens. Many other Favours he beſtow'd on F. *Diaſtanius*, who returning to *Madrid*, obtain'd of the King Paſſage for thirty Fathers at his Majeſties Expence. The King alſo put out an Edict, by Authority of his Council of the *Indies*, forbidding the *Mamalucs* to infeſt the *Indians*, and ordering thoſe ſo taken to be reſtor'd to their Country and Liberty, and the Takers to be puniſh'd. Then gathering the *Spaniſh* Fathers that were to go with him, he went away to *Lisbon*, where he found Six, long ſince come thither out of the *Low-Countries*, and they altogether ſail'd on the Eve of the Purification. By the way ſeveral of the Fathers fell Sick, and two Dy'd. The Weather proving very Stormy, after being drove away almoſt as far as the Cape of *Good Hope*, they were forced to ſtand for *Braſil*, and at length arriv'd in the Port of *Rio de Janeiro*, where they were generouſly entertain'd by the Governour of the Province, and the Fathers of the Society. After the mutual Ceremonies of the Reception, F. *Diaſtanius* being intent upon his Buſineſs, undertaking to proclaim the Pope's Bull againſt the Enſlavers of the *Indians*, tho' he did all Things regularly, brought much Trouble upon himſelf. For when the Bull was ſolemnly read in the Church of the Society, the *Mamalucs*, many of whom live in the Territory of *Rio de Janeiro*, and their Friends grew ſo inrag'd, that the Fathers were in danger of their Lives; theſe Mutineers breaking open the College Gates, and ruſhing into the Court, giving the new Converts very opprobrious Language, and reſolving to Murder them. Their chief Rage was againſt F. *Diaſtanius*, who had procur'd the Bull, and they had perhaps executed their bloody Deſign, but that the Governour drawing them Artificially to the Church, put ſome check to their Fury by the Holineſs of the Place. The next Day all the chief Men and religious Perſons meeting at the Church of the *Carmelites*, the Jeſuits to lay the Tumult, conſented the *Mamalucs* ſhould appeal to the Pope againſt his Bull, and thus the Buſineſs was put up. Whilſt this was doing at *Rio de Janeiro*, it was much worſe at the Town of *Santos*, where *Ferdinand Rodriguez*, Vicar of the Place had proclaimed the ſame Bull in the great Church; no Man preſuming to mutter againſt it, till a turbulent Fellow promoting it, there was a Conſpiracy carry'd on againſt the Vicar. Having lay'd their Deſign, one of the Conſpirators Appeals to the King from the Pope's Bull, and the Vicar excommunicating him, all the reſt fell upon him with their drawn Swords, trampling on him, and exerciſing more barbarity than can be expreſs'd in the very Church, the Vicar ſtill perſiſting reſolute in maintaining the Pope's Authority. But they appealing, and requiring the Vicar to allow of their Appeal, he anſwer'd, he allowed of it, as far as in him was, and the Laws would allow. When they demanded the Bull to be delivered to them, he ſent them to the Superior of the Jeſuits. The ſaid Superior to give ſome check to the Mutiny, put on the Prieſtly Veſtments, and coming out to a Porch with the Bleſſed Sacrament in his Hands, warn'd them as they drew near, not to be the Cauſe of their own Ruin, and eternal Infamy; and earneſtly requeſted them to be obedient to the Vicar of the Son of God for his ſake. Hereupon ſome falling on their Knees, and others ſtanding, confuſedly cry'd out, that they ador'd God preſent in the Bleſſed Sacrament, but could not conſent to be wrongfully depriv'd of their Goods by him, who defended the Pope's Decrees. Others in a tumultuous manner requir'd to have the Bull deliver'd to them, and having got it, and in vain requir'd the Vicar to abſolve them from all Cenſures, they went away to other Religious Men, ſome of whom being ignorant of the matter, declar'd they had not incurr'd the Cenſures of the Bull, becauſe Pope *Urban* expreſs'd it ſhould be publiſh'd, if there were no lawful Impediment, and that the

Mutiny at *Rio de Janeiro*.

Act of the Town of *Santos*.

the general diſlike was ſufficient Impediment, but all this was palliating wicked Deſigns, which nevertheleſs appear'd too bare Faced. Nothing was more frequent among the Mutineers, than that the Society was to be expell'd the Town, leſt by their favouring the *Indians* they ſhould be reduced to Beggery.

And at S. Paul. The Storm was ſtill more violent againſt the Fathers in the Town of S. *Paul* of *Piratinga*, that being the chief Reſidence of the *Mamalucs*; for over and above all the Inſolencies mention'd in the Town of *Santos*, the Fathers here were forced out of their College, and baniſh'd the Town; ſome of whom reſorting to *Rio de Janeiro* gave an Account of their Uſage. But to give every Man his due, the Governour of *Rio de Janeiro* deſerves to be commended for his Reſolution, in cauſing a Fellow who had behav'd himſelf Inſolently before the Bleſſed Sacrament, to be publickly whip'd, and a Maſter of a Veſſel to be puniſh'd for giving the News of the Expulſion of the Fathers of S. *Paul*, in a joyful inſulting manner. Many Citizens were alſo praiſe-worthy for their Reſolution in ſtanding by the Fathers, and thoſe Fathers in aſſerting the Pope's Bull, but none more commendable than the Pope himſelf who granted it, and King *Philip* the IV. and his Council, who ſent repeated Orders to the Governours to protect the *Indians*; and doubtleſs the *Mamalucs* had been cruſh'd, but that the War breaking out between *Spain* and *Portugal*, diſappointed his Majeſty's Deſigns. About the end of this Year 1640. the *Mamalucs* contemning the King's Edicts and Pope's Bulls, gather'd their Forces to invade the Converts, which made F. *Diaſtanius* haſte away from the Port of *Rio de Janeiro*. The 20th Day after he ſet ſail he arriv'd at the Port of *Buenos Ayres*, where the Provincial receiv'd him and the new Comers with Muſick of the Converts, come 200 Leagues to that purpoſe. The Fathers that came now were thirty three, all whom F. *Acoſta*, the Rector at *Rio de Janeiro* maintain'd ſeven Months at his own Expence, and being deſir'd to give an Account of the Expence, that the Province of *Paraguay* might refund it, he anſwer'd there had been 600 Piſtoles ſpent, but that he would not accept of the leaſt return, expecting his Reward from God. But having brought the Fathers to *Paraguay*, let us return to thoſe Parts to ſee what was done there.

Peace being reſtor'd, as was mentioned in its place, between the People of the Province of *Tucuman*, and thoſe of the Valley of *Calchaquina*, the *Spaniſh* Governour prevail'd with the Provincial to ſend two Fathers thither to continue and improve the good Correſpondence. They attempted to paſs through the Country of the *Diaguitas*, but in vain, and were forced to return to the City of S. *Michael*, whence they took their way over vaſt Mountains, and being courteouſly receiv'd by the principal Men, travell'd over all the Valley. This done they return'd to give the Provincial an Account of what they had done, who ſent them back with Orders to endeavour to build Towns. At firſt thoſe People receiv'd them with much Affection, and built them a Chapel for preſent uſe; but this Kindneſs was not laſting, for ſome of the *Spaniards* of *Rioxa*, having fallen upon a Village of the *Diaguitas*, the *Calchaquines* their next Neighbours ſoon took the Alarm, ſaying, the War was declar'd, and conſequently the Fathers ought to be made away. They having obtain'd leave of their Superior, went away to *Salta*, whence the Provincial caus'd them to go back again, and the former Jealouſies being remov'd, they began to rebuild the Town of S. *Charles* in the ſame Place where it ſtood before, with Hopes of its continuance. Yet the Progreſs of Chriſtianity has not been very conſiderable, becauſe thoſe People mind nothing but their antient Superſtitions. The Boys, who under the Care of the Fathers ſeem to be Good and Pious, as ſoon as ever they return among their own People, fall immediately to the Cuſtoms of their Parents. The prime Men endeavour to hinder the Fathers learning their Language. Thus little hopes appear'd of gaining many to the Faith; yet theſe People permitted the Fathers to erect Croſſes, build Chapels, and exerciſe their Function before them; and ſome of the *Caciques* have ſhewn them extraordinary Civility, which is all yet gain'd, and ſo we muſt leave them, having no more to add concerning them.

Tecbo. Valley of *Calchaquina* paci-fy'd.

The People call'd *Abipones* ſeem'd to afford copious Matter for Converſions, and therefore F. *Paſtor*, Rector of the College of *Eſteco*, with a Companion undertook them this Year 1641. He ſet out of the Metropolis of the Province of *Tucuman*, and travell'd through Deſerts, till he came into the Territories of the *Indians* call'd *Matarans*, about 80

Techo. Leagues distant from the Place where he set out. The Nation of the *Mataraus* being addicted to Drunkenness, us'd to have daily drinking Bouts, the People inviting one another in their Turns. Besides these Daily Debauches, they had others more Solemn, which they call'd Funeral Drinkings, being dedicated to the Ghosts of their departed Ancestors, whose Anniversary was celebrated by the Heirs, with Feasting, where the chief Pleasure was Drunkenness. When the Guests were all come together, they presented him that Treated with an Ostrich, carry'd by a handsome young Maid upon her head. If it hapned that the Anniversary of several dead Persons was kept the same Day, they kill'd and presented as many Ostriches. Each Person was oblig'd to make the Master of the Feast some particular Present, upon Condition he was to make a suitable Return when they celebrated the Anniversaries of their Ancestors. There were scarce any bloodier Quarrels among them, than what grew upon breach of this Contract; the Duty of performing whereof, did not only extend to those present, but to their Children and Grand-sons, it being Hereditary. Having spent three Days in the Funeral Feast, they forced themselves to Weep for a whole Hour, which was follow'd by Laughing, Dancing and Drinking. But the worst was, that they follow'd those Customs, and pretended to be Christians, alledging they had receiv'd the Faith from the Fathers *Barsena* and *Agnasco*, and they had a Curate, who Baptiz'd the Infants, and instructed Children, but as soon as they were grown up they fell again to their antient ill Customs. They all us'd the Language of *Tonocota*, in which F. *Pastor*'s Companion was expert, who prevail'd with many of them to confess their Sins, which was look'd upon as almost a Miracle. Having staid a few Days among the *Mataraus*, they continu'd their Journy towards the *Abipones*, still sixty Leagues distant from them, the Curate of the *Mataraus*, their chief *Caciques*, and very many *Indians* attending them; for tho' there were Wars of long standing between them and the *Abipones*, they hop'd the Fathers by their Authority might produce a Peace. No sooner were they out of the Town but they fell into thick Woods frightful for the many Dens of wild Beasts, the Track of Tygers and other Things of that Nature, every where threatning Death. The prickly Boughs of the Trees sometimes lash'd their Faces, and tore their Garments. The greatest Hardship was want of Water, for tho' they were dry'd up with Heat and Wearines, there was none but Rain Water, which lay stinking in Ditches, and was rather a Plague to the Nose, than any Comfort to the Mouth. About half way, the thickness of the Woods and want of Water was succeeded by Lakes and Marshes, caus'd for five Leagues together by the overflowing of the *Red* River. The *Mataraus* discourag'd at the Sight of so much Water would certainly have return'd, had not the Fathers encourag'd them to proceed with good Words and Presents. Having pass'd the Lakes, they had a better way thro gh a Plain, till they pitch'd their Tent two Leagues from *Abiponia*. The *Mataraus* considering here, they were going to put themselves into the Hands of their Enemies, without any Retreat or House of Succour, were by much ado stay'd by F. *Pastor*, who set out with his Companion, and 2 others to discover the best way to enter *Abiponia*. When he was a little advanced, a Troop of 200 *Abipones* on Horseback came out and hemm'd him in. They were naked, and the Horses bare; the Men tall, broad shoulder'd, shewing their Inconstancy by the rowling of their Eyes, and their Fierceness by their long flying Hair. When they levell'd their Arrows at him, he spoke to them in the Language of *Tonocota*, telling them it was his Love to them brought him, without regard of Life, for their good, and therefore advis'd them not to be guilty of a Crime they might have afterwards Cause to repent. The *Indians* thus appeas'd, threw down their Arms, after their manner, to betoken Peace, and saluted the Father courteously. Being inform'd that another Father of more Worth was behind, the Commander sent his Son well attended to conduct him. At the first Village he was receiv'd with several sorts of Sports, the Women shouting, and as they did so, often clapping their Mouths with their Hands. After the first Salutation, they spread a Hide on the Ground for a Carpet, in token of Honour, and placed Trunks of Trees for Seats. The Fathers return'd their Kindness, distributing Hooks, Pins, Needles, and Glass-Beeds, which the *Abipones* valu'd above the richest Metals. Then being invited to eat upon a Table, not unlike their Stools, they had such Meat lay'd before them, as would soon qualify Hunger; yet lest they should be offended that their

Mataraus their Customs.

Abipones first seen.

their Meat was despis'd, the Fathers did eat against Stomach. The next Day they erected a Cross, and the Father Rector telling them he would stay among them, *Caiguila* the chief Man of the Nation carry'd them to his Village, where they were joyfully receiv'd. Having told the cause of their coming, the same *Caiguila* promis'd for all the People, that they should not be hindred from Baptizing the Children, and building a Church after the Christian manner, provided the Youth were not oblig'd to come to Church Morning and Evening, which would render them unfit for War; but the Father soon convinced him that it would be no prejudice to the Youth, by the example of the *Spaniards*, who are never the less brave for resorting to Church and School. *Caiguila* so satisfy'd, desir'd at least that the Boys might be permitted to go into the Church with their Bows and Arrows, and that they should not be Punish'd, which was readily granted. Then they all desir'd, that if any *Caciques* should embrace the Christian Faith, it might be lawful to bury their Bodies after the manner of their Ancestors, on the Tops of Mountains near the Tombs dedicated to their Deities; but this could not be allow'd as being Superstitious. When the Assembly broke up, a great Cross was erected, and the Christian Doctrin explain'd, which some of the *Indians* in a very short time grew so perfect in, that the Curate of the *Matanans* was for Baptizing some of them underhand; which the Rector perceiving, he sent him back to the Place from whence he came. After his Departure he built a Church with Clay and Straw, began to write a Dictionary of the Language of the *Abipones*, Instructed the Youths, and there was hopes that a great Multitude might be Converted in a short time to the Faith, when he was forced by the Provincial's Order to quit that Undertaking. Thus the Conversion of those People was put off for want of Fathers, and therefore we will here in a few Words set down the Account F. *Pastor* gives of their Manners. Generally the *Abipones* are of a large Stature, well Made, Brawny and looking Big. In Summer they go Naked, in Winter cover'd with Skins. About their Necks hang their Clubs, and Quivers on their Shoulders. They always carry a Bow in the left, and a Spear in the right Hand, staining all their Body with several Colours *like Tygers, to be the more Terrible*; and look upon those as most Honourable who make most Holes in their Bodies and stick Ostriches Feathers in them; *which they wear in their Nostrils*, Lips and Ears as if they design'd to fly. A Beard they look upon as dishonourable, and therefore pluck up the Down that grows in their Youth. They make themselves Bald by way of Ornament, and none may let his Hair grow, but he that has kill'd an Enemy in War or in Duel. Manslaughter among them is the Proof of their being Soldiers, and no Man is allow'd Military Enfigns till he has committed it. They have also their Nobility and Heroes, to which Honour they are advanced by degrees of excessive Cruelty; for he that desires to be accounted a Hero, must give Proof of his Bravery by enduring most horrid Tortures, piercing their Legs, Thighs, Arms, Tongues and other parts of their Body not fit to be nam'd, and then tearing off the Skin of all those Parts with a rough Stone. Five of the Elders exercise this Butchery on the Candidate, who if he gives the least token of feeling the Pain but by never so inconsiderable a Motion, is not admitted into the Order of Noblemen. But if he carries himself resolutely in the Torture, rowling himself in his Blood to denote his Satisfaction, then the Enfigns of that Honour are confer'd on him. That they may be the securer of obtaining this Honour, they enure themselves from their Infancy to prick and flea their Limbs after this manner, so that it is frequent to see Boys and Youths run Thorns or Briars through their Tongues, Lips, Nostrils, Ears or other Parts; and forcing a sort of Laughter to conceal all Sense of Pain. Thus much of the Men. The Women Cloath themselves below the Bosom with course Nets, the rest of their Bodies they paint or adorn with Stones set in it, particularly their Breasts and Faces; making themselves bald, shaving the hinder part of their Heads with Razors of Flint or Reeds. When their *Caciques* dye, they all change their Names, and fast a whole Month, howling most dismally Day and Night. The manner of Fasting among them is this, to eat no Fish, but devour as much Flesh and as often as they please. They breed up but two Children, cruelly Murdering the rest; and the reason they give for it is, that being us'd to War and Robbery, whence consequently they have no setled Place of Abode, but live up and down wheresoever they set up their Mats, after the manner of a Town, therefore

Tecbo.

Manners of the *Abipones*.

Techo. therefore they keep but two Children, one of which the Father carries, and the other the Mother, that they may not fall into the Hands of their Enemies; but if one or both the Children be grown up to be able to follow them before another is born, then they allow more to live. Many of their old Women are Witches, and have frequent Converse with the Devil. These would sometimes invite the Fathers, using a Motion strange to other Nations, often contracting their Hands turn'd upwards like Claws or Hooks, and distorting their Faces with wrinkled Laughter, ratling something in their Throats, and whistling, for the *Abipones* understand one another by whistling. Yet little good was hop'd when they call'd, deprav'd Habits being as hard to be remov'd in the Mind as in the Body. One of these Witches being prest when she was dying to be Baptiz'd, as the only remedy against falling into the Power of the Devil for ever, answer'd, She did not fear the Devil, having been long acquainted with him, and so she dy'd. The rest of them cordially Entertain'd the Fathers, and when they were returning to *Esteco*, bore them Company in great Numbers under the Conduct of *Caliguila*, for thirty Leagues, furnishing them continually with what they kill'd, and desiring they would not stay long away from them. The *Guamalcas* border on the *Abipones*, and other Nations that know nothing of Christianity.

Converts rais'd against the *Mamalucs.*

Whilst the Fathers were thus employ'd in *Tucuman*, the Province of *Urvaica* was full of Troubles; for News being brought that a great Body of *Mamalucs* was in motion, no doubt was made but they design'd against the Converts of *Urvaica* and *Parana*. All Men were therefore order'd to be in Arms, and it was decreed, the Forces of both Rivers must be join'd whatever it cost, and the Enemy drove out of their Liberties at the common Expence, to put at once an end to that continual War. To this purpose 4000 *Indians* were chosen out of all the Towns, and Arm'd as the time would permit, some with Slings, others with Bows after their antient manner, and 300 of the Chief had Fire Arms given them. As soon as they had Rendevouz'd at the Town *Mbororeo*, on the Borders of *Urvaica*, they were order'd to prepare both Soul and Body, their Scouts bringing an Account that the Enemy was but one Day's Journey from them, and had possess'd themselves of the River *Acaraguai* which falls into the *Urvaica*, with 300 Boats; that they were 400 *Mamalucs* in whom lay the greatest Strength and 2700 *Tupis*. The Enemy confiding in their Numbers, and encourag'd with assured hope of a mighty Booty, mov'd down the River against our Army, offering Battle, which was as readily accepted. The Fight was begun by the fortunate Firing of a Cannon, which sunk three of the *Mamalucs* Boats, and then both the Fleets engag'd. The *Mamalucs* despairing of Success on the River, most of them landed, where our Men fought with no less Success, and had totally Routed the Enemy, but that Night put an end to the Action. Another part of the Army in another Place came off without loss, doing much harm to the Robbers. At Night the Retreat was sounded, as well that the Converts might rest themselves, as to prevent losing the Victory obtain'd, by falling to plunder in the dark. Only three of the Converts were kill'd that Day. The next Morning as soon as the Light appear'd, they were at Arms again, and hemming in the *Mamalucs*, fell upon them on all sides, and would certainly have made an end of them in a small time, had not they by the favour of a Storm rising suddenly, retir'd into the adjacent Woods. After taking their Camp, our *Indians* still pursuing, overtook them as they entred a small Wood a little before Night. Being there besieg'd they became rather Desperate than Couragious; yet our Men hunting them out through the Thickets and over the Rocks, overcame their Rage with wonderful Bravery. They Fought every where hand to hand, for the Place would not allow them to do any Execution at a distance. The Enemies flight put an end again to the Battle at two in the Afternoon, the Victors through weariness not being able to follow them. Of ours three were Kill'd, and 40 Wounded; of the Enemies a vast number, particularly of the *Tupis*, many of whom surviving the Fight came over to us, alledging as a reason for what they did, the Cruelty of the *Mamalucs*, and their haughty Government. The Robbers being disappointed of their Booty on the River *Urvaica*, when they had gather'd some Strength after the Fight, altering their Design, divided their Forces to fall upon the Heathens, but this way of Robbing was no more successful than that of open War. For those *Indians* who were the remains of the Town of

Mamalucs defeated.

S. *Teresa*

S. *Teresa*, about the River *Tebiquar*, whither they fled during the former depopulations, delivering themselves up to one Company of *Mamalucs*, unbound themselves in the Night, and falling upon them, made a great Slaughter; which done, they fled, and joyn'd the Converts of *Parana*. At the same time another Band of the Thieves was utterly destroy'd by the Heathens, and Ten prime Ring-leaders of all Mischief, are reported to have been slaughter'd with their Leader, by straggling Parties. Another parcel of them counterfeiting themselves to be of the Faction of *Ignatius Abiaca*, Captain of the *Mboreans*, enslaved many who came in, taking them for Friends. Those that went to take the *Caguas*, us'd much the same Artifice; for, pretending there came Fathers of the Society with them to teach the Law of Christ, many *Indians* deliver'd themselves up; but the greater part defended themselves against Force and Fraud. Many of the *Mamalucs* were cruelly handled by the *Gualaches*, the fiercest of all the *Indians*; for when they fell into their Hands, they tore off their Beards and Hair, and tore off the Flesh from their Arms and Thighs to eat, mangling their Bodies, and fixing their Heads on Poles upon the tops of their Cottages to terrify others; many of the *Guanis* far'd no better. It was certainly reported from *Brazil*, that 120 *Mamalucs* perished in the fight and flight, and almost all the *Guanis*. When our Forces were dismiss'd, it being known that many, both Infidels and Christians were dispersed for fear of the *Mamalucs*, and might be easily drawn to the Towns, if invited; and that many of those taken before the Fight, had made escapes; the *Mboreau* Converts making Excursions by Land and Water, for two Years together brought in abundance of them. Among these few Captives the *Mamalucs* gather'd before the Fight; and were driving to *Brazil*, a young Maid not above fourteen Years of Age, got into one only Boat there happened to be on the River, and losing it, was drove down by the Stream, the Robbers having no means to fetch her back, shot abundance of Arrows and Bullets at her, but she making no account of them, and receiving no hurt, ran down the River till she fell among some of the *Mboreau Indians*, who conducted her safe to the Town, where she was Baptiz'd. Another about Nineteen Years of Age having been solicited to consent to the Lust of the Robbers, and not knowing how to resist Violence, knowing they were in great Distress for want of Provisions, pretended she could find excellent Roots in the Woods to supply them, if she were suffered to go, but as soon as she got thither, she hid her self so safe, that they could never find her, till she got safe to the Town of the *Mboreans*. Two other Sisters, the one of 13, the other of 10 Years of Age, after they had been drove an Hundred Leagues towards *Brazil*, made their escape with a Youth their Kinsman, and came safe to the same Town above mention'd, where they found their Father and Mother. But we must not instance too many of these Escapes, tho' strange, because the Circumstances may be much alike. A powerful *Cacique* of *Urvaica*, who was a great Enemy to Christianity in general, and the Society in particular, had contracted Friendship with the Robber, that he might be able to do Mischief, and was so base as to deliver up many of his own People to those Thieves. The *Mamalucs*, the more to secure him to their Interest, of their own Authority, which was none at all, gave him the Title of Lord of all *Urvaica*, and the adjacent Rivers; and he, proud of his new Authority, for some years, did great harm in the Lands of our Converts, to the great benefit of the *Mamalucs*. At length, displeased at the smallness of the Reward of his Treachery, he renounced their Friendship, and fled with the faithfullest of his Followers, but being taken by the *Mamalucs*, and accused of being unfaithful to them, he in vain pleaded his Services, and was by them put to death. Another *Cacique*, who in a boasting manner was used to threaten the Fathers with Death, and the first Christian Woman with his Lust, declaring he would never give over till he had destroy'd all the Towns of *Parana*, and *Urvaica*, had his Wife cruelly Murdered by the *Mamalucs*, and he at the same time broke his Leg in the Woods. Some Converts finding him out by his hideous Cryes, would certainly have made an end of him, had not the Fathers obstructed, saying it was the Duty of Christians to return Good for Evil. Thus he was not only sav'd but carry'd to the Town, where he became a Christian. Here we will conclude with the *Mamalucs*, whose barbarous Villanies have afforded so much Matter for this History.

Tecbo.

Now the War is ended, to come to a more pleasing and peaceable Subject. The

Reception of the Provincial,

Tecbo. The Provincial coming to make his Visitation along the *Parana*, was met at the first Town by 200 Boats full of Converts from several Colonies, representing a pleasant Fight, whilst others on the Shore congratulated his coming with Vocal and Instrumental Musick. All the Towns received him with green Arches, and extraordinary demonstrations of Joy. He, on the other side, dismiss'd none without some Gift, distributing among them Glass Beeds, Pins, Needles, Knives, Iron Tools, Garments, and such other things as were acceptable. Being ordered by the General to act as Visitor, as well as Provincial, he regulated the Affairs of 20 new Towns built on the Rivers *Parana* and *Uruaica*. Two Fathers resided in each Town, who after the Duties of their Function, were attended by the chief Men of the place, whom they directed how to manage their Country Affairs, what Lands to till, whether they were to Fish, Hunt, or kill some Cattel, and whatever else was to be done; for in these beginnings it was not lawful to go about any thing but what the Founders approv'd of. Every Year the Fathers by the King's Authority, appointed Magistrates, and gave them all honourable Titles, to civilize those People by degrees. But these Convert Governours of Towns, could not do any thing of moment without the Approbation of their Instructors; and yet it is incredible how proud they were of that shadow of Power, and of their Officers Rods. It will not be to our purpose to reckon the many Sufferings of the Fathers to bring things to this posture, and therefore we will pass on to other matters. In the Year 1642, two Fathers were sent out of the College of *Cordova* to inspect a part of the Seniority of that City, one of whom, when they came to that they call the Fourth River, writ back to one of his Friends concerning those People, in this manner. *The Indians*, says he, *dwelling on the Banks of the fourth River, border upon the* Parparos, Guarparos, *and* Mendicinos. *They are obstinate in adhering to the Superstitions of their Forefathers, and rather daub than paint their Faces with strange Colours, especially the Widows and Widowers. Things truly religious they abhor, and run over the Christian Prayers, and ten Commandments like Parrots. Many of them have Contracts with the Devil. They make use of Roots in their Enchantments, to do all sorts of Mischiefs. Every Village is under the care of an Arch-sorcerer, whose Duty it is to visit the sick, out of whose Bodies he counterfeits himself to suck the corrupt Blood, and that he may seem so to do, he before-hand puts some rotten Matter into his Mouth, which when he has sucked the affected parts, he spits out, and so pretends the cause of the Disease is removed. The whole Nation is addicted to Lust. The Men use enchanting Herbs to allure the Women to their wicked Designs. The Women bore their Nostrils and other tender parts of their Bodies with sharp Thorns, as long as a Finger, till they lose abundance of Blood, which they receive into a Dish, and with it paint the extream parts of the Skin of all the body, as our Women do their Faces, but especially the Maids, and this Tincture is so prevailing, that they scarce ever fail of compassing their lew'd Projects. The cruelty of these People is inhuman; the Men often challenge one another, and the Laws of Duel are these. They fasten a Stone-Ball, cut into Angles, to a long Rope, which the Combatants roul about a long while, then they set Feet to Feet, and both hold down their bare Heads, to receive the Blows in their turns on their Forehead, unless one be knocked down the first stroak. He who strikes first is counted the more fearful and weaker, tho' sometimes at one forcing, the Antagonist is struck down. Thus they stand still a long while, like Dunghill Cocks, before they strike a stroak. The Spectators applaud the Victor with hideous Shouts. If he that is hurt dresses the Wound, he disgraces himself. They have another way of shewing their Courage, which is to run an Arrow through the Skin of their Bellies, and draw it out a great while after, as if it were a Needle.* This is the Account that Father gives of those People, of whom many were converted, and forsook all their wicked Customs. Another Excursion was made by the Fathers of *Rioja*, among the People call'd *Planos*; of whom there is little to be said in particular, but that they live on Hills cover'd all the Year with Snow; the Way to them is over vast Mountains, and are miserably poor, scarce any of them having Cottages to dwell in but lying out in the open Air, or at best in Caves. Their Spiritual Wants were no less than the Corporeal, for they had seen no Priest in five Years, but now afforded a plentiful Harvest.

Indians *of the fourth River.*

This Year 1642, was very joyful throughout this Southern Province of *America*, made so by celebrating the first Age, or hundredth Year since the Institution of the Society. *Rome* kept it first by the magnificence of the *Barberines*; *Europe* the following Year, and the New World

Year of the Secular Jubilee.

World the next after that, not with the Majesty of *Rome*, the Expence of *Spain*, the Wit and Vivacity of *France*, the Plenty of *Germany*, or the Ingenuity of the *Low-Countries*, but no less Devotion and good Will. *Cordova* the Metropolis of the Province began by keeping it eight Days in most solemn manner. There were publick Processions made, triumphal Arches erected, and curious Altars set up. The Bishop of *Tucuman* Preach'd in commendation of the Society. A Pillar was set up where four Streets met, on which was S. *Ignatius*, darting Fire out of a Cane upon a Hydra and a Giant that were at some distance, to signify his Conquest over Heresy and Paganism. Plays were Acted, the Tower was set about with Illuminations, and all manner of Sports perform'd on Horseback. But the most ingenious part was the Orations and Poems made in Honour of the Society. The Port of *Buenos Ayres* upon this occasion outdid all it had ever done before, and so other Parts, but these were all *Europeans*, yet the *Indians* according to their Ability would not be behind them. The Colony of S. *Xaverius* on the River *Urvaica* began, and entertain'd the Fathers and principal Men invited thither from other Towns, with variety of Diversion. The Festival commenced by Singing Vespers in Musick, and making Bon-fires at Night. The next Day produced Triumphal Arches, abundance of Altars, variety of Dancing, and several Exercises and Representations. There were Declamations both in *Latin* and the *Indian* Language. In the Afternoon the *Mboreans*, who were Guests there acted a Play, in which the *Mamalucs* making an Irruption to Rob, were shamefully routed and punish'd. Another Colony among many other extraordinary Things erected Six hundred Triumphal Arches, and hung under them all sorts of Things in token of gratitude, to express they had receiv'd all Goods from the Society. The same was perform'd upon the River *Parana*, the Converts expressing most singular Affection towards their Instructers. They made a general Review of their Forces, and Danced after a military manner, bearing the Letters of the Name of S. *Ignatius* on their Shields, compassing ingenious Anagrams. At Night a Fight of Boats upon the River by Torch Light, put an end to the Solemnity. At the Colony of the *Incarnation* after a Play, there appear'd in publick an old Giant of a vast Size, follow'd by an hundred Boys in several Colours, by their variety representing the Duties of the Society, and singing Praises to the old Giant. At a little distance they were met by an Herd of an hundred Oxen, and so pass'd on through an hundred Triumphal Arches to the Church, on the Porch whereof an hundred Loaves were offer'd; on the high Altar were an hundred Lights, and before them an hundred Praises of the Society. Over the Gates of the Church were three Statues; that in the middle representing the Society; those on the sides Wisdom and Piety, with this Inscription, *The Society an hundred Years old Triumphs, under the Conduct of Piety, attended by Wisdom.* An excellent Latin Oration gain'd the Applause of all that hear'd it. Then appear'd a vast Triumphal Chariot, on which sat the chief Heroes of the Society, with many other particulars; the whole concluded in a Play, and so ended the Solemnity. *Techo.*

A rich Chapel.

The College of the Fathers at *Cordova* was now enlarg'd, and such a private Chapel finish'd in it, as may vie with the best in *Europe*. It is all Painted, the whole cover'd with excellent Representations of Saints, except at certain Intervals where Pillars of Jasper, and several Sorts of Marble are represented to the Life. Under the Pedestals of the Pillars are turn'd Seats; the Roof richly diversify'd with Gold and costly Colours, and a little Arch'd, seems to be supported by Architects, the Art of perspective imposing upon the Eyes. The Altar is very beautiful, and on it a Throne all Gilt, finely Arch'd and Carv'd in the Shape of a Scollop, on which is seated an Image of the Blessed Virgin, made by an excellent *Spanish* Carver. Under the Image of our Lady lies the Body of S. *Epimachus*, sent by Pope *Urban* the 8th in a curious Shrine; below that again in a rich Case is a Crucifix, which S. *Ignatius* held at the time of his Death, given by the General of the Society F. *Vitelleschi*. Some Fathers making Excursions from this College into the Province of *Tucuman*, said they met with old Men, who had never been near a Priest since the first coming of the *Spaniards*, but now hearing of the coming of these Fathers came out of their Caves, with long Beards and Hair, over-run with Vermin, and almost wasted to nothing; yet more hideous for the Corruption of their Souls, being grown old in Wick-

Tecbo.

Wickedneſs, and more like Beaſts than Men; yet theſe confeſs'd their Sins, and expreſs'd Repentance. Among the reſt they found one Man an hundred Years of Age, who for want of Prieſts had liv'd about 80 Years without Confeſſion, and yet without being guilty of any grievous Sin; for contenting himſelf with his own Wife, he had never coveted any other Woman, or other Mens Goods. Being aſk'd by one of the Fathers, whether he knew there was a God, he anſwered in the Affirmative. The Queſtion being put to him again, whether he us'd any ſort of Prayer to God, he reply'd, He knew no other manner of Worſhip, than putting his Hands together, and holding them out towards Heaven, now and then to cry, God! God! God! and had never us'd or known any other Form of Prayer. Being deſir'd to do it as he was wont, he readily clapt his Hands together, and lifting up his Eyes to Heaven, call'd upon God ſeveral Times with ſuch a Tenderneſs, as drew Tears from the Fathers Eyes. F. *Medina* was ſent by the Provincial from the College of the City of S. *Michael* in *Tucuman*, to try whether any progreſs could be made in the Territory of *Chaguay*. The Father being come to *Omaguaca*, ſent one *Laurence* an *Indian*, a Man well vers'd in Buſineſs, to try the *Mataguaas*, through whoſe Lands there was a ſhort way into the Province of *Chaguay*. Theſe *Mataguaias* Inhabit four Towns ſubject to as many *Caciques*, whoſe Power is almoſt equal, *Laurence* having deliver'd ſome Preſents to the Chief of them from F. *Medina*, and declar'd the Cauſe of his coming, was the Cauſe that the other *Caciques* were call'd together to conſult what was to be done; there it was decreed by unanimous Conſent, that the Fathers were not only to be permitted, but intreated to come among them, that the ſhorteſt way ſhould be found out, and the Road to be mended. That therefore *Laurence* ſhould return and acquaint the Father that his coming would be moſt acceptable to them, but they deſir'd him only to ſtay till the Floods were in, for then they would ſend him Guides and Proviſions, and if the Father would bring them ſome Iron Tools, it would be a great Advantage. The Reſolution of the *Caciques* being known, all the People ran joyfully to expreſs their ſatisfaction to *Laurence*. The old Women and Maids petition'd that the Father would obtain ſome Supplies of Cloths to defend them againſt the Cold, and make them appear more modeſtly. All Things ſeem'd to promiſe ſucceſs, and yet the Deſign was then laid aſide for want of Fathers to employ; the Provincial by Advice recalling F. *Medina*, and putting off this Enterprize till freſh Supplies were ſent out of *Europe*, becauſe at preſent it was thought fitter to continue the Miſſion to the *Calchaquies*, of whom all that can be ſaid has been deliver'd before.

Barbarous old Men.

The Mataguaias.

The Year 1644. produced a mighty Controverſy about the Conſecration of *D. Benardin de Cardenas*, Biſhop of *Paraguay*. He receiv'd the King's Letters in *Peru*, acquainting him that his Majeſty had confer'd the ſaid Biſhoprick on him, and expected only the Pope's Bull of Confirmation. The Biſhop elect, impatient of delay, was unwilling to expect the Pope's Bull of Approbation, wherein becauſe of the ſmall number of Biſhops in the *Indies*, it is uſual to allow one only Biſhop, contrary to the general Practice to Conſecrate another. He therefore for the more ſpeedy attaining his Dignity, put the Queſtion to the College of the Jeſuits at *Cordova*, whether the uſual Form might not be diſpens'd with, and by reaſon of the great diſtance, the Pope's Conſent be taken for granted. The College anſwer'd it was contrary to the Opinions of the Learned, and Decrees of Councils. But he was too haſty to be ſtop'd, and being Conſecrated by one Biſhop, without expecting the Pope's Bull, repair'd to his Church of *Paraguay*, which was the ground of an eager Controverſy, which being carry'd high, ſpread through the World, and was the ſubject of a doleful Hiſtory writ by another Hand, and not to be handled by me. Yet I muſt not omit to mention ſome Slanders rais'd upon this Occaſion, and afterwards clear'd, which I will deliver all at one View. The new Biſhop's diſlike to the Society being known abroad, their Enemies laid hold of this Opportunity to revive the antient forgotten Calumnies, the chief whereof was a fabulous Story of the Gold of *Oricaca*, long ſince expleded, and then again given out through all *Chriſtendom*. For the better underſtanding of the whole we will look back to the original of it. Many Years before this time, one *Bonaventure* an *Indian* of the meaneſt ſort, having liv'd ſome time in the Port of *Buenos Ayres*, went away firſt

A Controverſy about Conſecration of a Biſhop.

among

among the wandring Infidels, and afterwards to the Colony of the *Japeivians* on the *Urvaica*; where he ran away with another Man's Wife, and being taken was publickly whip'd for an Example to the other Converts. Being ſent again to *Buenos Ayres*, he there, I know not by whoſe Inſtigation, fram'd ſo plauſible a Story about Gold found by the *Jeſuits*, near the River *Urvaica*, that he impos'd upon Men of good Senſe. For he confidently affirm'd he had wrought a long time in *Urvaica* at Digging of Gold, and that there was ſuch Plenty, that in three Days a Man might fill a half Buſhel with pure Gold Duſt. He ſaid further that he had been tempted to hide a great Parcel of Gold for his own uſe, being reſolv'd to run away, but that being betray'd by his Fellow, he was by the Fathers whipped and baniſh'd. When he had told this Story, he deſcrib'd the Place and Nature of the Gold Mines ſo particularly, and Ly'd ſo artificially, that the whole matter appear'd more than credible, and many affirm'd there was no doubt to be made of the Truth of it. The Society to clear its Reputation, complain'd to the proper Judges, and prevail'd to have the Buſineſs examin'd. The Magiſtrates did their Duty, and after much inquiry *Stephen de Avila*, Governour of *Buenos Ayres*, publickly declar'd, and writ to the King's Council at *Madrid*, that the Report ſpread abroad concerning the Gold of *Urvaica* was a meer Fiction of Idle Men, and the Enemies of the Society. Thus that Fable was ſuppreſt for ſome time, till ſome time after the Impoſtor reviv'd it among ſome new come *Europeans* that were greedy of Gold, and had the Impudence to carry it to *Hiacinthus de Lara* the new Governour of *Buenos Ayres*. The Governour, tho' he did not altogether give Credit to it, wiſh'd it were true, and could not reſolve what to conclude. As he ſtood thus doubtful, he receiv'd Letters from *Paraguay*, in which the Biſhop affirm'd, it was certainly made out there were Gold Mines near *Urvaica*. The Impoſtor rejoyc'd to ſee his Lye confirm'd by the Biſhop, and the Governour thirſting after Gold made all poſſible haſt to ſet out in ſearch of it. Accordingly he began his Journey of 200 Leagues up the River *Parana*, attended by 40 Soldiers, and *Martin de Vera*, Lord of a Gold Mine in *Peru*, and a moſt skilful Man at trying of Metals.

The Society falſly accus'd of concealing Gold.

Bonaventure the Informer was order'd to follow him, but he knowing he had a bad cauſe in Hand, ſlipp'd away in the Journey. The Governour ſomewhat diſcourag'd by his Flight, ſtill held on his Journey, being nobly receiv'd in the Towns built by the Society, and tho' to them he conceal'd the cauſe of his coming, yet privately enquir'd by his Interpreters among the *Indians*, where the Gold was found.

This being known, F. *Diaſtanius* Superior of the Fathers in *Parana* and *Urvaica*, Petition'd him that he would publickly Inquire concerning the Gold Mines, and appoint a Day to try that Cauſe, that the Society might be clear'd from the Scandal. The Governor granted his Requeſt, and at the ſame time encourag'd the Souldiers with hopes of great Rewards to diſcover the Mines. They left no Stone unturn'd to find out the Gold, and ſome of them travell'd ſeveral Day's Journey with an *Indian* who promis'd to diſcover the Mines, but were only laugh'd at when they return'd, having found nothing but ſome bright ſhining Snails. In the mean while Letters were brought the Governor from the City of the *Aſſumption*, both from the Governor and Biſhop of that Province, both of them owning they could make out nothing certain concerning the Gold of *Urvaica*. This enrag'd the Governor of *Buenos Ayres* to ſee himſelf impos'd upon, and ſo honourable an Order abus'd; yet he was perplex'd about the flight of *Bonaventure*, and the Society wiſh'd he might be found, and ſo all doubts taken away. This hapned as they had deſir'd, he was taken in the Town of the *Japeivians*, and brought in Irons to the Governor, who asking him in friendly manner to diſcover the Gold he had ſo much talk'd of, he deny'd he had ever ſpoke of any ſuch thing, and ſtood poſitively in the Denial. The Governor, to whom he had often told the Story, in a Paſſion order'd him to be Rack'd, and even there he perſiſted in his Denial. Nothing being extorted he was Condem'd to Death, but the Fathers interceeding for him he had 200 Laſhes given him, and was Baniſh'd the Province for ever. Not ſo ſatisfy'd, the Enemies of the Society ſent Letters to the King's Council at *Madrid*, reviving this Impoſture, whereupon one *Garabito* of the Royal Council of *Peru* was appointed to examin it again, who having brought the Informers to confeſs the Forgery, Fin'd ſome and Baniſh'd others. Yet Malice

Techo. stop'd not here, but the Charge being renew'd in *Spain*, the King sent *D. John de Velasco* Governor of *Paraguay* to examine further into it, with the Title of his Inspector; he repairing to the River *Urvaica*, and having narrowly sifted the Matter, and Convicted all the Accusers of manifest Forgery, impos'd heavy Fines on them, the Fathers interceding that their Punishment might not be severer. Thus this Slander cast upon the Society was quite expung'd almost 20 Years after it was first cast upon them, and been carry'd so far that all the Fathers who were not *Spaniards*, had like to have been disgracefully sent out of the Provinces of *Parana* and *Urvaica* into *Europe*; for they had added to the rest of the Fiction, that the Fathers who were not *Spaniards*, had sent a vast quantity of Gold to the *French* and *Portugueses* Enemies to *Spain*; but the Foundation of the Calumny failing, this superstructure of Course fell to the Ground. Nor did the wicked Practices end here, for the Invention above mention'd failing, the Society was accus'd of dissuading the Converts from paying Tribute to the King, but the same *D. John de Velasco* clear'd them of this Imputation upon strict inquiry made, and writ honourably to the King in their behalf. The ground of this Accusation, was the Fathers protecting the *Indians* from being made Slaves to private Persons, the dread whereof was the main thing that obstructed the Conversion of those poor Souls. Besides, the King to encourage those People to imbrace the Faith, had allow'd all that should be Baptiz'd, to be free from paying any Tribute for 20 Years after they were Baptiz'd; and his Majesty well knew that those poor People being continually harrass'd by the *Mamalucs*, and in Arms to defend themselves, could not be expected to pay any Tribute, but ought rather to be Supported and Maintain'd. This Reflection was also taken away by the Converts themselves, who when the 20 Years of Grace were expir'd, and they had a little respite from the *Mamalucs*, freely promis'd to pay the Tribute to the King. Since we have gone so far, we must go through with all the Calumnies rais'd against the Society, and finish this Matter in a few Words. The Enemies of the Society further alledg'd, That the King was at a great Expence in sending Fathers over to *Paraguay* to no Advantage; which Imputation could not be of any force, where it was visible such a vast Tract of Land had been Converted to the Faith, and reduced under the Dominion of his Catholick Majesty, by their only Labours and Sufferings. This failing it was further whisper'd in the Ears of the Magistrates, that they did not teach the Converts sound Doctrin. To make this out, they urg'd that the Fathers in rendring the Names of God, the Son of God and Mother of God into the *Guaranian* Language, made use of prophane Words formerly apply'd to their Superstitions. To wipe this off, it was prov'd that the Society made use of the same Words all other Orders had made use of before their coming into those Parts; and that they were the same that had been always us'd in *Brasil*, between the Language of which Province and the *Guaranian*, there is great Affinity; and therefore a Synod held at *Lima*, and approv'd by the Pope, clear'd the Honour of the Society in this Case, as in the others that had been done before. The last Accusation, was that the Society disown'd the Consecration of the Bishop of *Paraguay*, for the reasons mention'd at the beginning of this Section, and therefore not to be repeated in this Place, and this was objected to them as Schismatical, till the Pope declaring, that the Bishop so Consecrated had no Jurisdiction, the Society was clear'd from that Imputation of Shism; but before all these Slanders could be remov'd, the Bishop of *Paraguay* had great strugglings with the Society, which do not at all belong to this History, and therefore we will proceed to put an end to the little that remains.

A Mutiny in the Province of Itatina.

Great Disorders were committed this same Year 1644. in the Colony of the *Foiensians* of the Province of *Itatina*, the Natives at the Instigation of *Nianduabuzuvius*, presuming to Mutiny, and openly disobey the Fathers, who offering to reprimand them for their Insolence, were not only abus'd in words, but struck. For *Borobebeus*, Nephew to *Nianduabuzuvius*, after F. *Mamoa* had been ill treated by another, hit him in the Face with a Cudgel; and another wounded F. *Arenos* on the Head. F. *Badia* reproving their base Proceedings, *Nianduabuzuvius* himself gave him very ill Language, declaring, *He would transmit those Customs he had receiv'd from his Ancestors to Posterity. Nantabagua* another Nephew of *Nianduabuzuvius*, enrag'd because one of the Fathers had taken away the Rod of his Office as a Punishment for his Offence, interrupted the Sermon in the Church

Church, ſtirring up the People to Revolt, and railing againſt the Doctrin of the Fathers, as oppoſite to the Manners and Cuſtoms of their Forefathers, prevail'd with all the Audience to forſake the Preacher. From that time the Fathers Commands, the Authority having been thus debas'd, were made no account of; they themſelves were ſcorn'd by all degrees, no honour was given to Religious Things, no Body was left to attend the Fathers even in the Church. The Fathers having in vain try'd fair Words and Threats, finding it neceſſary to take a harſher Courſe, artfully drew *Nianduabuzuvii*'s Son and two Nephews out of the Town, and had them convey'd to the Town of the *Japeivians* on the River *Urvaica*, 200 Leagues diſtant, that it might not be eaſie for them to come back. The Heads being remov'd, the face of Things immediately chang'd. The People flock'd to the Church, and perform'd all Chriſtian Duties, all Leudneſs and Barbarous Cuſtoms were Baniſh'd, and Virtue and Submiſſion ſucceeded in their place. Many Heathens who were before kept back by *Nianduabuzuvii*'s ill Practices, reſorted to the Town and embraced the Faith. Many Infidels dayly reſorted to the Town, which gave hopes of greater Succeſs; but none ſo much rejoyced the Fathers as ſome *Gentils* from the other ſide of the River *Paraguay*, where the Fathers had not yet been; who came to acquaint them, That abundance of their Country-men, being expos'd to the continual Incurſions of the *Guaicureans*, were inclin'd to forſake their own Country, and come over into the Lands about that Town. Beſides *Guairamina*, Nephew to *Paraliquin* the greateſt Man among the *Guirapos*, coming to the Fathers, and counting to them according to the Cuſtom of the Country, what Nations were on both ſides the *Paraguay*, inflam'd them with a deſire of extending the Empire of Chriſt beyond that River.

Attempt of the Fathers beyond Paraguay.

Hitherto the Fathers of the Province of *Itatina* by reaſon of their ſmall Numbers, the Invaſions of the *Mamalucs* and Troubles among the Converts, had kept themſelves within this ſide the River *Paraguay*; but having now obtain'd Peace at home, and being increas'd in Numbers, they were deſirous to carry the Goſpel beyond that River, knowing by Information from many, that the vaſt Tract which extends an hundred and fifty Leagues between *Itatina* and *Peru*, was very full of *Indian* Villages, where the Chriſtian Faith was not yet profeſs'd, and where many Towns might be built, if the Society were once admitted. But this was a difficult Province, as being much infeſted with Sorcerers, and Apoſtates, and therefore required a Man of Experience and Reſolution. For this Reaſon *F. Laquercius* the Provincial, knowing *F. Romero* to be fit for any ſuch Undertaking, order'd him to the Province of *Itatina*, and with all ſpeed to paſs the River. He being come unto his Province, conſulted with the other Fathers and principal Converts, who all reſolved the attempt ought to be made without delay, and accordingly he ſet out in the Year 1645, attended by *F. Vanſurk* and ſome faithful Converts of both Towns; and paſſing the *Paraguay* the 22d Day after his ſetting out, came unto the firſt Village of the *Indians*, where he found many, who having before hear'd of the Society, were not ill diſpos'd to receive the Faith. He would have gone further in hopes of a more plentiful Harveſt, but was held back by his own Company, and the Natives, who affirm'd he would ruin all if he was too haſty. For this Reaſon he ſetled with *Curapaio*, a *Cacique* of great Fame in the firſt Villages; and many reſorting to him from the neighbouring parts, he marked out the Ground for a Town, built a Chappel under the Invocation of S. *Barbara*, erected a Croſs, and began to declare the firſt Principles of Religion to the People. Finding the Heathens inclinable to embrace Chriſtianity, he writ to the Provincial, deſiring him to ſend, with all ſpeed, ſome able Perſons to aſſiſt him in the Work ſo happily begun. This done, he ſent away all the Converts but ſix, to their Towns, and *F. Vanſurk* to the City of the *Aſſumption*, for neceſſary Tools to build a Town. It happened at that time, one *Guiraguera*, a Heathen from ſome remote part, was come to the ſame place, on account of Trade, whom *F. Romero* labour'd to win, and he craftily promiſed to uſe his endeavours to reduce his Country People to the New Town; but being a cruel and deceitful Man, he made it his Buſineſs when he came thither, to incenſe them againſt the Chriſtian Preachers. Many who had fled out of *Peru* and other parts to live more at liberty, ſeconded him; and above all, one *Mboroſenus* an Impoſtor, who being ſkill'd in Sorcery, aſſum'd the Title of a Deity.

Tecbo.

It

Techo. It was eaſie to perſwade one *Tucumbains*, who was appointed to manage the Deſign of murdering the Father, and he taking *Guiraguera* and forty more Aſſaſſins with him, ſet out, as if they were to deſire to be baptiz'd. To ſecure him that he might not eſcape their Hands, they ſent out before to acquaint him with their coming, and that the Deſign of it was to embrace the Faith. F. *Romero* was warned of the danger, and adviſed to fly, but he deſpiſing that which look'd like Fear, went out to meet them, and having exhorted them to embrace the Opportunity offer'd them of being admitted into the number of the Sons of God, gave them ſome Preſents, and went away to ſay Maſs. *Tucumbains* thinking no time was to be loſt, gave the Signal to the Murderers; one of them gave him three Blows on the Head with his Club, which laid him flat on the Ground. The reſt of them murder'd one *Fernandez* the Father's Companion, as yet only a Novice, and one *Gonzalo* a Convert; which done, perceiving the Father was ſtill alive, they ript open his Belly, pull'd out his Tongue, cut his Throat, chopt off his Fingers, and thruſt them into his Belly, ſuperſtitiouſly believing that would prevent any revenge being taken for the Murder committed. Then they plundered all they found, and whilſt they were ſo imploy'd, the other five Converts fled, and all of them return'd ſafe home, who gave an Account of what had hapned. When the Murderers were gone, the Natives of the place returning home from their Country Affairs, were extreamly griev'd at this wicked action; and having laid the dead Bodies decently together, Men and Women, as is the Cuſtom of the Country, made diſmal Howling in their Turns, like ſinging in a Choir, and then were ſilent by fits, which are the funeral Ceremonies; and thus they committed them to the Ground, till ſeven Months after, thoſe ſame Heathens put the Bones of the Father, and his Companions into ſeveral Coffins, and ſent them honourably to the Fathers in the Province of *Itatina*.

State of the Province. At this time, that is, the Year 1645, there were in the Province of *Paraguay*, about 200 Fathers diſtributed into nine Colleges, and 24 Reſidences among the *Indians*. Of an hundred Prieſts, but few ſerv'd the *Spaniards*, being always taken up with the *Blacks* and *Indians*, governing the Sodalities of the *Spaniards*, and teaching in the Schools. Many liv'd altogether among the *Indians*, and others were at certain times ſent out of the Colleges upon Apoſtolick Miſſions; for as *F. Aquariva* the Provincial, foretold, the Province of *Paraguay* is not conſpicuous for many Towns, but that defect is made amends, for by theſe frequent Excurſions to diſſeminate the Goſpel, yet many new Expeditions have been put by and obſtructed, by the ſmall number there is of Fathers, and the Invaſions of the *Mamalucs*: This Scarcity of Fathers has been in a great meaſure caus'd by the falſe Calumnies before ſpoken of, caſt upon them, which has cauſed the ſtopping of many in *Europe* that were to have been ſent over. And to ſay the truth, there has been great reaſon in theſe later times, to hope for a plentiful Spiritual Harveſt, were there but Labourers to ply the Work; and the two Provincials *F. Lupercius*, and *F. Ferrufirus* were forward enough to promote it; ſo that though it has not been poſſible to build Towns to ſociate in, yet has brought many of the ſcatter'd *Indians* into the Flock of Chriſt. The Provinces of *Parana* and *Uruaica* now flouriſhed under the care of the Fathers; that of *Itatina* was again peſter'd by the *Mamaluc* Robbers; and that of *Cachaquina*, tho' few Souls were gain'd there, by reaſon of the Obſtinacy of the Natives, was ſtill poſſeſs'd by two Reſidences, in hopes of mollifying thoſe hard Hearts. It would be tedious, and from our purpoſe to ſpeak the Praiſes of thoſe many worthy Fathers diſpers'd through the Province; yet we cannot but admire the Bounty of the Catholick King, who ſpares no coſt to promote its good, ſending over, feeding, maintaining, and defending Preachers to inſtruct thoſe People, for which the Society in its general Aſſembly, decreed his Majeſty their Thanks, and order'd him to be pray'd for, which is perform'd in a particular manner in *Paraguay*. And here we will give reſt to our Pen, wiſhing *Philip* the *Great*, as a Reward of his Zeal in propagating the Faith, long and happy Reign here, and an everlaſting Kingdom hereafter.

This

Tecbo.

This Paragraph was omitted in Page 709, *and muſt be inſerted after the firſt Break in the laſt Column, which the Reader is deſired to take notice of.*

Francis de Alfaro, the King's Viſitor throughout South *America*, by his Majeſty's Order, utterly took away the Abuſe of perſonal Service, ſetting the *Indians* at full Liberty, and delivering them from all Oppreſſion. But becauſe many of the *Indians* of *Paraguay* had nothing to pay as Tribute, he therefore order'd, that in lieu of it, they ſhall ſerve one Month in the Year, but if the *Spaniards* would make uſe of them any longer, they ſhould have them as hired Servants, upon their own free will, and paying them their Wages. He enacted other Laws for the common benefit of the *Spaniards* and *Indians*, which the King afterwards ratify'd, and continue to this Day in force, ſaving only that his Majeſty allow'd two Months Service inſtead of the one we ſaid *Alfaro* had appointed. And to the end the Heathens for the future might not be deterr'd from embracing the Faith, for fear of being ſeiz'd and put to trouble, the Countries of *Parana*, the *Guaicureans*, and *Guira*, were put under the direction of the Jeſuits, upon condition the *Indians* being brought unto Towns, ſhould not, upon any account, be given to private Men, by way, as they call it, of *Encomienda*; that is, to be entruſted with, or rather to Lord it over them. The Fathers were order'd to be maintain'd at the King's Coſt; and it is remarkable, That *Alfaro* aſſigning every one of thoſe that ſhould be ſo employ'd, the ſame Allowance that was given to the Curates of the *Indians* in *Peru*, the Provincial *F. James Torres* oppos'd it, ſaying the fourth part of that Allowance was enough for religious Men, who were to live ſparingly.

God's

God's Power and Providence,

Shewed in the

Miraculous Preſervation and Deliverance

OF

EIGHT ENGLISH-MEN,

Left by Miſchance in

GREENLAND,

ANNO 1630.

Nine Months and Twelve Days.

With a True Relation of all their Miſeries, their Shifts and Hardſhips they were put to, their Food, *&c.* Such as neither *Heathen* nor Chriſtian ever before endured.

With a Deſcription of the chief Places *and Rarities of that barren and Cold Country. Faithfully reported by* Edward Pellham, *one of the Eight Men aforeſaid. As alſo with a Map of* Green-Land.

To the Right Worſhipful Sir John Merick *Knight, Governour of the worſhipful Company of* Muſcovy *Merchants: Sir* Hugh Hamerſly, *Knight, and Alderman of the City of* London. *And to the Worſhipful Mr. Alderman* Freeman, *Captain* William Goodler; *and to all the reſt of the Worſhipful Aſſiſtants and Adventurers in the ſaid famous Company.* Edward Pellham *dedicateth both this and his future Labours.*

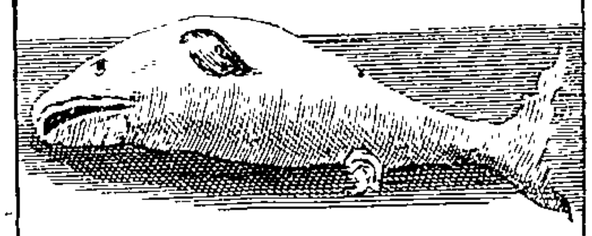
Right Worſhipful and moſt famous Merchants,

THE hard Adventure my poor Self and Fellows underwent in your Worſhips Service, is a great deal pleaſanter for others to Read, than it was for us to Endure. However hard, we have now endured it; and if ever After-ages ſhall ſpeak of it, (as the World ſtill doth of the *Dutch*-men's hard Winter in *Nova Zembla*;) Thus much of the Voyage ſhall redound to your Honours, that it was done by your Servants. This may alſo return to our Countrey's good; That if the firſt inhabiting of a Country by a Prince's Subjects, (which is the King of *Spain's* beſt Title to his *Indies*) doth take poſſeſſion of it for their Sovereign: Then is *Green-land*, by a ſecond Right, taken *Livery* and *Seiſin* of for his Majeſty's Uſe; his Subjects being the firſt that ever did (and I believe the laſt that ever will) inhabit there. Many a rich Return may your Worſhips in general, and the brave Adventurers in particular receive from this and all other places: And may your Servants be ever hereafter warned to take heed by our Harms. *God ſend your Worſhips long Life, and much Honour, and ſufficient Wealth to maintain both.* This is the hearty Prayer of your Worſhips poor Servant,

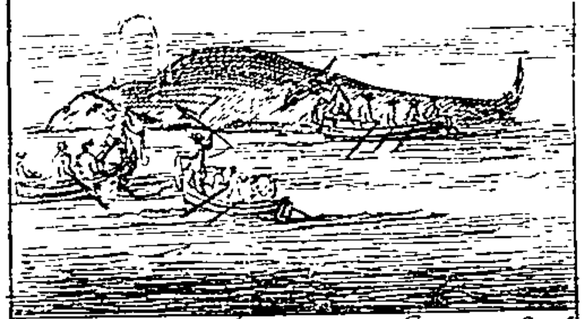
EDWARD PELLHAM.

TO

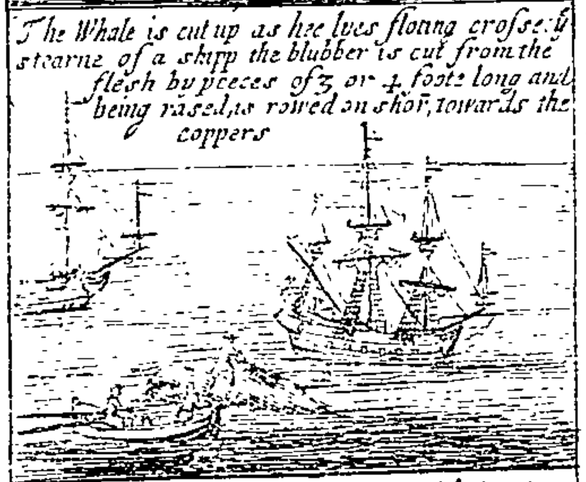
A Whale is ordinarly about 60 foote longe



When the Whale comes above water ỹ shallop rowes towards him and being within reach of him, the harppiner darts his harpingiron at him out, and being fast lance him to death.



The Whale is cut up as hee lyes floting crosse ỹ stearne of a shipp the blubber is cut from the flesh by peeces of 3 or 4 foote long and being rased, is rowed on shor towards the coppers

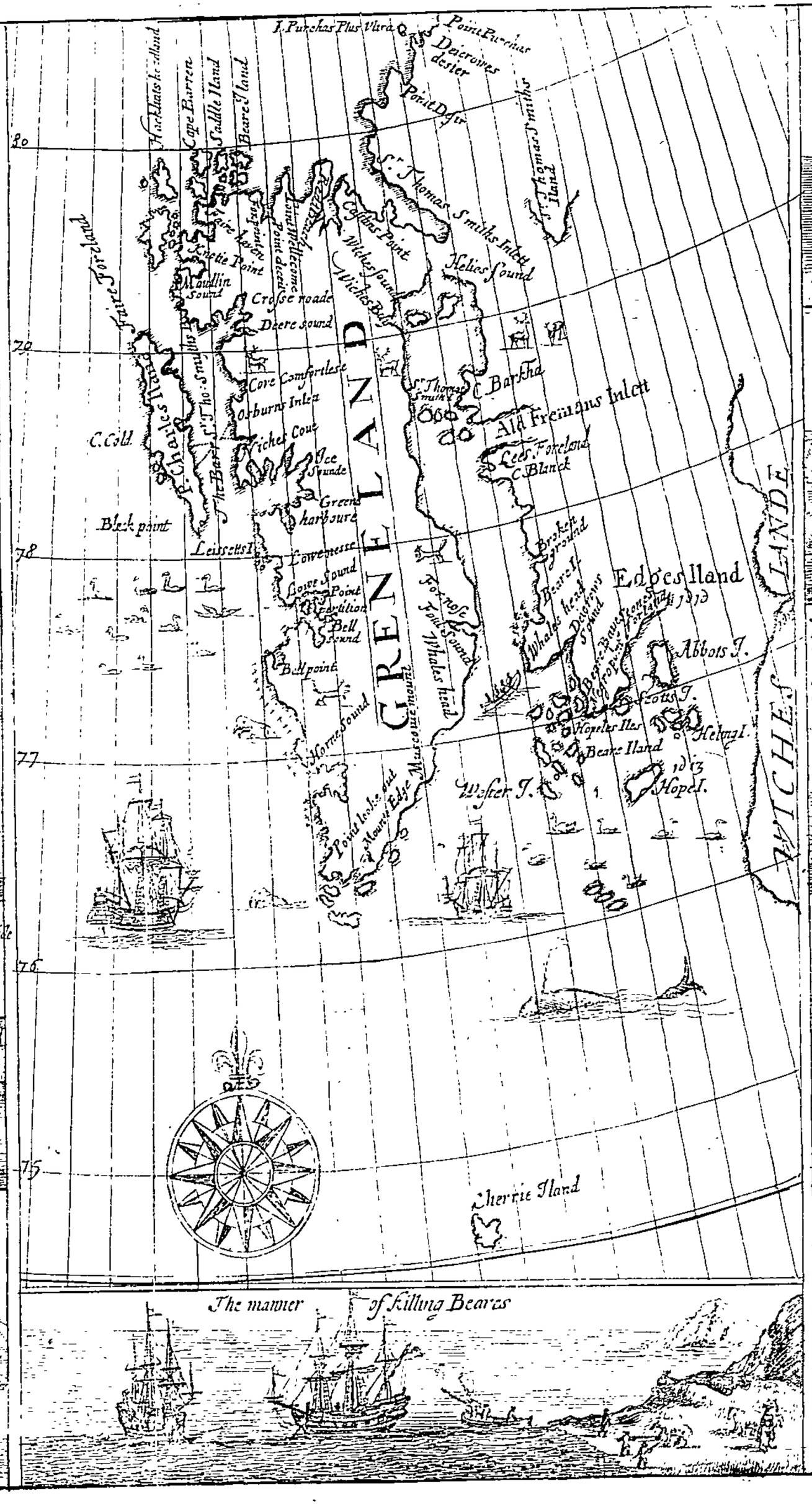


They place 2 or 3 coppers on a race and ỹ chopping boat on the one side and the cooling boate on the other side to receive ỹ oyle of ỹ coppers, the chopt blubber being boyled is taken out of the coppers and put in wicker baskets or barowes through w^ch the oyle is drayned and runes into ỹ cooler w^ch is ½ full of water, out of w^ch it is conveyed by troughs into buts or hogsheads



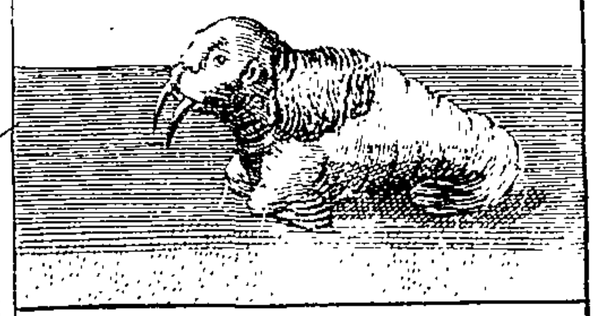
The manner of killing ỹ Seamorces



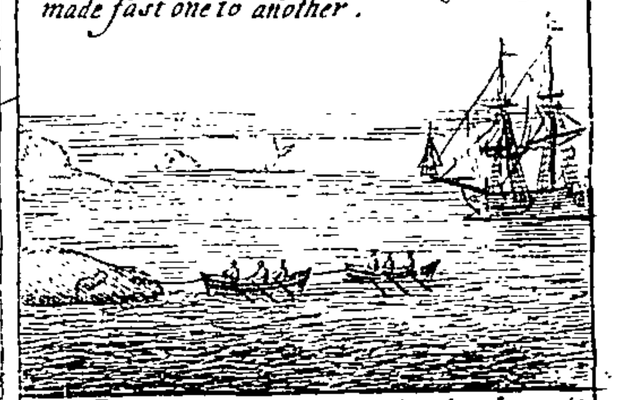


The manner of killing Beares

The Seamorce is in quantity as bigg as an oxe



When the Whale is killed hee is in this mann towed to the Shipps by two or thr̄ shallops made fast one to another.



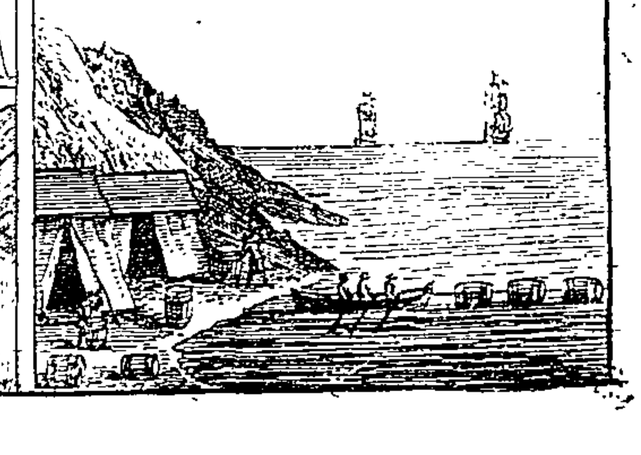
The peeces of blubber are towed to the shore side by a shallop and drawne on shore by a crane or caried by two menn on a barrowe to ỹ two Cutters w^ch cutts them the breadth of a trench or and very thine & by two boys are caried w^th hand hookes to ỹ choppers



Thus they make cleane and scrape ỹ whale fins



A tent and Coopers at worke



TO THE

READER.

COurteous Reader: That God may have the only glory of this our Deliverance, give me leave to look back unto that Voyage which the Dutch-men *made into* Nova Zembla, *in the Year* 1596. *In which place, they having been (like our selves) overtaken with the Winter, were there forced to live it out as we were. Which being an Action so famous all the World over, encouraged me both to publish this of ours, as also now to draw out some Comparisons with them; that so our Deliverance and God's Glory may appear both the more gracious and the greater.*

This Nova Zembla *stands in the* Degree 76. North Latitude: *Our wintering place is in* 77 Degrees *and* 40 Minutes, *that is, almost two Degrees nearer the North* Pole *than they were; and so much therefore the colder. The* Dutch were furnished with *all things necessary both for* Life *and* Health; *had no want of any thing:* Bread, Beer, *and* Wine, *they had good, and good store. Victuals they had God's plenty; and Apparel both for present cloathing, and for shift too: And all this they brought with them in their Ship. We (God knows)* wanted all these, Bread, Beer, *and* Wine *we had none. As for Meat, our greatest and chiefest* feeding was the Whale Frittars, *and those mouldy too; the loathsomest Meat in the World. For our Venison, 'twas* hard to find, *but a great deal harder to get: And for our third sort of Provision the* Bears, *'twas a measuring cast which should be eaten first,* We *or the* Bears, *when we first saw one another: And we perceived by them, that they had as good hopes to devour us as we to kill them. The* Dutch killed Bears, *'tis true: But it was* for their Skins, not for their Flesh. *The* Dutch *had a* Surgeon *in their Company; we none but the great* Physician *to take care of and cure us. They had the Benefit of* Bathing *and* Purging: *We of neither. They had their Ship at hand to befriend them; we had here perished, had not other Ships fetcht us off. They had* Card *and* Compass, *we no direction.*

If the Dutch *complained therefore of the extremity of the Cold, (as well they might) and that when in Building their Houses, they (as Carpenters use to do) put the* Iron Nails *into their* Mouths, they there froze, *and* stuck so fast, *that they brought off the Skin and forced Blood: How cold, think you were we, that were fain to maintain* two Fires to keep our very Mortar from freezing. *The* Dutch *complain'd, that their Walls were frozen two inches thick on the inside, for all their fire: And if ours were not so, 'twas our pains and industry at first in building. The* Dutch-mens Cloaths froze upon their Backs, and their Shoes *were like Horns upon their feet: But that was their own Ignorance; for they had Sea-coals enough with them, if they had known how to use them. If their* Drink and Sack were so hard *frozen into lumps of Ice, that they were fain to cut it out; how much harder was it for us, that* were forced to make hot Irons our best Toasts to warm the Snow withal, *for our Mornings Draughts? They used heated Stones and Billets to their Feet and Bodies, to warm them: Which, though an hard shift, yet was it better than we had any.*

Lay now all these together, the distance of place, we being many Miles more into the Cold than they: The want both of Meat and Cloaths; and that the House *we lived in, we* had but three Days respit to build *for nine Months to come; and then may the World see, that* the Dutch had the better Provisions, and we the abler Bodies. *If therefore the* Dutch-mens *deliverance were worthily accounted a Wonder; ours can amount to little less than a Miracle. The greater therefore our deliverance, the greater must be God's Glory. And that's the Author's purpose in publishing of it. God keep the Readers from the like dangers. So prays he that endured what he here writes of.*

EDWARD PELLHAM.

The Names of the Men thus staying in *Greenland*, for Nine Months and Twelve Days.

William Ffeley, Gunner. *Edward Pellham*, Gunner's Mate, the Author of this Relation. *John Wise* and *Robert Goodfellow*, Sea-men. *Thomas Ayers*, Whale-cutter. *Henry Bett*, Cooper. *John Dawes*, and *Richard Keller*, Land-men.

Pelham.

God's Power and Providence in the Preservation of Eight Men in *Greenland*, Nine Months and Twelve Days.

But we had the Sentence of Death in our selves, that we should not trust in our selves, but in God which raiseth the dead.

Who delivered us from so great a Death, and doth deliver: In whom we trust that he will yet deliver us. 2 Cor. 1. ver. 9, 10.

Greenland is a Country very far Northward, situated in 77 Degrees, and 40 Minutes, that is, within 12 Degrees and 20 Minutes of the very North Pole it self. The Land is *wonderful mountainous*; the Mountains *all the Year long full of Ice and Snow*: The Plains in part bare in Summer time. There grows *neither Tree nor Herb* in it, except *Scurvy-grass* and *Sorrel*. The Sea is as barren as the Land, affording *no Fish but Whales, Sea-horses, Seals, and another small Fish*. And hither there is a yearly Fleet of *English* sent. *We Eight Men* therefore being employ'd in the service of the Right Worshipful Company of *Muscovy* Merchants, in the good Ship called the *Salutation* of *London*, were bound for this *Greenland* aforesaid, to make a Voyage upon *Whales* or *Sea-horse*, for the advantage of the Merchants, and the good of the Common-wealth. We set sayl from *London* the *first Day* of *May*, 1630. and having a fare Gale, we quickly left the fertil Banks of *England*'s pleasant Shoars behind us. After which, setting our comly Sails to this supposed prosperous gale, and ranging through the boisterous Billows of the rugged Seas, by the help and gracious assistance of Almighty God, we safely arrived at our desired Port, in *Greenland* the *Eleventh* of *June* following. Whereupon having moored our Ships, and carried our Cask ashoar, we, with all expedition, fell to the fitting up of our Shallops, with all things necessary for our intended Voyage. We were in Company three Ships; all which were then appointed by the Order of our Captain, Captain *William Goodler*, to stay at the *Fordland*, until the fifteenth of *July*; with resolution, that if we could not by that time make a Voyage according to our expectation, then, to *send one Ship to the Eastward, unto a fishing place some fourscore Leagues from thence*; whither at the *later end of the Year, the Whales use* more frequently to resort. A second of the three Ships was designed for *Green-harbor*, a place some fifteen Leagues distant to the *Southward*) there to try her Skill and Fortune, if it were possible there to make a Voyage. The third Ship (which was the same wherein we were) was appointed to stay *at the Fore-land*, until the twentieth of *August*. But the Captain having made a great Voyage at *Bell Sownd*, dispatches a Shallop towards our Ship, with a Command unto us to come to him at *Bell Sownd* aforesaid: His purpose being, both to have us take in some of his *Trane-Oyl*, as also by joyning our Forces together, to make the Fleet so much the stronger for the defence of the Merchants Goods homeward bound, the *Dunkirkers* being very strong and rife at Sea in those Days. Upon the eighth day of *August* (thereupon) leaving the *Fordland*, we directed our Course to the *Southward*, towards *Green-harbor*, there to take in twenty of our Men, which had out of our Ship's company been sent into the lesser Ship, for the furtherance of her Voyage.

But the Wind being now contrary, our Ship could no way *lye our course*. The fifteenth day being calm and clear, and our Ship now in the *Offing*, some four Leagues from *Black-point*, and about five from the *Maidens-paps* (which is a place *famous*, both for *very good and for great store*

of

of *Veniſon*,) our Maſter *ſent us Eight Men here named*, altogether in a Shallop *for the hunting and killing* of ſome Veniſon for the Ships Proviſion. We thus leaving the Ship, and having taken a brace of Dogs along with us, and furniſh't our ſelves with a Snap-hance, two Lances, and a Tinder-box; we directed our courſe towards the Shoar, where in four Hours we arrived, the Weather being at that time fair and clear, and every way ſeaſonable for the performance of our preſent Intentions. *That Day* we laid *fourteen tall and nimble Deer* along; and being *very weary* and throughly tyred, firſt with rowing, and now with hunting, we fell to eat ſuch Victuals as we had brought along, agreeing to take our reſt for that Night, and the next day to make an end of our Hunting, and ſo fairly to return to our Ship again. But the next day, as it pleaſed God, the Weather falling out ſomething thick, and much Ice in the *Offing* betwixt the Shoar and the Ship (by reaſon of a Southerly Wind driving along the Coaſt) our Ship was forced ſo far to *ſtand off* into the Sea, to be clear of the Ice, that we had quite loſt the ſight of her: neither could we aſſure our ſelves, whether ſhe were incloſed in the drift Ice or not: And the Weather ſtill growing thicker and thicker, we thought it our beſt courſe to hunt along the Shoar, and ſo to go for *Green-harbor*, there to ſtay aboard the Ship with the reſt of our Men, until our own Ship ſhould come into the Port.

Coaſting thus along towards *Green-harbor*, we kill'd *eight Deer* more; and ſo at laſt having well loaded our Shallop with Veniſon, we ſtill kept on our courſe towards *Green-harbor*: Where arriving upon the ſeventeenth day, we found (to our great wonderment) that the *Ship was departed thence*, together with our twenty Men aforeſaid. That which increaſed our admiration was, for that we knew they *had not Victuals ſufficient* aboard, to ſerve them (by proportion) homewards bound: Which made us again to wonder, what ſhould be the reaſon of their ſo ſudden departure.

Perceiving our ſelves thus fruſtrated of our expectation, and having now but *bare three days* (according to appointment) *to the uttermoſt expiration of our limited time for our departure* out of the Country; we thought it our beſt courſe to make all poſſible *ſpeed to get to Bell Sownd*, unto our Captain, fearing that a little delay might bring a great deal of danger. For the lightning therefore of our Shallop, that ſhe might make the better way through the Waters, we heaved our Veniſon over-board, and *caſt it all into the Sea*. Having thus forſaken *Green-harbor*, with a longing deſire to recover *Bell Sownd*, (from thence diſtant ſome ſixteen Leagues to the *Southward*) that Night we were got half way about the point of the *Neſſe*, or point of Land called *Low-Neſſe*: But the darkneſs or miſty fog increaſing ſo faſt upon us, that it was impoſſible for us to get further; even there betwixt two Rocks we coved from the ſeventeenth day at Night, until the eighteenth day at noon. At which time the weather being ſomewhat clearer (though very thick ſtill) we left the *Neſſe* behind us, ſtill deſirous to recover *Bell Sownd*: But having never a *Compaſs* to direct our courſe by, nor any of our company that was *Pilot* ſufficient to know the Land when he ſaw it, we were fain to grabble in the dark (as it were) like a blind Man for his way, and ſo over-ſhot *Bell point* at leaſt ten Leagues to the *Southward*, towards *Horn Sownd*. *Pellham.*

Some of us in the mean time knowing that it was impoſſible to be ſo long a rowing and ſailing of eight Leagues (for we did both row and ſayl) made enquiry, *How the Harbor lay in?* whereunto there was a ready anſwer made, *That it lay Eaſt in.* Taking the matter therefore into our better conſideration, ſome of us judged, that it could not poſſibly be further to the *Southward* (our reaſon being, our obſervation of the Land's *rounding away* and *trenting* towards the *Eaſtward*) and reſolved thereupon to row no further on that Courſe, for the finding of *Bell Sownd*. And though we were again perſwaded by *William Fakely* our Gunner, (a proper Seaman, though no skilful Mariner, who had been in the Country five or ſix times before, which none of our Sea-men had been) that it was further to the *Southwards*: Yet we, truſting better to our own Reaſons than unto his Perſuaſions, again returned towards the *Northward*, which was our beſt and directeſt Courſe indeed for the finding of *Bell Sownd*. Steering of which Courſe, we were *now come* within two Miles of *Bell Point*; and the Weather being fair and clear, we preſently deſcryed the tops of the lofty Mountains. *William Fakely* thereupon looking about him, preſently cries out unto us, *That we were all this while upon a wrong Courſe*: Upon hearing of which words ſome of our company (yea the moſt) were perſwaded, to *wend* about the Boats head the ſecond time, unto the *Southward*:

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ward: Which one action was the main and only cause of our too late repentance, though for mine own part (as it is well known) I never gave consent unto their Counsel.

And thus upon the fatal twentieth day of *August*, (which was the utmost day of our limited time for staying in the Country) we again returned the quite contrary way, namely to the *Southward*. Thus utterly uncertain when and where to find the *Sound*; a thousand sad imaginations overtook our perplexed Minds, all of us assuredly knowing, that a Million of miseries would of necessity ensue, if we found not the Ships, whereby to save our passage. In this distracted time of our Thoughts, we were now again the second time run as far to the *Southward* as at the first: and finding by all reason thereupon, how that there was no likelyhood at all of finding any such place further to the *Southward*, we *wended* the Shallop the second time unto the *Northward*. *William Fakely* hereupon, being unwilling to condescend unto our Agreement, still perswaded us, that *That could not possibly be our Course*: But we not trusting any longer unto his unskilful Perswasions, (though all in him was out of good will, and strong conceit of his being in the right) bent our Course to the *Northward*; and he not consenting to steer any longer, I took the Oar out of his hand to steer the Boat withal. The Weather all this while continued fair and clear, and it pleased God at that very instant of time, to send the Wind *Easterly*: Which advantage we thankfully apprehending, presently set sail. The Wind increased fresh and large, and our Shallop swiftly running, we arrived the one and twentieth day at *Bell Point*, where we found the Wind right out of the *Sound* at *East Northeast*, so fiercely blowing, that we could not possibly row to *Wind-wards*; but being forced to take in our Sail, we were fain to betake our selves unto our Oars, by help of which we recovered some two Miles within the Shoar, where we were constrained for that time to *Cove*, or else to drive to *Lee-wards*.

Thus finding this to be the very place we had all this while sought for (he now also agreeing thereunto) we forthwith sought out and found an Harbor for our *Shallop*; and having brought her thereunto, two of our Men were presently dispatched over Land unto the *Tent* at *Bell Sound*, to see if the Ships were still there; of which, by reason of the time being expired, and the opportunity of the present fair Wind, we were much afraid. The *Tent* being distant ten Miles at the least from our Shallop, our Men at their coming thither finding the Ships to be departed out of the Road, and not being certain, whether or not they might be at *Bottle Cove*, (three Leagues distant on the other side of the *Sound*) riding there under the *Loom* of the Land; again returned unto us with this sad News. The storm of Wind hitherto continuing, about midnight fell stark calm; whereupon we, unwilling to lose our first opportunity, departed towards *Bottle Cove*, betwixt hope and fear of finding the Ships there; whither coming the two and twentieth, and finding the Ships departed, we, having neither *Pilot*, *Plat*, nor *Compass* for our directors to the *Eastward*, found our selves (God he knoweth) to have little hope of any delivery out of that apparent danger. Our fears increased upon us, even whilst we consulted whether it were safest for us either to go or stay. If go, then thought we upon the dangers in sailing, by reason of much Ice in the way; as also of the difficulty in finding the place, when we should come thereabouts. If we resolved still to remain at *Bell Sound*, then we thought that no other thing could be looked for, but a miserable and a pining death, seeing there appeared no possibility of inhabiting there, or to endure so long, so darksome and so bitter a Winter.

And thus were our Thoughts at that time distracted, thus were our Fears increased; nor were they causeless Fears altogether. Well, *we knew that neither Christian or Heathen People had ever before inhabited those desolate and intemperate* Climates. This also, to increase our Fears, had we certainly heard; how that the Merchants having in former times much desired, and that with proffer of great Rewards for the hazarding of their Lives, and of sufficient Furniture and Provision of all things that might be thought necessary for such an Undertaking, to any that would adventure to winter in those parts; could *never yet find any so hardy, as to expose their lives unto so hazardous an undertaking*: Yea notwithstanding these profers had been made both unto Mariners of good experience, and of noble Resolutions, and also unto divers other bold Spirits; yet had the action of Wintering in those parts, never by any been hitherto

hitherto undertaken. This alſo had we heard, how that the company of *Muſcovy Merchants*, having once procured the Reprieve of ſome Malefactors, that had here at home been convicted by Law for ſome *hainous* Crimes committed; and that both with promiſe of Pardon for their Faults, and with addition of Rewards alſo, if ſo be they would undertake to remain in *Green-land* but one whole Year, and that every way provided for too, both of Cloaths, Victuals, and all things elſe, that might any way be needful for their preſervation: Theſe poor wretches hearing of this large profer, and fearing preſent execution at home, reſolved to make tryal of the Adventure. The time of Year being come, and the Ships ready to depart, *theſe condemned Creatures are imbarked, who after a certain ſpace there arriving*, and taking a view of the deſolatenels of the place; they conceived ſuch a horror and inward fear in their Hearts, as they *reſolved rather to return for* England, *to make ſatisfaction with their lives* for their former faults committed, than there to remain, though with aſſured hope of gaining their pardon: Inſomuch as the time of the Year being come, that the Ships were to depart from theſe barren Shoars, they made known their full intent unto the Captain: who being a pitiful and a merciful Gentleman, would not by force conſtrain them to ſtay in that place, which was ſo contrary to their Minds; but having made his Voyage by the time expired; he again embarked and brought them over with him into *England*; where, through the *intercession* and means of the Worſhipful Company of *Muſcovy* Merchants, they *eſcaped that death* which they had before been condemned unto. The remembrance of theſe two former ſtories, as alſo of a third (more terrible than both the former, for that it was likely to be our own caſe) more miſerably now affrighted us; and that was the *Lamentable and untimely ends of nine good and able men, left in the ſame place heretofore by the ſelf ſame Maſter that now* left us behind; who *all dyed miſerably* upon the place, being cruelly diſfigured after their deaths by the *ſavage Bears* and *hungry Foxes*, which are not only the civileſt, but alſo *the only Inhabitants* of that comfortleſs Country: The lamentable ends and miſcarriage of which Men, had been enough indeed to have daunted the Spirits of the moſt noble reſolution.

All theſe fearful Examples preſenting themſelves before our Eyes, at this place of *Bottle Cove* aforeſaid, made us, like amazed Men, to ſtand looking one upon another; all of us, as it were, beholding in the preſent, the future Calamities both of himſelf and of his Fellows. And thus, like Men already metamorphoſed into the Ice of the Country, and already paſt both our Senſes and Reaſon; ſtood we with the Eyes of pity beholding one another. *Pelham.*

Nor was it other Mens Examples and Miſcarriages and Fears alone, that made us amazed, but it was the conſideration of *our want* of all neceſſary Proviſion for the life of Man, that already ſtruck us to the Heart: For we were not only unprovided both of *Cloaths* to keep us warm, and of *Food* to prevent the Wrath of cruel Famine: but utterly deſtitute alſo we were of a ſufficient *Houſe*, wherein to ſhrowd and ſhelter our ſelves from the chilling cold. Thus for a ſpace ſtanding all mute and ſilent, weighing with our ſelves the miſery we were already fall'n into, and knowing delay in theſe extremities, to be the Mother of all dangers, we began to conceive Hope even out of the depth of Deſpair. Rowzing up our benummed Senſes therefore, we now lay our Heads and Counſels together, to bethink our ſelves of the likelieſt courſe for our preſervation in that place; ſeeing that all hopes of gaining our paſſage into *England*, were then quite fruſtrate. Shaking off therefore all childiſh and effeminate fears, it pleaſed God to give us Hearts like Men, to arm our ſelves with a Reſolution to do our beſt for the reſiſting of that Monſter of Deſperation. An Agreement thereupon by a general conſent of the whole Company we then entred into, to take the opportunity of the next fair Weather, and go for *Green-harbor*, *to hunt and kill Veniſon* for part of our Winter Proviſion.

Having thus agreed amongſt our ſelves, the five and twentieth Day of *Auguſt*, the Weather and Wind being both fair, we direct our Courſe towards *Green-harbor*, ſome ſixteen Leagues (as I before told you) diſtant from *Bell Sound*; and the Wind being freſh and fair, within the ſpace of twelve Hours we there arrived. Upon which place being now landed, the firſt thing we did, was to *make us a Tent* with the Sail of our Shallop, pitched up, and ſpread upon our Oars; a ſorry one (God knows) though it were, yet under it we reſolved to reſt our ſelves that Night, to refreſh our Bodies with ſuch Food as we there had, and the next day to return again unto

to our hunting. The Weather that *Pellham.* Night proving fair and clear, we made our sleep the shorter: (And alas what Men could sleep in such an extremity!) and fitting our selves and Shallop the best we might, to *Coles Park* we went, a place some two Leagues distant from us, and well known unto *Thomas Ayers*, that was one of our Company, to be *well stored with Venison.* Coming a-shoar at which place, though we found not so many *Deer* as we indeed expected, yet *seven we killed* the same day, and *four Bears* to boot; which we also intended to eat.

But the Weather beginning now to overcast, and not likely to continue good for hunting; we that Night returned again unto *Green-harbor*: where making us a Tent of our *Sail* and *Oars* (as is before described) we fell to eat such Meat as God had sent us, and betook our selves to our rest upon it. Having rested our selves a while, and now finding the Weather to clear up, we broke off our sleep for that time, fitting our selves and two Dogs again to go a hunting; leaving *William Eakely* and *John Dawes* behind us in the Tent at *Green-harbor*, as our Cooks (for the time) to dress some Meat that we had, for our refreshment at our return.

Departing thus from the Tent, we rowed towards *Coles Park*; in the way whither, upon the side of a Hill, by the Sea-side, we espyed *seven Deer* feeding, whereupon presently a-shoar we went, and with our Dogs kill'd six of them, after which, the Weather again overcasting, we thought it to little purpose to go any further at that time, but resolved to hunt all along the side of that Hill, and so at Night to return unto our Tent. Going thus along, we killed *six Deer* more; which we had no sooner done, but it began to blow and rain, and to be very dark; whereupon we hasted towards the Tent, there intending to refresh our selves with Victuals, and with rest for that Night, and the next day to return again unto our Hunting. This purpose of ours was, by the foul Weather the next day hindred; for it fell so Black, so Cold, and so Windy, that we found it no way fitting for our purpose. Lading therefore our own Shallop with Bears and Venison; and another Shallop which we there found haled up, and left by the Ships Company, as every Year they use to do: Lading this other Shallop, I say, with the Greaves of the Whales that had been there *boiled this present* Year, (which we there found in heaps flung upon the ground) we dividing our selves into two equal Companies, that is to say, *William Eakely* with one Sea-man and two Land-men with him, betaking themselves unto one Shallop; and *Edward Pellham* with another Sea-man and two Landmen more with him, going into the other Shallop; we all committed our selves unto the Sea, intending with the next fair Weather to go to *Bell Sound* unto our Tent; which was the place we set up our Rest upon, to remain at all the Winter.

Towards *Bell Sound* therefore we went, with a purpose there to lay up our Store of what Victuals we had already gotten together; and with the next fair Wind to come hither again, to try if it were possible for us there to provide our selves of some more Venison for our Winter Provision.

Having thus laden both our Shallops, appointed our Company, and all ready now for our departure, we were overtaken with the Night, and there forced to stay upon the place. The next day was *Sunday*, wherefore we thought fit to sanctifie the rest of it, and to stay our selves there until *Monday*, and to make the best use we could of that good day, taking the best course we could for the serving of God Almighty; although we had not so much as a Book amongst us all, the whole time that we staid in that Country.

The *Sabbath* day being shut up by the approaching Night, we betook our selves to our Rest: Sleeping until the Sun awakened us by his beginning to shew himself upon the *Monday* Morning. The day was no sooner peept, but up we got, fitting our selves and business for our departure. The Weather was fair and clear at the first, but after some four Hours rowing, the Skie began so to overcast, and the Wind to blow so hard, that we could not possibly get to *Bell Sound* that Night, but *Coved* half way, until the next Morning; at which time we recovered *Bottle Cove.* To which place when we were once come, we found the Wind (then at *South-west*) to blow so hard, that it was impossible for us to reach *Bell Sound*, but were forced to stay at *Bottle Cove* for that Night. Our Shallops were made fast one to another, with a Rope fastning the *head* of the one unto the *stern* of the other; and so casting our *Grabnel* or *Anchor* overboard, we left them riding in the *Cove.*

But

But see now what a mischance, for the tryal of our Patience, and for the making of us to rely more upon his Providence, than upon any outwards means of our own, God now suffered to befall us: We being now all a-shore, the *South-west* Wind blew so hard and right into the *Cove*, that it made the Sea go *high*; our Anchor also *coming home* at the same time, *both our Shallops* driving along the Shoar, *sunk presently in the Sea*, wetting by this means our whole Provision, the Weather withal beating some of it out of the Boats, which we found swimming up and down the Shoar. For, coming out of our Tent in the mean time, judge you what a sight this was unto us, to see by mischance, the best part of our Provision (the only hope of our Lives) to be in danger utterly to be lost, or at least spoiled with the Sea-water) for which we had taken such pains, and run such Adventures in the getting. In this our Misery we saw no way but one (and that a very desperate one) namely, to run presently into the *high-wrought* Sea, getting by that means into our Shallops to save the remainder of our Provisions, ready now to be waint quite away by the Billows. A *Hulser* thereupon we got, which fastning unto our Shallops, we with a *Crabb* or *Capstang*, by main force of Hand heaved them out of the Water upon the Shoar. This done, all along the Sea side we go, seeking there and taking up such of our Provisions, as were swum away from our Shallops. Having by this means gleaned up all that could be gotten together, we resolved from thenceforth to let our Boats lie upon the Shoar, till such time as the Weather should prove fair and better; and then to go over unto *Bell Sownd*.

The third of *September* the Weather proving fair and good, we forthwith launched our Shallops into the Water, and in them we that day got into *Bell Sownd*. Thither so soon as we were come, our first Business was, to take our Provision out of our Shallops into the Tent; our next, to take a particular view of the place, and of the great Tent especially; as being the place of our Habitation for the ensuing Winter. This which we call the *Tent*, was a kind of House (indeed) built of Timber and Boards very substantially, and covered with *Flemish* Tyles: By the Men of which Nation it had in the time of their trading thither, been builded. Fourscore foot long it is, and in breadth fifty. The use of it was for the *Coopers*, employed for the service of the *Company*, to work, lodge, and live in, all the while they make Casks for the putting up of the Trane Oyl. Our view being taken, we found the Weather beginning to alter so strangely, and the Nights and Frosts so to grow upon us, that we durst not adventure upon another Hunting Voyage unto *Green Harbor*; fearing the *Sownd* would be so frozen, that we should never be able to get back to our Tent again. By Land it was (we knew) in vain for us to think of returning: For *the Land is so mountainous*, that there is *no travelling* that way. *Pellham.*

Things being at this pass with us, we bethought our selves of building another *smaller Tent* with all expedition: The place must of necessity be *within the greater Tent*. With our best Wits therefore taking a view of the place, we resolved upon the *South* side. Taking down another lesser Tent therefore, (built for the *Land-men* hard by the other, wherein in time of Year they lay whilst they made their Oil) from thence we fetched our Materials. That Tent furnished us with 150 *Deal-boards*, besides *Posts* or *Stanchions*, and *Rafters*. From three *Chymnys* of the *Furnaces* wherein they used to boyl their *Oyls*, we brought a thousand Bricks: There also found we three Hogsheads of very fine Lime, of which stuff we also fetcht another Hogshead from *Bottle Cove*, on the other side of the *Sownd*, some three Leagues distant. Mingling this Lime with the Sand of the Sea Shoar, we made very excellent good Morter for the laying of our Bricks: Falling to work whereupon, the Weather was so extream cold, as that we were fain to make two Fires to keep our Morter from freezing. *William Fakely* and my self undertaking the *Masonry*, began to raise a Wall of one Brick thickness, against the inner Planks of the side of the Tent. Whilst we were laying of these Bricks, the rest of our Company were otherwise employed every one of them, some in taking them down, others in making of them clean, and in bringing them in Baskets into the Tent: Some in making Morter, and hewing of Boards to build the other side withal; and two others all the while, in flaying of our Venison. And thus having built the two uttermost sides of the Tent with Bricks and Morter, and our Bricks now almost spent, we were enforced to build the other two sides with Boards; and that in this manner. First, we nail'd our Deal Boards on one side of the *Post* or *Stanchion*, to the thickness of one foot; and

on

Pellham. on the other side in like manner; and so *filling up the hollow place between with Sand, it became so tight and warm, as not the least breath of Air could possibly anoy us:* Our Chimney's vent was into the greater Tent, being the breadth of one Deal-board, and four foot long. The length of this our Tent was twenty foot, and the breadth sixteen; the height ten, our Ceiling being Deal Boards five or six times double, the middle of one joining so close to the shut of the other, that no Wind could possibly get between. As for our Door, besides our making it so close as possibly it could shut, we lined it moreover with a Bed that we found lying there, which came over both the opening and the shutting of it. As for Windows, we made none at all, so that our Light we brought in through the greater Tent, by removing two or three Tyles in the Eaves, which Light came to us through the vent of our Chimney. Our next work was, to set up four Cabbins, billeting our selves two and two in a Cabbin. Our *Beds were the Deers Skins dryed*, which we found to be *extraordinary warm*, and a very comfortable kind of Lodging to us in our distress. Our next care then was for *firing* to dress our Meat withal, and for keeping away the Cold. Examining therefore all the *Shallops* that had been left a-shoar there by the Ships, we found seven of them very crazy, and not serviceable for the next Year. Those we made bold withal, brake them up and carried them into our House, *stowing* them over the Beams in manner of a Floor, intending also to *stow* the rest of our firing over them, so to make the outer Tent the warmer, and to keep withal the Snow from driving through the Tiles into the Tent: Which Snow would otherwise have covered every thing, and have hindred us in coming at what we wanted. When the Weather was now grown cold, and the days short, (or rather no days at all) we made bold to *stave* some empty Casks that were there left the Year before, to the quantity of *one hundred Tun at least*. We also made use of some *Planks*, and of *two old Coolers* (wherein they cool'd their Oil) and of whatsoever might well be spared, without damnifying of the Voyage the next Year. Thus having got together all the firing that we could possibly make, except we would make spoil of the *Shallops* and *Coolers* that were there, which might easily have Overthrown the next Years Voyage, to the great hindrance of the Worshipful Company, whose Servants we being, were every way careful of their Profit. Comparing therefore the small quantity of our Wood, together with the coldness of the Weather, and the length of time that there we were likely to abide; we cast about to husband our Stock as thriftily as we could, devising to try a new conclusion: Our tryal was this. When we rak't up our fire at Night, with a good quantity of *Ashes and of Embers, we put into the midst of it a piece of Elm Wood:* Where after it had lain sixteen Hours, we at our opening of it found great store of fire upon it, whereupon we made a common practice of it ever after. *It never went out in eight Months* together or thereabouts.

Having thus provided both our House and Firing; upon the twelth of *September* a small quantity of drift Ice, came driving to and fro in the *Sownd*. Early in the Morning therefore we arose, and looking every where abroad, we at last *espyed two Sea-Horses lying asleep upon a piece of Ice*; presently thereupon taking up an old *Harping* Iron that there lay in the Tent, and fastning a *Grapnel* Rope unto it, out lanch't we our Boat to row towards them. Coming something near them, we perceived them to be fast asleep, which my self then steering the Boat, first perceiving, spake to the Rowers to hold still their Oars, for fear of awaking them with the crashing of the Ice, and I skulling the Boat easily along, came so near at length unto them, that the *Shallops even touch't one of them.* At which instant, *William Eakely* being ready with his *Harping Iron*, heav'd it so strongly into the Old one, that he quite disturbed her of her rest: After which she receiving five or six thrusts with our Lances, fell into a sounder sleep of death. Thus having dispatched the Old one, the younger being loath to leave her Dam, continued swimming so long about our Boat, that without our Lances we kill'd her also. Haling them both after this into the Boat, we rowed a-shoar, flayed our *Sea-horses*, cut them in pieces to *roast and eat them.* The nineteenth of the same Month we *saw other Sea-horses sleeping* also in like manner upon several pieces of Ice, but the Weather being cold, they desired not to sleep so much as before, and therefore could we kill but one of them, of which we being right glad, we returned again into our Tent.

The Nights at this time, and the cold Weather increasing so fast upon us, that we were out of all hopes of getting any more Food before the next Spring; our only

only hopes were, to kill a *Bear* now and then, that might by chance wander that way. The next day therefore taking an exacter survey of all our Victuals, and finding our proportion too small by half, for our time and Company, we agreed among our selves to come to *Allowance*, that is, to *stint our selves to one reasonable Meal a day*, and to keep *Wednesdays* and *Fridays Fasting* days; excepting from the * *Frittars* or *Graves* of the *Whale* (a very loathsom meat) of which we allowed our selves sufficient to suffice our present hunger; and at this Diet we continued some three Months or thereabouts.

* These be the crops of the Fat of the Whale, which are fry'd after the Oil is gotten out of it.

Having by this time finished whatever we possibly could invent, for our preservation in that desolate Desert; our Cloath and Shoes also were so worn and torn (all to pieces almost) that we must of necessity invent some new Device for their reparations. Of *Roap-yarn therefore we made us Thread*, and of *Whale-bones Needles to sew our Cloaths withal.* The Nights were waxt very long, and *by the tenth* of *October* the cold so violent, that the *Sea was frozen over*; which had been enough to have daunted the most assured Resolutions. At which time our business being over, and nothing now to exercise our Minds upon; our Heads began then to be troubled with a thousand sorts of Imaginations. Then had we leisure (more than enough) to complain our selves of our present and most miserable conditions. Then had we time to bewail our Wives and Children at home; and to imagin what News our unfortunate Miscarriages must needs be unto them. Then thought we of our Parents also, and what a cutting Corasive it would be to them, to hear of the untimely deaths of their Children. Otherwhiles again, we reviv'd our selves with some comfort, that our Friends might take, in hoping that it might please God to preserve us (even in this poor estate) until the next Year. Sometimes did we vary our Griefs, complaining one while of the cruelty of our *Master*, that would offer to leave us to these distresses; and then presently again fell we, not only to excuse him, but to lament Loth him and his Company, fearing they had been overtaken by the Ice, and miserably that way perished.

Thus tormented in Mind with our doubts, our Fears and our Griefs; and in our Bodies with Hunger, Colds, and Wants; that hideous Monster of Desperation, began now to present his ugliest shape unto us; he now pursued us, he now laboured to seize upon us. Thus finding our selves in *Labyrinth*, as it were, of a perpetual Misery, we thought it not best to give too much way unto our Griefs; fearing, they also would most of all have wrought upon our weakness. Our Prayers we now redoubled unto the *Almighty*, for strength and patience in these our Miseries; and the *Lord* graciously listned unto us, and granted these our Petitions. By *his* assistance therefore, we shook off these Thoughts, and cheer'd up our selves again, to use the best means for our preservation. *Pelham.*

Now therefore began we to think upon our *Venison*, and the preserving of that; and how to order our firing in this cold Weather. For fear therefore our firing should fail us at the end of the Year, we thought best to roast every day half a *Deer*, and to *stow* it in Hogsheads. Which we putting now in practice, we forthwith *filled three Hogsheads* and an half, leaving so much *raw, as would serve to roast every Sabbath day a Quarter*; and so for *Christmas-day* and the like.

This Conclusion being made amongst us; then fell we again to bethink us of our Miseries, both passed and to come; and how, (though if it pleased God to give us Life,) yet should we live as banished Men, not only from our Friends, but from all other Company. Then thought we of the pinchingCold, and of the pining Hunger; these were our Thoughts, this our Discourse to pass away the time withal. But as if all this Misery had been too little, we presently found another encrease of it: For, examining our Provisions once more, we found that all our *Frittars* of the *Whale* were *almost spoiled with the wet* that they had taken; after which by lying so close together, they are now grown mouldy. And our *Bear* and *Venison* we perceived again not to mount to such a quantity, as to allow us five Meals a-week; whereupon we were fain to shorten our Stomacks of one Meal more; so that for the space of three Months after that, we *for four days in the Week fed upon the unsavory and mouldy* Frittars, *and the other three we feasted it with* Bear *and* Venison. But as if it were not enough for us to want Meat, we now began to want Light also; all our Meals proved Suppers now, for little Light could we see; even the glorious Sun (as if unwilling to behold our Miseries) masking his lovely Face from

Pellham. us, under the ſable Veil of Cole-black Night. Thus *from the fourteenth of* October *till the third of* February, *we never ſaw the Sun*; nor did he all that time, ever ſo much as peep above the *Horiſon*. But *the* Moon *we ſaw at all times, Day and Night* (when the Clouds obſcured her not) ſhining as bright as ſhe doth in *England*. The *Skie*, 'tis true, is very much troubled with *thick and black Weather all the Winter time*: So that then, we could not ſee the *Moon*, nor could diſcern what point of the Compaſs ſhe bore upon us. A *kind of Day-light* we had indeed, which *glimmered ſome eight Hours a day unto us*, *in* October *time* I mean: For from thence unto the firſt of *December*, even that Light was ſhortened ten or twelve *Minutes* a Day conſtantly; ſo that *from the firſt of* December *till the twentieth, there appeared no Light at all*; but all was one continued Night. All that we could perceive was, that in a *clear Seaſon now and then, there appeared a little glare of white*, like ſome ſhow of day towards the *South*: But no light at all. And this continued till *the firſt of January*, by which time we *might perceive the Day a little* to increaſe. All this darkſome time, no certainty could we have when it ſhould be Day, or when Night; only my ſelf out of mine own little judgment, kept the Obſervation of it thus. Firſt bearing in Mind the number of the *Epact*, I made my addition by a day ſuppoſed, (though not abſolutely to be known by reaſon of the Darkneſs) by which I judged of the Age of the *Moon*; and this gave me my rule of the paſſing of the Time; ſo that *at the coming of the Ships into the Port, I told them the very day of the Month, as directly as they themſelves could tell me.*

At the beginning of this darkſom, irkſom time, we ſought ſome means of preſerving Light amongſt us; finding therefore a piece of Sheet-Lead over a Seam of one of the Coolers, that we ript off, and made three Lamps of it, which maintaining with Oil that we found in the Coopers Tent, and *Roap-yarn* ſerving us inſtead of Candle-weaks, we kept them continually burning. And this was a great comfort to us in our extremity. Thus did we our beſt to preſerve our ſelves, but all this could not ſecure us: For we in our own Thoughts, accounted our ſelves but dead Men, and that our Tent was then our darkſom Dungeon, and we did but wait our Day of tryal by our Judge, to know whether we ſhould live or die. Our Extremities being ſo many, made us ſometimes in impatient Speeches to break forth againſt the Cauſers of our Miſeries: But then again, our Conſciences telling us of our own evil deſervings; we took it either for a Puniſhment upon us for our former wicked Lives, or elſe for an Example of God's Mercy in our wonderful Deliverance. Humbling our ſelves therefore under the mighty Hand of *God*, we caſt down our ſelves before him in Prayer, two or three times a Day, which courſe we conſtantly held all the time of our Miſery.

The New Year now begun, *as the Days began to lengthen, ſo the Cold began to ſtrengthen*: Which Cold came at laſt to that extremity, as that it would *raiſe Bliſters in our fleſh*, as if we had been burnt with fire: And if we touch *Iron* at any time, it would *ſtick to our Fingers like Birdlime*. Sometimes if we went but out a-doors, to fetch in a little Water, the *Cold* would nip us in ſuch ſort, that it *made us as ſore as if we had been beaten in ſome cruel manner*. All the firſt part of the Winter, we found Water under the Ice, that lay upon the *Bache* on the Sea-ſhore. Which Water iſſued out of an high *Bay* or *Cliff* of Ice, and ran into the hollow of the *Bache*, there remaining with a thick Ice over it: Which Ice, we at one certain place daily digging through with Pick-axes, took ſo much Water as ſerved for our drinking.

This continued with us until the tenth of *January*; and then we were fain to make ſhift with *Snow-water*, which we melted by putting hot Irons into it. And this was our Drink until the twentieth of *May* following.

By the laſt of *January*, were the Days grown to ſome *ſeven or eight Hours long*; and then we again took another view of our Victuals; which we now found to grow ſo ſhort, that it could no way laſt us above ſix Weeks longer. And this bred a further fear of Famin amongſt us. But our recourſe was in this, as in other our extremities, unto *Almighty God*, who had helps we knew, though we ſaw no hopes. And thus we ſpent our time until the Third of *February*. This proved a *marvellous cold day*, yet a fair and clear one: About the middle whereof, all Clouds now quite diſperſed, and Night's ſable Curtain

drawn; *Aurora* with her golden Face ſmiled once again upon us, at her riſing out of her Bed: For now the glorious Sun with his glittering Beams, began to guild the higheſt Tops of the lofty Mountains. The brightneſs of the Sun, and the Whiteneſs of the Snow, both together was ſuch, as that it was able to have revived even a dying Spirit. But to make a new Addition to our new Joy, we might perceive two *Bears*, (a ſhe one with her *Cubb*) now coming towards our Tent, whereupon we ſtraight arming our ſelves with our Lances, iſſued out of the Tent to await her coming. She Soon caſt her greedy Eyes upon us; and with full hope of devouring us, ſhe *made the more haſte unto us*; but with our hearty Lances we gave her ſuch a welcome, as that ſhe fell down upon the Ground, tumbling up and down, and biting the very Snow for anger. Her *Cubb* ſeeing this, by flight eſcaped us. The Weather now was ſo cold, that longer we were not able to ſtay abroad: retiring therefore into our Tent, we firſt warmed our ſelves; and then out again to draw the dead Bear in unto us. We flayed her, cut her into pieces of a *Stone* weight or thereabouts, which ſerved us for our *Dinners*. And upon this Bear we fed ſome *twenty Days*, for ſhe was *very good fleſh, and better than our Veniſon*. This only miſchance we had with her; that upon the *eating of her Liver, our very Skins peeled off*: For my own part, I being ſick before, by eating of that Liver, *though I loſt my Skin, yet recovered I my health upon it*. She being ſpent, either we muſt ſeek ſome other Meat, or elſe fall aboard with our roaſt Veniſon in the Cask, which we were very loath to do for fear of famiſhing, if ſo be *that* ſhould be thus ſpent before the Fleet came out of *England*. Amidſt theſe our Fears, it pleaſed God to ſend diverſe *Bears* into our Tent, ſome forty at leaſt as we accounted. Of which number we killed ſeven: That is to ſay, the ſecond of *March* one; the fourth another; and the tenth a wonderful great *Bear*, *ſix Foot high at leaſt*. All which we flayed and roaſted upon Woodden Spitts, (having no better Kitchen-furniture than that, and a Frying-pan, which we found in the Tent.) They were as good ſavoury Meat as any Beef could be. Having thus gotten good ſtore of ſuch Food, we kept not our ſelves now to ſuch ſtraight Allowance as before, but eat frequently *two or three Meals a-day, which began to increaſe ſtrength and ability of Body in us.* *Pellham.*

By this, the chearful Days ſo faſt encreaſed, that the ſeveral ſorts of *Fowls*, which had all the Winter-time avoided thoſe Quarters, began now again to reſort thither, unto their Summer-abiding. The ſixteenth of *March*, one of our two *Maſtive Dogs* went out of the Tent from us in the Morning, but from that day to this he never more returned to us, nor could we ever hear what was become of him. The *Fowls* that I before ſpake of, conſtantly uſe every *Spring* time to reſort unto that Coaſt, being uſed to breed there moſt abundantly. Their Food is a certain kind of ſmall Fiſhes. Yearly upon the abundant coming of theſe *Fowls*, the *Foxes* which had *all this Winter kept their Burrows* under the Rocks, began now to come abroad, and ſeek for their livings. For them we ſet up three *Traps* like *Rat-traps*, and baited them with the Skins of theſe Fowls, which we had found upon the Snow, they falling there in their flight from the Hill whereupon they bred, towards the Sea. For this *Fowl* being about the *bigneſs of a Duck, hath her Legs placed ſo cloſe unto her Rump*, as that when they alight once upon the Land, they are very *hardly, (if ever) able to get up again*, by reaſon of the miſplacing of their Legs, and the weight of their Bodies; but being in the Water, they raiſe themſelves with their Pinions well enough. After we had made theſe Traps, and ſet them apart one from another in the Snow, *we caught fifty Foxes* in them: all which we roaſted, and found very *good meat* of them. Then took we a Bears Skin, and laying the fleſhy ſide upward, we made Springs of Whalebone, wherewith we caught about 60 of thoſe Fowls, about the bigneſs of a Pigeon.

Thus continued we until the firſt of *May*, and the *Weather then growing warm*, we were now pretty able to go abroad to ſeek for more Proviſion. Every day therefore abroad we went; but nothing could we encounter withal, untill the 24th of *May*; when eſpying a Buck, we thought to have kill'd him with our Dog, but he was grown ſo fat and lazy, that he could not pull down the Deer. Seeking further out therefore, we found abundance of *Willocks Eggs*, (which is a Fowl about the big-

neſs of a *Duck*) of which *Eggs*, though there were great ſtore, yet we being but two of us together, brought but thirty of them to the Tent that day; thinking the next day to fetch a Thouſand more of them; but the day proved ſo cold, with ſo much *Eaſterly* wind, that we could not ſtir out of our Tent. *Pellham.*

Staying at home therefore upon the 25th of *May*, we for that day omitted our ordinary cuſtom. Our order of late (ſince the fair Weather) was every day, or every ſecond day, to go up to the top of a Mountain, to ſpy if we could diſcern the Water in the Sea, which until the day before we had not ſeen. At which time a ſtorm of Wind coming out of the Sea, brake the main Ice within the *Sownd*: After which the Wind coming *Eaſterly*, carried all the Ice into the Sea, and cleared the *Sownd* a great way, although not near the Shoar at firſt, ſeeing the clear Water came not near our Tent by three Miles at leaſt.

This 25th of *May* therefore, we all day ſtaying in the Tent, there came *two Ships* of *Hull* into the *Sownd*, who knowing that there had been Men left there the year before; the *Maſter* (full of deſire to know whether we were alive or dead) man'd out a Shallop from the Ship, with order to row as far up the *Sownd* as they could, and then to hale up their Shallop, and travel over Land upon the Snow unto the Tent. Theſe Men at their coming aſhoar, found the Shallop which we had haled from our Tent into the Water, with a purpoſe to go ſeek ſome Sea-horſes the next fair Weather: The Shallop being then already fitted with all neceſſaries for that Enterprize. This Sight brought them into a quandary; and though this Encounter made them hope, yet their Admiration made them doubt, that it was not poſſible for us ſtill to remain alive. Taking therefore our Lances out of the Boat, toward the Tent they come, we never ſo much as perceiving of them; for we were all gathered together, now about to go to Prayers in the inner Tent, only *Thomas Ayers* was not yet come in to us out of the greater Tent. The *Hull* Men now coming near our Tent, haled it with the uſual word of the Sea, crying *Hey*, he anſwered again with *Ho*, which ſudden anſwer almoſt amazed them all, cauſing them to ſtand ſtill, half afraid at the matter. But we, within hearing of them, joyfully came out of the Tent, all black as we were with the Smoak, and with our Cloaths all tatter'd with wearing. This uncooth ſight made them further amazed at us; but perceiving us to be the very Men left there all the Year, with joyful Hearts embracing us, and we them again, they came with us into our Tent. Coming thus in to us, we ſhewed them the courteſie of the Houſe, and gave them ſuch Victuals as we had, which was Veniſon roaſted four Months before, and a Cup of cold Water, which for novelty ſake they kindly accepted of us.

Then fell we to ask them what *News*? And of the ſtate of the Land at home? And when the *London* Fleet would come? To all which they returned us the beſt Anſwers they could. Agreeing then to leave the Tent, with them we went to their Shallop, and ſo a-board the Ship, where we were welcomed after the heartieſt and kindeſt *Engliſh* manner; and there we ſtayed our ſelves until the coming of the *London* Fleet, which we much longed for, hoping by them to hear from our Friends in *England*. We were told that they would be there the next day, but it was full three days ere they came, which ſeemed to us as tedious a three days as any we had yet endured, ſo much we now deſired to hear from our Friends, our Wives and Children.

The 28th of *May* the *London* Fleet came into the *Port* to our great comfort. Aboard the *Admiral* we went, unto the right noble Captain, Captain *William Goodlet*, who is worthy to be honoured by all Sea-men for his Courteſy and Bounty. This is the Gentleman that is every Year Chief Commander of this Fleet; and right worthy he is ſo to be, being a very Wiſe-man, and an expert Mariner as moſt be in *England*, none diſpraiſed. Unto this Gentleman right welcome we were, and joyfully by him received; he giving order, That we ſhould have any thing that was in the Ship, that might do us good and increaſe our ſtrength; *of his own charges giving us Apparel alſo*, to the value of twenty Pounds worth.

Thus, after fourteen days of Refreſhment, we grew perfectly well all of us; whereupon the noble Captain ſent *William Eakely*, and *John Wiſe*, (*Maſon*'s own Apprentice) and *Thomas Ayers* the Whale-cutter, with *Robert Goodfellow*, unto Maſter *Maſon*'s Ship, according as themſelves deſired. But thinking there

to

to be as kindly welcomed, as the loſt *Prodigal*; theſe poor Men after their enduring of ſo much miſery, which through his means partly they had undergone: No ſooner came they aboard his Ship, but he moſt unkindly call'd them *Runaways*, with other harſh and unchriſtian Terms, far enough from the civility of an honeſt Man. Noble Captain *Goodler* underſtanding all theſe paſſages, was right ſorry for them, reſolving to ſend for them again, but that the Weather proved ſo bad and uncertain. I for mine own part, remained with the Captain ſtill at *Bottle Cove*, according to mine own deſire: as for the reſt of us that ſtaid with him, he preferr'd the *Land-men* to row in the Shallops for the killing of the *Whales*; freeing them thereby from their toylſome labour a-ſhoar, bettering their *Means* beſides. And all theſe Favours did this worthy *Gentleman* for us.

Thus were we well contented now to ſtay there till the twentieth of *Auguſt*, hoping then to return into our native Country; which day of departure being come, and we imbarked, with joyful Hearts we ſet ſail through the foaming *Ocean*; and tho' croſs'd ſometimes with contrary Winds homeward bound, yet our proper Ships came at laſt ſafely to an Anchor in the River of *Thames*, to our great Joy and Comfort, and the Merchants Benefit. And thus, by the Bleſſing of *God*, *came we all eight of us well home, ſafe and ſound*: Where the Worſhipful Company our Maſters, the *Muſcovy* Merchants, have ſince dealt wonderfully well by us. For all which moſt merciful Preſervation, and moſt wonderfully powerful Deliverance, all Honour, Praiſe, and Glory be unto the great God, the ſole Author of it. He grant us to make the right uſe of it. *Amen.* *Purchas.*

A Journey of John Baptiſt Merin *Phil. & Med. Doct. to the Mines of* Hungary; *with an Account of his Obſervations made there, in relation to them, and ſubterraneous Paſſages in general.*

Merin.

AN extraordinary deſire of Learning, and a Curioſity of ſeeing Things never known to me before, having made me to undertake a Journey into *Flanders*, *Germany*, *Bohemia*, and *Auſtria*, in the Year 1615. I ſtaid a few days at *Vienna*, having the opportunity of converſing with ſeveral Learned Men in thoſe parts; they told me ſuch miraculous things of the Mines of *Hungary* and *Tranſylvania*, (the moſt famous in *Europe*) that I was ſeized with a moſt ardent deſire of taking a full view of them, maugre all the Dangers that were repreſented to me, in ſo troubleſome a Journey; becauſe I continually reflected upon the Words of *Paracelſus*, That *Mines are the beſt Schools of Philoſophers*. With this Reſolution I took Paſſage in a Boat that was carrying ſome Troops to *Polnenum*: *(Presburgh)* the chief City of *Hungary*, left to the Chriſtians upon the *Danube*, about Ten Leagues diſtant from *Vienna*, and as many from the *Turkiſh* Territories. It is to be obſerved, that it is very dangerous travelling in *Hungary*, eſpecially for Strangers, who being eaſily diſtinguiſh'd from the *Hungarians* by their Habits, are but little beloved by them; by reaſon they are in the *Turkiſh* Wars frequently afflicted with Foreign Soldiers, which makes the Natives, for the moſt part, live in Wooden Hutts, or Cottages of Straw, with Houſhold-ſtuff in proportion; moſt of the Cities of *Hungary* have no other Houſes, the Inhabitants leading a moſt miſerable Life: Yet the Nobility of *Hungary* are great Admirers of Strangers, eſpecially the *French*, by reaſon of their Bravery, they having given frequent Proofs of it againſt the *Turks*, with good Succeſs. But above all, it is moſt dangerous travelling into the Mountains, (or *Upper-Hungary*) which contain the Gold, Silver and Copper Mines, about 30 Leagues diſtant from *Presburgh*. For all the Summer long, whilſt the Trees are covered with Leaves, and conſequently afford ſhelter for Robbers, without being obliged to make any Fires (as they muſt in the Winter) theſe Vermin haunt the Woods in whole Troops, in hopes of lighting upon ſome of the Gold and Silver that is carried from the Mines to the Imperial Mint at *Cremnitz*, when they are ſure to kill all they meet with, upon ſuch an occaſion.

Presburgh *the Capital City of* Hungary.

After a ſtay of Four Days at *Presburgh*, I bought my ſelf a Horſe, in order to go along with 4 Waggons bound for the Upper Mines at *Newheuſel*, leaving the greateſt part of my ready Mony with Mr. *Paul Lemch*, a Phyſician at *Presburgh*, to ſerve me upon any emergency, in caſe I ſhould be robbed by the way, and eſcape with Life.

Thus prepared, I came ſafely to *Newhemſel*, ſeated upon the River *Gran*, where having delivered my Letters of recommendation from Dr. *Muſſinger*, one of the Emperor's Privy Counſellors, to the moſt Noble *Matthias Bloenſteim*, the only *Roman* Catholick in thoſe parts, and Overſeer of the Mines; I was very kindly received by that honourable Perſon, which made me tarry there for ſome Weeks; during which time, I took a full view of the Copper Mines (the largeſt and richeſt in all *Hungary*) and all their ſubterraneous Paſſages: I was told here, that *Paracelſus* dwelt in this Place for a conſiderable time; built a Laboratory here, wherein he made ſeveral Experiments upon Vitriol, Antimony, Cinnabar, Copper, Silver and Gold; and being juſt upon his Departure

Paracelſus *lived near the Mines in* Hungary.

ture for *Transylvania*, presented his Host (who was a Goldsmith) with a piece of Copper transmuted into Silver; whence 'tis that an Original Picture of *Paracelsus* is shew'd to Strangers to this Day, in the same House.

Having provided himself here with an Interpreter, a Learned and Honest Chymist, we travelled more Northward to *Voistan*; by the way we saw divers Rivulets which carried some Gold-dust along with their Currents; my Interpreter also shew'd me several Hills, whither, as he said, many Strangers, but especially *Italians* and *Poles*, come every Year privately to gather Rubies, and Granate-stones, which done, they stop up secretly the Entrance of the Mine, and make the best shift they can to get off, to avoid the danger of being surpriz'd by the way, by divers Troops of Straglers, who come that way upon the same Errand, and commonly kill one another without mercy.

Rubies and Granats in Hungary.

The richest Gold Mines.

After two days Journey, we came safely to *Voistan*, where I lodged at the House of a certain Noble *Hungarian*, who was the Proprietor of these Mines; the Gold whereof is valued to the fineness of 22 Carats; and containing not the least mixture of any other Metal, it is esteemed the richest and purest Gold Mine in all *Hungary*. After some stay there, which I spent for the most part, in viewing the Mines; being forewarned by an honest Inhabitant, that a company of Rogues intended to waylay me on the top of a certain Hill, called the *Devil's Wedding*, I returned immediately towards *Newhausel*; where being provided with a Convoy of Ten Soldiers (for fear of the Robbers) we continued our Journey to the City of *Schemnitz*, partly to view the Mines there, and to pay a Visit to Dr. *John Ruland*, Physician in ordinary of that City, and Son to the famous *Martin Ruland*. Where I met with a most generous reception from the most Noble *Hudalric Reitter*, Governour of these Mines, who gave orders to shew me these Mines, which in 1612, had been visited by my old Friend Dr. *John Regis*: This is a rich Silver Mine, mixt with some small quantity of Gold, but contains no other Metal.

The Silver Mines of Schemnitz.

At my departure, being provided with recommendatory Letters from the Governour of the Mines, and a Guard of Soldiers, I pursued my Journey to *Cremnitz*, a City famous for the adjacent Gold Mines, and its enjoying the Prerogative of the Imperial Mint; where a vast quantity of the *Hungarian* Gold and Silver is coin'd yearly: I was most kindly entertain'd here for whole five Months, by the Noble *George Flesh* of *Lerchenbergh*, Governour of these Mines, and his beloved Spouse *Ann* of *Kettingerin*; and also by their special care conducted into all the Descents of the Mines, where I had sufficient leisure to take a full view, and make exact Observations of all the Engins both within and without the Mines; Water-Channels, and Offices, where they prepare and separate the Metals.

Mercin.

The first Day of *December*, (at the beginning of a severe Winter, which continued for three Months after) I left *Cremnitz*, in order to my return into *France*; sorely against the Will of my generous Benefactors, whose Names I could not pass by in silence without Ingratitude, notwithstanding the difference of Religion. I return'd to *Paris* in *March* 1616. After a very difficult and tedious Journey, being forced to travel a great way about through *Switzerland*, and thence by the way of *Lyons*, by reason of the Armies that were then in motion in *Lorrain*.

Thus much of our Journey, we will now proceed to give you a short Account of the Mines and other subterraneous places.

Those that resolve to enter the Mines, ought to pull off their own Cloaths, and instead thereof, make use of the Miners Habits, made of some very coarse Stuff. Thus prepar'd, (like *Hercules*) they shew you two Ways or Passages, one shorter and easier, the other more difficult and much longer; the first, (called by them the *Well*) is form'd like a Chimney, of about 6 Foot long, and two broad, dug with incredible pains and patience to the bottom of the Mine, and supported with square large Fir-trees, closely joyned to one another, which grow hereabouts in vast plenty.

Two different ways into the Mines.

The first Passage.

Through this passage it is they draw up the Oar; and in some Mines where they are troubled with much Water, they bring it up in vast quantities of Water by the help of Ropes and Wheels, managed either by Horses or Water-Mills. This Water is drawn up in Baggs made of Oxes Hides, because any other Substance would not be able to endure or resist the corrosive Exhalations of the Mines. Through the same Passage the Miners, (3 or 4 in Company) are often let down with their lighted

Merin.

lighted Lamps, sitting with their Buttocks in a Leather Seat, fastened with an Iron Hook to the top: A surprizing Spectacle, considering that this Passage is always fill'd with hot and stinking Vapors, without intermission, which are often so strong, that they suffocate: The Light of the Lamps, tho' the Cotton is generally twisted together an Inch thick; the greatest danger is then, perhaps part of the Leather-Seat, and of the Rope or the Hook that holds it together, being corroded by the sharp Vapours, and press'd by the weight, sometimes tumbles these wretched *Lutherans* (like *Corah*, *Dathan* and *Abiram*, about 300 or 400 Fathoms deep) into an infernal Pit, and so puts an end to their miserable days.

The Mines send forth continual Exhalations.

Most of the Inhabitants near the Mines, and the Miners are Lutherans.

As to this, that as they descend, there rises at the same time, a Bag full of Oar upwards, which if it happen to fall by some accident or other (as it often does) they are crusht to pieces by their weight.

The second Passage is made under Ground like a Mine, and therefore both longer and more difficult; cut like an Alley out of the Rocks, through which you must pass sometimes by Steps, sometimes by Ladders, sometimes in an upright posture, sometimes almost crawling upon all four, with a great deal of pain, till you come to the bottom of the Mine. I remember I spent near three or four Hours in thus visiting the Mines of *Newheusel*. This way, besides that it is very troublesome, and not without some danger; it often happening, that either the under Supporters placed betwixt the Rocks or the Steps, being putrify'd by the corroding Vapours, happen to give way, the Persons within the Passage are buried under the Earth.

The second Passage.

The Exhalations putrify the Wood in the Mines.

Hence it is, that the Overseers or Governours of the Imperial Mines, are obliged to visit in person 3 or 4 times a Year, all the Passages in these Mines, to take a view of the Veins, Water-courses, the Passages and their Supporters, with all other things thereunto belonging, and to take effectual care of them. These Overseers always descend through this last Passage, and so do most of the Miners; thus I have seen above 150 of them descend every 4th Hour, with their Lamps in the Upper Mines of *Newheusel*.

Besides this, both these Passages have some other uses, *viz.* the free inspiration and expiration of the Air, without which, the Miners must needs be choaked in a little time.

The Air is convey'd through the last Passage into the several places where the Miners are at work, by the help of several wooden Funnels and Windows, to be shut or opened as occasion requires; which passing from thence forcibly through many Holes into the first Passage, is forced up like as through a Chimney into the open Air; these venemous Exhalations (more rarify'd than the Air) consequently cause there both a continual ventilation and swift exhalation of the noxious Vapours; thence it is, that at the entrance of this Passage, the Air is excessive hot by its mixture with the ascending Vapours, tho' just before it has passed through the coldest Region of the Mines.

The Air forces the Exhalations out of the Mines.

This they have been taught by necessity and experience, founded upon very good reason, *viz.* To force out with the Air, the venemous Antimonial, Mercurial, Saline and Arsenical Spirits, mixed with the Vapours, so pernicious to the Brains, Heart and Lungs: Hence it is, that the Miners, after having penetrated into the first Region of the Earth, are sensible of the cool Air, (for they always work naked) and breath freely enough.

However notwithstanding all these Contrivances, they are not absolutely delivered of the ill effects of these Exhalations, tho' the same are in some measure mitigated, it being a great rarity to see one of these Miners come to the age of fifty, most of them either dying very young, or soon after they come to a manly age; and commonly by a Consumption, their Lungs being by degrees corroded by the acrimonious Particles of these Exhalations. This is the reason why they cannot stay above four Hours at a time in the Mines, but must be ventilated by the fresh Air to recover themselves; it being certain, that were the free passage of the fresh Air stopped for one quarter of an Hour in the deep Mines, not one of the Workmen would escape with Life; which I speak upon the credit of the head Managers of the Mines, who, by their frequent Experience, are the surest Judges in the case. Hence it is, that these Miners marry their Children at fifteen years of Age, to furnish a constant supply of Work-men; and it is almost incredible, to believe how these young People multiply, of which I made a particular Observation in the Copper Mines of *Newheusel*, where I saw above 50 such young Husbands.

Dangerous Vapours in the Mines.

The external Air necessary for the preservation of the Miners.

The Miners soon wed.

It

It being left to my choice, which of the two ways I would chuſe; I did not care to pitch upon the firſt, both by reaſon of its vaſt perpendicular deſcent, and becauſe there was nothing to be ſeen in that Paſſage from the top to the bottom but Fir-trees that ſupported it; but chuſing the laſt, went in the Company of 4 or 5 Miners, provided with Lamps, Torches, and a good Bottle of ſtrong Liquor, through the ſecond Paſſage to the bottom of the Mines.

But not to detain you with a long Narration of all the particular Mines I had occaſion to ſee; I will content my ſelf to give you an account only of the Gold Mines of *Cremnitz*, (being deeper than the reſt) into which I deſcended in *July*, in the hotteſt and dryeſt Seaſon: And tho' moſt of the deep Mines are of the ſame contrivance, or very near the ſame, yet will I not paſs by in ſilence, that ever I met with any thing worth taking notice of in the other Mines.

At the firſt entrance into the laſt of the two Paſſages, you find it not hot, (as you do in the firſt) but rather cold, of which we were ſufficiently ſenſible, notwithſtanding we paſſed through divers ſtreight Paſſages; having no other Cloaths but ſuch as the Miners uſually wear, about us, we were the more ſenſible of the Cold, as we came to enter into a moiſt and clayiſh place, impregnated with a vitriolate Spring, which the Miners recommended to me as very ſalubrious, eſpecially in Agues, a thing likely enough to be true, conſidering it belongs to a Gold Oar; I found the Water very cool upon the Tongue, and ſomewhat aſtringent: The Spring does not riſe up to the ſurface of the Earth. Thence we came into the Concavities, where the Miners were at work, where they ſhew'd us how the Vein of Oar did grow betwixt two *Tables*, as they call it. Deſcending ſtill till we came to 80 Fathoms deep, we found it pretty warm, and the Heat increaſing ſtill as we went lower and lower; the firſt time I went down into the Mines, I was both ſurprized and rejoyced at this alteration of Cold into Heat, which made me ask the head Miner, whence this Heat proceeded? He replied, from the inferior Regions, which are always hot: I ask'd him further, whether it was the ſame in all Mines? he anſwer'd, it was ſo, at leaſt in all the Mines of a conſiderable depth; where, after you have paſſed through the cold Region, you come to the hot one at a certain depth; and which way ſoever you dig after that, you are never ſenſible more of the leaſt cold, but only of heat; this putting me in mind of the Central heat, ſometimes mentioned by the Chymical Authors. I ask'd him further, whether the nearer they came to the Center of the Earth, they found the more heat? he anſwer'd, That they had never obſerved any thing like it, but only when now and then they happened to light upon a Vein of ſome very hot Mineral. He added, That at certain Seaſons of the Year, as in Winter and Summer, they found the heat increaſe, but that did not depend on their depth, ſince the ſame was obſervable in all Mines; and all the head Miners that ever I asked upon this account, agreeing in the ſame Anſwer, this gave me ſufficient occaſion to meditate upon the matter, before I could find out the true reaſon of this heat, which the Miners themſelves, according to their own Confeſſion, were ignorant of.

Merin.

The Veins run betwixt two Tables.

Some Queſtions about the heat of the Mines.

But to proceed further: As we went deeper and deeper, finding the heat ſtill encreaſe, beyond whatever I had obſerved in any other Mine before; I asked the head Miner the reaſon, who told me, that a vitriolate Vein underneath us, was the occaſion of this ſudden encreaſe of heat; and to make good his Words, he carried us ſomewhat lower, into a large Concavity, ſurrounded on all ſides with a green Vitriol, where the heat was ſo intenſe, and the Vapours ſo ſharp, that I was ready to faint with ſweating, and my Tongue and Mouth ſeem'd to be all bliſtered; which made me wonder how it was poſſible for the Miners to work here. If you ask me whether this Vitriol is the beſt? I anſwer yes, for tho the *Hungarian* Mines produce alſo a Blew Vitriol, which is likewiſe very good, yet the Green found in the Gold Mines, exceeds the other; and it is great pity that neither of them no more than the moſt excellent *Hungarian* Antimony, found in theſe Gold Mines, is tranſported into Foreign parts.

Whence comes the extraordinary heat of the Mines.

Two ſorts of Vitriol Green and Blew.

Paſſing forward we found on the ſides of the Paſſage beyond this Concavity a certain Olerous ſtubſtance, whereof I ſcraped off about half a Pound with my Fingers, and found it, as I came to the firſt Region in my return, to grow hard and dry in the Cold; and as it was not tranſparent, I judge it both by its Colour and Subſtance to be rather

The Hungarian Antimony the beſt.

Merin.

ther a *Sulphur* than a *Vitriol*. Such like Veins of *Vitriol* are sometimes to be met with in the first Region of the Mountains, as well as those of *Sulphur*, and even there always produce a certain degree of heat.

Having afterwards taken a good draught out of our Mines of Plate, we pass'd through several Passages and Concavities, which had afforded a considerable quantity of Gold-Oar for many Ages past; the head Miner told us, That where-ever it happens that a rich Vein of Gold or Silver is stopt (as it often is) by certain hard Rocks (whether they are only interrupted or quite lost they distinguish by certain Signs) they make use of a certain Mathematical Instrument; by which means, and the consulting of certain Tables of Inclinations they judge unto what side of the Mine the Vein runs, and consequently which way they must trace it; an Art not to be despised by the Curious: I afterwards got sight of such an Instrument, made of Brass, divided into certain Circles, with divers Needles touch'd by the Magnet, like those in the Sea Compass.

A particular Instrument of the Miners.

Advancing still deeper and deeper, we heard the Miners at Work with their Hammers and Pickaxes, and coming soon after to them, we could not without a great deal of Compassion look upon the Misery of these poor Subterraneous Wretches, almost naked, working without intermission among the hard Rocks, which they are sometimes forc'd to render tolerably pliable by strong Fires, though the Fire in these Subterraneous Places never breaks out into a Flame, as it does upon the Surface of the Earth. We ask'd the poor Labourers how they did in a place so much infected with the Mineral Spirits and Exhalations; they answer'd, They did pretty well at present, but that when instead of a serene Air, the Weather was going to change into cloudy and tempestuous Weather, they were much afflicted with more and grosser Exhalations, arising from the inferior parts, which mixing with the Air, did very much affect their Lungs, and lessen the light of their Lamps. Nay, would oftentimes quite extinguish them; so that they were certainly the first and truest Prophets of the imminent change of the Weather. A thing well worth Observation, which seems to agree with what has been asserted by us in another place, &c. That the Vapours which produce the thick Clouds, and smart showers of Rains, are not generated in the Superiour Region of the Earth; but arise much deeper. And as these Vapours do not ascend in such quantities, not at all times, but only at certain intervals; it is reasonable to conjecture, that these extraordinary productions of the Vapours, descend in the various Positions and Aspects of the Stars; and that therefore, the Antients were not in the wrong, when they left to us certain Rules to judge of the alterations of the Weather by the influence of the Planets.

The Rocks made pliable by Fire.

The Miners the best Prophets of Weather.

Subterraneous Prophets for Astrology.

I ask'd them further, whether, whilst they are at work in these subterraneous solitary places, they did not now and then see some Apparitions of Spirits or Demons: One of the Miners answered, that he had seen sometimes such like Demons in the shape of little Negro Boys, but that, besides the first fright and a little prattling to the Miners, they never did them the least harm, tho' sometimes they would extinguish their Lamps.

Subterraneous Phantasms.

I ask'd them at last, what it was they most fear'd in the Mines? They reply'd an *Earthquake*; for, said they, Tho' the Mines, by reason of their openings upwards, are not easily subject to these convulsive Motions, yet in case the neighbouring Earth be shaken by an Earthquake, and the same be in the least communicated to the Mines, they must of necessity totally overthrow them, by reason of their many Concavities, and bring all that is in it under the Ruins.

Subterraneous Waters very troublesome to the Miners.

This Mine is, of all the deep Mines that ever I saw, the freest from Waters, for some of them are much pestred with them; as for Instance those of *Schawntz*, which being full of Springs in the first Region, the Water from thence distills to the inferiour Parts, and there gathering into Pools, is not without great Labour and Expence carry'd from thence, partly by means of Bags made of the Hides of Oxen, and partly by long Wooden Pipes of Firrees, a great number of Men and Horses being employed Day and Night, without Light, in drawing of it up: These poor Wretches are so hardly put to it with continual drawing, that in case the head Miner finds them, by the encrease of the Waters, to have been negligent in their Duty, they are miserably beaten, till they redouble their Labour.

Labour, to make an amends for what they have loſt before.

Among theſe poors Wretches I found two young *Polanders* of very good extraction working ſtark naked; ſeeing theſe unfortunate Creatures in ſo much want in the midſt of Gold and Silver Mines, and fit Objects of our Charity, I gave them ſomething at their Requeſt; For, tho' they are obliged every four Hours either to aſcend from, or deſcend into the Mines, they have no more than thirty or forty *Hungarus*, *i. e.* twelve or fifteen *French Sous* allowance *per* Week; a poor Salary indeed; and if they are diſcovered to embezzel the leaſt thing belonging to the Mines, they are ſure to meet moſt ſevere Puniſhment.

Among other things, I ask'd the head Miner of the *Selmnitz* Work, whether in digging in the Mines they did not ſometimes meet with ſome Rivulets, Pools or Collections of Waters? He told me, that hitherto they had met with none in the *Hungarian* Veins, but that he believed they were now and then to be ſeen in other Mines. He added that the Springs ariſing ſo frequently on the ſurface of the Mountains, were evident demoſtrations of their having their Sources in the ſubterraneous Paſſages, to be like, in my opinion, the ſame Rivulets we ſee above Ground, as are to be met with in the great Concavities of the high Mountains; to wit, abundance of ſmall Rivulets and Springs, gathered by the continual droppings of Water, that break out into ſeveral places, and meeting in the Subterraneous Channels, made by Nature it ſelf from the beginning, or opened by the force of the Waters, produce thoſe Sources of Rivers we ſee above Ground: Or perhaps theſe Waters being percolated thro' the porous parts of the Earth, at laſt by the gathering of many ſmall Channels, turn into a conſiderable River.

Rivulets under Ground.

How they are produced.

It is by this means, I ſuppoſe, that the large and deep Subterraneous River, which furniſhes the famous Well of the Caſtle of *Charleville* with Water, after it has run for a conſiderable time with a ſwift Current very deep underneath the hollow ſecrets towards the *Weſt*, turns at laſt into a conſiderable River, tho' it is unknown to this Day where theſe Waters diſcharge themſelves at laſt: Perhaps theſe Waters, as well as thoſe of the Sea and ſome Rivers, may be ſwallowed up again by certain Subterraneous Paſſages.

The Caſtle of Charleville.

I ask'd further, whether they had not obſerved any peculiar Vertues in the Waters thus diſtilling from the Gold and Silver Oar? I was anſwered, that the Miners were very fraid of drinking them, but whether they had any peculiar Vertues, they were not able to tell; but for my part, I can ſcarce perſwade my ſelf, that theſe Subterraneous Waters ſhould not attract and retain ſome of theſe Metals and other places they meet with in their Paſſage, juſt as the Chymical Liquors partake of the Vertue of the Medicines that are paſt into them by way of Infuſion. Hence it is that the Vertues of ſome Springs are known to us, whereas the true Qualities of others remain hitherto undecided, by reaſon of the great variety of the Metals, Minerals and Precious Stones, the Spirits whereof are communicated and mixed with theſe Waters.

Merin.

The Subterraneous Waters not without Vertue.

Upon this occaſion I can't forbear to relate to you what hapned to me. A certain *Hungarian* Nobleman, who was Proprietor of the Gold Mine of *Weiſſim*, having preſented me with ſome Stones out of that Mine, I took one of them, of about a pound weight, reduced into a ſmall Powder, and putting it into a Glaſs Alembick diſtill'd it out of the Aſhes: It produced about two Ounces of a Mineral Water, of a moſt odoriferious Scent, and extreamly Cordial, the like I never met with before: The Dregs I put into a Crucible, which by a violent Calcination, produced about the value of half a Ducat of Gold, of twenty two *Carats*; beſides a certain quantity of yellow Flowers, not unlike a Sulphur. When I conſidered the quantity of Water produced out of a Stone, and its Odoriferous Scent, I began to bewail the want of Men of Ingenuity in or near theſe Mines, with whoſe aſſiſtance the Vertues which lie queſtionleſs hidden in theſe Waters, impregnated with the Spirituous ſubſtance of theſe Metals and Minerals, might be brought to light, for the benefit of Mankind.

Singular Vertues of the Mineral Waters.

It alſo frequently happens that the Subterraneous Waters carry along with them the Colour or Tincture of the Minerals through which they paſs. Thus in the Mines at *Neuhenſel* you ſee a Rivulet iſſuing out at the Foot of the Mountain as green as the Vitriol it ſelf, contained in theſe Copper Mines, which being conveyed from one Receptacle to another, they ſeparate out of

Merin.

The Origin of Verdigreſe.

theſe Waters, by this Way of filtration, a conſiderable quantity of *Verdegreeſe*; but of theſe ſubterraneous Waters I ſhall have occaſion to treat more at large in a peculiar Treatiſe of the ſecrets of Generation; there, among other things, I intend to treat of the riſe of theſe Waters to the tops of the Mountains.

But to return to the poor Miners, in the *Cremnitz* Mine: After we had taken a view of all the various Turns and Veins of Gold, we came to the very bottom of the firſt Paſſage, where they fill the Leather Bags with the Oar, to be drawn up to the ſurface of the Mountains: The head Miner would have perſwaded me to return back through this Paſſage, but I excuſing the matter, he went that way alone, leaving me to the management of his Men, who conducted me through the ſame Paſſage I came in. I asked him the Reaſon why he would not go along with me; he told me that being much tired, and in a Sweat, he durſt not venture the ſudden alteration out of the Hot into the Cold Region of that Paſſage, which I found true by Experience; it being ſcarce to be imagined what effect this ſudden change has upon a Body covered only with a ſlight Miner's Habit, during the paſſage through the cold Region of the Mine; from whence we were no ſooner got out, but we were welcom'd by 10 or 12 Miners, whoſe Civilities we recompenſed by a piece of Money to drink our Healths. Thus, with Faces more like dead than living Men, being conducted into the head Miner's Houſe, and well rubb'd with Cloths before a good Fire, we chang'd our Cloaths, and being invited by the Governour, to partake of a Dinner, he prepared a Courſe for ſuch Strangers as came to viſit the Mines, we took our leave both of the Mines, and the Jolly Company.

An Account of the Cape of Good Hope *and the* Hottentotes, *the Natives of that Country, by* William Ten Rhyne, *Native of* Deventry, *Phyſician in Ordinary, and a Member of the Council of Juſtice, to the* Dutch Eaſt-Indie *Company; with ſome Animadverſions upon the ſame, by* Henry Secreta a Zevorzit. *Tranſlated from the Latin Original, printed at* Scaffhauſer *in* Switzerland.

THE ninth of *October* 1673. we ſail'd with S. S. W. Wind, ſteering our Courſe S. E. we diſcovered Land at thirty two Degrees, it being a very ſerene Day at Sea, but foggy (as uſually it is) as we approach'd the Shoar; and ſounding the depth we found 120 Fathoms Water. But whilſt we were flattering our ſelves with hopes of coming to the ſo long expected Shoar, the Wind turning againſt us, toſt us up and down, in the Sea, till the thirteenth of the ſame Month; then ſailing with a S. E. Wind, we came to an Anchor *in* a ſandy bottom, in the Bay of *Saldanha*, extending it ſelf in form of a Half-moon, and of a quite different Poſition than that it is repreſented in the Maps, either by the careleſneſs of the Engraver, or Ignorance of the Author, having no other congruity with their Diſcription, except that the Bay had a pointed kind of a Promontory at both ends; but the Iſlands are neither ſo numerous nor of the ſame Situation (differing four Points in the Compaſs) as they repreſent them, and appear under various Colours. Being very deſirous to refreſh our ſelves after ſo long a fatigue, the Captain and I and the Factor, went a-ſhoar on this Point of *Africa*, accompany'd only by ſome few Seamen that managed our Boat; caſting about my Eyes with a great deal of eagerneſs in this Country, unknown to us before, I ſaw a vaſt ridge of Mountains, which encloſes the Bay with many hanging Rocks, which being well ſtored with divers ſorts of Plants, ſeem'd to imitate the *Hanging Gardens*, or *Semiramis*, or *Alcinous*, and appeared to me like the *Elyſian* Fields, tho' in a Deſert: I gathered a good quantity of theſe Plants, in order to preſent them to our *Herbaiſts*. I was ſurpriz'd to ſee in this Deſert ſuch a vaſt quantity of Aloes, which, I believe, could amount to no leſs than ſome thouſand Pounds weight. Night made us return to our crazy Ship, and as we were returning from the Land, we obſerved the Sea near the rocky Shoar almoſt covered with Hadocks; being extreamly ſatisfied we had eſcaped this without the leaſt danger, as having in full remembrance what happen'd to eight *Dutch*-men ſometime before, who being imploy'd in the purſuit of ſome Sea-horſes, were cut to pieces by the Natives.

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He arrives at the Cape of Good Hope.

The Bay of Saldanha.

Being got ſafe a-board, we ſet Sail the next Morning again, with a fair N. W. Wind, and paſſing by the *Daſſen* Iſland, defended only by a ſmall Garriſon; it has got its name from the great number of Sea-Rabbets taken there, and produces ſome Paſture for Sheep.

The Daſſen Iſle.

The fourteenth of *October* towards Evening, we came to an Anchor, with a moderate Gale from the South to Weſt, and twenty three Fathoms Water; the next Day, *viz.* the fifteenth, the Wind at N. W. we repaſſed in ſight of the *Rabbet*-Iſle about eight Leagues diſtant from our Fort on the *Cape of Good Hope*, eight from the *Daſſen*-Iſle, and about fifteen from the Bay of *Saldanha*, according to the menſuration of the Maps, having a high Rock to be ſeen at a great diſtance; there ſeveral exil'd Priſoners were employ'd in burning of Muſcle-ſhells, to make Lime for the Iſland. This Iſle produces abundance of *Chameleons*, leſſer than thoſe of the *Indies*, as alſo all ſorts of Inſects, Serpents, and Spiders as big as a Man's Fiſt.

The Rabbet Iſle.

About four a Clock in the Afternoon we diſcovered the Table Bay, having loſt abundance of Men in this Voyage; and being invited the next Day to Dine with the Governour, as we were rowing

Theſe are deſcribed by Mr. Rochford in his Hiſtory of the American Iſlands.

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ing towards the sandy *African* Shoar we were entangled among a vast quantity of *Sea Alkanet*, commonly called *Brembastin*, (a Plant of that bigness that one single one would have fill'd our Boat) a certain mark to those who approach the *African* Coast near the *Cape of Good Hope*, as are likewise a certain kind of small whitish Sea-Gulls. Besides the many other reasons we had to be extremely delighted with the sight of Land, after so tedious a Voyage, the novelty of a Place so little known among the Ancients, did not a little raise our Curiosity to make the best inquiry we could of this Country. All what they say material upon this Head tends only to this; That a certain Emperor coming from the *Mountains of the Moon* to the *Cape of Good Hope*, erected an Empire here; which being afterwards divided into four Kingdoms were known by the name of *Meanopatn*.

See Hornius *historiam D. The Ancients had but a very obscure knowledge of Africa, called by them* Lybia.

I will not pretend to trace the whole Foundation of their History, having confined my self to the narrow limits of a Journal; whether these Nations owe their Original to *Cham* the Son of *Noah*, or to certain *Arabians* (the Posterity of *Shem*) that pass'd into *Africk*, or whether some of the Natives of *Africk*, grown numerous by degrees, and not able to subsist in such numbers in a barren Soil, sent certain Colonies to this uttermost point of *Africk*; to trace, I say, these Matters, being beyond our scope, we will content our selves with giving you an account of their manner of Living and Commerce, after we have told you something of its Situation and Constitution.

CHAP. I.

Of the Situation of the Cape of Good Hope.

THE Promontory, known by the name of the *Cape of Good Hope*, is situated at the Southernmost Point of *Africk*. Its Longitude, in respect of the Streights of *Gibralter*, is 39 Degrees 25 Minutes; and its Latitude, in respect to the *Hesperian Promontory*, or *Gourdafu*, (known by the name of *Cape Verde*) 34 Deg. 30 Min.

It was first discover'd by *Vasco de Gama*, 1498. (by the encouragement of *John*, then King of *Portugal*) who met there nothing but cragged Mountains, as high as *Olympus* it self, scarce producing any thing for the sustenance of humane Life: Those unfortunate Wretches, who are oblig'd to inhabit here, having scarce any thing to feed upon but what is produc'd with a great deal of pains, in a barren Soil and very ill Climate; affording scarce any thing but Brambles and Briars, wherewith the Mountains are cover'd on all sides. As there are few Plains, so there grows but little Corn; the only Plains of note are, that known by the name of *Bachaley Plain*, (or the Field of Battel) being about three Leagues in compass, and the other call'd, by the *Dutch*, *Buffles Vacht*, or the *Bufflers Plain*, seated upon the ascent of a high Mountain; whether beyond that the Country be Plain or Mountainous is not known hitherto.

And is a corrupt Malayan *Word.*

The Mountain that lies close by our part is call'd the *Table Mount*, from its flatness on the top, and serves for a Guide to the Mountaineers in those parts. Its height is reckon'd to be about five Leagues. Certain it is, (as I found by my own Experience) that its ascent is very steep, for it cost me a hearty sweat before we came to the top of it; being obliged to pass in my way up vast multitudes of various Shrubs and Plants, and among the rest saw a whole Forest of the Laky *Talmitre* (the Roots whereof grew crosswise, like a Net-work) extending its self in two Branches to the foot of the Mountain; stor'd with prodigious numbers of Baboons. In our return (towards Evening) we were sadly pester'd, or rather frighted, with a kind of fiery Meteor, which seem'd to move in the Air like large sparks of fire; I endeavour'd to catch them with my Hands, but finding them not palpable, I was convinc'd that they were Sulphurous Meteors engender'd in the Fenns, not unlike the Sulphurous Excrement we see in the Night-time pass thro' the Air.

The Table Mount.

The next adjacent Mountain is call'd the *Lyons Mount*, from the shape which resembles that Beast, not from the roaring of the Winds, (like a Lyon) as *Mercator* would have it, who affirms, That this

The Lyons Mountain.

this Cape is subject to such frequent and terrible Tempests, that no body, unless in case of the highest necessity, dares to cast Anchor here, whereas it is now sufficiently known, That this Cape serves the *European* Ships for a constant place of refreshment, and a safe Port; tho' it must be own'd, That this Coast is much infested by Storms.

Their Rivers.

Divers Rivers are, as it were, the Product of these Mountains. The First is called the *Butter River*. The (2d) *Kaffrands* River. (3.) The *Mountain River*. (4) The *Endless River*, it rises in the Mountains, but its extent is unknown hitherto. (5) The *Broad River*, extreamly pleasant, by reason of the many delightful Trees that stand upon its Banks, but very shallow. (6.) The *Fenny River*; all which have very clear, sweet and wholsome Waters, their Springs being purify'd by the heat of the Climate.

The East-India Company's Garden.

The 1st of *November* we took a view of the Company's Garden, which furnishes the Ships that come to anchor here, with all sorts of Refreshments, where we saw whole Walks and Orchards of *Lemons*, *Citrons*, and *Orange* Trees; parted by *Rosemary* and *Laurel* Hedges, not inferior in height to most of our *European* Trees. A pleasant Brook having its rise at the foot of the adjacent Mountain, waters this Garden, and slides its Current among the Green Hedges.

From hence casting my Eyes towards the adjacent Mountains, I could plainly discern (tho' at a considerable distance) the Original cause of the *South-East* Wind, which put me in mind of the Mountains, where *Æolus* is said to have his Seat, and detain the Winds in Prison. For it is observable, That whenever thick Clouds appear on, and about the tops of the adjacent high Mountains, they are the infallible fore-runners of severe Storms, which are more or less strong, according to the extent, thickness, or position of the Clouds; of this I have taken frequent notice in the Clouds, that used to arise upon the Table-Mount, which were always followed by heavy and long Tempests.

Thus, it is certain, That tho' the Stars never vary in their Course, they don't communicate the same quality to the Air; it having been observ'd, that at the same time there blows quite another Wind afloat, as there does at Sea; nay, what is more, two or three different Winds blow at once in different parts of the Bay, all which must be attributed to the different position of the Mountains, in respect to the several parts of the Bay. Nothing is more common here, than to find a certain Mountain near the Table-Mountain, (called from thence the *Devil's Mount*) to be all over stormy, whilst the circumjacent Country is blest with fair and calm Weather.

The Table Mountain.

The Devil's Mountain.

Thence it is that I am verily perswaded, that in case our Saylors would make more exact Observations for the future, of the different effects of the various situations of places, our Navigation might be founded upon more certain Rules than now it is; which makes them have recourse to unknown Causes, and the instability of the Tides in certain places. For what other Reasons can be alledged for these constant Winds (called *Monsoons*) but the high Mountains which are constantly cover'd with Snow, it being certain, that these Winds continue to blow whilst the Snows are melting; there being no other cause to be alledged in these places where the Wind blows always from one Corner, or changes but once a Year, than the distinction of the Mountains, or the Annual Concourse of the Sun. It must however be confess'd, that such spacious Fenns, the receptacles of Vapours may not a little contribute towards these Winds.

Therefore our Seamen would do well to observe the different Constitutions and Situations of Places, with the same care as they do commonly the Tides, or return and reflux of the Sea, which vary according to the situations of the Bays, Havens, or Capes; of this variation I had sufficient experience in our passage through the Channel, betwixt the Port of St. *Malo*, on the *French* Shear; and the Isle of *Wight*, occasioned by a ridge of Rocks near Cape *La Hogue*, on the Coast of *Normandy*. But the discussion of this spinous Question concerning these *Monsoons*, or certain variations of the Winds, may not only depend (as well near home as in far distinct places) from the Sun's approach to, or removal from these parts, but also from the different Seasons of the Year.

But it is a much greater Secret to know the true Origin of the continual *South-East* Winds, which blowing almost without intermission in divers parts of the World, and especially on the *Cape of Good Hope*; we may address our selves to *Oedipus* himself, to find out the different situations of the Mountains in reference to the Plains, which occasions these Winds.

If

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(a) *Princ. Philos.* Part. 4. Sect. 29. *And* Isaac Vossius *de motu Maris.*

If *Descartes*, (a) when he set up for a Reformer of Philosophy, had been convinc'd of these Experiments, he would not have been put to the trouble to have his whole recourse to the Moon; for, as the effects of Nature don't depend on general Causes, so it is with the Tides, or flux and reflux of the Seas, which cannot be truly explain'd in all its Circumstances, by the Hypothesis of *Descartes*; there being a vast difference betwixt these Tides on the Coast of *Genoa*, and on the Coast of *Tuscany*; in the *Baltick Sea*, they are very different from both; and are most violent in the Gulph of *Jaquida*, in the Channel near *Nova Francia*, or *New France*, and in the Streights of *Bahama* in the Bay of *Mexico*. The same might be said of his Hypothesis of the Magnetick Virtue, were it not that our purpose is confined to the description of the Rivers, Mountains, and other things worth our Observation in this part of *Africk*.

About five Leagues beyond our Fort, is the *Salt-Bay*, having got its Name from the vast quantity of Salt that is digg'd near it, and therefore may rather be reckon'd of the kind of *Stone-Salt* than of *Sea-Salt*; it does not always keep the same figure; and though it be cut out of the Ground in vast pieces, yet is it easily reduced to Powder; it is generally white in the Oar, tho' sometimes itt proves blackish, but is soon whitened by the heat of the Sun in the Summer-Season; it is somewhat more pungent than our common Salt, but nevertheless as proper for Use. Perhaps the Experiment try'd in *Aristotle*'s time, might take place here with good success; *viz.* That if you dig near the Sea Shoar, to meet at first with Fresh Water; and if you dig deeper, with Salt Water.

Probl. Sect. 23. Probl. 21.

CHAP. II.

Of the four Legg'd Beasts.

THESE Mountainous Desarts being more adapted for wild ravenous Beasts than Men, abundance of *Lyons*, *Elephants*, *Rhinocerots*, *Tygers*, or rather *Panthers*, *Wolves*, *Elks*, *Sea-Horses*, (b) *Wild Horses*, *Bouslers*, *Wild Boars*, *Wild Dogs*, *Baboons*, *Porcupines*, *Hedge-hogs*, *Lynces*, *Stags*, *Badgers*, *Otters*, *Hares*, and *wild Asses* of a delicious Colour, with white Streaks all over their Bodies; *Goats*, *Wild Goats*, *Evecks*, some finely spotted, some of an Ash Colour; *Buck Goats* which leap from Rock to Rock; *wild Dogs* and *wild Cats* like *Tygers*; a certain kind of *Foxes*, commonly call'd *Jackalls*; and a few of these Creatures call'd by them *Tamandua Graca*, and by the *Dutch*, *Pismire-eaters*; (c) but are not so big as those of *Brazil*. That a prodigious number of these Creatures harbour in these Mountains, may be gather'd from thence, that a few Huntsmen belonging to the Governour of the Fort, do take sometimes many thousand weight of them, (especially of *Sea-Horses* and *Elks*) at once; a convincing Argument how much *Aristotle* was mistaken, (d) when he says, *That* Africk *produces no* wild Boars, *no* Stags *nor* wild Goats.

(b) *I have seen some of these Creatures are of a prodigious bigness* Plin. l. 8. c. 25. *and* 26.

(c) See Margrav. Hist. quadrup. l. 6. c. 4.

(d) Hist. Anim. l. 8. c. 28.

CHAP. III.

Of their Birds.

OF Birds, they have also vast numbers, and of diverse Colours, *viz.* *Ostriches*, *Peacocks*, *Cranes*, *Black Storks*, *Herns*, *Geese*, *Bittourns*, *Ducks*, *Guinea Cocks* and *Hens*, *Teals*, *Felfares*, *Cormorants*, *Didappers*, *Fen-Ducks*, *Pochards*, *Penguicks*, *Partridges red and gray*; *Pheasants*, *Lapwings*, *Nightingales*, *Snipes*, but these very small; *Owls*, and Millions of *Sea-Gulls*, (f) *Martinets*, and *Swallows* of various Colours, *Colybrides*, Birds that suck a certain knotted Plant, not unlike a *Pellican*, (describ'd by me elsewhere, as likewise by Mr. *Rochefoot*, and Mr. *Marcgrave.*) The *French* call it *Flammant*, and the *Dutch Flamiteen*, after the *Portuguese*; with various Feathers standing up an end.

(e) See Rochefort lib. 1. cit. p. 133.

(f) Pliny describes these Birds erroneously without Legs.

CHAP.

CHAP. IV.

Of their Fiſhes.

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THE Sea and Rivers of this Cape, afford alſo various kinds of Fiſhes, *viz. Sea-Lions*, *Sea-Rabbets*, a certain Fiſh called *Guapervas* by the *Braſilians*, *Whales* of a peculiar kind, call'd *Vratcapers*, or *Finfiſhes* by the *Dutch*, *Lampreys*, *Trouts*, *Salmons*, *Thornback*, *Mullets*, *Muſſels*, *Gilthcads*, *Eels*, and two different ſorts of *Carps*; the firſt kind is commonly known by the Name of *Hottentots-fiſh*, becauſe the Natives extreamly delight in it, they being of an Excellent Taſte, and covered all over with thick ſcales; the other kind is alſo a very delicious Fiſh, call'd *Stone-Broekſem*. They have alſo a kind of Fiſh like *Dogs*, (*a*) call'd *Caſſaon* by the *Portugueezes*, *Briſters*, *Lobſters*, *Crabbfiſhes*, *Cramp-fiſh*, *Muſſels*, *Vrincles*, *Cuttles*, and among the reſt, a certain Fiſh call'd the *Swimmerly Pinnipus*, and *Slautilus*, by *Pliny*: But my deſign of keeping my ſelf within the Limits of an Epitome, will not permit me to give you a particular Account of all; I will only add, That one Day as I was walking along upon the very Brink of the Sea-ſhoar, to examin the ſeveral products of the Sea, I did light upon ſome ſmall Creatures ſticking to the Rocks very cloſe, with their Feet, repreſenting by the excretion of their Fibres, our *Roſes*, whence they are call'd by the *Dutch*, *Klipperſen* or *Roeckroſes*.

(*a*) See Margrave l. 4 c. 12.

CHAP. V.

Of the Inſects or venemous Animals.

THESE are numberleſs on the *Cape of good Hope*; the moſt noted are *Spaniſh Flies*, *Butter-flies*, *Glow-worms* and *Locuſts* of divers kinds; *Cornworms* of diverſe Colours, and *Spiders* with many Leggs of the bigneſs of a Man's Fiſt; *Ants* or *Piſmires* that bury themſelves under the Food they have gather'd; I ſaw whole Millions of them in heaps on the Mountains.

See Rochford. 123. and 129.

Their Serpents here differ in Bigneſs, Shape, and Venom; the Vipers are as large again here as in *France*; *Salamanders*, *Scorpions*, long *Ear-wigs*, *Lizards*, and *Toads*: Diſcourſing one day with the Governour of the Fort, about theſe Toads, and how ſurprized I was to obſerve them three times bigger than ours, with two long Feet trailing behind, like the *Otters*; he ſhew'd me a certain Sea-Fiſh full of Prickles, not unlike a Toad, with long Feet join'd to the out-ſide of the Belly; he told me that theſe did bring forth the Toads, which I was ſufficiently convinc'd of afterwards by my own Experience: I remember, that when I diſſected one of theſe Creatures, in the preſence of the Governour, I found its Lungs very large, but the other like thoſe of ordinary *Toads* and *Frogs*.

The reſt of theſe kind of Creatures either did not come to my ſight, or if they did, it was ſuperficially, that in that ſhort time I ſtay'd there, I could not take exact notice of them. To conclude, I am inclined to *Ariſtotle*'s Opinion, *viz.* That *Aſia* produces the fierceſt Beaſts, *Europe* the ſtrongeſt, and *Africk* the moſt different kinds; which queſtionleſs has given Birth to the Proverb, *That* Africk *always affords ſome new thing or another*. For the want of freſh Water in this hot Climate, draws in the wild Beaſts in great numbers to the Banks of the River; they copulate promiſcuouſly, and ſo engender ſeveral new kinds. But this muſt be underſtood of the Deſarts of *Africk*, which otherwiſe is watered by many great Rivers.

(*b*) L. 2. *de gen. animal.* c. 7.

CHAP. VI.

Of their Plants.

BUT as my Genius did lead me more to the Knowledge of Plants, than any other thing to be met with here, I was very curious in examining ſuch of them

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them, as this (tho' otherwise barren Country) produces in great plenty. Near the Sea-shoar I met with abundance of the *Kali*, (a Herb so highly esteem'd both among the Ancients and modern Authors) as I found in the Valleys great store and variety of secret *Broom-heath*, of divers sorts, of *Sea-green*, *Dog-Onion* and *Daffidil*, with heads of the bigness of an ordinary Man's Head; some whereof I have sent long ago into *Holland*; in the Night they have a smell like the *Geranium* or *Stork-bill*.

Among the Mountains you find a certain Tree here (more fragrant than all the rest) the Wood whereof is so hard, that the *Dutch* have given it the name of *Iron-wood*, but is used only for Fuel. These Mountains also produce whole Woods of Shrubs, abundance of *Aloes*, and very good *Scammony*; in the Gardens they have your *Indian Night-shade*, and a most delicious kind of *Melons* (call'd erroniously *Water-Lemons* by the *Dutch*) affording the best refreshment in the World, to the Ships that touch here in their Passage to or from the *Indies*.

see Rochfort p. 104.

It is observable, that the *Lower Palm-tree*, (call'd *Piram* by the *Malayans*, and *Arnaisas* by the *Arabians*) as well as the *Coco-tree*, never bear Blossom without, but only within the two *Tropicks*; and that (if those who speak by experince may be credited) in those Countries that are nearest to the Equinoctial, they thrive best, and their Fruits prove either lesser or bigger, according as they are nearer or more remote from the said Equinoctial Line, and decrease both in Quantity and Quality accordingly. Thus you find but few of these Palm-trees, and those without Fruits, on the *Cape of Good Hope*; and in *Bengale*, without the *Tropicks*, the same Pears and Apples as we have in *Holland*, but no *Coco* or *Palm-trees*; but at *Mosquera* (a place in the Kingdom of *Bengale*) and in *Persia* (near the *Tropicks*) these Trees grow, but bear no Fruit except what is very insipid and dry, whereas, near the Equinoctial, they prove larger and very juicy.

CHAP. VII.

Of the different Seasons of the Year.

THE Cold does not exert its rigour here: Hails are very rare, nor are the Rivers congeal'd with Ice: The greatest extremity of the Winter scarce ever railing here beyond a white Frost.

For you must know, that we have not Four, but only Two Seasons of the Year, (as well as all over the *Indies*.) The Winter is one continued rainy Season, as the Summer is one unintermittent Drought, but both accompanied with violent Storms: For at the same time we enjoy the pleasantness of the Summer heat in *Holland*, they are continually afflicted with Rains here; and whilst the Sun there approaches to the *Equinoctial Line*, it recedes from thence, on this Cape, by a continual Course.

As for Instance, if you pitch upon a certain place in *Holland*, as *Amsterdam*, the *Cape of Good Hope* is 17 Deg. 51 M. beyond it in its Latitude, but 11 Deg. 30 Min. beyond it, in respect of its Longitude. For in *October* (the beginning of the Summer here) when the Trees cast their Leaves in *Holland*, the Fields and Gardens begin to be cover'd with Grass and Herbs.

CHAP. VIII.

Of the Hottentotes, *the Native Inhabitants of this Country.*

THIS Name belongs to different Nations. The first are call'd *Essequaes*, who claim the first Rank, as well in respect of their Number as of their Stature (being like *Demi-Giants*) and Strength, which is the reason that they will quarrel with the *Nimaquas*, their Neighbours, upon the least occasion. They inhabit the inland Country for 150 Leagues, as far as it is known to us; they don't care to engage with us for fear of our Fire-locks: For the rest, they live after the same manner as the other Inhabitants on the *Cape of*

Good

Good Hope. Our Governour of the Fort ſends yearly certain Perſons among them, with ſome Tobacco and ſome Braſs Toys, which they exchange with them for Cattle.

The ſecond are the *Namaequaes*, who have this particular to themſelves, that, whereas the other Inhabitants cover their Privities with Fox or Goat-skins, theſe make uſe of Baskets, made of Elephants Teeth, for the ſame purpoſe. Their Bucklers are proof againſt the ſtrongeſt Arrows. The third are the *Soujoas*, living moſt after the ſame manner as the *Hottentotes* under our Juriſdiction. The fourth, the *Sonquas*, who having been (for juſt occaſions) deſpoiled of their Cattel, by our Country-men, have ever ſince dwell'd in the Woods, and lived by hunting. Fifth, Next to theſe dwell the *Gregoriques*, and next to them, Sixth, The *Honnimas*, with whom we are always at enmity, by reaſon of divers murthers committed by them upon our Country-men. Their Chieftain, named *Honnimas*, was then very aged and lame, but a ſtout Fellow. Seventh, Thoſe who inhabit next to the Tent, and are converſant there, we make uſe of as Auxiliaries againſt the other Barbarians; their Chieftains Name is called *Claes*, and his Lieutenant Capt. *Cuyper*, both bold and brave Soldiers. I have often ſeen them with their ragged Crew at their Heels; and they ſcarce ever appear without an Attendance of ſix or ſeven Servants, yet would the laſt never refuſe a piece of Tobacco when offer'd him, which I us'd to do now and then, and to diſcourſe with him in *French*.

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CHAP. IX.

Of their Neighbours.

IT'S unknown hitherto, what ſort of People borders upon the Country of the *Hottentotes*; for what ſome have related of the *Negroes* (commonly called *Caffers*) is founded only upon hearſay. Thus I remember, that one of our Corporals being ſent out with ſix Soldiers to view the utmoſt borders of the *Hottentotes*, told us that ſome of theſe *Hottentotes* (whoſe Names were not heard of as yet among us) had informed him, that betwixt them and the ſaid Negroes was a very broad River, which they us'd to paſs in ſmall Cannoes or Boats, made out of the Trunks of large Trees hollow'd out, for the exchange of their Commodities. But the *Hottentotes* have no ſettled Limits amongſt one another.

Juſt. 12. *ſays the ſame of the* Scythia.

CHAP. X.

Of the ſhape and make of their Bodies.

AS all Mankind has a certain Inſtinct or Inclination (beſides the Diſpoſition depending on his native Country) ſo it is next to a Miracle, that during ſo many Ages, each Nation has retained certain Lineaments or Features, which, as they are infallible ſigns of their Diſpoſitions, ſo they ſhew a vaſt difference betwixt ſeveral Nations.

The *Hottentotes* being very much Sunburn't, have generally a tawny Skin, tho' ſome of them have a tolerable white Skin; but Blackneſs is the greateſt beauty among them; for the reſt they either ſtrew a certain Earth, of various colours, upon their Heads, or mix the ſame with Suet, and ſo beſmear their Hair and Faces, which they look upon as a ſingular Ornament; for there is a certain Mountain here, which furniſhes them with Materials for divers Colours, which, if rightly manag'd, would turn to a good account.

As many as I ever had opportunity to ſee, appear'd to me ſlender and tall, ſhap'd with ſtrong knotted Joints, and well ſet, with flat Noſes (ſuch as moſt *Africans* and *Aſiaticks* have) and bended Fore-heads; large thick Lips, curl'd Hair, woolly and cut or ſhav'd in different Figures. They appear for the moſt part naked, having only a piece of Leather, like an Apron, hanging down before from their Breaſts.

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The Women, are diſtinguiſh'd from the Men by their Deformity, being generally round Shoulder'd, and have this peculiar, among all other Nations, that out of their Privities you ſee two Labels hanging down, like part of a Man's Yard (as now and then ſome of our *European* Women are ſubject to the relaxation, or hanging out of the *Clitoris*) of theſe they are ſo proud, that if a ſtranger happens to come into one of their Cabbins, or Hutts, (call'd *Krallen*) they will take aſide the Leathern Apron, and ſhew them to the ſtranger. I remember that one of our Chyrurgeons opening the Body of one of thoſe Women, that had hang'd her ſelf, found theſe Protuberancies quite relaxed and hanging below her Privities; two Nipples in one of her Breaſts, and divers Stones in her Cawl. Upon this occaſion our Governour of the Fort told us, That he had a Stone taken out of one of the Teſticles of a Man, which being as bright as a Cryſtal he had it ſet in a Ring; but one of the Negro King's being very deſirous to have it, becauſe he look'd upon it as a great Antidote, he had preſented him with it; which ſeems to intimate, that ſcarce any part of our Bodies are without Stones. They have this common with the *Negroes* and *Æthiopians*, that as they anoint themſelves with Oil, ſo theſe do with Greaſe, eſpecially their Heads, upon which they ſtrew the Aſhes of a certain Herb, commonly call'd by them *Bouchou*, an Office that belongs here to the Wives to perform to their Husbands. They ſlit their Ear-laps croſs-wiſe, in which they wear a piece of Tobacco-pipe, and the better ſort Ear-rings of Coral.

CHAP. XI.

Of their Garments.

THE uſe of woollen Cloaths is not known among them, tho' they are now and then pinch'd with Cold, againſt which they preſerve themſelves with Ox and Sheep Skins, or of wild Beaſts. This Garment, both of the Gentlemen and Plebeians, is nothing elſe but a Leather Veſt, reaching down to their Knees (call'd by them *Karos*, and uſed inſtead of an under Bed) the only thing to defend themſelves with againſt the Cold. Theſe are made ſometimes of Cows or Sheep Skins, ſometimes of Panther or Goat Skins, with this difference only, that the common People cover their Privities with a piece of Ox Skin, the Gentlemen do it with the Skin of an Otter. In this point they ſeem to follow the Foot-ſteps of *Hercules*, who whilſt he dwelt upon Earth, and convers'd among Nations, never made uſe but of one ſingle Skin for his Garment, and one Club. During the rainy Seaſon, they wear on their Heads a kind of Hat, or peaked Cap, of Leather, fitted cloſe to their Foreheads, and reaching down below their Eyes. About their Necks they hang a Pouch, wherein they keep the Head of their Arrows, and ſometimes their Tobacco. Their Arms, both above and below the Elbow, they adorn with Rings of Elephants Teeth, on which ſometimes they faſten their Pouches. For the reſt they appear naked, except that ſome few wear a kind of Bullocks-hide under their Feet, which in caſe of neceſſity are boil'd or broil'd, and ſerve them for Food.

See Juſtin.

The Women's Veſts, as well as their Aprons (which cover their Privities) are made of Sheeps Skins, they being more ſollicitous to cover the ſame in publick than the Men. On their Heads they wear ſuch another peak'd Cap, like the Men; Shoes they never uſe, and inſtead of Stockens wrap about their Legs ſome dry Oſier, or dry'd Guts, or perhaps the ſhreds of a Bullocks-hide.

The chief Ornament they delight in moſt is, to ſhave the Hair of their Heads (like as we do our ſhagged Dogs) into ſeveral Figures of the fuller Half-moon or Stars. On their Fore-heads they wear Coral-beeds, notch'd Shells, Braſs Money, the Bones of Cows, twiſted Hair, *&c.* All, unleſs thoſe that are very poor, have about their Necks Collars or Necklaces of Coral, Glaſs or Braſs Beeds, which they exchange with the *Dutch* for their Cattle. About their Elbows they commonly wear Rings of Ivory, and about the Breaſts Bracelets of Braſs.

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CHAP. XII.

Of their Dwellings.

THEIR Dwellings are only little Hutts (call'd *Krallen*) for as they are forc'd to change their dwelling places, for the better conveniency of feeding their Cattel, in a desert place, so they cannot have any fix'd Habitations. These Cabbins have but one entrance, arch'd on the top; the Coverings and Walls being made of the Leaves of the *African Sword Grass* (the Head whereof they make use of instead of Bread) twisted so closely together as to keep out the most severe Rains and Cold. The largest Posts, Rafters and Lathes, are made of the Boughs or Twigs of Trees. Every Man digs a hole in his Hutt, wherein he throws a Sheep Skin to wrap himself in, which serves instead of a Bed, wherein he is laid in the same posture as a Child in the Womb; the Wife lies in another hole next to his side. In these Hutts they now and then entertain fourteen or fifteen Persons at once; they commonly rank them on the Hills in the Fields, or near the Banks of the Rivers, among the Trees, in a kind of Circle or Enclosure, at five or six Paces distance from one another, wherein they preserve their Cattle, rather against the attempts of the wild Beasts than an Enemy.

Call'd Hottentotes Bread.

When they are to change their Habitations, the Captain gives them the signal by a great Fire; the Women manage all the Houshold stuff and other Utensils, which they put in Leathern Bags, and carry them upon their Shoulders; the Hutts they load upon the Backs of the Oxen, which serve for the same use when their Husbands go into the Wars to carry their Baggage.

CHAP. XIII.

Of their Houshold stuff.

TO give your self the true Idea of their Houshold-stuff, you must call to mind the primitive Ages, when *Crates*, of *Thebes*, gave all he had to the People, changing the most pleasant Gardens, and well Peopled Towns, for a Satchel and Staff, the only Equipage belonging to the *Cynicks*, and now to the *Hottentotes*, who in this point tread exactly in the Foot-steps of *Diogenes* and *Anthisthenes*; these inconsiderable Implements being by them in as much esteem as the Imperial Robes to an Emperor, a Crown to a King, the Mitre to a Bishop, or the Augural Staff to the ancient Soothsayers; and like *Diogenes* (when he was contending with the great King of *Macedon*, about the greatness of his Empire) gloried in his Bag and Staff, instead of the others Scepter and Thrones, so these *Hottentotes* are absolutely contented with their mean Condition. However, they make use of Drinking-Cups, of Shells gathered on the Sea Shoar, or of Tortoise-shells, after they have eaten the Flesh; they call them *Sirigoes*, and roast them in the Ashes, or exchange them for Tobacco; for want of these they drink fair Water out of their Hands, like as the *Cynick* did. Their Meat they dress sometimes, by roasting it, upon a Tile, sometimes under the Ashes, and oftentimes eat it raw; some of the better use earthen Pots and Vessels, or pieces of Trees hollow'd, in which they put their Meat.

see Aquilius in his Appol.

CHAP. XIV.

Of their Genius and Temper.

THEIR innate Barbarity, their idle and solitary Life, join'd with the want of Knowledge and true Virtue, makes them prone to all manner of Vices, as Levity, Inconstancy, Lust, Deceits, Perfidiousness, and most shameful Debau-

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baucheries. They are ſo bloody in their Inclinations as to exerciſe their Cruelties even upon their vanquiſh'd Enemies, after their death, by ſtriking their Arrows and Weapons, into their dead Carcaſſes; they are ſo much addicted to Theft, that one Neighbour does not ſtick to enrich himſelf by ſtealing the Cattle of another; and as in reference to their Chaſtity they have quite abandon'd the Foot-ſteps of their Anceſtors, in the time of *Scipio* the *Africam*; their Laſciviouſneſs is always accompanied by the moſt unaccountable Slothfulneſs; for they neither Sow nor Reap, neither trouble themſelves about what they ſhall eat or drink the next day, but wallowing almoſt in their own Dirt; therefore if you have occaſion to employ any of them, you muſt take them when they are hungry, and be ſure to perform your Promiſe. Their inordinate way of living and Luſt, makes them grow old before their time, and makes their Bodies crazy and weak; and as they keep no regular account of their Age, ſo nothing certain is to be determined of the length of their Lives; for what their diſorderly way of living takes from them on one hand, their forc'd Sobriety (for want of neceſſaries) makes amends for on the other hand, living for the moſt part upon Herbs; however it is, the general Opinion is, that ſcarce ever any of them live above 100 Years.

They are ſo greedy of Tobacco, from their Cradles, that Children before they come to the age of Eight Months (as I have often ſeen my ſelf) ſmoak it; and moſt of them, (tho' otherwiſe tame enough) will work a whole Day for a piece of this Weed.

As they look upon the Women as deſpicable Creatures, ſo they are not allow'd to eat any Beef or freſh Milk, but only Mutton, and that very ſparingly; they are, nevertheleſs, nice in their Pallate, and remember a great while what has pleaſed them or not; for the reſt, they live without fear, contented with their own, whether they be rich or poor in Cattle.

Among all theſe Vices they retain one good Quality, that is, if one of their own Neighbours has, by miſchance loſt his own Cattle, they will ſtock him again, perhaps with a Calf and a Sheep. They are not eaſily removed from their own Opinion; Gold and Silver they don't value at the ſame rate as other Men do; for where there is no uſe there is no greedineſs after Money; and ignorance of Vice is more prevailing than all the Precepts of Virtue; an inſtance, that a mild Climate often produces very rugged Spirits, tho' they are very Crafty with all their Ignorance. *See* Juſtin.

Whilſt I tarried here, I had the opportunity to talk ſometimes with three Women of the *Hottentotes*; one named *Eve* was a civil Perſon, and would diſcourſe very rationally; as ſhe was well verſed in the *Dutch* and *Portugueſe* Languages, ſo I learned from her divers ſecrets relating to this Nation; the ſecond, named *Cornelia*, being turn'd Chriſtian, and married to a *Dutch* Surgeon, did lead a very ſcandalous Life, and therefore was ſeveral times baniſhed the Fort; the third, named *Sarah*, was the ſame I told you before to have been diſſected by our Surgeon, having hanged her ſelf, becauſe a curſed *Dutchman* had debauch'd her, under pretence of Marriage, but left her afterwards.

CHAP. XV.

Of their Manners.

AS theſe barbarous Pagans live without Laws, ſo they only follow their Inſtinct without controul. Their manner of ſitting is juſt like the poſture of a Child in the Womb, bending their Heads betwixt both Knees, which they embrace with their Arms. They deſpiſe the Female Sex; Mourn three Days for their deceaſed Friends, which both Sex ſpend in terrible howlings and Lamentations, about the Hutts of the deceaſed. They bury their dead in a Hole under Ground, and cover it with a Stone. In Copulation they chooſe to perform it from behind, the Woman lying upon one ſide, ſomething higher than the Men, ſcarce differing in this point from the Bruits.

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CHAP. XVI.

Their way of Living.

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AS Nature prompts them to Luxury, so their Poverty forces them to Temperance; hence it is, that they have no Varieties at their Tables; but instead of Bread, make use of the *Sword-grass*,(a)which theWomen dig out of the *Fenns*, for the Women take all the pains here, they provide Food, they look after the House or Hutt, and after the Cattle, *&c.* Upon any extraordinary occasion, of a Wedding, Lying-in of a Woman, or such like, they will, perhaps kill an Ox, a Sheep, (if they can't light upon such Venison) for to entertain their Friends; (*b*) the Leaves of the *Sea-green* of different kinds, are also much in use among them; for the rest they feed upon Cows and Sheeps Milk, which the Women gather early in the Morning, and make very good Butter of it. They flea a Bird with Feathers and all, then turning the Skin with the Feathers upward, they tie it to a Stick or Cane, and therewith stir the Milk, till the serous part of the Milk is separated from the oleagenous substance; the Butter-milk they eat, and sometimes wash their Hands with.

(a) Of this there are down-right Herbals in their Treatise.

(b) Call'd wild Figs by the Dutch.

Cheese they neither love, nor know how to make; their ordinary Liquors for ordinary drinking, are Milk and Water; they feed upon no Fishes but what have Scales, and consequently no Eels, nor any of the testaceous kind, such as Oisters, *&c.* The Fish they most delight in, is a certain sweet kind of *Bream* (c) with very thick Scales; they are all without distinction of Age or Sex, such admirers of Tobacco, that, tho' they are at variance with one another, they will hand about the Tobacco-pipe without Exceptions.

(c) Call'd the Hottentots Fish by the Dutch.

This Country produces a certain kind of *African Arum* Root (or *Lake Stobbin*) of so venemous and corroding quality, that it not only bites upon, but also blisters the Tongue. These *Hottentots* have a way of separating the pernicious Sulphur by the Fire, which binds the Volatil Corroding Salt; and thus to render it fit for Food: The *Hedg-hogs* (which are strangely shaped here) mightily delight in this Root; they not only feed upon the dry'd and powder'd Skins of Beasts, (after they have used them a considerable time instead of Shoes) but also upon Excrements mixed with some other things; this they do without the least distinction of Civility, not excepting even their King, the Head of a Crew of miserable Beggarly Wretches, as almost all the Negroes are.

CHAP. XVII.

Their manner of making War.

NOthing is more barbarous than this Country, where the rugged Climate, and rocky Mountains seem to have produced Men of their own kind, who applying all their Thoughts to Mischief and Fraud, are of a far different Temper from the *Europeans*, being very prone to quarrel, or to beguile a Man upon very frivolous occasions. Their Arms (besides the Leather Jacket which serves instead of a Shield) are Bows and Arrows; these are of two sorts, for these call'd by them *Assagayes*, are a kind of Dart which they know how to manage with such dexterity, that at Forty Paces distance, they will exactly hit the Mark: The other is a kind of a Javelin, which throwing twice or thrice round their Heads, they strike with vast strength into their Enemies. They have a way of poisoning these Weapons in the following manner: They take a Viper or some other venemous Serpent; which being enraged, they put the point of the Weapon into its Mouth, and tye it for fear of falling out; this done, they, to encrease the virulency of the Poison, cut off the Head of the Viper, under whose Jaws the Bladders, which are the reservatories of the Poison, lie conceal'd; this Poison may be taken without danger, but if communicated by the Sting of the Creature, is mortal, as many of our People have found to their cost. The best Remedy against it is, to beat the affected place with a small stick, and afterwards to suck it.

Their chief strength lies in a suprize; having

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having been taught by the Lyons (which are very numerous here) that it is safest to appear without their lurking Holes in bad Weather; when our Fire-Arms are generally out of order, they follow their Foot-steps, and lurking among the Woods, send their Darts from thence among our People; but if they happen to meet them in clear Weather, and in the open Fields, they set up a huge Cry, and immediately retreat to the Woods, or thorny Hills, from whence they may fight at a distance, by the help of their Bows and Arrows.

If they happen to be much superior in number, they fall on with terrible cries, like Mad-men; but notwithstanding the inequality of their Number, they seldom care to come in reach of our Fire-Arms, whereas if they engage with their own Country-men, they will press very hard upon one another: I think it may justly be apply'd to the *Hottentots* what *Florus* says of the *Gauls*, viz. *That their Souls are as fierce as the wild Beasts, and their Bodies beyond the bulk of Men*; but that it had *been found by experience, that at the first onset they fall on with a more than Man-like Courage, so if once repulsed, they retreat like Women.* It seems, as if their Bodies, bred among the cloudy Mountains, had retained some resemblance to the Snow, which melts with the least heat; as their fierce and barbarous Inclinations seem to have a relation to the Rocks and Woods they inhabit.

(x) L. 2. c. 4. de Bello Gallico. & l. 3. c. 4.

Their Leaders or Chieftains, they call Captains, being not distinguished from the rest by their Arms, except that his Staff has two knobbs, and his Vest is somewhat cleaner than the common Soldiers; but he never appears abroad without five or six old Fellows, who are supposed to be his Advisers upon all occasions, as the *Romans* committed the management of Arms to the Younger sort, but chose the Senate out of the Elders.

We were at that time engaged in a War with one of their Captains, named *Honomai*, because our Forces had, not not long before our Arrival, taken from them above 2000 Oxen and Cows, besides Sheep; and we were at that time bringing our Auxiliaries into the Field, under Captain *Claes* and *Cuyper*, to attempt a second Irruption. Their Wives they employ upon Messages, and if any of them are taken Prisoners, they are dismist without a Ransom.

CHAP. XVIII.

Their way of Trafficking.

AS all their Riches and Substance consist in their Cattle, this is the only Commodity they exchange with our People. Commonly the Governour of the Fort, sends a Doctor or two accompany'd by some Soldiers, and provided with good store of *Virginia* Tobacco, or rather of the Black and worser sort, (which they esteem most) with some Beads of Coral, Glass, or Copper, and some quantity of *Aquavitæ*, (whereof they are great lovers) which they purchase for their Oxen, Cows, Sheep, and sometimes for several Panther Skins. Their way of Exchange is thus: Our Merchants, offer a piece of Tobacco, of about two spans in length for an Ox, or a Sheep, always adding a piece by little and little; (a Custom always observ'd among them, without which, they think themselves not obliged to the Bargain:) At last, they will ask also a certain quantity of *Aquavitæ*, the value whereof must be deducted from the quantity of Tobacco, which they value less by a fourth part at least; But at the first meeting, our Factors always present them with a piece of this Weed, which they seek to retaliate by a Present of a Sheep; by this means they exchange sometimes 100 or 200 Oxen, (besides Sheep) at one time. Our Governor sends his Factors no more than once a Year to the *Essequas*, to make them the more eager after the Tobacco; they commonly present our Factors with the best Mutton at their meeting. But care must be taken not to let these Barbarians see your whole Stock, for fear of being kill'd by them, upon that account; as was likely to have happen'd to some of our People, who were in great danger of being all slain by the Brother of the King of the *Essequas*, had they not been forewarn'd of the danger, by the Old King himself, whose Son now reigns, and lives in a good Correspondence with us. But they never exchange

exchange a White Ox or Cow (following perhaps in this point, their Anceſtors the *Egyptians*, who worſhipped *Iſis* under the ſhape of a Cow) which being amon them like our Bell-weather; it is thus conſtantly wiſh'd, That the *Great Captain* (meaning God) may bleſs them with a White Ox.

The ordinary meeting places of theſe Merchants are. (1.) Near the Horſe-Guard, placed upon our utmoſt Borders. (2.) At the Pitts near the River, the Boundary of the *Hottentots* Country under the *Dutch* Juriſdiction on that ſide. (3.) On the other ſide of the Mountain, in the ſame part of the Country. (4.) Near the *Haſſerhutts* River. (5.) Near the *Leak-Hutts*. (6.) Near the *Rutter River*. (7.) At the *Endleſs River*. (8.) Near *Jacob Ragen*'s Tree. (9.) Near the *Geeſe-Hutts*. (10.) Near the *Broad River*. (11.) At the *Paradiſe*, a place ſo call'd from its pleaſant ſituation, but wants good Springs, becauſe the Water is tainted thereabouts with a white clayiſh mixture. The (12th) and Laſt, is near the *Hudſhd-Bay*, about 136 Leagues from the Fort.

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CHAP. XIX.

Their manner of Dancing.

THEY delight ſo much in Dancing, or rather Skipping, that their chief Religious Ceremonies ſeem to conſiſt in the activity of their Bodies; for, when they ſee the Moon riſing, they meet together; and whilſt the Men ſtrike all at once, their Feet againſt the Ground, by turns, with a very grave Air, the Women clap their Hands, and ſing certain Tunes to them. If they happen to look into a Looking-glaſs in one of our Houſes, they are ſo delighted with their own ſhape, (*Narciſſus* like) that they fall a dancing, and ſeldom leave off till they drop down (quite tired) upon the Floor; as I have often obſerved in a certain *Hottentot*, who was a Servant in our Lodgings.

CHAP XX.

Of their Religion.

AS Brutiſh and barbarous as this Nation is, yet are there among them ſome few Foot-ſteps of the Knowledge of a *Supream Being*; for whenever they ſee the Heavens Covered with Black Clouds, when it Thunders or Lightens, you ſhall hear them ſay, *The Great Captain is angry*; and if they have kill'd any of our People, and dread our Revenge, they will ſay in broken *Dutch*, *What ſhall we do? The* Dutch-*men* (ſay they) *will kill us: But if they kill me, I will go directly to our* Great Captain, *who will make me a Preſent of White Oxen.* Thus when it is a very ſerene Day, they ſay, *Our* Great Captain *will preſent us with White Oxen.* For the reſt they ſeem to agree with the Ancient *Egyptians*, and other Pagans in this Point, That they look upon the *Sun* and *Moon* as Gods; (*a*) for they adore the *Sun* by gazing upon it ſtedfaſtly at Riſing and Setting; ſometimes they will ſit down near the River ſide, and throw abundance of little Balls of Clay into the Water, which, they ſay, they do in Honour of the *Sun*: The *Moon* they worſhip with Dancing, as we told you before.

(*a*) *See* Plato *in* Cratylus, *and* Pliny, l. 5. c. 8.

CHAP. XXI.

Of their Magiſtrates.

THERE is not a Village, or Plantation of Hutts ſo inconſiderable, but that has its own *Preſect* to acknowledge the Captains for their Superiors, who are the Supream Governours of their reſpective Nations; the *Eſſeques* being the only People that are ruled by a King. All things are govern'd according to

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their pleasure, none of their Subjects ever daring to attempt the least thing against the Commands of their Captains. When they are to change their Habitations, the *Prefects* give the signal, but in case of a Marriage, they must obtain leave of their Captain.

CHAP. XXII.

Of their peculiar Laws and Customs.

THO' these *Barbarians* are not restrain'd either by any written Law or fear of God, they by a blind instinct follow the Customs of their Ancestors: Thus, if a Woman happens to bring forth Twins, a Male and Female, they immediately kill the last, differing in this from the *Scythes*, who kill'd all the Males among the *Amazons*; and from the Ancient *Carthaginians*, who used to Sacrifice Male Children alive to *Saturn*.

They cut out one of the Testicles to all their Male Children, immediately after they are born, to make them run with the more swiftness. The Women they cut off as many Joints off their Fingers, as they have had Husbands, beginning with the first Joint of the little Finger: They allow of Poligamy, like the *Mahometans*: Their Industry (such as it is) is founded only upon their Inclinations, without any Legal Compulsion. They know no other punishment of Murther, but the Revenge of the Friends of the deceased, who never cease to pursue the Murderer, till they have found him out, and then beat him with their Clubs, and at last kill him with their Javelins, nay, frequently exercise their Cruelties upon their dead Bodies. Other Crimes, as Adultery, Theft, and such like, are made good by way of retaliation. They have one peculiar Custom, if a young Lad happens to fall sick, they kill a fat Ox, which they feast upon, but the Paunch and other Entrails they hang about the Patient's Neck, till being Putrify'd, and falling off of course, they must be devoured by some Old Man or other. Their Successions are limited by the ordinary Law of Inheritance, especially among the *Effequas*.

CHAP. XXIII.

Of their Marriages.

SUCH as have an Intention to marry together, having obtained their Parents Consent, apply themselves to their Captain, who giving his Consent, they marry at pleasure, tho sometimes all their Subsistence consists only in a Club, an Ox to carry their Hut upon, a Milch Cow, and perhaps Ten or Twelve Sheep, some whereof certainly are kill'd for the Wedding Feast. The richer sort marry as many Wives as they think fit, and in case of dislike, divorce themselves. These commonly kill two or three Oxen, and a many Sheep for the Feast; the Flesh after it is parted from the Skin, they expose a little in the Air, and then boil it in its own Fat in their Earthen Pots, the Guts being roasted in the Ashes; they treat their Friends with these Dainties, and spend the Day merrily, according to their own way.

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CHAP. XXIV.

Of the Education of their Children.

WHEN their Child-bearing Women have an eaſie Labour, they manage all the natural Ligaments with ſufficient Skill, and without much Difficulty; but in caſe they are afflicted with a hard Labour, they make uſe of a certain Herb, endow'd with the vertue of expelling the F..t; the true name or knowledge of which I could never learn from them, neither by entreaties nor promiſes, they alledging that they were ſtrictly forbidden to diſcover it. Their time of Lying-in is ſoon over, and they bring up their Babes after a very ugly manner; for after they have kept them about two or three Weeks at home, without any ſwathing Clouts, they tie them to their Backs; and at four Months of age they begin to ſmoak Tobacco, and in four Months more they put them upon their Feet; then they have a Jacket given them (as I have been informed by ſome who lived five Years there.) At the Age of eight or .ine Years, they begin to be accuſtom'd to the uſe of Arms; their Parents generally affix a piece of Meat to a Poſt, which they muſt hit with their Arrows before they are permitted to eat the leaſt Victuals.

CHAP. XXV.

Of their Handicraft Trades.

YOU may as well look for Jewels in a Hogs-ſtie as Artiſans among this barbarous Generation; however, they have a kind of Taylors among them, who ſew their Skins (their ordinary Apparel) with Needles of Iron (for as I am inform'd, they have very good Mines of that Metal) or Ivory, their Thread being nothing but the twiſted Nerves of Beaſts. And conſidering that they ſhave their Heads in divers figures, it is manifeſt, that beſides Taylors and Barbers, they are alſo Artiſans in Iron work; theſe are the main things they glory in with ſo much Self-conceit, that when I once ſhew'd one of their Captains a very well-wrought Watch, and ſhew'd him the uſe thereof, he told me, *That queſtionleſs the* Hottentotes *could make ſuch another.* They have alſo a certain Muſical Inſtrument, of the ſame ſhape and uſe as our Pipes. Some of them pretend alſo to *Magick*, and would make us believe, that they can draw the Fiſh to the Bait with the ſound of their Pipes.

CHAP. XXVI.

Of their Phyſick.

IF we are oblig'd to the Brutes for the diſcovery of ſeveral wholeſome Remedies; as to the *Dogs* for *Emetics*, to the *Egyptian* Bird *Ibis* for *Clyſters*, for *Phlebotomy* to the *Sea-horſe*, for the uſe of *Ditany* or *Garden Ginger* to the *Goats*, of the *Swallow-wort* to the Swallows, of *Fennel* to the *Snake*, of the *narrow ſmall row leav'd Plantin* to the *Toads*, of the *Rue* to the *Weeſel*, of the *Origanum* to the *Stork*, of the *Ground-Ivy* to the *wild Boar*, and of the uſe of the *Artichoak* to the *Stag*, what wonder is it, if theſe *Hottentotes*, tho' never ſo brutiſh, have their own way of curing Diſtempers? I don't ſay all Diſtempers, but like *Podalirius* and *Machaon*, in the *Trojan* War, who were chiefly employ'd about Surgery, if we may believe *Celſus*. *Suction* and *Unction* are two chief, if not the only Remedies uſed among the *Hottentotes*; their main dread being from the Poiſon of Arrows or venomous Beaſts: If they are wounded by them, they beat the afflicted part with a ſmall ſtick, till it be deprived of all ſenſe; then they ſcariſie and ſuck it till the Blood follows. This way of curing, (which *Severinus* in his *Chirurgery*

See Homer *b. in Probl. l. 1.*

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recommends as efficacious) is different, according to the different Natures of the Poiſon, and according to the different continuance of the beating and ſuction, it being certain that the Scorpions, who are not ſo venemous here as in *Spain*, *Italy* and *France*, don't ſting ſo deep as the Creature they call the *Thouſand-Feet*. If you ſqueeze his Tail juſt above the Sting, it emits a bright drop out of his crooked Sting, unleſs he has ſtung ſomebody not long before, which is not much more hurtful than the Sting of our Bees; his Sting is not very ſoon repleniſh'd with the poiſonous matter, and when he ſtings it is as if you were touched by a Stone; but the *Thouſand-Feet* being very corroſive, communicate very ſharp Poiſon: Of the Vipers we have had occaſion to ſpeak before. If the Wound proves malignant, or there be the leaſt ſuſpicion of a Gangreen, they cut it out with the ſharp points of their Arrows; and if it has infected a Member they cut it off immediately. All Contuſions they cure by Unctions (with Beef or Mutton Suet, for want of any other Ointment) afterwards ſcarifie the part and ſuck it till they draw the Blood thro' the Skin. The Rhumatiſm they cure in the ſame manner, except that they expoſe the part (after it is well anointed with the Suet) before the Fire, that the Particles thereof may force out the morbifick Matter, by their being attenuated before the Fire, and then they go to ſucking. Among the Vegetables they are acquainted with very few Phyſical Plants but thoſe of the beſt, which as I told you before, I cannot learn from them at any rate. This makes me admire how ſome can boaſt of I know not what Secrets they have attained to among ſo treacherous a Generation as the *Hottentotes*. They have a way of curing the Cholick by a certain *Aromatick* Root, almoſt in an inſtant. They alſo ſtamp a kind of *Date* (as I ſuppoſe) called by them *Dacha*, which they afterwards make into a Paſte, and being dry'd in the Sun, uſe it like moſt of the *Mahometans* do the *Anjion* or *Opium*, and has the ſame effect upon them. They never cut the Navel-ſtrings of new born Children, but only tie it cloſe till it falls off it ſelf. This is all I was able to learn of a certain Woman of the *Hottentotes*, the reſt being ſo cunning as not to diſcover any thing of this Nature.

CHAP. XXVII.

Of their Language.

IF you ſhould hear them Speak, or rather Chatter, in their own Dialect, you would certainly believe, that you were gone back to the *Pythagorean* Age, when the Birds uſed to converſe together, by way of Diſcourſe; it being certain, that their ſpeaking is only an inarticulate noiſe, and no real Voice, every Word ending with a kind of whiſtle, by the Tongues clapping ſo cloſe to the Palate; whence ſome have judg'd, that by this ſhrill noiſe, occaſioned by the touching of the Palate, they did expreſs their Vowels, whereas they pronounced the Conſonants much lower in the Throat, and fram'd them together by drawing together their Lips in an orbicular figure. Certain it is, That they can't converſe with any other Nation in their own Language; for all the time that the *Dutch* have been ſettled here, there was never yet one *European* who could attain to any perfection in their Language, tho' many of the *Hottentotes* that dwell near the Fort, have learn'd a kind of broken *Dutch*, differing from ours chiefly in the termination of Words, which commonly end in *Kom*, as *Tabakkom*, *Tobacco*, *Kortom* a Shore or Portion, *Horom* to *hear*. As they are but barren in Roots, or *Original Words*, ſo they abound in *Epithites*: Thus they call all ſorts of Birds *Courcour*, with the addition of a proper *Epithite*, as for inſtance; *Camma Courcour*, a *Water-fowl*, whether it be a *Duck*, a *Cormorant*, or *Sea-Gull*; *Sickom* (a *Belgicism*, ſuch as they frequently uſe among them) *Courcom*, a *young Bird*; *Grotom Courcour*, a large Bird, by which, however, in a ſtrict ſenſe, they underſtand the *Oſtrich*. They have alſo learn'd ſome Words by their former Correſpondence with other Nations; as for Inſtance, from the *Engliſh* the Word *Daggues* ſignifying a *Dog*.

The

coat; *Krallen*, a Hutt or Cabin; and many more of the ſame kind.

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The Original Hottentot *VVords which occur at preſent to my Memory, are*

Onkay, a *Dutch-man*, *Gamma*, a Lion, *Acqua*, a Horſe, *Ouka*, a Wolf, *Nabba*, a Rhinoceros, *Goedi*, a Sheep, *Boeba*, an Ox or Cow; *Debitia*, Heifers; *Sirigoes*, Tortoiſes; *Dacha*, the name of an hypnotick Plant; *Dini*, Honey; *Chou*, Air; *Ecy*, Fire; *Kou*, Thunder; *Doudou*, the Road; *Ey*, Glaſs Beads; *Equa*, Wood; *Kiny*, a Club; *Sou*, a Pot; *Bouchou*, the Aſhes of Plants.

Some corrupt Dutch *VVords, are,*

Boemakem goet, Gun Powder; *Boebaiſibier*, Milk; *Karos*, a Veſt or Waſt-

Of their Numbers.

Cui, One; *Tem*, Two; *Nona*, Three; *Acka*, Four; *Corro*, Five; *Guichi*, Six, *&c.*

Theſe they multiply by the addition of others, by joining them with other Words, which if they ſhould be heard by any Foreigner, he will be ready to confeſs, as well as I, that they are ſo odd as not to be deſcrib'd in Writing.

William Ten Rhyne.

A Draught

A Draught of the Streights of Gibraltar.

WITH

Some Obſervations upon the Currents thereunto belonging.

By Captain Richard Bolland.

Bolland.

July 24. 1675.

WE weigh'd Anchor, out of *Tangier* Bay, near eight in the Morning, the Wind at S.S. Weſt off the Shoar, very moderate; before Ten, the Tide of Ebb then ſetting to the Weſtward, had drove us down the length of *Tars* River, which having obſerv'd, that I might ſomething more improve my judgment on the Tides and Currents in theſe parts, I then produc'd this Draught of the Streights Mouth of *Gibraltar*, which I had drawn ſometime before; having often croſs'd over from the one Shoar to the other, as alſo anchor'd ſeveral Boats, half a League diſtant from one another, that they have reach'd one third of the Chanel over; having on Board of each of them, Watches for Time, Logs to inform the turning of the Tide, and ſeveral other Conveniences proper for thoſe Obſervations; by which means, I gain'd ſome experience how the Tides ſet, their time and diſtance from the Shoar; as alſo where the Current, which has its conſtant Indraught into the Streights, if extremes of Wind occaſion no alteration, does commence from the Tides. Having thus gather'd theſe Collections, I drew this Draught, as it is here demonſtrated at large, and Calculated the Tables thereupon plac'd, which are for every Day in the Moon's age, that is, from Full to Change, and from the Change to the Full; ſo that looking upon theſe Tables, you are inform'd at all times, when the Tides flow to the Eaſtward, and Ebb to the Weſtward, upon both Shoars. Our Ship having thus drove contrary to our Courſe, that Day being the twelfth of the Moon's age, I found in the Table for the Offing upon the *African* Shoar, that the Tide began to flow to the Eaſtward at Ten a Clock, and 21 Min. By this time the Wind ſprang up freſh Eaſterly, and increaſed ſo furiouſly, that we were forc'd to Reef our Top-ſails, having now the advantage of the Tide; here the Current in the middle, as alſo the Tide upon the *Spaniſh* Shoar, which began that Day to flow to the Eaſtward, at 11 of the Clock and 16 Minutes. Thus happen'd the time ſo opportunely, that ſtanding the nearer both the Shoars was the greater advantage, making no more than three Boards we weather'd the Eaſternmoſt Point of *Gibraltar* above two Leagues. Thus did we make a clear Experiment of the truth of theſe Tables and Draught. The ſame advantage may be made in turning out of the *Streights* with a *Weſterly* Wind, only ſtopping the Tide of Flood, if Weather will permit. For want of Experience in the Tides and Currents here, this Age has produc'd but too many Examples of the loſs both of Men of War, and of Merchant-men. I remember in the Year 1663, Sir *John Lawſon*, in the *Reſolution*, having been in the *Levant*, coming near to *Gibraltar* in the Night, the Current having ſet us over cloſe on board the *Spaniſh* Shoar, we made the Highland of *Gibraltar*, for *Apes-Hill* upon the *Barbary* Shore, which had like to have prov'd of very dangerous conſequence, our Courſe being right over the Low-land, which General *Blake* had intentions of cutting through, to have made an Iſland. Having heard many Diſputes concerning Tydes and Currents, I will here, in few words, give my Opinion of them. And firſt of Tydes, which as is obſerv'd, have a dependency upon the Motion, Increaſe, and Decreaſe of the Moon.

It

THE STRAITES MOUTH of GIBRALTER

A Table of the exact time of Tides betwixt the two lines T. T.

Day of the Moons age	Tide beginns to Flow to the East ward		Tide beginns to Ebb to the West ward		Day of the Moons age	Tide beginns to Flow to the East ward		Tide beginns to Ebb to the West ward	
Day	houre	minut	houre	minut	Day	houre	minut	houre	minut
1	2	0	8	0	9	8	42	2	42
2	2	50	8	50	10	9	34	3	34
3	3	40	9	40	11	10	24	4	24
4	4	30	10	30	12	11	16	5	16
5	5	20	11	20	13	12	12	6	12
6	6	10	12	10	14	1	8	7	8
7	7	0	1	0	15	2	0	8	0
8	7	50	1	50					

Betwixt these two lines marked at each end with T. the Tide Which hath a dependancy upon the Moones motion Flowes to the Eastward and Ebbs to the Westward euery day houre and minute from the change to the full, and so to the change) if no alterations is occationed bu bad weather; according as the Tables demonstrates, exactly calculated for the time.

Betwixt these two lines marked att each end with M. is the middle of the Streights of Gibralter where the Indraft or Currant which hath no Dependency upon the Moon continually sets inn to the Eastward

From the line C. all along the Shore the Tide Ebbe and flowes att the time expresst in the Table

A Table of Tides betwixt ỹ line C. & ỹ Shore

Moons age	Tide beginns to Flow E		Tide beginns to Ebb W.	
Day	houre	minute	houre	minute
1	11	0	5	3
2	11	50	6	58
3	12	40	7	48
4	1	30	7	38
5	2	20	8	28
6	3	10	9	18
7	4	0	10	8
8	4	50	10	58
9	5	42	11	42
10	6	34	12	34
11	7	28	1	28
12	8	18	2	18
13	9	12	3	12
14	10	8	4	8
15	11	0	5	0

Betwixt these two lines marked at each end with T. the Tide which hath a dependancy upon the Moones motion Flowes to the Eastward and Ebbs to the Westward euery day houre and minute from the change to the full and so to the change(if no alterations is occationed by bad weather (according as the Tables demonstrates, exactly calculated for the time.

From the line B. all along the Shore the Tide Ebbe and flowes att the time as expresst in the Table

A Table of the exact time of tides, betwixt the two lines T. T.

Day of the Moons age	Tide beginns to Flow to the East ward		Tide beginns to Ebb to the West ward		Day of the Moons age	Tide beginns to Flow to the East ward		Tide beginns to Ebb to the West ward	
Day	houre	minut	houre	minut	Day	houre	minut	houre	minut
1	1	0	7	0	9	7	48	1	48
2	1	51	7	51	10	8	39	2	39
3	2	42	8	42	11	9	30	3	30
4	3	33	9	35	12	10	21	4	21
5	4	24	10	24	13	11	12	5	12
6	5	15	11	15	14	12	6	6	6
7	6	6	12	6	15	1	0	7	0
8	6	57	12	57					

A Table of ỹ Tides betwixt ỹ line B. and ỹ Shore

Day of the Moons age	Tide beginns to Flow to ỹ Eastward		Tide beginns to Ebb to ỹ Westward	
Day	houre	minut	houre	minut
1	10	0	4	0
2	10	51	4	51
3	11	42	5	42
4	12	33	6	33
5	1	24	7	24
6	2	15	8	15
7	3	6	9	0
8	3	57	9	57
9	4	48	10	48
10	5	39	11	39
11	6	30	12	30
12	7	21	1	21
13	8	14	2	14
14	9	8	3	8
15	10	0	4	0

It flows in the Bay of *Tangier*, and ſo upon the *Barbary* Shoar, as far as *Apes-Hill*, *South-weſt* and by *South*, one quarter after two a Clock, Full and Change of the Moon, high Water. The *Moors* and *Spaniards*, upon each of their Native Shores, in the *Streights* Mouth of *Gibraltar*, thus account the Tydes. When the *Moon* appears in their Horizon upon her riſing, the Tyde ſets away to the *Weſtward*, and continues till her coming to the Meridian; which having paſſed, the Tyde begins to flow to the *Eaſtward*. I cannot be ſo poſitive in my Opinion as ſome are, that the Moon has an abſolute Influence upon the Government of Tydes, and therefore ſhall lay down my Reaſons with ſubmiſſion to better Judgments. If the *Moon*'s attraction be ſo powerful upon the Waters, why do they not follow her motion round the World? At Prince *Rupert*'s Bay, within three Leagues of *Apes-Hill*, in the *Streights* Mouth of *Gibraltar*, the Tyde riſes perpendicular upon the Springs Nine Foot. At *Buccama*, upon the *Barbary* Shore, 20 Leagues to the *Eaſtward*, there's ſcarce any knowledge of a Tyde. So that in ſo ſhort a diſtance, the *Moon*'s influence upon the Water ceaſes. At *Cape Spartel*, which is the *Weſtermoſt* part of the *African* Shoar, it flows *South*, *South-weſt* a very ſtrong Tyde. Five or ſix Leagues *Weſt*, *South-Weſt* into the Sea, there is no appearance of either Ebbing or Flowing. So that here to the *Weſtward* into the Ocean, as alſo to the *Eaſtward* mentioned before, in the *Mediterranean*; the Waters have no dependance upon the *Moon*. Theſe Demonſtrations, with many others which might be laid down, induce me to the Opinion, That the *Moon*'s Change, Full, and Quarter, as alſo her Motion, are particular Signs to inform our Judgments, rather than of any Power ſhe has on the Waters, or their dependance on her. The great Maſter of Philoſophy drowned himſelf, becauſe he could not apprehend the Cauſe of Tydes; but his Example cannot be ſo prevalent with all, as to put a Period to other Mens Inquiries into this Subject. I hope it will be allow'd that a Sailor, by his Experience in this Age, may better know the ſhifting of Tydes in ſeveral Parts than *Ariſtotle*, tho' not the Cauſe; which ſince no Man has attain'd to, but only conjectural Notions, I hope mine will be the more excuſable. The Holy Writ mentions a Chaos, or firſt Matter, which was a confuſion or diſorder'd Maſs of all the Elements, wherein God Almighty divided the Earth from the Water, which Diviſion naturally put the Waters in motion by a Reverſe, or Retreat from their firſt Poſition. After that, the Earth was made dry Land, the Waters return'd to ſeek their former Place, and to claim their Dominion over the more ſolid and conſiſtent Bodies; by which ambition they rais'd themſelves up to the High-water-mark, where they were reſtrained and bounded by the Heavenly Power; ſo that being able to advance no higher, they return'd to the Ebbing; and ever ſince, it might be God Almighty's Providential Will, for the convenience of Man, to continue the ſame motion of the Waters. I have no other Reaſon or Apology to make for this my Opinion, than that in moſt parts of the known World, the Waters have the ſtrength of their Motion near to the Shoars, and at Sea ſcarce any thing at all but what is occaſion'd by Winds. Which brings me to the Courſe of Currents, that have no dependency upon the Moon, having obſerved principally three ſorts of Currents or Streams, occaſioned by a Trade Wind; the indraught of Bays, as that of *Biſcay*, and the Gulph of *Lions*; a forceable Stream betwixt two High Lands coming from the Ocean, as the Current proceeding from the *Streights* Mouth of *Gibraltar*, where in the middle part (demonſtrated upon the Draught between the two Lines *M M*) The Current has its continual paſſage into the *Mediterranean*, if not alter'd by ſome extream of Weather. And altho' I know ſome are of a contrary Opinion, yet there is nothing that reſembles Truth more, than Demonſtration upon Matter of Fact. In Nine Years that I have liv'd and ſail'd from *Tangier*, I did never ſee any Ships in the middle of the *Streights*, happening then to be calm, or little Wind, but was infallibly driven in, if ſhe could not reach the ſide of Ebb upon neither Shoar. This, I ſuppoſe may be ſufficient to demonſtrate that there is a vaſt Sluce of Water hurry'd into the *Streights*. At *Conſtantinople* out of the *Black-Sea*, it runs into the *Mediterranean* a forcible Stream, and many large Rivers fall into the ſame Seas. The Queſtion is, what becomes of all this Water? The Tydes flow Six Hours, and Ebb the ſame ſpace, ſo that probably they return what they bring in; the Earth no doubt, on all Shoars, does drink in and is moiſten'd by the Sea; the Sun has its attractive influence on the Waters; I have often obſerved

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ſerved at Sea, where the ſtrength of the *Exhalation* has happen'd (tho there was not one breath of Wind,)that it was dangerous to come near that part with a Boat; and on the contrary, when the Clouds have been over-charg'd or loaden, they have broken out, and fallen violently down; which we commonly call Spouts. But all theſe cannot near reach the Water that ſets unto the *Mediterraneam*, ſo that there muſt neceſſarily be ſome Evacuation; and it ſeems moſt reaſonable, that as the *Streights* Mouth of *Gibraltar* has its continual Indraught aloft, ſo the ſuperficial part thereof may have its recourſe back again below. To know the certainty of this, it were but ſtopping with a Stream-Anchor in the middle of the *Streights*; poſſibly it may require 300 or 400 Fathom Warp: Your Ship being brought up, the Current running ſtrongly to the *Eaſtward*, brings it to Windhead to the *Weſtward*.

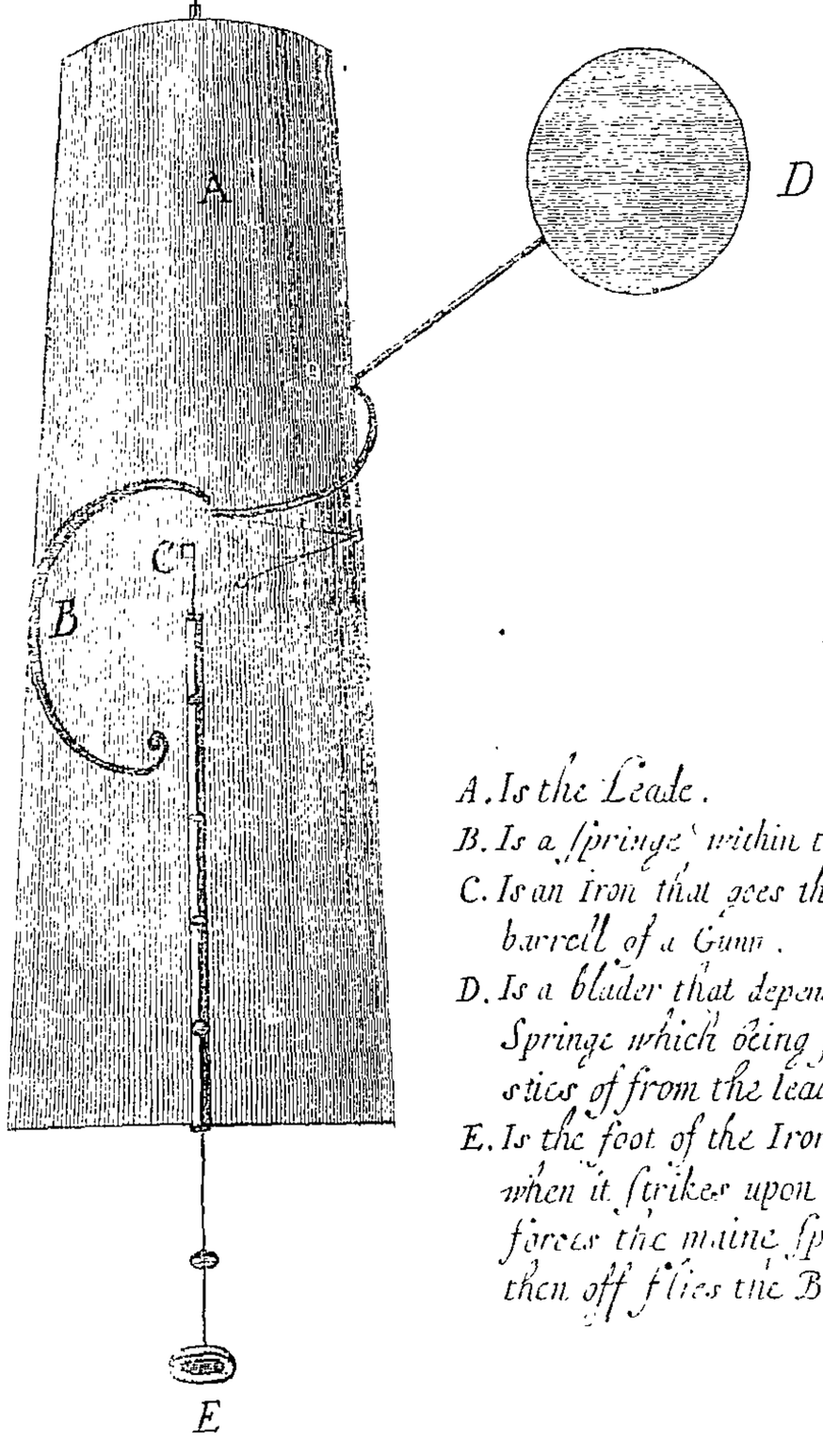
The Deſcription of the Sounding-Boat *for Currents.*

THEN having the Lead, which I have made, as the Draught here demonſtrates with Springs in the inward part, a Bladder hook'd upon the outſide, which has a dependency upon thoſe Springs, ſo that the Lead ſtriking the Ground, off flies the Bladder from the Lead, and all the way in its riſing to the Superficies of the Water, it is drove which way ſoever the Current does ſet, your Ship being ſtopp'd by her Anchor, if the Current ſet out of the *Streights* below, then will the Bladdar riſe a-head of the Ship, contrary to the Current aloft. Now where your Ship is Anchor'd in 300 Fathom water, I will ſuppoſe it flows into the *Streights* 100 Fathom deep, from the Surface, and from that 200 Fathom to the bottom, it runs out to the *Weſtward*. To know the certainty of this, or what depth it ſets contrary, I have here drawn the Draught of a Square Dragg-Sail at the Boats Bow, with Weights of Lead, at the lower part, to depreſs the Sail downward; ſo turning the Boat looſe you lower the Sail unto the Water, and which way ſoever the Stream runs, it will draw along the Boat. If it returns out of the *Mediterraneam* at 100 Fathoms deep, the Sail being lower'd to that, then it will not fail of Draging your Boat contrary to the Current aloft. Thus might the Experiment be made to the ſatisfaction of the curious.

The ſounding Boat for Currents in the Draught No. 2, there is the form of a Sail mark'd *G*, which has two Yards, one aloft, the other below; by which means, if my Judgment fails me not, it will ſtand ſo fair, as to keep full within leſs than three Points of the Compaſs. In the Hold of the ſame Boat mark'd F, I have form'd a ſort of work, which gives a true Account of the Boats way by her Motion, hoping it may prove of general uſe, more in particular unto Draughts-men, whoſe care ought to be in laying down Capes, and Head-lands, exactly to the diſtance.

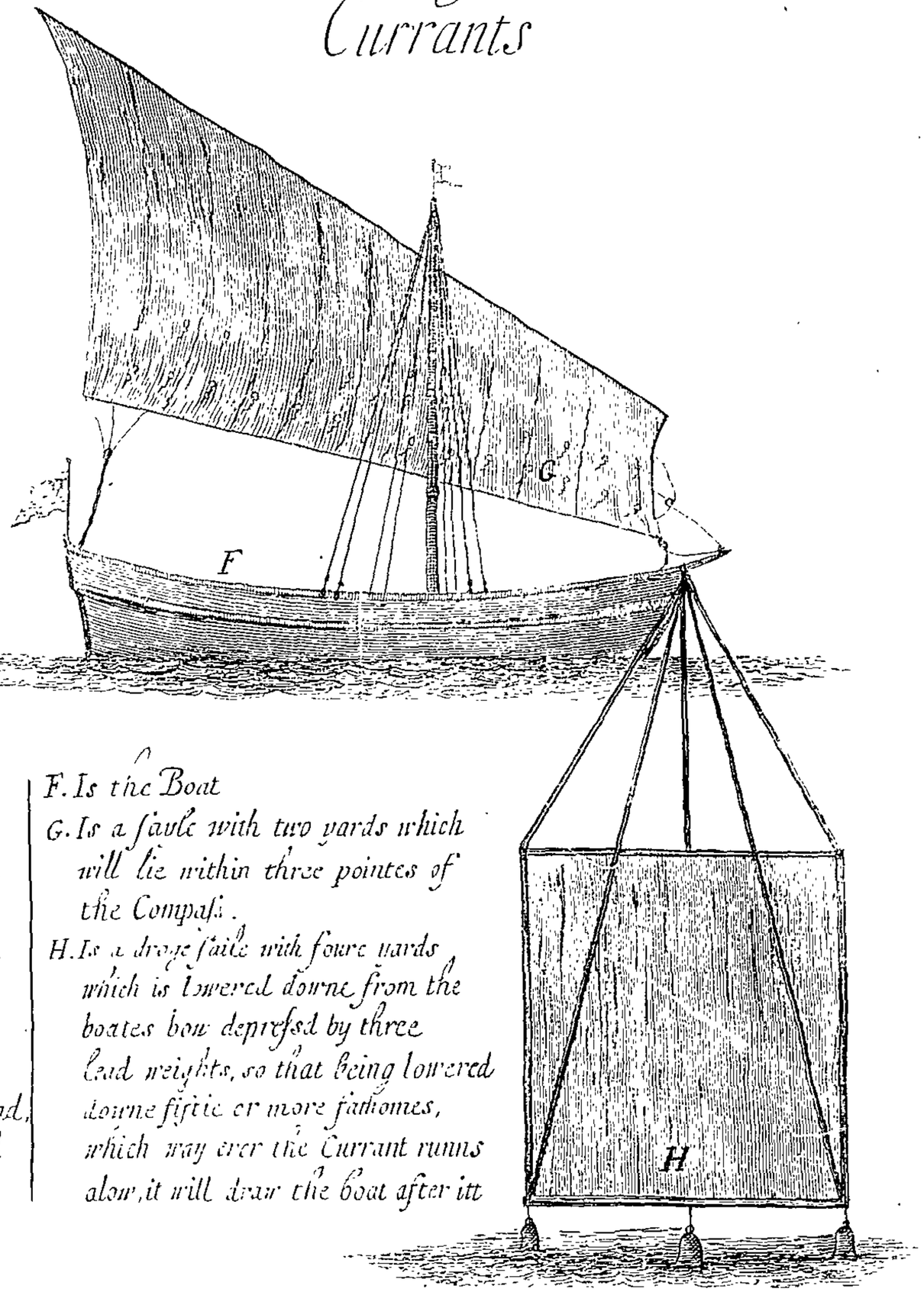
THE

The Sounding Lead for tides and Currants



A. Is the Leade.
B. Is a Springe within the Leade.
C. Is an Iron that goes thorough the barrell of a Gunn.
D. Is a blader that depends upon the Springe which being forced upp stics of from the lead.
E. Is the foot of the Iron, which, when it strikes upon the ground, forces the maine Springe and then off flies the Bladder.

The Sounding Boat for Currants



F. Is the Boat
G. Is a Saile with two yards which will lie within three pointes of the Compass.
H. Is a droge saile with foure yards which is lowered downe from the boates bow depressed by three Lead weights, so that being lowered downe fiftie or more fathomes, which way ever the Currant runns alow, it will draw the boat after itt

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