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# TABLE OF CONTENTS

**VOL. I**

<table>
<thead>
<tr>
<th>Title</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Editor's Preface</td>
<td>vii</td>
</tr>
<tr>
<td>Introduction</td>
<td>xi</td>
</tr>
<tr>
<td>Original Title-Page</td>
<td>1</td>
</tr>
<tr>
<td>Fryer's Preface</td>
<td>5</td>
</tr>
<tr>
<td>The Contents</td>
<td>9</td>
</tr>
<tr>
<td>Letter I. Containing a Twelve Months' Voyage through Divers Climates</td>
<td>29</td>
</tr>
<tr>
<td>Letter II. An Historical Account of Bombaim, and the Parts Adjacent</td>
<td>157</td>
</tr>
<tr>
<td>Letter III. A Description of Surat, and Journey into Duccan</td>
<td>229</td>
</tr>
</tbody>
</table>

**VOL. II**

<table>
<thead>
<tr>
<th>Title</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Letter IV. A Relation of the Canatick-Country</td>
<td>1</td>
</tr>
<tr>
<td>A Special Chorography and History of East-India</td>
<td>89</td>
</tr>
<tr>
<td>Collections of the Coins, Weights, and Precious Stones</td>
<td>125</td>
</tr>
<tr>
<td>Letter V. Travels into Persia</td>
<td>149</td>
</tr>
</tbody>
</table>

**VOL. III**

<table>
<thead>
<tr>
<th>Title</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Editor's Preface</td>
<td>vii</td>
</tr>
<tr>
<td>Letter V (continued). The Present State of Persia</td>
<td>1</td>
</tr>
<tr>
<td>Letter VI. A Farther Discovery of India</td>
<td>155</td>
</tr>
<tr>
<td>Letter VII. The Same (continued)</td>
<td>166</td>
</tr>
<tr>
<td>Letter VIII. Return to England</td>
<td>176</td>
</tr>
<tr>
<td>Additional Notes</td>
<td>191</td>
</tr>
<tr>
<td>List of Authorities</td>
<td>203</td>
</tr>
<tr>
<td>A Table of some Principal Things herein contained</td>
<td>213</td>
</tr>
<tr>
<td>Index</td>
<td>235</td>
</tr>
</tbody>
</table>
# LIST OF ILLUSTRATIONS

## VOL. I

<table>
<thead>
<tr>
<th>Illustration</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Portrait of the Author</td>
<td>Frontispiece</td>
</tr>
<tr>
<td>Coco-nut Palms</td>
<td>40</td>
</tr>
<tr>
<td>Plan of Fort St. George</td>
<td>103</td>
</tr>
<tr>
<td>Areca Palm, Mango, Bamboos, etc.</td>
<td>110</td>
</tr>
<tr>
<td>Map of India</td>
<td>131</td>
</tr>
<tr>
<td>Bombay and Neighbourhood</td>
<td>157</td>
</tr>
<tr>
<td>Wrestlers</td>
<td>279</td>
</tr>
</tbody>
</table>

## VOL. II

<table>
<thead>
<tr>
<th>Illustration</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Map of Dr. Fryer's Travels into Persia</td>
<td>177</td>
</tr>
</tbody>
</table>

## VOL. III

<table>
<thead>
<tr>
<th>Illustration</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Chetore</td>
<td>170</td>
</tr>
</tbody>
</table>
PREFACE

I HAVE received from several friends corrections and additional information on questions considered in the notes of the earlier volumes. These I have included in the Additional Notes. I am specially indebted for assistance received from Professor E. Bensly, Professor E. G. Browne, Mr. W. Foster, Miss E. B. Sainsbury, and Mr. Oliver Strachey. Two friends who gave valuable help throughout this edition have passed away during the course of its publication—Mr. W. Irvine, who had acquired a profound knowledge of Mogul India, and Mr. D. Ferguson, an authority on the Portuguese period.

With a view to economize space I have not reprinted the "Index Explanatory"; but I have embodied the details included in it in the General Index, retaining, in inverted commas, any of Fryer's definitions of oriental terms which seemed quaint and interesting. I have printed his "Table of
Principal Matters," a good example of an index in his time, and bringing together many of those sententious remarks which a modern index-maker would probably ignore.

W. Crooke.

Langton House,
Charlton Kings,
2nd February 1915.
THE
PRESENT STATE
OF
PERSIA.

CHAP. XI.

Of the various Names, Situation, and Bounds; the Temper of the Air; of the Seasons and Winds; of the High and Stupendous Mountains, their Advantage and Conveniency; of the Fruitfulness of the Valleys, occasioned by Snow upon the Hills; Of the Vegetables, Plants, and Minerals; of their Fowl, Four-footed Beasts, and Fishes: Their Caravans, Mosques, Hammums, Buzzars, Houses, and Bridges. The City Suffahaun proposed as a Pattern of their Government.

PERSIA by Classick Authors is fabled to have its Name from King Perseus, Son of Andromeda; it was anciently called Elam by the Hebrews, and now by the Inhabitants, Phur-sistan.¹

It is sited in the Temperate Zone, under the Third, Fourth, Fifth, and Sixth Climates: In time of Yore the Monarchy of the whole World devolved upon it, and which is miraculous, is not quite extinguished to this day; although the

¹ See Additional Notes, on vol. ii, p. 234.
Bounds of the Empire were straitned or enlarged, according to the ebbing or flowing of Fortune. In its Infancy it was mighty, for Nimrod was a Powerful Hunter, that is, a great Prince; and as it grew up it increased in Strength; but from the Grand Cyrus to Darius the Mede, it seemed to be in the Flower of its Age, when it was Mistress of all the Earth which the vast Ocean washes on this side, and the Hellespont on the other. After the Death of Alexander the Great, it was miserably divided by the Contentions of his Captains; and long since by the Incursions of the Saracens it has been declining, unless where it has healed its self towards those Parts bordering on India; by which means it has not lost much of its Modern Greatness, though the Turks within this Century have forced the Low Countries of Babylon and Mesopotamia, which the Persians were as willing to resign as they to take, they being a continual Charge to defend, and no Advantage to the Persians, but rather an unnecessary Trouble: On which Reflections there is nothing forbids, but that with the Judicious Boetius we may state its Limits between the Caspian Sea, the Persian Gulph, the Lake Stoke, with the Rivers Oxus and Tigris, and the Bay and Kingdom of Cambaia; which Tract contains in it from East to West more than Twenty

1 This lake has not been traced, and the mention of it is probably due to some misapprehension on the part of Fryer. "The whole Empire is terminated on East, West, North, and South; with India, Arabia, the Caspian and Persian Seas. From Candahor (equidistant with Oxus in Bactria) to Babylon, East and West, it stretches four hundred and forty farsangs, or of English, a thousand three hundred and twenty miles, in seventy days usually travelled; and from Gulphall (or Ielphy near Van in Georgia) to Cape Gwader is 25 degrees, the furthest part of Gedrosia or Mocron on Indus, North and South, four hundred ninety and six farsangs, or a thousand four hundred eighty and eight English miles; in eighty days commonly journeyed; from which we may compute, the circuit is not lesse than four thousand miles" (Herbert, 224). "Persia, according to the present state of the Empire, to the North is bounded by the Caspian Sea; southward by the Ocean; eastward it joyns to the Territories of the Great Mogul; Westward, to the Dominions of the Grand Signor; the two Empires being parted by the Rivers Tigris and Euphrates" (Tavernier, 141).
Degrees, and from North to South above Eighteen, whereby the Days are prolonged or shortned three Hours.

Under this Account is to be reckoned the greater part of Georgia, with the Islands in either Seas.

It is distinguished into Provinces; the exact Number whereof, as divided at present, (they as often changing Names as Governors), I have not been certainly informed.

Quintus Curtius erred something when he said, Regio non alia in tota Asia salubrior habetur, temperatum Caenum; hinc perpetuum jugum opacum et umbrosum, quod Aestas lavat; illinc Mare adjunctum quod modico tepore terras fovet. There is not a Region in all Asia esteemed healthier, the Air being temperate; on this hand the Heaven is shaded and the Vales defended by the Tops of Mountains, which qualifies the Heat; on the other, surrounded with Seas and Rivers, which by a friendly Warmth cherish the Land; for that Places near the Tropicks make some Exceptions, where in the Summer they endure great Heat, not only from the nearness of the Sun (because we often observe strange differences to happen in the same Climate), but from the Sands, and Sulphurous Exhalations steaming from the Mountains, which are impregnated herewith; when as Reason persuades, the Time must be hotter than in other Seasons of the Year: As also in the Midland Country the Cause holds good for its intense Coldness in Winter, and almost through every Quarter at Nights; the Penury of Vapours where the Earth is Rocky and Mountainous, the Rivers are scarce and small, the Snows lyce undissolved, nor are there any Woods of that Bigness to hinder the freedom of the Blasts descending pure upon the Vales: On which account immoderate Driness invades the Mediterranean Parts, the Air is Serene and Volatile, which as it is highly serviceable to the Respiration of all

1 Q. Curtius, V. iv, 9, dropping in before tota Asia, and for Aestas lavat reading aëstus levat.
Living Creatures, so it mightily contributes to their Preservation as well as Generation: Moreover, from this Rarity of the Air, follows an undeniable Argument of its Frigidity, and thence afarther concomitant of its Siccity; from all which results a Dry Constitution; for ἡ ξυρότης τῆς χυμῆς ἵραξθαι χολοθεις τίρονς τῇ ποσάτῃ; Siccitas humores facit qualitate sicciore; Driness of the Air makes the Humours drier, which the Inland of Persia enjoys from a Concatenation of Causes both of Heat and Cold.

The whole Region is very fruitful of Barren Mountains, inclosing the Valleys, being Excrecencies of the Mountain Taurus; nor can I disbelieve in many places, but that the Plains do more than enough abound with Plenty, since no Place is unprovided with store of all good things; but on the contrary, like the Promised Land, it overflows. What Archiseles relates of the Island Ithica, may be applied to this Country, λυπηῶν μὲν ἀγαθὴν δὲ κουροστόφον; 1 fragosum esse quidem, sed juvencularum optimum nutrilorem: That it was craggy indeed, but an excellent Breeder of Cattel; the Sheep it brings forth are prodigiously large, trailing Tails after them, of the Weight, some of them, of Thirty Pound, full of Fat, they being stalled to that pitch, that Hogs fed among us with the most Care and Skill, cut not thicker than these do, especially after Vintage, and the Cotton-Harvest, when they are turned in to crop the Leafs and tender Branches of the Vine, and gather up the scattered Seeds of the Cotton, with which they thrive so infinitely, that little Flesh is to be seen, it all being converted to Suet: At other times, for want of Pasture they brouze on Shrubs and Thistles spread to and again, and in Winter


2 Cf. ἀλλ' ἀγαθὴ κουροστόφος (Homer, Od., ix, 27 ff.).
are foddered with Barley-Straw, and now and then with a little Barley.¹

Their Neat, though small, are sleek and well-liking, whose Milk is very good for present spending, but it's better to make Butter on than Cheese. This Country has Goats in Herds, Tame ones, as well as both Sheep and Goats on the Mountains, which are Fierce and Wild, producing Bezoar; which together with Stags and Antelopes are caught by Hawks instructed for that purpose.

Their Horses, though they have degenerated from their Primitive Race, \( \textit{inest enim Equis patrum virtus} \);² for even in Horses the Virtue of their Sires are communicated to their Breed;) still are they the best of all the East, unless the Arabian be preferred for swifter Courser and light Horses: However for Charging Horses, and Stout Warlike Steeds, they are valued above all others.

The Asses, though little, yet will they amble with a quick Pace over Mountains where Horses cannot pass, and those used to Packs are such as no other Nation can equal. The Mules and Camels are their over Land Ships, by which they transport their Merchandise over all the Earth.

\textit{Hyrcania} brings forth Wild Beasts, such as Foxes, Wolves, and Tygres, but for want of Dens and Lurking-places, and by reason of the untilled and waste Desarts being devoid of Food, is less infested with them than other places; wherefore in long travelling here they go more unconcerned than in those parts where they are constantly alarmed by them, and are forced to be on their Guard, lest at unawares they should be surprized, they snorting every where securely under the wide Canopy of Heaven; and those that set upon

¹ "Sheep are never fed on clover \textit{in situ}, it is considered too precious (it is cut and dried in twists two yards long); but they are, however, allowed to graze on the stubble of wheat and barley, and so manure the land" (Wills, 175). For long-tailed sheep see vol. ii, 206.
² Horace, \textit{Carm. IV}, iv, 30 f.
the Flocks by chance are easily mastered by the Shepherds Curs, which are sharp Biters.

Wild Fowl, both for Wing and Water, are brought forth in great Plenty of all sorts, near the Fountain-heads, and Inundations of the melted Snow, falling not into Channels, but overspreading the Bottoms, where they dissolve, whereby they seldom stretch into Rivers at length, but stagnate in the Low Grounds, which they wash.

In which Washes sometimes are spawned Mud-Fish, and such as Fens and Lakes are famous for. The Caspian Sea nourishes Salmon, Trouts, and Sturgeon, and the Persian Gulph sends abroad much Fish for salting; the Rivers are not very full, nor are they stocked with great Variety.

Bread Corn in many places admits a threefold Crop, and generally without that Toil by Water-Courses as between the Tropicks, the Rains in most places bestowing a more welcome Nutriment; but more especially from the white Spume of the Celestial Waters (with which the Hills are coated all the Seasons of the Year), in Winter crusted by Frost, in Summer (by reason of the Sun’s Heat, and more exalted Motion) thawed, thereby constantly distilling on the humble Vales an inexhausted Store, as wealthy as what flows from Αἴμον Topis to enrich the Thessalian Fields.

Where these Supplies are not so lasting (or altogether wanting) as nearer the Zodiac, there often under Ground a Vault is continued for many Leagues, with open Pits at a fit distance to let in the Air, and the Water carried deep to keep it from tasting of the Salt Surface (after the manner of common Sewers in our great Cities), which it would do, were not the Wells Mouths left open: For Houshold Service Rain-Water is only used.

In all this Country neither Oats nor Grass are found.

1 See vol. ii, 302. 2 The granāt. See vol. ii, 199 f.
because longer Time is required to their springing up, than either the Intervals of Heat or Cold will grant; for no sooner does the Spring enter, than the Sun defaces their Verdure by parching up the Blades of either; and when Autumn claims Preeminence at its Equinox, then no sooner do they peep out, than they are nipped by the Recess of the Innate Heat: Wherefore no Green Meadows or spangled Fields are here expected, but such as are created by indefatigable Labour, unless they be hoped to be seen in Vintages, or under Groves or Orchards, or by Rivulets sides gliding from the declining Hills.

The first are set generally on Fruitful Ridges of the Eastern Mounts,

——Denique apertos
Bacchus amat Colles—— Virg. Georg. 2.¹

The latter are the frequent Advantages to Villages, and the sweet Pleasure of the larger Towns; where Trees and Flowers grow up together, that the one may yield a safe shelter to the other, against the Extremes of Heat or Cold; in both whose Prime a fragrant Blandishment conspire no less, than to entice the willing Senses: But for Elegancy of Culture and choice of Slips, I see them not over emulous; which Neglect gives just occasion of Wonder, since their Worldly Happiness is placed in fine Gardens, which no Nation appears to me more to Idolize.

For Fuel, the combustible Heath is more common than flourishing Trees for Timber; but for Sallads it yields all that are desirable, both Herbs and Roots; and some of the most Medicinal Plants are of the Natural Growth of this Country.

There is an heavy Tax laid upon Tobacco, though it be the choicest in these Parts.²

¹ Virgil, Geor. ii, 112 f.
² A recent attempt to make a monopoly of tobacco was defeated on account of popular agitation (Curzon, ii, 498 f.).
To these Blessings for Pleasure, Necessity, and Physick, are added others for Profit: Gums, the most Rich, distil every where: From Carmania, Goats-Wool¹ (as much to be prized as Jason's Golden Fleece) with which our Hatters know well how to falsify their Bevers; and the Natives how more honestly to weave both Cloth and Carpets very fine, which they sell at dear Rates. The Flocks and courser Wool of their Sheep stand them in some stead, they kneading it into Felts, for Seamless Coats for the ordinary sort of People, for their common wearing; and their Skins with the Wool on, are both an Ornament and Safeguard against the roughest Weather: But Lambs-skins with their crisped Wool are of more Credit, (they being excellent Artists to make them keep their Curl), and not disdained to be worn by the chiefest Gentry; of whose Leather they make good Merchandise, it being esteemed better than Turkish, their Tanners being expert at dressing, not only these and Kid, but other Hides of larger size, which therefore are bought up with Greediness by all Foreigners, for their real Excellency.

Goats and Camels, after other good Services performed, bequeath their Hair to their Weavers, of which they make water'd Camlets.

But above all, the Wool-bearing Cotton Shrub renders by its Wealthy Down those Riches which are deeper digg'd for.²

Nor does the Silk worm lay it self out less for the Publick Weal, while it spins out its own Bowels, until nothing be left within its Cask but Air; contrary to the Trite Saying of Aristotle, Ex nihil nihil fit;³ Out of Nothing comes

¹ For Carmania wool see vol. i, 219 f.
² Cotton is largely grown, principally in the central districts and Khorasan, and some qualities are excellent and command high prices in the European markets" (Ency. Brit.¹¹, xxi, 196).
³ Compare:

gigni posse reverti de nihil nihil, in nihilum nil
(Persius, Sat. iii, 83-84).
Nothing; for by the Industry of this Insect, the first Foundation of the Persian Silks, Velvets, and Rich Embroider'd Carpets, are laid, with which the greatest part of the habitable World do Pride themselves.

And since we descend to these busy Tutors of Mankind, who upbraid the slothful and oscitantly idle, let us step through the Monarchy of the Bees, and taste the Sweets they suck from Nature's ample Storehouse, and see how they return with Thighs laden with Honey, to stock themselves, and build their Mansions to nourish their young, and enough to spare to feed Mankind besides; and in their Last Testament make the Persians Legatees, by leaving them huge Cakes of Wax.

Let's look a little lower, and ransack the Deep, and we shall find the Persian Pearls excelling all others that are generated in Sea-shells, from which Beds are brought forth Unions, adorning the Necks and Ears of the greatest Princesses, and the Crowns and Diadems of the mightiest Emperors, begot at certain Seasons of the Year in the Flesh of Oysters, as the Concrete Grains or Hardness in Swines-Flesh (I suppose scrophulous Tumors), by the Dew of Heaven, says Tertullian.\(^1\) Whence if it Thunders or Lightens, says Pliny,\(^2\) the Oysters are straitned, or miscarry; but others render it quite contrary: So that I should leave their Original as disputable here as ever, if no Belief could be fixed on Experience, which confirms their Increase to be chiefly owing to the Virtue both of Showers and Thunder.

Before we launch too far, let us examine with what Faculties this Land is endued: Indeed it is blessed with many more than at first landing the Superficies does

---

1. Most of the pearls found off the island of Bahrein are known as Bombay pearls,\(^3\) from the fact that many of the best are sold there (Ency. Brit.\(^4\), xxi, 25).

promise; for besides the already enumerated Excellencies, it is not altogether a dead Soil, though it be right enough termed so by Paracelsus, speaking generically; for it is not to be understood as comprehensible in the Element, but as it subsists and lives impregnated in the Macrocosm, it receiving its Fæcundity through its Virtue, whereby it vegetates, and takes upon it the Nature of Minerals, Stones, Gaults, or Clay, and of Animals, as well as Plants. We having yet but lightly turned up the Glebe, have hardly given the Potter his handful of White Marle to form into Vessels without Fucus, deservedly challenging the Superiority; unless the ancient Chinese would restore the true Porcelain, which they cannot, it requiring the Growth of some Ages, which their late Civil Wars and Tumults has forbidden to be effected, while they wreak their Anger on these Treasuries, to the Ruin of their Enemies, and the utter loss of their own Reputation in that Point.

Lapis Tutis¹ & Manatae from Carmania; and the best Brimstone from the County of Lhor.

Bole,² famed for its Power by the general Consent of all the Physicians in the World, is carried from Armenia and its Neighbouring Territories, for their Use.

Deeper in the Bowels of the Mines, the Turquoise (the most lively of any) endures the Rape of those that search for it.

But the Lapis Lazuli, vulgarly called the Armenian Stone,³ is imputed to be a Native of that Region; for the

---

¹ Tutiya, cupri sulphas, or blue-stone (Watt. ii, 649).
² Bole Armeniac, an astringent earth, formerly used as an antidote and styptic (New Eng. Dict.).
³ There is much confusion between Lapis Armeniacus, used in bilious disorders, and Lapis Lazuli (see Linschoten, ii, 144 f.). "Persia also produces Ager Armery, that is the Armenus Lapis of our Physicians, otherwise called Lapis Lazuli. Ager, as has been said before, in Arabick signifies a Stone" [i.e. Ar. hajar] (Stevens, H. of Persia, 158).
true *Lapis Lazuli* is brought hither only by the *(Tartars)* inhabiting beyond the *(Caspian Sea)*; and then, but when they come on Embassies to the Sufi, (for others of their Nation are not permitted to expatiate the Universe, or wander from their own Homes, nor for Strangers is it lawful to enter their Dominions): Wherefore neither can they transport it on this side, nor on the other side will they hold any Correspondence with these: However it happens, under these Difficulties and Restraints the *(Armenians)* sometimes do attempt to acquire it, leaving no Stone unturn'd to purchase it; and having once gained it, they suck thence as much Profit, as they please to value the Hazard of the Enterprize at, wherein they use little Conscience; whence it comes to pass it is sold for such vast Rates to the *Europeans*. From this Stone is made that Colour they name *Ultra-marine* Blue, though the Azure be made of the *German* Stone: It is besides commended for purging all Melancholy Affects.

The Mountains produce Marbles 1 hard enough to endure the Polish, if they knew how to bestow it; yet besides the Monuments of *(Persepolis)*, where Statues and Columns are beholden for their Splendor to that Science, and the Dens and Caves Mouths of the old *Gaurs* bear some deformed ones, (unless the King's Palaces have some Tanks, and the Princes and Great Men some Gate-Posts and Lintels smoothly polished), few others are seen; for what reason I know not, unless their Religion prohibit, or they delight more in Brick and Muddy Walls, though less durable, or that it is so decreed by Fate, even as Things or Times naturally decline from bad to worse: Thus it is, from Marble Cities they are now become hardly Brick; by which means the most sumptuous Tombs of the foregoing

---

1 The stone in the buildings at Persepolis is really calcareous limestone.
Emperors hardly declare to the succeeding Generation in whose Memory they were intended.

As the Mountains bring forth Marble, so the Earth dispenses Hot Baths and Mineral Waters for their Commodity; in like manner, Natural Mummy, and a Liquid Bitumen in the Lake from whence Semiramis took Cement to unite the Wall she built round Babylon; and from about Thirty Mountains near the same place about Schamachia, as it is conjectured, springs the famous Naphtha.

At the Foot of the high Mountain Barmuch¹ are found several sorts of Minerals, with which its prodigious Womb is pregnant: But at finding of these, as their Ingenuity is slow, so for certain they are less apt to put themselves upon extraordinary Labours in Spagyrical Operations; having hitherto been content with the dull Metals of Lead and Iron, had not lately Hermes Wand directed them to the Scrutiny of a Copper Vein; from whence they reap not greater Emolument than the Hollanders do Detriment: For formerly as they brought great Quantities from Japan, that turned to good Account, now that Trade falls off; and whereas before it yielded them besides Cloth of Gold and Silver, Silks and Velvets, Carpets and other Manufactories, which they are obliged by Compact to take off their hands every Year, to the entire Sum of Fifty thousand Thomans, all which they more than cleared, carrying away moreover several Tuns of Gold and Silver in Coin; at present they can but just pay, and make even the aforesaid Indenture.

About Siras are to be digged Mines of Gold and Silver, but they quit neither Cost nor Pains, wherefore they have laid aside the farther Inquest into them.

Hitherto we have run through a spacious Field, though

¹ According to Prof. Browne Kūh-i-Barmak or Kūh-i-Bābak. On the copper mines of Persia, see Curzon, ii, 510 ff.
perhaps not every where equally fortunate in every thing; for,

_Hic Segetes, illic veniunt fulcicis Uva_
_Arbori satus alibi._

Here Corn grows best, there Vines do flourish more;
Woods in another place produce their Store.

Though for the most part this is an hospitable Soil, cherishing in its Matrice whatever is kindly sowed.

And this Increase is continued without any notable River, that hath either Breadth or Depth for to bear laden Vessels of any Bulk: For, as _Varenius_ writes, the manner whereby any Rivers of considerable or indifferent Bigness exist, are twofold; either from the conjunction of many Rivulets into one Stream, or that they flow from great Lakes; the former of which every one hinders, while they draw every Brook to their own Use; so that instead of filling large Channels, they almost drein them quite, which might otherwise merit to be called great Rivers; to wit, that of _Siras_ and _Persepolis_, which washing its Plain, makes a long Journey before it mixes with the Salt Sea: And lastly, the River at _Sufhaun_, which never runs with a full Current, only about the Autumnal Quarter, when sometimes by Rain, but always by the dissolved Snows after Summer is over, the Husbandmen breaking down their Dams, purposely raised to keep the Waters up for the sake of the Rice, the Waters being let loose, return to the Main Channel, and raise themselves to the Brims of its Banks, otherwise passable in most places: This first way failing, we shall see what Supply is to be expected from the Lake _Stoke_, which lies too low to ascend the High Countries; and for the _Caspian_ Sea or Lake, I doubt not it will appear as impossible, if it be true what is said in

1 Virgil, _Geor._ i, 54 ff.

2 The Zindah-i-rūd of Ispahān is lost in an unexplored swamp, and the Kūr or Bandamir forms the salt-lake of Nirīs.
behalf of it, That many mighty Rivers empty themselves into it, which it receives without the least Augmentation, and therefore cannot return their Kindness reciprocally.

Which being consider'd, this Land is chiefly beholden to wholesome Springs of Living Water, to quench the Thirst of Plants as well as living Creatures, which are to that End bestowed on them apart by a more Liberal Providence, than either of the former by a joint Consent.

Notwithstanding the impending Clouds, they are mostly without Rain; and though they lowre some Weeks together, they rarely drop Moisture.

The sudden Gusts and impetuous Blasts from the Mountains hindring them, oftner cause near the Maritime Coasts, Hurricanes of Wind, and wonderful Tempests of Sand, so Thick and Black, that the Clouds raised thereby benight the very Day, and while the Storm lasts (which is not long) induces a Darkness to be felt; and the Fury over, it leaves the Effects of a Fired Air: 1 Unless when the Seven Stars arise on this Horizon at the beginning of Spring, when a mellifluous Dew lies not long on the Trees and the Plants, before it be concrete into the choicest Manna. 2

And although at stated Times the Snow does furnish them with Water, yet it suffers in nothing more than in extreme Drought. Which is the reason Eminent Cities and Market-Towns stand not thick, but are at vast distances one from another; nor are the Villages less straggling, two scarcely falling under the Eye from the Tops of their highest Mountains, excepting in some few of their Wealthiest Plains.

The most principal Cities I have seen, are Gombroon, and Bunder-Congo, two great Ports in the Gulph of Persia,

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1 Sandstorms in Persia are described by Malcolm (H. of Persia, ii, 367); Stack, ii, 4; Benjamin, 49.
2 See vol. ii, 201.
famous for Traffick on that side of the World. Lhor, the Granary for these Ports. Jerom, excelling in Dates. Siras, like another Phoenix sprung out of the Ashes of Persepolis, which still retains the Dignity and Majesty of the Metropolis of Persia, strictly so called; after the same manner as Isphahau, Spahaun, or Susphaun, most properly is of Parthia; only so much the more Honourable, by how long it shall please the Emperor to fix his Throne there.

Those Cities which Fame has brought to our Ears, are Cashin, another Royal City, bordering on the Caspian, sicklier than Spahaun, tho' it exceed it in Plenty of all things. Taberes, i.e. Taurus in Armenia, not far from Mount Ararat, now the Seat of the Chief Patriarchate; it is conterminous to the Turks, and the most Trading Empory on that side. For weaving and transporting Silks and Velvets, Gillan stands in the first Rank; in the second, Sherwan; Jouscan sells excellent Wool, and from Mushat is brought the best Iron and Copper, these being Cities in Carmania. At Derab is the true Pissaphaltus: At Nerez, Assa Fatida: At Shabanat are the best Bezoar-Stones.

The Buildings of their Cities are of Three Sorts, the Houses being diversified in respect of the Place, Time, and Persons; for the Forms of those of the Citizens, Nobles, and Peasants, are not all alike: As those in Sandy and Hot Places are of one Shape, and those in Rocky, Stony, and Cold Parts of another; So likewise the Anniversary Mutations in any of these, make them fit their Habitations for those Quarters.

The Palaces of the Potentates are built mostly after this manner: Towards the Street appears little or no Fronti-

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1 Jährum, vol. ii, 202 f.
2 Kasvin, in N. Persia. See Curzon, i, 35 f.
3 Gillan (ibid., i, 355 ff.: Ency. Brit.11, xii, 6).
4 Shirwan, capital of Kushan in N. Persia (Curzon, i, 100 ff.: Ency. Brit., xxiv, 991).
5 See vol. ii, 356.
spiece, more than the Porch, which makes a square stately Building, arched at top, under which is a stately Balcony, open on every side, over the Hastle,¹ which compasses neat Apartments, and are defended from the Sun's Heat by large Umbrelloes or Penthouses,² stretching themselves wide to draw in the cool Air, the embowed parts whereof are fretted; and the out-parts shine with Blue inlaid with Gold: The Casements, or Folding-doors rather, sparkle with Glorious Panes of Glass of several Colours, and declare the Workmanship of the Carvers; as does the outside Slates the Skill of the Tilers in Glazing and Painting, as well as the Marble Facing the Ingenious Design of the Surveyor.

From the Portal runs on each hand round the Garden a Mud-Wall very high, though not very thick, which another Wall thwarts just in the middle, from the Porch to the main Building, thereby to part the Mens Quarters from the Womens; the latter whereof encloses the Kitchen-Garden; the other is destined for Fragrant Plants, Aromatic Flowers, and outstretching Trees for Pleasure, as well as bearing Fruit for Use. The Houses are so contrived, that in the Summer they are open Banqueting-Houses, refreshed with Fountains as they sit in Frisco, which descend thence to all the Quadrangles by Water-Courses. Since the greatest part of this Empire is not far off the Northern Tropick, it is therefore no wonder it should complain of Heat, especially in the Summer, at which Season the Sun strikes the Earth more directly with its Rays; for which cause, amongst all of them, Aqueducts and Fountains in the very Rooms below Stairs, are mightily prized, with

¹ Hastle does not appear in the New Eng. Dict. If it be not a misprint, Prof. Bensly (10 Ser. Notes and Queries, s. 377) refers to Körting, Lateinisch-romanisches Wörterbuch, 1891, s.v. fastigialis. Spanish hastial: "Wand in der Kirche, welche den Fenstern gegenüber liegt."
² The bādgīr, vol. ii, 159 f.
Water-works playing to cool the burning Particles of the incensed Air; and the whole Structure is constituted so, that it may receive these Refreshments every way it is capable: Wherefore they defend their Dwellings from the Sun, and are constantly sprinkling Water around their Seats from these Currents; and from their Tops have many Breathing-places to receive the Wind, which are so fixed, that whatever Breezes stir, they shall suck them in, and transmit them to all the Rooms of the House, as they list.

In Winter, if they be remote from the Sea, they shut up their open Halls and Parlours, and make them close Apartments, by letting down those Umbrelloes that shaded them in Summer, to keep them warm in the cold Winter, till its Severity be past, spreading all the Floor with Quilts thick and warm, and kindling Stoves in all their Bedchambers: These also are of a different Model from those nearer the Sea, They being mostly flat, These arched: Their Roofs are made of Wood fetch'd from India, with transverse Beams upon Clay walls, or Stone with untempered Mortar, till they come to the just Altitude of their Houses, when the Interstitia or Spaces between Beam and Beam are filled with Palm-Leafs neatly laid and painted, which serve for Cieling.

It is universally common to Spherical, Arched, or Plain Buildings, to lay vast Loads of Mud at top; and what is more wonderful, only with Mud and Clay, they will rear most spacious Arches, without other matter of Assistance; whereupon either against Snows or Rains, should they continue (which they never do long) they would make but faint Resistance; for being soaked thoroughly, they would resolve into their first Entity: Whence in great Snows, to

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1 Persia houses are described by Tavernier (147 f.); Morier, Second Journey (135); MacGregor (i, 38, 176); Benjamin (60); Malcolm (H. of Persia, ii, 375).

2 See vol. ii, 312 f.
defend and keep their Dwellings standing, they shovel it all from the Tops of their Houses into the Lanes, and thereby obstruct the Passages of their most Publick Streets, when the Snow has not fallen above two days, and also endanger the Foundations; which the Rich better secure by Brick Bottoms, than the Poor, whose Fabricks often totter on such occasions: However, they have a better Opportunity against Fire, their Mansions affording little combustible Substance for that to feed on.

The Citizens are not so sumptuous as the Nobles; and the Villages are content with Cottages, with either Plain or Arched Roofs, neither presuming to exalt them to an unbecoming Height, in regard of either of their Stations: Their Casements are latticed, not going to the Price of Glass, which is Foreign, and for that reason scarce. Concluding then with these Tenements, we are brought to view on what Basis their Government stands: For the Welfare and Support of Cities, are the Observation of their Laws;

*Salus Civium in Legibus consistit.*

Wholesome Laws the City’s Safety are,
Against all Violence the surest Bar.

*Justitia una alias virtutes continet omnes.*

Justice alone all other Virtues holds.

And as a Patern of all their Politicks, I shall propose *Spahauin* (or rather *Suffahauin*, as by and by shall be declared), not only the Head of *Parthia*, but of the whole Nation; which Region by *Mercator* is named *Arac,* placed between *Media, Persia, Carmania,* and *Hyrcania:* By some it is called *Charasan;* by the Inhabitants, *Airon;* it lies

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1 Prof. Bensly points out that this phrase appears to be a translation of Aristotle’s *Rhetoric*, lib. i, cap. 4: Ἐν γὰρ τοῖς νόμοις σωτηρία τῆς πόλεως. Tobias Magirus in quoting this in his *Polynemon* (2nd edition, Frankfort, 1661, col. 1383) adds the rendering “In legibus consistit salus civitatis.”

*Irāk,* properly *Irāq.*

*Khurāsān.*

*Īrān.*
THE PRESENT STATE OF PERSIA.

almost under the Fifth Climate, in Thirty seven Degrees of Latitude North, and Eighty six of Longitude East; the Days differ Three Hours in the Course of the Year: Nor are the Seasons so calm and sedate, that they should be esteemed temperate, so as not to exceed in either Extreme, where in Summer they must use Caves, Vaults, and Grottoes, and in Winter Stoves and Hot-houses.

The Air is very rare at Spahaun, and the Wind drying: The City has no need of Walls, where so many Marble Mountains stand as a Guard, or Bulwark of Defence; it has indeed a Tower, but it is a Mud one, rather serving as an Armory, than to be relied on as a place of Strength; so that I shrewdly suspect whether ever this were the Hecatompylos of Ortelius, as is related by more than one.

The Circumference of the Body of the City I guess may measure Seven Miles; but if the dispersed Gardens and Seats of the Great Men, with the Palace Royal be brought into that Computation, we must allow it as many Pharsangs.

The Journey to it is difficult in Bands, Troops, or Companies, by reason of the uneven Way encompassing every side for many Miles together; therefore to attempt coming to it with an Army or Warlike Force, must not be ascribed to Prudence of Conduct or Valour, unless there should arise another Alexander (which must be imputed to his good Fortune, rather than Prowess or Virtue) hairbrainedly resolute to undergo no Repulse, tho the Enterprize surpass all human Probability: For it must unavoidably fare with him literally, as it did hyperbolically only with Xerxes his Host, who are reported to have been so numerous as to drink whole Rivers dry as they passed; what then would Cisterns of Rain-water do, or now and then a small Brook,

to quench the Thirst even of an ordinary Detachment, not likely to put so Populous a City in the least Consterna-
tion? But to find Food in such Bye and Desolate Paths for any considerable Force, would be past possibility, un-
less at the Expence of a Miracle. By these Bars, whereby the Passes are easily secured (an Handful of Men being able to withstand an Host) and the Avenues inaccessible, the Hostile Arms of the Turks have been put to a stop, who otherwise would have set no Bounds to their Desires, could they have conquered these Obstacles, whereby they would at the same time have carried the Empire too.

The small Attendance we carried up to Spahauin, was demonstration enough of this Truth; for though we fared well, yet it was tiresome, and few else meet with the like Conveniences, they being assured that we would more than reward their readiness to provide for us, whereby we the better overcame those Straits, which prepared an Entrance into the large Field where this invincible City lay open to us; deriving its Annual Nutriment from a clear River, which it bestows plentifully from its hollow Womb. But that which it bears the Bays away for, is its being seated in the very Heart of the Empire.

For sake whereof, its Founder (or at least, Adorner) Shaw Abas the Great, advisedly chose it for his Imperial Throne, that thence he might more readily disperse his Mandates, and be assisting by his Auxiliaries, to any suffering Part, assaulted by the bold Incursions of his Enemies; irradiating like the Sun in the Firmament (by the Influence of his Power) all within the Sphere of his Government: So that while the utmost of his Dominions are seasonably supplied with the comfortable Warmth of his Protection, he safely resides within, invulnerable from Foreign Strokes, and reigns in this his Capital City with-

1 The Zayındeh.
out Controll. And as the Founders of Old Rome promised Eternity to their Empire as well as City, in digging up a Man's Skull, and thence, as from the best Omen, were encouraged; as not being persuaded the Capitol could be a fit Basis for the Monarchy of the World, unless it were built on the Foundation that was so luckily offered them: So from the same Auspicious Sign Shaw Abas presaged the like happy Event, building a Pillar of his Enemies Heads, raised as a Trophy to his Valour. What else is August in Suffaham, are the remaining Products of his Brain, more truly than Minerva was said to be the Offspring of Jove.

The magnificently-arch'd Buzzars, which form the Noble Square to the Palace; the several Publick Inns, which are so many Seraglios; the stately Rows of Sycamores, which the World cannot parallel; the glorious Summer-houses, and pleasant Gardens, the stupendous Bridges, sumptuous Temples, the Religious Convents, the College for the Professors of Astronomy, are so many lasting Pyramids and Monuments of his Fame; though many of them begin to sink in their own Ruin, for want of timely Repair; such is the fatal Calamity of human Structures, Time corroding the most durable: But to speak properly and truly, the Cause of so early a Decay is the slothful Nature, and disregard of their Forefathers Honour, that possesses the improvident Persians, lest any thing tending to perpetuate their Memories, should by reviving their Virtues be made use of as a Reproach to their instant Supineness; and for that reason they let all fall to the Ground, never offering to underprop a declining Building.

This City has Caesar for its principal Patron; under him

1 Pliny, Nat. Hist., xxviii, 4. Granger, Worship of the Romans (149), gives the story in Pliny's words, but with a wrong reference. But the placing of bones under the house of a doomed man was ominous (Tacitus, Annals, ii, 69).

2 See vol. ii, 245.
the Caun,\(^1\) who is President of the Province, or County-
Sheriff, (who is ever one of the Prime Nobility, and of the
highest Rank among the Courtiers, always on Duty near
the Emperor's Person, that he may be ready to give an
account of his Charge upon demand, and at hand to intro-
duce all Addresses that concern his Office to represent;
being as it were a Skreen between so high a Majesty, and
the meanness of the Popularity under his Protection, lest
they should intrude too prophanely, or be struck blind by
the too bright Rays of an Absolute Power) is interposed
as a fit Medium, to qualify by a suitable Intercession the
necessary distance each Condition ought to be kept at, to
maintain the mutual Benefit expected on both sides.
Whilst he is thus employed, and receives the greatest
Profits of his Lordship, he deputes his Lieutenant to the
Trust of governing, who transacts all in his Name, as his
Chief Vicar.

But the Suftee's Vicar-General is by his Place the Second
Person in the Empire, and always the First Minister of
State, called by them Etimundoulet, The Chief Slave;\(^2\)
under whose Jurisdiction the Provinces of lesser Note do
fall, and are at his disposing immediately next the Em-
peror's; whose Cauns or Dukes therefore are obliged to
constant Residence in their several Districts; and if it
fortune that at any time they have Business with the
Emperor, they apply themselves to the Etimundoulet, as
to the Lord Chancellor of the whole Kingdom, to whose
Management they commit themselves and their Cause;
who cannot be absent from their Metropolis at any time,

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\(^1\) Khān. When Sir Dodmore Cotton's embassy was received by
Shāh' Abbās at Ashraf in Mazandarān, the nobles of the Court attended,
"tacite meerzaes, chawns, sultans, and bezelbegs" (Herbert, 184).

\(^2\) I'timād-ud-dawlat, "stay of the empire." This was the title applied
in India to Khwājah Ayās or Ghayās, father of Nūr Jahān Begum
the favourite queen of the Mughal Emperor Jahāngīr (Āmīn, i, 508 f.):
of the Wazir Kamru-d-din Khān, and of Muhammad Amir Khān, son
of Mir Jumla.
before they have constituted a Janisseen, which is an Under-Sheriff, who thereby transmit their Authority to him, only reserving the Honour to themselves.

All these Prefects in their Dominions behave themselves after the Example of the Emperor himself, in respect of Grandeur as well as Rule, only remembering they are but Tenants at Will, and therefore fail not to present their Master and his Family with the First Fruits of the Growth of each Province; which Annual Commemoration is a Monitor of their Homage and Fealty to their Supreme Lord, which he exacts as a due Debt, and they pay as an acknowledgment of their Servitude to him; in which as long as they continue in his Grace, at every New-Year's Day he sends them a Livery, or Robe of Honour, to be retained his Slaves, which they receive as a Mark of the highest Favour; and to be called a Goloony Shaw, The King's Vassal, is the highest Apex of their Ambition.

Subordinate to the forementioned Officers, is the Droger, or Mayor of the City, or Captain of the Watch or the Rounds: It is his Duty to preside with the Main Guard a-nights before the Palace-Gates, and thence to make Excursions through the City, to disperse, secure, and apprehend Idle and Vagrant Persons, that can give no Account of themselves, to punish Offenders of that nature, and to keep the Peace.

In all their Buzzars, which are locked up in the dead of the Night, there are Watches to prevent Thieves, at the common Expence of every Shopkeeper.

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1 This may possibly represent Pers. Jā'ez-nishin, "sitting in a place, a holder of office."
2 See vol. ii, 166.
3 Pers. dāroghah, probably of Mongol origin, a term applied to officers of various degrees of importance (Yule, Hobson-Jobson, 297). "A Deroga . . . is the judge of a village" (Tavernier, 75). Malcolm (H. of Persia, ii, 324) describes him as the lieutenant of police, who acts immediately under the Hākim or Governor.
The next in Office is the Questor Zygostates, or Clerk of the Market, known among them by the Title of Calendar; he fixes the Price of Corn, has the Oversight of all Bakers, Cooks, &c. and by his own Authority can not only confiscate their Goods to the Poor, but mulct with loss of Life such Offenders as are notoriously irreclaimable otherwise; many times throwing a Baker into his own Red-hot Furnace, that vends poisonous Corn, or cheats in the Weight; and the Cook into his own Boiling Caldron, for imposing on the People Carrion, or ill-nourishing Flesh, found in Highways or Ditches: Thus deals he with Malefactors of this Batch. Besides, he is Receiver of all the Rents of the City, and pays it into the King's Treasury.

The last Person to be treated of is the Qāsi, or Publick Justiciary, who will deserve a special Treatise by himself, and therefore is to be reserved for a fitter season.

But in the mean time we may observe, That by such Cyclops as these are formed the Thunderbolts of the Almighty Jove, whereby he both makes the whole Olympus shake, and preserves the Laws of every private City as well as Country to which they belong. As all things by a Natural Tendency move from the Circumference to the Centre, so from the Confluence of all Nations of the World hither, it becomes the Chief Empory, as well as an Exemplar of their Government; although it hath declined much since the Europeans have discovered the way by Sea to India: For long before that it was the Storehouse and general Market for Indian Wares as well as its own; and by consequence, as it was the Staple of the Universe, it was the common Receptacle of all the Money ebbing and flowing from all Parts: But this Bosphorus being stopped,
from a Sea it became a Lake, in which Riches do now stagnate, not circulate, or at least not with that Force they did before.

However, as long as the busy Merchant from the uttermost Coasts, gapes after its Commodities to advance his Pelf, and for his sake the Publizz Bizzars are kept in better Repair than less-frequented Buildings, it must be allowed it is so far from a Total Decay of Trade, that few Cities in the World surpass it for Wealth, and none come near it for those stately Buildings; which for that reason are kept entire, while others made of Lime and Slate, belonging to private Persons, hardly last their Founders Lives, for want of timely Care.

For the Citizens rather chuse to dwell in a tottering House, than appear lavish in Costly Building or Apparel, for fear their Governors should suspect they have too much Riches,¹ when they are sure never to be at rest till they have dived into the bottom of their Treasuries; which Extortion is returned by the King upon their Rulers, whereby the Emperor's Treasure grows exuberantly great: Which is the cause the Citizens so often lay up their Talents in Napkins, since it is a Crime to expose their Wealth by specious or luxurious Shews, according to the accustomed Pride of Wealthiest Corporations among us.

Whence it proceeds that only Courtiers and Soldiers in this Country, who are maintained by Annual Pensions, are permitted to live gallantly; whose regard of the Publick Utility is rarely so much considered, as to spare any thing from their manner of enjoying themselves, either to adorn or benefit the Cities in which they reside: On which ground it is, that their best Cities seldom have splendid Edifices to commend them, from mean or private Hands; though in the Suburbs of their Capital City Spahann, there

¹ Fryer has already (vol. i, 246) referred to the risk of any display of wealth under an Oriental government.
are many by the Rivers side, both of the Nobles and the
Emperors stately Palaces.

But what celebrates it most, are the covered Buzzars, or
Market-places, continued through the whole City; and the
Inns of Strangers, occupying them in the time of their
Business; their Baths, Temples, and Convents, which have
Stipends to support them from being an Eyesore and
Blemish in their principal Places; all which deserve a par-
ticular Description.

And therefore I shall begin with their Inns, or Caravan
Ser Ratus, which are divided into Three Species, both in
respect of their Site and Form, as well as Matter, through
the whole Empire. Those near the Sea-shore for Seven
Days Journey or thereabouts, are commonly of this Figure;
they are reared of unpolished Stones, on an Area Three
Foot high, to keep out the Horses, and leave an outward
Space for Servants to lye on, whereon are erected Four
Pillars, which support Four bowed Roofs, surrounding an
Hemispherical Arch in the middle, where at each side over
head are large open Windows (or Doors rather) to receive
the Air, and at every Corner of the Square, Forms within
a separate Apartment for their Men of Note, which are in
open Cloysters; and without, Four more, close, for those
that cannot endure the Air, or for their Women; every
Quarter has a wide Entrance or open Gate to add to its
Airyness; to which Inns are no Stables or shady Places
for the Beasts of Burthen, unless there happen to be Trees,
which is a great chance in such Sandy, Wild, and Desert
Places. To the most famous of these now and then
happens to be an Host provided with Necessaries for
Travellers, to furnish them at easy Rates with Cheese and
Fruit, Bread and Barley, the first whereof the Poor make
their Meals on, and their Beasts on the latter: But they
must dress both their Victuals and their Beasts them-
selves, for he affords neither Cook nor any other to the
best that come, no more than to the lowest; offering at no more than to sell Mans-Meat and Horse-Meat.

They mostly nest in common, and observe no distinction among themselves either at Church, in the Bath, or in the Caravan Ser Raw; he that comes first, is first served, none give way to another; whereby there is in the same Inn a multitude of all sorts, Footmen, Horsemen, Merchants, together with an hideous Confusion of People within, and the Noise of Beasts, Packers, and Servants.

Notwithstanding which, if a Foreign Ambassador with a great Retinue arrive, or any of their Nobles (whom they only respect as Men among them) pitch his Tent, or take up his Quarters with them, these will remove, and proffer him Room, seeking Lodgings on the Outward Lodge, or Advance-Border of the Caravan Ser Raw for themselves; but then this must be esteemed a great Mark of their Compliance, and indeed almost forced, they usually stomaching such a Disturbance with frowning Countenances, and sometimes open Revilings.

This Form, after Seven Days travelling, is from an huddled Stack of Buildings expatiated into a large Square in the middle of the Area, where in the Summer-time both the Cattel and Packs are shut in by Doors lock'd a-nights, and open'd early in the Morn, to keep in the straying Troop together, and for the safety of their Bundles, lest any should be stollen: In the heart of this Square is raised a place as large as a Mountebank's Stage, where the Gelabdar, 1 or Master Muliteer, with his prime Passengers or Servants, have an opportunity to view their whole Caphala.

This Office in Turky is held a Place of Trust and

1 Pers. jilaudar, jalavdar, (jalav, "a horse-bridle"), the groom who leads a horse (Yule, Hobson-Jobson, 468). "Have just heard by a gelopdare that the caravan has safely arrived" (Letter of 1622, in Foster, English Factories, 1622-3, p. 13).
Honour, he being Captain of all the Troops going together, and hires Soldiers, and lists them in his Pay, being a Churlish Nabul to Christians; but he is here of no other Account than to look after his Number of Mules, Camels, or Asses, and to see they bring their Lading safe where consigned, and often becomes subject himself to Bastinadoes on the Soles of the Feet: Whereas the other in his Journey takes upon him a kind of Bassaship, and never fails to lay any Miscarriage or Misfortune on the Bones of the Fringi, or Franks: But it is otherwise here, because of the Rhadary undertaking to secure Travellers; which is easily done in an entirely-subjected Empire, not liable to Treacherous Insults of Ravening Thieves in Companies, as they are to the Wild Arabs and other Outlaws.

In Winter-time there are Stables capacious of holding Four hundred Carriers Horses together with their Burthens, on the backside of little Chambers, fronting the Peristylium or Cloyster'd Entry, all black with Smoke when they retire into them in the Winter; lying else before them on open Cloysters, which are so many Antichambers to every one of them, and at first appearance make a Piazzza, were not every distinct Arch on each side separated by a Party-Wall, being all alike, and did not the Middle Arch of each side make a difference by a more spacious and exalted distinction, each answering the Loftiness of the Porch within, though that rises higher into an aspiring square Tower, with lightsome Summer-Chambers aloft, which makes a Magnificent Entry; and thence the Covering of the Caravan runs on a plain Terras, convenient for the whole Number of Guests to spread their Carpets, Matrasses, Plads, or Beds, for lodging in the Night time.

Since the Architecture to these in View and Variety (by their alternate Chambers and Cloysters, which by distinct Arches keep their due Order) is no deformed sight, it yields besides a double Utility, for the defence of
Strangers against both the Injuries of Heat and Cold: And those of them that are built of Stone or Brick, have not once only stood it out in the nature of strong Forts against their Opposers, but have many times been made tenable, being stored with Ammunition and Provision.

Those nearer Spahauw have most an end the same Form or Shape below, but are oftner tubilated than tabulated above, and are made of Mud for the most part; but in Spahauw its self, where Strangers abide longer, they are more splendid, and larger than any where else; for to this lower Order we have been describing, they add another, and sometimes a third, which bear Proportion and exact Symetry with each other.

Their Temples represent no great Bulk to the Beholders, nor exalt themselves much towards Heaven, unless some Obelisks, which are sometimes joined with, at other times separate from them: But most an end they observe this Form; The Foundation being laid in a Square, the Roof is supported by four Pillars, in whose middle a great Cupilo lifts up its Head, which the Priests visit Day and Night at every Fourth Hour to call the people to Prayers; the Whole participates more of Mosaick than any other Work. In the Dome is no Ornament, nor Seat; on the Ground Mats are strewed; any manner of Carving or Representation whatsoever is banish'd hence.

From the Pomerium to the outward Court they ascend by Steps, where they bare their Feet, alluding to the Command in Moses his Vision, *Pull off thy shoes, for the place whereon thou standest is holy Ground.* As soon as they

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1 By "obelisk" he seems to mean the minaret (māzinah, or manārah) from which the mu'azzin invites the people to prayer. These sometimes form part of the mosque: sometimes, like the famous Qutb Minār in old Delhi, detached.

2 "The Muslim as he enters the mosque stops at the barrier and takes off his shoes, carries them in his left hand, sole to sole" (Hughes, *Dict. Islam*, 329).
have washed themselves in the Porch, where always is a
Baptistery, or Tank for that purpose, they pluck off their
upper Garments, especially if they be Cloth of Gold, for
Gold also is to them Nigess; i.e. unclean; wherefore they
cast from them Gold Rings, or whatever is set in Gold,
not being suffered either to sleep or pray with them upon
them; but at the same time they open their Silver Phy-
lacteries and Rosaries, wherein in Agmat are engraved
some Scraps of their Alcoran, and uncovering their Heads
they enter their Churches, and fall down on the Ground,
and as they recite their Prayers, often kiss the same,
always bowing towards the rising and setting of the Sun,
and agree with the Indian Moors in saluting their Genii,
and then they depart; unless on their Sabbath-day, which
is Friday every Week, the Mullah detain them by a Preach-
ment, or with a Chapter out of the Alcoran, which he
undertakes to expound by a large, and, no doubt, learned
Periphrasis, to whom on the South-side they have appro-
piated a Pulpit raised on Steps, if it may be said to be
one without any Desk or Rails, on which he sits, not
stands, it being placed in an Oratory apart.

Sometimes they pass about by little Portals to the Door
of the Temple, such an Ostle being left open, as we see in
great Gates of Noblemens Houses, that he who is about to
go in, must first take heed lest he break his Shins, before

1 The tank (hauz) in which the ceremonial ablutions (wuzu') are
performed, is usually in the centre of the open courtyard.
2 See vol. i, 236.
3 Ar. subbäh. "The rosary among Muhammadans consists of one
hundred beads, and is used by them for counting the ninety-nine attri-
butes of God, together with the essential name Allah; or the repetition
of the Tasbih ("O Holy God!"); the Tahmid ("Praised be God!");
and the Takbir ("God is Great!"); or for the recital of any act of
devotion. It is called in Persian and Hindustani the Tasbih" (Hughes,
Dict. Islam, 546).
4 Ar. Khutbah, for the details of which see ibid., 274 ff.
5 In the centre of the wall of the mosque facing Mecca is the niche
(mihrah), to the right of which is the pulpit (minbar).
he stoop to make his Entrance: This Place carries something solemn about it; when it is shut up, the Pulpit receives a small Light through Grates instead of Windows.

The Colleges in Spahann are mostly founded and endowed by Royal Donation, partly by others.¹

There are Twenty or Thirty Fair Ones that have Incomes, and many more whose Mannors are devolved by a tacit Prescript into Secular Hands. To every College there is a President over the Students, and another over the Fabrick, who lets out the Chambers, and receives the Rents, disposing them as he pleases, and displacing at pleasure: Every Chamber has One, Two, Three, or more Students, where they sit and lye; to this the ordinary Door stands for a Window; there are no Forms or Benches, more than an old Moth-eaten Carpet, not fit for a Gypsy's Mantle, for to use, either for Repose or other purpose.

The Number of Scholars in each depends upon the Number of Chambers, and the Constancy of the Revenues, there being in some not above Forty, in others from an Hundred to an Hundred and fifty: He who is elected into these, lives sparsely and separately, not eating in common Halls, having no more allowed than two or three Gasbeeks² a Day, which is about so many Stivers or Farthings, from the President; if these are not enough, then he assigns the Transcription of such and such Books to his Aid, for which they are paid. There are also three, four, or more Servants in constant Salary from the College, which any Student may of Right command to buy Fruit for their Food, and fetch them other Necessaries; who sometimes, Illiterate as they are, go away with some of the College Revenues, and are reckoned among the Students; being fitter to shooe Horses, or drive a Wain with Vespasian's Charioteer, than to share in that Character.

¹ Tavernier (227) describes these "Colledges" or "Medrese."
² A coin valued by Herbert at a penny (Yule, Hobson-Jobson, 339).
Their Balneos or Hummums are the most sumptuous, which are in all their Cities, always hot; and it is lawful for every one of both Sexes, on stated times of the Day to bath for a small Price: The Prepositor of each House gives Notice to all Comers by blowing an Horn, when the Houses are ready to attend them; of which there are innumerable destined to these uses, each striving to outshine the other; insomuch that no time either of Day or Night passes, but you shall hear perpetual Noises of Horns to invite you to them; for no sooner is the Fire kindled under them, but they let every one know by those loud Instruments.

In which Places the Treatment is alike to all; for as before was said in the Church and Inns, so in the Hot-Houses all things are common to all: Wherefore if any one desire to be freed from the Vulgar Rout, he must hire an House for a whole Day; which may be done, if he pay the usual Expence and Income of that Day, which Christians are always obliged to, where they have not Balneos of their own to resort to; for the Persians presume too Pharisically on these Baths, judging thereby all their Offences to be washed away; according to that of Lactantius, Flagitiis omnibus inquinati veniunt, & semet sacrificaesse opinantur, si cutem laverint; quamquam libidines intra pectus inclusas, alla amnis ablueat aut maria utra purifcet: They come polluted with the heinousest Sins, and think when they have washed they have attoned by a sufficient Sacrifice; as if any River or Sea could purify their Lusts included in their Hearts.

These Houses are beneath the Earth, only some little
round Globes embellish'd with Painted Glass peep out above the Ground to give Light, and are well clos'd, lest the ambient Air should offend by too forcible a Ventilation through any neglected Crevise: They are built with divers distinct Cells one from another, in which Men sit, are rubbed, and cleansed: Immediately within the Porch is the greatest Cell, or rather a large Room, where they d'off their Cloaths, and being undressed leave their Garments; in the middle of this Place is a Cystern of cold Water coming into it by several Pipes: All the other Cells are so conveniently framed, that every one may breathe a different Air as to the degrees of Heat, such as may suit with the divers Temperaments of several Bodies, since every Constitution requires not the same Bath: For as Galen has left it written in lib. 7. Morb. Med. Some want an Hot, others a Tepid, and others a Cold Bath, as Hectical Habits declare.

The Pavements are all Marble, on which, the more Hot Water is thrown, the more it increases the Heat, although at the same time the Subterranean Fire be as Hot as it can be: On these Marble Floors they at last extend themselves, when they think they have tarried in long enough, that the Barbers, whose business it is, should wind and turn every Limb and Joint of the Body, before, behind, and on every side, with that Dexterity and Slight, that it is admirable to behold them perform it; whereby they leave no Muscle, Nerve, or superficial Joint, either unmov'd, or not rubb'd: Then with a course Hair-cloth and Hot Water they scrape off all the Filth and Sweat; and last of all by a Depilatory they take clean away all manner of Hairs growing either in Secret Parts, or any Emunctuary to cause either nasty Smells, or troublesome chafing.

When they retire to put on their Cloaths, (this is to be only understood of Great Men) there waits them a Collation of Fruit, Sweetmeats, and variety of Perfumes, as
Rosewater, Rackbeet, and the like, with all befitting Attendants, besides the usual Servitors, to administer either Coho, Tea, Tobacco, or Brandy, if faint. When they are dress’d, they emplaister their Feet and Hands with a Red Paste, which wonderfully help sweaty and moist Palms, as also stinking Feet.

These things being premised, the Benefits coming from the use of these are, when the Body is inflamed and dried by immoderate Heat, it is finely refreshed by sweet Water, and the Pores become moisten’d; the farther prosecution of which Advantages having been spoken of before, I refer you thither, and proceed to the other Houses of Resort, which are only for the Men, and not for the Women.

Their Coffee-houses, where they sell Coho, better than any among us, which being boiled, has a Black Oil or Cream swimming at top, and when it has not, they refuse to drink it: Hither repair all those that are covetous of News, as well as Barterers of Goods; where not only Fame and common Rumour is promulged, but Poetry too, for some of that Tribe are always present to rehearse their Poems, and disperse their Fables to the Company; so true is it, καὶ ἄφραγτας πράγματα, Ex Otio Negotium, That their Business proceeds from Idleness.

They are modell’d after the Nature of our Theatres, that every one may sit around, and suck choice Tobacco out of long Malabar Canes, fasten’d to Chrystal Bottles, like the Recipients or Bolt-heads of the Chymists, with a narrow Neck, where the Bole or Head of the Pipe is inserted, a shorter Cane reaching to the bottom, where the long Pipe meets it, the Vessel being filled with Water: After this sort they are mightily pleased; for putting fragrant and delightful Flowers into the Water, upon every attempt to draw

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1 Willow water; see vol. ii, 162.  2 Coffee, vol. i, 219.  3 The naichak of India.
Tobacco, the Water bubbles, and makes them dance in various Figures, which both qualifies the Heat of the Smoke, and creates together a pretty Sight.

At Night here are abundance of Lamps lighted, and let down in Glasses from the Concave Part of the Roof, by Wires or Ropes, hanging in a Circle.

The Buzzars having been mentioned before, I shall only add, That however Great all their other Buildings are, yet these carry away the Glory from them all; as much as the Halls of the Citizens of London exceed Noblemens Houses about the City, being the Work and Business of Joint-Stocks; and their Shews and Entertainments are as Pompous as Princes, however sparingly they live at their own Homes: For these being the joint Advantage both of the Emperor and his Subjects, he encourages their forwardness in adorning these, though he suppresses all their Extravagancy of Garb, or Exorbitancy in Building, if it bears not with it the becoming Design of giving him the greatest Share of Honour in the Foundation.

Their Bridges are made either of Brick or Stone, and want neither for Skill or Ornament in their Contrivance; and are chiefly built for Ostentation, or to preserve their Memories, as their other great Buildings are: They are of more Use to join divided Rocks for Passengers, than to lay over Rivers; the former of which are more frequent in the Road to the Port than the other.
CHAP. XII.

Of the present Inhabitants; of the Jews being interspersed ever since the Captivity of Babylon; the custom of exalting their Princes; Nobility among the Persians; the Esteem they have of the Emperor's Person being Divine; his Name and Succession: Of the English overthrowing the Portugals at Ormus; the Procession of the Court; its Grandeur, and Reception of Ambassadors: Of the Sufies; of their Cavalry, Infantry, Seamen, and Navy.

THE Inhabitants of this City, as well as of all Persia (the Ancient Stock being, as it were, extinct) spring from the Overflow of the Northern Scythians, by whom the Native Persians were either totally expell'd, or so suppress'd, as to remain of no Account among them: These notwithstanding, by the Benefit of the Climate, have chang'd so much of their innate Roughness, as they have acquired the more coruscant Beauty inherent in the Temper of the Air; for they are of a delicate Composure of Body, Tall and Strait, especially the Women, who though not generally so proper, yet excel in Softness of Texture, and Comeliness of Form: Their Outside is no false Indication of their Natural Ingenuity, which exceeds all the Eastern People both for Facetiousness of Wit, Civil Behaviour, and Gallantry in Appearance, as much as they do the Barbarous Africans.

They cohabit generally with their Relations together in one House, or at least as near one the other as it is possible.

Jews are among them of the same Antiquity as the Exportation from Jerusalem to Babylon, who live in the same Cities, though in distinct Streets, and with less Mark of

\footnote{As early as A.D. 931 Isfahān was divided into the Yahūdiya, or Jews' quarter, and the Shahristān or Madinah the city proper (Curzon, ii, 21). For the condition of the Jews in Persia, \textit{ibid.} i, 510.}
Reproach here than elsewhere: But how far their Liberties extend, I pretend not to tell; only they congregate on their Sabbaths, New Moons, and Feast days, in full Synagogues, without any Disturbance.

Here are store of *Banyans*, dwelling in their great Inns, but degenerate from the strict *Indian Banyans*, indulging themselves in most sorts of Flesh, and all kind of Wines.

In this City of *Spahaun*, besides the *Romish Monks*, Us, the *Belgian Representative*, and the *Polish Ambassador*, are no Christians suffered to live; the rest repair to *Jelfa* among the *Armenians*, unless accidentally some Strangers tarry a Night or two in a *Caravan Ser Row*, which are the Receptacles of all Foreigners.

These being of a lower Orb, creep safely on the Ground, while those exalted to an higher Sphere, like Fortune its self, are set on slippery Places, and are deprived of their Eye-sight. Long since that Barbarity has been exploded here, which as soon as the Witnesses of Virility appeared, to testify their being Men not of an Hours Birth, or of a Minutes rather, were delivered to bloody Villains, crueller than Beasts, (whose unrelenting Mercy spar’d not the Royal Infants Cries) to make away inhumanly, or at least suddenly dispatch them. Such is the fatal necessity of Tyrants, that least can credit those that are most allied to them; which addition to their Crimes they think is somewhat extenuated by exoculating them only at this Court; whereby they are

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1 The Hindu merchants residing in Persia come chiefly from Shi-kärpur and other towns in Sind.

2 "The King deceasing and leaving male Issue behind him, the Eldest ascends the Throne, while his Brothers are kept in the *Haram*, and their eyes are put out" (Tavernier, 219, who describes the operation). The practice was common in Persia. On the death of Safi Mirzā, the two remaining sons of JAbbaś were blinded (Malcolm, *H. of Persia*, i, 375, who gives numerous instances down to quite modern times—ii, 43, 89, 125, 181, 183, 204, 305, 323). For other Persian instances, see Barbosa, 44: Linschoten, i, 46. It also prevailed in India. Humayūn caused the punishment to be inflicted on Muhammad Sultān Mirzā, the operation in his time being inflicted either with a
render'd uncapable of the Throne, (being to be presented to the Supreme Government, like the Levites in the Old Law, without Blemish, being whole in every Member): But certainly those are bound up in hard Circumstances, who to avoid Disputes of Succession of the Crown, unmercifully butcher Tender Innocents, hurrying them to Execution as soon as they have escaped Imprisonment from their Mothers Womb: On this Basis the Old Monarchy of the Persians was founded, as if no other Cement could so firmly knit, as Blood.

And at this Instant their Jealousy is so fervent, that they keep their Sons like Captives, till the Father's Death enlarges the Eldest; when the Younger Brothers, Uncles, and Nephews on both sides, on the Appearance of the Rising Sun, see their last; As if the Blood-Royal were prophan'd, unless they fled to the Hot Iron, as the only means to expiate for its Affinity; which being drawn over the most sensible Parts (their Eyes), strikes from the Rays of their Kinsman's Diadem such a Sparkling Lustre, as for ever after makes them irrecoverably blind; to seek Recovery whereof, or any for them, is a Treason unpardonable. So abhorrent are they of a Partner or a Rival in Empire, that they endure not any to emulate or outdo them by an over-forward Strain of Loyalty, whereby they might seem obliged to their Subjects, or that they should outshine them by a Popular Affection, however meritorious their Deeds have been; whereby they teach their Children perfect Obedience, before they permit them to think of Command,

But whether by this way it is best; to be conversant with

heated plate or pencil of brass or iron, or with the lancet (Erskine, H. of India, ii, 13 f.) The Emperor Jahāṅgīr put out the eyes of Bulāqī or Dawar Bakhsh (Tavernier, ed. Ball, ii, 334). Pyrard de Laval (ii, Pt. I, 137) mentions the practice. Aurangzib put out the eyes of the Mahratta princes, Sambhā and Kabkalās (Elliot, H. of India, vii, 341).
Toothless Old Women, Ignorant and Effeminate Eunuchs, a Tutor more versed in Books than the Affairs of the World, and all these bound in the highest Allegiance to their Liege, is a fitter Topick for the Machiavilians of our Age, than for me to handle. Although Plutarch has delivered this as a Maxim to Posterity, Those who are generously and Princely instructed, let them be compared with these, and the difference will presently discover its self which is the more eligible Education: But for the Good of the Chief Ministers of State, it is more profitable, I confess, to keep their Princes Judgments always in Minority, provided they can thereby make them more pliable to their Ends and Designs.

Contrary to the Principles of the rest of the East, Nobility is regarded and maintained among the Persians, confiding rather in their Homebred Honesty, than entertaining Mercenary Foreigners in their Armies, to whose Fidelity and Conduct most other Countries commit their greatest Strength, while these rely on their own Subjects: For though they claim Nobility of Race, yet they are not of the same Stock with the Royal Line, and therefore (content to move beneath) aspire not to the Top of Empire; nor can they stretch out their Hands to the Diadem, without apparent Usurpation, which those of an Equal Order would oppose, as having as good a Title thereto as the bold Violator himself; which they who are of a more sublime Spirit would never brook, much less bear such an Indignity, or pay Homage and Respect to One they must have in Scorn and Contempt. On this Account it is they have ample Lordships assigned them, which they possess by Inheritance and Lawful Right, with the same Tenor as our Barons, who are before others in Wealth and Honour, but are something restrained in their Power, lest they should take up Arms against their King.

The Emperor often rewards these with great Offices and
high Employments, where he finds Desert meet with the Grandeur of their Birth; gracing them with his Commands the rather, because (to their Eternal Renown be it spoken) they seldom desert their Sovereign, or prove unfaithful to the Throne: So innate a Steadiness being ingrafted in their Souls, to conform themselves to their Master's Wills, that they are always found obsequious; which if it be not altogether to be attributed to their Virtue, must admit of the Dread the Anger of their Emperor impresses (being like the Roaring of a Lion), which frights the trembling Herds among the Woods; for their Lives are immediately at his Dispose, which keeps them in Awe.

They esteem their Emperors not only as Lords Paramount, but reverence them as Sons of the Prophets, whose Dominion therefore is grounded more on Hierarchy than bare Monarchy. For as of old the Persians adored the Sun as a Deity, and celebrated his rising with Morning Hymns, and were daily employed in Sacred Anthems to its Praise; so now from Idolaters becoming Infidels, they still espouse the Divine Right as well as Lineage of their Sovereigns: From which fond Belief, the Potentest General at the Head of a Puissant Army, or the Provincial Cauns, though surrounded with Legions of Soldiers, upon the Arrival of a single Chuper (that is, a Post with Royal Order), attended with no other Warrant than being one of the King's Creatures, and he pronouncing Death from the Emperor, they lay down their Heads without any Tumult, with an entire Resignation to their Master's Pleasure.

And what is yet more ungrateful to men of their Jealousy, (it being so base and dishonest, that no Reparation can be made among the Moors for an Indignity of that kind) if he commands them on the great Festival (begun by Ahasuerus, and continued to this Day by the Persian Monarchs, an Hundred and Fourscore Days every Year) to bring their own proper Wives to Court, to remain there all that time
prostitute to his Lust; this so hated a thing they are so far from refusing, that they obey him in every thing, no less than an Immortal God.¹

From which piece of Service, no Man that is known to have an Handsome Woman to his Wife, is exempted; for after his Pimps and Panders have had the Scent, he is not long from the Hunt with a full Cry: To that end, in whatsoever Quarter of the City the Puss squats, he sets up his Crook,² or Interdict, that no Man presume to stay within doors, till he be passed whither he intends; but in the mean while, the Females are permitted, nay, commanded to stay at home, and so he comes and finds the Form, and then is sure not to miss of his Game. But to close up this; so devoted are they to him, that as the Ancient Hebrews swore by their King’s Health; the Egyptians, by the Life of Pharaoh; the Romans, by Caesar’s Honour; they have no more obliging Test, than Seir Pedeshah, By the Emperor’s Head.³

¹ Fryer refers to the acts of the dissipated Shāh Süfī II or Shāh Sulaimān (A.D. 1668-1694). Compare the fairs held in the seraglio of the Mughal Emperors of India, instituted by Akbar (Ain, i, 276 f.) and continued by Shāh Jahān, of which Bernier (272 f.) gives a lively account.

² Ar. qurq. "When the King gives notice of his intention to carry his Wives into the Country, this is called Courroux; and there is nothing more troublesome nor more inconvenient in the world to the poor people that live in the villages through which these women are to pass: for upon notice giv’n them, they must leave their Houses for a League or two of either side. When there is a Courroux at Isfahan, let the weather be never so bad, the people must leave their Houses, and if they have no friends in some distant quarter to retire to, they have no way but to repair to the Mountains" (Tavernier, 206). The classical instance is that of Alaceddin: “By command of our magnificent master . . . let all the folk lock up their shops and stores and retire within their houses, for that the Lady Badr-al-Budur, daughter of the Sultan, deigneth to visit the Hammān, and whose gainsayeth the order shall be punished with death-penalty, and be his blood upon his own neck” (Burton, Ar. Nights, x, 66 f.; and compare the proceedings of that wilful beauty, the wife of the jeweller, Ibid., vii, 319). Sultan Kutb-ud-din of Gujarāt was killed in a struggle with a man who showed himself when the royal ladies visited the city of Ahmadābād (Bayley, Dynasties, 137). For other Indian instances, see Manucci, i, 230, iv, 286 f.; Fanny Parkes, Wanderings of a Pilgrim, ii, 6 f. Fryer refers again to the custom later on in this chapter.

³ Pers. ba sar-i-pādīshāh. On the sanctity of the king’s head, see
On these Terms it is, that the Affairs at home, and of
the Militia abroad, are so negligently treated, by the
Emperor's being thoroughly assured of his Peoples In-
tegrity and Allegiance; all the strong Castles and Places
through the whole Realm hereupon being demolished, or
lying in Ruins; unless some few near the Confines of Turky,
and Candahar, taken from the Indians; slighting them only
as Nests for Thieves and Robbers, well knowing when it
comes to the Push, the Mountains will prove the better
Security: Nor is the Army at present in a much forwarder
Posture for Fight, it being vilely defective in its Musters;
but the worst provided of all are the Fleets in either Seas.

When at the same time the Treasury never more abounded
in Cash, holding thereby the Sinews of War in his own
hands; for which reason he sleeps, while the Burthen of
the Kingdom is rejected, and the Weight thereof lies on
the Chancellor's Shoulders. He has not for these Eleven
Months past stirred out of his Palace, nor on any occasion
shewed himself in publick; which hath created matter of
doubt to the Populacy, whether he be well, or seized with
any Distemper: But those that are better informed (for
even the Actions of Princes cannot escape being canvass'd,
however absolute they are) suspect him to be wallowing
in his Libidinous Course of Life.

He lives like a Tyrant in his Den; for his Domesticks
and his Whores, with whom he commits Bestialities (which
are innumerable) often feel his Cruelty by unheard of
Tortures; as witness the dilacerated Bodies found after the

Frazer, Golden Bough, i, 162 ff. "Such is their transcendent opinion
of his Majesty, that they repute no lesse of him, than in old times they
did of their Elementall Gods: they swear usually by his name, Sha-
ambahsy or Serry-Shau,  i.e. by the King's head, and is of no lesse
force to beget belief than if they ratified a truth by Serry-Mortis-
Ally,  i.e. Morti's Ally's [see vol. i, 93] head, a Prophet than whom they
think non greater; or by putting a finger to their eye, and saying 'Chash,

1 Shâh Sulaimân for many years secluded himself in his Haram
(Malcolm, H. of Persia, i, 397).
Removal of his Tents on any Progress; in confirmation whereof are many living Examples about this City, of those that have been his Menial Servants, conversant about his necessary Affairs, who slipping in any one Point, are daily to be seen escaping with their Lives, but not without the loss of some Member, sacrific'd to the Rage of an unreasonable Master. He is a Winebibber and a Drunkard; they reporting, That he is able, after his full Dose has already made him reel, to drink a large Flask, more than a Gallon, of Siras Wine, before he can be said to finish this Exploit by a silent consenting to have had enough: Nor can Sleep heal him, for as soon as he hath outworn his Dose, he with most greedy haste returns to his Vomit before he comes to himself; or if by chance he happen to be sober, the Brute gets up, and he is lost among the Women: To crown all, he is cursedly Covetous, beneath the Majesty of so great a Monarch, repining even at ordinary Expences: Whose Name, for fear it should perish, we come next to mention.

The Emperor's Name is Shaw Schelymon, or King Solomon, the Son of Shaw Abas; not of him that was truly stiled the Great; but however, he may be called, The Good, being a Lover of Christians; by the Father's side, of the Sophian Extract; by the Mother's, of the House of Georgia, which Illustrious Dame still lives the Relict of her Worthy Husband; so that he is sprung from Kings of long Continuance: Which to understand the more clearly, we are to unfold the Succession from Sardanapalus his Reign, the last from Nimrod: After his killing himself, the Empire was divided into the Monarchy of the Assyrians, Chaldeans, and Medes.

Begun by Arbaces ¹ in the Year of the World, 3146, and ended by Cyrus, who restored the Ancient Honour to the

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¹ Arbaces, general of Sardanapalus, founded the Median Empire in 876 B.C.
Persian Sway; to whom succeeded Cambyses. After him, the Impostor Smerdis\(^1\) obtained the Kingdom by the Craft of the Magi, until the Noble Otanes\(^2\) discovered him not to be the true and lawful Brother of Cambyses. When by the general Suffrage it was agreed, That he of Seven Competitors should be Emperor, whose Horse should Neigh first after they came to the Place appointed for the Choice; which Lot fell upon Darius Hystaspes, through the Cunning of his Groom, who caused his Masters Horse to Leap a Mare the Day before in the same Place. From him Xerxes and Artaxerxes Longimanus were elevated to the Supreme Dignity; from whom Darius the Mede, vanquished by Alexander, was the Fifth in order; at whose Decease the Power was distracted among the Captains of the Conqueror; till Artabaces reunited it to Parthia first of all; then Artaxerxes, by Caracalla and Macrinus\(^3\) their Treacheries, cutting off Artabanus the last Parthian King, again Enthroned the Persians; who alternately reigned the space of Eight and twenty Kings, and then obscured by the Confluence of the Saracens; who continued till the Year of our Redemption, 1030;\(^4\) in which they implored Tangrolpex and the Turk to accept the Royal Seat; from whose Promotion Cussanus was the Third, who was expelled in the Year 1202 by the Great Cham.\(^5\) Haalam\(^6\) who was the first

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\(^1\) For the pseudo-Smerdis see Herodotus, iii, 61.

\(^2\) Otanes, son of Pharnaspes, "who for rank and wealth was equal to the greatest of the Persians" (Ibid., iii, 68).

\(^3\) For the insurrection of Artaxerxes, and the proceedings of Caracalla and Macrinus, see Rawlinson, Seventh Or. Mon. 13 f.

\(^4\) In this year Masand, son of Mahmud of Ghazni, was defeated by the Seljuk Turks, and their chief, Toghrul, assumed the throne in A.D. 1037. Stevens (p. 292) calls their leader Togorek, or Togorelbe, of which Fryer's Tangrolpex is probably a variant.

\(^5\) The Mongol conquest of Persia under Jenghiz Khan occurred in this year (Malcolm, H. of Persia, i, xx, 253).

\(^6\) It is difficult to reconcile Fryer's account with historical facts. By "Haalam" he may mean Hulagu or Hulakû (1259-1264); by "Abuzaid" Abu Said (1316-1335).
constituted King of the Tartarian Race: From him Abuzaid was the Ninth, who dying, they strove among themselves for the Kingdom; when Gemus delivered himself and his Countrey from the Slavery it groaned under;¹ whose Progeny at last Tamberlane, or Timurlan, extirpated. Timurlan's Dynasty being soon spent, Cussanes the Armenian presently put an end to that Stock, in the Year 1471; who gave his Daughter in Marriage to Adir Sophi,² or rather Suffee, which signifies White; in Arabic, Suffet;³ wherefore Spahaun is corruptly so called, it being in the Persian Language Suffaunaun, or the City of the Whites; which since the Irruption of Tamberlane, the Scythians affect as well here as in India, (Mogul, as we have said, signifying no more in Indostan); which I purposely insert, having promised before to give the reason why this City should be called Suffaunaun, as the Persians now do call it, and not Spahaun, or Ispahaun, as Strangers pronounce it.⁴

Craving leave for this Digression; Adir Suffee, the Son of Guin Suffee, receiving Cussane's Daughter as his Wife, was enabled to revive the lost Caliphship, a long while continued in his Family (tho obscurely), deriving it from Musa Cerasa,⁵ one of Hali's Twelve Successors; from which time till then it lay buried, as well by their own Divisions, as the Malice of the Turks, who disown that Extract of the Caliph-

¹ He possibly refers to the struggles of Husain Buzurg, Awais, and Jalal-ud-din (Malcolm, i, 281 ff.). Timur Lang crossed the Oxus to invade Persia in A.D. 1384.
² Possibly Haidar, father of Shâh Ismâil (1499-1525), the first of the Süfi dynasty (Malcolm, i, 320 n.).
³ The surname of Süfi or Safi is supposed to have been derived from their famous ancestor Shaikh Safi-ud-din (Malcolm, i, 320; Yule, Hobson-Johnson, 855).
⁴ The name Ispâhân or Isfahân, probably the Aspadana of Ptolemy (vi, 4), is perhaps derived from Aspiyan, the family name of the race of Feraidun (Curzon, ii, 20).
⁵ Perhaps Juned (Stevens, 337).
⁶ Perhaps Müsâ-al-Kâzim, the seventh Shi'ah Imâm (Malcolm, i, 320 n.).
ship with the same Inveteracy to each others Claims, as among us Papists and Protestants we dispute about the Lawful Successor of our Saviour; for Haly took the Daughter of the false Prophet Mahomet to Wife, and thence took upon him and bore away the Succession of the Caliphs amongst the Persians; Repudiating Abubequer, or Abubesar, Omor and Osman, in right of Mahomet's Brother, with all the Turkish Followers;¹ and thus the Suflian proclaim Mortis Haly the next of Kin, being Son-in-law to Mahomet, and in that Right Lawfully inducted into the Caliphship; and though hereby in process of time the Caliphship and Empire were united, Adir Sufiie maintaining his Claim and his Sons, at last got honourably enough into the Throne; yet here arose matter of perpetual Animosity, never to be extinguished, while the Omerans, whence spring the Ottoman Family and Sect, still Oppose, Contradict, and Persecute the Suflian Sect.

Insomuch that the last Imaum, or the last of the Twelve false Apostles, from Haly, by Name Mahomet Mehdi Saheb Elzamom,² i.e. The Lord of Times, being taken by the Snares of the Omerans they would have slain him; when (say the Persians) God rended him Invisible, and retains him out of harms way, and Alive, till Baggage come; which with us is rended Antichrist;³ then the Lord of Times shall appear and shall reduce all those that are led away by Magical Inchantments, into the right way; declaring moreover, Christ Hasare Taissa⁴ at that time shall be

¹ The Shi'ahs regard as their lawful Imāms those who are descended from 'Ali, son-in-law of the Prophet, and his wife Fātimah, the Prophet's daughter; rejecting Abū Bakr, 'Umar, and 'Usmān. For Mortis Haly see vol. i, 93.

² According to the Shi'ahs, Al-Mahdi, "the Directed One," "the Guide," has already appeared in the person of Muhammad Abū'l-Qāsim, the twelfth Imām. Sāhib-ul-zamān, "Lord of the age."

³ Al-Masihu'd Dajjāl, the "Ilying Christ" or Antichrist: see the account in the Mishkāt (Hughes, Dict. Islām, 328 f.).

⁴ Hazrat-i-'Isa, "the Lord Jesus."
restored to the Living, and be received by Mahomet Mehdi into his Service; that by his Prayers and Meritorious Intercession, he, with all the Faithful Mahometans, may be partakers of eternal Glory at the Day of Judgment. Not understanding in the mean time, that at the name of Jesus every knee shall bow, both of things above and things below; and that there is no other name given in earth or heaven whereby we can be saved.

And while the Turks and Persians contend at this rate, it is alone the pretence of an everlasting War, while the Persians Espouse the Sufée, being uncertain where to place the Caliphship after the Assassination of Mahomet Mehdi, and the Inter-regnum thence ensuing, better than on this Adir Sufée, who though he was slain by Cussanes his Successors, was afterwards revenged by Ismael his Son, who was first saluted King of Persia, as well as acknowledged Caliph by right of Consanguinity; obtaining the first by right of Conquest Two hundred Years and more, after the Caliphship was covered in the Embers of Oblivion raked up, and in the Persian Annals is set down;

*Shaw Ismael Mossy*; whom follows

*Shaw Tomage*; after him

*Shaw Mahmud Condubad*; then

*Shaw Abas the Great:* ¹

Who when he had enlarged his Dominions from the Persian Gulf to the Caspian Sea; and lastly, when he was about to wage War with the Sea it self, in the Year 1610, or thereabouts, having not one Port in the Bay of Persia before the Arrival of an English Ship, sent out by the Company of Merchants Trading then to this Place, Commanded by Captain Joseph Wedal, when England was at Wars with Portugal, and Imam Cooly Cunn, the famous Warrior-

¹ The successors of Shâh Ismaîl were: Shâh Tâmâsp (A.D. 1525-1575); Shâh Ismaîl II (1575-77); Muhammad Khudâbandah (1577-85); Shâh 'Abbâs reigned from 1586 to 1628.
General of the Emperor of Persia's Forces, was then set down against Ormus, and all the Harbours the Portugals had in Possession on this side the Gulf; which Ship of our Nation coming in, the Captain was implored to Assist the Persians against his and the Emperor's Enemies; which the General asking, the Sea Captain consented to.

First Stipulating, that the Persian Soldiers should not meddle with the Spoils before the English Mariners were satisfied; (which were such of all sorts of Jewels, Gold and Silver, that they refused to carry off any more).

Secondly, That Bunder Abassée, now Gombroon, should Yearly divide Half the Customs between the English and Persians, and that whatever English Ship should enter the Port should be free from any manner of Tribute.

Thirdly, That it should be Lawful for them to Transport Twenty Horses, of which Number Two might be Mares, Yearly.

Provided First, That the English should keep Two Men of War constantly to defend the Gulf. And,

Secondly, That they should deliver the Portugals Forts into the Persians hands; in doing which the English should always be esteemed the Emperor's Friends. And,

Lastly, Should have the First Seat in the Council, and

1 Ormus was captured on 1 February, 1622, by five ships and four pinnaces of the English Company under the command of Capts. Blyth and Weddell (Low, H. of the Indian Navy, i, 34-42). Herbert (115) gives their names—Weddall, Blyth, and Woodcock. The Persians were under the command of Imâm Quli Khân, governor of Fars (Malcolm, i, 361: Hunter, H. of British India, i, 329; and, in particular, Foster, English Factories in India, 1622-1623, Intro., vii ff., where the contemporary accounts are carefully summarized.

2 The conditions were: “1. The Castle of Ormus (in case it were won) with all the Ordnance and Ammunition to accrue to the English. 2. The Persians were to build another Castle in the Ilé at their own cost, when and where they pleased. 3. The spoile to be equally divided. 4. The Christian prisoners to be disposed of by the English: the Pagans by the Persians. 5. The Persians to allow for half the charges of victualls, wages, shott, powder, &c. 6. And the English to be Custom free in Rander-gum-broon for ever” (Herbert, 115).
their Agents be looked on with equal Grace to their Prime Nobility.

The Articles being Ratified on either side, the Enterprise is undertaken; though of it self it was too great an Action for one Ship to perform, or even a well-appointed Navy, had they been upon their Guard (or any Commander to Promise without the Consent of the King his Master) wherefore the English betake themselves to Stratagem, and gaining leave to Careen their Ship under their Guns, whilst the Portugals dreamt nothing less, they poured in Men (the Persians being hid under Deck) at unawares, that they were put into a Consternation before they could think of their Defence; whereby they became Masters presently of the Castle, strengthned both by Sea and Land, by this unexpected Attempt Vanquished, which otherwise was Invincible; being possessed whereof by this Rape, the rest of the Island soon fell prostrate to the Lust of the Surprisers; and the English having got their Booty, left the Christians (Oh Impiety)! to be spoiled by the Infidels.

Which thing, as it gained us Esteem among the Persians, was the utter Ruin of the Lusitanian Greatness, it ever since declining, and is almost at its fatal Catastrophe; for immediately upon this, their Fleet before Muschat is Defeated, and they were driven out of all their strong Places in the Gulf, so that the Loss was greater than if they had lost Mosambique, from whence they have their Gold; because all the Trade of the World centred here, all Merchandize both going and coming paid them Tribute; that the Wealth of this place thus entred was incredible; yet to see the just Vengeance (where private Avarice and Pelf is preferred before Virtue and Honesty, and a due Respect to the only Supreme Deity) overtakes those Wretches who were the cause of their Overthrow. How it fell out with the Persians, who seemed to have the juster
Cause, I cannot tell; but some of Those People now alive, who were the Undoers of These, are as Miserable, and it may be more, than those they made so; the Captain's Children having been known to go anights to the Brew-house for Grains for their Subsistence, and the rest of them who are still surviving are the unhappy scorn of all that know them; whereas they thought by this deed to have purchased a lasting Fame, and lived to have enjoyed their Ill-got Goods; which how it did thrive at home, those from whose Information I take this, have been, in part, Eye-witnesses; but here I am sure, at this time both Persians, Arabs, and Turks, fare the better for it, while they have divided among themselves what was entirely the Portugals; the Persians in the mean while doing what they please with us, so that at this present, all things considered, they allow us little more than a Name; but even here the truth must be confessed, it is because we have no Ships to guard the Gulf; which if done, and the Persians could be made to stand to their first Terms, in my Opinion must turn to a good account, and be a thing of greater concern than can be well managed by less than a Royal Company; though as things now stand they have free recourse to Tigris and Euphrates, this Sea being open, which was always kept shut by the Portugals, to their no small profit.

This Emperor, Shaw Abas, in whose time this was Atchiev'd, was Cotemporary with our King James I, who had been happy in a Son, if the Fates had not envied so great a Man his Father's Favour; but for his Virtue he reaped Hatred; for there were not wanting fawning Para-sytes, who abused the Emperor's Ears by spreading abroad, and casting out words, as if his son Mirza Suffee¹ courted

¹ Sháh 'Abbás procured the assassination of this eldest son, Sa'fí Mirzá by a noble named Behbhid Khán. He deprived his two remaining sons of their eyesight (Malcolm, i, 373 ff.).
the Popular Air; whereupon he withdrew his Countenance, and deprived him of the common Light, by that barbarous Custom of the hot Iron drawn over his Eye-balls; but seeing that could not sufficiently break his Spirit, he having gone thus far, could not rest till he had perfected his Mortality by Poyson: Thus what Virtue had raised to full growth, Jealousy soon cut off, although he could leave no better Effigies of his Manners, Virtue, Constancy, Piety, and towardly Disposition, than his Son Suffee; to whom our Countryman Dreyden has ventured to give Immortality in his Tragedy called, The Sophy; which

Suffee after his Grandfather's death enjoyed the Throne; who when he gave place to Death; permitted

Shaw Abas the Good, who was the Father of Shaw Scholymon, the present Emperor: a

Who is a Man of a good Presence, and of no mean Capacity, unless by indulging his Body he thickens his Understanding, as well as he has made his Body Gross; he is Tall and very Fleshy, so that when he stirs or laughs, all the Muscles of the Scapula, as well as Ribs, move together. In the beginning of his Reign, like another Nero, he gave good Specimens of his Inclinations, not unworthy the Heroes that were his Ancestors; but when he began to hearken to Flatterers, and give himself over to Idleness, he left off to Govern, and listed himself in the service of Cruelty, Drunkenness, Gluttony, Lasciviousness, and abominable Extortion, where he perpetrated things not only uncomely to be seen, but even offensive to the Ears; wherefore at his libidinous Feasts, to enquire what he transacts, or how he behaves himself, is fitter for an Arctin than a modest Author.

a Shāh 'Abbās (1586-1628) was succeeded by Sām Mīrzā, who took the name of Shāh Sūfī (1628-42); Shāh 'Abbās II (1642-66); Shāh Sulaimān (1666-94). The cruelty and licentiousness of the last are described by Stevens, 357 ff., and by Malcolm, i, 394 ff.
But when he is enthroned and encompassed with the flower of his Courtiers, and gives Audience to Foreign Ministers; the manner is thus:

An Ambassador is Introduced his Presence by the Master of the Ceremonies, who instructs him and tells him his Duty; the Emperor is Seated on a Throne alone, boulstred up by Embroidered Cushions; his Counsellors are placed behind him, with Caps on, proper to the Kings and Magi of Persia, the Emperor being distinguished only by one White Plume of Feathers from theirs;¹ when the Ambassador enters his Presence, he makes three profound Obseysances, after which he is permitted to deliver his Message, and then produces his Presents to the Emperor, having gratified the Chief Officers before his Admission.

Those Men of Note that are Governors, or Cauns, stand now attending with Guns hung over their Shoulders, performing the Service of our Gentlemen Pensioners: If the Emperor is pleased to Honour the Person entering, or is pleased with the Message, he orders him to sit at his Feet, and a Table to be richly spread: About the King stand Vessels of Gold beset with Gems, and the Carpets are of high Value, one of which, not a Yard Square, I saw worth Fourscore Thomands; and all his Plates he Eats out of, are Gold inlaid, or beset with Jewels, as well as the Cups he Drinks out of; as Lipsius Notes the Custom of Old; *Capacibus gemmis inter se propinarent: So Lu­can, Gem­­maque capaces excipere Merum,*² and Cicero confirms it in *ver. 4. Non pauca pocula ex avro, que ut nos est, Regibus & maxime in Syria gemmis erant distincta clarissimis.*³

¹ The feathered plume (turrah) was the Persian royal emblem (Malcolm, i, 437). The modern Shâh wears a plume (jîgha) of white heron feathers, decorated with diamonds (Wills, 50). Aurangzeb used to wear a small plume or aigrette in the middle of his turban (Manucci, ii, 342). Cf. Fanny Parkes, *Wanderings of a Pilgrim,* i, 249.
³ Cicero, *De Leg.* vi, 27.
Whatever Cup the Ambassador is drunk to out of by the Emperor, whether of Gold Enamelled, or beset with Jewels, it is filled with the same Liquor, and the Cup is his Fee of Right, which, first Pledging the Emperor, he receives and carries away with him: The Civility of the Court being passed, he is Clothed with his Retinue in an honourable Habit; and if the Petition be granted, he wears the Pharmond¹ open in his Turbat, to be seen by all as he is re-conducted from the Palace to his Lodging.

When the King pleases to Mount on Horseback, he is guarded by a mighty Band of Horsemen that follow him; before him pass a Legion of Footmen, all with Guns, and Shotters, or Pages, about his Horse in great Crouds; these all wear Feathers; the first in a kind of Hat or Steeples-Crowned Cap, the other in their Turbats, which are covered with them, but the Gunmen have only one White Plume bolt upright; the others are of any Colour, and sometimes many Colours.

When the Emperor marches out with his Women, and all the Seraglio, it is forbidden the Day before by a Publick Cryer, for any Man on pain of Death to invade his Walks; nor is it lawful for any one to stay within doors, though sick or decrepit with Age, till the Female Procession is passed by;² which observes this Order; The King, like a Dunghil Cock, struts at the Head of the Amazonian Army; him, his Mother follows, and the Royal Consorts, which are reckoned as Wives; all the rest, Concubines or Slaves, according to the Grace they have merited; carrying Hawks on their Fists, get a straddle on Horseback, bearing Consort to the Musick Gereed, i.e. Tilt and Turnament, play with

¹ Fārmān, see Yule, Hobson-Jobson, 354.
² See vol. iii, 41.
the Ball as Men do. For this Effeminate Shew, *Virgil's* Description for *Dido* may serve:

*Oceum interea surgens Aurora reliquit,*  
*It portis jubare exorto castrata juventus,*  
*Rexia eura plaga, lato venabula ferro*  
*Regem quem Thalamis cunctantem ad limina prima*  
*Charbang Oestroque insignis & auro,*  
*Stat sonipes ac frena ferox spumantium mantil.*  
*Tandem prograditur magna stipante Cateria;*  
*Ili Londina estque chlamys circundata limbo*  
*His pharetra ex humeris crines noduntur in unum.*

The early Morn had left the Sea,  
And flaming Day bore Company;  
When the Gelt Youth afore the doors,  
Stood pimping to the King and 's Whores;  
With Nets and Toils for Countrey Sport,  
At the Charbang expect the Court;  
Where in as ample manner wait  
The fiery Courser, full of State;  
Bedeck'd with Gold he chews the Bit,  
And paws and foams as he were hit.  
At length comes forth with a great Train,  
The mighty Monarch through a Lane:  
A Scarlet Cloak, edg'd with a Welt,  
Was thrown him o're, and hid his Belt.  
But the Women that went with him,  
Were clad with Silk, and may be Linen.  
Yet all their Hair was t'd in Braids,  
And Bow and Arrow by their sides.

If he chuse a Nocturnal Perambulation, he makes them put on the Dress of the several Nations they belong to;

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*Aen., iv, 129 ff. Fryer has parodied the lines:

*It portis iubare exorto deleta inventus,*  
*Reia eura, plagae, lato venabula ferro,*  
*Massylique ruunt equeites et odorata canum vis.*  
*Reginam thalamo cunctantem ad limina primi*  
*Poenorum expectant, ostroque insignis et auro*  
*Stat sonipes ac frena ferox spumantia mandit.*  
*Tandem prograditur, magna stipante caterva,*  
*Sidoniam picto chlamydem noduntur in aurum,*  
*Aurea purpuream subnectit fibula vestem.*
Europeans in Hat and Feather; Turks, Indians, and Arabians, in their own Habit; and having Tapers in their hands they go two and two abreast; and between every third File an Eunuch with a large Flambeaux marches, both as a Spy and Guard.

The Soldiers that are to guard the Outskirts, are relieved by a Band of Eunuchs, who line the Way for their Passage, and spare none that are led out of Curiosity to behold this Sight; but upon discovery, never examining who they are, discharge their Pieces, as if they had found a Wild Beast; for which they receive great Commendation from the King, and are rewarded with great Gifts, getting thereby into the Chief Places of Trust in the Family.

The most ready for this Mischief are the Black Eunuchs, the White being generally more sparing of Life, and less inclined to such unnatural Barbarities; wherefore he has Regiments of both, the one to serve his Pleasure, the other his Black Purpose.

Thus is the Life of this Prince taken up, rarely permitting himself to be seen either by Strangers or his own Subjects; according to that Ancient Axiom of the Empire, Majestati major è longinquuo reverentia; as if they feared that of Livy, Continuus aspectus minus verendos magnos homines facit; Lest an often appearing to the Vulgar should make them contemptible and common.¹

But that which he least cares for, is to go forth armed at the Head of his Army, against his Enemies, chusing rather to be Terrible at Home under the Persian Banner, (which when displayed, is, A Bloody Sword with a double Point, in a White Field, and is always carried next the Emperor's

¹ "Accedebat quod alter decimum iam prope annum assiduus in oculis hominum fuerat, quae res minus verendos magnos homines ipsa satietae facit," said of Scipio Africanus, the younger (Livy, xxxv, 10). Akbar, on the contrary, used to receive the public twice a day (Äin, i, 156 E), and in his last illness, to avoid an insurrection, Aurangzeb used to appear once daily (Bernier, 266).
Person' than become Formidable abroad to his Foes: Let others reap those hazardous Praises of Grinning Honour, he has no Stomach nor no Mind to Feats of Arms, whilst

Colorogosse, the Generalissimo, leads the Host.²

Corgee Bashee,² Adjutant-General, is next him, Commander of Twelve thousand Horse.

Min Bashee⁴ is a Colonel of a Thousand Horse.

Eus Bashee⁶ Captain of an Hundred Horse.

Below this Office none of Noble Extract will accept, chusing rather to ride Volunteers till they gain Preferment, being listed Goloomy Shaws, the King’s Slaves, which is a Title they of the highest Dignity pride themselves in.

Under these, those who compose the Main Body of the

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¹ This is the emblem of the sword of 'Ali (Zü'l-figär, "the divider," our Excalibur). "The Sultan’s steam yacht and steam launch lie in the harbour, with a number of native craft, some of which fly the Persian ensign—the two-bladed sword of Ali" (Stack, i, 14). "Howbeit, the Persians appropriate it to Mortys-Ally: who with his slicing shamsheer for the care of his people made it; a sword after their Čabala a hundred cubits long" (Herbert, 165).

² Turkish Qüllar-ágásti, "chief of the eunuchs or slaves."

³ Pers. Qurčhi-báshi, "commander of the horse-guards or cuirassiers." "The General of the Corsițs is call'd Corschi-Bashi, and ought to be one of their Body: nor can the King impose another upon them" (Tavernier, 224): Pers. qürcht, "an armour-bearer," the "Kortchi Bashi" of Sanson, "État Present du Royaume de Perse," 1694, p. 30.

⁴ Turk. bingbáshi, "Commander of a thousand." "The Mim-bashi commands a thousand Men" (Tavernier, 224). "The decimal division of the army was already made by Chingiz at an early period of his career, and was probably much older than his time. In fact, we find the Myriarch and Chiliarch already in the Persian armies of Darius Hystaspes. From the Tartars the system passed into nearly all the Musalman States of Asia, and the titles Min-bashi or Ḫım-bashi, Yuz-báshi, Ombáshi still subsist not only in Turkestan, but also in Turkey and Persia" (Yule, in Marco Polo, i, 264). "The former high office of Ming Bashi, or commander of a thousand, has been abolished [in Khokand]" (Schuyler, Turkistan, ii, 7).

⁶ Turk, Yüz-báshi. "The Yux-Bashi commands a hundred." (Tavernier, 224). The term was used in the Mughal armies (Ain, i, 22, 147).
Cavalry, are the *Cusle Bashees*,¹ or with us, the Chevaliers; who are not left quite without hopes of rising by a just Desert, for the Prize lies open to them as well as others; and they are often advanced on that score to great Authority, both to animate them to achieve, and their Superiors to prevent their being put over their heads; for, *Ubi honos non est, ibi cupiditas gloria esse non potest*: Where Honour is not the Recompence, there can hardly be a desire of Glory. Wherefore of these are made Sub-centurions, Commanders of Fifty, and so downwards to Ten Horses.

These, agreeable to the Old Scythian Custom, smite their Enemies with Arrows at a distance, and Hand to Fist fight with Sword and Spear, (though they are long since skill'd in Weapons of another nature, as Guns and Pistols.) Their Bows are shorter than ours, not made of Wood, but glutinated Horn,² which being not so long, makes them more serviceable on Horseback; but being made of Horn, they are less fit for Rainy Weather: They draw their Bows with the Thumb armed with an Horn Ring,³ not after the same manner as our Archers do. The full number of their Cavalry may be Sixty thousand Horsemen compleat, many whereof are double-hors'd; out of so great a Strength, Six thousand Horsemen are upon constant Duty every day.

More than these, as a *Guard du Corps* to the King's Majesty, when he is to take the Air abroad (within doors they are Footmen, abroad Horsemen) a select Band wait on his Person, of the same Race with the King, challenging

¹ Turk. *gizil-bāš*, "red-head" (Yule, *Hobson-Jobson*, 497). In Central Asia it means any Shi'ah, more especially one from Persia or Khurasan: in the sixteenth century it meant a Persian generally (Ney Elias, *Tarikh-i-Rashidi*, 214 n.).

² See vol. i, 349.

³ For the bow-ring see vol. i, 336; ii, 60. The *Āīn* (ii, 281) speaks of finger guards for bow-strings made of the hide of the rhinoceros.
Kindred with *Adir Suftee*, but of a lower Stock than to conspire against the Empire, and are therefore bound in a common Tye of Consanguinity to preserve a firm Faith for the Head of their Tribe, as well as the Common Father of the Countrey: And since their Pretence reaches no higher than a Superstitious Affinity, or Adoption rather, the Throne is so far out of danger by them, that they are the Chief Pillars that support it; they being allowed to brag both of their being of the Blood of their Emperor and their Prophet, which obliges them to a double Obedience both of Children and Subjects.

The countenancing of this Sect, is not to be ascribed to this plausible Argument, more than to put a Check to the growing Perverseness of the *Siads*; boasting their Original from *Mahomet* himself, and to be more immediately sprung from his House and Lineage: These are so bold as to infringe the Royal Prerogatives, and to let the Emperor know, That whenever he girts his Sword about him, he ought to draw it only in their Defence, and at their Commands; not despotically to rule according to his own Dictates, but patiently submit to their Instructions: This Order is uneasy under Monarchy, nor are they for any Government where they are not uppermost. A Doctrine unpleasant to the Absoluteness of the *Persian* Emperors; and had not the Sword of the one the prevalency of the others Preaching, it were no ways to be redressed; for as the one keeps them in Awe, so the Reverence paid the

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2 *Ar. Suyid*, "lord, chief," a title assumed by those who claim descent from the Prophet. "These Seyids, or descendants of the Prophet, are an intolerable nuisance to the country, deducing from their alleged descent and from the prerogatives of the green turban, the right to an independence and insolence of bearing from which their countrymen, no less than foreigners, are made to suffer . . . whose voluminous green turbans here [at Shuster] even more than elsewhere, seem to be an excuse for insufferable airs, gross superstition, and an indolent life" (Curzon, i, 507; ii, 368).
other on account of their Religion, makes them presume to inveigh, and often raise Factions against their Princes.

Wherefore the Foresight of their August Ancestry is commendable, in providing another Church-Militant Tribe to suppress and reclaim the Insolencies of the Siads; for out of respect to their own Laws, which are still unalterable, as well as to withhold their Hands from violating what the People repute as Sacred, they rather sought by one Nail to drive out another, than openly to denounce War against them: Wherefore when they find themselves perplexed with the same Dilemma, they seek not to abrogate any former Decree of their Emperors by a direct Contradiction, but study to impugn it some other ways: As for Example; In Shaw Abas the Great's time, on the days of their Feasts and Jubilees, Gladiators were approved and licensed; but feeling afterwards the Evils that attended that Liberty, which was chiefly used in their Hossy Gossy,¹ any private Grudge being then openly revenged; it never was forbid, but it passed into an Edict by the following King, That it should be lawful to kill any found with Naked Swords in that Solemnity. And on these substantial grounds this new Order enjoys not only the Name of Suffees, but the Emperor himself will be their Captain, and suffers none else to head them, and thence takes on him the specious Name and Title of Grand Suffee; and to perpetuate their Memory, has given it indelibly to Spahaun, for this reason joined with the former, to be called Suffahaun.

To distinguish these from the others, who cloathe themselves in Green Attire, and forbid it to any else,² they wear

¹ Hasan-Husain, see vol. i, 256, 273.
² Burton (Pilgrimage, ii, 4 n.) remarks that in Al-Hijaz, as a general rule, Saiyids do not denote their descent by a green turban. "In fact, most of them wear a Kashmir shawl round the head, when able to afford the luxury. The green turban is an innovation in Al-Islam. In some countries it is confined to the Sayyids: in others it is worn as
an high Red Velvet Cap, plaited at top like a Cap of Maintenance; whence on a Wooden Crest they fix a little Brass Ball, tied on with three wreathen Chains, which they bring down straight to the fore-part of the Bonnet, whose lower Brim is bound about with a White Sash, and sometimes a Plume of one Feather is set up with the Crest, much after the same Fashion the Noble Senators wear in the King's Presence: Besides which they have a Surcoat of Scarlet Cloth, as it were in defiance to the Grass-green of the Siads; so much monopolized by them, that in Turky, if any other wear it, he pays dearly for his Folly: The Grand Signior's Standard is also of that Colour, being called Mahomet's Banner: In opposition to whom, the Grand Suftee erects a double-pointed Bloody Sword in a White Field, and brings it out in honour of Mortis Ally.

To his adopted Kindred (now Regulars under him, their Chief) are many Privileges granted, and by them to be held inviolable.

They are allowed a peculiar Missa, or Service, in a Chappel apart in the Alacoppe, or place where the Grand Council sit, where they attend the King, or one in his stead, every Friday Night, at the Sacrament of Holway, (or Wafer made up in Sweetmeats,) in Imitation of the Shew-bread.

When any one has run into Debt, or committed any Capital Crime, as Murther, Adultery, Theft, or the like; if the one to defraud his Creditor, and the other to avoid the

a mark of distinction by pilgrims." The Indian Saiyid very often wears a green turban to mark his sect, as the Sharif of Egypt do (Lane, Mod. Egypt., i, 43). There are cases in Northern India where specially holy men are known as Sabzposh, because their entire dress is green.

1 See vol. i, 93.
2 The 'Ali Kapi or sacred gate at Ispahan, said by some to mean "Gate of 'Ali": by others Allâh Kapi or "Gate of God": others, again, assert that it was brought by Shâh 'Abbâs from the tomb of 'Ali at Nejef, where he replaced it by a jewelled substitute. Curzon (ii, 30 f.) thinks it is really 'Ali Kapi, "Sublime Porte."
3 See vol. i, 238.
hands of Justice, make their Escape to the Alacoppe, the first Gate of the Palace-Royal, or to the King's Stables, and implore their Protection, and they engage for their Refuge, it is a Piacular Offence to force them thence; nor will they resign them to the Emperor, though he command them to be taken from their Sanctuary.\(^1\)

Nor are they so wholly devoted to compassionate others Afflictions, as to defend their own Rights; for whosoever's Face the Emperor commands them to cover, they are dead in Law; nor will they scruple being Executioners, no more than the Roman Lictors, who bore the Rods and Axes; the latter of which are their proper Weapons of War, as well as a fit Badge of their Office.

Their prescribed Number cannot enlarge its self to all of their Sect; wherefore they are interspersed among the common People, some following Trades and Husbandry, and others other Employments; retaining always their Habit, which none of the Vulgar dare afferont or strike, however provoked; but taking off their SufTean Cap first, and kissing it, laying it down reverently, they will not then be afraid to cuff them, or drub them to purpose; being careful in the mean while to offer no Indignity to the Order, while they revenge themselves on the Persons.

\(^1\) Many places in Persia are regarded as sanctuaries (bast). Thus the shrine of Shāh 'Abdu'l-'Azīm protects offenders. "There are different degrees of bast, the area of protection being smaller and more circumscribed in proportion as the crime of the refugee is greater. Murderers, for instance, cannot go outside the courtyard of the Mosque without running the risk of being arrested; debtors, on the other hand, are safe anywhere within the walls." (Browne, 159 f.) Throughout the country the King's stable is regarded as the most sacred of sanctuaries, the military tribes paying it the most superstitious reverence. "A horse," they say, "will never bear him to victory by whom it is violated." (Malcolm, H. of Persia, ii, 403). The sacred enclosure at Mashhad, mosques and other holy buildings (compare the Hebrew respect for the horns of the altar), stables, or tails of horses belonging to the sovereign or members of the royal family; the neighbourhood of artillery, e.g., the Tūkhbānah at Teherān, are all sanctuaries (Curzon, i, 155; 308). See also Manucci, i, 47; 49; iii, 135; Lady Shell, Sketches, 166; Benjamin, 154; Ferrier, Caravan Journeys, 74; Wells, 137; Tavernier, 24, 27."
Besides these, there is another Mark of Honour wholly in the King's Power, and never bestowed but on those of the Prime Nobility, and those who have endeared him by some famous Performance, for which they are signalized by wearing a small Kettle-drum at the Bow of the Saddles in their Cities; which at first was invented for the training of Hawks, and to call them to the Lure, and is worn in the Fields by all Sportsmen for that end; but he who is rewarded with it from the King, is a Man of Supreme Dignity; and therefore,

—Titulo dignatus equestri
Virtutem titularis titulos virtutibus ornans.

—A Knight of high Degree
Adorns his Title by his Chivalry.

And thus having mustered the Horse, let us dismount and take an Account of the Foot, who are not so formidable for Multitudes as Valour; the Infantry are all Gunmen, and are better in Garrison, and under Covert, than in open Field, fighting Hand to Fist; chiefly because having been brought up under that Discipline, they are unacquainted with any other way of Engagement. But the Georgian Veterans (who are in the same nature among the Persians, as the Janizaries \(^1\) among the Turks) will stand it out either for Victory or Death; both Persians and Georgians, are thus disposed of in their Ranks:

<table>
<thead>
<tr>
<th>The First Order is <em>Cool</em>,(^2)</th>
<th>9 Thomanpers An. At the King's Charge for Cloaths and Diet.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Their</td>
<td></td>
</tr>
<tr>
<td>The Second Order is <em>Corse</em>,(^3)</td>
<td>6, without Charges.</td>
</tr>
<tr>
<td>Salary</td>
<td></td>
</tr>
<tr>
<td>The Third, <em>Jeserve</em>,(^4)</td>
<td>5, all Charges defray'd.</td>
</tr>
</tbody>
</table>

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\(^2\) Pers. *qal*.

\(^3\) Pers. *gürčhi*.

\(^4\) There is some doubt about this term. It is possibly Pers. *jazā'ir*.
Which are the King's own Regiments, walking with Feathers in their high Hats, armed with Muskets and Axes.

The Fourth, *Topangee,*[^1] 5 Thomands, without Charges defray'd.

The Fifth, *Taberdars,*[^2] 4 Thomands, without Charges defray'd.

Armed only with Poleaxes and Muskets.

Of whose certain Number, Rumour and common Fame must be believed, where no other Notice can be had.

There are in readiness 40000 Georgians: Besides 80000 Stationaries to and again in Garisons.

All these receive their Pay out of the King's Treasury, or from Set Rents.

To these may be added the Provincial Cohorts, as Subsidiary Forces, which are reserved for the last Push, to succour the declining Army in great Necessity: These differ both in the manner of their Function and Pay: Otherwise, whatever the other foregoing Orders perform to the Emperor, these are bound to pay to their respective Cauns, receiving their Pensions from the allotted Lands of several Colonies, not from the common Bank.

The lowest Degree of all these are the Watchmen on the Roads, maintained at the Charge of the *Shawbunder,* to

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[^1]: Pers. *topanchi.* "The *Tufenkiler-Agasi* is the general of the *Tufenkısı,* who composed the third Body of the militia. This part of the Souliery was lately instituted, being compos'd of men taken from the Plough, as being most fit for labour. They are Foot-men with only a scimitar and a musket. But when they march, they have a Horse or Mule between three or four, to carry their Baggage and Provisions." (Tavernier, 224).

[^2]: Pers. *tabrdör,* a man with a mace or axe: a pioneer.
clear the Ways of Robbers, and to demand Custom; for which, if any are set upon, in the King’s Highway, whatever Loss is sustained, the Countrey is at no Charge, neither does the Merchant or Traveller suffer the Damage; but whatever is entred at the Custom-house, the Shawbunder becomes obliged to see safe through the Kingdom, and makes full Satisfaction for any Miscarriage of this nature. The Men that serve under this Warfare are armed with Halberts, Bills, and Falchions, and are hired by the Day as need requires.

Now follow the Sons of Nereus, or the Seamen; these in the Persian Gulph are either Fishermen, or such as brush the Ocean to get a Penny by Freight: What are in the Caspian Sea, I cannot be positive in my Relation, but I never heard them boast of more hardy ones: In the Persian Bay, they have at Ormus, Bunder-Abassee, Larack, and Kismash, some few Gallies laid up, but unprovided either of Men or Tackle; and if at any time they are launched, they fill them out of the Provincial Auxiliaries under the Caun of Bunder. Thus have we run through this kind of Warlike Men from Top to Bottom.

CHAP. XIII.

Of their Bookmen and Books; of their Religion and Religious Worship; of their Notions in Philosophy; of Heaven and Hell; Their Astronomers, Physicians, and Lawyers.

After These come the Academicks; for such is the Civility of these Regions, that Arms take place of the Gown, Letters being of small Esteem among them; for the Incitements to Study are but few, the Toil and Labours are many; whereby it is no wonder that slenderness of Profit, and Assiduity, should be alike irksome; when on
the contrary, a Military Condition slights these Inconveniences and Austerities, and lives more at large, taking Pleasure, and commanding all where they come, and are in a continual Prospect of Advancement: On which score, a Learned or a Noble Clerk in these Parts is as rare as a Black Swan, they being raised to that Station out of the Dregs of the People.

The School-Language among the Persians is Arabick, as Latin is held so among us; in which not only the Mysteries of their Alcoran, but of all their Sciences are written.

They have their Grammars, Dictionaries, and Vocabulaes, in which are the Roots of the Arabick Tongue, which with other Books are all written with the Pen by great Industry and Pains, not committed to the Press; wherefore they are chargeable, and less free from Errors; to correct which, they compare with others more correct, one reading with a loud Voice, while the other takes notice of the Faults: They reckon Fifty Letters to a Verse, and for a Thousand Verses of ordinary Writing, they give Two Abcees; from Five to Ten and upward, for that which is more exquisite; after this rate are their Books for Sale valued. An Account of the Character being stated, they numerate the Verses of any one Page, and multiplying the other Pages thereby, the Price of the Book is produced: If there be Lines of Gold, Silver, Oker, or the like, surrounding the Margin, for Ornament, as is their Custom, they reckon nothing for them, but bestow them gratis on the first Buyer, and only pass as a better Grace to set off the Book; they being mightily taken with a fair Hand and

1 Rara avis in terris nigroque simillima cyno (Juvenal, Sat., ii. vi, 165).
2 Pers. 'abbāsī, which Herbert (231) values at sixteen pence (Yule, Hobson-Jobson, 389).
good Writing. This agrees with the Custom of the Ancient Romans:

Candida nec nigrâ cornua fronte geras.
Nec titulus minio, nec cedro charta notetur. Ovid.¹

Et Frontis gemino decens honore
Et Cocco rubeat superbis index. Martial.²

They use Indian Ink, being a midling sort, betwixt our common Ink, and that made use of in Printing: Instead of a Pen, they make use of a Reed, as in India.

The Children of Nobles, or other Rich Men, are brought up at home, not stirring out of their Houses without a Train of Eunuchs and Servants, for fear of Sodomy, so much practised among the pestilent Sect of Mahometans: Other Children of Inferior Rank are taught in their Publick Schools for a small matter.

Their Childhood being passed, and they beginning to write Man, they frequent the Schools and Colleges, and every one choses a Master where he pleases; and having chose him, after a few Months leaves him at his own Will, and goes over to another: For such a strange Itch is here of Learning, that before they are half way instructed in one Book, they are desirous to be perfected in another; and before they have read Philosophy, Morality, or any other Science to qualify them, they leap into the Alcoran; for here are neither Public Professors to examine, or Publick Acts to be kept, either in Divinity, Law, or Physick: They are constituted by the Primate of their cursed Fabulous Doctrine, without formal Disputation, or other Approbation than the Popular Fame, Interest of Friends, and a false Appearance of a Pious Life, and are introduced by these means into the Pensions and Benefices of their Wealthiest Mosques.

Whence it comes to pass that they are so inclinable to

¹ Tristia, i, i, 7-8.
² iii, 3, 8-11.
read to all Comers; for he whose Lectures are most fre-
quented, stands fairest in the Noisy Applause of the Town, 
and seldom misses of Promotion; though it is known many 
of them consume their Patrimony in purchasing Disciples, 
and after all, reap nothing but Poverty for their Pains: 
Which kind of Philosophers are always attended with 
Envy and Ambition; nor care they who they defame, may 
they but extol themselves! And after a long Invective 
both of Master and Scholar, against whomever they think 
fit to bespatter, or they are in danger of being outdone by, 
insulting in the mean while over them as the greatest 
Dunces and Asses in Nature; at length, out of kindness to 
themselves, having stretched their own Worth to the high-
est pitch (lest the swoln Bladder should burst by too much 
Wind) they feign an humble self-reprehension; which be-
cause nothing is more practised, I will use their own Phrase: 
Ezked tacrit goufton ai behest amma hemme kess me donet. 
"It is indecent for a Man to speak his own Praise; but 
were I silent, this is a Justice you would do me, it being 
nothing but what you know." Whereby it is visible, if they 
abate of their own Tumour, it is likely to be very little to 
the favour of him they declaim against.

Notwithstanding these Tricks and disingenuous Insinua-
tions, yet this scabby Herd increases so, that they are at 
their Wits ends how to live: Some find Mecenas's among 
the Noblemen, and content themselves to live slavishly, ac-
cording to their Humours, for a Morsel of Bread: Others, 
by saving what they have scraped up from the poor Trade 
of Scribes, and teaching School, hire an House, purchase 
an Horse, and a Servant to run before them, (it being a 
sign of the greatest Poverty to foot it through the City);

1 Mr. Irvine suggests: Az kadd tâkhîr-i-guftant bih est; innamâ 
hamah kâs mi-dânad, "Compared with importunity reluctance to speak 
is preferable; but everyone understands." This may be a proverb, but 
it is not in Roebuck.
and if by good Luck they get a Name, and are reputed Men of Note for Learning, they then enlarge their Stock and Family: And these are they that pride themselves in being the greatest Doctors among them, and so set up for Academies of their own; and teach Aristotle's Dialect, and the Four Figures of Syllogism; though the Question being propounded, they bind not themselves up to the strict Rules thereof; but they beg the Premise by way of Interrogation, as a Truth granted, and from thence draw their Conclusions.

The Terms of Negation and Concession are exotic among the Persians, contending that Distinctions and Laconical Evasions, on which the Stress of the Aristotelian Doctrine seems to be laid, are not to be held for the true Solution of the Argument; but by a long Harangue and Affluence of Speech, the Auditors are brought both to admire them, and be of their side; whereupon the greater the Convention of Auditors is, the more earnest will their Contention be; for to yield in such Assemblies, is not at all to be expected, unless he that holds his Tongue first, intends to lose both his Credit and his Cause.

Universals, Catagories, and their depending Questions, they often reject; concerning the nature of a Body, Place, Vacuum, Corruption, Quantities, and Qualities, they inform their Students after the Aristotelian way; being unacquainted with the Resolution of Causes of Sublunary Beings by Atoms, according to our modern Cartesian Disciples, revived in honour of Epicurus; whom they suppose they have sufficiently Confuted by the Name of Zimorat, with some vain and boyish Instances against Composition without Interruption and infinite Particles; preaching up a Vacuum, whereby they believe the Absurdity to be demonstrated.

In their Theology, after the Contemplation of One Eternal Divinity, after its Unity and Attributes, which
they maintain to be all one with its Essence; they hold the World to be from Eternity, and such a Treatise of the Soul and Passions, with the other precisions of the Intellect, which is no where to be found in Metaphysicks. In these, as in their other Speculations, they cleave so pertinaciously to their Books and undoubted Authors, as if it were piacular to depart from their Traditions.

They fancy to themselves a Chimerical Creation of the World by Ten Intelligencies, which by the same inexpugnable Reason passes into their Creed; and being freight with this Notion, they say, from one most simple Cause can proceed no more than one Effect; and therefore God framed the first Intelligence, and that mediating the First Heaven, and so in their subaltern order to the Tenth.

That the World was many Ages before Adam and Eve, (our first Parents Eduction out of the Earth) Inhabited by Devils; and that the Possession thereof was so long entrusted in their Hands, till they had extirminated the true Worship of God (which at first they applied themselves Religiously to observe) and gave themselves up to Uncleanliness and Prophaneness; when Man was Created in their room, and they cast out of any farther Possession, and Men took their Places.

That Souls were from all Eternity, and commanded by God on the actual Exigency of any Body to enter a Relation, or a certain dependency with them, not an Information, or real Presence, tota in toto & tota in quolibet parte corporis vitam habentis; being all in all, and all in every part where Life does exist; from this foolish Conception of theirs, they attribute Place and Circumscription to the Soul; therefore they Object not a Spiritual, but a Corporal Substance to be inferred.

They acknowledge Four kinds of Causes, vis. Material, Formal, Efficient and Final; they allow not of an exemplary, but admit of a total Cause; by which they under-
stand such an one as no condition is defective to put it into Act; and on these Foundations they suppose the World’s Creation from Eternity to be enough proved.

The Books of greatest vogue, are those of Corgé Nessír Tussí of the City Tuss, in the Province of Korasam, wrote Five hundred years ago; he, as it is credible, understood the Greek Language as well as others; from whence he has explained some Ancient Authors, as Euclid, Ptolemy’s Alguma and Opticks, and has reduced them into a Compendium, as also the Works of Plato. Some Expositors they have of their Law, with Rules of Justice and Morality; which they admire and extol to the Skies, and rest implicitly on the ipse dixit of their Prophet, never enquiring farther: If any thing happen to oppose common Sense, they protract the meaning Mysteriously or Analogically, not to the disposition of the Truth, but to defend their Fopperies. Among which they have in the first esteem, the Written Letter of their Prophet, as immediately prescribed by him, and these are Oracular. In the Second place, those who are since published by the Mahometan Sectators, and these are look’d upon as Human; any whereof, if they appear foolish, yet they doubt not but their Prophet uttered

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1 Khwájah Naṣír-ud-dín Túsi, the famous astronomer and philosopher, born at Túsin Khurásán in 1200, employed by Ḥalákh Khán, grandson of Chingir Khan, author of the Akhlaq-i-Násirí, died A.D. 1274. See the account of him in Beale, Oriental Biog. Dict. *Their books are for the most part the works of an ancient Persian author, whose name was Kudín Násir in the City of Thous, in the Province of Korassan. *Tis very probable he was well skil’d in the Greek and Arabick, having translated into Persian several Books, out of these two Languages* (Tavernier, 227). For this writer see E. G. Browne, A Literary History of Persia from Firdawsi to Sat’id, 1906, pp. 484 ff.

2 Khorássán.

3 He means, perhaps, the Almegist of Claudius Ptolemaeus. *To designate the great work of Ptolemy the Arabs used the superlative μεγίστον, from which the article al being prefixed, the hybrid name Almegist, by which it is now universally known, is derived* (Ency. Brit.* , xxii, 619).
them, that he might bring himself to the Capacities of his Hearers, and of the Arabians, to whom he was sent to call them from Idolatry to the Worship of the only One God; for which the Persians make this Answer, Should a Doctor talk to a Rustick, and speak as if he were discoursing with a Professor, and not conform himself to the apprehension of the Countrypean, How should he be understood? Which course, say they, Mahomet took for the better Information of his Proselytes.

Who leaving Natural Causes, declares these Secrets were Revealed to him: That

The Winds were raised by an Angel's moving his Wings. The Flux and Reflux of the Sea was caused by an Angel's putting his Foot on the middle of the Ocean, and compressing the Waves, the Waters ran to the Shores, which being removed, they retired to their proper station.¹

Falling Stars are the Firebrands wherewith the Good Angels drive away the Bad when they are too sawcily inquisitive, and approach too near the Empyreum (the Virge of the Heavens) to hearken to, and eyes-drop the Secrets there.²

Thunder is nothing else but the Cracking of an Angel's Whip, while he flashes the dull Clouds to such and such a place, where Rains are wanting to make the Earth fertile and remedy its Driness.

Eclipses,³ he delivers, happen not by the mutual Inter-

¹ As the tradition is related by Ibn-al-Wardi, the bull supporting the world takes a breath twice in the course of the day; when he exhales, the tide flows, when he inhales, it ebbs (Lane, Arabian Nights 1, 21 n.).

² Meteors (shihāb) are flying shafts shot at evil spirits, who approach too near heaven (Burton, Ar. Nights, i, 206; vii, 61. Lane, l, 59).

³ "Verily, the people in ignorance used to say that an eclipse of the sun and moon is on no other account than foreboding the death of a great man; and verily they are neither for the life or death of any one, but are amongst the other creations of God; he creates anything
jection of the Heavenly Bodies, but that the Sun and Moon are shut in a Pipe (a Cupboard as well) and turned up and down, and that from each Pipe is a Window by which they enlighten the World; but when God is angry at the Inhabitants thereof for their Transgressions, he bids an Angel clap to the Window, and turn the Lights towards Heaven from the Earth; then the Light is taken away from the unworthy Miscreants, and an Eclipse is made; for which occasion he has left them Forms of Prayers to be used by the Mahometans, that God would be pleased to avert his Judgments and restore Light to the World. In an Eclipse of the Moon they beat Pots and Pans, or any other brazen Instrument, as in time of Idolatry it was a prevailing Custom, even in Europe (as well as here and in India) which still some ignorant Old Women, and the dregs of the People are ready enough to continue; for the Tradition was handed down to them, wherewith they were seduced of Yore, that the Moon might be Inchanting, and unless it were roused up by this Noise would certainly fall down dead asleep upon the Earth from Heaven.

Juvenal in his Satyrs Comments pleasantly enough on the Garrulity of the Female Sex, by this Invective on one of them:

Una laborantis possit succurrere Luna.¹
Whose Tongue alone could help the Moon,
Recover its Lethargick Swoon.

But the incomparably witty Persians have an evasion for this, telling this Tale; Their Learned Doctor Nessir² (on whose Words they'll Swear) had Predicted to the Reigning King an Eclipse of the Moon, but fearing lest the drowsy King should be asleep, and so he should lose the fruit of

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¹ Juvenal, Sat., vi, 443.
² See vol. iii, 70.
his Prediction, persuaded the Vulgar, that to drive away
the ill Influences the Eclipse Presaged, they would smite
with all their force on such Instruments; whereby the
King being perfectly awaked, he lift up both his Hands
and his Eyes in Astonishment, and admired the Skill of his
Astrologer, for which he was well Rewarded. But this is
but a Story, however positive they are, since it was a
Custom all the World over long before.

Their Thick-scull'd Prophet has set another Angel at
work for Earthquakes, who is to hold so many Ropes tied
to every Quarter of the Globe; and at God's Command,
he is to pull and so shakes that part of the Globe; and if
a City, Mountain, or Tower, be to be overturned, then he
tuggs harder at the Pulley, till the Rivers dance and the
Valleys are filled with Rubbish, and the Water swallowed
up in the Precipices. Such Stuff as this he has abundance
of; and the most impartial Interpreter of the Alcoran, as
the Mahometans themselves confess, can afford no better:
But for all that they hold that it contains profound mean-
ings; for it has several degrees of Senses, the second of
which it is hardly possible for the greatest Doctor to
apprehend; wherein are couched Words of such efficacy,
which if they were pronounced by Unpolluted Lips, and
whoever should understand them and Pray, might both
Raise the Dead and work Miracles; and that of an un-
questioned truth this Book came from God, as both the
Foecundity of Stile, and admirable Eloquence doth testify.
For they are not afraid prophanely to say, That God ac-
commodated his Missions to Place, Age, and the exigency
of Times; in the Days of Christ there were excellent
Physicians, Irennus,¹ i.e. Galen, Pichagor,² Pockate,³ Aftlaton,⁴

¹ Jālmūs, or Galen.
² Fīthāghūr, Fīthāgūras, or Pythagoras.
³ Bokrāt, Hippocrates.
⁴ Plato. "Many Arabick writers have flourisht in those parts, most
of whose Bookes they read and practise by, namely Galen, Averroys,
(prodigious Reconcilers of Time!), all these Healed Diseases by their Plants and Herbs; but God to outdo these, gave Christ Power to Raise those from the Dead who had been Buried; acknowledging withal, that this Prophet exceeded the degree of meer Man.

When Moses lived, many Magicians and Cunning Men were entertained by Pharaoh; God therefore gave Moses a more wonderful Art, that his Serpent should devour theirs, whereby they were compelled to own him sent from God.

And now to nick Mahomet, when he had the Impudence to set up for a Prophet, Oratory was in its full perfection; wherefore Mahomet, by the Ministration of the Angel Gabriel, brought forth the Chapters of his Alcoran; which when he had proposed to the Wisest Men of that Age to pronounce but Three or Four thereof, and they not being able, were forced to confess, that That Work must be certainly of God, since they knew Mahomet to be Illiterate; which he relates in his Alcoran, and takes thence an opportunity to boast, undervaluing the Psalms of David in the mean while (which are David's Psalms) because they know not with what Figures of Words and Sentences they are Illuminated, nor with what vehemency they incite a Devout Soul; that the Persian Interpreter, could he express the Numbers and Elegancies of Speech contained in the Hebrew, would leave off to admire the Nonsense of the Alcoran, and look upon the mistake with detestation. Nor would they dare to call their Impostor, as they do, the continual flowing Miracle of Rhetorick, but rather a meer Stammering Pool, and his Bastard-brood the Alcoran, Sottishness.

The Antiquaries among the Christians, who have searched

Hippocrates, Alfarabius, Avyncena, Ben Isaac, Abu-Ally, Mahummed-Abdilla, Ben-Eladib, Abu-Beer, Rhasus, Algazzaly, and Alhumaaar

(Herbert, 234).

1 The legends connecting Gabriel with the revelation of the Qur'ân are given by Hughes, Dict. Islam, 133.
more narrowly into this upstart Religion-Monger, have scented who was his real Instructor, though he belied the Archangel Gabriel; for this Hodge podge was forged between him and one Sergius a Monk, who fled to him in Arabia, when the Nestorian Heresy, which he professed, was Condemned in Syria; Mahomet received him, being now risen to Power from a poor Lad, of the Father's side a Pagan, by the Mother of a Jew; by their joint perverting the Holy Bible, sprang up this Motly of Blasphemous Dotages; in which that he made use of Sergius as his Tutor, may be discovered by some Footsteps still appearing out of the very Alcoran; for in the Chapter entitled Nahil, thus it is rendered word for word; The People accuse thee that whatever thou pretendest to utter as from God, thou art taught all this by thy Companion. ②

But the whole matter is related by Pomponius Læt. and Ignatius; thus Sergius the Master of Mahomet, was, as many believe, the Author of the Monothelites also: He cherished the wicked Heresy of Arian and Nestorian; therefore being Excommunicate, by the Orthodox, he was sent a Vagabond into Banishment, and at length he came into Arabia, where the false Prophet Mahomet obliged him by his Friendship, and by him learn'd to corrupt the Holy Scriptures, so as to frame a New Religion, which was neither Christian, nor altogether Jewish, but a Composition

① For the Nestorian monk Sergius, see Sale, Koran, p. 223 f., note on chap. xvi. "And having by the Devills prompting, and the help of Sergius an Italian (a neat of uncleanness, a Monk, a Sabellian, a discontented wretch for missing worldly preferment, at Byzantion) and of John of Antioch (an infamous Nestorian) finisht his Alcoran in the yeare of the blessed Lord God 620" (Herbert, 253). Grose (283) refers to him, and Terry (243) calls him "Sergivus, a Christian by profession, but a heretical Nestorian."

② He refers to the passage in Sūratu-n-Nahl, "The Chapter of the Bee" (xvi), which Sale translates: "We also know that they say, Verily, a certain man teacheth him to compose the Koran. The tongue of the person unto whom they incline is a foreign tongue; but this wherein the Koran is written, is the perspicuous Arabic tongue."
of both, obliterating what was not to their purpose; whereupon the Hagarens and Saracens, held Mahomet not only as their King, but also as a Prophet Divinely Inspired, and follow him in all his Absurdities.

He denied the Trinity, affirming it to be ridiculous to believe Christ to be God;⁴ wherefore with Socinus and Eumenius, he allowed him to be only a Creature, but with Carpocrates, an Holy Prophet. He held with Cedren, that it was a thing impossible that God should Beget a Son who never had a Wife.

With the Manachites he would not have Christ Crucified, but another so like him that he could not be distinguished.⁵

With the Disciples of Origen, he held that after a Revolution of time the Devils might be Sav’d; ascribing with the Anthropomorphites, Members and Human Shape to the Deity; placing, with Cerinthus, all Felicity in Pleasure.

He has Commanded Circumcision, with Elion, though with Eucretes, he has forbidden Wine to his Disciples; he Damns those to Hell that speak against the Alcoran, asserting it to be given by Inspiration.

Friday is his Sabbath; and two Fasts are by his appointment, the one the First Moon of October, the other before the New Year at the Vernal Equinox.⁶

Polygamy is his Masterpiece, it being lawful to play the Brute with what Women they please; although to Eat Swines Flesh be a Crime unpardonable; attributing to Beasts, as well as men, a capability of a Resurrection.⁷

The Holy Baptism⁸ he explodes as insignificant, pre-

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¹ The passages in which he denies the Trinity (Sūrah, iv, 169; v, 77, 116) are late, and were composed at Madīnah (Hughes, 646).
² Sūrah, iv, 155, 156 (Hughes, 232).
³ Musalmān fasts fall into seven classes (Ibid., 124).
⁴ This is the doctrine of the Qurʾān (Sūrah, lxxxii, 1-19).
⁵ Baptism is mentioned only once in the Qurʾān (Sūrah, ii, 132). "We have the baptism of God, and who is better to baptize than God?" (Hughes, 36).
ferring thereto his Superstitious Washing before Prayers, and at Exonerating the Body; he lets them not Cut the Foreskin before the Eighth Year; he esteems the Eucharist given in Commemoration of Christ, as frivolous, because he confesses not that he suffered Death; but that the Eucharist was instituted of God for the benefit of worthy Receivers, and for the destruction of such as should not receive it worthily.

His Ecclesiastical Orders are the **Mufti, Cadies;** and **Talmen.**

The **Mufti** is the Head of the Law in **Turky;** to Kill, Depose, Despise, or to behold whom with Disregard, is a Sin of an high nature: But in **Persia** there is one in Title only, without any Authority of the Keys; for that our **Persians** insist, It is a Reserve only for **Mahomet** and his Twelve Successors; yet as their Vicar there may be **Moutched,** i.e. **Doctor Vitae,** one of that approved strictness of Manners, and eminent Knowledge for a **Director and Guide to the People,** that all Affairs and Strifes concerning Conscience may be determined by him; but what is more, all Preferments relating to the Church are at his Disposal. Where this Carcass is, there the Eagles will be gathered; for to this High-Priest is not lacking wherewith to maintain his Inferior Brethren, would he spare something from his own Hoards; but he is a-kin to that sort of Animal which

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1 There is no direct allusion to the rite in the Qur'ān (see Hughes, 110).

2 The Mufti and the Qāzī, the former expounding the law, and assisting the Qāzī or Judge with rulings (fatwā) (Malcolm, *H. of Persia*, ii, 317). "The Mufti is the honourary Chief of the Law all over the Empire, and accounted to be the Interpreter of the Alchoran" (*Relation of the Grand Seignior's Seraglio*, 12).

3 For Talman used in the sense of a learned divine, see Yule, *Hobson-Jobson*, 893 f.

4 Probably *Mujtahid*, "one who strives to attain learning," the highest degree among Mohammedan divines (see Hughes, 418 f.).
the more it hath, the more it craveth; nor is anything more gripping than he.

There are more than 60000 Thomands reckoned Yearly to be coffered up; a Stipend sufficient to feed the whole Herd, were it not perverted from the intention of the Donor, and converted to private uses; so true is it in him who is Head of their Law, while he presumes on that Office, he becomes the greatest Grievance thereof; whereby it is plain he is an Amphibious Creature, only affording the Priests an half Patronage, from whom he receives his Dignity; but the Lawyers give him Power and Wealth; so that though he delight to be called Primate of the Mullahs, yet he covets more the Rule of the Cadies or Cazies, from whom there is no Appeal.

For as in Nuncupatives the irrevocable Decrees and Commands of the Emperor stand firm, so his Determinations in the Written Law are as Authentick; so that where he has Wit to keep his Canons from interfering with the King's Prerogative, he acts as he pleases: They were formerly so resolute to interpose where they found their Sovereigns about to do a rash Mischief; but that Permission is laid aside, and he sings that Lesson to King Solomon, as to one that is deaf, he being impatient of any Reproof; not being willing to be drawn off from his Cups and his Gormandizing, nor at leisure to be present even at their Sacred Rites, having not saluted the Temple Twelve times since he began to Reign, which is Eleven Years; which his Forefathers were wont to do once a Week with great Pomp and State.

Godliness is not only the chief, but the Foundation of all other Virtues; for therein is a great Tye upon Men to keep them in their Duty; and where no other Arguments prevail upon their Reason, yet Religion compels: Piaetatem autem sublata, inquit Cicero, Fides etiam, Societas humani generis, & una excellentissima, Justitia, immo omnis Probitas

Now the A Edile may lock up the Church Doors, and the Reverend Prelate, whose Office it was to Administer before the King, may follow other Works, or supinely take his ease in his Cathedral Chair, while at constant Hours the Inferior Clergy stretch their Lungs from their Obelisks and high Towers, and strenuously call to the People to Pray; any one of whom, if he can Read like a Clerk a Chapter out of the Alcoran, let his other endowments be as mean as his Brethrens, he shall be crowned with the honour of being a Mullah or Talman; wherefore though Learning be an Ornament, yet they esteem it less necessary than that it should interrupt their quiet or repose, to acquire it.

The greatest Burthen here too, is to perform the Funeral Obsequies, when to their Liturgy they add an Oration: Before the Herse they carry Banners, taking their Way through the high Streets to the Burial Place; after the Corps the Mullahs follow Singing, the Corps its self being decently Vailed with a Coverlet of divers Colours, and carried by Four Bearers, it lying on the Herse arrayed in the best Cloaths the Man wore, when alive: If it be a Woman she is put into a Coffin, or Chest, and an Awning made over the Herse, covered with a White Sheet instead of a Pall; after these come the Relations and People Hired to Mourn; at the close of all are carried on stately Voiders, the Holway,¹ as among the Turkish Sect, which the Chief Mullah, after the Ceremonies are over, distributes to the Attendants, being, if required, obliged to repeat every Moon with the Kindred, who come with Lighted Lamps,

¹ See vol. i, 238.
Sherbets, and this Holway, to Pray for the Soul of the Departed, which they modestly continue Twelve Moons. This is the thing makes the Clergy sweat, for they have nothing else to do for the Republick, leaving the People to Pray for themselves that are Alive, only concerning themselves with the Dead.

Barbers Circumcise their Children when they think meet, when the Parents give them the Name, joining to that of his Fathers his own, as Mahomed Hosseen, i.e. Mahomet the Son of Hosseen; taking their Sirnames, as the Old Jews, from their Tribes, which they glory in, though it be that of Ismael; of which Tribe they have many among them transmitted out of Arabia hither; which notwithstanding, are yet reckoned a Villanous sort of Breed; agreeing well with the Psalmist’s Paraphrase on them, Wo is me that my dwellings are with Mesech, and my habitation among the Tents of Kedar; comparing these Men among which he was an Exile, to the wicked Ismaelites, addicted to Pilfering and Stealing, Prophaneness and Blasphemy; Kedar was the Son of Ismael, Mesech of Japhet, which Stock are very plentiful.

But those of them that think the best Tribe not clarified till they have enobled it by some Religious Act, are not at rest till they have wiped off these Stains; which set them on foot so often to Mahomet’s Tomb; returning whence, all former Taint is abolished, and they become pure Musselmen indeed, which is the strongest Confirmation after Circumcision: For That is a time of Jollity, This of Labour and Travel, whereby they approve themselves what their Parents only Spondee for them; and this is a Task impos’d mostly on their new Proselytes.

The Cadies, or Justices, can both Marry and Unmarry: Which Lay-Clergy, with the whole Bookish Tribe, is hard to be known from the Gross of their Nation, by Strangers; unless some affect White Vestments in token of Purity,
and walk with Eyes fixed on the Ground, a Rosary in their Hands, an outward Appearance of Demureness and Sanctity, and a Neglect of the World; a Book of Hadis in their Breast; and if any seem to mind them, they tune their Pipes to the Uncertainty of Riches; the Frailty of Human Nature; that all things are vain and fleeting; that our Minds ought to be fix'd on our End; with all the Train of Hypocrisy well personated.

The Parish-Priests are maintain'd in the Country by Collections; in great Towns or Cities, by the King, or Cauns.

Besides these, those who are called Hodges are such strict Puritans, that if they meet a Christian, Jew, or Banyan, and by chance his Garment brush against them, they hye them home, shift and wash, as if they had been defiled with some unclean thing, a Dog or Hog; undervaluing all but their own Sect, as if there were no Holier Creatures in the World.

And now having dispatch'd this Crew, moulded up in dull Clay, let us mix with those of more liberty in their own Language, allowing them at the same time to be kept in Bounds by the rigid Compressures of their Taskmasters in Religion, so that all the Strain of their Wit must bias that way.

And first, They have some (though few) set up for Admirers of the Muses, and value themselves in being call'd the Wits of the Age, and these are their Poets; who confine themselves to Rhime and Numbers, and sometimes to Quantity, inferring their Verses with Comparisons, Exaggerations, Flights of Ingenuity, and Fictions, which they repeat with Gestures both of Hands, and Body, and Mouth contorted, animating them with suitable Tones and Articulations, proclaiming them dead without such Information.

1 Hadis or Sunnah, the religious traditions (Hughes, 639).
They have Romances of Famous Heroes and their Deeds; among which are pleasant Rancounters, Huntings, Love-Intrigues, Banquetings, descriptions of Flowers and delightful Groves, emphatically set down, with Cuts and Pictures represented lively enough, would their Colours endure; for which Skill, otherwise than for hitting the Life, their Limners are to be reckon'd defective, not knowing how to mix their Colours.

The exactest History they have to brag on, is Rouse el Saphet, a Book of Three or Four Volumes, in Folio; which gives an account from the first Habitation of Men upon Earth, till the Two last Centuries. They are but bad at Chronology, making nothing of a Thousand Years confounded together: Had they the Æra of Augustus, or the Julian Period, or a faithful State of Time, there might be some likelihood of Truth in their Histories; but they being Convicted of inadvertency in these Points, the whole Superstructure must fall; which to defend even in their very Alcoran, they are forced to Forge Aspersions to confront the lameness of its Stories, whereby they endeavour thus to come off: A Wicked Emperor having obtained the Rule of the World, got the Sacred Writs together by force, and burnt them; after which, what occurred to the Memory of the Christians, were committed to Paper just as every one could recollect or fancy; and hence arose the several Mistakes and Differences.

Others pretending to a farther reach, follow our Saviour to the Fourth Heaven, where they affirm he now is, whither he carried the Gospel with him from the unworthy Nations, excited by the same Zeal Moses was, when he brake the

1 Rousatu-s Suťa fi Sirat-ı Ahamd wa-t Walik wa-t Khulafa, "The Garden of Purity and Biography of Prophets, Kings, and Caliphs," by Mirkhwând (A.D. 1433-98), translated into English by D. Shea and E. Rehatsek. "The most considerable of their Historians is Rouse el Sapha, who wrote a Chronology from the Creation of the world to his time; wherein there are abundance of fables, but little truth" (Tavernier, 227).
Two Tables of the Decalogue. With such Artifices as these they studiously bespatter the Christians and their Religion, to uphold their own Dogmatical Tenents,

Sed magna est Veritas, & prævalebit.¹

A Book like our Aesop's Fables, called Emuel Sohaly,² is preferred before all others, written in the Persian Language; yet their Superstition is such, that they dare hardly give it House-room, or afford it a place in their Libraries, lest it should bring ill luck.

At the same time this was Translated out of Indostan³ into the Persian Speech, there was Cotemporary another Persian, who had composed a Book of his own, but of a far inferior Stile; and being sensible his Work would be Postponed thereby, he industriously took care to spread a rumour among the Vulgar, that this Book of Emuel Sohaly was an ill thing, because it introduced Creatures irrational Talking one to another, alledging for proof some Texts of the Alcoran; and at that juncture laying hold of an Accident which happened to a Youth sleeping while he was reading this Piece, that fell down from the Upper-Room to the Ground, whereby he brake his Skull, and his Thighs, confirmed the Mobile in the New-broached Opinion of this Book; it ever since hearing an ill Name, because they looked on this as an Exemplary Judgment, wherewith their Prophet was pleased to forewarn others, and

¹ Magna est veritas, et prævaleat. Vulgate version of 1 Esdras, iv, 41. "And all the people then shouted and said, Great is Truth and mighty above all things" (A.V.), "Strong above all things" (R.V.).

"Such difference is there in an oft-told tale;
But Truth, by its own sinews, will prevail"
(Dryden, Religio Laici, 348).

² Anwär-i-Suhailī, "Emanations of the star Canopus" of Husain Wā'iz, the Persian version of the folk-tales of Bidpai. See Keith-Falconer, Kālihah and Dimnah, Introd., xiv f.

³ Hindūstānī (Yule, Hobson-Jobson, 417).
denounce his Anger against such as should attempt the reading of it.

Alchemy has bewitched some of them to spend both their Time and Money without any other benefit than to supply them with a peculiar Cant, and affected Terms of their Teachers, which those, who seized with that Itch, not only infect themselves but others, with vain hopes, which at last, together with the Consumption of all their Substance, vanish in Smoak. These are such as cry up the Transmutation of Metals, till they have refined them to be the most excellent in Nature's Cabinet, whereby they would arrive to that degree of Midas's Wish, that whatever they touched should become Gold; a sottish and imprudent thirst of Wealth, as if it were in the power of Art to outdo the design of the Creation, wherein every thing was formed good in it's kind; by which these Dabblers cast a scandal on the Noble Profession of Chymistry, to which is owing the true Knowledge of Physick, by an Analytical Separation of the Parts of the Compound, from the gross Dregs of the mixture, whereout may be sucked such Particles, as are applicable for the Remedies of Human Infirmities, while they depart not from the nature first impressed on them. Here are many good Writers in this Honourable Science, but are at present unskilful and unprovided with their Instruments or Furnaces, such as we find the Learned Sons of this Art use in their Laboratories elsewhere.

Mathematicks being the Foundation of all Arts, should have preceded; but Treating of an indigested Nation, I deliver you them conformable to their own method; they understand Euclid's Elements, and Celestial Phenomenas, though they want the Citations and Adjuncts in the Demonstration of their Propositions: They have the

1 On the Persian belief in Alchemy and the Philosopher's Stone, see Malcolm, Hist., ii, 380 f.
Theodosian and Autolican Doctrine of the Spheres, some Fragments of Archimedes, but have not the Contracted Proclivity.

Practical Geometry is common with them; Arithmetick in inteire Numbers and Fractions they Exercise, performing their Multiplication and Division in Transverse Lines: The Ancient Algebra, a Calculation by Geometrical Progressions is not hid from them, though they have no specious Invention.

Trigonometry of streight Lines and Spherical is their own, with the Canons of Signs and Tangents, yet without Secants: The Staff of 60 Parts, with so many Fractions, by a Prolix reckoning, they bring to Three, Four, or Five Minutes, our Chymical Arithmetical Transmutation never entring their Thoughts of the Sixtieth Number swelled into an unity by Cyphers, that all the Chords may evade absolute and inteire; no more have they any smattering of that never enough to be admired Science of Logarithms.

The Theory of the Planets, the Middle Motions of Ptolemy, and the solids Orbs, as delivered by Purbachius, they are perfect in: Copernicus, or rather before him Pythagoras's Hypotheses, are confusedly and ignorantly disapproved by them, neither desiring to be informed, nor caring to concern themselves with any other than what they have imbibed Traditionally by their Forefathers; For which reason Tichoo's Instruments for Observation of the Heavenly Phenomenas are undervalued by them.

Their Astrolabe is the most Workmanly Tool among them, it being neatly framed of Brass, Copper, or Silver, in

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1 The use of the astrolabe is still common in Persia and India. For a full description of the instrument and the mode of using it, with an illustration, see Baden-Powell, Handbook of the Manufactures and Arts of the Punjab, 260 ff. Each Persian astrologer has his astrolabe of brass or silver; some of the brass ones are very large and handsome; I have known as much as a thousand kersans [francs] paid for a good one. They are manufactured in the country (Wills, 120). Also see Pyrard de Laval, i, 10; Burton, Arabian Nights, x, 115.
a truly plain and familiar method, on one double Square only divided into 180 Parts each, with their Tangents; from the Structure of which Instrument, all the Centers of the Circles, are sooner found out by Steel Compasses, hung in an Arch with their Screws, than by our old way of Stæfler, and Regiomontanus, which though true in it self, yet it hardly is made to come right.

They have Tables shewing the exact Motion of the Planets, and thence collect their Ephemeris, which is Two-fold; One whereof is Cameri,\(^1\) Answering to our Almanack, where are set forth the Conjunctions and Oppositions of the Luminaries, the Rains, the Alterations of the Air, also obscure and implicit Predictions, to catch the believing Multitude: The other is Chamesi,\(^2\) in which the Longitudes, Latitudes, and Aspects of the Stars, the Eclipses sometimes agreeing, sometimes disagreeing with ours. In this Book are the suspicions of War, scarcity of Corn, and other Incidents not discernible in Human Learning; but so adapted, that like the sound of Bells to the Fancies of some, so these admit of an interpretation agreeable to every one's sense, that the Prognosticator may not be reproved of unskillfulness. Such an itch of knowing Contingencies reigns here, that no Journey is undertaken, no New Book read, no Change of Garments put on, no fresh Dwelling entred upon before the Stars are consulted; here is controverted when is the good, when the unlucky Hour to begin or end upon any Enterprize: The Moon's or other Planets ingress into Scorpio is much dreaded among them; and if that Planet be Retrograde, a stop is put to all business.

Whence comes the vulgar Juggle of the oblong Cubes, in which equal and unequal Numbers are disposed, where they being cast at adventures, what Figures they happen

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\(^1\) Pers. \textit{qamari}, "lunar."
\(^2\) Pers. \textit{shamsi}, "solar."
to be upon from those Points they thence make their judgments: Something parallel is found in the occult Philosophy of Cornelius Agrippa, in Page 221.

These draw Schemes, and are puffed with Necromantick Problems: If a Thief have stolen any thing, if a Servant have run from his Master with stolen Goods, if any would be acquainted about Husbands or Wives, they betake themselves to such Oracles as these:1

Who begin their Delusion with a Gipsy Cant, with Eyes and Hands lift up to Heaven; then casting the Dye, he observes the Points, and anigmatically canvasses the Event; sometimes hitting the Case, and sometimes as wide from it as the East is from the West; and though by Experience they have found them tripping an Hundred times, and upbraid them for the Cheat; they put it off as if they had not stated the thing fairly; that a Minute in the Calculation varies the truth; that this is the true profession Daniel transmitted to Posterity; and if it answer not the Question, it is not because the Art is defective, but because few are so happy as to attain its perfection; and thus do they willingly continue in their belief of the Gull: They encourage an infinite number of these Southsayers, as many as can invent new Tricks to get Money by it.

When they consult for future success in Matters of

1 "They are very superstitious, it may be noted from our adverse fortunes as we travelled; for when we stood at their mercy to procure us Mules, Camells, and Horses, how hasty soever we appeared, they took no notice of it, nor cared to set us forward, except, by throwing the dyce such a chance happened as they thought fortunate; a ceremony deduced from the Romans who had their albi etatri dies. In every miscarance also, or in sicknesses they use sorcery, presenting charms, crosse characters, letters, anticks, or the like, taken commonly out of their Alcoran. Nicromantic studies are much applauded, as profound, and transcending vulgar capacities; many in those parts make a notable living of it, and few Siets [Saiyids] there but can exorcize." (Herbert, 232). Also see Browne, 52, 159; Taverner, 199; Lady Sheil, 119; Morier, Second Journey, 40; Malcolm, Sketches, 199."
great consequence, they go to some Learned Doctor, who Divines by the Alcoran; and he having prayed, opens the Alcoran, (that Legend of Lies;) and the first Page he sets his Eyes upon, if the First Commandment happen to be in it, the Augury is of force,¹ and they have no delay allowed them, but hasten with all speed about their Work; and if Twenty more come on the same Errand, they are sent away with the same Response, which after comparing Notes, though the Event be as unfortunate as may be, yet they contentedly acquiesce in the verity of the Prophecy, however contradictory to their Senses; and shall repeat the same method, as if it were a Point of their Faith to go on in palpable Absurdities, by constantly enquiring of the Alcoran.

The Emperor nourishes a great many Astrologers, the chief of whom is always by his side, with his Astrolabe at his Girdle, and dictates the good hour or bad hour, when to rise, when to go to bed, or to perpetrate any action of Note; erecting a Scheme on the Sand; whose Advice is always followed, though some Stories are upon Record to their disadvantage: Two whereof I shall relate.

About Eighteen Years ago, it being famous, and no longer since, remains fresh in memory, and is made use of to make sport with the Astrologers: The Cossaks on the River Tanais, came thence over the Caspian Sea, and made a Descent into Persia, and carried off a great Booty, loading their small Ships without any opposition: The Emperor of Persia incensed with this Affront, and Depredation made on his Subjects, arms such a Fleet as he thought sufficient to correct their Insolence with his Soldiers, and

¹ This is known as fa'il or istikhārah, and some sacred book, such as the Qur'an or the poems of Hāfiz, is used for the purpose. A copy of the latter is kept at the tomb of the poet at Shirāz for this purpose (Browne, 282). See Lane, Mod. Egypt., i, 329; Hughes, Dict. Islam, 114.
bad them take the Sea at the precise time the Astrologers should direct, that the Heavens also conspiring, they should effectually chastise their Enemies; which being without doubt carefully studied, should as infallibly come to pass, so that upon their invading them, not one of them should escape; And for the better obtaining their end, advised 'em to fasten their Ships together by strong Chains, that so they should keep their Body intire, lest the Cossacks should set upon any single Vessel, and at the same time should enclose the Pirates so, that they should by no means get out of their hands: But the cunning Cossacks being used to Stratagems, foreseeing their Design, fell upon the first Ship with their Guns, which so bored her Sides, that she sunk, and by her weight occasioned the rest to sink one after another, so that 500 Men, and Twelve Ships were sent to the bottom in a well-chosen hour, and the Cossacks by this Exploit left Masters of the Sea, and the Borders thereon liable to their continual Incursions.

Three Years after, one of the same Tribe contriving how to augment his Pension, in a chosen time, presented a Petition to the Emperor, when he happened to be out of humour; and therefore commanded an exact Account to be given him of the expence he was at in maintaining this Vermin; the return whereof amounting to 20000 Thomands Yearly, made him exceeding wroth, so that he not only denied an addition of Salary, but had extirpated the Function had not great intercession been made.

Des Cartes, the Prince of Philosophy in this Age, gives his Sectators caution ne nimis superbe de nobis ipsis sentiremus decreta Dei à nobis intelligi supponamus; lest we should too vainly conceit the Decrees of God to be understood by any of us; and these had done better had they stuck to their primitive Astronomy.
Which thing is but slightly touched by them; but because they do foretell some Revolutions of the heavenly Bodies, they are mightily admired by the Vulgar; and not only by them, but by those of better fashion also: Which here opens a Gap for all pretending Knaves, who fatten themselves on the folly of this Licence, which in all civil Governments is punished by the severest Laws; whose execution are so far neglected in Persia, that even now in the King's Court an old Hagg is respected; a relation of which, because it has as much of rarity as truth, I shall not think tedious to insert.

A certain Turkish Woman, born at Constantinople (by these People named Stambole, and Romeree) now an old Witch, in her young days provoked by the heat of her Lust, ran from her Husband with her Paramour; with whom enjoying her beastly pleasure for some time, at length she was carried into a Wood, where she lived five years without remembering how she came there, or what befell her in that space; but that time being spent, she perceived her self possessed with the Devilish Spirit of Prophecy, and so returned to the City from whence she had fled a Strumpet, a Pythonissa; which being noised abroad, and coming to the Grand Seignior's Ears, he caused her to be banished as a Portentous Evil out of Constanti-
noble: Who thence wandering here and there, found small encouragement, till she came to Saffahunn, where being arrived, and the News brought to Court, without imprecation of the Gods to avert the mischief, she is the daily diversion of the Persian Monarch, and he delights to discourse her often.

She calls every one by their proper Name, though never seen before: She gives an account of actions past, both ridiculous and serious; which though it be the Emperor's sport to hear, the Courtiers are shy of her Company, because of reaping up their old Sins; and being proved in this point to answer expectation, it is granted that she can Divine future Contingencies; toward which the Genius of this Nation being disposed, she is esteemed not only by the King, but by all People as a Prodigy.

When she is seized with a Fit of Prophecy, the first insult begins, (where the Devil first entered,) at her Belly, which works strangely; and at such times there may be heard as it were the noise of Three or Four Kittlins, sucking and crying when she falls into an Extasy. After which, the Spirit seems to answer from the bottom of her Belly to all questions propounded; and being in this transport, gives this account of her self: "I (says she) am a Daemon, whether of an airy, fiery, or either substance compounded, I know not; nor of what Principles I am made, either heavenly or human; but that we are many and divided into Three Tribes or Orders; in every of which we have learned and wise, foolish and illiterate among us; the same Religions and Opinions prevail as are upon Earth; some professing Christianity, others Mahometism; and again others are Pagans and Idolaters, and there are some few Atheists among us: As for my share, I follow the Persian Sect of Mahometism, and confess my self an Ideot, understanding no other Language than Turkish" (where under a Cloven Foot may be discerned conforming to a
Foreign Religion, though skilled in no other Language but her Native; a pretty Wheedle to insinuate into the Suftee's favour) "if therefore any thing be asked beyond my reach, that needs an Expositor, I betake my self to some OEdipus of our Order, who unfolds the Mystery to me, whose Sense I only render for satisfaction of my Inquirers."

This being a new Doctrine to the Suftee, he commanded her to give him some Demonstration of the truth of what she had told; and therefore put her upon discovering how he might believe the airy Region to be peopled after this rate; she consented to convince him, and ordered all the Nobles attending the Emperor, to retire with him into one part of the Room, and leave her to work their Conviction, which she did after this manner:

Falling into her usual Trance, she at that instant wrought their Fancies to be persuaded of the confused Articulation of Multitudes met as in a Fair, conversing and making a chattering, to the amazing of them all.

Father Raphiel the Capuchin, who gave me this account, was set upon by the Emperor to encounter her; but he prudently enough avoided it, lest he might be brought into some Preliminary about Disputes of their Religion, in which he found the crafty Slut would involve him; but besides his single Testimony of this Affair, here are many Turkish Merchants in Town who all declare the same as to her being possessed, having known her many Years ago at Constantinople, from whence she was expelled by a special Precept of their Sultan.

Here is a large Field of Controversy offered, to wit the Possessions of Cardan, and the Lapland Witches; but these being Foreign to this intended Account, I purposely omit what might be said on this Subject, referring it to more accurate Pens.

But not to let the credit of this Opinion lie as if it were
of this Beldams broaching; Plato had long ago declared his approbation of it, that there were Daemonswandering about the World: In Epinomede: Summos Deos, ultra mundanos amplissinam rerum providentiam habere, sub his in caelo quosdam conspicuos esse, tertia infimoque loco Daemones horum genus, unum ex aethere, alterum ex aer ex esse, at neutrum conspicui totum potest; sed quamvis hi Daemones propé nos sint, nunquam tamen manifestò nobis apparent: Et max; Aliud vero ex aqua, &c. Post Daemones Heroas.

And what Plato promiscuously calls Daemons, the Latins distinguish by their Offices, as those presiding over Countries are Penates; those over Families Lares; those that are frightful and terrible representations are Larve or Hobgoblins: But these that are Witnesses of the actions of every individual person are termed Genii, and those the Ancient Greeks called Heroes, the Latins gave the name of Lemures, Ghosts or Spirits to.

But to return to our Men of Learning, from whence we have been Will-ith-whisted; the Longitude and Latitude of the Stars are written in an intire Volume, together with eight and forty Signs beastly pictured; these compared with our Maps or Globes, differ seven or eight degrees in Longitude; only some few Minutes in Latitude.

 Dialling and its profound Sections and Projections of the heavenly Circles in the Plain, by the mediating shadow from the World's Axis, is not understood by them; no more than Conic's, although Apollonius his Books are often turned over by them.

In Musick they lift up their Voices with a loud straining behind a Taber, which is the only Instrument, with the Flute, used with the Vocal; for Instrumental, they have little regard to Stringed, but the Orgiastic they are very expert at, and use it on all Festivals, at the Rising and Setting of the Sun in their publick Midans, or Courts, before the Emperor's Palace, as also before all their
Governors; though within doors they chuse the other, where the Stage-players, Tumblers, and dancing Wenchers usher in their Interludes by Songs, Tabers, and Flutes.¹

At length I convert myself to that Noble and Excellent Art, so beneficial to the Life of Man, Physick; which though it be here in good Repute, yet its Sectators are too much wedded to Antiquity, not being at all addicted to find out its Improvement by new Enquiries; wherefore they stick to the Arabian Method as devoutly as to the Sacred Tripod, which they hold as Infallible as of old that Delphic Oracle was accounted.²

On which score Chymistry is hardly embraced; nor to the Pathological part do they think the Anatomical Knife can bring much Profit: However, many of them have Wealthy Presents from their Grandees.

Whoever applies himself to this Profession, takes a Master of that Calling, who Instructs him in the Stile and ordinary Characters of Medicine; where being thoroughly versed in the Employment, and able to set up for himself, he consults whereabouts the fewest Physicians are planted in the City, and the likeliest place to draw Customers to him; there he joins an Apothecary to him to make up his Prescripts, and sell them to his Patients, the half of which Gain comes into his Pocket: Thus by degrees increasing in Fame, he covets many Students to Read to, who are sure

¹ "The Persians deem music a science; but they do not appear to have made much progress in it" (Malcolm, H. of Persia, ii, 396). The musicians at feasts are usually three in number, one playing a stringed instrument (the si-tar), one a drum (dunbah), consisting of an earthenware framework, shaped something like a huge egg-cup, and covered with parchment at one end only, while the third sings to the accompaniment of his fellow performers (Browne, A Year, 109).

² Persian medicine, like that of India, divides drugs into two classes—"hot," useful in "cold" diseases; "cold," in those that are "hot." What Browne (345) calls "tincture of Al-Coran," made by writing a text from the sacred volume on the inside of a cup or saucer, and then dissolving it in water, is often used. For their dependence on Galen and Hippocrates, see Malcolm, Hist., ii, 382 f.
to spread abroad his Fame, like so many Speaking-trumpets, and are sent about in quest of Prey, to bring in Game like so many Decoys.

But the Bait that takes most, are the Womens crying up their Man, when he is found to please them by a fair Carriage and voluble Tongue, who never leave off till they have rendred him gracious to all their Acquaintance; who flock to him in Droves, and are as full of Chat as a Magpy when she has found an Owl in the Wood at Noon day; nor wants he his Lime-twiggs for such sort of Birds, by whose frequentings he arrives to the top of his hopes, and sucks those Riches Galen is said to offer his Disciples: Dat Galenus opes.

But as all the Eggs laid under one Hen do not always prove, so many of this Tribe miss their aim, and after an expence of time and endeavour, are forced to fall upon other Trades to get a Livelyhood. Here is no precedent License of Practising, but it is lawful for any one to exercise this Function who has the impudence to pretend to it.

The Suffee retains several in Ordinary, and others in Extraordinary, without any Salary; the Chief of whom is Hakaim Bashee, and suffers on his Master's Death, not only Banishment from Court, but Dispoysling of all his Goods, and must acknowledge it a Favour to escape with Life.

In the matter of their Physick, Extracts, or Essences of Plants, Roots, or Minerals, are beyond their Pharmacy; only they use cooling Seeds, and Medicines of that nature; so that in repelling a Fever, they make but one work of that and the Innate Heat, where most an end both become extinguished at once; or at least, the Body is left in that condition, that Obstructions or an Ill Habit succeeds;

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1 Hakim-bashi. Readers of "Hajji Baba" will remember Mirza Ahmak, the King's Hakim bashi or chief physician.
although I am not ignorant, that sometimes after the
greatest Care in Chronical Distempers, such things will
happen, according to the Experience of Hippocrates, yet in
Acute Distempers so frequently to fall into these Indis-
positions, I cannot excuse the Indiscretion of these Medi-
casters, whose Patients in Suffahauen seldom pass out of
this Life by any other way to their Graves.

Besides this Abuse, their Prescriptions are Pancrastical,
a Salve for every Sore, without respect had to difference of
Temperament, or Constitution; nay, or even to the Dis-
tempers themselves; but asking some frivolous Questions,
viewing the Veins of the Hands and Feet, inspecting the
Tongue, they write at adventure. The Apothecary dis-
penses the Ingredients into so many Papers, and leaves
them to be boiled according to his Directions, and given
to the Sick Party at such and such hours of such a day, by
any good Woman, or heedless Servant; who not attending
the Quantities of the Liquor more than the Qualities of
the Ingredients, boil more or less, not as the Exigency
either of the Medicines or the Patient requires, but as if
they were to make Pottage, and give him to drink of this
heterogeneous Broath, sometimes Three or Four Pints at a
time; so that if it fails moving the Belly by its excitative
Faculty, yet by its excessive Dose it makes way for Evacua-
tion: And this they do repeat most an end for a Fortnight
or Three Weeks together; which if it succeed not, another
Physician is consulted; for among such store they think it
hard to miss of a Cure; and in that are so opinionated, that
if their own Nation cannot give them Remedy, they think
none other can. (Though as to Chyrurgery they are of
another mind, thinking the Europeans better at Manual
Operation than themselves.) But to proceed, being severely
handled by one, they fly to another; and he from extreme
Cold things runs upon the other extreme; so that between
these two Rocks its no wonder the Patient so often mis-
carries, and so many concurring Causes joined with their Distemper, hurry them to another World.

Rhabarb, Turbith, and Scammony, are dreadful to them; but Sena, Cassia, Manna, and Turpentine, are swallowed without any apprehension of evil. Many of their Physicians insist on Dicts unusual elsewhere, as Goats-flesh, Horses, Asses, and Camels flesh; for which reason they have distinct Shambles for the same purpose.

Avicen, Averroes, and Rhasis, are known Authors among them; and among the most Learned, Galen and Hippocrates, and some more Modern, who have treated of Botany, and Human Parts.

Their Law forbids them to inspect a dead Carkass; they therefore lean implicitly on what they find among Ancient Anatomists, and yet think themselves at no loss in that Science; whence it is their Practice is lame, and their Theory no more than the prating of a Parrot.

Hence it follows they are imperfect in the Chyrurgeons Art; they can tell how to protract slight Wounds into Length of Time, but for things of real danger they are to seek which way to handle; especially where

\[ \text{Ense recidendum ne pars sincera trahatur.} \]

The Knife is us'd to part the dead, and give
The Vital Part occasion to live.

Yet they are bold enough with the Blood, where they command Phlebotomy, bleeding like Farriers.

The Endemical Diseases of this Country, are Phrensesies, Plurisies, Peripneumonies, Empyemaes, Catarrhs, dis-tempers of the Eyes; Red Gum, which besets our Children in Europe, is pernicious to Old Age here; St. Anthony's Fire, or more properly the Persian Fire, impressing on the adjust Blood the nature of Atrabile: But the fashionable Malady of the Country is a Clap, scarce One in Ten being

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1 Ovid, Metam., i, 191.
2 Pers. ātish-i-Pārsī, erysipelas.
free from it; which the unbounded Liberty of Women, Cheapness of the Commodity, and the Encouragement of their filthy Law, are main Incentives to. And to back this Lewdness, they bring the Example of their Prophet Ḥoly, who lying down without a Female Companion, is reported to be Author of this doughty Dialogue between the Earth and him, wherein the Earth upbraided him by saying, "Whilst you lye on the Ground an unfruitful Log, a burthen to my sides, I sweat and labour in producing Vegetables, Minerals, and Animals for your use; Why then do you not busy your self in getting Children, to transmit your Offspring to Posterity?" Which pleasing Re-proof of the Venerable Prophet's recommending to his easy Disciples, they embrace with both Arms, while the Poyson creeps into the Marrow of their Bones, so that they are not come to Maturity, before they are rotten; though by reason of the Pureness of the Air, it seldom or never arrives to that height of Cruelty as in Europe; inasmuch as when any are so dealt by it, they reproach it with the Frank Disease, Atecheque Fringi, when it breaks out into Sores and Ulcers, after it has seized the whole Mass of Blood, and eats them up alive; while they wear theirs dormant almost to extreme Old Age, which makes them not much solicitous for Remedy, nor are there any who profess its Cure.

There is another Infirmity as general almost, proceeding from their Ceremonial Washing; when they exonerate, too frequent using of Baths, which causes a Relaxation of the Muscles of the Anus, whereby the great Gut of the Funda-ment falls down: Most of them by a Fulness of Body are subject to the Hemorrhoids; but what chiefly vexes them, walking or riding, (putting them into miserable Pain, and contorted Postures of the Back, and whole Trunk of the

1 Pers. atishak-i-sarangi, syphilis.
Body), is a *Fistula in Ano*, which they contract from their Athletick Temper, and constant being on Horseback; as has been observed not only by *Sennertus*, but *Platerus*, *Fernelius*, and others: Nor does it seldom fall out, from their aptness to Venery, and proneness to make use of Boys, that they are afflicted with terrible *Mariscæ*, or swoln Piles of several forms, by them called *Obne*;¹ wherein Worms, as they persuade themselves, are bred, that ex-cruciate them with such an Itch as they cannot lay, without adding *Sin to Sin*, and therein they report their Cure to be compleated; and this brings on them a white Leprosy, not incommodating the Body with Illness, but disgracing it with Spots in the Face, Arms, Thighs, Breast, and other parts about them. Children have frequently Scald Heads, which makes them keep close shav'd.

The Plague has not been known among them this Eighty Years and upwards, but the Spotted-Fever kills them presently, yet is not contagious: The *Besoar*-stone in this Case is highly approved.

The Gout afflicts few here, the Pox commonly securing them from it; however as painful as that proves to their Bones, or rather Membranes surrounding them, they applaud all provocatives in Physick, and will purchase them at any Rates; which are sometimes so strong, that they create a continued Priapism to these Goats and Satyrs, and by their Bows being always bent, are brought to an In-ability of reducing them.

To divert their Care and Labours, they are great Devourers of *Opium*, and *Koquenar*² (which is Poppy-heads

¹ Pers. *ubna*, piles resulting from vicious practices.
² Pers. *koknâr*. "Large quantities of opium are consumed in the country. Almost three-fourths of the aged, of both sexes, are in the habit of taking from half a grain upwards, three times a day. ... The *teriakdan* [ˌuːɾiɒɡdɒn], or opium pill-box, is in as common use in Persia as the snuff-box was in England." A man has been known to take seven five-grain pills within twenty-four hours (Wills, 181 f.).
boil'd), which they quaff when they have a mind to be merry; for which reason, as Hemp is sown among our Fens and Fields, so they sow Poppies, and when ripe, make Incision for the Juice, which gathering, they inspissate and eat; to do which, those unaccustomed adventuring unadvisedly upon too large a Dose, instead of the expected effect of cheering the Spirits, chain up the Vitals so that they are never loosed more, for they never awake from the Lethargy it intrances them in: So that they begin gradually, and then arrive to great Quantities; as from a Grain to half an Ounce, without any Harm, besides a frolicsome sort of Drunkenness; by means whereof, without any other Sustenance, they are qualified to undergo great Travels and Hardships: But having once begun, they must continue it, or else they dye; whereby it becomes so necessary, that if they mis-time themselves, as in their Ramsan, or on a Journey, they often expire for want of it: Yet those that live at this rate are always as lean as Skeletons, and seldom themselves; but such is their love towards it, that they give themselves up to the study of infatuating themselves by all the ways they can, never smoaking a Pipe without the Leafs of the intoxicating Bang, and Flowers of the same, mixed with their Tobacco; besides which, they contrive many more Medicines to put a Cheat upon the Pungency of their Cares, and drive Sorrow from their Hearts; which indeed diverts them for some few hours, till they return with a more fixed Melancholy, burthensome to themselves and others: While the Operation of their forced Mirth lasts, they are incapable at that time of any Business; Whence they proverbially say, Belque Teriac ne resid, to any Trifler, or Fiery Spirit; That the Force of your Treacle you have eaten, still remains.

1 Balki tiryag na-rasid, "perhaps the remedy will not come in time."
Moreover, they have other Treacles, such as are taken notice to be sold in the Markets, by Apulcies, and the Circe of Homer, prepared as Counter-Poysons, which are compounded of Garlick, Mother of Thyme, and other Herbs beaten together: That Rich one made use of only by the Nobles, is adventitious, and is brought by their Merchants from Venice, the Poor not being able to go to the Price of such Medicines or Physicians as exceed the common Rates; and therefore is it that their great Towns and Buzzars are full of Mountebanks, Charmers, and Quacksalvers, to gull them of their Cash.

After these Sons of Fate, follow the Lawyers, who hold the Chief Cazy or Codre for their Oracle, which is here usurped by the Musti, who substitutes others under him; who though the Course of Law meet mostly with quicker dispatch here than in Europe, yet they know well enough how to retard a gainful Cause; which is consentaneous enough to the Comedian,

O Lernazam vere sobolem
Pragmaticorum, qui lites ex litibus serunt
Mortalibus: immortaliter—

O wretched Crew of Pettifoggers, who Raise Strifes from Strifes, the Client to undo.

1 Probably Pers. sadr, "Chief Justice." In India at the present day the chief native Civil Judge is called Sadri-suduir. Malcolm (Hist., ii, 312) speaks of "the chief pontiff, or Sudder-oool-Suddoor, who was deemed the vicar of the Imam, and exercised a very extensive authority. The priesthood were all subordinate to this spiritual ruler, who resided at court, and with the approbation of the sovereign nominated the principal Judges." Mr. Irvine quotes from the Mak-sir-almumara (iii, 641), "Quwam-ud-din Khan, sadr of Iran." The duties of the Sadr are illustrated by Manucci's anecdote of Mirza Kuchak (i, 47 ff.). Also see Raphael du Mans, Capuchin, "Etat de la Perse an 1660," ed. C. I. Schefer, Paris, 1800, p. 160, where the word sadr is explained, "docteur investi de la plus haute fonction de la Magistrature."

* Prof. Bensly traces the quotation:

at pravis litibus
Detentus hic ingratiis, usque dum haren,
Et usque, & usque. O Lernazam vere Sobolem
Pragmaticorum, qui lites ex litibus serunt
Against whom he has set down this wholesome Advice;

---Lites fuge,
Macrum arbitrium judicio potius est.
Flee lingering Suits, a lean Arbitrament
Is more than Trial gain'd, when Money's spent.

Here are no Inns of Courts, or Courts of Chancery; no Mootings, or emulous Contests for Victory; no being called to the Bar, or a select, Learned, and upright Bench, which justly concert the Right of the Community; no distinct Courts, or subalternate Chambers to appeal to, which are illustrated with Venerable Knowledge of Eloquence and Oratory, besides the Splendor of Nobility and Majesty to adorn them: Here are no Counsellors, Advocates, or Secretaries distinguished by their Robes.

Here only a Mullah is chosen by the Codre or Mufiti, to be Cadi (corruptly called Kazy) or Judge, in his own House, at his own time, and in no other Garment than usual, unless a Red Cap make some Note of Dignity.

To him comes the injured Party to complain of his Adversary, and implores the Cadi to do him Justice: At the Cadi's Elbow stand several Officers ready to execute his Commands, to whom he pays no Wages, but what they get by Catchpolling; to one of these he gives his Mandates, saying, Fetch such an one hither; who, glad of the Employment, seizes him by the Cadi's Authority, and brings him before him; nor shall he be let go, till he have discharged his Fees, guilty or not guilty; so close do these Harpies hold

---Mortalibus immortaliter! Lites fuge,
Macrum arbitrium opimo judicio potius est.
Memento, fili—

Ruggles, Ignaramus, Act I, sc. i (p. 3 in the third edition, 1658).

J. S. Hawkins's note on Macrum arbitrium, etc. in his edition (1787, p. 39) is: "This passage is a translation of the Italian proverb, 'Meglio è megro accordo che grazia sentenza,' A lean agreement is better than a fat sentence."
their Prey, that they never let go their Grasp, unless a Morsel be offered to their Mouths, in lieu of their Purchase.

Sometimes when the Cadi sits, one of the Parties is present, and the other absent; then a fresh Messenger is sent, and fresh Money must be paid; at other times both Contenders are present, and the Cadi sits not, and the Cause hangs in suspense while the Charges go on: But after delays of this kind, suppose they at length meet, and it prove matter of Debt contracted in the time of a former Cadi, whose Writing is produced and attested, when the Cadi gravely reproves the Debtor, Why dost thou not fear God and pay thy Debts? He nothing concerned at the Admonition, replies, this Bond and Hand-writing I know not, it may be Counterfeit, I never had any thing to do with this man. Here Bonds unattested are of no force, by reason of most impudent Cheats, but they must have not only One or Two Witnesses, but Thirty or Forty, and so to Sixty, who must be approved Men of Integrity, never accused to have told a Lie; and even then they will oppose their Evidence, insinuating, That for a small matter Knights of the Post may be Suborned, because that Interest may sway a many to be against one, and that a plain Truth may suffer through the conspiracy of a multitude: Moreover, if they should be detected, they only undergo a Reprimand from the Cadi, and no corporal Punishment, either of Death, or other Chastisement; and should it be like to go hard with the Defendant, or either Party, Plaintiff, or Defendant prove faulty, the conscious Party seeks out some Familiar of the Cadi's, employed on this account to sollicit the Cadi in his behalf, and secretly he obliges himself, either by Bond or Deed, to Bribe the Cadi to be his Friend, and therefore, either a Pledg is deposited, or good Sureties brought to satisfy the Cadi.

In the mean while both being driven away from the
Judgment-Seat, the Cadi with severe looks and angry words, threatens the Delinquent to clear his Debt; when begging for readmittance, he entertains the Creditor with a pleasing smile, and tells him, Justice is from God; at the which he cheers himself up with the hopes of receiving his Money, and the corrupt judge acts his Cue so well, that few suspect otherwise; when the other Party, as if hard measure were offered him, creeps with a dejected countenance to the feet of the Cadi, calling him Mirza,¹ (a Title for the most noble Courtier) let me beg the favour of being heard but one word; the Cadi, as if provoked to wroth, bids him speak; when he goes on, Your Worship knows in this City there are such who on purpose are set to practise Cheats, that will do it so exactly, that the most discerning Eye shall not discover the Fallacy, and that Money will purchase Witnesses, therefore let the Oath be put to me against my Adversary, otherwise by these Tricks what Wealthy Man in Suffahauin can escape Poverty?

This Gap being opened, the Cadi with a milder countenance asks him, if he dear swear this Debt to be unjust; then lays open to him the horrid Sin of Perjury, how that Hell flames are prepared both by God and their Prophet for breaches of Faith, and those that presume on that manner can never escape Damnation; whereat shaking the Borders of his Garments, as it were with pure hands brushing them, he answers, I fear God, and from my Youth hitherto have never omitted our prescribed Prayers, or the Fasts enjoined by our Law, and for my Honesty none can reprove me; besides, I am an Hodgee, and have the Honour conferred on me to be one of the Sons of the Prophet, and can any of that Sacred Stock tell a Lie? Then the Cadi

¹ Pers. mirza, "son of a Mir or Amir." When placed before a name it corresponds to our "Mr." or "Esq.," or the Khan of Hindustani Musalmans: in Persia, placed after a name, it means Prince.
calls for the Alcoran, which being brought, he rises out of reverence to the Divine Code, and Exhorts, Admonishes, and Preaches; yet he fearless lays his Hand on the Book, and by Swearing with a loud Voice that he owes him nothing, is dismissed from ever being accountable more; for here are no other judiciary proceedings or Tribunals to appeal to, where Mistakes may be rectified, or Inadvertency by too precipitate a Sentence corrected.

Punishment in Criminal Causes are mightily biassed by Gold, which at any time or place shall prevail more than Right; but if it cannot be bought off, lex Talionis, an Eye for an Eye, and a Tooth for a Tooth, is the Law, according to Moses's Institution, and the Execution is committed to the fury of the Friends.

For Theft Immuring serves turn, where they can make no other retribution, and for petty Larcery, and for correcting of their Slaves and Servants, drubbing on the Soles of their Feet beyond Moses's allowance, laying thereon some hundreds of Blows, that they are disabled to walk a long time after.

The Law of like for like, affords us this memorable passage of the Emperor Severus, who made a bold Impostor in his Court undergo a suitable Punishment for his Offence, who had deluded several of his Courtiers with great Promises, and never had effected any; wherefore on their complaint, the Emperor commanded him to be stifled with Smoak, and the Crier at the same instant to make

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1 Ar. qisás, for which see Hughes, Dict. of Islam, 481 f., and vol. i, note 1; ii, 206, 245.
2 The bastinado, originally a Mongol form of punishment (Marco Polo, i, 267) has been fully described by Tavernier (44) and Curzon (i, 457), the latter remarking that it does not involve disgrace, says that "theory of hereditary transmission must almost be invoked to explain the phenomenal hardness of Persian soles." Goldsmid (537) gives an illustration of the contrivance (falaq) by which the feet of the sufferer are raised. Drubbing with a whip took its place in India (Barbosa, 89; Manucci, ii, 450).
proclamation, *qui fumum vendidit codem panas dat*, Who Sold Smoak perishes therewith. But this Law, though it seems the most equal among many Nations, cannot square in all points without difficulty, therefore it is the more prudently among us referred to the determinations of the Judges in Life and Death; who are to give Sentence according to their discretion and the common usages in Capital Offences.

Since Celibacy is exploded by their Law, simultaneous Polygamy is not only Tolerated but Commanded, and Whoring is reckoned Meritorious among the *Moors*; for this carnal Gospel allows Four Lawful Wives in Matrimony at one and the same time, besides Concubines, an indefinite Number, as every one's substance is able to provide for with Serving-maids and Slaves; besides which they may have for a determinate Price, such as they shall hire for an Hour, Day, Month, or Year; and any Born in these Three Families of Bedfellows, may be reputed as Legitimate, provided the reputed Father claim two parts, and the Woman one of the Child; whereby however speciously they boast of the Clarity of their Stock, it is apparent from what Puddle it is derived.¹

All Women here, contrary to our Custom, are Bought with a Price, the Husband that is to be, Bargaining to give so much for his Wife's Virginity by strict Indentures before the *Cadi*.

Divorces are common among the ordinary People, though

¹ The texts on the subject of polygamy are collected by Hughes (*Dict. Islam*, 462 ff.): and for the *mut'ah* or temporary wife, *ibid.* 424; Malcolm, *Hist.* ii. 428. The legality of the latter practice was debated in the Court of Akbar, when Būdāni thus explained the law: "Imām Mālik and the Shi'ahs are unanimous in looking upon *Mut'ah* marriages as legal; Imām Shāfi‘ī and the Great Imām (Hanfah) look upon *Mut'ah* marriages as illegal. But, should at any time a Qā‘i of the Mālikī sect decide that *Mut'ah* is legal, it is legal, according to the common belief, even for Shāfi‘is and Hanafis. Every other opinion on this subject is idle talk." This pleased his Majesty very much (*Ain, i, 174*).
seldom among the great ones, who count it a shame. A Bill of Divorce called Talak is taken out when there is either an aversion from the Bed, or there are conceived home-bred troubles on account of the former Obligation, or when they have engaged themselves to perform more than they are able, then they make quarrels among the Wives, setting them together by the Ears, and the Man grows surly to the new married Wife, not only giving her ill Language, but cruel Blows more than she can bear; who presently runs to the Cadi for a Divorce; but he willing to pacify them, returns her to her Husband with Exhortation to live peaceably; whereupon the Siege is renewed, and fresh Assaults are made by new Torments, till she have remitted part of her Dowry, if not the whole.

Sometimes she retires to her Father's House, the Portion being retained, whence arise new Jars. The Husband going to the Cadi complains the Father keeps his Wife from him, and intreats his Warrant to fetch her back; where being brought afore the Cadi, and the Father with her to demand her Portion, she opens against her Husband, and he against her, with that noise and thunder, that often the Cadi being tired with their bellowing and roaring on all sides, cries out, they kill me with their bawling; and though he command silence, it is to no purpose, till being thoroughly vexed, he cause the men to be Bastinadoed, who though they were deaf to Words, must give ear to Blows, for they esteem it even indecent to lay hand on a Woman, or to strike her before Folks.

For the laws of divorce, see Hughes (Dict. Islam, 86 ff.) It is called talāq. After both forms of divorce—"regular" (talāq'ul-ahsan or husan), and "irregular" (talāq'ul-badī)—the divorced wife cannot, in any circumstances, return to her husband until she has been married, and cohabited with, and divorced by another husband. Hence the device of the temporary, nominal husband (mustahall), which is amusingly illustrated in the tale of Ala al-Din Abu al-Shamat (Burton, Arabian Nights, iii, 175 ff.).
If the Man propound the Divorce, and the Woman accept it, the Cadi pronounces the decisive Sentence, because the Mahometan Law observes to keep the right thereof in the power of the Man, not the Woman: But if the perverse Woman insists in her resolution of Divorce after the Cadi hath persuaded her to cohabit, and the Man refuse to give it her, the Cadi declares them to be separated; but the Woman in this condition cannot marry again, as being bound to her Husband; wherefore the Cadi commands the Man to give her Alimony, and maintain her at his own Charges while they refuse to live together; but if they can reconcile themselves, they may come together without the Cadi's revoking his Interdict for the first and second time of Divorce; but after the third time they cannot come together without abominable Sin; yet such is the Heat of Lust in these Countries, that the Women cannot abstain from the Man, no more than the Men from the Women; wherefore if she takes another Husband, and some Months or Years living with him, if she will, she may be Divorced from him, and return to her first Husband.

To the Cadi's Cognizance belongs all manner of Contracts, Conveyances, and Settlements; to which purpose near his Door are such as make Instruments ready written for sale, in the Stile of their Law, to be presented for the Cadi's perusal: Into which inserting the Names of John-a-Nokes, and John-a-Stiles, Zeid, and Ambre,¹ the Cadi calls aloud, Zeid,² where art thou? Who answers here, upon appearance: When the Cadi proceeds; This House, Garden, or Land, or any thing of that kind, Dost thou sell willingly, and of thy own accord to Ambre? He, affirming, ayes; yes. Is the price agreed between you? Yes. Where are your Witnesses? says the Cadi; Then he replies, I have brought them, who answer for themselves; the Cadi asks

¹ 'Amr. ² Zayd. ³ ār.
them, Do you know this to belong to Zeid? Who affirm, it is known to all the Town, even to the Children.

The Cadi after these Interrogatories, lifts up his Voice, and says, Does no one forbid this Contract? At which, they jointly cry aloud, no one forbids: Whereupon the Cadi calls for his Seal, which are words Engraven on Silver; and dipping it in Ink, stamps it three or four times in three or four places, especially at the junctures of the Indenture, that no room may be left for fraudulent dealing, they not putting their own Hands, nor delivering it as their Act and Deed; but the Cadi makes the Obligation firm on this wise.

Usury is forbid by Mahomet, yet no place extorts more for Money lent; for Ten Thomands in a year, shall at a moderate Calculation bring them in Thirteen every year; for the Needy giving a Pledge (without which they do nothing) to the Broaker or Usurer, which you please, Ten Thomands are procured for a Month, on condition he pays a Thomand for a Months Interest, and the Principal to be payed in, or the Pledge become forfeited; and for the first Months Interest he subducts aforehand, a Thomand, constraining the Borrower to return the Ten intire, or else seize the Pawn; such intolerable exactions befitting only Turk, Jew, and Indian Banyan, who reap such unconscionable Gain by this Trade.

Those who desire to secure their Money thoroughly, come to the Cadi for a Bond, being agreed first on their Contract among themselves to pay Fifteen, Twenty, and sometimes Thirty Thomands for the use of one Hundred for one year. When the Money is brought in Two Bags, with a Knife, Book, or Mantle, and the Owner Zeid cries

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1 "They who swallow down usury, shall arise in the Last Day as he ariseth, whom Satan has infected by his touch" (Qur'an, Sūrah, ii, 276; and see Hughes, Dict. Islam, 656 f.).
out before the Cadi, sitting on the Seat of Justice: "I Zeia
do give frankly for the space of one year One hundred
Thomands; but I sell this Book for Fifteen, Twenty, or
Thirty Thomands to Ambre, and he is content to give it;
therefore I desire in the presence of the Cadi, that Ambre
may be obliged at the years end to repay me my Hundred
Thomands, according to agreement," and then seizes the
Fifteen, Twenty, or Thirty Thomands, according to agree-
ment for the Book; or if he lets him have the whole hundred,
the Cadi asks Ambre, "Art thou content to give this Sum?"
And he answering, "aree, yes," goes on, "so thou art Debtor
to Zeid an Hundred and Fifteen, Twenty, or Thirty Tho-
mands, payable this time Twelve Months, being fully ex-
pired"; to which he replying "aree," it is valid in Law: In
which Form of Writing such caution is used, that they
trust not Figures, nor bare Words that express the Sum
intire, and at length, but half it and part it to prevent
equivocation. For Example, the Sum of an Hundred
Fifteen Thomands is the Principal, the half whereof is Fifty
seven, and an half; the Fifth part is Twenty three; de-
luding hereby the skill of the most subtle Sophister, since
the Subsequents so inexpugnably strengthen the Ante-
cedents.

They have another way of borrowing Money upon an
House, which they pawn for a certain Sum for so many
years, and Hire their own House of the Creditor at his
terms, till the Sum be payed; 1 in which if there happen
any lapse or failure, the House becomes forfeit at the end
of the time, and is seized for the use of the Creditor, as
well as if the Principal be not restored: And this is held
good in Law among them.

Besides the Cadi, they have another Splitter of Causes,

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1 He seems to refer to the form of mortgage known as Bai‘ibill-wafa, conditional sale or mortgage, for the law regarding which see Baillie
Digest of Moohummadan Law, 807 ff.
called *Sheik el ellown*, being Interpreter of the Ancient Laws, or something like our Court of Chancery; (the other being for the Common-Law) who sits in his own House also without any subalternate Jurisdiction.

Nor does the *Codre* or *Mufty* disdain to Hear sometimes; but this Eagle catches not at Flies, *haec Aquila non capit Muscas*, the most weighty Affairs being reserved for his Audience.

And through these muddy Streams runs the Law over all the Realm, they acting under the *Cauns* in the several Districts, and the *Codre* under the Emperor; which how consentaneous to self-preservation, let any one judge, where Bribery and Extortion get the upper-hand: For where Nature has prescribed that Rule as a Fundamental Maxim, That every man without respect to any ought to Patronize the innocent, or help the injured, whereby we seek to uphold the Community, and therein indeed preserve our selves, how can this come to pass, unless it should be alike diffusive to all, whereby every one of us become united in the same Law of Nature? which if Magistrates would consider, they would find the stress of the Argument lie thus, To preside is to do right and profitable things, agreeable to the Laws of self-preservation; for as the Rulers are over the People, so the Laws ought to be above the Rulers, I mean so far as to Govern by them, and act nothing contrary to them: Nor can that Man be just or vertuous, who conforms himself to any other Sentiments; or are they otherwise to be esteemed, than those whose Senses being depraved have not the true relish of their Food; who enslave the Laws, and act not within their prescript, and must come under the denomination of lustful, flagitious.

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1 *Shaiikh-ul-Falām*, "Master of Sciences," who seems to resemble the *Shaiikh-ul-Islām*, "elder of the faith, his supreme Judge, who interprets the Shar'a or written law" (Malcolm, *Hist.*, ii, 316).

2 See vol. iii, 101.
covetous, and insensible persons, who have not the true Taste of Justice, but stupidly follow the Dictates of their own Wills; which is too truly the Case of this Government.

Nor need this be wondered at, since even their Summum bonum is placed in such Sensualities, as no ways consist with rectified Reason.

A Paradise Calculated for their blockish Temper, whose Reach is not superior to the groveling Beasts, and therefore aim at no higher Felicity;¹

Which makes them rely on their Interpreters of their Law when they preach, That after this Life the blessed Mahometans are to be received into pleasant Gardens, where they are to lie under the spreading Boughs of shady Trees; Clothed with soft Raiments; Adorned with most costly Gems; hung with Rich Chains, and Precious Rings; fed with the most delightful Fruits, delicate Fowls, and enticing Cates; shall quaff the best Nectar to Eternal Healths, without Intemperance; their Liquors distilling from Vines that are not eebriating, which shall never offend the Brain; their Couches shall be stuffed with the yielding Down; their Quilts shall lightly press their Bodies; and Virgins with never-dying Beauty shall bear them Company, who shall love none besides their own Husbands, nor never be less Virgins than when first enjoyed, constantly renewing a full Tide of Glee, which is never to

¹ "The goods of this world, and every earthly enjoyment, were the pious prize for the valour of the faithful soldier who drew his sword against infidels; and if he fell, a paradise was provided, and he was promised eternal youth, amid scenes where palaces of gold and rubies, virgins of never-fading beauty, clear streams, and sweet-scented groves, were to afford him eternal bliss" (Malcolm, Hist., i, 135; ii, 223 ff.; and compare Lane, Mod. Egypt., i, 83; Herbert, 266 f.; Sale, Preliminary Discourse, 68 ff.). On the other hand Ameer Ali (Islam, 13) writes: "it is a calumny even against those Mussalman liberals to say that they look forward to sensual enjoyment in the next world. The pictures in the Koran of the joys and pains of after-life, though poetical and vivid, give no warrant for such assertions." Burton (Ar. Nights, ii, 245; vii, 381) says that "only ignorance or pious fraud asserts it [Paradise] to be wholly sensual."
Ebb into dull Sadness, but continue an uninterrupted course of self-complacency. These are the Excellent Attainments of their Cæstial Happiness, and those that think these Promises of no avail, their Prophet denounces Hell-fire and Brimstone for their Unbelief.

Flectere si nequeat superos Acheronta movebit.¹

If in his Heaven they doubt there is no Room,
Hark how he Thunders out his fearful Doom.

They shall be punished in smoaky Fire and Brimstone; their Meat shall be Pitch and Tar, mixed with Lime and Hair; their Drink a Composition of Flame, which shall cause intolerable Pains.²

A Religion suitable enough to this Meridian, where Polygamy, or the use of many Women is Authorized, which from these Borders has exspaciated it’s self over the whole East with such impetuousness, that from the stinking Lake in Arabia, whence it first sprang, it has like a Torrent ran bearing all before it: Until it was a little distracted by the Ottoman and Suféan Factions, but so that its Course was not broken, but divericated into two Streams, and so became more diffused, and the Channels made more rapid and extensive; so taking is this Doctrine, fitter for Brutes than Men.

For Man, to speak with the Philosopher, whether God or Nature the Mother of all things has given him a Soul, than which nothing can be more Sublime or more Divine, can he be so stupid or senselessly abject to imagine there should be no difference betwixt him and Four-footed Creatures? Homo enim, ut cum Philosopho dicam, cum illi sive Deus, sive Mater rerum omnium Natura, Animam de-

¹ Flectere si nequeat superos Acheronta movebo—Virgil, Aen., vii, 312.
² For the tortures of the Muhammadan hell see Hughes, Dict. 170 ff.

III
derit, quo nihil praestantius neque divinius sic ipse se abjiciet ac prosternat, ut nihil inter illum & quadruplem putat.

On which consideration it might well be concluded with what the Author of Religio Medici¹ writes on this Subject: The Alcoran is a Book composed unadvisedly, stuffed with idle and ridiculous Errors in Philosophy; sustained by apparent Solicisms, Subterfuges of Ignorance, the decreeing of Academies, and the banishing of all manner of Learning, upheld by Force more than Reason, the Fortune of their Arms being their greatest Argument. To which Lydius consents, O Nugamenta, &c. which made Avicenna, (of an extraordinary Happiness of Wit, though unhappily born under the Mahometan Sect, after he had seriously reflected on the Imposture,) blush to think their Prophet had placed Eternal Felicity in a life of Carnal Pleasures; insomuch that he was forced to confess he could do no otherwise than abjure his Faith to become Master of his Reason. "For, says he, The Law Mahomet has delivered to us, has limited both Beatitude and Misery under Corporal Terms; but the Promises and Hopes of Eternity, must be of other Blessings more refined sure and solid, which can no ways be conceived but by an immaculate and rectified Intellect, and the highest pitch of Ingenuity. Avic. Lib. 1 Phil. c. 1. apud Jovellum. Respecting herein what our Divines have rightly determined, That Spiritual Benedictions, abstracted from Earthly (as too mean) are the chief Objects of Happiness, whereby we are united to the first Truth: And for no other end were we created by God, and a Soul stamped

¹ "The Alcoran of the Turks (I speak without prejudice,) is an ill-composed Piece, containing in it Vain and ridiculous Errors in Philosophy, impossibilities, fictions, and vanities beyond laughter, maintained by evident and open Sophisms, the Policy of Ignorance, deposition of universitites, and banishment of Learning, that hath gotten Foot by Arms and violence: this without a blow hath disseminated it self through the whole Earth" (Sir T. Browne, Religio Medici, Part I, Sect. xxiii, ed. Greenhill, p. 41).
on our Body, and on our Soul Intelligence or Understanding, says the same Lysius, but that we should live faithfully and godly on the Earth, and thereby proceeding towards Heaven, we should, being blessed together with him, reap Everlasting Felicity, which should be so, because Spiritual, which is Eternal; not Carnal, which vanisheth of its self, and passeth away, being but Temporary: And then, if the Happiness expected hereafter by all wise men, is Spiritual, our present Worship here ought to be directed thither, of which M. T. Cicero, though an Ethnicking, was not ignorant, who has transmitted it as a Rule to Posterity, Lib. 2. De Nat. Deorum, Cultus autem Deorum, optimus, idemque castissimus, atque sanctissimus, plenissimusque Pietatis, ut eos semper pura integra incorrupta mente & voce veneremur: The adoring of the Gods ought to be the best Service we can pay them, which must be most chast, and holy, and full of Piety, that we may always reverence them with a pure, intire, uncorrupt Mind and Voice. And Hermes, θρησκεία τοῦ θεοῦ μία.

And hence by the Mouths of the Heathens it is allowed, that an Holy and Pure Profession is an entrance to the Celestial Mansions. What better Conduct, what holier Guide than the Captain of our Salvation, the ever Blessed Jesus? who hath by his Apostle given us the true Characteristic of the Right Religion, which is first pure, then peaceable.

Then what depravity of understanding hath corrupted the Minds of these Sectators, that hath framed to themselves a nasty Stable, more full of Filth than Augens his, instead of that beautiful and undefiled Structure of the Gospel; and for the most Holy and Pure Doctrine taught by Christ, embrace with prostrate Body and bended Knees, the Libidinous and Lascivious Worship of Mahomet? What Stupidity, what Inchantment bewitches them to admit an Impostor for a Prophet, a Deluder for a Saviour; for a Juno, as Ixion did, to grasp a Cloud?
Nor let Success animate them, since it is an Argument might serve the Gentiles as well as them, whose numbers exceed all the Controverted Religions put together, whom St. Paul, their professed Emissary, brands with unadvised Piety, and lays them under equal Condemnation; where he conjoins the Folly, τὸ γνῶσιν τοῦ θεοῦ, i.e. What can be known of God, is manifested among them; and ἴσοροθή, their foolish heart is darkened; which is the fault of the Mahometans as well as them, because the pravity of their Understandings has corrupted their knowledge of God, the only True God, whereby they should know his only Son Christ Jesus, and him crucified, to fulfill both the Law and the Prophets. Thus from the previous Knowledge or Idea of Religion, as it is either true or false, so it happens there results a true Piety, Superstition or Idolatry, which would clearly appear, were Reason Master of our Conceptions.

CHAP. XIV.

The Appellations of the Warrior and the Scholar; of the Merchant, and Mechanicks and Villains; of their Garb, Civility of Manners, Facetiousness, Revelling, Sports, Weddings, Cleansings and Burials; of their Women, and License of Courtesans. The Eunuchs, Vertues and Vices; and lastly, their Speculations of Coin, Measures and Time.

AND now being about to dismiss the Two Upper Forms from farther examination, we shall part with them with their proper Appellatives; The Warrior blustering in the Title of Begue, and the Gown-man priding himself in the courteous Name of Mirza; who being thus Marshalled

1 Epistle to the Romans, i, 21.
2 Beg, old Pers. bāga: Skt. ḍhaga, "lord."
3 Vol. iii, 104.
with Respect, and passed by with what Order they are allowed,

The Crowding Multitude press for Admittance, scarcely affording Priority to the Wealthy Merchant; the most Honourable of whom are the Armenians, and therefore styled Cogy,\(^1\) or Rich, by the Persians; though even among the Persians many covet to be so reputed, but care not to measure the wide World, like them, venturing no farther than over to India, which is their \textit{ne plus ultra}, while the diligent Armenian,

\begin{quote}
\textit{Per Mare per Terras, per quod tegit omnia, Coelum.}\(^3\)
\end{quote}

By Sea and Land does search for Store,
And all Heaven's Covering ransacks o're.

The Moors are by Nature, heavy, dull and lazy; and were they not stimulated by Necessity, would not trot from their own Homes; for they are content with the Rags of Poverty, rather than to put their Hands to labour; and when they do exert their Faculties, they rather study to impose by Fraud, than by Industry and honest Gain to repair their Fortunes.

Underpullers to these are the Shopkeepers, whose Mercurial Parts are fitted to put off the worst Wares, by making appearance of the best, either by false Lights, or crafty obstructing the Choicest to the view on their Stalls, and foisting Goods disagreeable to the Patterns on their Chapmen.

Nor are the Handicraft free from Sophistry, having tasted the same Philtre; the Cook, a Cheating Knave, will sell Asses, Camels, or Horse Flesh, instead of Ox's; and that often fetched out of the High-ways, being killed with Labour, or dead of Diseases, while the Unwary Buyer pays for wholesome Food.

\(^1\) Pers. \\textit{khwajah}, "lord," "gentleman."

\(^3\) \textit{Ante mare et terras et quod tegit omnia coelum} (Ovid, \textit{Metam.} i, 5).
The Baker mixes with his Meal some Chalky Earth, which the Imprudent suppose to be good Wheat; though these when detected (as intimated already) suffer severely for it.

The Artizans also conspire in this, that Strangers are to be cozened; from whence results the necessity of employing Broakers or Banyans, that the Cretes may deal with the Cretes; or as our English Proverb hath it, *Always set a Knave to catch a Knave.*

For all these Miscarriages, not the Government so much, as the Administrators of Justice, are to be blamed: For the Laws are sound enough, were not the Magistrates faulty in the Execution; and the Reason is plain, their Offices being purchased at high Rates, indirect Courses must be taken to repay themselves: Wherefore there is hardly any Villany unconnived at, if they bribe but honestly, and have the wit not to be open in their Cheats; so that those, whose duty it is to preserve the Commonweal, are so far from being intent thereon, that on the contrary, their main scope is directed how to vex and oppress the Innocent; whereby, instead of being Dispensers of Equity and Right to the Citizens, they are the only Plague and Grievance they lie under: For their Gain arises mostly from the Ills they contrive for those under their malevolent Authority, as may appear by the subsequent, much to be lamented Story.

A certain *Droger*¹ or *Calenture*² of a City, being introduced by the power of Gold, that he might the better make himself whole, began to ruminate within himself (nor is the Devil wanting to such Servants;) wherefore, besides the usual Exactions, to wit, to load the Rich with Injuries, Tributes, Prison, Stripes and Shackles; whereas he could not bring that to account to all, he devised a more sure and

¹ See vol. iii, 23.  
² See vol. ii, 204, 357.
available Stratagem; he enters a League and Amity with all the Men of Note, treats them civilly abroad, and invites them friendly at home, but not without design; entertaining at the same time correspondence with all the Pimps, Panders and Bawds of the Town, and charges the latter to mix with all the lawful Wives in the publick Baths (since only Men of the highest Rank have them in their Houses) and to observe their Manners, Gestures, Garments, Shoes, and their very Smocks, and give him an account; nor dare they be deficient in their part: At the next Assembly, where every one strives to the utmost of his Gravity to behave himself, he puts on a sober Vizor, looks concerned, and out of order; after many Expressions of sincerity, and a deep sense of Honour, he bursts out into heavy sighs, at which the Good Man, to whom he directs his Discourse, afflicted to see him in these Dumps, must to his own ruin ask the occasion of his sudden alteration: He craftily returns, The business is no otherwise mine, than as it relates to my Friend, whose Credit is dearer to me than mine own, nor can I endure to see him abused; then the deceived Cox grows more instant, begging that he would not conceal it from him.

The Droger being Master of his Science, persists; What comfort can I reap from your disturbance? It were better I should be silent; yet—whereat the other inflamed, thinking the Miscarriage aimed at him, greedily swallows the Bait; and whilst he endeavours to clear the doubt, is much more intricated than before, and therefore leaves not off till he have wrought him to discover the dangerous Secret; the Droger with much ado suffers himself to be overcome, and then he declares, to his great grief, he took his Wife in Adultery with a Scoundrel, on whom, according to the Law, he inflicted sudden Death, as he deserved; but for the Respect born to him, he permitted his Lady to escape; nor had he made more words of it, had not he extorted
this Confession; nor should he have known it, even at this time, had he not feared some less affected to him might have reproached him openly, with what he now privately advised him only of, otherwise it should have been buried in silence for all him.

The Husband astonished, by degrees hardly recovers himself, but speaking incoherently as his Temper provokes him; sometimes breaks forth in a passion and hurries to the destruction of his Wife and Children, sacrificing all to his Fury, cutting off both Root and Branch by a desperate depriving them of their Lives; than which the Droger desires not a greater benefit, seising both him and his Goods for satisfaction of the Law: But if he begins to consider, and coolly to examin how can this be? Such a night I am sure she lay with me, or was so and so employed at such a time in her own House.

The Droger in nothing abashed, goes on, Has not your Wife such a sort of Smock? Such a Pair of Breeches? Such a Vest? And then particularizes her Habit; which things are too well known by him to be denied, and so is possessed with a belief of the Levity of his Wife, and the Kindness of the Droger not to publish his Shame; which compells him to gratify the Favour by good Sums of Money, and either Repudiate, Beat, or Kill his Innocent Wife for the malicious and wicked Invention of an unjust Magistrate.

Hitherto we have taken notice of little change in Apparel to distinguish them, the Patricii, or Nobles, being of the same make with the meaner Multitude, only their everyday Cloaths surpass in Richness, being Surbaffs,1 or Cloath of Silver or Gold, and the middle Sort only appear so on great days, otherwise they are Habited alike, unless Business, or Necessity of the Weather create a difference; they

1 See vol. ii, 167, 248.
Ride shorter, and are booted over their Stockins, with a kind of Buskin with flat Heels, only shod with an Iron Horse-shoe; in the Winter they wrap themselves in Furs, and in the Summer-time go in looser as well as lighter Garments: Most an end their Stockins and upper Jerkins are made of English Broad Cloth; within doors they are clad more carelessly, as also when they are on Foot near their own Homes.

But the set Dress of the Persian is after this manner; His Head being Shaved, a large Turbat is placed upon his Crown, of divers Colours, either Silk or Cotton, in the Figure of an over-grown Cabage, with a great broad Leaf a top, which is wrought of Gold or Silver, and spread to make a shew; his Beard is Cut neatly, and the Whiskers kept in Cases, and encouraged from one Ear to the other, in fashion of an Half-Moon on the upper Lip, with only a decent Peak on the under; not so mossy or slovenly, as either Turkish or Indian Mahometans: Next, upon his Body is a Shirt, which he covers with a Vest, tied double on his Breast, and strait to his Body as far as the Waste, from whence it hangs in Pleats to his Ancles, sometimes Quilted, sometimes not; his Loins are Girt with Phrigian Girdles ¹ or rich Sashes, above which his Belt carries a Falched Sword or Scimitar; from his Hips long close Breeches of Linnen, come down to his Hose, of London Sackcloth ² of any Colour, which are cut loose, not respecting the shape of the Leg; over all a loose Coat of the same, without Sleeves, Lined with Furs, or Sables, or else Silk; the outside either Scarlet, or the finest Wool of Europe, or Cloath of Silver or Gold of their own Manufactory; his

¹ The shirt (pîrâhan), vest (arkhalug), and girdle (shâlkumar or kamarband), still form the Persian dress, and are described by Morier (First Journey, 243 ff.: Wills, 317 f.) See Tavernier's account, in much greater detail, of Persian dress (237 f.).

² See vol. ii, 164, 249.
Shoes of the best Shagreen Leather, mostly Green, with narrow Toes, high narrow Heels, shod with neat Iron Half-moons, without Shoe-ties or Quarters to pull up about their Heels, being the readier to slip off and on as occasion requires; instead of Gloves they Tincture not only their Hands, but Feet, with a dark Red Colour, which they do with the Alkana, or Hen of the Arabs, small Twigs of which Plant Lobelius writes, are brought out of Africa to be Sold, wherewith they Dye their Hair Yellow, or of a sandy Red; and not only the Turks, who are delighted with that Colour, stain their Hair, but their Hands and Feet, with the Nails on each, and other parts of the Body, to restrain Sweating and filthy Smells proceeding therefrom, Plat. p. 165. de Discoloratione. Both which are mistakes, in relation to the staining of the Hair, but as to the other part it is true.

They only use a Glove when they carry their Hawks on their Fists, with which they are as often seen to carry them on Foot, as on Horseback. And thus have we Robed the Sparkish Persian in his City Dress; and now we shall attend the Ruder and less carefully Attired Rustick about his Country Affairs; which we shall bring under a Threefold consideration; for whether they be Carriers, Herdsmen, or Farmers, or rather Hinds, they are all Vassals to supreme Masters.

The first therefore are such as Travel to and again, who must not enter upon that Trust without a sure Return, non

1 Ar. al-hinna. "They paint their hands with a red or tawnie colour, which both cools the liver, and in war makes them (as they say) victorious; their nails are particoloured, white and vermillion; and why so I cannot say, unless in imitation of King Cyrus: who in augmentation of honour, commanded his Heroes to tincture their nails and faces with vermillion, serving both to distinguish them from the vulgar sort, and (as did our warlike Britains) in fight to show more terrible" (Herbert, 225). For this use of the plant Lawsonia alba or orinmis, see Watt, Econ. Dict., iv, 597 f.: Curzon, ii, 501 f.: Burton, Ar. Nights, vi, 40. The note in Dalboquerque, Comm., iv, 37, needs revision.
est abire domo vacuumque redire; for they, for so many Beasts of Burthen, with their Bells and Trappings, much like our Pack-Horses, (suppose Twenty Mules, Thirty Asses, Forty, Fifty, Hundred, Two hundred, more or less committed to their Care,) stipulate for an equivalent Profit to the Owners; the Pack saddles are a Load themselves, being thick and broad, and made afore with an high Steeple, or Pyramid, and the Ridge in the middle is like a Mountain, over which they hang their Carriages; the like is to be said of their Camels. The Chief Drover is called Gelabdar; and is priviledged only to Command over his Fellow-Servants, not to Domineer over any Passengers, whether Franks or Natives, as among the Turks is practised, but rather to yield themselves to the Obedience of those who employ them.

Those that breed up Cattel are wandring Shepherds, and have no stated Habitation; but where they find the best Pasture they pitch their Tents, together with their Wives, Children, and Families, with all their Troops, in the fattest Vallies, living abroad far from great Towns, like the Wild Arabs, whose Chief, or Father of the Tribe, is owned by them, and no other, he giving account to the Emperor for the Number of their Flocks, and the Annual Increase; for they are Morose and Untamed, and are apt enough to Worry any who fall unadvisedly among them: Their Dogs, with which they guard the Folds, are like Wolves, as fierce and stronger than their Wolves are here.

Among these we must reckon those that bring up the King's Breed of Horses, because they lead a Life very like these, though under the Jurisdiction of a Prime Courtier, who lives like a Persian both for Eating and Pomp in his Pavilions of State in the open Fields, keeping there a kind

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1 Pers. jilaudâr, jalavâdâr, leader of a pack-horse (Yule, Hobson-Jobson, 468).
of a Court with his Fellows and Companions, while the
Inferior Servants provide for innumerable Drovers of Cattle;
for whose Foles newly colted, the Mules are the best
defence, (securing them from the attempts of the wildest
Creatures when their Mares shall desert them, by a vigoro-
ous resistance with their Heels,) never leaving to prosecute
them till they have drove them from their designed Rape;
and to this End shall muster themselves together when
they perceive any danger threaten the Young ones in their
respective Drovers, and for the same purpose are nourished
to be their Keepers.

These then are Vagrants, while the Husbandman fixes
himself in the Villages, to whom the native Soil is sweet,
who reaps the Fruit of his Labour, provided he take care
to discharge his Landlord, who generally is the Emperor,
or else as bad a Task-master.

These go clad in course Cloths underneathe, above with
Felts, kneaded into the form of a Coat, and are covered
with Hats of the same, but their Hats are grey, bound
about with a Linnen Cloth either of White, Green or Blew;
their Coats are of what Colour they please, but mostly
Blew; their Hats are high-crowned, and the Brim slit
before and behind, which if it be cold, they pull down and
bind with their Cloth; if the Sun offend their Eyes, they
draw it over their Faces, or cock up when it is shady:
When they rest, the upper Garment is put on with Sleeves,
armed with an undressed Sheep's-skin against the injury
of the Weather; their Shirt next their Skin is rugged
enough; over it a plain Jirkin is tied with an hard Linnen
Girdle of the same woof with the Shirt: About the
Calves of their Legs they bind Rowlers for want of
Stockins,1 and their Shoes are soled with Wood, and the
upper part wrought over with Packthread.

1 Something like the modern puttie (pattie).
The Dervises professing Poverty, assume this Garb here, but not with that State they ramble up and down in India; being without Beasts of Burthen, without Wallets full of Provisions, which the others seize by force, without Attendance, without other Ensigns or Weapons more than a Staff and Horn; travelling without Company, or indeed any Safe-pass; and if they fix up their Standard, it is among the Tombs; none giving them harbour, or encouraging this sort of Madness, as well for the natural Antipathy to Beggery, as for that under this Cloak many Intrigues and ill Designs have been carried on.¹

The Christians labour in their Vineyards, as do the Jews also.

In all other Servility and Slavery the Old Gabers or Gaurs,² the true Ancient Persians, who differ from the present in Speech, Institutes, Laws, Countenance, Voice and Gate, which they retain with all the Abjectness and Sordidness a continual pressure of Misfortune can reduce them to; being once Lords of all the World, are no more now than the Off-scum of the Earth, and the meanest on whom the Sun shines, although still he is adored as their Deity.

And these being the Lowest of Mankind, made so by their Sloth; we shall pass from them, to those disabled from being Men by the Barbarous Custom of these Nations; whose Favour must be courted before we can come to the speech of their Women, I mean the Eunuchs; who barking, straitly wake their Masters; to whom being well disposed, it is hard to cast a seducing Bait before them; for since they are incapable of Enjoyments, though not of the Thoughts of Venery, their Masters confide in

¹ For the Central Asian Darwesh see Vámbéry, Sketches, 6 ff.; Layard, Early Adventures, i, 38: for a contemporary account of the class in India, see Tavernier, ed. Ball, i, 81 ff.
² See vol. ii, 253.
their Impotency to preside over the Female Senate, setting
them as Spies over their Incontinency, and as faithful
Keepers of their Vertue of Necessity: They order all their
Cloths, and see that every one be arraid as becomes them,
and that nothing indecent be committed among them; so
pertinacious are they in the Authority placed in them, out
of a tyrannical Humour, that they are never brought over
to their Mistresses Designs, but are ever trusty to their
Master's Pleasure, being most exquisite in the Art of
Bawdry, and impure Assistants to Lechery; insomuch,
that whoever beholds them, must pronounce them a Map
of Villany; for they look as if they had stolen an Old
Woman's Face, and a Puppet's Voice, seldom Fat in Body,
but always Lean in Visage, without Beard, that not so
much as the Hair of a Good Man appears, and the very
Image of that Divine Creature seems utterly eraced; that
one would suspect them to be Gypscies inverted, trans-
formed from Young Men into Deformed Old Beldams,
unless their Cloaths were allowed to be the same as the
Mens; for they have no other Testimony left of their once
being of the same Sex; for they are Gelded so inartificially,
or Butcherly rather, that All is cut off, nothing of witness
being left, but as clear as the Skin will permit; and thus
are they given over to Nature to cicatrize: If they live, it
is well; if not, they try others till they do; wherefore a
Chyrurgion skilled in this Art, is of greater value, than
if he were expert in every other part, and deficient in
this.1

They have both White and Black; the first from Georgia,
the other from Arabia and Africa; these are the fit Tools
of their Beastly Offices, and therefore the more endeared
to their Masters, by how much the more lewd they are.

Which would hardly be born with silence by the Ancient

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1 See Burton, Ar. Nights, ix, 47: Aín, ii, 122.
Procurers of the Female Sex, had they not been found faulty in their often contriving and helping their Young Mistresses out in their Assignations; of which they being conscious, they the more quietly admit them into their Quarters, not to say more contentedly; for they look upon them to be Overseers of their Actions, and imposed as so many Argus's to discover all their Intrigues.

In the mean while, the Women of this Country are in a bad State, where Jealousy reigns with such a sway, (and it is said not without cause;) for which reason they are without hope of redress, or any one so much as to pity them, since they're known above once to break through those Bars; nor is it wonderful when their Profoundest Divines teach them to be ἀφυλαχ, without Rational Souls, and therefore exclude them their Mosques; nor are they trained up in those Principles from their Youth, which should render them fit to become prudent Matrons; but measuring from extraneous things the sweetness of their Being, are instructed in Affairs of the Bed, Banquetting, Luxury, and Brutish Obsequiousness.

They are taught to Ride a Straddle like Men, to Leap, to Dart, and drink Tobacco.

None, though of the Royal Lineage, are permitted in Matters of State to meddle, or have their Cabals or Instruments, whereby to convey their Policies; nor must they stir abroad unavailed, unless shut up in Ceddewales;¹ and then well attended.

They have little care over their Children, nor have they much business with the Reel or Spindle; as if they were created only to be Idle Companions for the Men; their Garments differ no farther from the Mens than Convenience requires; their Hair is braided with Elegancy under their Veils, with a Golden Crown or Garland, bestuck

¹ See vol. ii, 338.
with Jewels and precious Stones in pretty Knots and Fancies.

Pectoris & cordis pariter propriaque monile
Ornatus. Colli sunt torques, auris in aures,
Annulus est manuum, sicut armilla brachiorum,
Alque perichelides exornant crura puellae.¹

Besides the Breast, the Neck, the Ears, the Hand,
Their proper Ornaments, the Thighs command.

The Plebeian Women walk without Doors, either on Foot, or else Ride on Horse-back covered with White Sheets, with Holes for their Eyes and Nose; content to enjoy Day at a little Hole rather than prostitute their Face to publick View; the honest Women have no Borders to their Sheets.²

Those that desire to be reputed Whores have large Borders, and wear them as a Sign of their Trade; with which to disgrace a Married Woman, and to shave her Head, is the greatest Mark of Infamy she can be branded with; unless to add a perpetual stigmatizing Note, she be carried on an Ass, with her Face to the Tail, quite through the City.

The Women are fair, with rather too much Ruddiness in their Cheeks; their Hair and Eyes most black; a little Burly, by reason they wear their Cloths loose, yet not altogether so, but more at ease than our Dames; a Plump Lass being in more esteem than our Slender and Strait-laced Maidens.

¹ The quotation, as Prof. Bensly informs me, runs:

Pectoris est proprius spinter, pariterque monile.
Ornatus colli, et torques, et auris inauris.
Annulus est manuum, sicut armilla scopularum.
Alque perichelides [sic] exornant brachia nymphae.


² The outdoor dress of Persian women, of which Fryer gives an inaccurate account, is described by Wills, 325.
The Lovers court not one another; for the Recluseness of their Condition is such, that should they attempt to carry on a Secret Amour, it could not long lie hid; wherefore when they are at leisure to Love, they ask the Parents of the Daughter for their Consent, which if they gain, the Match is struck up: That of Catullus being granted,

\[
\begin{align*}
\text{Virginitas non tota tua est, ex parte parentum est,} \\
\text{Tertia pars matri data, pars tertia patri,} \\
\text{Tertia sola tua est. Noli pugnare duobus.}^1
\end{align*}
\]

Your Virginity is not all your own; 
Two Thirds your Parents claim, one Third alone Remains to you. Fight not then two to one.

She is led through the Streets in all her best Apparel vailed, without Dowry, more than what Goods and Chattels are sent with lusty Slaves, by her several Relations, with a pompous Procession and Illuminations, with noisy Musick for several Nights together; and thus the Men, do as it were, buy their Wives, while the Women are ignorant of the Chapmen till they come together; it being not reputable for Women of good Fame to enter upon such Bargains.

Only professed Whores are tollerated to make the best of their Markets; Curtezans therefore are dispensed by the King, they giving him so much for their License when they first set up, and Annually as long as they practise, not exceeding the number of Forty thousand in his Chief City of Susa haun; and these are always Marrying, as the Poet pleasantly relates,

\[
\begin{align*}
\text{Quotidie viro nubit,} \\
\text{Nuptis tue hodie,} \\
\text{Nubit max noctu.}^2
\end{align*}
\]

Daily Man she Marries, 
She has been wed to Day; 
If till Night she tarries, 
She thinks she does delay.

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1 Catullus, Carm. nupt. in finum.
2 Haece quidem ecastorcottidie viro nubet, nuptisque hodie,
Nubet max noctu.—Plautus, Cistell., 1. 1, 45.
When they go to Bed, they Clamber not up to them, as we do, but throw themselves on the Ground after Carpets are laid, and a Bed made in a Summer-House in some Garden, left open in Summer-time, or else on the Tablets upon the Tops of their Houses; where, if they observe any peeping upon them, or their Wives, an Arrow drawn up to the head is let fly; nor does any blame the Marks-man when he hits.\(^1\) In Winter-time they keep all close.

If a Curtezan conceive, and it proves a Girl, she is registred of her Mothers Profession; if a Son, she fixes it on some Father.

There are costly Whores in this City, who will demand an hundred Thomands for one Nights Dalliance, and expect a Treat besides of half the price; these while their Wit and Beauty last, outshine the Ladies of the highest Potentate, and brave it through the Town with an Attendance superior to the wealthiest.

In their Lyings in, it is common for the ordinary Peoples Wives to meet together to assist the Woman that Cries out: And the Mother, and the Babe, are purified by washing in their Hummums after forty Days.\(^2\)

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\(^1\) Every house top was spread with Carpets, whereon each night slept the master of the house and his Seralio; some (I easily perceived) had there, some six women about them, wrapt in linen; the curiosity (or rashness rather) might have cost me dearly, the penalty being no lesse than to shoot an Arrow into his brains that dares to doe it (Herbert, 163). Cases are on record in Afghanistan and other Muslim countries of bullets flying about the ears of Europeans who rashly ventured on the house-top (Burton, Ar. Nights, ii, 330). Tavernier (ed. Ball, i, 213) describes the dangerous freaks of Steur des Marcots, who was detected peeping into a zanânah. In his Persian travels (148) he remarks: "There is an order obtain'd, that the Moullaks that sing upon the Mosquees shall not presume to go up in the morning, because it might be their hap to see the Women as they lay; it being one of the highest pieces of infamy imaginaire for a Woman to be discover'd with her Face open." Hence blind men were preferred for this duty, and Pyrard de Laval (ii, 376) says that palm-climbing by day was prohibited for the same reason. Morier (Second Journey, 230) gives an illustration of a Persian and his wives sleeping on the house-top.

\(^2\) This is the chillah (Pers. chihal, "forty") the ceremonies of which are described by Herklots (Qanoon-e-Islam, 78 ff.).
When their Husbands dye they make great Lamentations; the Widows howling with their Neighbours and Relations, crying out, Who will take care for us, who will defend the Cause of the Widow and the Fatherless; after the Custom of the Hebrews, where in Sacred Scripture they are termed Mutes, because there is none to plead for them; and if by chance they offer to urge any thing for themselves, no one regards their Complaints: For three Days after their Kindred's Death they change not their Garments; the Men shave not their Heads, or trim their Beards; the Women shear their Heads, vow Widowhood, and go carelessly Clad, only in a Sheet or mean Dress.

The Persians, when they let go their Modesty, put no bounds to their lascivious Desires, not being content with Natural Inclinations, outdo the Sensuality of the hottest Beasts, who never attempt on other than the Females of their own Species; but these, oh shame! covet Boys as much as Women; and to speak an horrid Truth, are too guilty of Buggering other Creatures; these poor Children thus abused are sad Spectacles, looking diseased, and are not long liv'd.

So wholly bent on Pleasures are these People, that to grow Rich, be saluted with Honour, appear magnificently, be accounted Noble and speciously Great, to Play, to Ride on Horseback with Gold Trappings on Prancing Steeds, to feast Day and Night, they will venture on any Evil Enterprize, and sell themselves to any Mischief, well knowing without Money they can arrive at none of these, so that they are intent to get it right or wrong: Therefore neither in Court, Camp, or in Judicature, is there catching any thing without a Golden Hook; no one sues in forma pauperis, Justice is not to be had without a Bribe; and if you Appeal to Caesar, he is deaf, if you knock not at the Door with the Showre that opened the way to Danae's close Confiners.
On the other hand, commit any Wickedness, cast but a Golden Mist before the Chief Ministers, and the King shall know nothing of it; but if the Clamour of the Subject force a Magless, the Case is not represented fairly to the Emperor, but as a Blend they mix Falsities with Truth.

Atque ita mentuntur, sic veris falsa remiscet. 

No Court in the World is fuller of Corruption than the Persian Court, whereupon the Crowd is sent away no better satisfied than it came; which causes ill Blood, a perpetual Reproach to the King, and if they durst, Insurrections, which whether Fear, or want of Courage restrain them, or the innate Fidelity and Passive Obedience on the formerly mentioned grounds, I shall not determine: Since at this time they seem to be more provoked by the Supineness of the Emperor, and the Ill Management of the Government, and the general out-cry of the Mobile; but yet, even in this Confusion I do not perceive a Propensity to Rebellion, though they restrain not from open Curses, especially the Womenkind, who are set on by the Men to bellow their Oppressions, which they roar at the Palace Gates, by Troops of Women, in a Tumultuous manner some Weeks together; to which Vocal Weapons they are sparing.

When as should the Men come in a Riot, they would handle them otherwise; which is the reason they thrust them on to complain, when they dare not speak their own Grievances, it being not held manly to fight with a Woman.

And hence it comes to pass that the Law loses its Authority, and the Subject becomes a Prey to the Avarice and Violence of the Magistrate; and while the one grows exorbitantly Rich, the other becomes miserably Poor, through an unproportionable distribution; and by these

1 Pers. majis, "convention, judicial hearing of a cause."
2 Alque ita mentiur, sic veris falsa remiscet (Horace, Ars Poet. 151).
Exactions is verified the Proverb, *Homo homini Lupus*; One Man devours another more cruelly than a Wolf. Nor is it possible for one that is Poor ever to rise without a Miracle, there being no Mean between extreme Poverty and the height of Wealth or Honour, which makes the Great ones truly Great, while the dejected Wretches have no other Sanctuary than to appear under the shelter of the Mighty; and to be reckoned of their Retinue is all the Favour to be expected in recompense for the most notorious Injury; which would augment the Affliction of a Generous Spirit, to follow on Foot the exalted Extortioner that has undone him, who climbed over others Ruin to be eminently Rich, and is still upheld by their Downfall. And this must ever be the state of those Kingdoms where Goodness is banished, and Virtue must give place to Vice; and this unavoidably happens where ever the Mahometan Religion takes place; which makes a voluptuous Life the only Benediction both on Earth and in their Heaven; and this squares more peculiarly with the Climat and the Temper of the Persians, than any other Nation under the cope of Heaven: For since Misfortunes are looked on as the most grievous Curses, they all aim either to be, or to be thought Prosperous; whence it is not only indecent, but unhappy to walk on Foot out of Necessity; and he that comes abroad with the finest Palfry, the richest Accoutrements, the most Followers, with Footmen with Bells at their Wastes, Feathers in their Turbats, Embroidered Horse-Cloaths over their Shoulders, delicately wrought Saddles for War and Housings, Golden Bridles, Breast-Plates and Cruppers often beset with Precious Stones; has his Golden Headed *Coleon*¹ behind him magnificently carried, with change of Vests in rich *Bug-Shoes*² or Portmantles; he is

¹ See vol. ii, 259.
the Favourite of Heaven and the Darling of Fortune, is courted by all, and esteemed the chief care of Providence. Thus mightily are the gaudy Bubbles of Fortune admired here; on which account to be most Impious is most emulated, since to arrive at these Ends there is no other method than what has already been related.

And thus Equipped they appear in their Martial Camps, not to out-do, but out-shine each other, where they have *Obelisks*¹ for Goals, where they try their Steeds, not giving them a long Race, but short and swift; they, as most of the *East* do, Ride short, and stop with a Jerk; for which, as has been said in *India*, their Curbs are useful, that on a motion they Obey; otherwise they (being placed with a sharp Cone, in a round Ring pointing on the Tongue,) so pierce it that it Bleeds as if struck with a Flame; here they *Gerede*,² or cast Darts, play with Balls on Rackets, bringing their Steeds to observe the Rebound; here they train their Hawks to fly at Crows, and Crows to fly at Sparrows: Here they Exercise among themselves what the King requires to be presented before him; and the Nobility learn to Shoot backward, as the *Parthians*, their Predecessors, were wont,³ and in that were dreaded more on flight than when they stood to it; nor is this the only Skill they pretend to with Bows and Arrows, but Shoot at Marks not far distant, though they seldom practise Rovers.

On these Sands the Anointed Wrestler keeps himself in Breath, and the undaunted Fencer bares his Livid Arm; Rams are set against Rams, and against Bulls, Lions, &c. and against all, our *English* Mastiffs, who carry the Prize

¹ The pillars or polo-posts still survive in the Maidan-i-Shâh at Ispahân (Sykes, *Ten Thousand Miles*, 342).
² Vol. i, 278.
from the Combatants, when they Celebrate the Boetian Games.

They are frequent Huntsmen: When they go out on this sport they return not in a Days time, as we do, but remove from place to place, where Game is to be had; take with them their Wives and Family, and Travel in state with full prepared Tables, and act the Bacchinals like Alexander; for which purpose they have their Tents and close Carriages, their Yogdans¹ for Provisions; they carry also Bulgar²-Hides, which they form into Tanks to Bathe themselves, and Women, in their Progress; for drinking Cups they have both Gold and Silver ones, as also large Flasks of that Metal; besides Earthen Jars for Water, and Puckeries,³ which are porous Vessels to keep their Liquor Cool.

Upon their Return, or Entrance of any Magistrate into any great Town, or City, all of any Quality meet them at some Garden, a Pharsang off, with led Horses, Musick, and Banquets, to Congratulate their Arrival, which is also done upon their Departure, with a Train of Servants, and especially those bearing their Tobacco-Vessels, Tea, and Coffee-Pots; which, with hot Rose-Water, and Sugar-Candy, is their preparatory Fore runner to a splendid Entertainment; which they are sure to have at the return to their Palaces, where they Treat like Persians.

Alighting they are introduced the Guest-Chamber, all bestrewed with Flowers and sweet Herbs, besides perfumed with Odoriferous Gums, or the Aloes Wood ⁴ alone, or other resinous Matters made into Candles, and in Massy

¹ Pers. yakhdān (properly a chest for holding ice, yakh), a travelling portmanteau or trunk.
² Pers. bulghār, Russian leather, originally exported from Bolghār on the Volga (Yule, Hobson-Jobson, 125).
³ See vol. ii, 163.
⁴ Eagle wood, an aromatic wood procured from the East. See Yule ibid., 16, 335.
Silver Fuming-Pots very costly and delicate; leaving their Slippers where they begin to tread on Carpets; they take their Seats on Susanees, a rich Tapestry of Needle-Work that Borders the Carpets, behind which are placed huge Velvet Bolsters, before them Spitting Pots to void their Spittle in when they Smoak Tobacco, or Eat Pawn; these Rooms are large and airy, and open folding Windows on every side, where being placed they bring their Coloons; after which they Welcome you by a flood of Rose-Water, or other Compound Water poured on your Head and Beard, then they bring in, in neat Voiders, China Plates of Fruit, as Pistachia's, Walnuts, Almonds, Haslenuts, Grapes, Prunes, Prunello's, Apricots Dried, and Sweatmeats Wet and Dry of all sorts, amidst whereof they fill out Coffee, Tea, and Hot Rose-Water, and all the while have Mimicks, Stage-Players, and Dancers to divert, between whose Interludes is mixed the Custom, as ancient as Nebuchadnessar, of certain Wise Men repeating Verses in their Praise, or reading Monuments of Antiquity, which continues till Victuals are brought in, and the Cloath spread on the Carpets, every one keeping their places; First, Water being brought in great Silver Basons and Ewers to Wash, the Courses are ushered in with loud Musick, and the Table being filled, the Servitores are placed so as to furnish every one with Plates of the several Varieties, which they place before each, and give them long Wheaten Cakes, both for

1 Pers. sozan, a quilted carpet, which takes its name from sozan, "a needle." In India the term is often applied to an embroidered bedspread. "It consists of a double surface of cotton cloth slightly padded and quilted down, not in squares, but in curved patterns of flowers, etc. The quilting work is done with pale blue or pale pink silk, and the raised parts of the work sometimes appear to be tinted by having a coloured cloth below the outer surface, the colour of which partly shows through the white" (Baden Powell, Punjab Manufactures, 106).

2 "A basket or tray for carrying out the relics of a dinner or other meal" (Nares, Glossary, s.v.).
Napkins, Trencher, and Bread, and sometimes thin Pancakes made of Rice; though Boiled Rice serves usually for Bread, which they mix with their Soops and Pottage.

The usual Drink is Sherbet, made of Water, Juice of Lemmons, and Amber-greece, which they drink out of long thin Wooden Spoons, therewith they lade it out of their Bowls.1

The most admired Dainty, therewith they stuff themselves, is Pullow,2 whereof they will fill themselves up to the Throat and receive no hurt, it being so well prepared for the Stomach. After they have Eaten well, and the Cloath is removed, they Wash again.

And then most of them will freely take off their Bowls of Wine, (which is brought to each by their several servants), most of Silver, some of Gold, which we call a Toss,3 and is made like a Wooden Dish, purposely so shap'd for convenient Carriage, at the bottom of their Coosdans4 placing the Gurgulets,5 upon it, which Coosdan is a Case made neatly of Rattans or Canes, covered with a Coverlet of Scarlet, Bordered with Silk for Shew as well as to keep the Dust off.

When they have tired themselves with Feasting (which is not suddenly) as they depart, they return Thanks, by Inviting every one in course to an Entertainment of the like nature, where they strive to outdo each other. Thus extravagantly Luxurious and immoderately Profuse are they in their great Feasts, stately Dining-Rooms, mag-

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1 Such spoons are made at Abadeh (see vol. ii, 317).
2 See vol. i, 234.
3 Pers. َْلا, Ar. َث, a cup. Ovington (396) speaks of silver plate used at the Surat factory. "And such are also the Tosses or Cups out of which we drink."
5 Port. *gorgoleta* (ibid., 382).
nificent Gardens, and Water-Courses; exceeding the Roman Voluptuousness, of whose Prodigality Seneca.

Turpi libido (scilicet) potens venere
Luxuria victrix, orbis immensas opes,
Jampriderem avaris manibus ut perdat, rapit.1

Active in Lustful Fires, they heap up stores,
To waste in Riot, and to spend on Whores.
Seize all the World by Avaritious Hands,
Get to consume on Prodigal Commands.

In their Weddings, Childbearings, Circumcisions and Purifying Banquets, they make great Revellings, Fireworks and Rejoycings Night and Day for a month together, that it is troublesome living in great Cities by reason of their Nocturnal Perambulations, when they Shoot, Shout, and make great Acclamations, with hideous thundring Kettle Drums and Trumpets; and however obscure they live at other times, they are wholly taken up in Expences at these Times, and sometimes forgetting the main Chance, they lay out all, and more, to imitate Men of Fame.

But the greatest Festivities are injoyed by the Church, one whereof are common to the Turks and Persians, others belong only to the Persian Sect; as those in the end of their great Fast of the Rasmine;2 and that of Imam Osseen;3 No Rose;4 when the Caliph, or Archflamen, or one for him, should sacrifice a Ram in memory of that intangled in the Thickets, which Abraham offered up an Holocaust instead of his Son Isaac, and these are equally observed by each.5

1 Turpi libido venere dominatur potens
Luxuria victrix orbis immensas opes
Jampriderem avaris manibus, ut perdat, rapit.

2 Octavia, usually included in editions of Seneca’s Tragedies, 433 ff.
3 See vol. i, 270.
4 See vol. ii, 333.
5 The feast called ‘Idul-Azhâ, Qurbân-Id, or Baqarah-Id. "There is nothing in the Qur‘ân to connect this sacrifice with the history of
When the Emperor, seating himself on his Throne, arrayed in his Royal Robes, that he might display all the Wealth and Glory of the Empire both to the Plebeians and Potentates, and ought after the Primitive Institution to make a Feast for all the Princes and his Servants, the Power of Persia, the Nobles and Prefects of Provinces, for many days together: By placing Golden Vessels at the Gates of his Palace for the Lions and strange Beasts to drink out of, as large Golden Jars for Passengers; where, upon the frequent expectation of their Liege Lord, and the Shews and Pastimes represented before him on these Days, great Numbers of People flocked into the Hypodrome, where the Presence of the King was as eagerly desired, as Caesar’s Advent was welcomed by Martial.

Phosphore reddi diem; cur gaudia nostra moreris,
Cesare venturo Phosphore reddi diem.¹

But as if nothing were owing either to the Affections of the Vulgar, or to Honest Report, he not only neglects the Sports and Games, but by contracting new Impieties, loosens the very Bonds by which the Subjects Faith are tied; for he being commonly drunk on these Solemnities within doors, with his Pimps and Panders comes abroad like a Royster, neither regarding the Temple, or the Grandure of the Mageless:² For on No Rose, the First Day of the Year, which is the Tenth of March, he being attended by the Great Council, should receive the Homage of all his Great Slaves, and they should pay their Feuditory Tributes, for which he should return them Colluts,³ or Robes

Ishmael, but it is generally held by Muhammadans to have been instituted in commemoration of Abraham’s willingness to offer up his son as a sacrifice. The Muhammadan writers generally maintain that the son was Ishmael and not Isaac, and that the scene took place at Mount Mina near Makkah, and not in the land of Moriah, as is stated in Genesis⁴ (Hughes, Dict. of Islam, 193).

¹ Martial, Epigramm., viii, 21.1
² See vol. iii, 132.
³ See vol. i, 223.
of Honour, either by themselves or Substitutes, and at the same time entertain them Royally; where, besides the usual Sports, on this Day there is a peculiar Diversion of the \textit{Shotters} or Footmen, begun at Two or Three in the Morning, and held for Twelve Hours; in which space the \textit{Shotter} that is appointed, fetches Twelve Small Streamers placed a \textit{Pharsang} distant from the Starting-Post, which is before the Palace-Gate, which reckoning four Miles to a \textit{Pharsang}, is four times Twelve, or Forty eight Miles backwards and forwards, but at a modest computation it is full Three Miles that they run, and then it will amount to Seventy two Miles that they run in Twelve hours time; which I once saw performed at the \textit{Caun of Bunder}'s (who all over the Realm imitate the Emperor on this day) on the Sand along the Sea-side, we being there at the Vernal \textit{Aequinox}, when this is performed.

He sets out with his Fellows, who by Turns wait his return, and are obliged to attend him, both to make way, and to fan him in his passage, and to be ready with Towels to rub the Sweat off his Body: Two or three hours before Noon the Prime Nobility gather to receive the King's Commands; some to be Spectators, others to act afore the \textit{Mageless}; where at the appearance of the \textit{Shotter}, with his Streamer in his Hand, the loud Musick proclaims his coming: When he has fetched the last, the King has notice, and all with him ascending their Steeds, wait on the Emperor, who meeting him, the \textit{Shotter} runs cheerfully afore his Horse, and holds his Horse till he alights, and prostrate before him, delivers the Streamer, for which, after he is cleansed, and the \textit{Mageless} is seated, he is brought before the Emperor of the \textit{Suffees}, clothed with nothing more than his running Breeches, and then a Rich Vest is thrown over him, and receives a Gratuity besides from the

\footnote{See vol. ii, 180.}
Suffee, whose Example all there present following, he is plentifully rewarded, and made Chief Shutter for the ensuing Year: After the Shutter's Race is over, the Suffee calls all his Nobles to a Sumptuous Feast, which concludes with demonstrations of Excessive Joy.

At the beginning of April they have a proper Feast of their own, where the Emperor is to give the People of Saffahauin a Camel to be slain, which they lead about the Streets with a confused Noise, being dressed very fine with Flowers and Garlands for the Altar; and being brought to the Priest, he cuts the Throat, and burns the Entrails, distributing to each Principal Ward of the City the several Quarters to be eaten publickly after they are roasted, the Head only being presented to an Old Sybil, the only Relict of the Tribe to which it appertains by right, which she preserves till next Year, and then produces it at the Feast, for which she has a settled Pension; and the Blood of the fresh slain is scrambled for to besmear their Lintels and Side-posts, signing them with the Sign of the Cross: What relation it has to the Passover ordained to the Jews, I could never learn from them; but they say it is to keep their Houses free from Hobgoblins and Evil Spirits: It is called Aede Corboon.¹

About December they observe a Feast for the happy Conjunction of Mahomet and Alli, known by Aede Chudeer.²

¹ Id-ul-Qurbān, for which see Hughes, Dict., 192 ff.; Lane, Mod. Egypt., ii, 221. At Teheran "at an auspicious moment a spear in the hand of a relative of the Shah is thrust into a vital spot behind the neck; but scarcely has the blood burst forth before a hundred knives are thrust into the poor animal by the bystanders, and in a twinkling the carcass is divided into many parts. Each quarter of the city endeavour to secure a portion, which may be kept for good luck during the succeeding twelve months" (Benjamin, 378).

² Id-i-Ghadir, "a festival of the Shi'ahs on the 18th of the month Zill-Hijjah, when three images of dough filled with honey are made to represent Abū Bakr, 'Umar, and 'Usmān, which are struck with knives, and the honey is sipped as typical of the blood of the usurping Khālfahs. The festival is derived from ghadir, 'a fool,' and the festival commemorates, it is said, Muhammad having declared 'Ali his suc-
In January is the Commemoration of the Snares of the Ottoman intended against the Osmeran Family, Ađe Bobba Shujawhundeen, which are ridiculous enough.

They celebrate the New Moons with the rest of the Moors; and to speak fairly, they outdo others in Civility of Manners:

Nor (to give them less than their due) are they behind-hand in exerting their Valour where requisite, whether out of the opinion of Fatal Necessity, or an Innate Disposition, I know not, nor will I judge; but that of Lucan prevails with them.

---A prima descendit origine Mundi
Causarum series, atque omnia fata laborant;
Si quidquam mutasse velis.---

Since the World's Frame at first began,
All things in settled Order ran;
What you'd change, should have been changed then.

Friendly and Courteous Salutation is no where so much promoted as among the Persians, as if they had learned Cato's Prescript; wherefore I think it not impertinent to give you some Forms of their Address, and a Specimen of their good Behaviour; not that I would hereby pretend I understood the Language (for I confess, beyond the Discourse of Traffick, and for ordinary Occasions, I do not,) but rather to vindicate the Place, famous for so many Ages past, from the Barbarity of the rest of the Eastern Nations; and to shew that it has transmitted some of its Civility (though by another Convenance than the direct Ancestry)

cessor at Ghadir Khüm, a watering place midway between Makkah and al-Madinah" (Hughes, Dict., 138; Malcolm, Hist., ii, 239 n.).

Professor Browne identifies this feast with that known as 'Umar Kushân, the festival of the murder of 'Umar ibn al-Khattâb, the second Khalifah, who was assassinated by Fîrûz, a Persian slave, A. H. 23, (A.D. 644). He is known to the Persians as Bâbâ Shujâ-u'd-din, "the valiant Champion of the Faith." (Also see Hughes, Dict., 650 ff.).

Ar. hîlâl.

Lucan, Pharsalia, vi, 612 ff.
through the repeated Alterations of Fortune, to the present Possessors, who were originally of a morose Extract; yet have they put off their Native Ferity, to comply with the over-ruling Influence of the Climate.

For the very Plebeians in other Parts, surly and unconversable, are here Affable and Kind, not Rude and Unmannerly; where-ever you meet them, before you salute them, they accost you with Salam Alekum, God’s Peace be with you; and if you do the like to them, they resalute you, and bowing with their Hands across their Breast, return Alekum Salam, God save you; approaching nigher, they Embrace with the Appellation of mi Sahāb, my Friend, or more properly, my Lord; Cuddah ne gardin, God be propitious to you; in passant, they cry with some vehemence, Chehauldore; how fare you? to which they reply, Choukossee, at your Service; at Departure, Salamut basheet, Peace be your Companion; at Meeting, Nosajun Bashut, I am glad to see you; at Meals, Aupheat Bashut, much Good may it do you; if any fail the appointment after Invitation, or come late, being called, they say Ja Shaman coltee booth pishee eauroon, Your Seat is empty among so many good Friends; and what I wonder at more, many Words in use among the High Dutch, are in Common Discourse with them, as Fader signifies Father; Moder, Mother; Broder, Brother; bad, beeter, and innumerable of the like sort; which not only confirms their being Scythians, but corroborates the Learned Antiquary, Mr. Sheringham’s Opinion

1 The usual Mussalman salutation is as-Salāmū ‘alaikum, “on you be the peace!” to which the usual reply is wa ‘alai-kum as-salām, “and on you also be the peace!”
2 This is corrupt—sāhib, “lord, master.”
3 Khudā nigāh dārād.
4 Chih hāl dārāt.
5 Chih khwāsšt t “What did you want?”
6 ‘Āfiyāt bāshād.
7 Nosh jān bāshād.
8 Afiyat bāshād.
9 Jā-yi skūmā khalīātād pīsh-i-yārān.
10 pādar. “mādar.”
11 birādar. “better, behtār.”
12 better, behtār.
of Woden, and his Asas or Asiaticks, (Asa being a Common Name among the Parsys in India and Gours here) and of our being derived from them, as appears in his Anglorum Gentis Origine.

The Courtiers think the Turkish Language more commanding, and therefore addict themselves to that Speech, which is neither so Polite or Verbose, but more Gutteral; the present Dialect of the Persians is much more smooth and neat, yet not agreeable with the old Character, as may appear by our Polyglot Bible, which they understand no more than they do Welch.

But to perfect their Urbanity; when they Encounter, the pluck not off their Caps, but with a pleasing Modesty bow their Heads; within Doors they bare their Feet by pulling off their Shoes, which they leave at the Entrance upon the Bucchanno's; not that they salute thereby, but out of Cleanliness to preserve their Carpets, from which when they descend, their Servants stand ready to help them to their Shoes, and while they are seated, glory to be incircled with Servitors; nor do they presume afore their Betters to use any other Seat than their Heels, till they have License to sit at ease.

They are formal in the matter of going First, and shall protract the Ceremony into a tedious Contention, and generally are pressed hard to Precedency, and will strain a Courtesy to Strangers.

The Custom of carrying Aves one to another, is not Obsolete.

Prima Salutantes atque altera continent hora.²

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1. The great "shoe-question," a point of etiquette which has caused much trouble to European officers in India.

2. Hind. bichhanâ, the floor covering, usually white, of reception rooms in the East (Yule, Hobson-Jobson, 93).

3. Prima salutantes atque altera conterit hora (Martial, Epigramm., iv, 8, 1. On the visits of clients at Rome, see Bekker, Gallus², E. T., p. 327).
No more than among Martial's Parasites, the very Slaves Reverencing the Threshold of their Lord's Doors; so extravagant are they of their Courtesies, with an hundred such good Morrows; but if any weighty thing be to be presented, it is with an eye to Profit.

However, not to exempt them from all good Inclinations, could we excommunicate Self-Praise, Philautia, from their Pious Acts, we might discern some noble Deeds for which they merit to be extolled, as the Building of Temples, Publick Hospitals for Travellers, (not for Sick or Wounded) which are the Caravan Seraves, Colleges, Bridges, Fountains, plaining Mountains, and raising Vallies, for to facilitate the Way for long and troublesome Journies.

The Colleges that are not of Royal Foundations, are Adjuncts to the Prophets Tombs, or Built in Commemoration of some Noble Warrior; to be Buried near which, is the desire of these Martis Alumni, as much as for Catholicks to be Buried in St. Francis his Habit; which Sepulchres are, as it were, Triumphant Arches, after the Figures of their Mosques, in the middle whereof is deposited the Corps in a Stone Tomb, like a Chest, or Coffin, with Four Golden or Silver Apples, at each Corner One, commonly covered with a Purple wrought Pall, with curious Artifice; over head hang Streamers and Banners, and it is Railed with Iron Rails, in which are Lamps always Burning; nor do any enter with their Shoes on, the Floor being Matted, or spread with Carpets; and if a Mullah attends, he goes to Prayers for the Quiet of the deceased Soul. They never Bury in the Church, and seldom in the City; they permit Representations of Lions or Tigers, on Grave-Stones, as has been said, to express a Man taken away in the prime of his Age; have Inscriptions and Places for Incense; they always lay the Body North and South, in opposition to us

See vol. ii, 236 f.
Christians, who Bury our Dead East and West; agreeing in most things with the other Mahometans.¹

To this Magnificence and Civility of Temper, we may add a Third Virtue, their Fidelity to their Princes.

For which Excellencies they seem to be beholden to the pureness of their Air; for it is Hot and Dry for the most part, whereby their Hearts are more firm and solid, which makes them more constant and resolute, they being of a more refined Head than the other Easterns, their Brain being more spirituous and clear.

To which Three Graces, notwithstanding, there are a Trine Aspect of Vices; to Magnificence, Oppression and Covetousness; to Munificence, Intemperance and Lust; to Fidelity, Jealousy and Revenge.

The Philosophers agree not with Galen, ἄμα ὀτρόνος πάθει τὸ σῶμα; that the Body suffers from the Affections of the Mind; they saying, That they depend not on the Texture of the Body, but are Conjoined with it; yet Experience teaches, That as often as the Mind is Troubled, the Spirits are variously Agitated, which move the Blood and put it on a Fret, whereby the Heart is Convulsed, and many times the whole Frame of the Body is put out of Order.

And therefore is it necessary, that to the excellency of the Air, and disposition of the Body, a requisite Diet, as well for Meat as Drink, should correspond with both; and indeed Nature seems to have provided them with both, for those they desire are these:

Cabob² is Rostmeat on Skewers, cut in little round pieces no bigger than a Sixpence, and Ginger and Garlick put between each. Thus sparingly do they feed on Flesh alone, ordered after this manner; and if at any time they

¹ The face of the corpse is turned in the direction of Mecca (Hughes, Dict. Islam), 45.
² Pers. kabāb (Yule, Hobson-Jobson, 138).
intend a Meal thereon, they have it well Boiled, Baked, Fried, or Stewed, or made into Pullo; which is a general Mess, as frequent with them as a good substantial piece of Beef is with us, and reckoned their standing Dish; which is made either of Flesh, Fish, or Fowl, as the Indian Moors do; but the best is made of the fattest Meat, for which the pondrous Tails of Suet (which their Sheep bear) is most coveted, in regard it saves Butter.

To make Pullo, the Meat is first Boiled to Rags, and the Broth or Liquor being strained, it is left to drain, while they Boil the Rice in the same; which being tender, and the aqueous parts evaporating, the Juice and Gravy incorporates with the Rice, which is Boiled almost dry; then they put in the Meat again with Spice, and at last as much Butter as is necessary, so that it becomes not too Greasy or Offensive, either to the Sight or Taste; and it is then Boiled enough when it is fit to be made into Gobbets, not slabby, but each Corn of Rice is swelled and filled, not burst into Pulp; and then with Mango or other Achar, they will devour whole Handfuls (for Spoons are not in use, unless to drink Sherbet with, they mixing their Pottage with dry Rice, and cramming themselves with their Fingers)

1 Pers. pulâbo, pilâsu, a dish consisting of various kinds of meat boiled with rice and spices (Yule, ibid., 710). "They seldome go beyond Pelo, but in that dish expresse they thinke a witty invention, setting before you fortie dishes, call'd by forty names, as Pelo, Chelo, Kishmy-pelo, &c. albeit indeed it differ but thus, all are of ryce, mutton, and hens boyld together; some have butter, some have none; some have fruit, some have none; some have turmerack & saffron, some have none; some have onyons and garlick, some have none; some have almonds and raisins, some have none: and so ad infinitum; making us also beleive they make us gallant cheere and great variety, though the ingredients be one, differing only in colour or complement; some comming to the table as black as a coale, some white as a curd; others (that you may know their Cooks are wittie) be yellow, greene, blew, red, or as they fancie" (Herberti, 240). On the Pulao see Curzon, i, 108 n.; Browne, A Year, 110; Wills, 296; Váméry, Sketches, 118; Schuyler, Turkistan, i, 125; Manucci, i, 24.

2 Pers. achar, a general term for salt and acid relishes (Yule, Hobson-Jobson, 3).
and never Surfeit; always taking this for a Rule, never to Drink till they are satisfied, it causing them otherwise to swell too soon; and then they will Eat as much at a Meal, as an Horse or Mule can of Barly.

Baked Meat they call Dumpokes,¹ which is dressed with sweet Herbs and Butter, with whose Gravy they swallow Rice dry Boiled.

Their Stews are also made of Cooling Fruits, as Cucumbers, Gourds, &c. which they mingle Rice with.

But the bulk of their Diet consists of the Fruits of the Teeming Earth, sowre Milk, with soft Cheese, Grapes and Wheaten Bread.

They have a kind of Cooling Mucilage of Seeds, like Psyllium; in the Maritime parts they use Dates instead of Bread, or Bread made Pancake Fashion of Rice.

They have a Dish they call Cookoo Challow,² which is dry Rice and a Fritter of Eggs, Herbs, and Fishes.

They seldom Eat fresh Butter, and as seldom Beefs Flesh; the Poor near the Sea live only on Fish and Dates; the Rich live plentifully every where.

No Country is more taken with Sweetmeats, not even the Lusitanians; wherefore Sugar is a good Commodity from India, for Persia produces none of its own; they are not such Confectioners, notwithstanding, as might be expected from so constant a desire and practice; the chief reason I can impute it to is Custom, which in every thing they are very tenacious of.

¹ See vol. i, 234.
² Johnson (Pers. Dict., s.v.) defines kūkū, "a fried egg, fritter." Brown (110 n.) defines the difference between pilâw and chilâw to be that in the former the mixture of the rice with the various kinds of flavoured meats is effected by the cook; the latter by the guest, who take with the plain rice whatever delicacy most tempts his palate. "The chilau, which is a triumph of cookery, comes up in the form of a white pyramid of steamed rice, every grain of which is dry outside, but inside is full of juice, and is served with a large number of entrées" (Curzon, i, 109).
They mightily covet cool things to the Palat, wherefore they mix Snow, or dissolve Ice in their Water, Wine, or Sherbets.

Out of Taglets of Willows they make a compound Cool-Water, very sweet smelling and refreshing. ¹

Sherbets are made of almost all Tart pleasing Fruits as the Juice of Pomegranets, Lemmons, Citrons, Oranges, Prunella’s, which are to be bought in the Markets. Thus by Diet, as well as Air, they procure not only a firmness of Constitution, but Properness and Tallness of Body, for none excel them either for Beauty or Stature.

But before we part with this Subject, since they are not so starch’d and precisely bent as the more rigorous Mahometans, we may be acquainted with their constant course of Eating, and lie down with them at Meals, and receive a good Welcome.

Their Breakfast is begun with Melons, Cucumbers, Gourds, Grapes, or other Fruits, as Peaches, Apricots, Cherries, or the like, with soft Cheese or Butter-Milk; which is about Ten in the Morning, from which time they abstain from all manner of Food (I mean when they observe their set Meals till near Sun-set) when they feed heartily on Flesh, or any other hot Meats, and enlarge sometimes till Midnight.

They observe the same usage for going to Stool as the other Easterns, washing away the Filth with the Left hand, for no other cause than that they feed themselves with the Right.

They sit down to make Water, but whether that way empties the Bladder better I leave to conjecture; though their continual sitting within doors with their Legs up to their Bellies helps digestion, is a thing beyond dispute.

That the Persians never Spit, I cannot allow to be true, since they Smoak Tobacco in their most solemn Assemblies,

¹ Bid-i-mushk, made from the Egyptian willow (Salix syggestomon), or from Salix Caprea (Watt, Econ. Dict., vi, pt ii, 389).
and for that purpose we have already shewed they are pro-
vided with Spitting-Pots, or Pigdans, but since Xenophon
relateth it in the First Paedia Cyri, as a reproach for any
to Spit in Company, and brings it as an argument of
Gluttony, or Laziness, Nunquam sputant in conventu Perse,
quia maximum ignominiae argumentum, quasi indicaret eos
aut plus cibi, quam par esset sumere, aut nullis corporis
exercitationibus uti; I must add, that I find them to indulge
both; nor are they ashamed to Carouse or Eat lustily, but
on the contrary Gormandize to excess; there is therefore
nothing but the Thinness of the Air, expressing their
superfluous Humours can bespeak this Virtue; nor indeed
do I find them differ much in that point from other Nations.
To conclude then; to the Endowments of Mind, they
have an Happiness of Body, through the extraordinary
Fineness of Air, which by a suitableness of Food nourishes
a well-mix'd Temper both of Soul and Body; for as they
have the start in the first, so they surpass all their Neigh-
bours in the latter, being not only Ingenious and Free, but
Fair, Tall, and Comely, with a Stock of Health not easily
to be impaired, unless violent Debauchery root up the
Stability they enjoy by Nature.

Thus having run through their Distributive Justice, their
Religion, and Morality, their several Rites, Usages, and
Ceremonies; it remains then, as we have declared their
Wealth and Merchandize, so we should shut up all with
their Commutative or Trading Justice, which keeps an
Arithmetical Proportion; as buying, selling, letting, and
hiring. The Valuation of every thing is made either by
Number, Weight, or Measure: Number is the same, and
common to all People, Tongues, and Nations; but Weight
and Measure are not so, there being a great Variety of

1 See vol. ii, 163.

these, and every Country has a Statutable Account of Weight and Measure after their own form.

All things in Persia are put into Balance, but Silk woven and Cloath; wherefore they weigh all Liquids, as well as Wood, Straw, and Metals; and measure by the Cobit, or Cubit, what comes from the Loom, even their most fine Carpets.

Which brings us to examine their Weights, Measures, and Coins, or Current Money.

1. A Maund Shaw is—12—Five Eighths.
A Maund Taberes—06—and a half.
Charack—01—and a quarter.

Miscolle.

Their lowest Weight is a Miscolle; nearest our Ounce:

\[
\begin{align*}
6 & \quad \text{an Ounce.} \\
96 & \quad \text{a Pound.} \\
600 & \quad \text{a Maund Tab.} \\
1200 & \quad \text{a Maund Shaw, or the King's Maund.}
\end{align*}
\]

The King's Cobit consists of Inches, .... 36
The Carpet Cobit is little more than half the King's, it being but .... 18.4
Or nighest four Thirds of our Yard.

1 See vol. ii, 250.
2 These are the Royal man (man Shâhi); man of Tabriz; and the third perhaps of Kharak, 30 miles north-west of Bushire. According to Stack (i, 110 n.) the Tabriz man is now equivalent to about 6½ lb.; the Shâhi man, which is the Isfahân standard of weight, is twice as heavy. At Isfahân, says Wills (220), everything is sold by the Shâhi man of 13½ lb. In Shirâz they use the Tabriz man, the one standard weight of Persia, of 7 lb.
3 The misgâl is usually calculated at about 73 grains (Yule, Hobson-Jobson, 568). "The Shâhi man is 1280 misgâls, each misgâl being \(\frac{2}{3}\) of a tola" (Stack, i, 264 n.). Wills (220 n.) makes it one-sixth ounce, which agrees with Fryer.
The Money which passes is a Golden Venetian,\(^1\) equivalent to our Angel.

And a Turkish Abrahmeef,\(^2\) of inferior Value.

The one esteemed at 29 Shahees, and is called Shekre.

The other but at 27 and is called Misereef.

Money coined by Shaw Abas in Silver, has Persian Characters impressed, the highest worth Five Abasses, which is half'd, and then it is worth Two and an Half, which is Two-pence more than our Half-Crown; or 2s. 8d.

A single Abasse is . . . . . 1s. 4d.

Which amounts to Sixteen of our Pennies, intrinsic Value.

Which Abasse makes two Mamoodies, . . . . . 0s. 8d.

Or two Eightpenny Pieces, . . . . . 0s. 8d.

A Mamody is two Shahees, . . . . . 0s. 4d.

A Shahee is Four Pence, or equal to our Groat, 0s. 4d.\(^3\)

Fifty Abasses make a Thomand, £3 6s. 8d.

Which is only Imaginary, there being no such Coin, but is to them to reckon by, as Pounds are to us, which we suppose to be Twenty Shillings; and their Thomand is valued at Three Pounds and a Noble, or Six and Eightpence in English Account.

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\(^1\) See vol. ii, 130, note 1.


\(^3\) The present scale, according to Wills (63 n.), is:

\(\text{Copper} = 2\) pulis = 1 shahi (or shaie), or English 0 0½
\(10\) shahis = 1 banabat or half keran (silver) 0 5
\(20\) shahis = 1 keran (silver) . . . . . 0 10
\(10\) kerman = 1 toman (tomaun) gold . . . . . . 7 6

I on arrival took my servants' accounts in tomauns and kermans, afterwards in kermans and shaies, and at last in kermans and pulis; while an English merchant friend actually wrote his house accounts in dinars, and said it owed his servants! one thousand dinars make a keran, so one dinar is $1000$ of 9d."
Brass Money with Characters,

Are a Goss,¹ ten whereof compose a Shahee.
A Gosbeege, five of which go to a Shahee.
Four Goss make one Bistree.²
And 100 Deniers one Mamoooy.
And 20 Pise one Shahee:
Both which are Nominal, not Real.

Geographical Measures,

Are the Persian Stathmus, answering our Perch: And Parasang,³ now Pharsang, which contains an Hundred and thirty Stathmi, or 3000 Paces; three of their Paces make a Cobit Shaw,⁴ in way of Mensuration.

The last thing to be measured is Time, which accords with that which has been delivered in India.

¹ Ghaz, see Yule, Hobson-Jobson, 389.
² Bisti, which Herbert (231) reckons at twopence (ibid., 389 l.). Lockyer (241) in 1711 gives the Persian coinage thus: 10 Cox or Pice; copper coin = 1 Shahee; 2 Shahee = 1 Mamooda; 2 Shahee and 5 Cox = 1 Laree; 2 Mamooda = 1 Abassee; 4 Mahmooda = 1 Surat Rupee; 50 Abassee or 200 Shahee = 1 Tomand; 31 to 32 Shahee = 1 Chequeen. The Shahee, he says, in the Company's accounts "is reckon'd worth 4d. English."
³ See vol. ii, 168.
⁴ The royal cubit or ell (see Yule, Hobson-Jobson, 268). "In Babylon the royal cubit is longer by three fingers' breadth than the common cubit" (Herodotus, i, 178, with Rawlinson's note, 3rd ed., 1875, vol. i, p. 299).
A FARTHER
DISCOVERY OF INDIA.

LETTER VI.

CHAP. I.

Takes Notice of Broach; the Change of Governors at Surat; intestine Broils of the Empire; Rencounters of the English; and Portentous Accidents of this Year.

SIR,

My last I had thought to have presented you with my own hands, but being still detained, I must persist to give you farther Trouble.

Forty Course of Surat lies Broach; it therefore being esteemed in relation to the English as a Branch of this Factory, upon any one of our Merchants being ill, they can easily and suddenly send a Messenger for Assistance; which gave me opportunity of seeing that City, soon after I had returned with the President to Surat.

The Way thither is twofold, either by Sea or Land; the first, from Swally-hole, makes an easy Passage up that Creek, or rather Arm of the Sea, to Broach River's Mouth, into which the River empties its self: The latter is measured over a spacious Plain, and is travelled either by Coach or on Horseback, both which I had for my Conveyance, together with the Attendance of a good Guard of the Com-

Kos, a measure of distance, see vol. i, 265.
pany's *Peons*, because of frequent Robberies hereabouts. Going out by *Broach-Gate*, we fell into a notable beaten Way;

*Hoc iter manifesta rotae vestigia cernes.*

Contrary to whatever we found in any Place of *Persia*, where are neither Carts, Coaches, or Wains: There we seldom meet any to turn us out of our Way; here the Roads are pester'd with Caphalae of Oxen, Camels, and Bufolaes, with heavy Waggons drawn by Teams of Oxen, yok'd Eight, sometimes a Dozen or Sixteen times double, bringing and carrying Goods of all sorts: There with Guides, here with Guards, for fear of Thieves descending from the Mountains, or lying in Ambuscado among the Thickets: There they journey at all Seasons, secure from Weather or Assaults; here they must observe the set times, and move with a good Force, both to defend them from their own Armies, and the Insults of Outlaws: Here are no Caravans or Inns to shut them in a-nights, for then is their time of travelling; and when they rest, if they have no Tents, they must shelter themselves under shady Trees, or sometimes great Tombs in the Highways, unless they happen on a *Chowkri*, *i.e.*, a Shed, where the Customer keeps a Watch to take Custom: Yet good Rivers are more often found here than there; and where they are deficient, they want not great Tanks or Ponds of Rain-Water mostly uncover'd and open to the Heavens, or else deep Wells many Fathom under Ground, with stately Stone Stairs, Cool Apartments, and Grottoes, whence Oxen (as has been said) draw Water, with huge Leathern Buckets or Pots around a Wheel, to water their Gardens: But one thing

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2. Such as those of the Kolf tribe, who infested the roads in West India.
3. Probably a misprint for *Chowkie*, for which see vol. i, 252.
4. The Persian wheel.
you are more sure of here than there, and that is, Provisions of all sorts, in almost every Village, which stand thick hereabouts.

The Coaches (unless those called the President's) and Carts are much alike, the last being only stronger built with main Timber for strength. But it being no unpleasant spectacle to see one of these Chariots' equipped, I cannot forbear giving it you; though I am sensible it cannot be so well express'd in writing, as the Sight is now comically represented unto me: Two large Milk-white Oxen* are putting in to draw it, with circling Horns as black as a Coal, each Point tipped with Brass, from whence come Brass Chains across to the Headstall, which is all of Scarlet, and a Scarlet Collar to each, of Brass Bells, about their Necks, their flapping Ears snipped with Art, and from their Nos trils Bridles covered with Scarlet: The Chariot itself is not swinging like ours, but fasten'd to the main Axle by neat Arches, which support a Foursquare Seat, which is inlaid with Ivory, or enriched as they please; at every Corner are turn'd Pillars, which make (by twisted Silk or Cotton Cords) the Sides, and support the Roof, covered with English Scarlet Cloth, and lin'd with Silk, with Party-colour'd Borders; in these they spread Carpets, and lay Bolsters to ride cross-legg'd, sometimes three or four in one: It is born on two Wheels only, such little ones as our Forewheels are, and pinn'd on with a Wooden Arch, which serves to mount them: The Charioteer rides afore, a-straddle on the Beam that makes the Yoke for the Oxen, which is covered with Scarlet, and finely carved underneath; he carries a Goad instead of a Whip: In Winter (when they rarely stir) they

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1 These resembled the modern bahli or the more ponderous rath, used by portly bankers, native ladies, and dancing girls.
2 The large white oxen of Gujarát are described, vol. i, 295.
3 Scarlet broadcloth (Yule, Hobson-Jobson, 861).
have a Munjuma, or Wax-Cloth to throw over it. Those for Journeying are something stronger than those for the Merchants to ride about the City, or to take the Air on; which with their nimble Oxen they will, when they meet in the Fields, run Races on, and contend for the Garland as much as for an Olympick Prize; which is a Diversion, To see a Cow gallop, as we say in scorn; but these not only pluck up their Heels apace, but are taught to amble, they often riding on them.

Four-wheel'd Coaches, and to sit with the Legs hanging down, here are none, unless some few the Europe Merchants have, covered with Scarlet, and ill hung, being much like those sold at London to please little Children with, only larger, and lin'd with Velvet; they having no Horses managed for the Coach, or any skill'd to drive them, so that these also are drawn by Oxen.

Setting out about Sun-rise, we passed by pleasant In- closures spread far from the City, and flourishing Fields of Corn, and Plantations of Tobacco; we came Three Course, and then ferried over the River to Bereaw, a Village on the Bank of the other side; and at Persaw, two Course more, we broke our Fast; when it growing hot, we went but a

1 Pers. momjãmah, "waxcloth," used to cover letters or parcels during the rainy season. Abul Fazîl (Ain, i, 90) speaks of a garment used by Akbar, known as the Chakman, "made of broad-cloth, or woollen stuff, or wax cloth. His Majesty has it made of Dârâi wax cloth, which is very light and pretty. The rain cannot get through it." Manucci (ii, 442 f.) states that the Râjâs on the further side of the Ganges used to supply the Court with, among other things, wax—"with the last article they prepare a waxed cloth for the lining of tents and other uses in the royal household."

2 Variaão, on the right bank of the Tapti, 3 miles north of Surat: the "Berieowe" of a letter of 1619 (Foster, English Factories, 1618-1621, 129). "Persav" does not appear on the common maps. The distance from Surat to Bharoch is forty miles, and the ordinary stages are Variaão, the crossing of the Tapti, Karel, Kim Chank, or Katadrâ, Panauli, Umarvâda, Ankleswar, then crossing the Nerbudda to Bharoch.
Course and a half over another small River before we baited under a Grove of Palms, or Toddy-Trees.

When the Crows came hither to roost (which they did in great Flocks) we departed, and at Midnight arrived at 

Uncliseer, the most Northern Extent of the Province of Guzerat (after the old account) where Custom is exacted, a Bar of Thorns being stuck into a high Gate, opposing such as are to pay at each end of the Town. Here we slept at our Broker's House, and at Sun-rise proceeded over delicate Medows to Broach-River, where round about it is all Campaign; betwixt where, we met more than Five hundred Oxen laden with Salt for the Inland Countries; and betwixt Nine and Ten passed Broach River in a Boat; which is a broad, swift, and deep River, butchoaked up with drifts of Sand, by reason of Rains forced into the very Channel, so that good Pilots are required, to steer clear of them; by whose directions good lusty Vessels are brought up to the City-Walls, where they are laden with Salt and Corn, to be carried to those Parts that are not so well furnished; here being excellent Wheat and good Cottons, of the Growth of this Country.

It is likewise the Thoroughfare to Lhor, Dhely, Agra, and Amidavad, which is the chief City now of this Province, as well as of Guzerat; though Broach was the Metropolis when Cambaia was an Empire, which was before the Portu-gals were strong in these Parts, who made way for the Mogul to make an entire Conquest thereof: But as to what concerns its peculiar History, it was dismantled, and the Walls thrown down, for refusing Passage to Shaw Juan's Army, the Father to the present Auren Zeeb; which, as

1 Ankleswar, which appears in various forms in the early corres-

pondence, Onclesere, Unclesere, Unclisear, Uglisiare, etc. (Foster, 

tbid., 113, 238, 300, 331). It is still an important town in the Broach 

district: N. lat. 21° 38': E. long. 72° 59'.

2 Broach or Bharoch was a place of much importance in early days, 

and is mentioned by many travellers and historians. "The fortifica-
appears by the Ruins, were very strong of old, being doubly wall'd and trench'd, into which Nine Gates still lead the way; wherein was an Heathen Temple, now converted into a Mosque, looking over a rich Plain towards another, a Mile from the City, the Burying-place of their Emperors, where is entomb'd Mahmoody, the last of their Sultans; whose Progenitors being Arab Moors, were not sprung from the Heathen Rajahs on the Fall of Ramras, but laying hold on those Divisions, came in by Conquest, and were the occasion also of the Mogul-Tartars being called in to assist the oppressed, who made not only Resistance against Nishamshaw, one of the three Treasonable Conspirators against Ramras, but a long while defended themselves against the Mogul, till unfortunately broke at the Siege of Diu, Sultan Badur being defeated both by Sea and Land; he left a tottering Kingdom to Mahmoody, his Successor, who was afterwards vanquished by the Mogul, near the place where he now lies buried.

Nor does this place now yield small Advantage to the Great Mogul, Customs being paid here, and here being a good Trade; though at present a stop be put thereto by

tions, ascribed by tradition to Sidh Raj Jaisinghji of Anhilwara (A.D. 1094-1143) were strengthened and rebuilt by Bahadur Shâh (1526-1536). In 1660, under the orders of the Emperor Aurangzeb, parts of the walls were thrown down; but, twenty-five years later, the same monarch was forced to rebuild them to save the city from Maratha assaults (Bombay Gaz., ii, 551).

1 The Jâma Masjid, or Cathedral Mosque, a magnificent specimen of the earlier Muhammadan style, is composed almost entirely of pillars taken from Hindu temples, on the site of which it stands (ibid., ii, 556).

2 Râma Râja, for whom see vol. ii, 47. The history of the dynasty of Ahmadâbâd extended over 170 years (A.D. 1403-1573). Mahmûd II, the "Mahmoody" of the text (1536-1554) was assassinated by his servant Burhân. The country was conquered and the dynasty came to an end on the invasion by Akbar in 1573. At the time of Fryer's visit the province was ruled by the 36th viceroy, Muhammad Amin Khân, Umdat-ul-Mulk, son of Mir Jumla (1674-1683). See Bombay Gaz., i, pt. i, 234 ff.
Raja Jessinsins being lately dead,\(^1\) who set the present Emperor on his Throne, together with Emir Jemla,\(^2\) and the Emperor’s demanding the Treasury and Territories of the Widow; and her sending this Answer thereupon (the same almost in effect the Spartans were wont, among whom it was a saying, Our Kingdoms extend as far as we can cast our Darts); so she returned, Money I have none, but Swords good store: Which has brought all the Infidels into a Confederacy with her.

And the Governor of this Province, but a late Convert, and a kin to her, begins to make Parties for the Advancement of one of the Sultans he has espoused, to Dethrone Auren Zeeb, as he did his Father Shaw Gehaun, by the Assistance of his Father Emir Gemla: Whereupon the Mogul is engaged over Head and Ears in Wars, calling the Caun of Brampore\(^3\) to his help.

Which gives occasion to Seva Gi, and a Neighbouring Raja, the one to move towards Surat, the other to set upon Brampore; which had put such a Consternation on the Merchants, that at my return they were all fled with their Wealth, Wives and Families, not thinking themselves safe within the Walls of Surat; which are now compleat and able to beat off a strong Enemy, would they stand to it: But having formerly felt the hostile Cruelties of Seva Gi,

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\(^1\) Mahārājā Jaswant Singh died near the Khyber Pass on 18th December 1678, leaving a widow and two infant sons. When Aurangzeb endeavoured to get the latter into his power, they were rescued by the Rājputs under Durgā Dās, and escaped to Jodhpur, the government of which, after various adventures, they obtained on the death of Aurangzeb (Elphinstone, *H. of India*, 638 ff.; Elliot-Dowson, vii, 187; Tod, *Annals*, ii, 64 ff.; Manucci, ii, 233 ff.).

\(^2\) Mir Jumla, Mir Muhammad Sa’id, a Saiyid from Ardistān, afterwards called Mu’a’azzam Khān, Khān Khānān, Sipāh Sālār, died in Bengal, 10th April 1663 (Manucci, i, 226 n., and other references in Mr. Irvine’s *Index*).

\(^3\) Burhānpur, in the Nimār district of the Central Provinces. Lat. 21° 18’ N.; Long. 76° 14’ E.
besides the present Governor being a better Politician than Warrier, has hitherto only Mulcted the Banians to cast a Crust before this Wolf, and he still expecting the usual Tribute, descends now in hopes of the same Booty, Burning and Spoiling the Country about till they send him a Peace Offering; of which they having informed the Emperor now the Walls are built, that he Taxes them as much as before, and that his Musters are not half filled for the defence of the place, Morad Beck the present Aureen Zeeli’s Armour-Bearer in all his Wars, is coming with force both to displace him, and to succour the place:

Who took Possession in the beginning of May, and the late Governor parted well content with what he had gotten during his holding that Employment.

This Exchange brought some Blows upon Seva Gis’s pilfering Troops, being encountered before the latter end of the Month by the new Governor’s Soldiers, not without loss, some Cartloads of the slain being brought hither to be Interred.

The Rains are this year set in with that violence, that the very Tops of the Trees hereabouts are all under Water; and since the great Mogul by reason of these interruptions cannot go on to overcome the Pagans, he wreaks his Malice by assessing them with heavy Polls, that are not of his

1. Mr. Irvine has been unable to trace any officer named Murad Beg. He suggests that Fryer may mean Muhammad Beg Turkmân, called successively Kârtalab Khan and Shuja’ab Khan. He was succeeded at Surat by Salabat Khan. There are references to these changes in the correspondence at the India Office. It is reported that “The Govr. of Surat like to be changed... Ghastly Chaune the former Govr. of Surat being turned out of his place” (O.C. 4270, 31 August 1677; 4563, 21 January 1679).

2. The heavy rainfall is mentioned in a letter in O.C. 4508, 19 October 1678.
Faith, under his Dominions; and those not able to pay, are compelled to turn Musselmans, so that they begin to desert in abundance.\(^1\)

The Rains being over, great preparations are making to go against the obstinate Pagans, the Emperor marching out of Juan Aba\(^2\) with 100,000 strong, besides Ordnance, Elephants, and other Warlike provisions.

At the beginning of September the Juddah Fleet,\(^3\) freighted with Religion and Pelf, made this Port, bringing Fifty Leques worth of Rupees in Cash, which is so many Hundred Thousand: It could not be improved till the Governor had released the Shroffs or Bankers, whom he had clapp'd up on pretence of Conspiring with the late Governor to Cheat the King, by Coining more Money than had been accounted for; but intercession being made by our President, they were set at liberty, for that our Company's Bullion was also coming from England, the Ships being arriv'd at Bombaim; and these are they that try and set the value on all Metals.

Our English Ships had no sooner left the Port at Bombaim, but that Seva Gi had posted several Hundred Men on Henry Kenry,\(^4\) a Rock in the Mouth of the Bay, on pretence of hindring the Syddy's Men going in and out; whereupon a small Bark, with an old Captain, being sent to

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\(^1\) This is the Jizyah to which Fryer elsewhere refers (vol. i, 275). The imposition of this hated impost is described by Khāṣ Khan (Elliot-Dowson, vii, 296), and the true year in which it was first levied (1679-80) is fixed by Manucci (ii, 234).

\(^2\) Shāhjahānābād, or New Delhi. The campaign against the Rājputs began after the rainy season of 1680 (Elphinstone, 640 f.: Khāṣ Khan in Elliot-Dowson, vii, 298 ff.).

\(^3\) The annual Red Sea pilgrim fleet.

\(^4\) The twin islets, Vondari and Khandari (Yule, Hobson-Jobson, 413). On Sivaji's designs on Henry Kenry, see India Office F. B. Surat, iv, 63, 4 September 1679; O.C. 4675, 4691, 4665-6, 4699.
demand their Business there, and he landing with his Men imprudently, were all cut off by the Barbarians.

After this Action, Seven Prowes and one small Ship (the Pink) were ordered to lie at an Anchor and block up the Avenues before the Rock; which seen by the Barbarians on Shore, the first fair Wind they Manned out Forty Gallies, at whose approach our Prowes fled all but one, which was easily vanquished; and the Pink feigned a fear likewise, whereat they being encouraged, Boarded her with a terrible noise, who cleared her Decks with her small shot, and blew some Hundreds up from her Prow and Poop, and then plying her great Guns, on those who were Board and Board, sunk Four of their Gallies, and put the rest to flight; which made them more afraid than at the first onset, being glad to bear away with the rest; however they in this skirmish succoured the Besieged with Five Boats laden with Provisions.

A Month after they appeared again with all their strength, and the English being recruited with another small Ship, engaged them, and gave them the rout, following them into their own Harbours, where they got hastily ashoar and drew up their Vessels under some small Guns planted to secure them.

Whilst our Fleet were busy in this Enterprise, and left some Boats to shut up the River Tull, the Syddy came before Henry Keny, where he lies with his Fleet; who, should he get Footing there, would be as bad a Thorn as Seva Gi.

1 "Under these circumstances [the occupation of the islands] the English, in conjunction with their new allies the Siddees, attempted to eject the Marathas. Their first step was to send an aged Captain or—as another writer states, with more probability—a drunken Lieutenant [Bruce says ‘an aged Captain’; Orme ‘a Lieutenant in a fit of drunkenness’] with instructions to demand why the intruders had come to Khaneri. This officer being induced to land, he and his crew were treacherously cut off" (Anderson, 174).

2 This gallant action was fought by the little man-of-war, the Revenge, commanded by Captain Minchin, with whom was the gallant Captain Keigwin, who was Commodore for the occasion.

3 See vol. i, 199, 329.
In the mean while that the Mogul Marched against the Rashpoots, his eldest Son came to Brampore with a mighty Army; for all that Seva spoils the Country at his pleasure, knowing well the Sultan will not break his Forces to hazard a Battel till he sees how his Father speeds, that he may be the better able to promote his own Interest for the Crown: On which score it is unhappy both for the Husbandman and Merchant, who suffer on all hands, being pillaged and plundered without redress.

This Year hath been filled with Two Portentous Calamities, the one Inland, a Shower of Blood for Twelve Hours; the other on the Sea-Coast, Mechlapatan being overturned by an Inundation, wherein Sixteen thousand Souls perished. And this being the sum of this Anniversary, I remain,

Yours,

J. F.

Surat, December 31.

1679.

1 Burhanpur.

2 Showers of blood and of blood-red snow, the latter due to one of the Algae (Protococcus nivalis), or to red desert dust, are common (Geikie, Text Book of Geology, 1885, p. 311). One of the chromogenic or colour-producing bacteria (Bacillus prodigiosus) produces the so-called "bloody spots" on bread. The Saxon Chronicle (Rolls Series, 202, 203, 206) records the occurrence of showers of blood. For folklore explanations of stains believed to be of blood, see Tylor, Primitive Culture, i, 406.

3 Manucci (iii, 295) writes: "At the end of October 1701, the sea destroyed about fifteen villages on the coast of Mazalipatam (Machhipatnam). With reference to this catastrophe I have always noticed in this country that when such disasters occur they are a prelude to war and coming misfortunes." In a note on this passage (iv, 452) Mr. Irvine points out, on the authority of Havart (Op en Ondergang van Cornandel, i, 196-205) that this flood really occurred on 23-25 October 1679, which corroborates Fryer's statement. "This disaster was reported to the Company—"Mechlapatan being overturned by an Inundation": "Narrative of the Inundation that hapned at Mitchlepam" (O.C. 4653, 4691). A similar tidal wave in 1864 practically destroyed the town of Masulipatam, 30,000 persons perishing in the catastrophe (Imp. Gaz., 1908, xvii, 217). Cyclones, accompanied by storm-waves, caused enormous loss of human beings and cattle in the district of Bakharganj in Bengal in 1822 and 1876 (ibid., vi, 166).
LETTER VII.

CHAP. I.

Continues the general Occurrences with Remarks.

SIR,

A MIDST these Wars and rumours of Wars, we quietly lay down our Arms, and leave Seva Gi and the Syddy alone to contend for our stony piece of Ground on Henry Kenry; how much to our Honour or Reproach, may be gathered from the Language we have daily cast in our Teeth; "Why Vaunts your Nation? What Victories have you atchieved? What has your Sword done? Who ever felt your Power? What do you possess? We see the Dutch outdo you; the Portugals have behaved themselves like Men; every one runs you down; you can scarce keep Bombay, which you got (as we know) not by your Valour, but Compact; And will you pretend to be Men of War, or Cope with our Princes? It's fitter for you to live on Merchandise and submit to us."

But for all these Revilings Seva Gi makes them tremble here, forgetting that twice their Safety has been owing to us, from falling into the hands of that terrible Plunderer.

For all which the Mogul continues a double Poll on the Heathens this Year, and breaks down their Idolatrous

1 The Deputy Governor in Council requested permission from the Court to expel the Marathas. The Court replied: "Although we formerly wrote to you that we will have no war for Hendry Kendry, yet all war is so contrary to our constitution, as well as our interest, that we cannot too often inculcate to you our aversion thereunto." This cautious policy, called timidity by the nations, led to their mortifying the Factors by taunts such as those recorded by Fryer (Anderson, 175).

2 In the India Office Records (O.C. 4675, 18 November 1679) this taxation is reported.
Images where-ever he finds them; whereupon the Heathen begin to Worship in Dens and Caves, and solitary Places, being forbidden their open Celebrations.

In the heat of all these Combustions, the Firebrand Seva Gi is called to pay the common Debt to Nature, he Expiring June 1. 1680, though after some time his Arms are carried on by his Son Sambu Gi Raja, whose first care was to solemnize his Father’s Exequies with hellish and cruel Rites, after the barbarous Custom of these Princes, to Burn all that were grateful to them when living, to attend them in the other state of Life; doubtless deriving it (which is more than alluding to) from the ancient Gete, their first Parents, and not theirs alone, but of all the World since the Deluge; who, as Nich. Damaseen reports, Tauri gens Scythica una cum Regibus mortuis gratissimos quoque amicorum humare solent; and Solinus, as well as Pomponius Mela, says the same of their Wives, Funera Festa sunt, & velit sacra cantu lusuque celebrantur, ne feminis quidem segnis est animus, super mortuorum virorum corpora interfici simulque sepeliri votum eximium habent; & quia plures simul singulis nuptæ sunt cujus id sit decus apud judicaturos magno certamine affectant: Which

1 The exact date of the death of Shivaji is uncertain, having probably from political considerations been concealed as long as possible. The Madisir-i-Alamgiri and the Turikhi-Muhammedi give 22 May 1680 (Manucci, ii, 231 n.); Grant Duff (131), 5 April 1680 (O.S.); R. P. Karkaria, 5 May 1680 (? O.S.); Orme, Historical Fragments (4th ed., 258), 5 April 1680 (O.S.). Mr. Irvine, since his edition of Manucci went to press, informs me that he has found contemporary French evidence (F. Martin, Mémoires, Archives Nationales, Paris, MS. T. 1169, fol. 308 verso) in a letter from Clément, the French agent at Rajapur, dated 29 April 1680, in which he says that Shivaji had died twelve days previously, i.e., 17 April 1680 (N.S.). The concealment of the exact date at the Maratha Court is shown by the fact that one of his widows was not allowed to become a Suttee for some weeks after the cremation of her husband (Grant Duff, 134). The event was reported to the Company (O.C. 4705, 18 October 1680).

2 For early references to the practice of Suttee, see Tylor, Primitive Culture, i, 464 ff.
here, though it be said to be slain and buried with their Husbands, is the same as to be burned, since the Custom of burying also with their Husbands has been before declared, and still is maintained to be put in execution among these Heathen Princes. *Seva Gi*, while living, as he delighted in Fire and Sword, so he was sent out of the World with a numerous Company consumed in his Flames: Yet not such a Train as *Raja Jessinsin* had when he died, which was far greater, being a more Potent, though less Barbarous *Raja*; but his Widow now holding out against the *Mogul*, though his Prime Lady, being then big with Child, was excused, and she still is preserved to bring up the Young Prince, whom they own for their *Raja*.¹

Thus these two great *Rajas* being disposed of by Fate, the *Gentiles* seem to be under hatches (the *Mogul* for the present persecuting them with the utmost severity and hatred) and the rather, for that the great Ministers of the deceased *Seva Gi*, were at variance about the Promotion of the Successor: ² *Anna Gi Pundit*, Chief Minister of State, setting up the Younger Son, and *Morad Pundit* declaring for *Sambu Gi*, the Eldest; ³ who after punishing his Opposers, was before the time fit for Expedition in the Low

¹ The chief Râni of Râjâ Jaswant Singh, mother of his posthumous son Ajit, was not permitted to commit suttee. But his other queens and seven concubines were burnt on his pyre (Tod, *Annals*, ii, 64 f.).
² For the intrigues regarding the succession on the death of Sivaji, see Grant Duff, 134.
³ Annâji Datto, one of Sivaji's most confidential Brahmans, was put in command of a body of Mâwallis in 1659, and secured the surrender of Panhâla and Pawangad: in 1666 he was one of the three officers appointed by Sivaji to command his territories during his absence at Delhi; in 1673 he plundered Hubli; in 1676 he was in command in the Konkan. After Sivaji's death his successor, Sambhâji, caused him to be trampled to death by elephants (Grant Duff, 79, 95, 115, 123, 137).
⁴ Moro Pandit (see vol. i, 204, 207) supported the claims of Sambhâji to the succession in opposition to those of Râjâ Râm, who was put forward by the other Pradhâns. He was confirmed as Peshwa by Sambhâji, but never succeeded in gaining his confidence (Grant Duff, 134).
Countries, proclaimed *Maw Raja*, or the lawful Heir to his Father's Conquests.

In this Interim the Mogul, jealous of his Eldest Son, had sent him to the *Goualar* or *Post*; but the next being commanded from their Kingdoms where they were fixed, the one *Sultan Assum* in Bengala, the other *Sultan Massum* in *Aurengabad*, have refused to resign, and stand upon defiance if they be farther moved; which Resentments the Father must smother a while, having been twice out this Year against the Infidels with a numerous Army, which have been as often distressed by Famine, and forced to return without engaging; the *Rashpoote* leading them into Straits, while they shift from Mountain to Mountain, and studiously avoid coming to blows.

The Emperor being returned to Court, makes much of his youngest Son, whom all give out he intends to raise to the Throne after his Death, whose Name is *Sultan Eckbar*; but at present being wholly bent on the Ruin and

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1 Mahārājā.

2 Gwalior, one of the Mughal State prisons, where captives were done to death by opium draughts (*post*), a term which Fryer misunderstood. Such poisoning is described by Tavernier (ed. Ball, i, 63), and Bernier (57 n., 83, 85, 106 n.). "The prisons of Gwalior are situated in a small outwork on the western side of the fortress, immediately above the Dhondha gateway. They are called no-choki, or "the nine cells," and are both well lighted and well ventilated. But in spite of their height, from fifteen to twenty-six feet, they must be insufferably close in the hot season. These were the State prisons in which Akbar confined his rebellious cousins, and Aurangzib the troublesome sons of Dārā and Murād, as well as his own more dangerous son Muhammad. During these times the fort was strictly guarded, and no one was allowed to enter without a pass" (Cunningham, *Arch. Rep.*, ii, 369).

3 Muhammad Sultan, eldest son of Aurangzeb, died on 5 December 1676 in the prison at Gwalior, and was buried near the Qutb Minār at Delhi (Bernier, 83). His second son, Muhammad Muazzam, the "Massum" of the text, succeeded his father as Shāh 'Ālam Bahādur Shāh (1643-1611-12). The third, 'Azam Shāh, was killed in battle with his brother, Bahādur Shāh in 1707.

4 Akbar, youngest son of Aurangzeb, born 1657, rebelled against his father, and joined Sambhājī in 1681. He fled to Persia, where he died in 1706.
Extirpation of the Gentiles, he forbears to nominate him as yet.

And to weaken the Conspirators, has order'd the Governor of Amidavud to join him, who being originally a Gentile, inclines to favour the Ranna, seeking to deliver her from the Tricks of the Intriguing Generals, who while she committed her Cause and her self to their Instructions, had almost ruined her, pretending they would represent her State to the Emperor in favour of her; who meaning nothing less than to delude her (while she bribed well), bid her not be solicitous, or take thought for her safety, till her chief City of Chetore was surprized; wherefore Mahmud Emir Caun, being of the Juncto, and privy to the Designs of the Court, discovers to the Emperor not only how the Generals Badur Caun and others had been treating with the Ranna, and that she was bought and sold by them, with the Money she had sent to the Mogul himself to purchase Peace, which they had defrauded him of; but that also Cabul Caun of his Privy Council, held Correspondence with Sultan Massum in Duuccan; and that a general Defection was likely to ensue, if he pursued to afflict the Heathens to a desperate Resistance.²

This Truth, though he stomach'd, he could not but own, yet resolved to dissemble it; and having seized Letters

¹ Chitor, the ancient capital of Mewar: Lat. 24° 53' N., Long. 74° 39' E. "Chytor (in mid-way 'twixt Brampore and Adsmeer) is yet a Citie, justly clamying precedencie for antiquity amongst all the Cities of Indya." (Herbert, 102, who identifies it with Taxila!); "An ancient Cyty, ruined on a hill, but so that it appears a toombe of wonderfull magnificence" (Sir T. Roe, i, 102, ii, 540). For the events alluded to by Fryer, see Elphinstone, 640.

² Fryer's account of these transactions, gained from hearsay, is very inaccurate. He seems to have confused the Rânâ of Udaipur with the Rânî, widow of Jaswant Singh. Mr. Irvine, quoting Tarikh-i-Muhammad, year 1072 H., and Ma'âsir-i'-Alamgirî, p. 190, is inclined to identify the "Cabul Caun" of the text with Abu'l Fath Qâbil Khân, Mir Munshi of the Emperor Aurangzeb. The facts are given by Khâff Khân (Elliot-Dowson, vii, 298, 304); but characteristically his chronology is incorrect by a year.
CHETORE

A. A new Tower at 9 feet of Hill
B. A Garden near the River
C. The first Gate
D. The Way
E. Another Gate
F. A Gate
G. A Wall
H. A Wall
I. The Wall
J. Hall-Town and Bade-Walls
K. A square Tower - Sarur-built being the entrance into the City.
L. The House of the Rammed out of the door, where were many barracks - Palaces and houses the Tower or Pharisee with a Bridge of an Arbor all many feet, filling the king to make it, as every one in his Court of Canals and in the field, 14,000 men.

Within the Gate O.O. was a Vegetable but it was not so thick of Thorns ther that one man would have kept such a site.

The coming in of the Hills were low.

Mountains of Stone was before, one which scarcely was comprehensible.
signed from Cabul Caun to Sultan Massum, to begin a Rebellion while his Father was in Asmire against the Ranna, (which were intercepted by the Advice or Cunning, I know not which, of Emir Caun), he found in what condition he was, and that it was time to withhold; but for a Reward of the Treason designed, he order'd Cabul Caun immediately to be thrown down a steep Rock, as a Terror to the Conspirators.

And now being returned, he hardly forbears uttering his Mind, about his Intention to make all the Heathen Musselmnen; and told his Chief Scrivan seriously one day, That he must lose his Place, unless he would be of his Religion: To which the subtle Heathen replied, "Sahab, (i.e.) Sir, why will you do more than the Creator ever meant? You see hardly two Faces bear exactly the same Features: Look farther into the World, and behold the variety of Creatures! God has made Elephants, Tygres, Horses, Camels, Sheep, and Oxen, of different Figures, and Man of a more exalted Composure than the rest; whereas had the Allwise Disposer of Things thought it convenient, he might have rested contented in one only Form; but every one of these in their several Species glorifies their Maker: And so it has pleased God to permit Variety of Religions, by which Men worship and call upon him; nor can they go on in any one against his Will, to which whatever is contrary cannot continue; and till he make Men to be of one mind, in vain does any go about to compel what he has ingrafted in their hearts." This rational Discourse kept the Brachmin in his Office, but could not quite extinguish his conceived Prejudice against their Superstitions.

1 Ajmer.
2 Post. escrivão, a clerk (Yule, Hobson-Jobson, 804).
3 Compare the famous letter from Rānā Rāj Singh of Mewār to Aurangzeb: "If your Majesty places any faith in those books, by distinction called divine, you will there be instructed, that God is
Which he made appear, by giving Order to demolish all the Temples, and deface the Pagods his Army had possessed themselves of in Aesmirae, the Country of Raja Jessinsin; and chiefly Chetore\(^1\) felt in a few days the Overthrow of what many years could not entirely finish, most magnificent Marble Structures being levell'd to the ground, and laid prostrate to his Rage and Fury.\(^2\) A Draught of which City is here inserted, being transmitted by an English Gunner in that Service, an Eye witness both of its Glory and Destruction. A Place by Site invincible, had not the Mogul's Commanders Treachery gained on the Faith of an easy Woman; who relying on their Mediation, neglected the Means of her own Security, there being neither Men nor Ammunition to oppose his Entry; whereupon they left all open, and retreated in disorder from the approaching Foe, to Places better provided, and inaccessible to any but those who are acquainted with the Recesses: Sullying hereby the brave Provocation that drew on her the Emperor's Arms; which she might have prevented at first by a mean Compliance, or more nobly now by a stout resistance; rather than by a base Flight yield to the Will of a devouring Enemy, which not only keeps fast hold by a sufficient Force, but does despite to their Altars, and lays waste their Country Gods. This shews either want of Conduct, or an abject Spirit in the Rashpoots, or at least an irresolute Temper in the Ranna, who did unadvisedly dare, when she

the God of all mankind, not the God of Mahomedans alone. The Pagan and the Mussulman are equally in His Presence. Distinctions of colour are of His ordination. It is He who gives existence. In your temples to His name the voice is raised in prayer; in a house of images, when the bell is shaken, He is still the object of adoration. To vilify the religion or customs of other men is to set at naught the pleasure of the Almighty\(^3\) (Tod, Annals, i, 400 f.).

\(^1\) Chitor, the celebrated fortress in Udaipur, Rājputānā, Imperial Gazetteer of India, 1908, x, 298 ff.

\(^2\) Chitor was overthrown by Shāh Jahān in 1653-4. In 1679 Aurangzeb demolished sixty-three temples (Elliot-Dowson, vii, 103, 188).
was impotent, to maintain the Challenge; or, which is worse, she foolishly applied her self to the Servants, when the Master was proud of her Fetters (she being a Rare Creature): So that the ground of this Quarrel, however hypocritically gilded with an Holy War, is Love; as is demonstrable from the kind Offers left with the Plenipotentiaries towards an Accommodation; unless the sordid and unfaithful humour of his Caunus should prompt him to clap up a Peace, that he might be more at leisure to ward himself, and free his Affairs from such corrupt Ministers. What the Cause is, (though unknown yet,) that his Forces were withdrawn from following his good Fortune in the midst of his Career against the Infidels, appears a Riddle; if it be not to carry on the Custom of this Empire, never to go through with any Conquest.

This Year a Drought was feared, which the Brachmins interpret a Judgment for the Emperor's persecuting the Gentues; which whether it gain credit among all People, I cannot tell. But that Night and Day a mixed Multitude of all sorts run through the Streets of this City after the Brachmins carrying a Board with Earth upon their Bareheads, and crying Bowo hege panne bes; ¹ on which old and young make the Chorus to the Precentor, sprinkling Water and sowing Rice thereon, saying the same after the Brachmin, which in English is, God give us Water; and on this impending Affliction they are very charitable, and give great Largesses to the Poor.

I should have concluded these Remarks here, had not a wonderful Sign in the Heavens appeared to call for our

¹ This perhaps represents Bawāji, pānt bars! "Saint, cause the rain to fall!" The charm may be compared with the "Gardens of Adonis" described by Sir J. Frazer, which he considers to be "charms to promote the growth or revival of vegetation; and the principle by which they were supposed to produce this effect was homoeopathic or imitative magic" (Adonis, Allis, Osiris, 137 ff., where Indian examples are quoted).
Animadversion; which beginning the Twentieth of November, disappeared not till the latter end of January, which enters on the next Year, that within the space of our Europe Fleet may bring you the Rise and Fall of the most prodigious Comet I ever was witness to; 1 or it may be, the oldest Man alive: What makes me the more willing is, that I may have your Account over Land, whether it was visible in England, and what Observations our prying World have made thereon.

Eleven degrees from the Earth South-East, a terrible flaming Torch was seen in the Skies in Capricorn, near the Head of Sagittarius, darting it’s Rays upwards to the Stars; at first not above two Ells in a small Stream, but day by day as it inclined to the Horizon, the Flame grew longer but slenderer; it rose first at Three in the Morning, and so later and later till the Sun out-shone it; and as if it had circled the Globe, at last it arose and set at Nights, after the Sun was down, when we beheld it W.N.W. which was on the Evening of the Twelfth of December, and about Seven at Night; at first no bigger than a man’s hand from its coming forth of the Horizon, which thence arose with a mighty Fulgor or shining Light for more than

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1 This was the celebrated comet of 1680, known as Newton’s Comet, from the observation of which the great astronomer proved that comets revolve round the sun in elliptic orbits, but an ellipse much more elongated and eccentric than those of the planets, and that, consequently, they are returned in their orbit by the same force which regulates the motion of the planets. Hence it was natural to infer that some at least of the comets moving in elliptic orbits would return to view, after having revolved through the whole circuit of these (W. T. Lynn, Remarkable Comets, 7 ff.). It is supposed to be that which appeared at Caesar’s death (44 B.C.); in the reign of Justinian (A.D. 551); in the time of Henry II (A.D. 1106). The Madras Records thus describe it: “Wednesday, 22nd December 1680. The Blasing star which in the middle of the month of November appeared about 4 in the morning, in the middle of this month (December) appeared in the evening just at the setting of the Sun, and does now appear 15 Degrees above the horizon, at half an hour after six at night, the tail pointing to the north-east 65 Degrees long” (Wheeler, Madras in the Olden Time, i, 123).
Nine Degrees as big as a Rainbow, towards the highest part of the Hemisphere; or to speak more truly, like a Pillar of Fire, whose Basis, whether for its tardy rise, or the Clouds gathered about the Atmosphere, I could not discern till the Seventeenth, it setting about Nine of the Clock; but after that time it ascended above the Horizon, and passing the middle of the Heavens (which afore it seemed to enlighten after Seven) as it grew higher it lost of its Brightness and Splendour, but looked more fiery.

January the 16th. 1684: it had attained its Zenith, when about the Noon of Night it vanished, and so by degrees at last it came to nothing.

While this was reigning, several in the Hole and Buzzar at Swally, attested they saw two Moons; others of our English-men out a Hunting after Sun-set, saw an unusual Star of the bigness of the Sun, which must certainly be this fiery Ejaculation, striking obliquely upwards, being equally thick until its highest part had stretched its self into a Colum. It pointed towards the North, and whether it be Meteor, Comet, or Exhalation, it is certainly ominous; and since they disclaim its Influence here, I wish it may not affect our Europe Kingdoms; for says Claudian,

*In caelo nunquam spectatum impune Cometam.*

In Heaven no Comet ever shin'd,  
Which was not grievous to Mankind.

I am,  
Yours,  
J. F.

The 25th Jan. our Ships  
setting sail then from  
Swally-Hole. 1684.

1 Claudian, *De Bello Get.*, 243: *Et nunquam caelo spectatum impune cometam.* Compare the alarm felt at the appearance of a comet in the time of Shāh 'Abbas: the astronomers declared that it portended war to many nations, but not to Persia (Malcolm, *Hist.*, i, 359). Another in the 13th year of Jahāngīr was followed by an outbreak of pestilence
LETTER VIII.

CHAP. I.

Concludes with my return to ENGLAND.

SIR,

LEAVING the Affairs of India in the posture I have acquainted you; I begin to think of returning to my Native Soil, the Fleet here being ready to set sail for England;

The Success, Captain Cooly Commander,
Massenberg, Captain Haddock;
Josiah, Captain Owen.

At the same time Mr. Rolt the late President took his Passage in the Josiah:¹ The Second of India, Mr. Chamberlane;² in the Success as I took mine in the Massenberg:

(Elliot-Dowson, vi, 407). While the Comet of 1665 was visible, Aurangzeb drank only a little water, and ate a small quantity of millet bread (Tavernier, ed. Ball, i, 388). Terry (Voyage, 393) refers to two comets in 1618 which brought drought and famine. That of 1705 was interpreted by the Brahmans to signify the approaching death of Aurangzeb, and devastation in many parts of the Empire (Manucci, iv, 247). Hindus believe that a comet is fatal to mustache-wearers, or men, if its tail be downwards: to tail-wearers, or animals, if it point upwards (Bombay Gazetteer, ix, pt. i, 405).

¹ After the death of Gerald Angier in June 1677, Thomas Rolt or Rolte acted provisionally as President, and when he left India in January 1682, John Child, who in that year was created a Baronet, succeeded to the highest authority (Anderson, 150, Bombay Gazetteer, xxvi, pt. i, 78 ff.).

² Miss E. B. Sainsbury writes: “This is Cesar Chambrelan who, on December 26, 1673, signs as Fourth of the Surat Council, (Fac. Records, Surat, vol. iii). This is the first time I find his name. On 9 April 1673 he arrives, with three of the Surat Council, at Bombay, ‘to assist the President in several weighty affairs’ (Fac. Rec., Bombay, vol. ii); see also Fryer, vol. i, 303. From January 1677 until his departure for England on 24 January 1682, in the Success, he signs
Mr. John Child being removed from the Government of Bombaim to the Presidency; which was the 19th. of January in the Year 1684.

Till the Twelfth of February we directed a Southern Course, when about Two in the Morning the Moon suffered an Eclipse, and in half an hours time was almost totally hid, which endured till Four in the Morning: In Four or Five days after, about the Seventh Degree of North Latitude, we met the Sun coming towards the North, and passed him to the Southward, when he often raised Vapours from the Sea to thicken the Air, and obscure his Face, which were as often poured down upon us, we having here uncertain Weather, sometime wet, sometime calm, though most an end, according to Varenius's Position, the Winds hold Easterly from the First of January till the End of July, as far as Ascension, and then turn Westerly: We met hereabouts with a Tree bestuck with Sea-Shells, which made us lie by a-nights for fear of the Chaugo's.¹

And now dreadful Thunders cause the Sea to tremble, and Lightnings fly through the Heavens in frightful Flashes; by reason of these alterations we went but slowly, being but Ten Degrees Southward of the Sun on the First of March, when a South-East Wind favoured us; with which sailing fortunately enough, we were damped by a Mischance on one of our Young men, who going up the Shrowds to loose the Top-Gallons, by the unadvised letting go of some Bowling, was hoisted into the Main, and perished, the Ship having fresh Way, and the Boats lying on Board; they threw over several Planks and Vessels, but he made no sign of contending with the Waves, or

¹ Chagos, a group of atolls in the Indian Ocean, disposed round the Chagos Bank: N. Lat. 4° 44' to 7° 39': E. Lat. 70° 55' to 72° 52': separated from the Maldives by a deep channel 300 miles wide (Ency. Brit. 11, v, 800).
Motion to save himself: Wherefore it was judged he had his bane against the Ships side, or some Gun in his Fall before ever he came at the Water; and in this hurry we were presently carried out of sight, so that he was left for desperate, and given over as lost.

Before the Tenth of this Month, St. Brandon an Island on the East, and Diego Rais to the South, were passed by; as also St. Maurice kept lately by the Dutch, for no other end but to prevent others settling there; as Mascarenas, not far from it, by the French, for the same reason. The day after the Sun was possessed of the Equinox, we made the Tropick of Capricorn, from whence the Platonists feign the Souls descend upon the Earth; but more truly it declared that we drew near the Coasts of Africa; for having hitherto measured a Southern Way almost directly, we now incline towards the West, having not more Meridional distance from Joanna than Nine Degrees; but now we begin to bend our Course Westward, which we should do in a strait Line, were it not for St. Lawrence, the outside whereof our Navigators always pass by homeward bound, it lying Twelve Degrees South, to Six and Twenty and an half, which we suppose to be Three hundred Leagues West of us, though here being a strong Current to the West, it makes our Judgment very unsteady; however to make the Cape, it is necessary to elevate our Longitude

1 St. Brandon's Islands, a group including Cargados Islands, Albatross Island, Pearl Island, Coco Island, lying in the Indian Ocean east of Madagascar.
2 A group of mythical islands near the Maldives, which appear in early maps. See Gray's note on Pyrard de Laval, i, 49 f.
3 Mauritius, occupied by the Dutch, 1598-1710.
4 Mascarenhas or Mascarene Islands, a group including Mauritius, Réunion, and Rodriguez, which took their name from the Portuguese navigator, Garcia Mascarenhas, by whom Bourbon or Réunion, at first called Mascarenhas, was discovered in 1505 (Ency. Brit.11, xvii, 836).
5 See vol. i, 56.
6 See vol. i, 54.
more than our Latitude, which we did till we had made
Fourteen Degrees West from our supposed Meridian of
Joanna, whereby we reckon our selves clear of the Island
Madagascar, or as the Portugals call it, St. Lawrence; when
the East Wind failed us, and the West blew hard upon us,
contrary to the assertion of the forementioned Author; the
Winds, as we formerly Noted, beyond the Tropicks being
unaccountable, for that they observe no Rule; and here-
upon it happened we were so long beating about the Cape,
and had been much longer, had we not made for the Shore;
which we did about the middle of April, when it is high
Winter in these parts, wherein we tried all Weathers, the
worst of which were Calms, according to our English
saying,

Worse is a Winters Calm,
By far than Summers Storm.

Which we suffered till we got under the Shore, whence
we were assisted with fine Briezes, we falling first in with
Cape d'Anguillis ⁴ the low Land being bare and naked, the
high Land, a Ridge of Mountains only gaping in one place,
from which the Portugals gave it the name Anguillis, or
the Snake: Fifteen Miles Northward of it lies the Promon-
tory called Cape False, ⁵ which we weathered in the Morn-
ing, and afore Night did the like to the Cape of Good Hope,
which in respect of the Heavenly Position is 34 Degrees
and a half South Latitude, Longitude 47, in a strait Line
from Joanna 1800 Leagues. The Marks of this Promontory
are agreeable to Seller's Atlas: It is inhabited by a Bar-
barous People called Hottentots: As Nature designed their
Looks deformed, so they are untractable in Manners, and

⁴ See vol. i, 54.
⁵ "We knew the land, for it was a part or bank of the point called
Cabo False, which is about fifteen miles on this side the Cape de
Bona Speranza, towards Mossambique the Cape de Bona Speranza
lieth under 34 [35] degrees southward" (Linschoten, i, 18).
harsh in their Voice; these wind the Guts of Beasts Excrements all about their Necks, both for Food and Ornament, consenting to what Job Ludolhus, Author of the Ethiopeck Lexicon, relates of the Abassinians, under which Government (if any they have) this Region must be comprehended, who says, they prefer the Meat digested in the Maws of Beasts, before the best Sallads, supposing those Animals better at distinguishing the good Plants from bad, than Men. Here in Soldania Bay the Dutch have a strong Fort, for the same purpose we keep St. Helena, to refresh and water our Fleet on their return home; but these touch here both going and coming; whereas ours put in at Joanna in their Voyage to India: In these Seas are the Sea-Calves, and Sun-Fishes; the Nights are very cold, and the Days are shortened near Two hours.

The end of April we lost sight of the high Tops of these Hills, and in thirty and two Degrees South, met with the stated South-east Winds, when we left the Cape-Birds behind us, daily depressing our Southern Latitude, directing our Course full North-west, being too often retarded by frequent Calms, and sometimes contrary Winds, (a thing not known between the Tropicks) till at last we made seventeen Degrees South; when we altered our North Course to the West only, for fear of out-sailing St. Helena; which is a thing full of hazard and difficulty, since the Season proved Cloudy, though not Rainy, yet often so Dewy, that it wetted to the skin; the supputation of the Longitude on which we depend, being no less obscure than fallible: Besides, the Island itself is but a small Rock in the middle of the Main Ocean, which cannot be seen far, unless in a clear Day; but by the Grace of God, the 19th of May it lay fair before our eyes like a little Cloud by eight

1 Saldanha Bay, the only anchorage which is naturally safe in all winds, on the west coast of Cape Colony.
in the Morning; from whence are small White Birds floating sometimes on the Sea, at other times taking their flight to and from the Island, which they stir not far from: It is very high Land, and may be discerned twenty Leagues off at Sea; wherefore we gained not the Harbour till Ten at Night, where we silently let go our Anchor, neither we nor the Fort saluting one another till next Morning.

When going ashore, the Guns roared, and the Governor Mr. John Blackmore received us on the Beech, which was stony and troublesome ascending; we passed through Rows of Soldiers, called to their Arms on this occasion, into a Valley surrounded with high Mountains, except towards the Sea, where stood the Fort and Platform for the great Cannon, which reach farther than there is any Anchor-hold, so that no Ships can come in, or endure their Force, without their Leave.

Notwithstanding which, it is yet fresh in memory, that the Dutch\(^1\) landing on the backside of the Island, gained the Tops of the Hills, and invading the Island, drove the English from their Fort, for all they had two Ships in the Road at the same time, which did no farther service than carry off the Inhabitants, leaving the Dutch in Possession, till Captain Munday by the King's Command was sent out to retake it that very Year we came out for India (which was the very Fleet that set out with us, and bore us company to St. Iago); which the said Captain retook also by Surprize; and added to his good fortune the seizing of Four of their East-India Ships richly laden; which, after he had left sufficient Strength upon the Island, he brought as Trophies of his Victory into England.

The Island thus reduced, was governed immediately by the Royal Commission, till at the Importunity of the Company, his Majesty reinstated the former Colony planted by

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\(^1\) See vol. i, 31.
the Honourable Company, and restored them to their first Possessions, advising them to be more cautious for the future. It is seated in Sixteen Degrees South in the vast Atlantick Ocean, distant from Cape Bon Esperanzo Six hundred Leagues; placed opportunely for the English in their return to Europe from the East Indies, both for Wood, Water, and fresh Provisions; which are comfortable Refreshments these long Voyages; those Ships that miss it being in an ill state, ready to be eaten up with the Scurvy, and most an end make for Barbados in their distress; which makes the Company to be at some expence for this benefit, supplying them with English Beeves, Cows, Hogs, Turkies, Ducks, Geese, and all manner of Pullen, with Tools for Husbandry, and a constant Guard of Soldiers. The Portugals first found it out, as is said, by an unhappy Accident; one of their great Carracks being cast away here, or not able to proceed farther, they drew on shore her weather-beaten sides, and all the Armory and Tacklin, Building with the Timber a Chappel in this Valley, from thence called Chappel-Valley, and stocked it with Goats, Asses, Hogs, and other Cattel, lest any other time they should be under the same misfortune; but as their Credit fell in these parts, they grew more careless of Futurity, and long since deserted it, that it became free to the next comer to make his own; and now by the Industry of the English it is much improved, yielding, partly by the goodness of the Soil, and the care of the Husbandmen, all things necessary for human subsistence to its own Inhabitants, and to spare, good Cheap to such as need.

Yet to whet their Diligence and Labour, here is a mischievous Virmin sorely vexatious to them, which are Wild

1 Fryer is right in his calculation, the exact latitude being 15° 55' 26".
2 It was discovered by the Portuguese navigator, João da Nova, on 21 May 1501.
Rats,¹ which infest all their Grounds, whereby they can have no Bread-Corn, they destroying it all; instead whereof they have a large Root, very biting when it is Raw, so that they will not touch it, but being Boiled, it is both nourishing and pleasing; and of this they make an intoxicating Liquor, called Mobby;² the Indian Name of this Root is Yawn.³

It is very troublesome clambering these Hills; yet to acquaint my self with the Country delights, I assayed it; at top it is something evener, where were many Rural Seats of the Planters, Cows grazing, Goats feeding; their Cottages placed near Rivulets, whose next Downfall hurried them into the Sea; from these advanced places we discovered Two Sail making in hither, which is noticed by the Firing of so many Guns and hoisting of the Flag, who proved to be the Josiah, being an heavy Sailer, we lost Company about the Cape, where keeping off at Sea, the Golden Fleece came up with it; upon the Hills the Air makes a great difference from the Vallies, it being purer above, and something harsh by reason of the constant Easterly Blasts, which is not so kind to the Fruits on the Mountains as in the Dales.

The course taken to People the Island is this; they indent either as Servants or Soldiers for Five Years with the Company, at the expiration of which Term, they are free either to go or stay; if they stay, they have liberty to chuse Twenty Acres of Ground unoccupied, as their own proper Portion, on which they live and maintain themselves and Families; of which Islanders there may be Four hundred English, reckoning Men, Women, and Children.

A Week being spent, the Success and we (coming in first)

¹ Rats are still "especially abundant and building their nests in the highest trees" (Ency. Brit., xxiv, 7)
² Mobbie, Mobee, Carib mabi, a drink made of the batata or sweet potato (New Eng. Diet., s.v.).
³ See vol. 1, 263.
set Sail for Ascension, another meer Wart in the Sea, being a Barren Rock destitute of all manner of Natures Stores, it being an horrid place, without any green thing, Plant, or Water, a meer Cinder-cake burnt by the Sun, and incrusted by the filth and slime of the Sea-Fowl, who both Nest and Roost here: Here is no covering or shade from the Heavens, more than the Holes or Tops of Rocks, no Turf nor Grass, but all is scorched by the Sun's heat; and here I approve, rather than consent to the general Opinion, of its having been once a Vulcano, or Island of Fire; but since no such matters appear for such a subject, I shall deem it Fabulous, since it would be altogether strange, had it e'er been so, that no Footsteps of Bitumen, Sulphur, or Combustible substance should remain, which most an end flow from an unexhausted Fountain, bred as fast as the Fire can feed upon it; otherwise those ancient Fiery Mountains in Italy, and elsewhere, had many Ages since been consumed; and we might have admired them as Poets Fictions handed by Tradition, but not have had ocular Demonstration to convince the incredulous: Besides, the continual confluence of Flocks of Water-Fowl declare they never feared Smoak or Fire here; they having paved or pargetted the whole Rock with their Filth, that it seems incorporated with it.  

These Birds are so heedless or fool-hardy, which I can-

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1 Ascension "is one of the peaks of a submarine ridge which separates the northern and southern basins of the Atlantic. The whole character of the island is volcanic . . . all over the island are found the usual products of volcanic action" (Ency. Brit., ii, 676; 11th ed. ii, 716).

2 "... but in it there are no beasts at all, onely by reason of the great quantitie of Fishes ther are so many Birds in it yt it is strange, and they are of the bignesse of young geese, & came by thousands flying about our ships, crying and making great noyse, and ranne up and down in the shipp, some leaping and sitting on our shoulders and armes, not once fearing us, so that we took many of them, and wrung of their neckes, but they are not good to eat, because they taste morish [strong-tasted]" (Linschoten, ii, 261).
not tell, that they will fly so near as to be struck down with a Cane.

When I went to Land (if such it may be called) bating the Sands around the Rocks, we could tread no other Ground but on Stones cemented by the Sun's heat; all the advantage or pleasure proposed was to stretch our Legs, and see the Seamen turn the Turtles, or Tortoises, which they did anights when they came ashoar to lay their Eggs, which these Sands hatch, they lying in ambush betwixt them and the Sea, and with Hand-spikes casting them on their Back; at which they must be yare; for they perceiving themselves pursued, make towards the Sea, and cast a cloud of Sand upon the Assailants with their Feet or Claws; they are very big, and sometimes as much as Three or Four Men can do to lay them sprawling, where as fast as one is conquered they leave it to master more; for they cannot rescue themselves out of that posture; so that what they serve thus in the Night they are sure to find them in the Day where they left them, and so bring them aboard Ship for their fresh Food, the Flesh of some being as much as our little Indian Bullocks.¹

Of these (we gathering for the Four Ships that were behind) to lose no time, they turned One hundred and twenty, whereof Eight and twenty came to our share; which (without any other subsistence than three or four times a day throwing Sea-water on them), we kept alive above a Month, on which the Ship's-Crew fed daily with great eagerness while they lasted, dressing their Flesh several ways; and besides that, these are reckoned the best in the World, and to which they fall the more greedily, because they are esteemed specifical for the Scurvy, Pox, or Gout, they fancying their whole Mass of Blood to be altered by them, and

¹ "Ascension has long been noted for the abundance of turtle and turtle eggs found on its shores, the season lasting from December to May or June" (Ency. Brit.², ii, 676; 11th ed., ii, 716).
their Flesh to become new and sound again; and this Opinion takes the rather, because through all the Emunctuaries, and especially near the Genitals, they see the colour of their Sweat altered to a nasty yellow Green: And indeed to speak the truth, whether Fancy or real virtue in this sort of Dyet be the cause, they continue healthy and lively while they feed thereon, and will mightily lament the want of it when spent, because they must return again to their salt Meats.

In catching of these we tarried five Days, in which I had time enough to recollect my Thoughts about these Creatures; but having already been particular thereon, I shall forbear to add more: Only the Custom of this place is to leave Letters of what Ships have been here, in a great Hollow of a Rock, sealed in a Glass Bottle; and where the Portugals have erected a Wooden Cross to affix Leaden or Brass Plates Engraven: An Example whereof may be this:


In Nave Aureum Vellus dictæ, Joanne North Navarchi, hue appulerunt Edmundus Hallæy & Jacobus Clerk, ab Insulæ Sanctæ Helenæ reduces; ubi Observationibus celestibus Annun integrum impenderunt.

Ascension lies under the Seventh Degree of South Latitude, 250 Leagues from St. Helens, which we made in a Weeks time from thence with a North-West Course; here is little Meridional distance East from England, not much more than two Degrees; but now we must go more Westward to meet with the Winds, and this is just as the Sun is upon his Summers Solstice in our Countries, but here quite contrary.

In the middle of June we came under the Arch of the Equator, where lies St. Thomas Island, and elevating the
Arctick Pole six Degrees, we met with Storms and some Calms; this then was the reason we moved but slowly, till the Sun began to be vertical, it bringing those Winds with it, which were for our turn; to wit, the North-East Winds; which was the Twelfth of July before we had it the last time, perpendicular in Twenty Degrees North, and an half, the next day, made us parallel with Surat; insomuch that all this while we seem to have done nothing, being no farther, bating our Western way, than where we set out; which would be evident, could we have passage through the Red-Sea into the Mediterranean; but Nature having opposed a small Neck of Land of Sixty Miles, has thought fitter to let the unquiet Ramblers go about these vast Coasts, than to cut them out a higher Way to so long undiscovered Regions.

The Sixteenth we passed the Northern Tropick into the Temperate Zone, where take an account of a desperate Action. In the Josiah an English Seaman held in Captivity by the Algereens, had so perfected himself in that durance in the Art of Thieving, that nothing could escape him; in which being often Apprehended, and as often Bound with Chains and Ropes, they were all too little to hold him fast; for he could unty the hardest Knot with his Toes as well as Fingers, and was expert at filing or eating off his Irons: But continuing in these Pranks nothing could be safe from him, even the Ships-stores were imbezelled by him, which touched the Lives of all in the Ship, he having several times broken open the Lazeretto, from which no Correction could deter him; at last assured by a general Consult, some punishment was devising for him, he unmancled himself, and came before them as they were thinking what to do with him, and bidding them Adieu, leapt into the Sea, at once putting an end to their Consult, and his Fear and Fury.

In Thirty Degrees North, we met with Alga or Sea
Weed, supposed to be brought hither by the rapid Course of the Gulf of Florida, which notwithstanding is a great way to the West off us.

The North-East Winds have been very faint hitherto, whereby we were hindered from meeting with the South West Winds sooner; but between 30 and 40 North they enter to purpose; that in the beginning of August we left the Western Islands, which are called Flandrice, or the Azores, which lie between the Isles of Corvo and Flores; where many place the first Meridian, because here is found in these Seas and the parts adjacent, that the Magnetique Needle has no declination from the Meridian Line, and that it points out North and South exactly; which beginning of Longitude, Mercator observes in his Tables.

And now we set our Face directly for England, knowing by our Account we are past these Spots of Earth, which those returning from India think themselves obliged to be secure of, before they do; we having depressed our Longitude West, from Ascension Eighteen Degrees take a North-East Course, and being past forty Degrees North, we take our Fortune both for Wind and Weather, sometimes fair, sometimes foul, sometimes for us, sometimes against us, till having our Latitude almost compleat, we again raised our

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1 "On the 25th [of December] we began to see floating on the sea some goymon, or green moss, which the Portuguese call sargasso. This herb grows at the bottom of the sea, and is a sign continually seen in those parts: the whole ocean is covered with it, and is as green as a meadow. It begins at the 21st degree, and extends to the 30th" (Pyrard de Laval, ii, 331). "The Portingalles call it Sargasso, because it is like the herbes that grow in their welles in Portugall, called Sargasso" (Linschoten, ii, 262). For the Sargasso Sea (Mar de Sargaço) see Ency. Brit. i, xxiv, 219.

2 Las ilhas dos Açores, the "Kite islands." In 1466 the islands were presented by Alphonso V to his aunt, Isabella, the Duchess of Burgundy, and the influx of Flemish settlers which followed caused them to be called the Flanders or Flemish Islands. "They are also called the Flemish Islands, that is of the Neatherlanders, because the first that inhabited the same were Neatherlanders, whereof till this time there is a great number and offspring remaining" (Linschoten, ii, 276).
Longitude within a Degree and half of that of Ascension, which brought us the Fourteenth of August in sight of our Albion.

When entering the Channel, the Pilots were more concerned than all the Voyage afore: As we came up we daily met with Ships outward bound, and others overtook us coming in, and the Companies Waiters Boarding us, everyone was as cautious to own his Estate, as a Miser to confess on a Poll Act. With these Caterpillars we sailed till we came on the Sussex Coast, when longing to be on Shore, we hailed a Fisher-Boat on Board, who put me on Shore at Folkstone in Kent, Five Miles South of Dover, on the Twentieth of August, 1682.

From whence sending you this, give me leave to come leisurely to London, that in that time I may feel my Legs, and try how agreeable the natural Sweets of England by degrees may be to one who in this long Absence has so little felt the Hardships of Travel, especially coming home; which though a tedious Voyage of Seven Months, we passed away merrily with good Wine, and no bad Musick; but the Life of all, good Company and an honest Commander; who fed us with fresh Provisions of Turkeys, Geese, Ducks, Hens, sucking Pigs, Sheep, Goats, &c. And to Crown all, the Day we made England, kill'd us a fatted Calf; so that you may spare that Welcome when you receive,

Yours,

J. F.

Soli D E O Gloria. Amen.

FINIS
ADDITIONAL NOTES

VOL. I

Pages 38, note 4; 46, n. 1. For "San Thiago" read "São Thiago."

P. 49, n. 2. For "Saõ" read "São."

P. 51, n. 1. For "Buena Esperanza" read "Boa Esperança."

P. 71, n. 4. Galle was captured by the Dutch on 13 March 1640.

P. 78, l. 4. The original punctuation should be thus corrected:
"The next Morning the Second of the Factory (the chief being at Fort St. George) visited the Admiral."

P. 82, ll. 10 ff. For the insolence of the Kammālan or artisans of the Left Hand section, see E. Thurston, Castes and Tribes of South India, iii, 117 ff.

n. 2. For "Hatālkhor" read "Halālkhor."

P. 89, n. i. At a Brāhman marriage in Travancore Ammānayāttam, tossing and catching polished metal balls, is one of the favourite amusements (N. S. Aiyar, Census Report, Travancore, 1901, i, 261). One of the favourite feats of the Vipravinodi, or wandering acrobats, is throwing stone or wooden balls into the air, and catching them, or rolling them over various parts of their bodies (Thurston, op. cit., vii, 406).

P. 96, l. 14. "There is yet another hill in the Countrie of Decam, which is called Velha, that is the old Rocke: from thence come the best Diamonds" (Linschoten, ii, 137).

P. 102, l. 19. Mr. Irvine writes: "'The Brittoon' must be 'The Breton,' a King's vessel of 800 tons, 48 cannon, which joined De la Haye at Goa in January, 1672."

P. 106, l. 9. *For “Gandore” read “Gundore.”*


P. 112, l. 20. For these French operations, Mr. Irvine refers to De la Haye’s own book, “Journal de Voyage des Grandes Indes,” 1697. There is also a detailed day-by-day account of the siege of San Thôme in F. Martin’s MS. *Mémoires,* Archives Nationales, 1169. In note 2, *read for “Délestre” “de L’Estra.”*


P. 121, n. 3. *Read “Ryclof van Goens, the Dutch Admiral.”*

P. 122, l. 6. In Fryer’s version *read “consili” for “concilli.”* Horace, *Odes,* iii, iv, 65.

P. 123, n. 4, l. 3. *For “1660” read “1658.”*

P. 129, n. 3. Mr. D. Ferguson disputed the correctness of the derivation of *Magur,* which is that suggested in Madras *Manual of Administration,* iii, 527.


P. 131, n. 2. For the abundance of the Indian pilchard or “Sardine” on the South Indian coasts, see *Bulletin Madras Museum,* iii, 147, 167.

P. 134, n. 1, l. 4. *For “de” read “da.”*

P. 147, n. 2. *For “Electarria” read “Elettaria.”*

P. 151, n. 3. According to Mr. W. Foster, “scarlet-cloath” is “English broadcloth.”

P. 155, paragraph 2. This date is corroborated by *F. R., Bombay,* vol. i: “The Co.’s Fleet in sight of the Castle, 6 December, 1673.”

P. 157, paragraph 1. From *F. R., Bombay,* vol. i, 86, 91, it appears that the “Falcon” was ordered to sail for Surat as soon as possible after 9-16 September 1674: and from *F. R., Surat,* vol. iii, 86, 91, the ship arrived on 27 September 1674; see i, 210, *infra.*

P. 158, n. 1. The question of “Munchumbay” is again raised in a letter which Mr. Oliver Strachey has kindly addressed to the Editor. He writes: “Fryer first says that it is one the ‘islands of Salsette,’ with Bombaim, Canorein, Trumbay, Elephanto, the Putachoes and Kerenjau. He next mentions it as making up with Bombaim, Canorein, and Trumbay the north
side of the harbour. In Fryer’s time Bombay Island was of
course seven islets, but they were grouped together under
two names—Bombay and Mahim. Mahim comprised Mahim,
Sion, Parel, Sewri, and Worli, while Bombay was the rest of the
island—Mazagong, Bombay proper, and Old Woman’s Island.
So that when Fryer mentions Bombaim, it is quite likely he
does not necessarily include Mahim. If this be granted, then a
glance at the map will show that his geography is perfectly
correct if Munchumbay means Mahim—not the small island of
Mahim (so to speak), but including Sion and Sewri. In his first
list Fryer is not giving the seven islands of Bombay, but of Sal-
sette, and his list is a good one, and need puzzle no one (if
Munchumbay is Mahim). So also his second list does give ten
islands which make up the north of the Bay. His map, of
course, is another matter—but that is not here in question.
The question now is: Can Munchumbay really mean Mahim
etymologically? I suggest that it is a corruption of Mahim-
chebat, or Mahim district. Bhat means, according to Edwardes,
‘landed estate,’ and one commonly used for districts in Bombay.
The only difficulty is that in a letter written by Deputy Governor
Ward in 1683 there is mention of a place called ‘Munchum,’
but this is not necessarily Fryer’s ‘Munchumbay.’”
P. 161, l. 6. Vasco da Gama reached Calicut on 20 May 1498.
Ency. Brit.11, xi, 433.
P. 169, l. 5. For “Bombiam” read “Bombaim.”
P. 170, n. 1. For “Rickloffie van Goen” read “Rycklof van
Goens.”
P. 172, n. 2. The “window oyster” is very plentiful in Karachi
Harbour, and in the creeks to the east, lying flat on the
bottom in shallow water. It is still used for windows in Goa.
E. H. Aitken, Gazetteer of the Province of Sind. Karachi,
1907, p. 70.
P. 172, n. 3. For “Tablegam” read “Tamblegam.”
P. 176, n. 5. Mr. Oliver Strachey points out that Old Woman’s
Island was the whole of Kolaba, not merely Lower Kolaba.
This is evident from this very passage, for no one would call
Lower Kolaba “a great Point.” It is curious that Sir J. Camp-
bell made this mistake, for repeated quotations in the Bombay
Gazetteer (vol. xxvi) prove the point; e.g., the lighthouse was
built on Old Woman’s Island.
P. 179, l. 7. Barbiers, a kind of paralysis: see Yule, Hobson-Jobson, 67 f.

P. 183, l. 7. Mr. Longworth Dames points out that the Jesuits were known as Paulistas, not Paulistines, as Fryer puts it (Man, xiii (1913), p. 76).

P. 190, l. 6. For "1692" read "1672."

P. 194, n. 3. For "Coutto" read "Couto."

P. 197, n. 3. Add: In Sind the Nārali Purnima, full moon day of Sāwan, falling in August, closes the monsoon theoretically, and mariners offer coco-nuts to the sea, and launch their boats for the season (E. H. Aitken, Gazetteer of Sind, vol. A. p. 206). The feast is described by Mrs. Colonel Elwood, Narrative of a Journey Overland from England by the Continent of Europe, Egypt, and the Red Sea, to India; including a Residence there and Voyage Home, in the years 1825, 26, 27, and 28, 1830, vol. i, p. 420.

P. 198, l. 4. According to F. R. Bombay, vol. i, the members of the Embassy started on 4th, 8th, 9th, and 15th May, 1674.

P. 199, n. 6. The identity of these two men named Nārāyan Shenvi is, according to Mr. W. Foster, very doubtful.

P. 206, n. 1. The custom of weighing against gold a person attacked by infectious disease prevails among the Nāyars (E. Thurston, Castes and Tribes of Southern India, v. 404).

Page 211, l. 4. Mr. Oliver Strachey points out that Matthew Gray was left at Surat to act for Aungier as Deputy-President for the two years while the latter was living in Bombay. Fryer’s "Deputy President" is quite correct, and has nothing to do with Gray’s having previously been Deputy-Governor of Bombay.

P. 224, n. 2. Bloody Point was the scene of a fight between the English and the Portuguese in 1630: see W. Foster, English Factories in 1630-3.

P. 225, n. 1. The date for the foundation of the French factory at Surat is too early. Mr. Irvine disputes the assertion that it was founded by Admiral Beaulieu, who does not appear to have been in Surat in 1620. It was really founded by the Directors of Colbert’s Company, who arrived in Surat on 13 February 1668, N.S.

P. 230, n. 6. For "indica" read "sativa."

P. 252, n. 3. For a genealogy of the Shirley family see 9th
Additional Notes.

Series, *Notes and Queries*, ix, 50, and Mr. Foster’s *Factory Records*, 1624-9.

P. 253, n. 1. Mr. Foster believes that Coryatt was buried at Surat, not Swally.

P. 266, n. 1. “There is a third kind [of poppy], again, called ‘tithymalum’: some persons give it the name of ‘mecon,’ others that of ‘paralion.’ It has a white leaf, resembling that of flax, and a head the size of a bean. It is gathered when the vine is in blossom, and dried in the shade. The seed, taken in drink, purges the bowels” (Pliny, *Nat. Hist.*, xx, 80, probably *Euphorbia paralias*, Linn.).


P. 283, l. 2. *Regis ad exemptum*. Professor Bensly has traced this quotation in Claudian. *Panegyricus de quarto consolatu Honorii Augusti*, 300.


P. 290, l. 3 ff. *Quod reges*. Professor Bensly had traced these lines in Petrus Angelius, *Cynegitica*, lib. ii, 288-291; for “liquantia” read “liquentia.”

P. 292, l. 13. The arrival of the Dutch fleet and the release of the prisoners occurred on 30 March 1674 (*F. R. Surat*, vol. iii, 13, 16, 19).

Note 2. Mr. D. Ferguson states that the custom of charming sharks in Ceylon is now discontinued.

P. 296, last line. Mr. D. Ferguson states that the initials *N. G.* refer to Nechemiah Grew’s list published in 1681. His life is to be found in *Dict. Nat. Biog.*, s.v.

P. 299, n. 2. Del. “at Patna.”

P. 303 l. 11. *F. R. Bombay*, ii, 51, records on 9 April 1675: “Foure of the Gentlemen of the Co. of Surat are here.”

P. 303, notes 3 and 4. Mr. Oliver Strachey writes: “Fryer’s text is strictly accurate. Gyfford was twice Deputy-Governor of Bombay—first, from 1671 to 1672. He was succeeded by Captain Shaxton, who was suspended and put under arrest by Aungier in 1674. Gyfford was re-instated in April 1675, as Fryer states. John Child (later Sir John) married Shaxton’s daughter, and when Shaxton was sent home, still under arrest, his wife, ‘Madam Shaxton,’ remained in India with the Childs. As regards the connection between Philip and William Gyfford,
the former always spells his name ‘Gyffard,’ the latter ‘Gyfford’; but perhaps this proves nothing."
P. 304, l. 1. The accusation and trial of Captain Shaxton are recorded in F. R. Bombay, vol. i, under the dates 30 October, 6 and 11 November, 1674.
P. 307, l. 15. According to F. R. Bombay, on 23 April 1675, Fryer was ordered to start for Jeneah.
P. 323, l. 24. Professor Bensley writes: "This passage occurs near the close of Epist. i of the Legatio Turcica, p. 98, l. 17, of his 1660 ed. (Amsterdam, Elzevir) of Busbequius's Omnia quae extant. The words are "Sedebat ipse in solio perquam humili ... erat illud instratum pretiosissimâ plurimâque veste stragula ... Juxta erant arcus & sagittae."
P. 324, l. 8. Totis haerentia fastis, Ovid, Fasti. i, 61.
P. 331, n. 3. Prince Khurram (Shahjahân) lived in seclusion at Junnar in his last years of Jahângir (1622-7), and started thence to secure the throne. Manucci, Storia do Mogor, i, 176. In the last line of the note, for "48" read "28."
P. 334, n. 1. Mr. W. Foster suggests that Nizâm Beg was brother of the Governor.
P. 341, l. 8 f. The quotation should read: Leticam, sellove sequart nec ferre recusas: Per medium pugnas et prior ire lutum. Martial, Epig., x, 10, 8-9.
P. 350, n. 2. Professor Bensley notes that Strabo (iii, p. 155, ed. Casaubon) refers this custom to the Lusitanians, and says that it was like that of the Egyptians. Aubanus Bohemus (Omnium Gentium Mores, lib. iii, cap. 25) and Sardus (De Moribus ac Ritiibus Gentium, lib. i, cap. 23), the authorities quoted by Robert Burton, copy Strabo's statement about the Lusitanians.
P. 353, l. 1. According to F. R. Bombay, vol. ii, O.C. 4118, the "Golden Fleece" and "Rainbow" were forced to put into Bombay.
VOL. II

P. 2, l. 7. Mr. Oliver Strachey writes: "The Chief of Carwar, whom Fryer went to visit, and who was so hospitable, was no other than Henry Oxinden. The two must have struck up a friendship."

P. 2, n. 3. Mr. W. Foster, with much probability, suggests that by "Serapatan" Fryer means Khārēpatan or Vijaydrug. In his map he calls it "Serapatan or Carapetan." "By the early Europeans Vijaydurg, called Khārēpatan, from the town of that name twenty-five miles from its mouth, was thought one of the best of the Konkan ports" (Bombay Gazetteer, x, 379, n. 2). Fryer seems here to confuse Danda Rājpur with Rājāpur.

P. 3, n. 2. Mr. J. S. Cotton writes: "Cutteen is undoubtedly Courteen, though he was no Cornishman, but a Fleming." Mr. W. Foster adds that Fryer refers to Sir W. Courteen's son and successor, who was commonly called "The Esquire," to distinguish him from his father. Kārwār factory was established after the death of Sir W. Courteen.

P. 4, n. 2. Mr. J. S. Cotton remarks that the Sūbahdār is probably here a military, not a civil officer.

P. 6, n. 1. Mr. J. S. Cotton writes: "I take the Delevi here to be the same person as on p. 31, and also 'the General and Protector' on p. 42."

P. 9, n. 2. Mr. J. S. Cotton points out that the New Eng. Dict. gives "Con, Conn, the action or post of conning a ship, the steerage," quoting W. H. Smyth, "The Sailor's Word-Book" (s.v. Conn), Con, or Cun, as pronounced by seamen.

P. 12, n. 2. Mr. J. S. Cotton writes: "There was an exposition of the body of St. Francis Xavier when I was at Bombay during the winter of 1910-11, accompanied by an exodus of cooks"; and see Man, xiii (1913), p. 76.

P. 12, l. 23. Mr. Longworth Dames gives the correct form of the quotation: Pelo amor de frescura, "for the love of coolness" (Ibid, p. 76).
ADDITIONAL NOTES.

P. 13, n. 1. Mr. Longworth Dames corrects Mr. Ferguson's reading of the couplet:

_O Francisco guarde minha mulher;
O Paulista guarde meu dinheiro._

t.e. "Let the Franciscan look after my wife, the Jesuit after my money" (Man, xiii (1913), p. 76).

P. 14, l. 27 f. The quotation runs in the original:

_innuptaeque acemula Phoebes
Vitta coercetats positos sine lege capillos._

P. 27, l. 1. Mr. Longworth Dames remarks: "The name Cano-rein, which Fryer states is the name of the mass of the people is the word still used in Portugal (Canarim) much as we use Eurasian. I have heard the saying in Portugal: "There never was yet a Canarim who was not a descendant of Albuquerque!" He suggests that this word gives the origin of the Anglo-Indian word Cranny, Karāni, not Sanskrit Karana, as given by Yule (Hobson-Jobson, 273; Man, xiii (1913), p. 77).

P. 32, n. 1, l. 4. _For "unsuccessfully" read "successfully."

P. 34, l. 1. Correct Fryer's accentuation to _πλειστοὶ βροντοὶ._

P. 35, l. 22. _For "fastened" read "fastened._

P. 36, l. 21. "The Naik Wherry" has not been identified. Mr. W. Foster suggests a misprint in the original text.

P. 38, n. 4. In temples in Baroda dedicated to Siva or Mātā, the Mother Goddess, Brahmachāris or celibates put on their heads a red fisher-like cap (Baroda Census Report, 1911, vol. i, p. 87). In Madras, among the Holeya caste, the bridegroom wears a red cap (E. Thurston, Castes and Tribes of Southern India, ii, 347).

P. 39, l. 19 ff. The quotation, _Roma, Lutetiae ac Venetiae, nemo quidquam miratur_, has been found by Professor Bensly in Erasmus, _Colloquia_, two-fifths through that entitled _Diversoria_, which Charles Read used with such realistic effect in _The Cloister and the Hearth._

P. 40, n. 1. The identification is incorrect. As Mr. J. S. Cotton points out, the Ranna is not the Rānā or prince, but the Rāni, a princess mentioned on p. 41, who is rightly identified in n. 1, p. 42.

P. 50, n. 1. Mr. J. S. Cotton remarks that Malik Ambar was an Abyssinian, and never claimed to belong to the Nizāmshāḥi line. For his history see Bombay Gazetteer, xii, 390 f., 423 f.
P. 56, n. 3. The note is incorrect. Samba Gi Raja was son of Shāhjī by his wife Jīji Bai. The elder son was Sambhaji, who was his father's favourite, and accompanied him from early infancy. The younger son was Sivaji (J. Grant Duff, Hist. of the Mahrattas, 3rd ed., p. 55).

P. 83, n. 1. Mr. Oliver Strachey writes: "The Phoenix' Ketch was one of the Company's boats, frequently mentioned in the Records, and had no connection with H.M.S. 'Phoenix', which was not out in 1684 to put out Keigwin's rebellion, but arrived too late even for the shouting."

P. 87, n. 1. Mr. Oliver Strachey writes: "Henry Oxinden did not succeed Gyfford. John Petit (the same with whom Fryer later travelled to Persia) was made Deputy Governor on Gyfford's death. I am afraid there has been some mistake about the transcription of O.C. 4258, which you quote. This letter (O.C. 4258), does give the date of Gyfford's death as you say, but so far from saying anything about Oxinden succeeding him, Angier says in it that John Petit has been confirmed as Deputy Governor. Oxinden was sent for from Carwar to take his place on the Surat Council. This accounts for the difficulty noticed in your Introduction, that Oxinden left Carwar before Gyfford died. Fryer's mistake is curious; possibly this was an addition from memory, put in when getting his letters ready for publication, or possibly Oxinden may have been expecting to succeed Gyfford, as there was a dispute between him and Petit about seniority, which the Court decided later in Petit's favour. Henry Oxinden succeeded John Petit as Deputy Governor of Bombay on Aungier's death, when Rolt became President, and Petit succeeded Rolt in Persia."

P. 96, l. 13. This should probably read India, cui effodiuntur opes. The original has not been traced.

P. 96, l. 17. Mr. J. S. Cotton suggests that Grose's animal must be one of the Gibbons (Hylobates). "... the arms being so much longer than the legs that the hands reach the ground when these animals stand upright on their feet—a position which is assumed habitually by this genus, and by this alone, amongst the Simiidae, when walking" (Blanford, Mammalia, 5). The Loris found in W. India is the Slender Loris (Ibid, 47). The Sanskrit name, vana-mānuṣa, and the Kanarese adavimānuśyā describe it as "a man of the woods."
P. 97, n. 3. For "muscus" read "moschus."

P. 98, n. 2. Speaking of the jackal, a mythical animal, known as "the lion's provider," Blanford (Mammalia, 142), says that it is known as Bhālu or Kol Bhālu in S. and W. India, and is said to invariably precede the tiger, and to make a peculiar call.

P. 116, l. 11. Most an end: the New Eng. Dict., s.v. end, gives: "Most end, also most an end [corruption of mosten ende, O.E. moestan ende, used adverbially = "for the most part, almost entirely, especially."]

P. 125, n. 5. According to a common story the Mahmūd took its name from Mahmūd, King of Ahmadnagar.

P. 130, n. 8. Mr. W. Foster suggests that almooda, is Port. almude, "a measure by which the Portuguese sell their wine, etc. Twenty-six almudes make a pipe" (Vieyra, Dict. Port. Eng., 1783, s.v.).

P. 150, l. 12. For "has" read "was."

P. 160, n. 2. Mr. W. Foster writes: "For the period I have been working over, the tūmān always equalled L3 6s. 8d., the value given by Fryer."


P. 222, ll. 28, 29. Professor Bensley gives the original:

net minus arboribus suci genitabilis humor sufficitur, cedro libanum frondente coronas, alitibus nīdos: abies tibi consilia surgit, nutrit ubi implumes peregrina ciconia foetus.

George Buchanan, Paraphrasis in Librum Psalmorum, civ, 16, 17.

P. 234, l. 3. "The Persians call themselves Irānī and their land Irān, and of this land Pārsa, the Persis of the Greeks, the modern Fārs, is one province out of several. ... To call the province of Fārs 'Pārsistān,' as is sometimes done by European writers, is quite incorrect, for the termination -istān ("place of," 'land of'), is added to the name of a people to denote the country which they inhabit (e.g. Afghānistān, Balūchistān), but not to the name of a country or province" (E. G. Browne,
A Literary History of Persia from the Earliest Times until Firdawsi, 1902, p. 4).


P. 371, l. 10. Mr. J. S. Cotton remarks that Fryer's use of "Belgians" for Dutch is a characteristic example of his grandiloquence, and deserves a note, particularly as this usage is not recorded in the *New Eng. Dict.*
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<table>
<thead>
<tr>
<th>Topic</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>A BASSINES,</td>
<td>ii, 190, 271; iii, 180</td>
</tr>
<tr>
<td>Abdul Caun outwitted by Seta Gi,</td>
<td>i, 61 f.</td>
</tr>
<tr>
<td>Absolute Authority circumscribed by no Sanction,</td>
<td>ii, 216</td>
</tr>
<tr>
<td>Adventures of the Portugals taught us to bring the Eastern Commodities home by Sea,</td>
<td>i, 142</td>
</tr>
<tr>
<td>Egyptians given to Hieroglyphicks, expressing the Year by the Palm-tree,</td>
<td>ii, 182</td>
</tr>
<tr>
<td>Affronts not pardoned,</td>
<td>ii, 26</td>
</tr>
<tr>
<td>Agent of Persia, his Character and Emolument,</td>
<td>ii, 161 f.</td>
</tr>
<tr>
<td>He waits to appear before the Suftee,</td>
<td>ii, 351</td>
</tr>
<tr>
<td>Agility of the Indian Women,</td>
<td>i, 89</td>
</tr>
<tr>
<td>Air and Climate what Influence,</td>
<td>iii, 36</td>
</tr>
<tr>
<td>Air the chiefest Commodity in hot Countries,</td>
<td>ii, 160</td>
</tr>
<tr>
<td>Air that is thick tarnishes; a thin Air breeds no Soil,</td>
<td>ii, 334</td>
</tr>
<tr>
<td>Open Air not so healthy for Men as Beasts,</td>
<td>ii, 185</td>
</tr>
<tr>
<td>Air infectious at Gombroon,</td>
<td>ii, 174 f.</td>
</tr>
<tr>
<td>Allah Abdul Caun bruited to be begotten by an Elephant-keeper,</td>
<td>ii, 55</td>
</tr>
<tr>
<td>Alexander, a Legend of Lies,</td>
<td>iii, 38</td>
</tr>
<tr>
<td>Alexander in all probability had been stopt in his Career of Victory, had not a Persian Rustick discovered to him the Pyle Persice,</td>
<td>ii, 227</td>
</tr>
<tr>
<td>Alexander's Army followed the Course of Indus,</td>
<td>i, 188</td>
</tr>
<tr>
<td>Alexander, whether he ever conquered Porus,</td>
<td>ii, 89 f.</td>
</tr>
<tr>
<td>Alligators Amphibious Creatures,</td>
<td>i, 297</td>
</tr>
<tr>
<td>Almond-Tree Wands worn by the best men in Persia,</td>
<td>ii, 202</td>
</tr>
<tr>
<td>Alteration of Humours between Indian and Persian,</td>
<td>ii, 159</td>
</tr>
<tr>
<td>Ambition knows no mean,</td>
<td>ii, 54</td>
</tr>
<tr>
<td>Amphibena, &amp;c. Serpents observe Musick,</td>
<td>i, 98</td>
</tr>
<tr>
<td>Ants and Muscetoes how remedied,</td>
<td>i, 100</td>
</tr>
<tr>
<td>Antilopes taken only by a Decoy,</td>
<td>i, 120. Hunted by Leopards,</td>
</tr>
<tr>
<td>Guardian Angels saluted,</td>
<td>i, 236</td>
</tr>
<tr>
<td>Ancestry of Portugals commended,</td>
<td>ii, 19</td>
</tr>
</tbody>
</table>
A TABLE OF PRINCIPAL THINGS.

Animals not void of Reason,  
i, 196

Antiquaries esteem things moth-eaten by Time,  
i, 141

Sir Anthony Shirley, i, 252; ii, 231

Apostacy grounded on a trivial piece of Pageantry,  
ii, 302

Apostates despised,  
i, 338

Arms take place of the Gown,  
iii, 64

Arabs fly as oft as pursued, i, 193. Are true Rovers both by Sea and Land, i, 299. Are fierce and treacherous, gain more by Fraud than Merchandise,  
ii, 156

Armenians use Amulets against Witchcraft, ii, 274. Are to appear in the Royal City as Merchants, ii, 260. Converted to Christianity by St. Bartholomew, ii, 262 f. Are most Jacobites, ii, 270. Move their Turbats as we our Hats, i, 88

Aristocracy countenanced on the Coast of Malabar,  
i, 133

Army every New Moon refresh the Officers of their Pay, i, 341.

The Cheats in the Army, i, 341. Armies make the Indians miserable by their Devastations,  
i, 348

Art of painting Calicoes most perfected at Mechlapatan,  
i, 90

Arts that are profitable more in vogue than Liberal Sciences,  
ii, 102 f.

Articles betwixt the Persians and English,  
ii, 161

Asee the Companions of Woden,  
what relation to the Gbers or Old Persians,  
ii, 237

Astrolabe supplies the defect of the Quadrant, when the Sun is perpendicular,  
i, 47

Astrology eluded by two Examples,  
iii, 88 f.

Asdrubal, Hannibal's Brother, Inventor of the Graver to govern Elephants,  
i, 271

Author of the Goa-Stones a Florentine Apothecary,  
ii, 11

Aureng-Zeeh conquers Ducean,  
ii, 49 f.

Austerities of the Pagans outdo the Papists,  
i, 257

Awe teaches People to understand themselves,  
ii, 115

Auctio de Fœ,  
ii, 24

Asimuth Compass corrects the common Chart, and gives the Sun's Amplitude,  
i, 49

B

Balance all things in Persia,  
iii, 150

Baker offending, thrown into his own hot Oven,  
iii, 24

Banyan [Baobab] Tree adored by the Heathens, despighited by the Moors,  
i, 59

Banyans offer to Neptune, i, 197.

Dare not kill a Flea, i, 211.

They present the Governor to keep a Mart at Sowally, i, 212.

Worse Brokers than Jews, i, 212.

Banyans whether Rechabites, i, 212. Servile, and sneakingly officious, i, 341.

They affect not stately Buildings: Besprinkle themselves with the Stale of a Cow: Live sordidly: Hold transmigration, i, 231.

Barter for clean Linnen Rags at St. Iago, i, 40

Bashfulness unfitts Women for Conversation, ii, 28

Bassa of Bussorah and his Son’s Heads set on the Walls of Vissiapour, ii, 46

Bassa of Bussorah protected by the Mogul, i, 283

Beads common to Moor-men as well as Gentues, to tell their Prayers, i, 258

Behaviour of the common People rude at Church, ii, 16

Beggars discouraged in Persia, iii, 125

Beggars of the Mussulmen stand on Punctilio’s with God, i, 229

Benefaction voided by sordid Gain, ii, 191 f.

Benefit of the Balneos, ii, 330 f.

Best go first, ii, 314

Besooar-stones bred in several Creatures, ii, 193 f. Its Account, ii, 141

Cape-Birds and Water-Snakes presage the approach to Land, i, 127

Birds fall down as they fly, by reason of Heat, i, 99

Fighting Bishops, ii, 3

Blood of the Persians, how puddled, iii, 108

Bodies when dead, washed and apparell’d as alive, ii, 286

Bombaim capable of securing 1000 Ships against Weather, i, 160

Bombaim part of Q. Katherine’s Dowry, and would be of great Import, were it transferr’d according to Contract, i, 161

Boats housed in the Winter, i, 144

Boat-men dive 9 or 10 Minutes, ii, 7

Books adorn’d with Gold, &c. in the Margin, iii, 65

Bonds how firm’d, iii, 109 f.

Bows of Horn unserviceable in Wet Weather, i, 249

Bounty to the Brachmins, i, 202, 205, 255

Breaking out in Botches a sign of a prevailing Crasis, i, 100

Breezes from the Land 12 hours, as many from the Sea, i, 73

Bride veil’d with a Saffron-colour’d Veil, ii, 281

Bridegroom eats not till his Father-in-Law produces a Bag of Gold, ii, 280

Bury North and South among the Moors, i, 238. Never bury in Mosques, i, 238

Bulls, Elephants, and Tygres intrapp’d, i, 147
Bullul Cann a good Soldier and a Patan, ii, 5
Burning Women with their Husbands a Custom as old as Dido, i, 256; ii, 18
Butter is boiled to keep in hot Countries, i, 296

C
Calicut the See of the Zamerhin, i, 142. Calicut less famous than reported by Travellers, i, 141. Calicut though it give the Name to Indian Cloth, yet produces none, i, 220
Camels Male last after the Female forty days, ii, 317
Camel-Riders subject to a Gonorrea, i, 271 f.
Cameleons feed on Flies, i, 111
Canorein the Primitive Language of Indostan, ii, 42
Canoreens too conversant with the Devil, i, 150
Canoreen a Fruitful Island, i, 189
Capuchins at Surat, i, 225
Caravan Ser Raws dedicated to their Saints, ii, 178
Minor Cardamoms grow only near Cutty-Cony, i, 147
Carmelites eat no Flesh, ii, 14
Cash constantly turned, amounts to the Credit and Profit of him so employed, i, 212
Caspian Sea receives Rivers plentifully, but makes no reciprocal Return, iii, 13 f.
Castles inconvenient in the heart of a Kingdom, iii, 42. Castle of Ratree, i, 203
Cattle feed on Thistles, ii, 353
Charms pretended to be laid on Aligators and Tygres, i, 145 f.
Charms admitted in Physick, i, 258. Charms not having Success, are imputed to the Iniquity of those they fail, i, 292. Charms a pious Fraud of the Brachmins, i, 292. Charms against Witchcraft, ii, 274
Chastisement brings a due sense of Crimes, ii, 46
Getting Children an Indulgence for Poverty, ii, 115
Chimneys not known, ii, 313
Christians Lions of the Sea, i, 302. Christians turning Moors, despised, i, 338
Christianity prevented spreading on Worldly Concerns, i, 194
Christ acknowledged more than mere Man, iii, 74
Chronology of the Persians ridiculous, iii, 82
At Church, Bath, and Caravan Ser Raw, no distinction, iii, 27
Chyrurgeons valued for making Eunuchs, iii, 126
Cinnamon grows only on the Island Ceilon, i, 72
Cities Safeguard lost, the loss of Trade follows, i, 344. Cities of the Portugals receive none a-nights besides Christians, i, 192
From the Circumference to the Centre all things move by a Natural Tendency, iii, 24
Cleanliness next unto Godliness, ii, 121
Clouds of Sand, ii, 158 f.
Coaches drawn by Oxen, i, 178
No Coaches in Persia, ii, 307
Coats that are seamless worn by Rusticks, whether the same our Saviour wore, ii, 316
Coco-Nut a-kin to the Palm-Tree, ii, 182
Cock-fighting, ii, 68 f.
Cofferies govern in Duccan, ii, 52
Cold affects in Hot Countries, i, 140. Occasioned, ii, 232
Coin in India the most refined in the World, i, 248
Combating of several Europe Nations, i, 298 f.
Comedians usher in their Introductions with Taber and Pipe, iii, 94
Commerce ceases during the Rains, i, 196. Commerces makes People Urban, i, 150
Common Slaves in the East, ii, 52
Company, whether best a National, or Private Concern, i, 168. Company’s Servants brook no Competitors, i, 304
Complexions and Colours, ii, 115 f.
Convents fuller of Men than the Garisons, ii, 25
Cornish Men have a Right to Trade to East-India, ii, 3
Corn trodden by the Moors with Oxen, ii, 108
Cotton-string Badge the Characteristic of a Brahmmin, ii, 101
Courage conspicuous as well in Adversity as Prosperity, i, 122
Cowardliness of 400 men, ii, 340
Cowards when Peril is far from them, strikes all with Lightning, &c., i, 91
Cow-dung the only Firing at Maderas, i, 111
Cows held sacred, i, 95
Cows Caun Protector of Vistapour, ii, 5
Diversity of Creatures hath no other end but to represent the Divinity, &c., i, 118
Crime unpardonable to convert a Mahometan, ii, 276
Crow has an Enemy contemptible in Bulk, in Revenge impecable, ii, 98
Custom more venerable than Science, i, 180. Custom makes all things easy, ii, 180. Customs abated on account of defending Surat, i, 223. Customs cheated, if detected, only Corporal Punishment, not Loss of Goods, i, 247. Custom of the Moguls never to go through with a Conquest, iii, 173. Customs of the Old World retained in the East, i, 118; ii, 323

D

Days and Nights equal almost between the Tropicks, ii, 91.
Good and Bad Days taken notice of, i, 324
Dan de Rajapore endures Fifteen Years Siege, ii, 64
Danger in travelling not feared, iii, 5
Dead Bodies burnt by the Gentiles, buried by the Moors, i, 95
Death to attempt the Discovery of their Women, i, 89; iii, 130
Delight preferr’d before Security, the ill effects thereof, ii, 62
Deluge possible, i, 197
Dervises charged with Intrigues, iii, 125
Devotes morose, i, 136; ii, 38
Devotion of the Heathens consists in washing and praying, i, 255
Diamonds only cut Diamonds, i, 285. Diamonds carried into Europe to be Set, return'd to India, make good Profit, i, 226
Diseases contracted at Mechapatan cured by timely removing up the Country, i, 100. Diseases produced by the Alteration of Seasons, i, 285
Disrepute attends ill success, i, 135
Civil Dissentions the Ruin of the Indian Government, i, 81
Don John de Castro pawn'd a Hair of his Beard, which he redeemed at the Expense of all his Wealth, ii, 151
Dowry the Credit of the Affinity, not Money, ii, 276
Dregs of the People submit themselves to the Devil out of fear, ii, 78f.
Drought the unhappiness of Persia, iii, 4
Drunkards Monarchs, i, 230
Ducaan the Bread of the Military Men, ii, 51
Dutch Policy in burning four Ships Cargoes of Spice, ii, 163.
Dutch got into the Breach we made on the Portugals, i, 225.
Dutch demolish St. Thomas, and restore our Prisoners, i, 292. Dutch after twelve years besieging Goa, forced to leave it at last, ii, 7. Dutch assist the Moors against the French, i, 114. Dutch interest to quell the French in India, i, 117.
Dutch engross the Spice-Trade, i, 132; ii, 163. Dutch awe the Natives, i, 134
Dying Persons laid up to the Chin, to expire in their holy Waters, i, 256

E
Ears stopt with the Fingers, emits the Voice the stronger, i, 351
Earthquakes frequent in Persia, ii, 323
Easements made at set hours, i, 94
Eating together a Sacramental Obligation, ii, 42
Eat nothing has life among the Gentiles, i, 94
Eating together among the Eastern Nations a great scruple,
Ecliptick Course of the Sun creates the Seasons of the Year, i, 49; ii, 176
Elephants Male mounted in State only by the Royal Family, i, 86
Elephants imitate human Progression, i, 101
Elephants generate as other Brutes, i, 102. Number of Elephants give Esteem to those that maintain them, i, 242.
How governed, i, 101
Emanuel Lobos Rebel to the State of Goa, ii, 21
Emblems of Dominion and Justice, i, 208
Emperors of Persia exoculate their Brothers, iii, 37. Emperors of India send their Kindred to the Post to be intoxicated by a Poisonous Drink, i, 92. Emperors only in India allowed a Sumbrero,

Enemies not to be furnished with Weapons, i, 182, 267

English possessed of Bombaim after a long Debate of the Indian Portugals, i, 161. Formidable to the Moors, i, 161. Breed sickly Children, i, 179. English privately befriend the French, i, 117. English have a Right to the Customs in Persia, ii, 161. Neglect the Gulph of Persia, iii, 50. English Trade is chiefly in Calicuts, i, 225

Entertainment in our Travels course, unless provided by our selves, ii, 179

Envious Eye cast on Bombaim by the Dutch, i, 181

Equilibrium as to Temperament, ii, 314

Eunuchs most in favour at the Court of Gulconda, i, 83. Eunuchs Spies upon the Women, iii, 126

An Exalted Pitch of State a more conspicuous Confinement, ii, 247

Eye-sight lost by an hot Iron drawn over, must not be recovered, iii, 38

F

Fakers ungovernable, i, 241

Family Government maintain'd, i, 295

Feast of Ahasuerus continued to this day among the Persian Emperors, iii, 40. Feast truly Persian, ii, 239

Fidelity a rare Instance in a Covetous Man, i, 339

Fighting with Mountains harder than fighting with Men, ii, 59

First-Fruits exacted by the Emperor of Persia, ii, 216

Great Fish prey on the little, as well on the Land as in the Sea, ii, 5

Rotten Fish cause a poysinous Stench, i, 143

Fish and Fowl dedicated to Sacred Uses, ii, 238

Flattery, odious in a Generous Spirit, much encouraged, i, 324

Flesh eaten as we do, pernicious in East-India, i, 209 f. Flesh more eaten on the Island Bombaim in a Month, than in Surat in a Year, i, 177. Flesh roasted peculiar to the English Nation, i, 209

Flies cover the Table, i, 87

Flying Fish, i, 35

To Foot it through the City, a sign of the greatest Poverty, iii, 67

Forbidden to burn the Wives with the dead Husband, i, 276

Force without Counsel of no value, i, 122

Foreign Ministers have a Respect equal to their Privy Counsellors, iii, 52

Founders percieviciously vain-glorious, ii, 169

Franciscans touch no Money, ii, 13

Fraud performs what Force could not, ii, 63

Freemen the most Slaves, i, 221
French bad Neighbours to the English, i, 117. French force St. Thomas from the Moors, i, 117
Friendship not suspicious, ii, 54
Frost at Surat, ii, 94
Friday set apart for the Moors Worship, i, 239, 322 f.
Funnels to let in Wind to the Houses at Gombaroon, ii, 159 f.
Futurity not regarded, ii, 169

G
Gapers the Ancient Persians, ii, 253. Their Garb the same as those portray'd on the Walls of Persepolis, ii, 253
Instant Gain preferr'd before Glory or future Emolument, i, 168
Ganges what esteem among the Indians, ii, 95
Goat or Mount Sephir crosses the Continent North and South, as the Taurus does East and West, i, 312 f.
Gardens idolized, iii, 7. Gardens granted by the King's Favour for Diversion, i, 261 f.
Garlick used in Lethargick Distempers, i, 286, 338
Gentiles scruple to kill their Neat, yet make no Conscience to work them to death, i, 350
Gentiles had rather kill a Man, than suffer a Beast to be led to the Stall, ii, 25
Geographers reckon Gates or the Goat Mount Sephir, i, 313
Georgians make the Infantry among the Persians, as the Janizaries do among the Turks, ii, 290; iii, 63. Are Christians of the Greek Church, ii, 291
Gibraltar the farthest Point South of all Europe, i, 32
Girls among the Armenians espoused as soon as Christned, to prevent the Emperor's Usurpation, ii, 274 f.
Gizard of an Hobera good in an Asthma, ii, 356
Goa well seated, ii, 22
Goats from Carmania sent to endeavour a Breed on St. Helena, ii, 369
God infatuates those he will destroy, ii, 49
God's Decrees not to be known by us, iii, 89
Godliness not only the chief, but fundamental of all other Virtues, iii, 78
Gold prevails more than Right, iii, 105. Gold though it grows not in India, yet it stays there, i, 283
Goods ill gotten thrive not, iii, 50
Government of India Tyrranical, ii, 110. Arbitrary, ii, 112
Government of Persia the most Absolute, iii, 40. Government of Sever Gib both Tyrranical and Barbarous, ii, 18
Governors ought to observe Laws, iii, 111. Governors expect large Gratuities to license Heathen Ceremonies, i, 276
Governors of Castles confined within Limits, i, 249, 339
Governors in Fee with the Publick Notaries, i, 344
Grandeur of the World momentary, ii, 254
Grapes without Stones, ii, 202
Greatness of the Portugals expressed by their number of Sumbroes and Cofferies, i, 192
Greek Church and Language abominated by the Armenians, ii, 291
Groves of Beetle-Nut Trees represent a Place of Worship, i, 110
Gulconda its King, how chosen, ii, 84. Aw'd by the Mogul, ii, 49
Gun cloathed with Scarlet, that has made any notable Breach, slain any great Soldier, or done any extraordinary Feat, ii, 72
Gurygules, called so from the sound is made when Water is poured out of them to be drunk as the Indians do, without touching it with their Lips, i, 125

H
Habits of the Armenian Clergy, ii, 273
Hands and Feet chief Instruments, and so used among the Gentiles, i, 284
Hatmakers adulterate Bevers with Carmania Wool, iii, 8
Harbour at Goa a fortunate and well-weigh'd Choice, ii, 21
Hawks of Muscovy in great esteem, ii, 304
Health not to be impaired, but the Mind strengthened by a due subjection, ii, 283
Heathens admire their Brachmins foretelling Eclypses, i, 276.
Heathens in India hold the Antiquities of Pan, Ceres, and Flora, i, 118. They are polled by the Mogul, i, 203
Heats unhealthy, i, 195. Their ill effect remedied, ii, 187
Hernia Umbilicalis, or Navel-Rupture, i, 67
Hills of Red Earth, i, 144
Hing used to correct a Windy Stomach, i, 286. Cakes of Hing, ii, 196
Hobsies with their Swords able to cut down Man and Horse, ii, 5
Hodges or Pilgrims Holiness makes them proud, iii, 81.
Lay Burthens on others, and exempt themselves, ii, 359
Hogs unclean, i, 98
Hollanders only carry Money from Surat, i, 283
Holencores vilified for eating every thing, and doing servile Offices, i, 82
Holidays observed, especially Sunday, ii, 92
Honesty of the Country People, ii, 221
Honours breed Emulation, i, 344.
Hopes of Honour being frustrated, there can be no desire of Glory, iii, 57
Horse intomb'd, ii, 31.
Horses have the Virtue of their Sires communicated to them, iii, 5.
Used gently in the East, i, 251.
High-mettled, i, 343.
Not put to carry Packs, Oxen being for that Service, i, 97, 295.
Horses never gelded, or cropped either Ears or Tails, i, 296
Hospitals for Beasts, i, 138
Hot Countries, as they are bad for young and lively, are good for Women and Old Folks, i, 180
Hottentots mere Barbarians, iii, 179
Houses on Wheels, ii, 178. Houses of Office none at Goa, they doing their Needs a-top of their Houses, ii, 26. House of Office kept cleanly, i, 185. A piece of Courtesy to direct Strangers to them, i, 185
Humanity turned into Avarice no Benefit, ii, 196

St. Iago Natives thievish and cunning, i, 45
Jasper Antonio Author of the Goa-Stones, ii, 11
Ice drank frequently, pernicious to most Bodies, ii, 343
Idea of Religion as it is true or false, so it happens there results a true Piety, Superstition or Idolatry, iii, 116
Idleness makes Work, iii, 34
Jealousy the Overthrow of the Indians, i, 81. Cause of Distraction, iii, 40 f.
Jenneah the Imperial City of the Duccan Kings, i, 340
Jesuits [Brahmans] rich, despise Government, chief Traders, ii, 33
Jews wear a Patch of different Colour only at Lhor, where the Caun has been a Pilgrim, ii, 216. Jews ripped open on suspicion of evil practice against the Emperor, ii, 350
Ignorance the Mother of Devotion, i, 119

Inwaum Guardian of Mahomet's Tomb, ii, 155 f.
Immunity from Customs granted Musselmen out of a Religious Fit, i, 247 f.
Immuring a Punishment for Robbers in Persia, ii, 205, 358
Indians paint their Forheads, to distinguish their Tribes, i, 93. Idolaters; eat only with their own Tribe, i, 94
Indostan has no Character to express its self in, ii, 103
Industry of the Portugals commended, ii, 156
Inflammation cured by the Butter of Gourds, ii, 202
Influence of the Climate, ii, 81 f.
Innkeepers unprovided, iii, 27
Inquisidor the Chief Judge, always a Dominican, ii, 11
Inquisition a terrible Tribunal, ii, 24. Called the Holy Office, ii, 24
Inquisitiveness into the Affairs of the Banyans revenged with Poysnon, i, 217 f.
Intemperance the Cause of short life, i, 179
Interest obliges to be faithful, ii, 52
Interloping destructive to the English Trade, i, 226
Interpreters for Europeans are allowed each a Wine-press in Persia, ii, 164
Insects generated in every Plant, ii, 203
Johanna Natives simple and innocent, i, 65. Their Infants have large Pens, i, 67
Don John de Castro's Virtue, Valour, and singular Probity, ii, 151
Justice alone all other Virtues holds, iii, 18

Kindred of Mahomet presume on that Title to enslave his Followers, ii, 216
Kindness extorted not so obliging as freely offered, i, 117
King of Bantam, Junior, espouses the Dutch Interest, i, 268.
Kings that see by the Eyes of others, must have a false Prospect, ii, 52.
Kings hate where they fear, ii, 236.
A good King ought to govern, that the Laws as well as Arms should be a Safeguard to his People, ii, 291.
King of Persia's Bounty to the Fryars and Artisans of Europe, ii, 246.
Kings Slave a Title of the highest Honour, iii, 23

Kingdom entirely subjected, what advantage, iii, 28
Kitchens how provided, iii, 24
Kites idolized, i, 95
Carpet Knights, i, 343

Knight of the Zamerkin distinguished by Golden Manacles to his Wrists, i, 137 f.

Labour to get, before allowed to spend, ii, 259
Lands in India all the Kings, i, 137
Language at the Persian Court Turkish, iii, 144.

the Mogul's Court Persian, ii, 122.
Language of Indostan a mixture of Persian and Silavonian, ii, 122.
Language of the Armenians polished by the Greek, ii, 260

Lapis Lazuli how attained, iii, 10 f.

Laws of Persians still unalterable; their Laws therefore never abrogated, but always impugned by a fresh Edict, iii, 59.
Laws swallowed up by the Absolute Authority of dispensing with them, ii, 216.
Laws of Conchon restore no Wrecks, i, 206

Left Hand Place of highest Honour, i, 270
Legs appearing while sitting, ill breeding in the East, i, 235
Letters how sealed, i, 343
Lax Talionis squares not in all points, iii, 105
Liberty of the Country not so much insisted on, as whose Salt they eat, i, 341 f.

Linguists bury, contrary to other Indians, who burn, ii, 19.
Linguists Stalions, ii, 77
Linguo a França universally understood in the East, ii, 288
Liquors enervating are Arack, made of Blubber, Jaggaree, etc. i, 179

Lizard the most extreme part South of England, i, 31
Logboard gives only the Ships Way, not the Course, and that uncertainly, i, 32

Lousy Companions fill us with that Vermin, ii, 320
A TABLE OF PRINCIPAL THINGS.

Loyalists Colleges would serve for Castles, i, 183
Luxury of the Persians, ii, 280

M
Magellan's Clouds and Crosiers direct the Sailors to the South, i, 48
Magus quo peritor ev detestabilior, ii, 105
Mahomet's ipse dixit implicitly relied on, iii, 70
Mahometans divided, i, 232
Malabar Monkey, i, 147
Lord Marlborough, i, 162
Malabars expert at darts, i, 137
Maldives Islands, i, 71
Fountain of Maladies are Air and Diet, ii, 335
Mangoes best at Goa, ii, 84
Marl the Material of Gombrun Pottery, iii, 10
Marriage voided by the Armenian Priests, ii, 276
Men married often, Women but once, i, 277
While Matrimony is celebrated, Mortality admonished, ii, 278.
Matrimony a Bargain, iii, 129
Marrying by a Justice of Peace borrowed from the Mahometans, i, 237. Whose Cadies can unmarry, i, 237
Mariners of the Moors are unexpert, i, 74. Mariners of East-India invoke God at their Labour; ours more given to cursing than praying, i, 145
Mastiffs of England esteemed for their Valour, ii, 305 f.

Mastic-Tree, ii, 201
Mats used for Sails, i, 134
No Mean betwixt Poverty and Wealth, iii, 133
Meat easily digested in Hot Countries, i, 209 f.
Medicks among the Egyptians came from their exposing their Sick to all Passengers, to administer Physick, i, 350
Melancholy more than Magic among the Indians, ii, 81
Mendan's Point the English Burial-place, i, 172
Merchandize not scorn'd by the Indian Princes, i, 151
Merchants and Soldiers of a different Temper, i, 167, ii, 290.
Merchants not countenanced by Seva Gi, ii, 66
Meridian, why placed in the Azores, iii, 188
Meritorious to dye in their Sacred Rivers, i, 256
Mesrob, the Refiner of the Armenian and Georgian Language, ii, 205
Midwives distinguished by Tufts on their Shoos, i, 237
Minds Excellencies beholden in some measure to the pureness of the air, iii, 146
Mineral Waters touched upon, ii, 330 ff.
Mines of Copper discovered lately in Persia a detriment to the Dutch, iii, 12
Miscarriages laid on the King's Favourite, ii, 350
Miserable is it where the Members grow too powerful for the Head, ii, 46
| Mock-Creation of the Mango-Tree, | Moormen beslubber with Rosewater, i, 231. Pull off their Slippers as well out of Complement as Religion, i, 235. Moormen not content with sipping, but drink largely of Strong Drinks when they begin, i, 235. Moormen mourn by neglecting to trim their Beards, and shift their Cloaths, i, 274. Moormen illiterate, i, 282. Pray for the Dead, i, 309 |
| Modesty of the Indians, i, 255 | Moors in common account signify the same as those of the Mahometan Faith, i, 74. Moors of the Arabian Sect more Puritanical than the Chias, i, 232. Moors are jealous, i, 88. Their foolish Behaviour at an Eclipsy, i, 275, f. Are revengeful, i, 90. Moors forced to use Europe Pilots, by reason of their own Unskilfulness, i, 74 |
| Moguls better at standing it out in the Plain, than the Mountaineers, ii, 68 | Mosques turned into Granaries by Seva Gi, i, 309. Mosques kept clean, i, 61 |
| Mogul persecutes the Heathens with Severity and Hatred, iii, 168. Mogul's Forces never entire, ii, 51. Imposed on by the Officers, ii, 51. His Policy in governing, ii, 110. His Ports blocked up by Seva Gi, ii, 58. Mogul seated by the Overthrow of his Brethren, and Death of his Father Shaw Juan, ii, 65. Mogul signifies White, ii, 110 |
| Monarchy defaced, when circumscribed by no Sanction, ii, 216. Monarchy more for the Dutch Advantage in India, than a Commonwealth, ii, 114 | Monarchy Pillagers, and fare hard, ii, 67 |
| Contempt of Money a rare Virtue in a Banyan, ii, 336. Money not only the Nerves and Sinews of Trade, but the Life it self, i, 79. Money centres in India, i, 283. Money corrupts the most Loyal, ii, 63. Money, says Seva Gi, is inconvenient for the common people, ii, 66 Monkeys fabled to be once Men, ii, 73 |
| Monsoons blow North and South beyond the Tropicks, between them East and West, from whence they spring, i, 46. A farther Account of the Monsoons, i, 124 ff. Moon enchanted, an old Opinion, iii, 72 | Mountains covered with Snow all the Year in Persia, ii, 232. Mountains harder to be overcome than Men, ii, 59. Mountains of India cross the Continent North and South, as the Taurus East and West, ii, 95 |
| Mules defend the Herd, iii, 124 | Mules and Camels over-land Ships, iii, 5 |
| Natural Mummy, ii, 356 | Captain Munday sent to St. Helen's i, 31 |
Murder of Wife, Child, and Paramour, connived at, apprehending the Adulteress in the Fact, i, 243

Musk from Cochín China, ii, 97
Mushat a Country Village, where I had like to have been smothered, ii, 318 f.
Musce toes intolerable, i, 100
Loud Musick gives the time of the Day, ii, 192. Musick Vox & praetera nihil, iii, 93

N
Nastiness evaporated in the Heats, and washed out of their Cities in the Rains, so that no Plague was ever known, i, 285

Native Soil admired by all, ii, 322 f.

Nature abhors Idleness, i, 35
Nature effects Miracles on Bodies not debauch'd, i, 287
Naval Power a Curb to the Indians, i, 289
Navigation perfec ts Geography, ii, 156

Nests of the Toddy-Birds admirably contrived, i, 196
 Nobility extinct among the Armenians, ii, 262
Noise in their Inns, ii, 180. Noise not made, they hardly think any intent on their Business, i, 215
North of the Line the Crociers are not far seen, i, 70
Numbers of the Heathens a thousand to one more than the Moors, i, 275, ii, 49

O
Obedience taught before Command, iii, 38
Obscenity and Brutality of the Gabers, ii, 256
Offices purchased at high Rates, indirect Courses must be taken to repay themselves, iii, 132 f.
Officers defraud the Soldiers of their Pay, i, 343
Oysters shells used instead of Glass for Windows, i, 172
Omens observed, ii, 61
Onions correct the Unsavouriness of their standing Waters, i, 538
Opium used to make men perform things above their strength, i, 279. Opium brought from Malabar-Coast, i, 220

Orders of Priests at Surat, i, 239 f.

Organs and loud Musick taking with the Barbarians, ii, 103
Ormus being taken by the English, was the first Blow to the Portugal Greatness, iii, 48
Ovid deceived about the Fifth Zone, ii, 81
Owners of Ships unfit for Commanders in time of War, i, 168

Oxen made by bruising their Testicles, not gelding, i, 296. Oxen all over India have a Bunch between their Shoulders, i, 296

P
Pagods showred into Blood, i, 327
Palenkeen-Boys out-travel their Horses: Palenkeen described, i, 97 f.
Palm-Tree delights in hot and sandy Countries, ii, 207. Palm-Trees impregnated with the Seed of the Male, ii, 183.
Parsi made Free Denizens of India, i, 293.
Parsy-Tombs in Persia the same as in India, ii, 306.
Pass at Tanaw a stop to our Trade, as well as Sustenence at Bombay, i, 352.
Passions discernible in the Faces of the Blacks, i, 327.
Chief Pastor's Office, ii, 291.
Patamars wear Feathers in their Turbats, i, 279.
Patans a Warlike Race, i, 243.
Patriarchs foisted on the Armenians by the Mandates of the Persian Emperors, ii, 265.
Paw, a bundle whereof wrapt in a Leaf of Arack, an Indian Entertainment, i, 110. Paw makes a fragrant Breath, and gives a rare Vermilion to the Lips, i, 234.
Pay the cause of Soldiers, and Money the cause of Pay, i, 341.
Peace could not be obtain'd by the Syddy, i, 201. Peace endeavoured with Seva by Visiapour, i, 202. Peace concluded with the English at Seva Gi's Coronation, i, 203 f.
Pearl dragged at Tuticcorin, i, 129. Pearl-fishing divided between the Persians and Arabs, ii, 364 f. Pearls how generated, ii, 362.

Peons Officiouness, i, 87.
People Warlike about Bonaru, ii, 199.
Pepper how it grows, i, 139.
Persepolis the Residence of Storks, the Tyrants of the Fens, ii, 222 f. Persepolis set on fire by Alexander, i, 226.
Persian Language as in our Polyglot, not understood by the present Persians, ii, 122.
Person and Order distinguished by the Persians, iii, 59.
Pilgrimage to Macha clarifies their Blood, and purifies their Manners, iii, 80.
Pilot-fish, i, 36.
Pirates of Malabar, i, 144.
Pissusphallem Diosoridis, iii, 15.
Pits dug for Wild Beasts, i, 147.
Plato's Revolution kept alive, i, 108.
Platonists feign Souls descend upon Earth from the Tropic of Capricorn, iii, 178.
Plenty of India invited the Moguls, ii, 110.
Plica Poionica incident to the Indians, i, 78 f.
Poesy how animated, iii, 81.
Poll-Tax on the Indians, i, 275.
Poor well provided for, ii, 21 f.
Pope grants East-India to the Portugals, West-India to the Spaniards, i, 224.
Popish Priests of all Orders buried in their Habits, ii, 12
Popish Emissaries compass Sea and Land to gain Proselytes,
i, 107
Ports blocked up, an irreparable Loss,
ii, 58
Portugal Women good at Cookery, ii, 28. Portugal's the first Discoverers of the Way by Sea to the East-Indies, i, 142; ii, 100. Portugal's fondly report all India to be subject to them, i, 161; ii, 114. Portugal's great Bleeders, ii, 14. Portugal's on their Arrival at Calicut found 500 Sail without Compass, i, 142. Portugal's to their Honour took sure-footing in India, i, 161. Portugal's hold their Tenants in a state of Villenage, i, 182. Portugal's supply the Defect of the English, by sending a Fleet into the Gulph of Persia, ii, 150
Poverty a cause of Contempt, i, 180
Prayers for the Dead held efficacious among the Moors, ii, 309
Presents gain admission, i, 200
To preside is to do Right, iii, 111
Priests ascend the Steeples every Pore, or Three Hours, to call men to Prayers, ii, 92. Priests marry, ii, 273
Princes of India weak at Sea, i, 117 f. Princes how educated, iii, 38 f. Princes Actions cannot escape canvasing, iii, 42. Princes of India poison their Presents, i, 84
Slenderness of Profit and Assiduity alike irksome, iii, 64
Procession made to implore Rain, iii, 173
Professors examine not their Students, iii, 66
Prognosticators chime to all Fancies, more than consult the Truth, iii, 86
Providence has suppress'd the Growth of Tigres, ii, 72 f.
Punishments of divers kinds, i, 244 f.

Q
Quadrants of no use, for want of Shade, i, 47
Persons of Quality protect the Banyans, i, 246
Quarrels for Religion implacable, i, 193
Queen-Mother of Persia of the Georgian Extract, ii, 290

R
Raja's are burnt when dead, with a numerous Train of their Relations and Domesticks, iii, 168
Raja of Rhamnagur dispossessed by Seva Gi, ii, 45
Rajapore produces Hot Baths, ii, 95
Rain a cause of Insects, Vermin, &c., i, 47. Rain accompanies the Sun, i, 49. Rains an occasion of Sickness, i, 70. It seldom rains at Gombroom; the Cause, ii, 171
Ramras the last Heathen Emperor, ii, 47
A TABLE OF PRINCIPAL THINGS.

Ranna Jessinsin, iii, 161
Rats whet the Labour of the Inhabitants of St. Helena,
iii, 182 f.

Religion, what can it not persuade? ii, 289. Every one indeed ought to have a sense of Religion, but that the Immortal Gods should be appeased or pleased with Wickedness, is the highest Frenzy to believe, ii, 256. Religion that should cement and unite Mankind in the Band of Humanity, introduces Absurdities, ii, 291. Religious Debates fomented by Interest and Ambition, ii, 291. Religion has enjoined the Indians healthy Rules, forbearance of Flesh and Wine, ii, 83

Representations not abdicated by the Persians, ii, 237
Splendid Retinue both their Pride and Safeguard, i, 86
Revenge by Poyson cautioned, i, 87. Every Region provided with Remedies, ii, 341
Rice, the best grows on the Coast of Malabar, i, 139. Rice delights in Water, i, 110
Riches, Honour, and High Birth make none happier or better, unless this Worlds Goods be seasoned with a Mind endued with Virtue, ii, 290
Riders how they manage their Horses, i, 342
Robberies prevented in Persia, without oppressing the Subject, ii, 161
Robbers immured, ii, 205

Roots instead of Bread-Corn eaten at St. Helena, iii, 183

S
Sacrifice-Islands, i, 144. For common Safety if any Part be afflicted, every Member runs to the Succour of the other, as to their peculiar Tranquillity, ii, 67
Sailors more accustomed to ride on Yard-Arms than any other Cavaleade, ii, 165
Saint of Mahomet's a lewd Villain, ii, 344
Salute with Even Guns as we with Odd, i, 269
Salt at Ormus a Cure against Fevers, ii, 158
Sands whirled by the Winds, ii, 158 f., 170
Satyrs, ii, 96
Seals cut in Silver are engraved with Words, not Images, iii, 109
Seasons of the Year how contrived to the North of the Line, ii, 81
Self-preservation, iii, 111
Serpents charmed by Musick, i, 98 f.
Servants bow every Morning to the Thresholds of their Masters Doors, ii, 159. Servants more Lordly than better born, i, 216
Servitude has debased the Ancient Persians, ii, 258
Seva Gi his own Pay-master, ii, 58. His Stratagems, ii, 61 f.
Seva Gi escapes the Mogul's Court in an Hamper, ii, 65.
He is disheartned for going to Sea, ii, 66. He is weighed against Gold, which he gave to the Brachmins, i, 205. He ascends his Throne, i, 207. Seva Gi a diseased Member of Visiapour, [Ducan], ii, 57

Sharks, i, 37

Shaving a sign of mourning among the Gentiles, i, 256

Shaw Abas a great Hero, ii, 236

Specious Shews recommend more than Profoundness of Parts, i, 84. Shews expose the Christian Religion to Contempt, rather than gain Proselytes, ii, 276

Wandering Shepherds, ii, 226

Ships make into the Indian Ports after St. Francis's Moon, i, 197. Ships, when they go in and come out on the Coast of Coromandel, i, 127 f.

Sir Anthony Shirley, i, 252; ii, 231

Shoot backwards as the Parthians, iii, 134

Shroffs try all Metals, iii, 163

Sheds only wear green, i, 233

Siegnanjaffa, a Great Minister of Goulonda, his Gratitude and Policy, i, 83

Silver Bait procures all things, ii, 316

Singers in Siras are the best in Persia, ii, 212

Sinus Persicus and the Red Sea, Keys to the World's Treasury, ii, 156

Siras is an University, ii, 212. Glasses are made there as well as Wine, Spirits of Wine, Rose-

Water; and there are the best Copper-Smiths, ii, 215

Snakestones a remedy against their Bites, i, 138 f.

Water-Nakes warn the Pilots of their approach to the Indian Shores, i, 127

Snow called White Rain by the Indians, ii, 317

Sodomy common, yet Revenge on the Aggressor commended, i, 245, 282

Soldiers Maxim, ii, 6. No Compliments expected from Soldiers, i, 313

Solomon's Throne, i, 340; ii, 397

South of the Sun's Declination, a North Sun makes the same time of Day, a South Sun does on the contrary side, i, 48

Spice-Trade, all but Pepper, in the hands of the Dutch, i, 132

Spies under disguise of a Pakier, iii, 125

Spirit of Sulphur, where best, ii, 193

Sports of the Moors, i, 277

Spouts very frequent, i, 47

Stab or a Slash, which most mortal, i, 336

Stars Ascension and Descension, ii, 91; North Star seen in a South Horizon, i, 47

Statists keep Princes Judgments in Minority, iii, 39

Stones in the Body generated by bad Water, ii, 200

Straw chopped used instead of Fodder, ii, 396

Strength void of Counsel sinks with its proper Weight, i, 122
Suffeets, in contradiction to the Siards, wear Red. iii, 60
Suffee a great Hoarder, ii, 308 f.
Sumptuousness the consequence of Trade, i, 308
Sunday observed by the Indians, ii, 92
Sun where Vertical, ii, 91. Sun's Ecliptick Motion determining the Seasons contradicted, ii, 355 f. Sun at the Line twice, at each Tropick but once Perpendicular in a year, i, 49
Superstition makes men lose their Reasons, ii, 77
Surat advanced from a Fishing Town within this Century, i, 300. Surat Seva Gi's Treasury, ii, 44 f.
T
Taskmasters most severe of the same Tribe, i, 175
Temperance a cause of long Life, ii, 120
St. Thomas buried in India, on whose Mount grows the Arbor Tristis, i, 115 f. St. Thomas Christians have one Leg bigger than the other, see the Cause, i, 139
Time of Heats healthiest at Meclapatan, i, 99. Time of Rains sickly, i, 100. Time wears all things, ii, 222
Timurlan enters India with his Seythians, ii, 90
Tobacco and Walnuts the best at Maijm in Persia, ii, 228
Toleration in Religion consistent with the Rules of Gain, i, 177
Tombs of Emperors why not durable, iii, 11 f. Tomb of a Persian Ambassador sent into England, i, 252. Tom Coriat's Tomb, i, 253
Tortoise-shells from the South-Seas only made transparent, i, 305. Tortoise weeps; its large Heart cause of its Pusilanimity, i, 305. Tortoise or Turtle-flesh eaten a Month together, specific for the Cure of Diseases gotten in long Voyages, iii, 185 f.
Trade to Euphrates laid open by the English, iii, 50. Trade of India over Land, i, 142. Trade not understood by Seva Gi, ii, 58
No travelling in India without a Guard, i, 302
Treasure centres in India, i, 283. Treasure amass'd by Trade, ii, 58
Trees bending indicate the Constancy of the Wind, ii, 311
Trumpets of the Moors sound dreadfully, i, 213. Trumpets of Seva Gi more tuneable than the Moors, i, 313
Tornadoes productive of Storms, i, 47
Twilight in the Torrid Zone but little, the reason, i, 143
Tyrannical Government in India as necessary to keep them under, as abstaining from Flesh, and washing their Bodies, to keep them in health, ii, 115
Tyrants trust those least are most allied, iii, 37
V

Vain glory of an entire Founder, ii, 169

Vasquez de Gama the First Discoverer of the East-Indies, i, 161

Venetians raised their State and Grandeur by Over-land Trade from Calicut, i, 142. Venetians decline in Trade since the Portugals Discovery to the East Indies, i, 142

Venom of Malice and Insinuation, ii, 64

Viceroy of Goa, ii, 15

Victory dearly purchased, ii, 46

Villanage exercised by the Portugals, i, 182

Virgil's Account of Dido is false, ii, 18

Vissiapour the greatest Mart for small Diamonds, ii, 25. Vissiapour Kingdom, its Extent, ii, 50

Vortobeds, Armenian Monks, profess Celibacy, ii, 264

Voyages made in Six Months by observing the Trade-Winds, which were wont to require so many Years, i, 33

W

Religious Wars are cruel, when to kill our Fellow-Creatures is thought a Service to God, ii, 156

Washings too much presumed on to purify Sins, iii, 32. Washing the Feet an hospitable Entertainment, i, 185. Washing before Meals, i, 94. Wash at Easements, i, 94

Watch in Garisons call on one another, i, 313

Water made sitting, ii, 120; iii, 149. Water defiled if any dead Carkass have fallen into it, ii, 169. Water reckoned good or bad, as we do Air, i, 139. Water the clearer the better, ii, 330. Water characterized, ii, 342 f. Thames Water apt to take Fire, keeps longest, i, 60

Water-Snakes on the Coast of India, i, 127

Wealth of the Subjects falls into the Kings hands at their Death, i, 83. Wealth a necessary Adjunct attained by a few, i, 181. Wealth centres in India, ii, 96

Dancing Wenchies common Whores, ii, 18. Dancing Wenchies sacred to their Gods, i, 118

Wheat the best at Esduchos, ii, 234

Wheelbarrows sail laden with Salt on the Isle of Maio, i, 38

Whirlwinds from the Mountains hurl Men and Oxen to the bottom, i, 318

White Men expect observance, ii, 27

Whoring in India a point of Manhood, i, 84

Wild Beasts entrapp'd. i, 147

Winds sent before the Rains, to qualify the Heat, i, 300. Winds why they shrink on the Coast of Guinea, i, 47

Wine odious to Musselmen, ii, 53 f. Wines turn Vinegar, for want of Cure, ii, 203. Wine in Hot Countries makes ill Nurses, i, 179 f.
Winter at the South Cape, i, 49f. Winter and Summer how varied, i, 50. Winter at the Mauritius, i, 152

Y
Year, its Seasons varied by the Specifick Determinations of Winds, &c., ii, 355f. Yearly Seasons in India, ii, 93f.

Z
Zamerhin not brooking the Portugals as Inmates, they removed to Goa, i, 142. Zeal blinds and warms, ii, 37. Zeal of former Ages thought no Labour enough to express their Love to the Deity, i, 339
INDEX

ABAGARES, King of Edessa, his letter, ii, 289.

ABASA. See Shaw ABAS.

ABASSEE, ABSEE, ABSKE, a Persian coin, iii, 152.

ABASSINS, ABASSINIANs, Abyssinians, ii, 190, 271; iii, 180.

ABCEE, a Persian coin, iii, 65. See ABASSEE.

ABDUL CAUN, Aflal Khan, ii, 61, 62.

AB GI PUNDIT, i, 205.

ABELTIONS, ceremonial, of Muhammadans, iii, 30.

ABRAHAM RUSDIANUS, ii, 267.

ABRAHIM, a Turkish coin, iii, 152.

ABSEE, a coin, i, 143. See ABASSEE.

ABUEQUE, ABUZEKE, Abu Bakr, the first Khallifah, iii, 46.

ABUZAIK, King of Tartary, iii, 45.

ACCOMPANY, in the East India Service staff at Surat, i, 215.

ACEPHALI, the sect of, ii, 266, 267.

ACHAR, a kind of pickles, i, 234, 297, 327; ii, 28, 74, 84; iii, 147.

ACHEMEN, ACHINE, i, 121; ii, 50; queen of, i, 121; coins and weights at, ii, 134 f.

ADAMS, J., i, 169.

ADIR SOPHI, Sukheer, iii, 45, 46, 47, 58.

ADMIRAL, the flag-ship of a fleet, i, Introd. xii, 71, 402; ii, 2; of the North, i, 190.

ADMIRANTE, Vice ADMIRANTE, fleet commanders at Goa, ii, 20.

ADUL CAUN, SHAW, ii, 48, 54, 55, 64.

ÆDE, the 1st festival of Muhammadans, i, 273; ii, 333; Bobba Shujaw-hundeen, iii, 142; Chadeer, iii, 141; Corboon, iii, 141.

AFFLATON, Plato, iii, 73.

AGAT, the agate stone, ii, 97, 148; the moss, ii, 147.

AGA TUCKE, Aghâ, Taqi, ii, 207.

AGODADA, AGUADA, a watering-place, an aqueduct, i, 184, 189; ii, 7, 21; a fort at Goa, ii, 7, 9.

AGRA, ii, 119; iii, 159; trade in India with, i, 220; coins, weights and measures at, ii, 125 ff.

AGrippa, Cornelius, iii, 87.

AIRDOON, Irân, iii, 18.

ALACOPPE, a gate at Ispahan, iii, 60.

ALAH ADUL SHAW, scandal regarding his birth, ii, 55.

ALAJAH, a kind of silk and cotton cloth, ii, 113.

ALAMODE, à la mode, i, 6.

ALBECORE, ALBICORE, a kind of fish, i, 36, 50.

ALBETROSSE, the allatross, i, 51.

ALBUQUERQUE, Lewis Mendosa de, Viceroy of Goa, ii, 16.

ALCHORAN, AlCORAN, the Qurân, censured, iii, 114; oaths taken on, iii, 105; "tincture" of, iii, 94; read at funerals, i, 238.

ALCHMY, in Persia, iii, 84.

ALDEA, a villa, i, 185, 190, 308; ii, 21, 84.

ALEPPO, i, 142; ii, 164; weights at, ii, 139.

ALEXANDER the Great, supposed excavator of the Kânheri caves, i, 187 f.; gut made by, i, 191; vanquishes Darius, iii, 44; in Persia, ii, 219, 226; conquers Parthas, ii, 89.

ALGA, seaweed, iii, 187 f.

ALGEBRA, studied, in Persia, iii, 85.

ALGERIENS, the, iii, 187.

ALGUMA, the, of Ptolemy, iii, 70.
ALKANA, henna, iii, 122.
ALIGATOR, the, i, 145; charming of, i, 145 i, 292, 297; seldom attacks cattle, i, 297. See Crocodile.
ALLAH, a kind of medicinal bark, i, 263.
ALLY, "Ali, the sword of, iii, 60. See Mortis Ally.
ALMANACK, the man in the, i, 274.
ALMOND tree, the, ii, 202, 229.
ALMOONA, a weight, ii, 130; iii, 200.
ALOBES, from Johanna and Socotra, i, 68; wood, ii, 162; iii, 135.
ALPHONSO, Martin, i, 190.
AMADAVAD, AMIDAVAD, Ahmadabad, i, 220; ii, 159, 170; avadavat birds, i, 291; the capital of Gujarat, i, 301; coins, weights and measures at, ii, 125 ff.
AMARVALIA, a Roman festival, ii, 80.
AMBASSADORS, mode of their reception in the Persian Court, iii, 52.
AMBERGAUM, Ambegaon, i, 321, 343.
AMBERGREECE, Ambergreez, ambergris, i, 54, 68, 129, 220; ii, 142; iii, 137.
AMETHIST, amethyst, the stone, ii, 148.
AMPHISENA, amphipsena, the, i, 98.
A MUCK, running, i, 230.
AMUSEMENTS in the Karnatak, ii, 68 ff.
ANANAS, the pine-apple, i, 59; ii, 84.
ANATOMY, ignorance of in India, i, 287; in Persia, iii, 94, 97.
ANCHOLA, Ankola, ii, 2, 31, 32.
ANDERSON, P., The English in Western India, i, Introd. xxvii.
ANDREWS, Matthew, President of Surat, i, 211, 223.
ANDREWS, Captain T., i, Introd. xiv, 7.
ANGEDIVA, ANJEDIVA, Anjidiva Island, i, 151, 163; ii, 29, 41.
ANGUILLIS, Anguillus, Cabo das Agu- las, i, 54; iii, 179.
ANIAN, Hainan, ii, 265.
ANIMALS, combats of, ii, 242; Muhammadan mode of slaying, i, 68.
"ANN," "ANNE," the ship, i, Introd. xiv, 7, 53, 74.

ANNI, Pundit, iii, 168.
"ANTOLEPH," "ANTOLEPH," the ship, i, Introd. xiv, 7, 74, 122.
ANTOLOPHES, hunting of by leopards, i, 279 f.; in South India, i, 96, 120; ii, 98; in Persia, ii, 244.
ANTICRIST, iii, 46.
ANTIMONY applied to the eyes, ii, 118; used as a purge, ii, 328.
ANTIPARATHAS, i, 181.
ANTS, plague of, ii, 99; feeding of, i, 278.
APE, the, i, 186, 317; ii, 195. See Jackanafe.
APHTHARDOSIT, the sect, ii, 267.
APOTHECARIES, their methods in Persia, iii, 96.
APPLES, candied in ice, ii, 174; in Persia, ii, 309.
AQUADA. See AGoADA.
ARAB, horses imported, i, 282; ii, 58, 156; prices of, i, 295; pirates, ii, 299.
ARABIA, cloth and needlework of, ii, 63; meaning of the name, i, 155.
ARABS from Maskat and the Persian Gulf, i, 192, 299; ii, 151.
ARAC, 'Iraq, iii, 18.
ARACH, arcea nut, i, 110; a plant, Orach, ii, 336. See ARACH.
ARACH, ARACK, native spirits, i, 313; 319; ii, 28. See Fool RACK.
ARAKAN, pirates from, ii, 153.
ARAM, ii, 280.
ARARAT, Mt., ii, 263; iii, 15.
ARASTARCES, ii, 264.
ARAXES, the river, ii, 219, 228.
ARACES, iii, 43.
ARBOR DE RAIS, a tree, i, 265; ii, 337.
ARBOR TRISTIS, a tree, i, 116, 350.
ARCHANGEL, Archangel, ii, 361.
ARETIN, AreTINO, Pietro AreTino, i, 108; iii, 51.
ARISTOTLE, studied in Persia, iii, 68.
ARITHMETIC, in India, ii, 163; in Persia, iii, 85.
ARMADO, ARMADA, i, 193; of North and South, i, 153; ii, 20, 41.
ARMENIANS, the, i, Introd. xxiii; admission into the Church, ii, 274; amulets used against witchcraft, ii,
INDEX.

274; appearance of, ii, 290; beliefs, i, 270 f.; feast of the Birth and Baptism of Our Saviour, ii, 275; Calendar of, ii, 267; rites to ensure health of cattle, ii, 286; churches in Persia, ii, 261; clergy, ii, 272 f.; death rites, ii, 286 f.; Eucharist, ii, 271 f.; fasting, ii, 282 f.;lagellation, ii, 285; a French, ii, 346; garden at Surat, i, 253; bawling the ghost, ii, 288; history of, ii, 289 f.; in South India, i, 96; Jacobite Christians, ii, 270; at Jullfa, ii, 249, 253; at Lär, ii, 209; marriage rites, ii, 276 f.; at Masalipatam, i, 81, 96; Patriarchs, ii, 269; penance, ii, 285; religious rites, ii, 273 f.; mode of salutation, i, 88; stone, iii, 10; traders in Persia, ii, 249; water, blessing of, ii, 275; one whipped for wine-selling, i, 244.

Arabs, of Moghul cavaliers, ii, 111.
Arabian, arceneut, ii, 83. See ARACH.
Arras, a kind of plaster, "loam," i, 255.
Arrows shot backwards in Parthian fashion, ii, 242; iii, 57, 134.
Artabaces, iii, 44.
Artabanus, iii, 44.
Artaxerxes, iii, 44.
Artibazanes, ii, 227.
Artichokes in Persia, ii, 310.
Artificers, insolence of, i, 82; iii, 191.
Artillery of the Moghuls, i, 338; ii, 112.
Artisans, ii, 108.
Arundell, a state umbrella, i, 87.
Asa, a name among the Parsis, ii, 257; iii, 144.
Ascension Island, iii, 184.
Asdrubal, brother of Hannibal, invents the elephant goad, i, 271.
Ashmen, Jogis ascetics, ii, 38.
Asmire, Ajmer, iii, 171.
Anoph Adul Shaw, ii, 55.
Asparagus, at Surat, i, 298; in Persia, ii, 310.
Ass, the, wild in India, ii, 297; skins, those of the zebra, i, 290; flesh eaten, iii, 97.
Assafportida, ii, 195 f.; iii, 15. See HING.
As Seen, Isin, ii, 171, 174, 327, 335.
"Assistance," the ship, i, Introd. xv.
Assiss, ii, 231, 347.
Assum, Sultan 'Azam, iii, 160.
Astrolabe, the, i, 471; iii, 85 f.
Astronomy, in India, ii, 102; in Persia, iii, 88 f.
Astronomy, in Persia, iii, 84 f., 93.
Atelas, a Scythian king, ii, 66.
Ateneque Frang, syphilis, in Persia, iii, 98.
Atlas, a kind of satin cloth, i, 220; ii, 113.
Aubgurrum, hot springs, ii, 346.
Aucreto de FIr, the, ii, 24.
Augury, in Persia, iii, 88.
Aumreagaum, Ambegaon, i, 321.
Aungier, Gerald, his convention, i, Introd. xviii; his career, i, 155, 169, 223, 307; iii, 199; his death, i, Introd. xviii; ii, 314.
Aurangzib, See Auren Zee.
Aurenghabad, Aurangab, iii, 169.
Auren Zee, the Emperor Aurangzib, i, 340, 346; ii, 110; prohibits the Muharram celebrations, i, 273 f.; conquest of the Deccan, ii, 49 f.; at Junnar as a Fakhr, i, 331; ii, 50; his name for Sivaji, ii, 59.
Avadavat, birds, i, 291.
Averroes, authority on medicine in Persia, iii, 97.
Avicen, Avicenna, authority on medicine in Persia, iii, 97.
Azimuth, the, i, 49.
Azores, the, iii, 188.
Backin, Bassein, i, 191 f., 159, 210, 308.
Baghir, a means of ventilation, ii, 159 f.; iii, 16. See VENTOSO.
Badnagur, Bhagnagar, ii, 44.
Badur Caun, Bahadur Khan, i, 325, 329, 340, 344; ii, 46.
Batta, a cloth from Broach, i, 220.
Bagnagur, Bhagnagar, ii, 48.
Bainrigg, Mr., i, Introd. xii.
Baligaot, Ballygāt, i, 201; ii, 57, 73.
INDEX.

BALISORE, i, 106.
BALLS, game of tossing, i, 89; iii, 191.
Balm, grown in Persia, ii, 310.
BANNE, a bath, ii, 257, 333; iii, 32.
BALOO, BALU, "an overgrown wolf," i, 348; ii, 98; iii, 200.
BALOON, a barge, i, 182; ii, 7, 9, 19, 21, 24, 30, 39, 85.
BALSORE, Balsär, i, 210; ii, 58.
BAMBOO, the, i, 73 f.; bent for supports of palanquins, i, 97; ii, 74.
BAND, of the President of Surat, i, 218.
BAND ALLY, Band-i-Ali, ii, 177, 324; Haimero, ii, 219 f.
BANDARINE, Banderine, a grower of coco-palms, militia at Bombay, i, 171, 173, 178.
BANDICOOT rat, the, i, 291.
BANDORA, Bándrâ, i, 183 f.
BANG, bang, the hemp intoxicant, i, 92, 230, 262 f., 313, 315; ii, 113; iii, 100.
BANKSOLL, bankhshall, a warehouse, "custom-house key," i, 80, 90, 91.
BANNEE, of Agent at Madras, i, 183; at Surat, i, 218; English in Persia, ii, 159; of Naik Wherry, ii, 37.
BANTAM, Agency at, i, 124, 219; coins and weights at, ii, 133; fowls, i, 290; heir of, i, 268; massacre at, ii, 315.
BANYAN, the Banya trading caste, ii, 107 f.; i, 192, 197, 211, et passim; regard for animal life, i, 211; largess to an ascetic, ii, 337; love of cheating, i, 281; dealers in diamonds, i, 285; feast of, i, 197; fight, i, 281; language, ii, 122; miserliness, i, 302; in Persia; ii, 167, 216; iii, 37, 118; at Surat, i, 215, 221, 255; worship of the sea spirit, i, 197; servility of, i, 341; ii, 159; objection to display their wealth, i, 245 f.
BANYAN tree, the, i, 260, 265; ii, 78, 337.
BAQARAB tree, the, i, 59.
BAPTISM, repudiated by the Muhammadans, iii, 76 f.; among Armenians, ii, 274.
BAQARAH 'Id feast, the, iii, 138.
BARRADOS, the, iii, 182.

BARBERS, trade of, ii, 109; physicians, ignorance of, i, 287.
BARBERS, a disease, i, 179; iii, 194.
BARETA. See BURFTA.
BARGAINING, silent, i, 282.
BARMUCH, Kâb-i-Barmak, Bâbak, iii, 12.
"BARNARDISTON," the Ship, i, Introd. xv, 53.
BASS, BASSE, Capt. W., i, Introd. xiv, 7.
BASSA, the, of Bussorah, i, 283 f.; executed, ii, 46.
BASSAPEA NAIG, ii, 41.
BASSATU, Basidu, ii, 361.
BASSEIN. See BACEIN.
BASTINADO, the, iii, 105, 107.
BATAVIA, a Dutch factory, i, 124.
Batavians, Dutch, i, 75.
BATTS, hot, i, 149; ii, 95, 346; iii, 12.
BATS, of enormous size, ii, 99.
BATTICALAI, Bhatkal, i, 149.
BATTLE, a naval, i, Introd. xivii.
BATTY, rice, "seeds of grass," i, 174, 311.
BAZAR. See BUZZAR.
BEADS, the use of, i, 259; ii, 38. See ROSARIES.
BEANS, grown in Persia, ii, 341.
BEAR, the, i, 96; ii, 98.
BEARD, the, mode of wearing, ii, 108 f.; placed in pawn, ii, 151.
BEDSURE, Bednur, ii, 41.
BEEF, not to be bought in South India, ii, 69.
BEELSHE, Belser, i, 321.
BEES, in Persia, iii, 9.
BEETLE, betel-nut, i, 110, 119, 136, 143, 151; ii, 42, 83, 96.
BEGGARS, the garden of, ii, 209; bold and lusty at Surat, i, 229, 241; discouraged in Persia, iii, 125; cutting themselves with knives, ii, 77.
BEGUE, Beg, a title of honour, iii, 116.
BELGIANS, Dutch, ii, 371; iii, 37, 201.
BELLY-KIPPING, i, 299; ii, 326, 350.
BENGALA, ii, 97; Bay of, i, 106; factory at, i, 106.
"BENGALLA MERCHANT," the ship, i, Introd. xxxi.
INDEX.

BENGALURE, Bangalore, ii, 60.
BENTY Grass, i, 312.
BERAW, Vario, iii, 158.
BERENJAV, the brinjal, i, 263.
"BERKELEY CASTLE," the ship, i, Introd. xxi, ii, 86.
"BERNADISTON," the ship, i, Introd. xv, 53.
BERNIKER, F., i, Introd. xxx.
BERSANIANS, the, ii, 267.
BETE, beet, in Persia, ii, 310.
BETU, Betim, ii, 8.
BEUNOVISTA, Boa Vista Island, i, 37f.
BIZBAR stone, the, ii, 141, 193, 363:
ii, 99; how produced, ii, 209; best
found at Shabanat, iii, 15; food of
the goats, ii, 322.
BHANG. See BANG.
BIGGERKEN, begar, a porter, ii, 31.
BIJAPUR. See VISAPOUR.
BILGHIM, "a schismatic," a Muhammadan sect, i, 234.
BILLINGSGAME, scurrilous abuse, i, 215.
BIMLY, Bhivandi, i, 315, ii, 68.
BINDAMIRE, the Bandamir river, ii,
218, 225, 319, 346.
BIRAM, Bahrám, a Parsi name, ii, 257.
BIRDS, in India, i, 298; ii, 98; of the
sea, i, 127; ii, 153; struck down by
the heat, i, 99; tameness of, on
Ascension Island, iii, 184f.
BIRTH customs in India and Persia, i,
237f.; iii, 130.
BISMALVA, a plant, i, 263.
BISON, so-called in India, the Gaur,
i, 147.
BISWA ALAH ADUL SHAW, ii, 55.
BISTREE, bisti, a copper coin, iii, 153.
BLACKMORE PULLEN, i, 140.
BLACKMORE, Mr. J., iii, 181.
BLACKWELL HALL, ii, 249.
BLEEDING largely used at Goa, ii, 14,
150.
BLEW-BOTTLE, the flower in Persia,
ii, 310.
BLENDING of heirs to the Persian
throne, iii, 37; blindness in Persia,
ii, 170, 203.
BLOCKADE, a fort, i, 80.
BLOOD, showers of, iii, 165.

BLOODY POINT, i, 224; iii, 194.
BLUEREB, the carvil or sailing fish,
medusa, i, 179.
BLUECOAT boys, in the East India
Company's service, i, 216.
BOARDS, wild, i, 95, 279; ii, 98.
BOATS, in the Persian Gulf, ii, 360f.
BORA HODGE, Bäbä Haji, ii, 208,
320.
BOCCA MORTIS, a blunderbuss, ii, 26.
BOLE ARMENIAC, iii, 10.
BOMBAIM, Bombay, Bay of, i, 154; the
Island, i, 159; ceded to the British,
i, 161; the Church, i, 173; coins
and weights used at, ii, 131; deriva-
tion of the name, i, 160; English
women at, i, 179; freedom granted
to the natives, i, 181; garden at, i,
165; excellence of the harbour, i,
160; President of, i, 178; salt, i,
175; seven islands, i, 158f.; factory
subject to Surat, i, 220; tanks, i,
173; unhealthiness of, i, 176f.; water
supply, i, 173.
"BOMBAY," "BOMBAY," "BOMBAY
MERCHANT," the ship, i, Introd.
xiv, 7, 122; ii, 2.
BOMBASS, Mombasa, i, 353; ii, 23.
BOMBAY. See BOMBAIM.
BOMBAY DUCK, the, i, 173. See BUM-
BELO.
BONANO, the banana fruit, i, 110.
BONARES, Benares, ii, 37.
BONARU, Barar, ii, 198, 322, 339.
BONAVISTA ISLAND, i, Introd. xv.
BONDS, attestation of, in Persia, iii,
109f.
BONES found in foundations, omen
from, iii, 21.
BON ESPERANZO, Cape, iii, 182.
BONETO, a fish, i, 36, 50.
BON JESU, Church at Goa, ii, 12.
BOOKS and booksmen in Persia, iii,
64ff.
BORNEO, pearls found in, ii, 365, 366.
BORRAGE, a herb in Persia, ii, 310.
BORRAH, the Bohrâ caste, i, 234.
BOTAN, Bhutan, ii, 97.
Bounceloe, the Ilhonla Mahratta
family, ii, 60.
<table>
<thead>
<tr>
<th>Term</th>
<th>Page(s)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bow, the ring of</td>
<td>336; iii, 57</td>
</tr>
<tr>
<td>Bowani, the goddess Bhavani</td>
<td>200</td>
</tr>
<tr>
<td>Brachmin, a Brahman, ii, 100 ff</td>
<td></td>
</tr>
<tr>
<td>Braces, purchased in Persia, iii, 106</td>
<td></td>
</tr>
<tr>
<td>Bridges, at Goa, ii, 91</td>
<td>129</td>
</tr>
<tr>
<td>Bridges, at Surat, i, 252</td>
<td>159</td>
</tr>
<tr>
<td>Broadcloth, English, worn in Persia</td>
<td>iii, 121</td>
</tr>
<tr>
<td>Brown, Brown, Capt. Z., i, Introd. xiv, 7</td>
<td></td>
</tr>
<tr>
<td>Brown, Sir T., i, Introd. xxii, iii, 114</td>
<td></td>
</tr>
<tr>
<td>Buresho, rotten fish</td>
<td>143, 179</td>
</tr>
<tr>
<td>Buschmann, Buchanna, Buchann, Bichhannā</td>
<td></td>
</tr>
<tr>
<td>Buckhounds, Irish</td>
<td>339, 351</td>
</tr>
<tr>
<td>Buddhist caves at Kâñheri</td>
<td>i, 186 ff.</td>
</tr>
<tr>
<td>Buffola, the buffalo</td>
<td>296 ff.</td>
</tr>
<tr>
<td>Buffor, Bagchah, &quot;a Cloak-Bag,&quot; &quot;a portmanteau,&quot; a bundle</td>
<td>iii, 133</td>
</tr>
<tr>
<td>Bulbs, in Persia</td>
<td>ii, 310 f.</td>
</tr>
<tr>
<td>Bulgar, Bulgaria leather</td>
<td>ii, 250; iii, 135</td>
</tr>
<tr>
<td>Bulging, of a ship</td>
<td>ii, 88</td>
</tr>
<tr>
<td>Bull, wild</td>
<td>i, 147; ii, 98</td>
</tr>
<tr>
<td>Bullul, Bahlol Khân, ii, 44</td>
<td>45, 46, 47, 55, 56, 64</td>
</tr>
<tr>
<td>Bumble, the wild plum</td>
<td>ii, 201</td>
</tr>
<tr>
<td>Bumbe, a fish, the Bombay Duck</td>
<td>i, 173</td>
</tr>
<tr>
<td>Bunc, &quot;tobacco,&quot; a cheroot</td>
<td>i, 135</td>
</tr>
<tr>
<td>Burden, bandar, a quay, harbour</td>
<td>1, 289, 329, 352</td>
</tr>
<tr>
<td>Burdock, a herb in Persia</td>
<td>ii, 310</td>
</tr>
<tr>
<td>Burrata, Barbera, Barvi</td>
<td>i, 254, 347</td>
</tr>
<tr>
<td>Burgess, Capt., i, 169</td>
<td></td>
</tr>
<tr>
<td>Burrow Mogul Podeshkar, Barī Moghal Piṭṭīshah, the Great Mogul</td>
<td>ii, 110</td>
</tr>
<tr>
<td>Burrows, Rev. H., i, 172</td>
<td></td>
</tr>
<tr>
<td>Buser, an exchange</td>
<td>ii, 193, 241</td>
</tr>
<tr>
<td>Burton, R., The Anatomy of Melancholy</td>
<td>i, Introd. xxxv</td>
</tr>
<tr>
<td>Bury, Biris</td>
<td>ii, 198, 323</td>
</tr>
<tr>
<td>Buserook, a coin</td>
<td>i, 139</td>
</tr>
<tr>
<td>Russká, Russoká, Bassa, the Bassa of</td>
<td>i, 283 f.</td>
</tr>
<tr>
<td>Butte, a kind of Brahman</td>
<td>i, 38, 100</td>
</tr>
<tr>
<td>Butters, at Surat, i, 297</td>
<td>old held in repute, i, 337</td>
</tr>
<tr>
<td>Byak, Bahrein, ii, 365</td>
<td></td>
</tr>
<tr>
<td>Cabbage, the, in Persia</td>
<td>ii, 310</td>
</tr>
<tr>
<td>Cabesso de Squadroon, ii, 20</td>
<td></td>
</tr>
<tr>
<td>Cabo da Boa Esperança, Cape of Good Hope</td>
<td>i, 50 f.; Nos Signior</td>
</tr>
</tbody>
</table>
INDEX.

CANATICK, the Karnatik, ii, 321; boundaries of, ii, 41, 65; diseases of, ii, 84; language of, ii, 103; Ranna of, ii, 40; iii, 198.

CANDAHAR, Kandahar, ii, 51, 90, 268.

CANDLES, wax for making, i, 297; ii, 28.

CANNIBAL, Mr., "a Committee," i, Introd., xiii.

CANISTER, a basket trunk, i, 316; ii, 179.

CANOO, CANOOSE, a canoe, i, 65, 140; ii, 21.

CANORA, Kanara, ii, 41, 46, 57.

CANOREN, Salsette Island, i, Introd. xix, 159, 160, 183 ff., 192, 194, 322; vegetables grown at, i, 189; the people of Kanara, ii, 27; iii, 198; their language, "the primitive of Hindostan," ii, 42. See CANAREN.

CAPE Bon Esperanzo, Cape of Good Hope, ii, 9. See CABO DA BOA ESPERANCA.

CAPHALA, CAPHALAY, kafalak, a caravan, a convoy, i, 221, 282, 295, 302, 320, 346; ii, 20, 58, 107, 150, 164, 180, 186, 190, 220, 228, 250, 347, 354; iii, 27, 156.

CAPHALA BAKSER, kafalak bakshi, the leader of a caravan, ii, 348.

CAPPER shrub, the, ii, 230.

CAPS, worn by kings and Magi of Persia, iii, 52.

CAPUCHIN Convent at Surat, i, 225; at Goa, ii, 22.

CARACALLA, iii, 44.

CARAVANDAR, the leader of a caravan, ii, 340, 341.

CARAVAN Sea Raw, kāwān-sarīth, a hostelry, i, 250 et passim; derivation of the word, ii, 178.

CARDAMS, i, 135, 147; ii, 162, 230.

CARMINA, ii, 253; iii, 18; cities of, iii, 15; goats, ii, 369; wool, i, 219; ii, 164, 369; iii, 8; assafetida brought from, ii, 106.

CARMELITE COLLEGE AT GOA, ii, 13; a friary, ii, 320, 344, 346.

CARNOLY, Carnagapalli, i, 132.

CARPETS, from South India, i, 96; in Persia, ii, 162, 248.
INDEX.

CARRACK, a cargo vessel, i, 153, 224; ii, 9.
CARROTS, grown in Persia, ii, 310.
CARYL, "a sailing fish," the jelly-fish, i, 179.
CARYAR, Kâvrâ, i, 151; ii, 2 f., 25, 29, 68; Chief of, ii, 2; iii, 197; English house at, ii, 2; Fryer visits, ii, 83; river of, ii, 30; trade in cloth, i, 220; in pepper, betelnut and arrack, ii, 43, 83; attacked by Sivaji, i, 151 f.
CASBIN, Kasvin, iii, 15.
CASH, a copper coin, i, 96, 106, 149.
CASPIAN SEA, the, ii, 313; iii, 13, 88; salmon from, ii, 302.
CASSAWAR, a cassowary, i, 291.
CASSIA FISTULA, i, 74; CASSIA LIGNUM, i, 135; ii, 74, 75; iii, 97.
CAST, caste, i, 81, 94, 148, 288; ii, 19, 38, 113; distinguished by the mode of wearing the beard, etc., ii, 108; by mode of wearing the turban, i, 288; refusal to eat with other castes, ii, 113.
CASTLE BUZZAR, Kâismâhâzâr, i, 106.
CASTLE SOAP, ii, 109.
CASTRO, John de, Portuguese Viceroy, i, 151.
CAT, wild, the catamountain, ii, 98.
CATAMARAN, CATTAMARAN, a raft of logs, i, 74, 114.
CATHERINE, Queen of England, i, 161.
CATUR CAUN, Quth Shâh, ii, 48.
CATWAL, Katwâl, "a sheriff," a police officer in charge of a city, i, 245, 246; ii, 48; his rounds by night at Surat, i, 246.
CAULAM, Quilion, i, 132.
CAUN, Khân, a title of office, i, 312 et passim; of Bunder Abbasce, ii, 173; of Isphânân, iii, 22; of Brampore, iii, 161.
CAURESTAN, Kûrûstân, li, 187, 188.
CAUSABAR, monastery at, ii, 268.
CAUSES, doctrine of, in Persia, iii, 69 f.
CAUTERY, use of the, i, 286.
CAVALLY, the Moghul, i, 342.
CAZY, Qâdi, a Muhammadan judge, i, 237, 240, 241, 242; iii, 24, 101. See CAIDI.
CREDWAY, a litter. See KEDWAY.
CREILON, Ceylon, i, 71, 72, 129; ii, 365; taken and abandoned by the French, i, 53, 113 f.; Dutch factory, i, 123.
CENTIPEDES, ii, 341.
CHALCEDON, Synod of, ii, 266, 267, 268.
CHAMBER, a small piece of ordinance, ii, 17.
CHAMBERLAIN, Chambrelan, Caesar, i, Intro. xxv; iii, 176.
CHAMELEON, the, i, 111; ii, 341.
CHAMESI, shâmesi, a kind of almanac, iii, 86.
CHAMPOR, Champâ, cocks from, i, 290 f.
CHANQUO, sanbh, a conch-shell, ii, 366.
CHAPPLE-VALLEY, in St. Helena, iii, 182.
CHARASAN, Khurasân, iii, 18. See KORASAN.
CHARLES I, King of England, i, Intro. xxxii, ii, 320.
CHARMS for the cure of disease, i, 288.
CHAST ALLY, 'Ali revered by the Shi'ah sect, ii, 178.
CHAURO, the Chagos Islands, iii, 177.
CHAWK BAUG, Châhâr Bâgh, at Isphânân, ii, 241, 294, 301.
CHAWBUCK, châbuk, a whip, i, 247; "chawbucked," whipped, i, 244, 267.
CHAWTALK, Châhtalkh, ii, 200, 201, 340, 341, 352.
CHEATING, by Banyans, i, 281.
CHECK, a clamp to support a boat, i, 65.
CHEEK, chok, "painted bents, tied artificially to deceive the sight," a screen-blind, i, 214, 231.
CHEESE, at Surat, i, 297.
CHEMISTRY, CHYMISTRY, studied in Persia, iii, 84, 94.
CHERRIP, chippit, a sea shell, ii, 365.
CHERRIES, in Persia, ii, 309.
CHERSONESE, the Golden, ii, 365.
CHERUSE, a kind of fruit, ii, 84.
CHESS, i, 281.
CHITORE, Chitor, iii, 170; capture of, iii, 172.
INDEX.

243

CHIA, the Shi'ah sect of Muhammadans, i, 83, 85, 232; ii, 48, 67, 112.
CHIBLONE, Chiplum, i, 198.
CHILD, Sir J., i, Introd. xxv; iii, 177.
CHILDREN, baptism of by Armenians, ii, 274; of Portuguese, running naked, ii, 28; naming of, iii, 80; treatment of, ii, 118, 259.
CHINA, vessels, ii, 28; detect poison, i, 87; Chinese trade with Surat, i, 219.
CHINAM, chunam, lime, i, 110; ii, 96
CHINCE. See CHINT.
CHINESE, the, at Goa, ii, 23 f.
CHINOR, chinar, chanor, the oriental plane-tree, ii, 239.
CHINT, CHINCE, a bug, i, 100, 231; ii, 99.
CHINTZ, CHINTZ cloth, i, 220; made at Masulipatam, i, 90; imported from Agra, i, 220.
CHIRURGEN, on the East India Company’s staff, i, 218.
CHIRURGERY, ignorance of in India, i, 287.
CHITORY, chatr, an umbrella, ii, 36.
CHITREL, chital, the spotted deer, i, 185.
CHITTY, chittiti, a letter, pass, i, 308, 313.
CHODBÄR, “a virger” a maceman employed in Indian Courts, i, 178, 325.
CHOCKIE, CHOCKY, chauki, a watch, toll-station, i, 252, 301, 332.
CHOLER, CHORUS, i, 285; ii, 338. See MORDISHEEN.
CHOP, chhap, a mark, to mark goods, i, 247.
CHOUL, Cheul, i, 154, 190, 198; Point, i, 159.
CHOLTRY, chowrodi, “a seat of state,” a shed used for public purposes, receptions, etc., i, 108, 211, 212, 235, 247, 262, 308, 323, 336; ii, 18, 35, 61, 120.
CHOOSE, a stand from which game is shot, ii, 70.
CHOWKRE, a shed, iii, 156. See CHOCKIE.

CHRIST, Hazare Taissa, Hazrat‘Isa, iii, 46.
CHRISTIANITY, assailed by Muhammadans, iii, 82 f.
CHRISTIANS, in Cochin, i, 138; in Persia, iii, 125.
CHRISTMAS festival at Goa, ii, 8.
CHRYSTOSOM, John, ii, 265.
CHULDESTAN, Shulgistan, ii, 317.
CHULMINOR, Chibil Manâr, minârah, ii, 221, 222.
CHUPEK, châpâr, a horse post, ii, 348; iii, 40.
CHUPERLY, châpâr lâkh, shellac from Agra, i, 220.
CICEROY, chicory, in Persia, ii, 310.
CINAMON, i, 132; bastard, ii, 74; monopolised by the Dutch, i, 132.
CINNABER, Cinnabar, a preparation of mercury, i, 288.
CIRCUMCISION, iii, 236; iii, 80.
CITIES, of India, ii, 119; of Persia, iii, 13.
CLARY, grown in Persia, ii, 310.
CLEOPATRA, of Egypt, ii, 366.
CLIMATE of India, i, 99 f.; ii, 81 f., 91.
CLOCK at Isphahân, ii, 243.
CLOVEGILLY flowers, ii, 310.
CLOVES, i, 132; essence of, ii, 112.
COACHES, of the East India Company, i, 213; iii, 157; not used in Isphahân, ii, 307.
COBIT, canebo, a cubit, ii, 127, 250; shaw, iii, 153. See COVELD.
COCHEEN, COCHIN, i, 134; ii, 365; China, ii, 97; weights used at, ii, 131.
COCKATOO, the, brought from Bantam, i, 291.
COCKET, a tax receipt, i, 74, 320.
COCK-FIGHTING, ii, 68 f.
COCONUT, festival, i, 119; iii, 194; trade in, i, 143; ii, 21; offered in worship, ii, 78, 79.
COCO PALM tree, the, i, 40 f., 147, 176; ii, 95, 182; leaves used for writing, i, 95; ii, 103.
CODRE, a judge in Persia, iii, 101 f.
COFFEE-HOUSES in Persia, ii, 251, 205; iii, 34. See COHO.
COFFERY, दिफ्र, "a woolly-pated Negro, also an unbeliever," i, 62, 192, 230, 353; ii, 5, 16, 23, 52.

COGG, खवौजब, a merchant, a man of rank, a title of the Armenians, iii, 117.

COHO, COHOR, गहुवा, coffee, i, 219, 234; ii, 162, 167, 295; iii, 34.

COINES, the, a group of rocks, ii, 157.

COINS, in India; ii, 125 ff.; in Persia, ii, 139.

COLA, Colla, ii, 29.

COLEON, COLOON, गलीयन, a water-pipe, "a glass vessel," ii, 259; iii, 133, 136.

COLLAT; COLLUT, कठत, a robe of honour, i, 223; ii, 165; iii, 139.

COLLEGES, at Isphahān, ii, 252; iii, 31, 145.

COLLUT. See COLLAT.

COLOON. See COLEON.

COLOQUINTA apple, the, ii, 341.

COLOROSSE, गुलार-अघास, chief of the eminches, i, 56.

COLT-STAFF, the, i, 256.

COLUMN, कुलांग, the great gray crane, i, 280, 298; ii, 304, 354.

COLUMBEEN, the Kunbi caste, i, 174. See COMRY.

COLUMBO, i, 71.

COMBY, the Kunbi caste, i, 320, 347; 348; ii, 5, 69, 70, 100, 108; कुंभचा, a blanket, i, 140. See COLUMBEEN.

COMERIN Cape. See COMORIN.

COMERO Island, i, 58.

COME SHAW, Kumishah, ii, 237.

COMET, the, of 1680, iii, 174.

COMMANDMENTS, the, inscribed in a mosque, i, 351.

COMORIN, COMERO, Comoro Island, i, Introd. xvii; i, 58.

COMORO, COMORA, COMORY, COMERIN, Cape, i, Introd. xviii, 71, 129, 312; ii, 48, 90, 355, 366.

CONACAROW, Khān-i-Khārī, ii, 317.

CONACOROU, Khān-i-Kirān, ii, 318.

CONCHON, the Konkan, "the Netherlands," i, 159, 206; ii, 58; Conchany language, ii, 103.

COND, the rudder of a ship, ii, 9; iii, 197.

CONGEE, कांजी, rice-water, ii, 122.

CONJEE, कंजी, a bow of salutation, i, 42.

CONGO, CONGO BUNDER, i, Introd. xxiv; ii, 325, 360.

CONSTANTINOPLE, i, 143, 231; ii, 164; Council of, ii, 268. See STAMBOLK.

COOKE, COOK, Humphrey, i, Introd. xvii, 163, 166.

COOKOO CHALLOW, कुबी चिलाव, meat covered with rice, iii, 148.

COOL, कूल, a rank in the Persian army, iii, 62.

COOOLY, Capt. R., i, Introd. xiv, 7; iii, 176.

COOOLY, Kolt, कोलि, one of the Kolt tribe, a labourer, i, 97, 172, 301, 310, 312, 317, 318, 347; ii, 45, 100, 108.

COFFER, trade in, i, 219; mines, iii, 12.

CORD, the Brahmanical, ii, 39, 101.

COREA DE SAW, Portuguese Generalisimo, ii, 20.

CORGE, किर्चे, a rank in the Persian army, iii, 62; Corge Bashee, the Adjutant-General, iii, 56; Corge Nessir Tussi, iii, 70, 72.

CORRIAMBAR, grown in Persia, ii, 311.

CORTAT, Tom, his tomb, i, 253; iii, 195.

CORMANDER, COKOMANDEL, the Cormanandel Coast, i, 71, 85, 166, 114, 131.

CORMOOT, Hormuz, ii, 189, 323.

CORNELIAN stones, ii, 97, 147.

CORNISH work, a cornice, i, 186.

COROMANDER. See CORMANDEL.

CORPSE, position of the Muhammadan in burial, iii, 146.

CORRUPTICULAR, the sect, ii, 267.

CORSO Island, iii, 188.

CORY, Cape Comorin, i, 71.

COSROES, ii, 349.

Cossak, a Cossack, iii, 88 f.

COTES, Mr., i, 169.

COTSWALL, the Cotswold Hills, ii, 369.

COTTON, in India, ii, 96; in Persia, ii, 311; iii, 8.

COURSE, a kās, "a league," a measure
of distance, i, 85, 265, 279, 319, 321, 338, 340, 346; iii, 155, 158.
COURTSEANS, CURZENSA, in India, ii, 19; in Persia, iii, 128, 129. 130.
COVIEL. See COBIT.
COW, forbidden to be killed, i, 95, 98, 149; dung used as fuel and for plastering floors, i, 111; ii, 119; wild, ii, 69.
COWIS CAUN, Khawás Khán, ii, 5, 45, 53.
COWITCH, \textit{bemônch}, a plant with irritating pods, i, 68; ii, 75.
COWRY, the cowry shells, i, 219; ii, 38.
COWSHER, the south-east wind in Persia, ii, 170.
CREAIS, ii, 99.
CRAFT, Capt. W., i, 7. See CRUFT.
CRANE, voice of the, i, 298; ii, 354.
CROCIERS, CROSIERS, the Southern Cross constellation, i, 48, 70.
CROCODILE, the, i, 292. See ALLIGATOR.
CROMWELL, Oliver, trade licensed by, i, 231.
CROOK, \textit{qury}, an interdict against men watching a procession of women, iii, 41, 53.
CROSIERS. See CROCIERS.
CROWS, in India, iii, 159; in Persia, ii, 356.
CRUFT, Capt. W., i, Introd. xiv, 7. See CRUFT.
CUDERAH, Kádrá, ii, 2.
CUDGELS, fighting with, i, 281.
CULLA, ka\textit{g̣ha}, the cock’s comb plant, i, 264.
CUP, presented to ambassadors by the King of Persia, iii, 53.
CUSCUSAR, CUSCUZAR, Khuskhl-zard, ii, 232, 347.
CUSHCUSH, couscou, a kind of millet, ii, 76.
CUSELE BRESH, Qizilbāš, red-heads, iii, 57.
CUSA NÜS, CUSSENS, iii, 44, 45.
CUSSET, Khurshed, a Pārsf name, ii, 257.
CUSTOMER, a collector of customs, i, 247.
CUSTOM-HOUSE, at Surat, i, 247.
CUTCHERRY, \textit{khicêri}, rice: boiled with lentils, etc., i, 94, 209.
CUTTANE, \textit{kuttan}, silk or mixed silk and cotton cloth, ii, 113.
CUTTEEN, Courteen, Mr., ii, 3; iii, 197.
CUTTLEFISH, the, ii, 99, 154.
CUTTLY-CONY, Kotta-kunu, i, Introd. xviii, 146.
CYPRUS, King of Persia, ii, 211; iii, 2, 43.
DABUL, Dābhol, ii, 68.
DARADI, the tribe, ii, 89.
DARKOONS, iii, 93.
DAMAN, a Portuguese settlement, i, 210.
DAMAR, DAMMAR, a kind of resin, i, 105, 302.
DAMKIN, Damka, i, 213.
DANCING WENCHES, in India, ii, 36, 39, 40, 256; in Persia, iii, 94; expelled from Sivaji’s army, ii, 66. See SINGING WENCHES.
DANDA RAIPOR, DAN DE RAIPOR, Dandā Rājpūrī, i, 195, 201; ii, 2, 64, 66.
DANISH factories, i, 124.
DARBAR CAVE AT KĀHBERI, i, 187.
DARIUS, the Mede, ii, 307; iii, 2, 44.
DATE PALM, Impregnation of, ii, 1833; dates from Jāhrum, ii, 168, 203; iii, 151; trade in, i, 282.
DEATH RITES, among Muhammadans and Hindus, i, 95, 238f.; among Pārsis, i, 294; in Persia, iii, 79f., 131.
DE CASTRO, John, Portuguese Viceroy, ii, 151.
DEDEMAH, Dīh Dunba, ii, 357.
DEER, in South India, ii, 98. See ANTELOPES.
DEGUROU, Dīghīrīndu, ii, 233.
DEHID, Dīhbīd, ii, 318.
DEHĪR, da\textit{hir}, a secretary, i, 205.
DE LAFAYE, French Viceroy, i, Introd. xvii; iii, 192.
DELFT, Delft, beer from, ii, 18.
DE'I Fogo, Island, i, 45 f.
DELV, dalavory, a leader, ii, 6, 31; iii, 197.
DENIRO, Denier, a coin, ii, 337; iii, 153.
DEPIANAKIES, use of, ii, 116 f.
DERAB, Darabjerdi, ii, 356; iii, 15.
DEROY, durohi, an interdict, a boycott, i, 90, 91, 251.
Dervise, dervish, a beggar, dress and customs of in Persia, iii, 125.
DESBOURGH, Rose, wife of Samuel, i, Introd. xxvi, xxvii.
DESCOON, Kuhil-Dogzan, ii, 195.
DESERTS, in India, ii, 97.
DESEF, Desy, desati, a farmer, i, 301; ii, 4, 5, 6, 101.
DEUBASH, dubahishiyah, an interpreter, i, 88.
DEUF COLLA, dhupkar, the hot season, ii, 93.
DEVIL WORSHIP, i, 93; ii, 81.
DHELY, Dhillly, Delhi, ii, 119; iii, 159.
DIALLING, in Persia, iii, 93.
DIAMONDS, at Calicut, i, 96; cutting of, i, 285; foils for, ii, 145; mines, ii, 97; trade at Goa and Surat, ii, 25; i, 225; from Bijapur, ii, 83; varieties of, ii, 142 ff.; of the new and old rock, i, 66; iii, 191; valuation of, ii, 145.
DIASCORUS, Dioscorus, ii, 266.
DIEGO KAYS, Islands, iii, 178.
DIERE, Divi Point, i, Introd. xvii, 77.
DIEZ, of the Maharattas, ii, 209; medical in Persia, iii, 97; of the Moghuls, i, 234 f.; of Muhammadans, i, 234 f.; of Persians, ii, 256; temperance in, of Hindus, ii, 120.
DILDO, a lingam, ii, 78.
DIMITIES, imported to Surat, i, 220.
DIOCEPHUS, the Tharsian, ii, 265.
DIPSY-LEAD, the, i, 53.
DISEASES, charmed by dissolving characters written on a vessel, i, 66; in the Karnatok, ii, 84; at Gombroon, ii, 170 f.; in India, 93; at Masulipatam, i, 100; in Persia, ii, 171, 309, 342, 349; iii, 97 f.; at Surat, i, 285.
DIU, siege of, iii, 160.
DIU POINT, i, Introd. xvii, 251; ii, 151, 370.
DIVAN, diveyn, a council, ii, 296, 350.
DIVINATION in Persia, iii, 87 f.
DIVING of bargemen, ii, 7.
DIVORCE, arranged by the Qazi, i, 237; iii, 80, 106 f.
DOEDALI, the tribe, ii, 89.
DOG, the, impure, i, 278; wild, blinding deer with their urine, ii, 98.
DOLL, dal, pulse, i, 255.
DOLLARS, current in India, i, 96, 139, 219.
DOLPHINS, i, 50; ii, 154.
DOMINICAN College at Goa, ii, 11; a friar, ii, 346; Inquisitors, ii, 11; in Persia, ii, 247, 292.
DOVECOTES for collection of manure, ii, 235, 238.
DOWLET ABD, Daoulatabad, ii, 48.
DOWLY, devarti, the caste of dancers, ii, 39.
DRAWERS, long, i, 100.
DRESS, of the Armenian clergy, ii, 272; of Armenians in India, i, 88; at Cochin, i, 137; of the English in India, i, 88; of Fakirs, i, 241; of Jews, ii, 216; at Masulipatam, i, 88; of Muhammadan men and women, i, 235 f.; ii, 117 f.; of Parsi men and women, ii, 117, 253; of men in Persia, ii, 207 f.; iii, 120 f.; of Portuguese women, ii, 27 f.
DROGER, dareghah, a mayor, captain of the watch, iii, 23, 118.
DRUGGISTS, in Isphahan, ii, 247.
DRUGS, classification of, iii, 94; imported to India from Arabia and Persia, i, 219, 282; ii, 164.
DRIENDEN, Dreyden, John, his tragedy, "The Sopyf," iii, 51.
DUCCKAN, Dakhkin, the south country, the Deccan, i, 152, 158 et passim; meaning of the word, i, 322; "the bread of the military men," ii, 51; coins, weights and measures used in, ii, 130; Muhammadans of, i, 234.
DUCCKANEE, people of the Deccan, ii, 44, 45, 46, 67; their language, ii, 103.
INDEX.

DUEL, devoted, an idol, an idol temple, ii, 33, 35, 36, 37, 39.
DUMPFOKE, dumpukht, meat cooked by means of steam, i, 234; iii, 148.
DUNGENESS, Ganesh Dongar, i, 331 f.
DUNJAREE, dongoi, a coarse cloth, i, 220.
DUPPER, dabbâ, a vessel made of hide, i, 296.
DURKMAPATAM, Dhrampatam, i, 144, 145.
DUTCH, the, ii, 114 f.; an apostate, i, 338: at Band Ally, ii, 324; called Batavians, i, 75; called Belgians, i, 113; ii, 371; iii, 37; called Flemmings, i, 53, 77; called Hollanders, i, 121; ii, 190; attack Bombay, i, 170; Calvinists, i, 96; defeat in Ceylon, i, 53; war and peace with the English, i, 30, 113, 157; factories, i, 123, 124, 149, 225; ii, 17; fleet, i, 44; fleet at Gombroon, ii, 158, 325; fort at Saldanha Bay, iii, 180; attack Goa, ii, 7; garden at Surat, i, 289; house at Lâr, ii, 190; refuse to teach arts to natives, i, 267; Choulry at Surat, ii, 212; fleet at Surat, i, 267, 292; iii, 195; quarrel with the authorities at Surat, i, 251 f.; tombs at Surat, i, 253; seize St. Helena, iii, 181; capture St. Thomas, i, 114, 292; control the spice trade, i, 132; ii, 114, 163; arrive at Swally, i, 292; Chief at Vengurla, ii, 17.
DUTY, dâthar, i, 92, 96; ii, 337.
DUTY, diât, a link-bearer, i, 97.

EAGLE, the, ii, 98.
EARNING, Capt. A., i, Introd. xiv. See ERNING.
EARS, habit of distending the, i, 138.
EARTHQUAKES, ii, 324, 339; Muhammadan explanation of, iii, 73.
EASEMENTS, custom of, i, 94.
EAST INDIA COMPANY, the, mode of life of their servants, i, 86 f., 166 f.; official staff at Surat, i, 215 f.
"EAST INDIA MERCHANT," a ship, i, Introd. xiv, 7, 244; ii, 2.
ECHINUS, the, ii, 304.

ECKBAR, the Emperor Akbar, iii, 169.
ECLIPSE of the sun in Persia, i, Introd. xxiii, ii, 306; lunar, iii, 177; observations at, i, 275; iii, 72; theory of cause, iii, 71 f.
EDUCATION of boys in India, i, 281 f.; in Persia, iii, 66 ff.
EKOU GI, Ekoji, ii, 57, 60.
ELAM, a name of Persia: iii, 1.
ELEPHANT, the, i, 101; ii, 42, 98; doing homage, i, 73; death of, a bad omen, ii, 61; goad, the, i, 101, 271; at fort gates, i, 208; ingendering of, i, 102; swinging iron links, i, 102; criminals trodden to death by, ii, 45; at Surat, i, 250; teeth of, ii, 140.
ELEPHANT, a lunar asterism, i, 126, 127, 128; ii, 94.
ELEPHANTIASIS, i, 116, 139.
ELEPHANTO, Elephanta Island, i, 159, 160, 194.
ELK, the samihar deer, ii, 98.
EMANUEL LOBOS, Island at Goa, ii, 21.
EMBARGADOR, an official, at Goa, ii, 16.
EMERALD, the, ii, 147.
EMIR JEMLA, Mir Jumla, i, 301; iii, 161.
EMUEL SOHALY, Antwâr-i-Sohâlî, iii, 83.
ENCOMIENDUM, i, 226.
ENGLISH, the, ii, 115; factories, i, 132; ii, 243; treaty with Persia, iii, 48.
EPHEMERIS, in Persia, iii, 86.
EPHESUS, Council of, ii, 267, 268.
EREWAN, ii, 258, 268, 292.
ERINGOS, grown in Persia, ii, 311.
ERNING, ERNNIG, ERWIN, Capt., i, 7, 122, 123. See EARNING.
ESCRETORE, escriptoire, a writing-desk, i, 96.
ESCRIVAN, escriène, a clerk, i, 205.
ESDUCHOS, Yezdikhast, ii, 211, 233, 316.
ESTARKO, a stand from which game is shot, ii, 70.
ESTHEMY, Astami, i, 199.
INDEX.

ETIMONDOUTEL, 1'timad-ud-dawlat, iii. 22.
EUCHARIST, among the Armenians, ii, 271 f.
EUCLID, taught in Persia, iii, 84.
EUNUCHS, at Golkonda, ii, 52; at Jeneah, i, 328, 337; at Masulipatam, i, 89; in Persia, ii, 351: iii, 39, 55, 125 ff.
EUPHRATES RIVER, the, ii, 155, 191, 361.
EUS BASHKE, Yüzbashî, the leader of a hundred, iii, 56.
EVERSON, Admiral, i, 44.
EYES, of Persian King's relations put out, iii, 37.

FACTORS, in the East India Company's service, i, 216.
FAKIR, ŋaqır, a religious mendicant, a holy man, ii, 114 f.; i, 240; austerities and penances of, i, 240 f., 257 ff.; ii, 77; burial of, in Persia, ii, 337; buried alive, i, 260; buried head downwards, ii, 104; dress of, i, 241; incident with a, i, 313; dissolve life of, ii, 113; ring worn to check incontinence, ii, 35.

"FALCON," "FAULCON," the ship, i, Introd. xxi, 157; iii, 192.
FALCONRY, in Persia, iii, 122.
FALCONS, ii, 153, 304.
FALSO CAPE, iii, 179.
FANAM, a gold coin, i, 106, 139, 143, 149.

FASTS, of Armenians, ii, 277.
"FAULCON," the ship. See "FALCON."
FEATHER FLUMES, worn by Persian Kings, iii, 52.
FELT, i, 251.
FENIGRACE, fenugreek, grown in Persia, ii, 311.
FETISCEO, fetticêirâ, a charmer, wizard, sorcerer, ii, 24.
FEVER, treatment of, i, 286 f.; ii, 174.
FEDALGO, a Portuguese nobleman, i, 191, 192, 308, 352; ii, 8, 20, 21, 25, 26, 150.
FIELD, the, at Bombay, i, 172.
FIRAW, Firû, ii, 207.

FIREFLIES, i, 347.
FISH, in India, i, 298; ii, 99; in Persian Gulf, ii, 362; dinner of, ii, 302; flying, i, 35, 50; sacred, ii, 34, 238; symbol on staves, i, 208.
FISTULA IN ANO, in Persia, iii, 98 f.
FIZIG, a harpoon, i, 50.
FLANDRICAN ISLANDS, the Azores, iii, 188.
FLANKER, a kind of fortification, i, 154; ii, 20.
"FLEECÉ," the ship, i, 353; ii, 2.
FLEMMINGS, the Dutch, i, 53, 77.
FLOODS, in India, i, 76; iii, 165.
FLORES ISLAND, iii, 188.
FLOKIDA, Gulf of, iii, 188.
FLOWERS, at Madras, i, 110; in Persia, ii, 310.
FOENICLE, grown in Persia, ii, 311.
FOOD, in Persia, iii, 136 f. See DIET.
FOOL RACK, phûl aray, a kind of spirit, i, 179.
FORT ST. GEORGE, i, 75, 76; iii, 191.

FOUR PAGODAS, the, i, Introd. xvi.
FOWLS, black, i, 140; disease among, ii, 175 f.; objection to eating, ii, 176.
FRANCISCAINS, occupy Buddhist caves, i, 188; Churches and Colleges at Bassein, Bombay, Goa, i, 174, 192; ii, 13, 22; a young friar, ii, 150.
FRASS, farriûk, a carpet-spreaders, i, 174, 307, 317; ii, 62, 100, 108.
FRENCH, Agent at Band Ally, ii, 324; Agent at Lâr, ii, 209; an Armenian, ii, 346; artisans at Ishâhân, ii, 302; factories, i, 124; at Jâlfa, ii, 253; operations in South India, i, 112 ff.; trade in Persia, ii, 164.
FRESCO, FRISCO, coakness, i, 51, 131. See FRISCO.
FRESHES in rivers caused by the rains, i, 76.
FRIARS, Roman Catholic, in Persia, ii, 246.
FRIDAY, the Muhammadan Sabbath, i, 239; iii, 76.
FRINGI, "Europeans and Franks," i, 252, 285; ii, 70, 112; iii, 28.
FRISCO, see FRESCO: pelo amor de frescum, ii, 12; iii, 197.
FROGS, the croaking of, i, 349.
FRONTAL MARKS, ii, 108.
FRUITS, in Persia, ii, 214, 309; at Shírác, ii, 214; in South India, ii, 96; at Surat, i, 298.
Fryer, J., Bibliography of his work, i, Introd. xxxix; memoirs of, xii.; his Indian travels, xxxiv; his habits, xxxvi f.; his ignorance of Indian cities, i, 309; his knowledge of Indian languages, xxxiii; his relations with the natives, xxxvi; falls ill in Persia, ii, 344.
Fryer, W., i, Introd. xxvii.
FUNERALs among Muhammadans, i, 238; iii, 79 f.
GABER, a Zoroastrian fire-worshipper, ii, 225, 253, 306; iii, 125, 201; Towers of Silence, ii, 306. See GAUR.
GABRIEL, the Angel and the revelation of the Qurân, ii, 74.
GAJIANIST; a sect, ii, 267.
GALEN, Galenus, ii, 14, 269; iii, 97.
GALEON, a war vessel, ii, 20.
GALLE, captured by the Dutch, i, 71; iii, 191; Point de, i, 71.
GAMA, Vasquez de, i, 161; iii, 193.
GAMBOA River, the, i, 35.
GAME, in Persia, ii, 231. See SPORT.
GANDORE, GUNDORE, Gûdûr, i, 106; iii, 192.
GANGARIDES, a tribe, ii, 89.
GANES, the river, i, 106, 126; ii, 90, 95, 153.
GANTLOPE, a form of punishment, ii, 322.
GAOT, Ghât, the western mountain chain in India, i, 312, 314; ii, 47, 58, 95. See GATE.
GARAVANCE, "a pease," a kind of bean, i, 68, 250, 251.
GARDENS at Bombay, i, 165; at Isphâhân, ii, 296, 349 f.; at Jeneah, i, 322; at Mousar, ii, 200; hanging of Semiramis, ii, 234; at Shírác, ii, 212; at Surat, i, 262, 289.
GARLICK, "countryman's treacle," i, 338; use of, i, 286; ii, 109; iii, 101; grown in Persia, ii, 311.
GARY, Captain H., i, Introd. xx, 166; ii, 8, 15, 19, 29, 30.
GASPER ANTONIO, a Paulistine, ii, 11.
GASPER DE DIOS, a fort at Goa, ii, 8.
GATE, GATES, the western mountain range in India, i, 130, 147, 152. See GAOT.
GAUHIT, GAIANITE, a sect, ii, 267.
GAUR, GAURE, a Zoroastrian fire-worshipper, ii, 225, 253; iii, 125. See GABER.
CAVELOCK, a fighting cock's spur, ii, 69.
GELADER, jîlâdûr, "a chief multi- teer," iii, 27, 123.
GEMSUS, iii, 45.
GENETIN, St. John's apple, i, 298; ii, 174.
GENOE, Kuh-i-Ghâsî, ii, 327.
GENTU, a Gentile, a Hindu, i, 74, 81, 86, 89, 111, 152, 172, 258; ii, 100, 102, 119; iii, 173; their language, i, 95.
GERED, GEREED, GEREEDING, jarâdak, "a tilt and tournament," i, 278; iii, 53, 134.
GER KOLLA, jârâ-kul, the cold season, ii, 93.
GEROM, Jâhrum, ii, 202, 340, 356. See JEROM.
GETCHE, Gachin, ii, 184.
GHTS, the western hill range. See GAOT, GATE.
GHE, ghâ, clarified butter, i, 94, 296; old, held in repute, i, 337. See BUTTER.
GHONG, a gorg, i, 258; ii, 92.
GIANT figures in Buddhist caves, i, 186.
GILLAN, Gilân, iii, 15.
GINGER, i, 135; ii, 76.
GLASS, for windows, scarce in Surat, i, 231. See OYSTERS.
GOA, i, Introd. xviii, xx, 153; ii, 10 ff.; Archbishop of, ii, 26; Cathedral, ii, 10; causeway, ii, 9; coins and weights used at, ii, 129 f.; Now, New Goa,
INDEX.

ii, 22; Old Goa, ii, 225; palace, ii, 155; stones, invention of, ii, 111.

GOATS, producing the bexar stone, ii, 193; Carmanian, ii, 369; flesh eaten, iii, 97; wild, in Persia, ii, 244.

GOCURN, Gokarn, i, Introd. xx, ii, 307.

GOENS, Ryckof van, a Dutch Admiral, i, 121; iii, 192.

GOO, Gogha, i, 251.

GOLD, hoarded in India, i, 283; imported from Sumatra, i, 219; ornaments, not worn in a mosque, iii, 30.

"GOLDEN FLEECE," the ship, i, Introd. xxvi; iii, 183, 196.

GOLDKEY fish, the, ii, 302.

GOLDSMITHS, weights used by, ii, 127.

GOLKONDA, Golconda, i, 84, 85; ii, 44, 45, 50, 51, 52, 65; diamond mines, ii, 97; territory of, occupied by foreigners, i, 117; revolution at, i, 82; weak at sea, i, 117.

GOLOOMY SHAW, ghullan-i-Shah, a King's page, ii, 166, 347; iii, 23, 56.

GOLSBERG, Golseker, Golseker, Golseker, Goulseborough, Captain J., ii, Introd. xiv, 7, 122, 123.

GOM, gow, a village, town, i, 310; Gomcar, a bailiff, ii, 78.

GOMBROON, Bandar 'Abbâs, i, Introd. xxii, xxiv; ii, 158, 324, 333; climate and diseases at, ii, 170 f., 354; English factory, ii, 159; heat of, ii, 165; rain at, ii, 169; trade, ii, 163 f.; iii, 14 f.

GONGOLA, Gongole, Gongouly, Gangâvî, i, 200; ii, 32, 41, 58.

GONORRHEA, caused by elephant riding, i, 271 f.; in Persia, iii, 67 f.

GOOD HOPE, Cape of, i, 53, 142, 152; iii, 179.

GOODVIB, Mr., i, 168, 169.

GOOR BAZERGUM, Gor-i-Bazargân, ii, 188, 189.

GØFI TAL¥, tank, i, 261.

GORGADES ISLANDS, i, 38.

GOSHEEK, Gosseenge, Gossekk, a small coin, i, 285, 299; ii, 109; iii, 31, 153.

GOULAR, Gwalior, "the Post-prison," iii, 169.

GOULSBROUGH, Captain. See Golsberg.

GOURD seeds used in medicine, ii, 202.

GOUT, in Persia, iii, 99.

GRAPES, the fish, i, 55.

GRANAT, a garnet stone, i, 220; ii, 97.

GRAND PAV, the, i, 342.

GRAPE, stoneless, ii, 202.

GRASS, roots eaten, ii, 119.

GRAVESTONES, engraved with figures, ii, 236 f.; iii, 145.

GRAY, Matthew. See Grey.

GREATH MOGUL, the Emperor, ii, 283; celebration of his accession, i, 270. See Mogul.

GREBONDEL, Ghodbandar, i, 193.

GREEN clothes, worn by Sayyids, i, 233; iii, 59; pigeons, ii, 69.

GREW, Nehumâgh, i, 296; iii, 195.

GREY, Grey, Matthew, i, 169, 211; iii, 194.

GROYTHOUNDS, Persian, i, 280; ii, 194, 305.

GROV, ghurâd, a galley; ii, 6, 16, 19, 21, 66, 85.

GUARDIAN STONES, ii, 31.

GUIANA, the iguana, used by thieves, i, 291.

GUIAVA, the guava fruit, i, 110.

GUIDES, in South India, i, 148, 150.

GUIN SUFFEE, iii, 45.

GUINEA WORM, the, ii, 175.

GUINNEY, Guinean, hens, i, 69.

GOLKONDA. See Golconda.

GULLEN, Gullek, Gulkon, Kâl-ân, i, Introd. xx, 308, 310, 316, 320, 348; ii, 68.

GUNDÂRE, Gôdûr, i, 106; iii, 192.

GUR, Gîr, garh, a hill fort; i, 319, 322, 332, 353; ii, 48.

GÜRDESTAN, Georgia, ii, 290.

GURGUELET, "a vessel to drink water with," i, 125; iii, 137.

GUZERAT, Guzerat, Gujarât, i, 152; ii, 32; iii, 159.

GYPPARD, Gyppard, P. and W., i, Introd. xix, xxi, 169, 303; ii, 2, 87; iii, 195 f., 199.

GYMNOSOPHISTS, the, ii, 100.
HAALEM, King of Tartary, iii, 44 f.
HACKREY, ḍhaḥərū, “an Indian chariot,” a light cart, i, 213, 271, 279.
HACKIN FRAJGI, ḫabīm faraŋi; a Frank doctor, ii, 345.
HADDOCK, Capt., iii, 176.
HADIS, ḥadīṣ, the religious traditions of the Muhammadans, iii, 81.
HÆMORROIDS, a disease in Persia, iii, 98 f.
HAJIRSSE CAUN, Hāfiz Khān, i, 339.
HAJIR, offered to the dead, ii, 34; how worn in Cochin, i, 136; in Persia, iii, 121.
HAJAIM BASHIE, ḫabīm bāchī, the chief physician, iii, 95.
HALI, HALY, i, 93; iii, 46, 98. See "ALLI.
HAMALEECH, the Hamballiyah sect, i, 232.
HANOFF, the Hanafi sect, i, 232, 233.
HANDUMAN, the monkey god, i, 314.
HARAM, a harem, seraglio, i, 326, 334; ii, 216; danger of overlooking, iii, 130.
HARRISON, Mr., i, Introd. xvi.
HARVESTS, in India, ii, 86; methods of gathering, ii, 108, 207.
HASTE, ii, 16.
HATS, worn by attendants on the King of Persia, iii, 53.
HAWKS, from Muscovy, ii, 304. See FALCONS.
HAZORY, ḥasāri, a commander of a thousand men, ii, 111.
HEAD of King, held sacred, iii, 41.
HECATOMBYLOS, iii, 19.
HEL, Muhammadan belief regarding, iii, 113.
HENRY KENNY Islands, Vondari Khondari, i, 159, 160; iii, 163, 164.
HERBERT, Sir T., i, Introd. xxx, xxxii, 57; ii, 204.
HERBS, in Persia, ii, 310; used for salads at Surat, i, 297.

HERMODACTYL, plant, the, ii, 194, 311, 322.
HESTE BRIEST, ḥaṣṭi-bikisht, ii, 349.
HIRICUS, the plant, i, 349.
HIDE, Hyde, Capt., i, Introd. xiv, i, 123, 124.
HINDU, a person of Indian religion and race, "a heathen," i, 203; ii, 6; feasts of, i, 276 ff.; list of months, ii, 92; wedding celebrations, i, 277. See GENTU.
HING, assafetida, i, 286; ii, 109, 196. See ASSAFETIDA.
HIPPOCRATES, an authority on medicine, iii, 73, 97.
HOBRE, ḥubżrah, a bastard; its gizzard used as a cure for asthma, ii, 356.
HOBSON, Rose, i, Introd. xxvii.
HORSY, HORSY CHAPIRE, ḥabīchī, an Abyssinian, "Frisled woolly-pated Blacks," ii, 5, 53.
HODGEN, Hodger, ḥāj, ḥājī, a pilgrim- age, a pilgrim among the Muhammadans, i, Introd. xxxii, 230, 267; ii, 216, 352, 359; iii, 81, 104.
HOGS, wild, ii, 69.
HOLENCORE, Halishkhor, an outcast, a scavenger, i, 82, 244, 278; ii, 100, 108.
HOLI, the Hindu vernal festival, i, 277; ii, 79. See HOOLY.
HOLLES, John, Duke of Newcastle; i, Introd. 3.
HOLWAY, ḥabūr, a sweetmeat, i, 238; ii, 60, 79, 80.
HOLYWOOD, the hollybock, ii, 310.
HONAVAR, i, Introd. xviii, 149. See ONOB.
HOOK-SWINGING, rite of, ii, 77.
HOOLY. See HOLL.
HOREHOUND, white, ii, 322.
HORNS, fixed on buildings, ii, 199, 206; blown at baths, iii, 32.
HORSES, bitting of, i, 342; iii, 134; breeding of, in Persia, iii, 123 ff.; flesh eaten, iii, 97; food of, in Persia, ii, 184; gelding of, i, 266; grave of a, ii, 31; litter for, i, 251; prices
of, i, 295; tails, i, 208; traffic in, i, 282, 328; ii, 156; Turky, i, 318. See Arabic.
Horto, Horto, a garden, i, 173; ii, 22.
Hospitals for animals, i, 138.
Hossein Goskinn, Hossey Gossy, the martyrs, Hasan and Hussain; the cry raised at their festival, i, 256, 273; ii, 138.
Hot springs and baths, ii, 95, 328ff.; 346. See Humum.
Hottentots, the, iii, 179f.
Houghton, Lieut., i, 169.
Houses, carried on camels, ii, 347; at Cochin, i, 156; in Johanna, i, 60f.; at Masulipatam, i, 80; of the Moors, ii, 119f.; in Persia, iii, 15f.; at Shiraz, ii, 217; at Surat, i, 309.
Hubble-bubble, a tobacco pipe, i, 43, 88, 315; 323; canes for, i, 136; iii, 34.
Hubly, Hubli, ii, 19, 44, 68; cloth trade at, ii, 83.
Humum, hamumân, "a Balsam," a Turkish bath, i, 214, 237, 322; ii, 109, 112, 333; iii, 32ff., 130. See Hot Springs and Baths.
"Hunter," the ship, i, 154.
Huttany, Athni, ii, 68.
Huyghy, Hughly, river and factory, i, 106.
Hyacinth, a precious stone, ii, 147.
Hyde, Capt., i, 7. See Hide.
Hyrcania, ii, 353; iii, 5, 18.
Hyssop, grown in Persia, ii, 310.
Iberians, the, ii, 290.
Ibrahim Abdul Shaw, ii, 55.
Ice and snow used for cooling liquors, ii, 174, 218, 248; iii, 149.
Idol worshipped by villagers, ii, 313f.; idolatry, ii, 77; idol carried in procession, ii, 36.
Ilu'L-Azha, the feast, iii, 138.
Iguana, the, used by thieves, i, 291. See Guiana.
Imaum, Cooly Caun, Imam Quli Khan, ii, 235; iii, 47; of Maskat, ii, 155; his agent, i, 299; Ossein, Hussain, iii, 138; zádah, ii, 347.
Imaus, Mt., ii, 95.
Immurking criminals, ii, 205, 358.
Impaling criminals, i, 91f.
India, derivation of name, ii, 90; cities, ii, 119; climate, ii, 91; deserts, ii, 97; diseases, ii, 93; fish and game, ii, 98f.; insects, ii, 99; languages, ii, 122; mines, months, ii, 92; mountains, ii, 95; races and their appearance, ii, 100, 115ff.; rivers, ii, 95; seasons, ii, 93; snakes, ii, 99; calculation of time, ii, 92; absorption of treasure, i, 283; women, ii, 115f.
Indian ink used in Persia, iii, 66.
Indigo, indigo, trade in, i, 220, 282.
Indostan, Hindostan, i, 204; ii, 52, 103; the Hindostanî language, i, 253; ii, 102, 122; iii, 83.
Indus, the river, i, 126; ii, 90, 95, 151.
Inquisition, the, prison of, at Goa, ii, 244; the Inquisidor, ii, 11.
Insects, in India, ii, 99; not killed by Jains, ii, 107.
Interloping, i, 226.
Intwally, Titwâla, i, 310.
Investment, a trade term, i, 221.
Irenus, Galen, iii, 73.
Iron, where found in India, i, 323; ii, 97.
Irrigation, ii, 94.
Isingslass, used in windows, i, 231.
Isle de Picos, i, 49.
Ispahan, Ispahau, Sphaun, Saffahau, Saffahau, i, Intro. xxii, xxiv; iii, 13, 15, 45; derivation of the name, iii, 45; described, ii, 239f.; capital of Shah 'Abbâs, iii, 20; climate of, iii, 19; clock tower at, ii, 243; colleges, iii, 31; menagerie at, ii, 295; proverb regarding, ii, 308; river at, ii, 252; iii, 13; trade, ii, 247f. See Sphaun, Saffahau.
Ivory, trade in, i, 219; ii, 140.
Ivy, in Persia, ii, 311.
Jackal, Jackall, "a sort of fox," i, 140, 186, 347; ii, 98.
Jackanafe, an ape, i, 40, 69; ii, 339. See Ape.
INDEX.

JACOB, the Syrian, ii, 267.
JAFFNAPATAM, a Dutch factory, i, 123.
JAGEHAL, JAGGDA, jāgīr, "an annuity," "a diocese," a piece of rent-free land, i, 300, 329; ii, 110.
JAGGAREE, "mulasses," coarse sugar, i, 251.
JAHORE, Johor, coins and weights at, ii, 135 l.
JAMBER, English factory at, i, 124.
JAMBO, tāmbā, the rose apple, i, 147.
JAMES, C., i, Introduct. xxv.
JANGY. See JAGUL.
JANIZARIES, the, iii, 62.
JAPANESE, the Japanese, i, 225.
JASMIN, the flower, ii, 310.
JASWANT SINGH. See JESSINSINS.
JATRY, jātrā, "a washing," a religious fair, ii, 34.
JAYGI, the Jogī ascetic, i, 138. See JANGI, JAGUY.
JAVA, ii, 365.
JAWK, the jack tree, i, 110, 176.
JEALOUSY, of the Indians, i, 81; of the Persians, iii, 40 l.
JEHUN, Jihun, ii, 189.
JELFA, JUFFA, Zulfah, abode of the Armenians, ii, 252; iii, 37; Archbishop of, ii, 273; cathedral, ii, 261; the Jelfalines, ii, 252, 307.
JEMOTTEE, a Muhammadan sect, i, 234.
JENNEH, JENNEH, Junnar, i, Introduct. xix, 321, 322, 330, 345; ii, 50, 60; birthplace of Sivaji, i, 340; Buddhist caves at, i, 339; Fryer starts to visit; i, 307; iii, 196.
JEROM, noted for its dates, iii, 15. See GERM.
JESERYE, a rank of the Persian army, iii, 62.
JESSAMIN, JASSAMIN, the jessamine flower, i, 264; ii, 117. See JASMIN.
JESSIGN RAJAH, Jai Singh, ii, 65.
JESSINSINS RAJA, Jasswant Singh, ii, 107; iii, 161, 168.
JESTER, n, i, 334.
JESUIT College, at Baccin, i, 192; at Goa, ii, 12; at Jelfa, ii, 292.
JEWELLERS, trade at Surat, i, 284; weights used by, ii, 127 l.
JEWELLERY, in Calicut, i, 137 f.; in Surat, i, 284 l., of the Parsi women, ii, 117.
JEWIS, at Surat, ii, 225 l.; in Persia, ii, 216; iii, 36 l., 125; distinguished by their dress, ii, 216; ripped open, ii, 350.
JIZYAH, a tax imposed on infidels by the Muhammadans, i, 275; iii, 162 l., 166.
JOANNA, Johanna Island, i, Introduct. xvi, 57 ff.; iii, 178; towns, i, 60, 63.
"JOHANNA," the ship, i, Introduct. xv, xxxi, 53.
JOHAR, the rite of general suicide, ii, 166.
"JOHN," the ship, i, 166.
JORDAN, M., i, 226.
"JOSIAH," the ship, i, Introduct. xxvii; iii, 176, 183; adventure of a seaman on, iii, 187.
JOUFY, a Jogī ascetic, i, 187; ii, 35, 77, 104. See JAGUY.
JOUSSAN, i, 15.
JUAN ABRAVID, Shahjahānābād, iii, 163.
JUAN DE NOVO ISLAND, i, 56.
JUDDAH, Jiddah, i, 126, 230; fleet arrives from, i, 282.
JUGGLING, ii, 104 ff.; with balls, i, 89; iii, 194.
JUGURIES, the fruit, ii, 309.
JULIANISTS, a sect, ii, 266.
JUNEAH. See JENNEH.
JUNKS, native, i, 73, 80, 144; Dutch, i, 149; Portuguese, i, 103, 121.
KARWAR. See CARWAR.
KAZI. See CADJI.
KEDGWAY, CEDGWAY, kadżeyh, a camel-litter, ii, 338; iii, 127.
KEEWIN, Capt., i, 166.
KERENJAU, Karranja Island, i, 154, 159, 160.
KETCHEMACROON, Küch-ū-Makrān, ii, 353.
INDEX.

Ketchery, khikkeri, a mess made of rice, lentils, etc., ii, 361.
KettleDrum, carried as a mark of honour, iii, 62.
King-Crow, the, ii, 98.
KingFisher, the, a sign of fair weather, i, 128.
King's Messenger, reception of in Persia, ii, 166.
KisMash, Kismas, Kishm Island, ii, 158, 361, 362; grapes from, ii, 202 f.
Kite, the, ii, 98; a sacred bird, i, 95.
Kitsol, Kitsoll, gittsar, an umbrella, i, 276; ii, 36.
Kookenar, koknur, a preparation of opium, iii, 99.
Korasam, Khurasan, iii, 70. See Charasam.
Kosanna, khazana, treasure, attreasury, ii, 46.

Laccared Ware, trade in, i, 219.
Lacey, Mr., i, Intro. xxvii.
Lac, lac, i, 284.
Lactess, a vegetable, ii, 310.
Ladder, sacrifice of victims on, ii, 78.
"Lancastre," the ship, i, Intro. xxxi.

Land, in India, the property of the State, i, 137.
Land's End, the, i, 31.
Langham, Sir W. Langhorn, i, 106.
Language, knowledge of, encouraged by the East India Company, i, 218; the Armenian, ii, 288; official of India, ii, 122.
Lannar, the falcon, ii, 153.
Lapis, Armeniacus, iii, 10; Lruz, iii, 10; tutiae, manatiae, iii, 10.
Lapray Road, i, Intro. xv.
Ler, i, Intro. xxii, xxiv. See Lhor.
Larack, Larahi, ii, 158; iii, 64.
Lascar, lashkar, a soldier, i, 145, 269; ii, 369.
Lask, looseness of the bowels, ii, 171.
Leque, Lacque, Lecque, a lbb, 100,000, i, 261; ii, 34, 56; iii, 163.

Left hand, the place of honour, i, 270, 315, 324.
Lex, lemos, earth of, its virtues, i, 287, iii, 195.
Leopards, used in deer-hunting, i, 96, 271; ii, 98.
Levalto, latella, a kind of dance, i, 317.
Lex Taljonis among Muhammedans, i, 91, 245; ii, 206; iii, 105.
Lewis XIV of France, i, 112.
Lhor, Lahr, i, Intro. xxii; ii, 190 f.; iii, 15; Lahore, ii, 119; iii, 139.
Libraries at Gokarn, ii, 37 f.
Lily of the valley, ii, 322; lilies, ii, 310.
Limes grown at Surat, i, 298.
Linguist, an interpreter, i, 178, 307.
Linguist, the Lingayat sect, ii, 19, 77.
Linschoten, J. H. van, i, Intro. xxx.
Lions, in South India, i, 96; ii, 98; figures engraved on gravestones, ii, 236; iii, 145; sent by the Great Moghul to Shab' Abbâs, ii, 323.
Liquorice, wild, ii, 205; in Persia, ii, 311.
Locusts, ii, 172, 177, 207, 324.
Loft, Laft, ii, 361, 362.
Logarithms, unknown in Persia, iii, 85.
Logics, study of, in Persia, iii, 68.
"London," the ship, i, Intro. xiv, 7, 30, 122, 135.
London Cloth, ii, 164.
Long-Drawers, the, i, 100.
Lucas, Sir G., ii, 166.
Lumbrico, "a sconce or vessel, where lamps burn together," i, 200.
Lunga, Lungi, Lungy, lunge, a waistcoat, petticote, i, 137, 255; ii, 27, 117.
Luscar, Luscary, Luscarry, lashkar, a soldier, "an army," i, 151, 249, 269.
Lyshimachia, a plant, i, 264; ii, 336.
Mace, the spice, i, 132.
Machao, Macao, coins and weights used at, ii, 156 f.
Mackrel, the fish, i, 298.
Mackinou, iii, 44.
Madagascar, Madagascar, i, 54; iii, 179. See St. Lawrence.
Madaree, Madura, Râjâ of, ii, 43.
Maddex, grown in Persia, ii, 311.
Madera, Madeira Island, i, Intro. xvi, 33.
Madera, Madras, i, 103; described, i, 107 ff.; the Fort, i, 104; foundation of, i, 105 f.; iii, 191.
Madagascar, Madagascar, i, 54.
Marcha, Mecha, Mecca, i, 126, 176, 267; coins and weights used at, ii, 138.
Magathan, Magatana, Mâghâthan, i, 185, 188, 199.
Magleless, Magless, majlis, an assembly for trial of a suit or for Court receptions, iii, 132, 139.
Magellanian Clouds, the, i, 48, 70.
Mahdi, the, iii, 46.
Mahmood, Mahmud, King of Ahmadnagar, iii, 160.
Mahmud Emir Caun, Muhammad Amin Khân, i, 301; iii, 170.
Mahomet, the Prophet Muhammad, ii, 113; his tomb, i, 176, 230; ii, 136.
Mahomet Mehdi Saheb Elzamon, iii, 46, 47.
Mahratta, army, the, ii, 67; horsemen, i, 342. See Morality.
Majim, Mahim, i, 173, 175; Churches there, i, 175, 184.
Majim, Mayin, ii, 228, 347.
Mato, Maijo, May Island, i, Intro. xvi, 38.
Malahar Coast, the, i, 126, 131, 133; 149; ii, 365; canes for tobacco pipes, iii, 34; Hill, i, 176; pirates, i, 144, 164, 176; ii, 16, 29, 152; Râjâ of, ii, 68.
Malacca, Malacca, coins and weights used at, ii, 136.
Malayalam language, the, i, 136.
Malbery, Marlborough, Lord, i, 162, 163.
Maldive, the Maldive Archipelago, i, Intro. xvi, 71, 129.
Mallow tree, the, i, 264; grown in Persia, ii, 310.
Malvache, Malakdiah, sect, the, i, 232.
Mamoody, Mamoodo, mahmudi, a coin, ii, 125; iii, 152; origin of the name, iii, 200.
Manâr, Gulf of, pearl fishery at, derivation of the name, i, 129; iii, 192.
Marchet, a kind of bread, ii, 28.
Mandadore, mandador, a superintendent, i, 175.
Manchites, Manachites, Manichaeans, the sect, ii, 268; iii, 76.
Manes, a heretic, ii, 268.
Mangalore, Dutch fort at, i, 143.
Mangofalkudos, birds, i, 51.
Mango tree and fruit, i, 110, 147, 176, 314, 321, 327; ii, 31, 337; used as a remedy, ii, 84; best grown at Goa, ii, 84; trick, ii, 104.
Manilla, coins and weights used at, ii, 136.
"Man in the Almanack," the, i, 274.
Manna, ii, 201; iii, 97.
Manured, cultivated, i, 174.
Manuscripts, in Persia, iii, 65 f.
Maple the lesser, the tree in Persia, ii, 311.
Marble, limestone, i, 315; ii, 223; iii, 11.
Margarite, the seed pearl, ii, 365, 365, 366.
Marigold, a Persian flower, ii, 310.
Marjoram, grown in Persia, ii, 310.
Markets, clerk of the, iii, 24.
Marking-nut tree, the, i, 286.
Marmagoun, Marmugio, ii, 8, 20, 21.
Marriage, among dancing-girls, ii, 39; among Hindus, i, 89, 276 f.; infant, i, 95; performed by the Qâizi, iii, 80, 106; temporary, in Persia, iii, 129.
Martins, the Jew diamond-dealers, ii, 87.
Marutti, the monkey god, image of, i, 314.
"Mary," the ship, i, Intro. xxxi.
Mascarene Islands, the, iii, 178.
Massebourg, Mazagong, i, 173.
"Massenberg," "Massinburgh," the
ship, i, Introd. xiv, xxvi, 7, 31, 102;
iii, 176.
Massum, Musazzam, Sultan, iii, 169.
Mastick, Mastich tree, the, ii, 201,
347.
Mastiffs, English, ii, 305, 324; iii,
134.
Masulipatam, i, Introd. xvii. See
Mechlapatan.
Mathematics, in Persia, iii, 54 f.
Maudlin Tansy, ii, 322.
Maund, man, a weight, i, 200; ii,
126; iii, 151.
Mau Rajah, Mau Raja, Maw Raja,
Maharajah, i, 195; ii, 65; iii, 169.
Mauritius Island, i, 152.
Mayar, ii, 238.
"May-Boon" the ship, i, 154.
May Island, i, Introd. xv.
Mayotta Island, i, Introd. xvi, 56.
Mazarine, Cardinal Mazarin, i, 112.
Meat, abstinence from, ii, 79; for-
bidden in Goa, ii, 83; use of by
Mahrattas, i, 209.
Mecca, pilgrimage to, i, 230.
Mechlapatan, Masulipatam, i, In-
Mediterranean, Madinapollam, i, 99, 106.
Media, iii, 18.
Medicines used in Persia, iii, 95 f.
Meer, Mir, a Muhammadan sect, i,
233.
Meerbar, Mirbahr, "a daily waiter," a
harbour-master, i, 247.
Meergoscoone, Marydasht Khan, ii,
221, 225, 228, 319.
Mein, Mane, i, 188.
Mellech-Bury, a great warrior, i, 314.
Melinda, Coast, i, 353.
Melli, the Mallol tribe, ii, 89.
Melons, water, ii, 337.
Melos, John de, i, 190.
Men of the Woods and Rivers, ii, 96,
97.
Menagerie, at Isphahân, ii, 295.
Mendam's Point, i, 172.
Mendos, Emanuel, ii, 150.
Merry, Mayotta Island, i, 56, 58.
Merchants, on the staff of the East
India Company, i, 216.
Mercury used in medicine, i, 288.
Mesorob, Messrop, ii, 265.
Mestizo, mestíca, a half-caste, i, 337.
Metaphysics, in Persia, iii, 68 f.
Metarrah, Metarha, mádtrah, a
leather drinking bottle, i, 335; ii,
179, 249, 353; iii, 196.
Metempsychosis, i, 94.
Mew Colla, meuh kil, the rainy
season, ii, 93.
Meeesti, the Massaka tribe, ii, 89.
Mice, abhorred by elephants, i, 101.
Midas, maidan, "a hippocrome," "a
Pomocerin, a Court, an open space,
ii, 218, 241, 296; iii, 93.
Midas, the King, all he touched be-
came gold, iii, 84.
Midwives, dress of, i, 237; ii, 117.
Milk tree, the, i, 265.
Millet, used as food, ii, 119.
Min Basheer, bing-bachi, commander
of a thousand, iii, 56.
Mineral waters, iii, 12.
Mines, in India, ii, 97; in Persia, iii, 12.
Minister, the, on the staff of the
East India Company, i, 218.
Mint, the, at Surat, i, 248.
Minth, the plant mint, grown in
Persia, ii, 310.
Mirkhal, morghal, a feather fan,
218, 241, 276; ii, 99, 104.
Mirge, Marg, ii, 239.
Mira, Mirjan, i, Introd. xviii, 190;
ii, 39, 40, 41.
Mira, mizaa, a title of dignity in
Persia, iii, 204, 116; Suffec, Sám
Mirzâ, iii, 51.
Miscelle, miskdl, a weight in Persia,
iii, 131.
Misserrand, Church at Goa, ii, 16.
Miskree, a gold coin in Persia, iii,
152.
Misterado, mestico, a half-caste, i,
148.
INDEX.

MOBBY, a kind of intoxicating liquor made from yams, iii, 183.
MOCHA, Moro, trade in coffee and horses from, i, 219; ii, 83.
MOCOCK-SUGTA, Mukhek-sikhtah, ii, 205, 341.
MOGUL, Mughul, a Muhammadan tribe, ii, 110 ff.; meaning of the word, iii, 45; the Great, the Emperor, i, 118 et passim; celebration of his accession day, i, 270.
MOHELIA, Mohilla Island, i, 56, 58.
MOULAIANS, MALAYANS, Malays, i, 225; ii, 314.
MULUCOS, the, held by the Dutch, i, 1244; trade with, i, 1244; ii, 163.
MONELO, MONENA. munilha, a necklace, ii, 27, 366.
MONGOOSE. See MUNGOOSE.
MONKEYS, i, 147, 317; ii, 98; half men, ii, 73; held sacred, ii, 73; caught by tigers, ii, 72.
MONKS, Roman Catholic, in Persia, iii, 37.
MONOSTYPHITES, Monophysites, the sect of, ii, 267.
MONOTHEISM among the Hindus, i, 93.
MONOTHELITES, the sect of, iii, 75.
MOSOON, MOSSOON, the rainy season, i, 46, 124 f., ii, 7.
MONTHS, the, in India, ii, 92.
MOON, New. See New MOON.
MOON, Moorman, a Muhammadan, i, 74 et passim; theirhaftiness, i, 88; their jealousy, i, 88 f.; ii, 121.
MOORAR, Murhad, ii, 310, 346.
MOORE, Sir J., i, Introduct. xxvii.
MORA, i, 213.
MORAD BECK, Murad Beg, iii, 162.
MORAD PUNDIT, iii, 168. See MORO.
MORATTY, the Mahtratta language, i, 201; ii, 66, 103.
MORDSTANN, mort de chien, cholera, i, 286.
MORO, MORA, MORAD, Moro Trimal Pinglé, i, 204, 205, 207.
MORIRHEW, a leprous eruption, ii, 349.
MORTGAGE or conditional sale in Persia, iii, 110.

MORTIS ALLY, HANY, Murtaza 'Ali, i, 93; ii, 347; iii, 60.
MORTIVAN, a kind of jar from Martaban, ii, 79.
MOSSACK work, ii, 217.
MOSAMBIQUE, i, 54, 225; slaves from, ii, 23; coins and ivory of, ii, 140.
MOSCH, a mosque, i, 238, 240, 250; at Baycein, i, 308; at Tunis, i, 333; minarets of, iii, 29; preaching at, iii, 30; pulpit of, i, 351; iii, 30; Royal, at Isphahan, ii, 242; at Surat, i, 250; at Shiraz, ii, 217; shoes removed on entering, iii, 39.
MOSK, musk, ii, 141.
MOSOON. See MONSOON.
MOST AN END, ii, 116, 221; iii, 200.
MOTHER OF PEARL, ii, 366; MOTHER OF THIMB, ii, 341.
MOUNTAINS, valour of the people of, ii, 59.
MOURNING, cries of, ii, 256.
MOUKAR, ii, 200.
MOUTHED, Moujib, "Doctor vi- tae," iii, 77.
MOYSES-ARCAZUODANUS, ii, 267.
MUCKLIS CAUN, Mucklis Khan, i, 321, 343.
MUFTY, Mufti, mufî, "an high priest," a doctor of Muhammadan law, iii, 77, 101, 102, 111.
MUHAMMADAN birth customs, i, 237 f.; circumcision, i, 236; death rites, i, 238; divorce, i, 237; iii, 80; dress, male and female, i, 235 f.; ii, 117 f.; drinking habits, ii, 235; neglect of education, i, 282; etiquette on entering a house, i, 235; seats of activity, i, 278; marriage customs, i, 237; New Moon celebrations i, 270; call to and rules of prayer, i, 236, 239; scribes, i, 240; taboos, i, 232 f.
MUHAKRAM feast, restriction of, i, 273.
MULBERRIES, in Persia, ii, 309.
MULLAH, muällt, a Muhammadan jurist or priest, i, 238, 239, 240, 270, 309; ii, 167, 229, 347; his weekly sermon.
MUTTON, sold at Surat, i, 297.

MUSTARD, grown in Persia, ii, 310.

MUSTEBO, muslic, a half-caste, i, 148.

MUTTANY, a class of Jogi ascetics, i, 254; ii, 104.

NABOR, NAIBOB, nawáb, "a governor, a title of honour, i, 322, 328, 343.

NAHIB, Naib, a kind of diamond, ii, 143.

NAIG, Naik, nígh, "a Gentu prince," a gentleman, a title of rank, ii, 36, 42; Wherry, ii, 36; iii, 198.

NAIR, the Náyár caste, i, 133, 137, 148, 150; ii, 42.

NAPHTHA, iii, 12.

NARAN SINAJ, NARUN GI PUNDIT, Naârîyân Shenvi, i, 199, 200, 202, 203, 204, 206, 207, 208; iii, 194.

NATAL, Christmas feast at Goa, ii, 8.

NECRомANCY, in Persia, ii, 251; iii, 87.

NEGAPATAN, Nágapatan, Dutch factory at, i, 123.

NEPA DE GOA, a kind of liquor, ii, 28.

NEREIDS, ii, 97.

NEREZ, iii, 15.

NERULE, Nerul, ii, 28.

NERSIК GORGE TUSSI, Khwâjah Nashrul-din Tûstî, iii, 70.

NETTLES in Persia, ii, 310.

NEWCASTLE, Duke of, i, 3.

"NEW LONDON," the ship, ii, 2.

NEW MOON celebrations, i, 270, 272 f., 341; iii, 142.

NEW YEAR'S DAY, celebrations, ii, 29, 333 f. See NO ROSE.

NEWRY, the lory parrot from Bantam, i, 291; ii, 98.

NICE R COUNCIL, the, ii, 268.

NICHANNY, nichant, a kind of millet, i, 297, ii, 119. See NUCHANNY.

NIERSH PACRIVERANUS, ii, 265.

NIGESS, najis, unclean, i, 236; ii, 352; iii, 30.

NIGHTINGALE, the, ii, 214.

NIMROD, the hunter, iii, 2, 43.

NISHAMHEAK, Nizâm Beg, i, 334; iii, 196.

NISHAM MALUK, NISHAM SHAW, the Nizâmshâhi dynasty, ii, 48, 49, 50, 60; iii, 160, 198.
INDEX.

NOBILITY, the, in Persia, iii, 39.
NOCKSHUAN, Nakhtievan, ii, 292.
NOKADA BIRAM, Nakhuda Bahram, ii, 329.
NORTHERN ARMADO, the, i, 153.
NO ROSE, NOE ROSE, naurev, a New Year's Day feast, ii, 333; iii, 138 f.
NORWAY, Naroa, ii, 19.
NOSE-CUTTING, ii, 43.
NOS SIGNIORS DE CABO, a fort at Goa, ii, 8, 21.
NUCHANNY, Nuchery, nůčanī, a kind of millet, i, 297; ii, 76. See NICHANNY.
NUQQUEDAH, nůkhuèdā, a ship-master, i, 269.
NUNNY GAOT, Nānā Ghāt, i, 345.
NUNSARAY, Navsārī, i, 294.
NURE, niyr, a kind of tree, i, 350.
NUMETG, from the Moluccos, i, 124; trade in, i, 132; wild, ii, 42.
NUX VOMICA, ii, 76.

OATHS, taken on the Qur'ān, iii, 105.
OBEDEAH, Abadeh, ii, 317.
OBELEIKS, polo posts in Persia, iii, 134.
OBNE, abnā, the disease of piles, iii, 99.
OPTAGARY, oftāhpīr, "a skreen to keep the sun off," a sunshade, ii, 36.
OCOAN, Ujan, ii, 229, 231, 347.
OLD WOMAN'S ISLAND, i, 176, 177; ii, 88; iii, 193.
OLEA, OLLA, coco-leaves used for thatching and writing, i, 95, 172; ii, 119.
OMBAH, Omrah, umara, "a lord," a high official, i, 218, 289; ii, 51, 64, 71, 110, 111, 112.
OMENS from animals and birds, i, 311.
OMOR, 'Umar, the second Khalifah, iii, 46.

OMRAH. See OMBRAH.
ONAGER, the wild ass, ii, 297.
ONIONS, grown in Persia, ii, 311; sea, ii, 76.
ONOR, Honāvar, i, 149.
OPHIR, i, 121.
OPIUM, from Calicut, i, 142, 220; eating of, i, 279; ii, 106; iii, 99 f.
OPPGAOT, Upat Ghāt, i, 319.

ORANGE, tree, the, i, 63; ii, 206; essence of oranges, i, 234; ii, 112.
ORMUS, ii, 114, 157, 158, 365; iii, 64; the town, ii, 189.
OST, Oost, the cry "Hasan Husain," i, 256.
OSMAN, 'Usmān, the third Khalifah, iii, 46.
OSTMUND, fern, the, i, 41.
OTANES, iii, 44.
OWEN, Capt., i, Introd. xxvi; iii, 176.
OXEN, carrying goods, i, 295; castration of, i, 296; milk-white from Gujarāt, i, 295; iii, 157.
OXENDEN, Oxinden, Oxendine, Sir G., i, 162, 168, 223; iii, 199; Chief of Karwar, ii, 2, 86; iii, 197; his tomb, i, 254.
OXENDEN, H., i, Introd. xix, xxi.
OXUS, the river, iii, 2.
OXYDRACI, the tribe, ii, 89.
OYL, oil, use of, ii, 109; seed, ii, 339; tree, the, i, 297.
OYSTERS, i, 298; ii, 99, 167; Rocks, ii, 7; shells used in windows, i, 172, 192, 231; iii, 193; pearl oysters, ii, 362; iii, 9; found in rocks near Bombay, i, 159; affected by thunder, iii, 9.

PADDY, rice, ii, 206; boats, ii, 41.
PARE, a Roman Catholic Father, i, 135.
PAGOD, pagoda, "a temple of the Gentus," i, 74; ii, 35, 37; iii, 172 et passim; gateways of, i, 109; in South India described, i, 108 f.; a coin, i, 96, 347 f.; ii, 56, 57, 132.
PALACES of the Persian nobility, ii, 192; iii, 15 f.
PAREMPORE, a bed quilt, i, 96.
PALENKEEN, pālē, a litter, i, 85, 87, 97, 178 et passim; right of using, i, 85 f.
PAMELO, groves, ii, 181, 207; iii, 159.
PALMERO, the palmyra palm, ii, 119; described, i, 184 f.; impregnation of, ii, 183; leaves used for ceilings, iii, 17. See OLLA.
PAMERIN, pāmarī, a mantle, i, 199, 202, 204, 205; ii, 72.
PANALA, Panhala, ii, 62, 64.
PANANA, Ponni, ii, 134; ii, 365.
PANDAEMON, worshipped by peasants, i, 311.
PANGRAM, Pangim, Panjim, ii, 8.
PAPAW fruit, the, i, 64.
PAPRI, used in India, ii, 103; mode of making, i, 352.
PARADISE, Muhammadan belief regarding, iii, 112f.
PARAGON, a kind of diamond, ii, 143.
PARASANG, a measure of distance, ii, 171; iii, 153. See Pharsang.
PARELL, Parel, i, 174, 175.
PAROCKET, a parrot, i, 186.
PARSLEY, Parsy, the Parsi race, i, 293 ff.; ii, 115 ff., 100; their dress in Persia, ii, 253; their arrival in India, their customs, i, 293 ff.; their sacred fire, i, 294; disposal of the dead, i, 176, 204; ii, 256, 306; food of, ii, 256; names, ii, 257; scandals about, ii, 255. See Gaber, Gaub.
PARSLEY, grown in Persia, ii, 310.
PARSNIPS, grown in Persia, ii, 311.
PARTHIA, ii, 211, 234.
PATAMAR, Pattamah, a courier, i, 102, 278, 279.
PATAN, the Pathan tribe, i, 234; ii, 5, 46, 51, 53, 54, 56, 106; tale of a, i, 243f.
PATERREKO, praterevo, a swivel gun, i, 271. See Petarruko.
Patriarchs, the Armenian, ii, 269.
PATTANAW, Patna, i, 106.
PAULISTINES, Paulistina, the Jesuits, i, 183, 188; ii, 11, 13; iii, 194; railing proper about, ii, 13; iii, 198.
PAUNCH, punch, ii, 28.
PAUNCH AUGY, panchaghi, the penance of sitting within five fires, i, 15, 258.
PAWN, pan, the betel leaf used for showing, i, 110, 234, 276, 325; ii, 96, 162; iii, 136.
PAZAHAR, the bezoor stone, ii, 194.
PEACH tree, the, ii, 230.
PECOCKS' tails used as a fan. See Chowky.
Pearls, ii, 362 ff.; values of, ii, 368; where found, i, 129; ii, 191, 364 f.; iii, 9.
PEARLS grown in Persia, ii, 259.
PEARSE, T., i, Introd. xxv.
PEAS, grown in Persia, ii, 341.
PEDESHAW, pûdshâh, a king, emperor, ii, 49; iii, 41.
PEDRO SYLVIO, i, 352.
PENGU, English factory at, i, 124.
PELLET-BOW, the, i, 112.
PENGRIEM, a noble at Bantam, i, 268, 269.
PENN, Pen, i, 199.
PENNYROYAL, grown in Persia, ii, 310.
PERNOVER, S., i, Introd. xxvii.
PEON, an orderly, a native soldier, i, 307, 312, 320, 322; ii, 31, 85; iii, 156.
PEOR, phr, a saint, a saint's tomb, i, 176; ii, 198.
PEPPER, i, 134, 135, 139, 147, 151; mountains, ii, 41; from Sunda, ii, 41, 42; trade in, i, 220; ii, 83.
PERFUMERY, ii, 109, 112.
PERGOM, Pedgion, i, 325.
PERINEL, Periomei, Perumal, the god Vishnu, i, 78, 120.
PERSAR, iii, 158.
PERSHIFOLIS, i, Introd. xxiii; ii, 211 ff., 221, 319, 346.
PERSUS, King, gives his name to Persia, iii, 1.
PERSIA, alchemy, iii, 84; animals, iii, 4 ff.; anatomy, iii, 94, 97; asses, iii, 5; astrologers, iii, 88 f.; astronomy, iii, 84 f., 93; baths, iii, 32 f.; bees, iii, 9; bulls and roots, ii, 310 f.; camels, iii, 5; cattle, iii, 5; cavalry, iii, 56 f.; cities, iii, 15; climate, ii, 312; iii, 3, 14; coins, measures and weights; ii, 139 f., 151 f.; cooking, iii, 146 f.; corn, iii, 6; cotton, iii, 8; courtiers, corruption of, iii, 25, 132; curtezans, iii, 130; daemons, iii, 93; dervises, iii, 123; diailling, iii, 93; diseases, ii, 171, 309, 341, 342, 349; iii, 97 f.; dress assumed by Fryer, ii, 247; eunuchs, ii, 351; iii, 39, 55, 125 ff.; fish; ii, 362; iii, 6; flowers, ii, 310,
335 f.; wild fowl, iii, 6; fruits, ii, 399 f.; fuel, iii, 7; goats, iii, 5; guns, iii, 8; heat of, ii, 173; herdsmen and shepherds, ii, 226, 340; historians, iii, 82; horses, iii, 5; hunting, iii, 135; Kings and their power, iii, 50 ff.; language, iii, 65; law and lawyers, iii, 101 ff.; logics, iii, 68; marble, iii, 11; mathematics, iii, 84 ff.; meals, iii, 149; medicks, iii, 95 f.; metaphysics, iii, 68 f.; minerals, iii, 10; mountains, iii, 4; mules, iii, 5; music, iii, 93 f.; necromancy, iii, 87; nobles, iii, 25; opium-eating, iii, 99 f.; palaces, iii, 15 f.; pearls, iii, 9; physics, iii, 71 f.; poets, iii, 81; processions and perambulations of the King, iii, 54 f.; rivers, iii, 13; roots, iii, 310 f.; sanctuaries, iii, 61; schools, iii, 66 ff.; sensuality, iii, 131; shrubs and trees, ii, 229 ff., 311, 336; silk, iii, 8 f.; slaves, iii, 56; tobacco, tax on, iii, 7; treaty with the English, iii, 48; urbanity of the people, iii, 210; vineyards, ii, 215; women, condition of, iii, 127 ff.; wool, iii, 8.

Persian apple, the, ii, 230.

Persian barm, the, iii, 97.

Persian Merchant," the ship, ii, 149.

Persian wheel, the, ii, 94, 171.

Persians at Masulipatam, i, 85.

Peruvian bark, i, 288.

Pervena, a salutation, i, 324.

Peshwa, the Maharatta Peshwa or Chancellor, i, 204.

Petaccha, petacca, "a dollar," i, 139.

Peta Gi Pundit, i, 205.

Petakero, Petero, petrous, a swivel-gun, ii, 45, 112. See Petakero.

Petit, J., ii, 338; iii, 199.

Pettipole, Pedlapalli, i, 106, 121.

Phalapatan, Belliapatam, i, 133, 145.

Phantaistae, the, ii, 267.

Pharmacy, ignorance of, in India, i, 287.

Pharmau, a salutation, i, 324.

Pharmaund, Pharmond, farmum, letters patent, a charter, an order, i, 285; ii, 63; iii, 53.

Pharsang, a measure of distance, ii, 179, 181 et passim. See Parasang.

Pharsan, the land of Fars, ii, 234; iii, 200 f. See Pharsistan.

Philippine Islands, trade with, i, 219.

"Phoenix," a ketch, i, Introd. xx, xxiv; ii, 83, 302, 369; iii, 199.

Phosphorescence of the sea, i, 132.

Phusistan. See Pharsistan.

Physick and physicians, in India, i, 286; in Persia, iii, 94 ff.; trick played on a physician, i, 326.

Platzo, Piazza, a colonnade, i, 61, 187, 191; ii, 159, 192.

Pice, Pike, a small copper coin; ii, 126; iii, 153.

Pichagor, Pythagoras, iii, 73.

Pickeril, fish, ii, 302.

Pickeroon, picares, a pirate, i, 144.

Picaso Islands, i, 49.

Pictures at Goa, ii, 15.

Piece of Eight, the, i, 149.

Pigian, pigian, "spitting pot," a spittoon; ii, 163; iii, 150.

Pigeons, at Surat, i, 290. See Green Pigeons.

Pigis, wild, ii, 69.

Pilchar, the fish, i, 131; ii, 99; iii, 192.

Piles, the disease of, in Persia, ii, 98 f.

Pilgrimage to Mecca, its effect, iii, 80.

Pillars of skulls, ii, 245; iii, 21.

Pilot fish, the, i, 36.

Pimpernel, the, grown in Persia, ii, 310.

Pineapples, ii, 84.

Pine tree, the, ii, 230.

Pinecop, an animal hospital, i, 138.

Pink, a kind of vessel, i, Introd. xvi; iii, 164.

Pintado, birds, i, 51; painted cloth from Masulipatam, i, 235.

Piscash, pisbalash, a present, i, 330; ii, 45, 51, 65, 161.
INDEX.

Pistachia, tree, the, ii, 230.
Plague, the, in Persia, iii, 99.
Plantain, Plantain, the plantain tree, a herb in Persia, i, 64; ii, 310.
Plica polonica, a disease of the scalp, i, 78 f.
Plume: feathers, worn by the Persian King and his attendants, iii, 52, 53.
Pockeate, Hippocrates, iii, 73, 97.
Ports and poetry in Persia, iii, 81.
Point de Gaul, i, 71.
Porokutal, Pa-ki-kutal, ii, 197, 323.
Policat, Pulicat, a Dutch factory, i, 115, 123.
Polsish ambassador, the, in Persia, iii, 37.
Poll tax, the. See Jizyah.
Pollution, ceremonial, of Hajis if touched by Christians, Jews, or Banyans, iii, 81.
Polo-Posts, "obelisks," iii, 134.
Polly, the ghermander plant, ii, 266.
Polygamy, among the Hindus, ii, 65 f.; among Muhammadans, iii, 76, 106, 113.
Polygore, Pul-i-gor, ii, 346.
Pomegranate, the, i, 298; ii, 230.
Pomkin, the pumpkin, i, 263.
Pondicherry, Poole Chere, i, Introd., xvii.
Foliar tree, the, in Persia, ii, 311.
Poppy, the, grown in Persia, ii, 310; iii, 100. See Opium.
Porcelain, trade in, i, 219.
Porok, Porus, King Poros, i, 188; ii, 89.
Porok, pahar, a watch of time, i, 239; ii, 92.
Porpoise, the, taken for a rock, i, 72.
Porto Novo, ii, 58, 68.
Porto Porto Island, i, 32.
Portugals, the Portuguese, ii, 100, 114; injure Kanhari caves, i, 188, 194; erect cross on Ascension Island, iii, 186; fleet, ii, 20, 338: jealousy regarding women, ii, 26; at Madras, i, 107; defeat at Maskat, iii, 49; outrages in the Persian Gulf, i, 193; ii, 156 f.; trade, i, 142; discover St. Helens, iii, 182.
Post, poppyheads infused, i, 92; iii, 169; confused with Gcalior, iii, 169.
Potatoes, i, 263; ii, 76.
Potra, patha, a kind of cloth, ii, 83.
Poyo, the common people, i, 195; ii, 21.
Prayers, the Muhammadan call to, i, 351; iii, 29; hours fixed for, i, 236.
"President," the ship, i, Introd. xiv, xviii, 122.
President of Bombay, his grandeur, i, 178.
Priapus, worship of, ii, 77.
Prickly heat, i, 100.
Priests, ascetics in South India, i, 136.
Primrose, the, in Persia, ii, 310.
Prophets, tombs of, in Persia, iii, 145.
Prostitutes, dress of, in Persia, iii, 128; their fees, iii, 130.
Provo, Proor, a prow, a small vessel, i, 65, 153, 309; iii, 164.
Prunella, dried plums, ii, 248, 310.
Ptokomy, the Alguma of, ii, 70.
Puckery, pagri, a turban, i, 233, 281, 285, 315; ii, 36.
Puckery, a water vessel, ii, 163; iii, 135.
Pullen, blackamore, i, 140.
Pullow, pullo, a dish made of rice, meat, and spices, i, 234; iii, 137, 147.
Pulparra, Phulpurra, i, 255, 256.
Pulse, feeling the, i, 346 f.
Punch, the drink, derivation of the word, ii, 28.
Puncharra, Pachard, i, 200, 203.
Pundit, the town of Phonda, ii, 2, 25, 44.
Pundit, pandit, a learned Brahman, ii, 3, 101.
Punishments, of criminals in Persia, iii, 105.
Purcat, Porakad, i, 132.
Purgatory, existence of denied by the Armenians, ii, 271.
Purslane, grown in Persia, ii, 310.
INDEX.

RAM-KAM, an appeal to the god Râma, i, 256.
RAMKAS, Râma Râja, a King, ii, 47; iii, 160.
RAMS, fighting, i, 280; ii, 242; mountain, ii, 199.
RAMZAN. See RAMAZAN.
RANNA, the Rânt of Canatîc, ii, 40, 41; iii, 198; of Chitor, iii, 172.
RAPE, grown at Surat, i, 297.
RAFAR, a Capuchin friar, ii, 246; iii, 92.
RASFOOT, Rashfoot, Rashwaw, a Rajput, military retinue of a petty chief, i, 82, 252, 301; ii, 100, 106; iii, 165, 169, 172.
RATS, plague of, in St. Helena Island, iii, 153; the handle-coot, i, 291. See Musk Rat.
RED cups worn, ii, 38; iii, 198; by the Qâzl, iii, 102.
RED earth, hills of, i, 144.
RED gum a popular eruption or rash, in Persia, iii, 97.
RENDEKO, rendêko, a tax-gatherer, i, 307; ii, 6.
"REVENGE," the, a ship, i, 151, 154.
REZIN, Raisin, M., i, 226.
RHABABE, rubarb, in Persia, iii, 97.
RHADAR, râdâr, a customs-officer, ii, 205, 220, 340; a town in Persia, a customs station, ii, 322.
RHADARAGE, RHADORAGE, transit duties, ii, 161, 162. See RHADAR.
RHADOIS, the radish, grown in Persia, ii, 311.
RHAMNAGUR, Dharampur, ii, 65. See RAMNAUGUR.
RHASIS, Rhaezes, an authority on medicine, iii, 97.
RHINOCEROS, the, ii, 98; value of its horn, ii, 297 f.
RHUBABE. See RHABABE.
RICE grown in India, i, 139, 192, 297; ii, 76, 96; in Persia, ii, 206; used as food, ii, 119.
RICHES concealed in India and Persia, i, 246; iii, 25.
RING used to check incontinence, ii, 35.
<table>
<thead>
<tr>
<th><strong>INDEX.</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>Rivers in India, i, 126; ii, 90, 95; in Persia, iii, 13.</td>
</tr>
<tr>
<td>Rivinton, Revington, Mr. H., i, 222.</td>
</tr>
<tr>
<td>RoLl, Mr. T., I. Introd. xxxii, xxxv; iii, 176, 199; President of Surat, ii, 315.</td>
</tr>
<tr>
<td>Roman Catholic Fathers, at Shhráz, ii, 209, 216; at Ispahan, ii, 246.</td>
</tr>
<tr>
<td>Romerbe, Râm, iii, 90.</td>
</tr>
<tr>
<td>Ro Neal, Rânder, i, 300.</td>
</tr>
<tr>
<td>Roots in Persia, ii, 310 f.</td>
</tr>
<tr>
<td>Rope-Dancing, ii, 106.</td>
</tr>
<tr>
<td>Rosaries, i, 258; ii, 38, 277; iii, 30, 81. See Beads.</td>
</tr>
<tr>
<td>Roses, in Persia, ii, 310, 311.</td>
</tr>
<tr>
<td>Roussander, rûstamkhvâr, a soldier receiving daily pay, ii, 111.</td>
</tr>
<tr>
<td>Roselgaot, Rás-al-hadd, ii, 155.</td>
</tr>
<tr>
<td>Rouzet El Saphet, Rauzatu-s-safa, iii, 82.</td>
</tr>
<tr>
<td>Royal Society, Fryer admitted to membership, i, Introd. xxvii.</td>
</tr>
<tr>
<td>Roys Magi, a fort at Goa, ii, 8.</td>
</tr>
<tr>
<td>Rosstun Crows, ii, 356.</td>
</tr>
<tr>
<td>Ruby, the, ii, 97, 146.</td>
</tr>
<tr>
<td>Running a Muck, i, 230.</td>
</tr>
<tr>
<td>Rupee, the, i, 96, 149; ii, 126.</td>
</tr>
<tr>
<td>Rupture, prevalent in Jóhanna, i, 67.</td>
</tr>
<tr>
<td>Russia, trade with Persia, ii, 361.</td>
</tr>
<tr>
<td>Rustam, the Persian hero, ii, 225, 306; a Pârâi name, ii, 257.</td>
</tr>
<tr>
<td>Rustam Gemma, Rustam Zamân, ii, 57, 63.</td>
</tr>
<tr>
<td>Rute Conna Shure, the Rûd-khánâh Shor river, ii, 185.</td>
</tr>
<tr>
<td>Sabbath, the, of the Muhammadans, Friday, i, 239, 322 f.; of the Jews, ii, 248.</td>
</tr>
<tr>
<td>Sâbre, the sâmbhâr deer, ii, 69.</td>
</tr>
<tr>
<td>Sâckcloth Londre, ii, 164, 249; iii, 121.</td>
</tr>
<tr>
<td>Sacrifice Island, i, 144.</td>
</tr>
<tr>
<td>Saffron worn by those about to die, ii, 106; grown in Persia, ii, 193.</td>
</tr>
<tr>
<td>St. Agok Island, i, Introd. xv.</td>
</tr>
<tr>
<td>St. Andrew, Church at Bândrá, i, 184.</td>
</tr>
<tr>
<td>St. Anthony’s fire, erysipelas, ii, 349; iii, 97.</td>
</tr>
<tr>
<td>St. Augustine Bay, i, 54.</td>
</tr>
<tr>
<td>St. Austin, convent at Goa, ii, 13.</td>
</tr>
<tr>
<td>St. Bartholomeu, ii, 262.</td>
</tr>
<tr>
<td>St. Basil, ii, 265.</td>
</tr>
<tr>
<td>St. Bernard, convent at Goa, ii, 10.</td>
</tr>
<tr>
<td>St. Brandon Island, iii, 178.</td>
</tr>
<tr>
<td>St. Christopher Island, i, 56.</td>
</tr>
<tr>
<td>St. Clara, nunnery at Goa, ii, 15, 233; order of, ii, 293.</td>
</tr>
<tr>
<td>St. Francis, moon of, i, 197; ii, 86.</td>
</tr>
<tr>
<td>St. George, Fort, i, 103 f., 106; foundation of, iii, 191; Day of, i, 307; coins and weights used at Fort St. George, ii, 132.</td>
</tr>
<tr>
<td>St. Guywark, ii, 286.</td>
</tr>
<tr>
<td>St. Helena, invention of the Cross, ii, 285 f.; Island, i, 31; iii, 180.</td>
</tr>
<tr>
<td>St. Iago, St. James, patron saint of Goa, ii, 251; his Day, ii, 24; St. Iago Island, i, Introd. xv, 37; iii, 181.</td>
</tr>
<tr>
<td>St. John’s Christians, Abysinians, ii, 271.</td>
</tr>
<tr>
<td>St. Johns, Sanjai, i, 210; ii, 370.</td>
</tr>
<tr>
<td>St. Lawrence, fort and river at Goa, ii, 20, 21; Madagascar, i, 54, 56; iii, 178.</td>
</tr>
<tr>
<td>St. Lewis, Day of, ii, 302.</td>
</tr>
<tr>
<td>St. Maurice, Mauritius, iii, 178.</td>
</tr>
<tr>
<td>St. Monacha, monastery and Order of, at Goa, ii, 15, 293.</td>
</tr>
<tr>
<td>St. Paul, Jesuit monastery at Goa, ii, 12.</td>
</tr>
<tr>
<td>St. Rhipsimâ, ii, 293.</td>
</tr>
<tr>
<td>St. Rock, monastery at Goa, ii, 11.</td>
</tr>
<tr>
<td>St. Sebastian, Church at Cheul, i, 198.</td>
</tr>
<tr>
<td>St. Thadaeus, ii, 263.</td>
</tr>
<tr>
<td>St. Thomas, his visit to India, i, 116; San Thomé, i, 53 f., 74, 103, 292; a coin, i, 139; college at Goa, ii, 87; Island, ii, 186.</td>
</tr>
<tr>
<td>Saker, a piece of ordnance, i, 338.</td>
</tr>
<tr>
<td>Sâk river, the, ii, 7, 29.</td>
</tr>
<tr>
<td>Salam, salâm, a salutation, i, 63, 235.</td>
</tr>
<tr>
<td>324, 341; ii, 6, 53, 56, 79; alekum, alâtkum, iii, 143.</td>
</tr>
<tr>
<td>Saloo, alâlû, a kind of cloth, i, 220.</td>
</tr>
<tr>
<td>Salmon, ii, 302.</td>
</tr>
</tbody>
</table>
INDEX. 265

SALEET, Salsette, an island near Bombay, i, 158, 160; at Goa, ii, 29.
SALT, produced at Bombay, i, 175; cliffs of a, Ormuz, ii, 158; a cure for fever, ii, 158; eating, a mark of fidelity, i, 342.
SALT PETRE, trade in, i, 124, 151, 220.
SALUTATIONS, of Moors and Armenians at Masulipatam, i, 88; in India, i, 235, 324; in Persia, iii, 143 ff. See SALAM.
SALVESONG, Salvaçam, i, 176.
SAMBOn GI RAJAH, Sambhaji, i, 203, 207; ii, 44, 56, 60; iii, 167, 199.
SAM GI NAN GI, i, 205.
SAMOS, earth of, used in medicine, i, 287.
SAMPHEIRE, i, 175.
"SAMPSON," the ship, i, Introduct. xiv, xviii, 7, 122.
SANATRUGIO, Sandrug, ii, 263.
SANCTA CLARA, ii, 15, 23, 293.
SANCTO PILAR, at Goa, ii, 22.
SANCTORUM, ii, 322.
SANCTUARIES in Persia, iii, 61.
SAND STORMS, i, 158 f., 170.
SANDAL, essence of, i, 234; ii, 112.
SANDERSON, Mrs. A. M., i, Introduct. xxviii.
SANDRASAPATAN, Sadras, Dutch factory at, i, 75, 123.
SANSKRIT, Sanskrit, ii, 37, 102.
SÃO THIAGO Island, i, 46; iii, 191.
SAPPHIRE, the sapphire, ii, 146.
SARAPATAN, Serengapatam, ii, 43.
SARKAFF, SERRAFF, sarh{k, brocade, ii, 167, 248; iii, 120.
SARDANAPALUS, iii, 43.
SARGASSO SEA, the, iii, 188.
SARSA, a food for hogs, ii, 84.
SARSAPARILLA, ii, 76.
SATTER, a large ship, i, 44.
SATYRS, ii, 96; iii, 198.
SAUNDERS, sandalwood, i, 68.
SAVORY, grown in Persia, ii, 310.
Scales, emblems of justice, i, 208.
SCAMMONY, its use neglected in Persian medicine, iii, 97.
SCANDERROON, i, 142; ii, 164.
SCARLET cloth, i, 98, 1511; ii, 196; iii, 157, 192.
SCIAM, Sion, near Bombay, i, 175. See SIAM.
SCIENCES, in India, ii, 102 ff.
"SCIPIO AFRICAN," the ship, i, Introduct. xxiii; ii, 149, 150, 165.
SCORPIONS, oil of, used as a remedy, i, 292.
SCRAP HAGER ALKALI, ii, 367.
Scribes, Muhammadan, i, 240.
SCRIVAN, scriviano, a clerk, ii, 101, 104; iii, 171.
SCYTHIANS, ancestors of the Mohguls, ii, 110; of the Moors, i, 81; of the Persians, ii, 227; iii, 36, 143.
SEA, calves, i, 185; command of, i, 118, 289; hawks, ii, 153; onions, ii, 76; phosphorescence, i, 132; snakes, i, 127; ii, 99; seamen in Persia, iii, 64. See LASCAR.
SEASONS, in India, ii, 93.
SEBASTANS, a fruit in Persia, ii, 310.
SECRETARY, the, in the East India Company's service at Surat, i, 216.
SEMISSAR, Shiveshwar, ii, 2, 77.
SENSITIVE PLANT, the, i, 265.
SEPHER, Mount, i, 147, 313.
SEPFA from the cuttle-fish, ii, 154.
SEKAPATAN, Kharepatai, ii, 2; iii, 197.
SEKASS, adnar, the great gray crane, i, 298.
SEKRAW, an inn, ii, 189. See CARAVAN SEK RAW.
SEROI CAUN, Sharzah Khan, ii, 41, 42, 45, 56.
SERGIUS, a monk, iii, 75.
SEKPAW, sarh{k, a set of tobes, i, 223.
SKA GI. See SIVAJI.
SEVERUS, Bishop of Antioch, ii, 266.
SPOSAN, sawdor, a commander, "a centurion." ii, 4.
SHABANAT, Shihb Bawwan, ii, 194; iii, 15. See STRANON.
SHABAS, shabhtah, well done! ii, 245.
SHAGREEN, ii, 251; iii, 122.
SHAH 'ARAB. See SHAW ARAS.
SHAHJAHAN, the Emperor. See SHAW JUAN.
SHAHEE, shah, a Persian coin, iii, 152.
INDEX.

Sham Shanker Naig, ii, 41.
Sham Zanger, Shamsang, ii, 190.
Shamanism, ii, 78.
Sharks, ii, 99; charming of, i, 292; iii, 195.
Shaving, ii, 109; of widows, i, 95.
Shaw Abas, Shāh 'Abbās, King of Persia, ii, 231; iii, 47; gardens arranged by, ii, 213; administration of justice by, ii, 235 f.; dealings with Pārsīs, ii, 258; makes Ispahan his capital, iii, 20.
Shawbundar, shahbundar, a harbourmaster, i, 247; ii, 160, 161, 173, 205, 337, 349; iii, 63.
Shaw Geaun. See Shaw Juan.
Shaw Gi Rajah, Shāhī, ii, 60.
Shaw Ismail, Mossy, Shāh Islamī, iii, 47.
Shaw Juan, Shāhjahān, the Moghul Emperor, ii, 65; iii, 159.
Shaw Mahmud Conduar, Muhammad Khudābandah, iii, 47.
Shaw Rezin, Shāh Razah, the tomb of, ii, 237.
Shaw Scholymon, Shāh Sulaimān, iii, 51; immoral conduct of, iii, 53 f.
Shaw Tomageh, Shāh Tāmāsp, iii, 47.
Shayton, Captain, i, 169, 170, 303 f.; iii, 196.
Shekar, shībar, a coasting vessel, i, 198.
Sheer, feeding of, iii, 4; long-tailed, ii, 206, 369; iii, 4; mountain, ii, 244.
Sheik El Eloun, Shaikh-al-'ulūm, a religious judge, iii, 111.
Sheh Minas, Shaikh Minas, ii, 57.
Shekke, a gold coin, iii, 152.
Shemaul, shimāl, the north-west wind, ii, 169.
Shepherd, nomad, in Persia, ii, 226, 346.
Sheeret, sharbat, a beverage, i, 335; ii, 295; iii, 137, 147, 149.
Sherwan, Shirwan, iii, 15.
Shi'ah sect, Imāms of, iii, 138. See Chia.
Shiek, shaikh, an elder, a Muhammadan title, i, 233.
Shields decorated with the crescent moon, i, 373.
Shipman, Sir A., i, 162.
Shīrāz, i, Introd. xxii, 340; gardens at, ii, 213; houses at, ii, 217; industries, ii, 215; mosques, ii, 217; wines, ii, 209 f. See Sirās.
ShiLEY, Sir A., i, 252; ii, 231; genealogy of the family, iii, 194 f.
Shitan,传动, the Devil, i, 347.
Shoes removed when treading on a carpet, i, 235, 323; iii, 136, 144; when entering a mosque, iii, 29.
Shoffi, the Shāfiʿīyah sect, i, 232, 233.
Shophpers, roguery of, in Persia, iii, 117.
Shoff, sorraf, a banker, a money-changer, i, 136, 248; iii, 163.
Siad, a Sayyid, a descendant of the Prophet, i, 233; ii, 354; their insolence, iii, 58 f.
Siam, coins and weights used at, ii, 133; English factory, i, 124; trade with, i, 219.
Siam, Sion, near Bombay, i, 174. See Sciam.
Sick, the, exposed on the roads for treatment, i, 350; iii, 196.
Siddi. See Sydy.
Siegmanjaffa, a eunuch, i, 83, 84, 85.
Signalling, a mode of, at Goa, ii, 29.
Siliqua Arabica, nigra, ii, 75.
Silk, in Persia, ii, 309; iii, 8 f.; trade in, i, 220, 282.
Silk-cotton tree, the, i, 262.
Simoom, the, ii, 187.
Sina, a class of Brāhmans, ii, 38, 100 f.
Sinda, Sind, i, 301; ii, 90, 152, 157, 167, 370.
Singhamani pirates, ii, 152.
Singing wenches, i, 328. See Dancing Girls.
Siras, Shīrāz, i, Introd. xxii; ii, 164, 211 ff., 319, 355; iii, 15; wine of, iii, 43. See Shīrāz.
Siring, shirinbāf, a kind of cloth from Agra, i, 220.
Sis, the Bishop of, ii, 268.
SITURNJEE, Shatranj, "a plain course carpet," a floor-covering, i, 233.

SIVAJI, the Mahratta leader, attack on Anchoor, ii, 32; barbary under his rule, ii, 18; at Bijapur, ii, 43 f.; 54; preference for Brahmins, ii, 3, 66; attack on Kārwār, i, 152; ii, 3; his coronation, i, 207 ff.; at Danda Rājpūri, i, 195; his descent, ii, 60; a "diseased limb of Duccan," ii, 57; envoy sent by him to the English, i, Introdict, xix, i, 198 ff.; 306 f.; ii, 65; his birth at Junnar, i, 340; imprisoned by Aurangzeb, ii, 65; operations in Madura, ii, 43 f.; "a mountain rat," ii, 59; war with the Moghuls, ii, 57 ff.; seizes Phonda, ii, 25; attacks Surat, "his treasury," i, 214, 223, 249; ii, 44 f., 65; iii, 161 f.; pay of his troops, i, 341; his death, iii, 167.

SKULLS, pillars of, ii, 245; iii, 21.

SLAVES, black slaves from Mozambique, ii, 23; in Persia, ii, 166; iii, 56. See COFFERY.

SMALL-Fox, prevalence of, i, 285.

SMERDIS, the False, iii, 44.

SMIRNA, Smyrna, ii, 164.

SNAKES, in India, ii, 99; in Persia, ii, 341; attack by a snake on Fryer, ii, 40; charming of, i, 98 f.; generated from human brains, ii, 41; poisonous i, 292; the abode of the spirits of the dead, ii, 78; water, i, 127, 197; worship of, ii, 79.

SNAKE-STONE, the, i, 138 f.

SNICKER-SNEERING, "Dutch duelling," i, 299.

SODOMY, in Persia, iii, 66, 99, 131; at Surat, i, 245, 282; among Fakirs, ii, 113.

SOG, soğ, pot-herbs, ii, 297.

SOGWAN, sogwañ, the teak tree, ii, 75.

SOLDADO, a soldier, i, 349.

SOLDANIA, Soldanha Bay, iii, 180.

SOLDIERS, Moghul, and Mahratta, their pay, i, 341.

SOLOMON, King, his decision of the case of two women, i, 340.

SONDA. See Sunda.

SOFFI, the Safavi dynasty of Persia, ii, 308, 323, 344; 351; iii, 45. See SUFFEE.

SOUL, doctrine of the, in Persia, i, 69.

SOURMACH, Surmak, ii, 265.

SOUTH SEA TRADE, i, 210, 225.

SOUTHWOLD BAY, naval battle at, i, 30.

SOW THISTLES, ii, 322.

SPAHAH, SPAHAUN, Isphain, ii, 210, 348, 352; iii, 18, 25, 29, 37, 45.

SPELLS, used in treatment of diseases, i, 288.

SPICE, trade in, at Calicut, i, 220; engrossed by the Dutch, in India, i, 132; ii, 114, in Persia, ii, 163.

SPIDERS, of enormous size, i, 292.

SPITTING-POTS, used in Persia, iii, 150. See SIGODAN.

SPITTEE, the hospital at Goa, ii, 14.

SPOONS, wooden, iii, 137.

SPORT, in South India, ii, 69 f.; in Persia, iii, 135.

SPOTTED BEER, i, 96, 185; ii, 69, 323. See CHITREL.

SPOTTED FEVER in Persia, iii, 99.

SPYING by eunuchs in Persia, iii, 126.

SQUIRRELS, i, 196, 2913; ii, 98.

STAMBOLE, Constantinople, i, 231; ii, 164; iii, 90.

STARS, falling, theory of, in Persia, ii, 71.

START, an as, ii, 165.

STATHMUS, a measure of distance, a perch, iii, 153.

STAVES, made of silver, i, 178.

STERANOU, Shi'b Bawwán, ii, 194. See SHARANAT.

STENTORO PHONICA, a speaking trumpet, i, 242.

STERLING, Mr., i, 169.

STOCKADO, estacada, a thrust of a rapier, ii, 27.

STOCK-GILLYFLOWERS, i, 264.

STOKE, Lake, iii, 2, 13.

STONE BASS, fish, i, 50.

STONEHING, Stonehenge, i, 38.

STONES, precious, ii, 142 ff.

STORKS, at Persepolis, ii, 222.
INDEX.

STOVES, used in Persia, ii, 312 f.; iii, 17.

STRABADO, strappata, punishment by, ii, 24.

SUBHADAR, subahdar, a military or civil officer, "a customer," i, 199, 320, 345, 348; ii, 4; iii, 197.

"SUCCESS," the ship, iii, 176, 183.

SUCcessTRA, aloea from, i, 68.

SUFFOGUE, a kind of coarse cloth, ii, 83.

SUFFAHANA, Isphahan, ii, 164; iii, 13, 18, 45, 91, 96, 104, 129, 141. See SPahana.

SUFFEE, SUFFET, the Safavi dynasty of Persia, i, 272; iii, 45, 141. See SOPHI.

SUGAR, trade in, i, 219.

SUGAR CANE, i, 192.

SUGUNTIN fast, the, ii, 284.

SUIT, general, ii, 106. See J ohar.

SULHUR, ii, 188, 193, 332.

SULTAN, ASEM, 'Azam, iii, 169; Badur, Bahadur of Gujarar, ii, 151; iii, 160; Eekbar, Akbar, iii, 169; Mahmud, Mahmud Adul Shab, ii, 55; Massum, Muazzam, iii, 169; Socodre Caude, Adul Shaw, Sikanadur, ii, 55.

SUMATRA, i, 54, 121; ii, 365; trade with, i, 219.

SUMBREEBO, SUMBREEBO, SOMBREEBO, Summersbee, an umbrella of State, i, 134, 135, 178, 192; ii, 67.

SUN, fishes, iii, 190; worship of in ancient Persia, iii, 40.

SUNDA, Sonda, ii, 41; pepper crop, ii, 42; Raja of, ii, 56, 65.

SUNNI, Shi'Ah, Muhammadan sects, i, 232.

SUPERSTITION, in Persia, iii, 87.

SUPRA, sopra, a stew, ii, 28.

SURAT, i, 229 ff.; Broach gate at, i, 252; iii, 150; coins, weights and measures at, ii, 125 ff.; East India Company's servants at, i, 216; Custom-house at, i, 247; dirty state of the city, i, 285; diseases, i, 285; quarrel with the Dutch, i, 251; English House, the, i, 214; factory at, when founded, i, 225; iii, 194; factories subject to, i, 220; staff of English factory, i, 215 ff.; Fryers sent to, i, 210; gates, i, 249; iii, 160; armed force of the Governor, i, 242, 249; mint, i, 248; mosques, i, 250; plants, i, 262 f.; Presidency of, i, 219; river at, i, 210, 266 f.; attacked by Sivaji, i, 249; iii, 161 f.; tombs at, i, 252 f.; stables, i, 250; Thugs, i, 244; facilities for trade, i, 302; walls, i, 248.

SURBAFF, brocaded. See SARBAFF.

SURGERY, in India, i, 287; in Persia, iii, 96 f.

SURFOOSE, zarbook, "a covering to a dish," i, 322.

SUSANE, wajib, "embroidered cloaths," iii, 136.

SUTTEE, sati, the rite of widow immolation, i, 95 f., 256, 338; ii, 18, 117; iii, 167; shrines, i, 256.

SWALLEY, SWALLY-HOLE, -MARINE, i, Intro., xxiv, 162, 163, 210, 218, 224, 251, 292, 293, 295; ii, 149, 371; iii, 155, 175.

SWEETMEATS, largely eaten in Persia, iii, 148.

SWORD-FISH, the, ii, 99.

SWORDS, varieties of, i, 336.

SYCAMORE tree, the, ii, 294, 311.

SYDDY, SIDD, the Sayyid of Janjira, an Abyssinian slave, i, 195, 201; ii, 5, 18, 53; iii, 163; Jure, Johar, ii, 57, 63; Masute, ii, 57.

SYPHILIS, in South India, ii, 84; in Persia, iii, 98.

TABERDAR, taberdar, a mace-man, iii, 63.

TABEREZ, Tabriz, Taurus, ii, 258, 268; iii, 15.

TABLES, the game of backgammon, i, 281.

TALAK, talâq, a bill of divorcement, iii, 107.

TALIPARANGA River, i, Intro., xviii, 146.

TALMAN, a learned divine, iii, 77, 79.

TAMPERLANE, Timurlang, i, 248; ii, 90, 110.
INDEX

TAMBELEGAM, Tablegam Lake, i, 172; iii, 193.
TAMBOLI, Tambur, a cymbal, ii, 36.
TAMERISK, the tamarisk tree, ii, 190.
TANAI, River, iii, 88.
TANAW, Thānā, i, 188, 190, 307, 352.
TANGDELON, Tang-i-Dalān, ii, 189.
TANGKLOPEX, iii, 44.
TANK, "an aqueduct," a reservoir for water, at Banor, ii, 198; at Goa, ii, 222; at Elephanta, i, 194; at Gokarn, ii, 34; in India, i, 235; ii, 95; at Junnar, i, 322; at Ispahān, ii, 295; at Pokutal, ii, 197; filled with butter, i, 337.
TANORE, Tānūr, i, Introd. xviii, 134, 141.
TARANTULA, the, ii, 341.
TARAFORE, Tarapur, i, 210.
TARK, drām, a coin, i, 143, 149.
TARTAKE, the ancestors of the Moghuls, ii, 90, 110, 268.
Taurus, Mt., i, 312; iii, 4. See TĀBEREZ.
TAVERNIER, J. B., i, Introd. xxix, 226.
Tea, trade in, i, 96, 219; used in Persia, ii, 162, 167, 295.
Teke, the teak tree, i, 348; ii, 75, 119.
Tekinga, the language of the country east of the Deccan, i, 95.
Temple. See Mosch.
Territorial, the land winds, i, Introd. xvi, 73; ii, 170.
Thalassēs, Talassius, ii, 282.
Thamarind, the tamarind tree, i, 314; ii, 75; palmetto, i, 59.
Thrānā. See TANAW.
Theatini, convent of, in Goa, ii, 15.
Theodosia, city of, ii, 293; Theodosian Theopassits, a sect, ii, 267.
Theology, in Persia, iii, 68 ff.
Thevin, Divin, Synod of, ii, 265.
Thieves, Thugs, at Surat, i, 244.
Thomand, tomān, "an imaginary coin," "three pound and a noble," iii, 200; ii, 160, 163, 167, 249, 258, 304, 325, 340, 351; iii, 152.
Threshold, kissing the, ii, 159.
Thuṛggi, i, 244.
Thunder, supposed cause of, in Persia, iii, 71.
Thyme, grown in Persia, ii, 310; mother of, used in medicine, iii, 101.
Tidris, the, supposed cause of, in Persia, iii, 71.
Tiger, the, i, 96, 186, 347; ii, 69, 98; anatomy of, ii, 71; food of, ii, 72; hunting, i, 279; killed by a youth, ii, 69; figures of engraved on gravestones, iii, 145.
Tigris, River, the, iii, 2.
Tim Nāig, Nālk, ii, 42, 45, 46.
Tin, trade in, ii, 164, 250.
Tinda, tindal, a boatswain, i, 269.
Tithymal, spurge, i, 266; iii, 195.
Tobacco, "drinking of," ii, 218; grown near Surat, iii, 158; smoked in India, i, 234; smoked in Persia, ii, 162, 210; iii, 149; cane used in pipes for smoking, iii, 34; taxed in Persia, iii, 7.
Tockersby, Thakurji, ii, 329.
Toddy, tārī, "wine of the cocoa," i, 140, 174, 230, 298; ii, 85; bird, i, 196; toddyman, a, ii, 42; tree, i, 195, 196; iii, 159.
Token Cyril, the tree, ii, 213.
Tomasia, tāmāshā, a spectacle, ii, 33.
Tomrs, at Surat, i, 252 ff.
Topangas, topañchā, a rank in the Persian army, iii, 63.
Topaz, a term applied to the dark-skinned or half-caste claimants of Portuguese and Christian descent and profession, i, 171, 172.
Topaz, the stone, ii, 97, 147.
Tortoise, the sea, i, 305 f.; ii, 99; falcons rest on, ii, 153; shelf of, ii, 140; on Ascension Island, iii, 185.
Toss, tār, a cup, ii, 179; iii, 137.
Trade, promotion of with the Deccan, i, 328 f.; depressed on the West Coast, i, 221; winds, i, 33.
INDEX

Transmigration of souls, i, 94, 108, 211; ii, 102.
Treacle, a medicinal compound, iii, 100.
Trees, at Shiraz, ii, 214; in Persia, ii, 311.
Tree-stone, the, the moss agate, ii, 147.
Trenchfield, Mr. D., i, Introd. xxv.
Trębłtorek, Trévittore, i, 120.
Triennial rule of office for the Portuguese Viceroys, i, 189; ii, 114.
Trigonometry, studied in Persia, iii, 85.
Trincomalai, i, 114.
Trinidadado, Trinidad Island, i, 49.
Trisagium, the, ii, 266.
Trumbay Island, i, 159, 160; ii, 166, 190.
Tudera, Tadri, ii, 39.
Tulce, the tulsi plant, ii, 130.
Tull, Thal, i, 199, 329; iii, 164.
Turkant, Turbat, a turban, i, 62, 88, 233, 281; ii, 35, 113; iii, 121, 133; modes of tying, ii, 108.
Turketh, turpeth, a medicinal root, iii, 97.
Turkish language, used in Persia, iii, 144.
Turky, a Turcoman horse, i, 318.
Turmerick, i, 135; ii, 76.
Turpin's, grown in Persia, ii, 311.
Turpentine, used in medicine, iii, 97.
Turquoise, Turkois, the, ii, 142; iii, 10.
Turtle doves, from Bassorah, i, 291.
Tuss, Tüs, iii, 70.
Tuthinagh, Tuthinage, tutenage, zinc mixed with pewter, i, 219; ii, 117, 256.
Tutiacarek, Tuticorin, i, 129, 130; ii, 58.
Tyridates, Tiridates, ii, 263.
Udgwally, ii, 209.
Ulm, the elm tree, ii, 311.
Uncliserr, Ankleswar, iii, 159.
Undertakers, i, 224.
Unicorn, horn of used to detect poison, i, 289 f.; ii, 297.

Union pearls, ii, 363.
"Unity," the ship, i, Introd. xiv, 7, 30.
Urchin, the, ii, 303.
Urchin Hills, the, ii, 239.
Urinator, a diver, ii, 105.
Urine, of the cow, used to repel evil spirits, i, 231.
Usreque, Usbek Tartars, war of the Moghuls against, ii, 51.
Usury, forbidden, but taken, in Persia, iii, 109.

Vagarscherat, Valarshapat, ii, 268, 273.
Vagnakhi, a kind of dagger, ii, 62.
Valentine's Peak, i, 210.
Van Gorn, Ryklop, Admiral, i, 121; iii, 192.
Vangu-Gi Rajah, ii, 60.
Vegetables grown at Madras, i, 110; at Surat, i, 363, 297; at Thana, i, 189.
Venetian, cloth, ii, 71; a coin, iii, 152; Venetians, the, i, 142.
Ventoso, ventosa, a cupping-glass, ii, 286; a wind-catcher for ventilation, ii, 159 f.; iii, 16. See Badgir.
Verde, Caffe, Islands, i, 38.
Verulam, Lord, i, 266.
Verulam, Worli, i, 176.
Viceroys, Portuguese, appointed triennially, i, 189; ii, 114.
Vingula, Vungura, ii, 16, 29, 68.
Violets, in Persia, ii, 310.
Visiapour, Bijapur, i, 152, 202; ii, 3; 5, 6, 7, 25, 42, 43, 44, 46, 51, 55, 60, 63, 64, 83; boundaries of, ii, 59, 67; diamonds, ii, 83; language, ii, 68; towns and ports, ii, 68.
Visitor, an official of the Carmelites, i, Introd. xxiv; ii, 344.
Vocanoes, Vocation, no\'tan\'as, a newswriter, i, 205, 344.
Vocreek, wokil, a factor, lawyer, i, 289, 299.
Voider, a tray for carrying away broken meats, ii, 279; iii, 136.
Vortobred, vordapet, a learned doctor among the Armenians, ii, 264, 273, 287.
VULCANO, volcano, in De'l Fogo Island, i, 46; in Ascension Island, iii, 184.

WALKESWAE, i, 177.

WANDERING tribes, in Persia, iii, 123.

WAREHOUSE KEEPER, the, in the East India Company's service, i, 215.

WASHERMEN, the, ii, 121 f.

WATER, supplied in cisterns, ii, 168, 179, 193: courses, ii, 199; spirit, rite of propitiating, i, 119, 197; mode of making, i, 94; ii, 120; iii, 149.

WAVES, tidal, iii, 165.

WAX, for candle-making, ii, 28.

WEALTH, danger of displaying under Oriental rule, i, 246; iii, 25.

WEAVER bird, the, i, 196.

WEDEL, Capt. J., iii, 47.

WEIGHING of Sivaji against gold, i, 205; iii, 194.

WEIGHTS AND MEASURES in India, ii, 126 f.; in Persia, iii, 151.

WELL, underground, a مَرْضَى, iii, 156.

WESTBEU, Vahshakharie, i, 346.

WESTLOCK, Capt., i, 7.

WHALES, i, 73; ii, 99.

WEEL, the Persian, used for drawing water, iii, 156.

WHITE, R., artist, i, Introd. xxviii.

WHITEFIELD, H., i, Introd. xxvii.

WIDOWS, dress of, ii, 117; burnt with deceased husband. See SUTTEE; shaving of, i, 95.

WILD FOWL at Ispahan, ii, 300 f.

"WILLIAMSON," the ship, i, Introd. xxxi.

WILLOWS, in Persia, ii, 311.

WILLOW-WATER, iii, 149. See RACK-BEEF.

WILSON, Dr. T., i, Introd. xxvi.


WINE, in Persia, ii, 209 f., 215; drunk secretly by Muhammadans, i, 235.

WINTER, the rainy season, i, 49, 144, 152; iii, 157.

WITCH, tale of a, iii, 90 ff.; witchcraft, ii, 350; amulets to protect from, ii, 274.

WIVES, purchase of, iii, 106.

WOMEN, condition of, dress, ornaments, in Cochin, i, 136; at Goa, ii, 27 f.; at Johanna, i, 67; of the Hindus, ii, 118; of the Mahrrattas, ii, 67; of the Moghuls, ii, 113; of the Parsis, ii, 116 f.; in Persia, iii, 127 f.

WOOL, Carmania, i, 219; ii, 164, 369; iii, 8.

WRECKS, claimed by the Mahrrattas, i, 206.

WRESTLING, i, 279; iii, 134 f.

WRITERS, in the East India Company's service, i, 216.

WRITING, in India, ii, 103 f.; in Persia, iii, 65 f.

WYCH, WYCHE, N., President, i, 222.

XAVIER, XAVERIUS, XEVERIUS, St. F., feast of, i, Introd. xxii; ii, 87; tomb of, ii, 12, 87; exposition of his remains, ii, 12; iii, 197.

XEROPHIN, a coin, ii, 12.

XERIFF, sharif, a Muhammadan functionary, i, 239, 250.

XERXES, iii, 19, 44.

XYLO-CASSIA, ii, 74.

YAUM, YAWM, a yam, i, 263; iii, 183.

YAWPENGEE, yilpanji, a raincoat, ii, 184, 316.

YEDD, the Parsi sacred fire at, ii, 253.

YOGDAN, yakhdan, a portmanteau, iii, 135.

YOUNG, Capt., i, 169.

ZAMRKHIN, the Zamorin of Calicut, i, 133, 136, 137, 142; ii, 41, 43, 67.

ZEBRA, the, ii, 299.

ZELION, Ceylon, ii, 73.

ZENANAH, danger of overlooking; iii, 130.

ZERGOON, Zarghun, ii, 218, 319.

ZERMAT, Surné, ii, 317.

ZEVAN, Sivand, ii, 319.

ZINDA-I-RUD RIVER, the, iii, 13.
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