

Little Bukharia.

Prayers all that Time. The Child is named the a third Day after its Birth, by the Father, or some of the nearest Relations; who at the same Time make him a Present of a Bonnet, or Piece of Linen, and sometimes of a Coat, if they can afford it. They are circumcised at seven, eight, or nine Years of Age, when the Father usually feasts his Friends.

Polygamy unlawful.

POLYGAMY is looked-on as a Sort of Sin by the Bukhars, but is never punished; so that some have ten Wives, or more. Any Man may, at Pleasure, send-back his Wife; in which Case she is intitled to whatever he gave her during their Cohabitation. On the other hand, the Woman, if she has a Mind, may separate herself from her Husband; but then she cannot carry-away the least Thing that belongs to her.

Distempers, how cured.

WHEN a Bukhar falls sick, the Remedy is this: A Mullab reads to him a Passage out of some Book, breathes on him several Times, and with a very sharp Knife makes several Flourishes over, and on the Side of, the Patient's Face. They imagine, that by this Operation they cut the Root of the Distemper, which they say is caused by the Devil. In short, when any of them dies, a Priest lays the Koran on his Breast, and recites some Prayers. After this the Corpse is carried to the Grave, which they commonly chuse in some pleasant Wood, and inclose with a Hedge, or Kind of Palisade^a.

Their Burials,

Money, and Language,

THE Bukhars have no Money but Copper d Kopeiks, which weigh a Soletnik^b, or near a third Part of an Ounce. When they have a great deal of Gold, or Silver, to receive or pay, they weigh it, after the Manner of the Chinese, and other neighbouring Nations.

THEIR Language, and Religion, differ in many Things from those of the Turks and Persians; yet have a Resemblance of them^c. Gerbillon says, the Language of these Tartars (as he miscalls them) is apparently that of the Uzbeks, differing from the Mongol: But adds, that this last is commonly understood, by Means of the great Commerce between the two Nations.

Their Commerce,

THE same Author observes, that these People formerly drove a great Trade to China, but that the War, for some Years, had interrupted it^d. However, he judged it would revive by Degrees, through the Encouragement and Immunities which the Emperor had granted to all, who come by Land into his Dominions, in order to traffic^e.

2. The Religion and Worship of Little Bukharia.

Inhabitants, Religion.

All Religions tolerated. Legend of Mary: Her miraculous Conception, and Birth of Isa: Her Enemies punished. Future Punishments not eternal. Eight Paradises: Their Lent - Fast, Prayers, and Priests.

ALTHOUGH the prevailing (or established) Religion, in all the Towns and Villages of Little Bukharia, is the Mohammedan; all other Religions enjoy an entire Liberty (or Toleration) because the Kalmuks, who are Masters of this Country (though gross Idolaters) think they ought not, in Conscience, to suffer People to be molested on Account of their Belief^f.

ACCORDING to the Description of Bukharia, the Bukhars say, that God having composed the Koran, communicated it to Men, by Means of Moses and the Prophets: That afterwards Mohammed made an Explanation of it, and drew a Moral from it, which they are obliged to receive and follow.

THIS is their Notion of Jesus Christ: They say, the Virgin Mary being a poor Orphan, and her Relations disagreeing about the Charge of her Education, resolved to decide it by Lot. They threw a Feather into a Vessel full of Water, and agreed, that he to whose Finger it stuck, should have the Maintenance of the Child; which by that Means fell to Zacharias's Lot: For the Feather, though sunk to the Bottom, came and fastened to his Finger, on putting it in the Water. Hereupon he carried her to his House, in order to bring her up. It happened one Time, that the Business of the Temple having kept him from home three Days together, he at length called to Mind he had left the Child locked-up, so that no-body could come at her to help her. Upon this he ran home as fast as he could; but instead of finding her dead, as he feared, she was surrounded with all Sorts of Eatables; which, as she told him, God had sent her.

BEING arrived at Fourteen, and taken, for the first Time, after the Manner of Women; this holy Maid went to bathe in a Fountain, which was in a great Forest; where hearing a Voice, she was struck with Fear, and made haste to put-on her Cloaths, in order to retreat: But presently an Angel appearing, told her, she

^a History of the Turks, &c. p. 482, & seqq. p. 478.

^d He wrote about the Year 1700.

^e ought to be a Lesson to the Papists, and all other Christians, of a persecuting Spirit.

^b A Russian Coin.

^c History of the Turks, as before.

^f Du Halde's China, vol. 2. p. 261, & seq.

ould become with Child of a Son, whom he a
 dered her to call *Ifay* *. *Mary* replied wisely,
 ut Lying-in would be painful to her, never
 ving had to do with any Man: Upon this the
 angel breathing on her Breast, made her com-
 hend that Mystery, and instructed her in what
 was necessary for her to know.

In short, she conceived from that Moment;
 and the Time of her Delivery approaching, went
 to hide herself for Shame in the same Forest:
 ere falling in Labour, she supported herself b
 in the Trunk of a decayed Tree, and in
 that Condition was delivered. When lo! at the
 same Instant the rotten Trunk began to put-
 forth Leaves, and the Country all-about to flou-
 rish as in Spring. The Angels came also, and
 having bathed the new-born Infant in a Foun-
 tain, which of a sudden appeared within two
 Paces of the Place, returned him to his Mo-
 ther; who, going-back to her Relations, was
 received by them with Curses and ill Treatment. c
 She took it all very patiently, and without giving
 herself the Trouble to excuse the Crime they
 laid to her Charge, only desired her Son to plead
 her Cause. This he did immediately, with such
 Force as intirely justified his Mother; explaining
 to them the whole Mystery of a Birth so mirac-
 ulous, and contrary to Nature.

His Enemies
 punished.

YOUNG *Ifay*, in Time, became a great Pro-
 phet, and a Doctor of high Authority; but he
 was generally hated, and persecuted by every-
 body, especially the great Men of his Time. d
 They lay in wait also several Times for his Life,
 though without Success, and at length sent two
 considerable Persons to rid them of him at any
 Rate: But God frustrated their Design in the
 very Instant they were going to execute it, by
 taking *Ifay*, of a sudden, up to Heaven. He
 likewise punished the two Assassins in a singular
 Manner: For transforming them one after the
 other into the Shape of *Ifay*, they became ex-
 posed to the Fury of the People; who deceived
 by the Resemblance, put them to a miserable
 Death b.

Future Pu-
 nishments not
 eternal.

ALTHOUGH the *Bukhârs*, as appears from
 what has been related, have no Notion of the
 Sufferings of Christ; yet they believe in the Re-
 surrection, and another Life: But they cannot
 be persuaded, that any Mortal shall be eternally
 damned: On the contrary they believe, that as
 the Demons led them into Sin, so the Punish- f
 ment will fall-upon them. They believe, more-
 over, that at the last Day every Thing, but
 God, will be annihilated; and, consequently,
 that all Creatures, the Devils, Angels, and Christ

himself, will die; and that after the Resurrec-
 tion all Men, except a few of the Elect, will be
 purified, or chastized by Fire, every one accord-
 ing to his Sins, which will be weighed in the Ba-
 lance.

Inhabitants,
 Government.

THEY say, there will be eight different Para-
 dises (which they call *Array*) for the Good; and
 seven Hells for the Wicked, where Sinners are to
 be purified by Fire, as aforesaid: That the most
 enormous Sinners, and such as will feel the
 Punishment most, are Liars, Cheats, and Make-
 bates: That the Elect, who do not feel the Fire,
 will be chosen from among the Good, viz. one
 out of an hundred Men, and one out of a thou-
 sand Women; which little Troop will be car-
 ried into one of the Paradises, where they shall
 enjoy all Sorts of Felicities, till it shall please
 God to create a new World instead of the pre-
 sent. It is a Sin, according to them, to say God
 is in Heaven. God, say they, is every-where; and,
 therefore, it derogates from his Omnipresence,
 to say he is confined to any particular Place.

THEY have, every Year, a Fast of thirty
 Days, from the fifteenth of *July*, to the Middle
 of *August*: During which Time they taste
 nothing all Day, but eat twice in the Night, at
 Sun-set, and Midnight; drinking nothing but
 Tea, all strong Liquors being forbidden. Any
 Person, who transgresses these Ordinances, is
 obliged either to set at Liberty the best of his
 Slaves, or to give a Treat to sixty People: He is
 likewise to suffer eighty-five Strokes, which the
Aguns, or Great Priest, causes him to receive on
 the bare Back with a thick Leathern Strap, called
Dura. Yet I have observed (says the Author)
 that the common-People do not equally observe
 this Fast; and that Workmen, especially, are al-
 lowed to eat in the Day-time.

THEY say Prayers five Times a Day. 1. Be-
 fore Morning. 2. Towards Noon: 3. After
 Noon. 4. At Sun-set: And, 5. In the third
 Hour of the Night. To which their *Abis*, a
 Kind of Priests, give the Signal.

THOSE who know how to read, and explain
 Books, are in great Esteem with them, and are
 called *Mullah* c, which signifies a famous and
 meritorious Man d.

3. The Government and History of Little Bukharia.

Revolutions in the Country: Form of Government
 under the Kalmûks. Khâns of Kâthgar. Amul
 Khojah Khân. Togluk Timûr Khân; turns
 Mohammedan: Occasion of this Change: His

* The Arabs, Turks, &c. call Jesus, *Ifa*.

b This is all pretty agreeable to the Mohammedan Tradition.

c Which is the common Name among Mohammedans, for a Doctor of their Law.

d History of the Turks,

&c. p. 472, and 478, & seqq.

Little Bukharia.

Subjects converted. Ilyas Khojah Khân. Kammar oddin, an Usurper. Wars with Timûr-bek.

Revolutions in the Country.

WE know but little of the Government of this Country before the Time of *Jenghiz Khân*: It was then divided among several Nations, or Tribes of People, of whom the most remarkable were the *Vigûrs*, or *Oygûrs*, who dwelt most Easterly about *Turfân*; the *Whey-bu*, who inhabited to the West of them^a, and the *Kitân*, or *Kara-kitayans*, who settled between *Aksû* and *Kâshgar*. These all, it may be presumed, had their different Forms of Government: But on the Conquest of this Region by *Jenghiz Khân*, the Whole fell under the Dominion of *Jagatay*, second Son of that Conqueror. Some Time after his Death, the Kingdom of *Kâshgar*, including all *Little Bukharia*, became independent; and probably that Monarchy at length became divided among two or more Princes; but all of the Race of *Jenghiz Khân*. In 1603, when *Goës* travelled through this Country, the Whole seemed to have been under the Dominion of one *Khân*, who resided in *Yarkian*: But in 1683 (as the *Present State of Bukharia* informs us) there happened a great Revolution: For *Boslo*, or *Bussuktu*, otherwise called *Kaldan*, *Khân* of the *Eluths*, or *Kalmûks*, conquered *Little Bukharia* from the Prince, or Princes, who at that Time reigned there.

Form of Government

ZIGAN ARAPTAN^b, otherwise called *Kontayki*, the Successor of *Boslo Khân*, established several Magistrates in the Kingdom, which still continue, and are subordinate one to the other; the lowest Rank having each the Rule over ten Houses, or Families; the second Sort over one hundred, and the first over one thousand; all in Subjection to a general Commander, whom the *Khân*, as Sovereign of the Whole, chuses ordinarily out of the ancient Princes of the Country. These Magistrates decide all Differences between the Subjects, and are obliged to report to their Superiors whatever passes; whereby good Order is kept-up, and perfect Union preserved among the Inhabitants^c.

Under the Kalmûks.

THE two Princes above-mentioned, successively had Wars with the *Chinese*, who about 1720, assisted by the *Mongols*, entering the Province of *Hami*, or *Khamil*, and *Turfân*, took both from him^d. *Gerbillon* says, those of *Yarkan* and *Turfân* were disposed to follow their Example: But *Raptan*, by his Presence, secured their

Fidelity^e. However, according to *Gaubil*, in 1726, the whole Country, from *Hami* to *Angbien* (in *Great Bukharia*) was under his Protection^f.

It does not appear, either from *Abu'lghâzi Khân*, or the other Oriental Historians yet come to our Knowledge, when, or on what Occasion, *Little Bukharia* fell-off from its Dependence on the immediate Successors of *Jagatay*, who resided in *Great Bukharia*: And as Authors tell us not the Names of the first *Khâns* who reigned in *Kâshgar*, neither do they carry-down the History of them below the Year 1400. In short, the best Account we meet of them, is that given by *Abu'lghâzi Khân*, as follows.

THE Inhabitants of the Cities of *Kâshgar* and *Yarkian*, of the Countries of *Alatak*^g, and the *Vigûrs*, finding none of the Posterity of *Jagatay Khân* among them, who was capable of filling the Throne, which was vacant; they saw themselves obliged to call-in *Amûl Khojah Khân*, who at that Juncture reigned in *Mawara'nahr*, by the Name of *Isan boga Khân*^h. *Satil Tamish*, the Wife of this Prince, bearing him no Children, he got one of his Slaves, called *Manlaghi*, with Child. Hereupon *Satil Tamish* being incensed, one Day, when the *Khân* was gone a-hunting, gave her in Marriage to a *Mogul*-Chief, who carried her with him to his own Country. *Isan boga*, at his Return, being informed of what had been done, to avoid having Words with his Wife, seemed to take no Notice of it: But dying at length without Issue, the State became rent in Pieces by the different Factions.

In this Extremity, *Amir Yalauzi*, one of the chief Lords in *Kâshgar*, sent a Messenger in Quest of *Manlaghi*. He at length found her, and her Son, called *Togalak*ⁱ, whom she had by the *Khân*, playing with his Brother-in-law. After this, watching his Opportunity, he carried-off the Boy; who on his Arrival at *Kâshgar* was immediately proclaimed *Khân* by *Amir Yalauzi*, under the Name of *Togalak Timûr Khân*.

A GREAT Part of this *Khân's*^k Reign was spent in suppressing the Factions that opposed him in the Countries above-mentioned: After which he entered with a powerful Army into *Mawara'nahr*, and brought it also under his Obedience^l. Then leaving his Son *Ilyas Khojah* to govern in *Samarkant*, he returned to the City of *Kâshgar*, where some Time after^m he died.

TOGALAK TIMUR was the first descended from *Jenghiz Khân*, reigning in *Kâshgar*, who

^a See before, p. 431. e. ^b Called by the *Eluths*, *Chahar Arbtan Hân*; by the *Chinese*, *Tse-wang raptan*. ^c History of the *Turks*, &c. p. 474, & seq. ^d See before, p. 387. ^e Du Halde's *China*, vol. 2. p. 253. and 261. ^f See before, p. 402. e. ^g The Situation of this Country is unknown to us. ^h See before, p. 522. b. ⁱ Or, *Togluk*. ^k He was made *Khân* about the Year of the *Hjrah* 748, of Christ 1347. ^l *Hjrah* 762, of Christ 1360. ^m About two Years.

ed the *Mohammedan* Religion. The *Khân* a one Day a-hunting, perceived several for- Merchants in the Place which he had on for assembling the Game, contrary torefs Proclamation. Hereupon in a Passion, ordered them to be brought to him bound, ed how they came to infringe his Laws. kh, who was among them, answered, that were ignorant of any such Prohibition, as Strangers from the Country of *Kuttak*. bân replied, *It is like ye are Tajiks, and, b consequently, worse than Dogs. If we were not true Believers, rejoined the Sheikh, there would be Grounds for making no more Account of us than Dogs; because, in that Case, notwithstanding the Reason we are endowed with, we should yet be less reasonable than Beasts.*

Occasion of
this Change,

THIS Answer having touched the *Khân's* Heart, at his Return from the Chace, he sent for the *Sheikh*, and taking him in private, said, *What is your Religion, that you durst make me c such an Answer a-while ago?* The *Sheikh* hereupon explaining all the Articles of the *Mohammedan* Faith, *Togalak Timûr* was so fully convinced of its Truth, that the *Khân* ordered him to repair to him at a proper Season, to concert the Means for establishing it in his Dominions. The *Sheikh* dying soon after his Return home, his Son, pursuant to his Father's Orders, repaired to *Kashgar*; but not being able to get Access to the *Khân*, he went one Morning to a Hill d near the Castle, where he said his Prayers so loud, that he awakened *Togalak*; who sent for him, to know the Reason why he bawled so terribly.

His Subjects
converted.

THE *Sheikh* taking this Opportunity to execute his Commission, that Prince would no longer defer embracing *Mohammedism*; which he did so seasonably, that all the Lords of his Court followed his Example except one, who standing forth, said, *There is, among our People, a Man e endowed with extraordinary Gifts; now if the Sheikh dare wrestle with this Person, and throws him, I will then embrace his Religion, otherwise I will not.* The *Khân* was unwilling to suffer this Trial of Skill; but the *Sheikh* pressing for Liberty to accept of the Challenge, he at length yielded. The *Sheikh* hereupon advancing up to the *Mogul*, with one back-Stroak of his Hand on the Stomach, laid him flat on the Ground, where for a good While he remained motionless. f As soon as the *Mogul* rose-up, he fell at the *Sheikh's* Feet, and declared he was ready to become a *Muslim* *. The Lord who had proposed

this Test did the same, and all the *Moguls* who were subject to *Togalak Timûr Khân*, to the Number of one hundred and sixty thousand, followed their Example.

AMIR YALAUZI, who was so instrumental Ilyas Khojah Khân, in helping the *Khân* to ascend the Throne, happening to die, *Togalak* conferred on *Amir Khudaydat*, though but seven Years old, all his Father's Employments. Hereupon *Kamaroddin*, the youngest of the *Amir's* five paternal Uncles, desired that he might officiate for his Nephew till he came of Age. This Request the *Khân* not thinking proper to grant, *Kamaroddin*, who was very ambitious as well as powerful, conceived a mortal Hatred against him; yet concealed it during his Life: But after his Death, revolting against his Son *Ilyas Khojah*, who succeeded in the Throne of *Kashgar*, he caused him, with all his Family, to the Number of eighteen Persons, to be massacred: Then seizing the Government himself, gave Liberty, by Proclamation, for the People to kill any of the Posterity of *Togalak Timûr*, who were to be found. This *Khân* was born in the Year 1329 ^b, came to the Crown at the Age of eighteen (that is, in 1347) and died at the Age of thirty-four (or in 1362.)

At the Time of *Kamaroddin's* Revolt, *Amir Kamar- Aga Khatun*, one of *Togalak's* Wives, being de- oddin, an Ufurper. livered of a Son named *Kezra Khojah*, to secure him from the Tyrant, trusted him to the Care of *Amir Khudaydat*, who never could be prevailed-on by his Uncle, to deliver-up the young Prince: And War breaking-out afterwards between *Amir Timûr* (who reigned in *Mawara-'Inabr*) and the Usurper, *Khudaydat* laid-hold of that Opportunity to send him, under a trusty Guard, to the Mountains of *Badagshân*, where the Jasper is found.

AMIR TIMUR, and *Kamaroddin*, waged Wars with War together for some Time with much Fury, Timûr be- and such Equality, that after five bloody Battles it seemed yet uncertain, which in the End should get the Advantage; when it happened, that *Kamaroddin* fell ill: At which Juncture *Timûr* advancing with a powerful Army, the Troops of *Kashgar*, destitute of a Chief, betook themselves to Flight, not daring to wait for the Enemy. As for *Kamaroddin*, he was in this Confusion carried, for Security, into certain Desarts to the East of the capital City: But after the Retreat of *Timûr's* Army, he never could be found ^c; although a great While after, his Subjects understood, that he resided with one *Malek Ajân* ^d; yet it is not known who that Man was.

* All this might have been a politic Contrivance of the *Khân*, to bring-about this great Change: ^b *Hijrah* 730. ^c It does not appear when this happened, possibly about 1375, or 1383. See *Timûr bek*, vol. 1. p. 176, and 235. ^d It appears from the same Author, p. 346, that he was living in 1390, at which Time he fled cross the *Irtish*, towards the City of *Tavolaz*, into the Woods, where Sables and Ermins are found.

Turkestan. *AMIR KHUDAYDAT* laying-hold of this a *lis* (that is, of all *Little Bukhâria*) in 1603, *The Geograp-*
Opportunity, brought-back Kezra Khojah, and when *Goës* travelled through the Country, was
caused him to be proclaimed Khân with the usual descended from *Kezra Khojah*, as well as the
Solemnities. This Prince reigned thirty Years *Khân* who reigned in 1665, when *Abu'lghâzi's*
over the Country of Kâshgar, and all those who History was finished: But eighteen Years after
have possessed the Throne of that Country have viz. in 1683, *Little Bukhâria* was subdued by
been of his Posterity^a. So that Mahamet, who the *Eluths*, or *Kalmûks*; as hath been before re-
was Khân of the Kingdoms of Kâshgar and Cha- lated.

C H A P. VII.

A DESCRIPTION of the COUNTRY of TURKESTAN.

Introduction. **W**E have, in this Book, run-through a vast b *Founder of the Turkish Nation, and common*
Extent of Country; and besides describ- *Father of all the Inhabitants of Grand Tartary;*
ing Great Tartary from the Eastern Ocean to as has been already observed^b.
the Caspian Sea, given what the best Authors *TURKESTAN* is bounded on the North by *The Bounds,*
afford relating to Korea, Tibet, Karazm, and the River *Yem*, or *Yemba*, and the the *Aral tag*,
both the Bukhârias. In order to compleat the or *Mountains of Eagles*, which are no better than
Description of Middle Asia, it remains only to small Hills in that Part; on the East by the Do-
treat of Turkestan, which, for the most Part, minions of the Grand *Khân* of the *Eluths*, or
falls at present within the Bounds of Great Tar- *Kalmûks*; on the South by *Karazm*, and *Great*
tary. For the Materials concerning this Coun- *Bukhâria*; and on the West by the *Caspian Sea*^c.
try, the Public are chiefly obliged to the Enquiries It may be about four hundred and eighty Miles
of the French Editor of Abu'lghâzi Khân's History long, and two hundred and fifty-two broad; the
; and, in some Measure, to the Remarks of Bounds of it being exceeding contracted, in
the English Translator, to which we have added Comparison of what they were in former Ages.
some farther Reflexions.

S E C T. I.

The Name, Bounds, ancient Power, and Geo-
graphy.

The Name: The Bounds: Origin of the Turks: d
Their sudden Conquests, and Kings. Khân of
Kara-kitay conquers Turkestan: Its great Ex-
tent. The Turks very early over-run Persia:
Invade Mawara'nahr. The Seljûk Conquests.
Karakitayan Empire very powerful: Destroyed
by Jenghiz Khân.

The Name. **T**URKESTAN signifies the Country of the
Turks, and is otherwise called, by the Arabs
and Persians, Turân; so named according to the *c*
latter, from Tûr, the Son of Feridûn, seventh King
of Persia, of the first or Pishdâd Race: But the
Turks and Tartars, especially the Mohammedan,
affirm its Name to be derived from Turk, the
eldest Son of Japhet, whom they make the

THEIR King (or Kagân) who was named *Their sudden*
Disabules, encamped near the Mountain Ek-tak, *Conquests.*
that is, the Mountain of Gold^e. It stood in the

^a History of the *Turks*, &c. p. 176, & seq. ^b See before, p. 408. ^c History of the *Turks*, as before, p. 562. ^d See p. 433. ^e *Kin*, in *Chinese*, signifies *Gold*; and *Altun*, in *Turkish*. Their *Khân* encamped at the Mountain *Tu-kin*, which seems to be the same called in the Text simply *Kin*. ^f *Ek-tak*, or *Ak-tag*, signifies the white Mountain; *Altun-tag*, the Mountain of Gold. However, it is some Confirmation of the *Chinese* Account.

Turkestan most Eastern-Part of the *Turks* Dominions^a, and had its Name from the Abundance of Fruits and Cattle that were on it^b. To the South of it, was a Place called *Talas*; and four hundred *Stadia* to the West, a Plain called *Ikar*. At the Time of their Embassy, they had subdued the *Sogdians*^c, and *Nesthalites*, or *Abdelians*^d. *Diosabules* dying in 580, his Son *Toxander* succeeded. This *Kagan* conquered the *Utrigorians*, and *Avars*. Then marching against the *Ogorites*^e, he subdued them, killing three hundred thousand, with their King *Kolk*. Afterwards *Turon*, his Relation, revolting, he, by the Assistance of *Sparzagan*, *Khunaxolus*, and *Toldik*, vanquished him in the Plain of *Ikar*: To notify which Victory, he sent an Embassy to the Emperor *Mauritius*, in the Year 600^f.

Khân of
Karakitay

As the *Turks* had great Wars among themselves, as well as with the *Chineses*, and the Nations of *Tartary*: So it may be presumed, their Dominions, in Process of Time, became divided among several *Khâns*; and that many of the Nations, who had been subdued by them from Time to Time, threw-off the Yoke at the Beginning of the tenth Century. The *Kitân*, or *Lyau*, who founded the Empire of *Kitay*, in the North of *China*, subdued all the Countries Westward as far as *Kâshgar*^g: And after they had been themselves subdued by the *Kin*, in 1124, founded the Empire of the Western *Lyau* (from thence called *Karakitay*) near *Kâshgar*^h. The *Turks*, at that Time, seem to have been divided into many Nations, under different Chiefs. The *Kitân* found some Tribes about *Turfân*, and others on the Borders of *Great Bukhâria*, whom they defeated.

Conquers
Turkestan.

In 1179 the *Khân*, possibly of these latter, who resided at *Yalasagun*, or *Balasagun*, being oppressed by the *Kankli*ⁱ, resigned his Dominions to *Nusi Tayghir-ili*, King of the *Kitân*, for Sake of his Assistance. *Nusi* having vanquished them, pursued his good Fortune, and conquered all the Country Westward to the *Caspian Sea*, assuming the Name of *Kavar Khân*. Thus by uniting the several Tribes, who inhabited within that Space, under one Sovereign, he seems to have restored the Empire of the *Turks*,

being called by *Abu'lghâzi*, and the Oriental Historians, *Kavar Khân*^k of *Turkestan*.

By the Way it must be observed, that the Oriental Authors call all that Part of *Great Tartary*, possessed by the *Turks*, *Turkestan*: And thus we find the Seat of their Empire sometimes in *Little Bukhâria*, about *Kâshgar*; and at other Times in *Great Bukhâria*, about *Otrar*, just as the reigning *Khân*, when under one Sovereign, shifted his Residence; or as the Power passed from one Chief to another, when divided under many.

THE Dominions of *Kavar Khân* extended far Eastward^l; and, possibly, the *Turks* settled about *Turfân*, had submitted to him: For the *Vigûrs*, their Neighbours, to the East were under his Protection, till the Year 1212, when they went-over to *Jenghiz Khân*. In 1216, *Kuchluk* the *Nayman*, who having been defeated by that Conqueror, fled to *Kavar Khân*, or his Successor, for Shelter, deprived him of near half his Dominions; which a Year or two after fell entirely under the Power of *Jenghiz Khân*^m. And thus an End was put to the Empire of the *Turks* in *Tartary*, whose very Race seems to have been destroyed with their Power: For since then we hear no more of them in that vast Region, except in the Name of *Turkestan*, given to the Country we are now describing; which is that Part of their Dominions they last possessed, but very inconsiderable in respect of what they were once Masters of.

ALTHOUGH the *Turks* subdued *Great Bukhâria*, and *Karazm*, very early, as hath been observed above; yet, according to the *Persian* Historians, they did not long enjoy that Conquest. These Writers tell us, that while *Khosraw Nushirwân* (who reigned in the Time of *Justin*, and *Justinian*, the *Roman* Emperors) was busy in conquering the Countries of the *Abtelah*, *Kabulistan*, and other Provinces, *Shabbasba*, the *Khakhân* of the *Turks*ⁿ, subdued most Part of *Mawara'nahr*; but that it was soon after recovered by his Son *Hormûz*. This Prince succeeding his Father, the *Khakhân*, who was his Uncle, enters his Dominions with an Army of four hundred thousand Men; which was yet defeated by

^a *Menander*, ch. 6, to the 14th.

^b *Simocatta*, Book 7. ch. 8.

^c Or People about *Samarkant*, which

is situated in the Valley of *Sogd*. ^d The *Nesthalites*, or *Abdelians*, the *Abtelah* of the *Persians*, and *Haya-*

telah of the *Arabs*. They were in Possession of *Karazm*, and *Great Bukhâria*. ^e These *Ogorites*, or *Ogors*,

seem to be the *Oygûrs*, or *Vigûrs*, often mentioned before. They were become powerful by their Numbers,

and Dexterity at their Weapons. They inhabited the Banks of the River *Til*, called by the *Turks*, the *Black*

River (*Kara-su*, or *Kara-muren*.) The ancient Princes who commanded them, were called *Var*, and *Khuni*, (or *Huni*) whence those People have taken the same Names. *Simocatta*, book 7. ch. 7. ^f See *Menander* and

Simocatta, as before. ^g See before, p. 434. ^h The same as before, and p. 441. ⁱ A Tribe of *Mo-*

guls. See before, p. 414. ^k Or, *Kâr Khân*, and *Gûr Khân*. ^l The *Persian* Historians place the Eastern

Bounds at the River *Benaket*, or *Afhaniket*. See *D'Herbelot*, p. 610. ^m See before, p. 420, 422, and 442.

ⁿ *Teixira* calls them *Tatars*.

Turkeftân. only twelve thousand *Persians*, under the Conduct of *Babram Chubi*, a famous General ^a.

Over-run Persia.

FROM that Time the *Turks* seem to have remained quiet, till the Year 654, being the nineteenth of the Reign of *Yazdegerd*, last King of *Persia*; at which Time vast Multitudes of them passed the River *Sihân*, or *Sir*, and laid-waste the Countries to the South of it. At the same Juncture the *Arabs* invaded his Dominions on the other Side; and he dying next Year, the Whole fell a Prey to them by Degrees ^b. At length in 716, they drove the *Turks* out of *Karazm* and *Mawara'lnahr*. In 894, *Ismaël al Samâni*, who set-up for King of those Countries, marched into *Turkeftân*, and defeating the *Khân*, took him Prisoner, and ten thousand Men, besides a vast Treasure. Some Time before his Death, which happened in 909, he made another Expedition thither, subduing several Provinces ^c.

Invasion of Mawara'lnahr.

ABOUT the Year 990, *Kâra, Khân* ^d of *Turkeftân*, invited-in by a Rebel-General of *Nûh ebn al Mansûr*, of the Race of *Ismaël*, took *Samarcant*, and *Bokhâra*: But the *Khân* dying, his Army returned home. His Son *Ilek Khân*, at the Instigation of another Rebel, marching from *Kâshgar*, invaded *Mawara'lnahr* again, in 996; but Matters being accommodated, he retired to *Turkeftân*. Yet two or three Years after, urged by the same Rebel, he returned, and took those two capital Cities. In 1000 he entered the Country again, and seizing *Abdal malek*, the new King, Brother of *Nûh*, sent him to *Dizghend* ^e. This *Khân*, with *Kader Khân*, of *Kesau Kotan* ^f, in 1008 passes the *Jihân*, or *Amû*, with an Army; but is defeated by *Mahmûd Gazni*, who afterwards reconciles *Ilek Khân*, and his Brother *Togan* (or *Dogan*) *Khân*. Thenceforward *Mawara'lnahr* seems to have continued under the Dominion of *Mahmûd* ^g.

The Seljuk Conquests.

MEAN-TIME the Sons of *Seljuk*, who came-out of *Turkeftân* in 985, and had settled about *Samarcant* and *Bokhâra*, applied to *Mahmûd*; who suffered them to pass the *Jihân*, or *Amû*, and fix themselves in the Neighbourhood of *Nessa*, and *Bawerd*. *Mikâil*, eldest of the *Seljuks*, had two Sons, *Togrâl-beg* and *Jaffer-beg*, Chiefs of the Colony, who increased so fast, by the continual Passage of the *Turks* ^h, that they became formidable in the Time of *Massûd*, Successor of *Mahmûd*. This Prince not taking-care to repress them in Time, his Forces were beaten at

length by *Togrâl* in 1039; who thereupon caused himself to be crowned *Soltân* in *Nishabûr*, the Capital of *Khorasân*. This is the Account given by some *Persian* Historians. *Mirkond* says the *Seljuks* having conquered *Mawara'lnahr*, *Karazm*, passed-into *Khorasân*, under *Massûd* the Year 1034 ⁱ, and founded their Monarchy in *Irân*, or *Persia* ^k.

DURING this Dynasty, the *Kitân*, or *West Lyau*, fixed their new Empire in *Little Bukhara-Empire*. The *Persian* Historians call them *Karakathayans*. These growing powerful, *Sanjar*, sixth *Soltân* of the *Seljuks* of *Irân*, being at *Samarcant* about the Year 1145, was prevailed-on to attack *Gurjash*, King of *Karakathay*; but he was defeated, and all his *Harâm* (or Women) taken ^l. In 1172, *Takash*, Son of *Il Arslân*, King of *Karazm*, applying to the King of *Karakathay*, for Aid against his Brother *Soltân Shâh*, he sent *Karamara*, his Son-in-law, with a powerful Army; which recovered the Crown for him ^m. After this, upon some Occasion, the *Khân* of *Karakathay* ⁿ invading *Karazm* with a great Army, obliged *Takash* (called by *Abu'lghâzi*, *Vighis*) to pay him Tribute.

THIS Tribute, his Son *Mohammed* refused to pay, and raising great Forces in the Year 1200 ^o, first reduced *Bokhâra*, and the other Cities of *Mawara'lnahr* (which had become independent under Princes of their own) and then marching into the Dominions of *Karakathay Kurkhân* ^p, overthrew his Army, commanded by *Taniku Taraz*, a famous Commander. After this he took *Otrar*, at that Time the Capital of all *Turkeftân*, and returned. Not long after, the *Karakathayans* entering *Mawara'lnahr*, laid Siege to *Samarcant*: But hearing, at the same Time, both of the Approach of *Mohammed*, and the Revolt of *Kuchluk* the *Nayman*, against *Kurkhân* his Father-in-law, they raised the Siege, and returned to *Turkeftân*. Hereupon *Kuchluk* sent Ambassadors to conclude a Peace with *Soltân Mohammed*, whom he left at Liberty to take *Kâshgar* and *Kotan*, in case he could conquer them. But the *Soltân* was baffled in the Attempt; and *Kuchluk*, though at first he had the better, was at last vanquished ^q.

THIS is the *Persian* Account; what the *Chinese* and *Tartars* say on this Occasion, has been already related: And thus we have given a summary Account of the *Turks* in *Tartary*, from the

^a See *Teixeira's History of Persia*, p. 163, 171, and 184. ^b The same, p. 197, & seq. ^c The same, p. 236, & seq. ^d In *Teixeira*, *Bokhâra Khân*. ^e A strong Place far within *Turkeftân*. In *Teixeira*, *Uzhand*. ^f Perhaps *Kotan*, or *Hesom*, to the South-East of *Kâshgar*. ^g *Teixeira*, p. 256, & seq. and *D'Herbelot*, p. 490. ^h Or, *Turkmâns*, as some call them. ⁱ *D'Herbelot Art. Selgiouk & Massoud*. ^j They formed also two others, viz. those of *Kermân* and *Râm*. ^k *D'Herbelot*, p. 736. *Art. Sangior*. ^l The same, p. 826. *Art. Soltân Shâh*. ^m About 1197. ⁿ See before, p. 421. a. ^o Or, *Kavar Khân*, before-mentioned. ^p *D'Herbelot*, p. 609, & seq. *Art. Mohammed Khowarazm Shâh*.

they first grew powerful, till the Ruin of a
Empire by *Jenghiz Khân*.

S E C T. II.

Rivers, Provinces, Cities, and Inhabitants
of Turkestan.

River Sir: Cities on its Banks: The famous
Daria. River Yem, or Yemin. Division of
Turkestan.

The River
Sir,

THERE are only two considerable Rivers
in Turkestan; the Sir, which bounds it on
the South; and the Yem, which makes its Fron-
tier to North-West. The Sir is that River
called by the Arabs, *Sihûn*; and by the Greeks,
Jaxartes. It rises in the Mountains, that make
the most Eastern Limits of Great Bukharia, to-
wards the Frontiers of Little Bukharia, and runs
winding to the North-West, till at length it falls
into the Lake of *Aral* ^a.

Cities on its
Banks,

It has on its Banks, which are very fruitful, a
great many fine Towns, such as *Aughien*, *Ader-
kand*, *Andugân*, *Aksikat*, *Kojend*, *Tajbkant*, *Ton-
kat*, *Otrâr*, or *Farab*, *Saganak*, *Sabrun*, and
Yassî. Formerly *Jund* and *Yenghikant* stood
upon this River, when it discharged its Waters
into the *Caspian Sea*, before its Stream was
turned into the above-mentioned Lake. Some
lesser Rivers fall into it: The *Fargana* on the
South-Side, opposite to *Aderkant*; another at
Aksikat, a third at *Tonkat*, and the *Taraz*, or
Talash, called also *Arj* at *Otrâr*: These three
descend from the North.

The famous
Daria,

THIS River, as hath been already observed,
is the *Daria*, so famous of late for its Gold
Sand ^b, which appeared to be very rich, in an
Assay caused to be made by *Peter I.* Emperor of
Russia: But the Event has shewn, that it never
came from the Sir. In short, it was no other
than the Gold-Dust gotten by the *Bukhârîs* in the
Torrents of the Mountains towards *India* ^c, and
carried by them into *Siberia*, to truck for Skins.

River Yem,
or Yemin.

THE River *Yemin* (or *Yem*) called *Yemba* by
the *Russians*, rises in the *Uluk tag*, or great
Mountains, towards the fiftieth Degree of Lati-
tude. The Course of this River, according to
Kyrrillow's Map, is winding from North-East to
South-West, along the Borders of *Russia*; and
after running about an hundred Leagues, it falls
into the North-East Corner of the *Caspian Sea*,
about forty-six Degrees of Latitude. This Ri-
ver, which abounds exceedingly with all Sorts of

an excellent Fish, is excessively rapid, but shallow:
Its Stream is very delightful, and its Banks ex-
traordinary fertile: But they are very little culti-
vated at present, because the *Kalmûks*, who pos-
sess the Western-Side of that River, have not
the Use of Agriculture; and the *Tatars* of the
Kasatchia ^d *Orda*, who are Masters of the East-
ern-Side towards its Entrance into the *Caspian*
Sea, cultivate only just as much as is absolutely
necessary for their Subsistence. There is neither
Town, nor Village, upon the *Yemba*: For hav-
ing only five Foot Water at the Entrance, the
Russians do not think it worth their While to
settle there; and its *Tartar* Inhabitants live un-
der Tents and Huts ^e.

Inhabitants,
Mankats.

TURKESTAN is divided into two Parts, the
Western, and the Eastern. The first possessed
by the *Karakalpaks* (or *Mankats*) may extend
from the Town of *Turkestan*, to the *Caspian*
Sea. The second, in the Hands of the *Kasatchia*
Orda, reaches from the said Town to the Moun-
tains East of *Andugân*, and, perhaps, beyond
them. All the Towns, of both Parts, stand on
the River Sir, or the Rivers that fall into it.

1. The Western Part of Turkestan, inhabited by
the Kara-kalpaks, or Mankats.

City of Turkestan very ancient. Mankats, or
Karakalpaks, live by robbing: Their Khân
limited: Their Force.

THIS Western Part has for its Capital the
Town of *Turkestan*, which is the Metro-
polis of the whole Country ^f, and Residence of
the Khân of the *Kara-kalpaks*, during the Win-
ter Season: It is situate on the right Side of a
small River, that runs from the North-East, and
falls into the Sir at a small Distance from the
Town: Though built of Brick, is yet a very
sorry Place, and is remarkable for nothing but
its agreeable Situation ^g.

THIS Town, as well as the whole Country,
is often called *Turon*, or *Turan*, in the *Persian*
Authors, who ascribe the building of it, as well
as the founding of the whole *Turkish* Nation, to
Tur, one of the Sons of *Ferdun* the seventh, King
of the first *Persian* Dynasty, called *Pishdâd*.
But although still existing, and the Capital of
Turkestan, it is difficult to tell where to fix it.
Strahlenberg places it a little to the North-West
of *Saganak*, between *Otrâr* and *Sabrân*. *Del*
'Isle also puts it to the West of *Otrâr*, half-Way
between that City, and the Lake of *Aral*, into

^a See before, p. 478.

^b See before, p. 478.

^c See before, p. 519.

^d Or, *Kasatchia Orda*.

These are the *Kasats*. ^e History of the Turks, &c. p. 570, & seq. ^f In *Del 'Isle's* last Map of *Persia*, it
is written *Tisur Kussan*, as if a different Name from *Turkestan*: And in *Strahlenberg's*, *Turgustan*. ^g History
of the Turks, &c. as before, p. 568.

Turkeftân, which the *Sir* falls: But we know not what Authority either of them goes upon.

Mankats, or Karakal-paks THE People who inhabit this Part of *Turkeftân*, are a Tribe of *Mongols*, or *Tartars*, called *Mankats*, to whom the *Russians* have given the Nickname of *Kara-kalpaks*, from the Kind of Cap, or Hats, they wear; which are open before and behind, with broad Brims on each Side; these Caps the *Russians* call *Coulpaks* ^a.

Live by robbery. THE *Karakalpaks* are professed Robbers, who have nothing to live-on but what they steal, either from the *Kalmuks*, or the Subjects of *Russia*. They often pass the *Aral tag*, or *Mountains of Eagles*, in Company generally with those of the *Kasatchia Orda*, and make Inroads very far within *Siberia* towards the *Tobol*, *Iseet*, and *Ishim*; which extremely incommode the *Russians* who inhabit the Boroughs and Villages along those Rivers. As in Winter these *Tartars* reside in the Towns, like other *Mohammedan Tartars*; in Summer they go and encamp towards the Shores of the *Caspian Sea*, and the Mouth of the River *Sir*, in the Lake *Aral* ^b.

Their Khân limited, ALTHOUGH the *Kara-kalpaks* are very strong, by their Numbers; yet their *Khân* has very little Authority among them: For as their *Mursas* have great Power over them, they obey his Orders no further than those Chiefs will permit them ^c.

ACCORDING to *Abu'lghâzi's* History, the *Uzbeks* say the *Khâns* of *Turkeftân* are descended from *Janish Soltân*, fourth Son of *Janibek Khân* ^d. The same Author informs us, that it is a Custom with the *Mankats*, that when the *Khân* has a Spouse, who is Daughter of a *Mursa* of that Tribe, she is called *Biyim* ^e; and that no other Wife of a *Khân*, let her be of what Family she will, has a Right to that Title ^f.

Their Force. THE Term *Bijaul*, which occurs in the above-mentioned History ^g, denotes a military Charge among both the *Kara-kalpaks* and *Kasatchia Orda*, which comes pretty near that of Colonel ^h. These *Tartars* can bring twenty thousand Horse into the Field.

2. The Eastern Part of Turkeftân, subject to the Kasats, or Kasatchia Orda.

City of Tashkant. Shâh Rukhiyah. Kasatchia Orda: Their Dress: Their Arms: Their Women. Tartar Hunting: Their Habitations: Con-

tinually invading their Neighbours: Trade in Inhabitants, Slaves: Religion and Strength: Their Khân limited. Kasats.

THIS, which is called the Eastern Part of *Turkeftân*, seems to inclose, or shut-up the Western Part, between the River *Sir*, and the *Caspian Sea*; in regard the *Kasats* extend from the same River as far as the *Yem*, or *Yemba*, in the Borders of the *Russian* Dominions.

THE Capital of this Province is *Tashkant*, City of Tashkant. situate on the East Side of the *Sir*, about the Latitude of forty-two Degrees thirty Minutes ⁱ, and ninety Miles to the North of *Kajend* on the same River.

BENTINK observes, that it is a very ancient Town, and has been often destroyed, and rebuilt, on Account of the frequent Wars among the neighbouring *Tartar* Princes. Though it is not very considerable at present, yet it is the Winter's Residence of the *Khân* of the *Kasatchia Orda*: For in Summer he goes and encamps on one Side or other of the River *Sir*, according to the Custom of all the *Tatar* Princes ^k.

SEVERAL other Towns on the River *Sir* belong to the *Kasats*; among the rest is that of *Shâh Rukhiyah*, called by *Bentink*, *Shahirokhoya*; who says it stands on the right (or East Side) of the River *Sir*, sixteen Leagues to the East of *Tashkant* ^l; but it is at present a miserable, paucity Place, of about two hundred wretched Cabins ^m. This seems to have been the City of *Penikant* ⁿ, which *Jenghiz Khân* having ruined, *Timûr bek* rebuilt, and called it *Shah Rukhiya*, in Honour of his Son *Shâh Rukh*, who succeeded his Father in the Empire of *Jagatay*, *Kherasân*, and the *Indies*.

THE *Kasatchia Orda* (or *Kasats*) who possess this Part of *Turkeftân*, resemble the *Kalmuks* (or *E-luths*) much, being of a middle-Size, but exceeding well-set; their Faces broad and flat, their Complexion very swarthy, Eyes of the Pink-Form, black, sparkling, and cut like those of the *Kalmuks*; but they have the Nose very well shaped, the Beard thick, and the Ears formed as usual. They cut their Hair, which is exceeding black and strong, within four Inches of the Head, and wear round Bonnets a Span high, of thick Cloth, or black Felt, with a Fur-Border.

THEIR Cloathing consists in a Shirt of *Kitay*- Their Dress, ka, a Pair of Sheep-Skin Breeches, and a quilted

^a See Description of the Countries about the *Caspian Sea*, p. 108, at the End of *Tavernier's* Travels. ^b History of the *Turks*, &c. p. 575. ^c The same, p. 568. ^d The same, p. 203. ^e In the Translations, *Biim*. ^f The same, p. 243. ^g The same, p. 263. ^h The same, p. 575. ⁱ According to *Abu'lfeida* and *Ulug beg's* Tables, where it is called *Alshâsh* and *Chaj*. ^j *D'Anville* places it, in his Map, fifteen Minutes more Northerly. ^k History of the *Turks*, &c. as before, p. 569. ^l Rather to the South, or South-East. ^m History of the *Turks*, &c. as before, p. 569. ⁿ Or, *Fenakant*. In *Abu'lghâzi's* History, *Fernakant*.

Turkestan. Vest of the same Calico: But in Winter they wear over it a Sheep-Skin Gown, which serves them instead of a Quilt. Their Boots are very clouterly, and made of Horse-Skin, as well as every one can make them himself.

Their Arms. THEIR Weapons are the Sabre, the Bow, and the Lance: For as yet Fire-Arms are very little used by them.

Their Women. MOST of the Women are large, and well-made; and though their Faces be broad and flat, yet they are not disagreeable. They dress much like the *Kalmük* Women, excepting that they wear high-pointed Bonnets, which they fold on the right Side, and a Sort of big Slippers.

Tartar Hunting. THEY are always on Horseback, and when they are not upon their Incursions, make Hunting their whole Employment; leaving the Care of their Flocks and Dwellings to their Wives, and Slaves, if they have any. Their Horses make no Appearance, but they are very mettlesome, and fleetest of all the *Tartar* Horses.

Their Habitations. THESE *Tartars* possess very fine Quarters along the River *Yemba*, and towards the Mountains which separate the Country of *Turkestan* from the Provinces of the *Kalmüks*; but all their Thoughts being bent on Rapine, they only cultivate just as much of their Lands as suffices for their Occasions, they living on their Flocks, or Game, and using but little Bread. Few of them have fixed Habitations, and they encamp, for the most Part, under Huts and Tents, towards the Frontiers of the *Kalmüks*, and the River *Yemba*, to be ready to lay-hold on all Opportunities of pillaging.

Continually invading. THEY are continually at War with their *Pagan* Neighbours. In Winter they pay a Visit on one Side to the *Kalmüks*, subject to the Grand *Khân*; who about that Time go to scour the Frontiers of *Great Bukharia*, and other Parts to the South of their Country: On the other Side, they perpetually incommode the *Kosaks* of *Jaik*, the *Nogay Tartars*, and the *Kalmüks* settled under *Ayuka Khân*, in the Kingdom of *Astrakhan*:

But in Summer they often cross the Mountains of *Eagles*, which are very easy to pass towards the Head of the River *Jaik*; and make Inroads a great Way into *Siberia*, to the West of the River *Irtis*: And as those are the very best cultivated Parts in all that Country, the *Russians* are obliged to keep Guards all Summer in the Villages and Boroughs along the *Tabol*, the *Ishim*, and the *Tebenda*, to prevent their Designs. Though they are often very ill-treated in those Incursions, and even all they steal is not equivalent to what their Lands, if tilled, might yield, so fertile and excellent they are; yet they chuse to expose themselves to a thousand Fatigues and Dangers, in order to subsist by robbing, rather than apply themselves to some regular Business, and live comfortably.

THEY sell the Slaves they make in those Incursions in *Karazm*, or *Great Bukharia*, to the *Persian*, *Armenian*, and sometimes *Indian* Merchants, who repair thither solely on Account of that Trade, which is the only one that is carried-on with any Security in those Provinces, by reason it is the chief Livelihood of the *Uzbeks*; and it is principally with a View of preserving the Means of selling those Slaves, that the *Kasat-shia Orda* cultivate Friendship with them. They retain very few Slaves themselves, except to keep their Flocks; but commonly reserve all the young Women and *Russian* Girls they can snap-up in *Siberia*.

THESE *Tatars* are *Mohammedans*, but have neither *Korân*, *Mullas*, nor *Mosks*. They are able to bring into the Field about thirty thousand Men: So that when joined with the *Karakalpaks*, they make, in all, fifty thousand strong.

THEIR *Khân* is no less limited, than he of the *Karakalpaks*; the *Mursas* taking almost all the Power into their own Hands.

THE Author of the *Description of the Countries bordering on the Caspian Sea**, says, *Kasatchi Orda* signifies a wild People.

* History of the *Turks*, &c. p. 572, & seqq.

* At the End of *Tavernier's Travels*, p. 108.

BOOK III.

TRAVELS through Tartary, Tibet, and Bukhâria,
to and from China.

INTRODUCTION.

First Travellers Friars. John de Plano Carпинi. William de Rubruquis. Marco Polo. Mandeville. *Embassy of Shâh-ruk.* Anthony Jenkinson. Benedict Goës. Grueber, Desideri. Averil's Travels. Verbieft, Gerbillon. *Other Travellers: Method observed.*

First Travellers Friars.

THE prodigious Conquests of the *Mongols and Tartars*, under *Jenghiz Khân*, towards the End of the twelfth, and Beginning of the thirteenth Centuries, having made *Tartary*, and its Inhabitants, famous through the Continent, that vast Region, whose Name was scarce known before in this Part of the World, began to be visited by *Europeans*, for Sake of Trade, or Curiosity: But what opened the Way to these Undertakings, was the Zeal, or rather Folly and Presumption, of the Popes, who took it in their Heads to send some Friars, by Way of Envoys, to the Successors of the above-mentioned Conqueror, to persuade them to desist from their destructive Invasions, and embrace the *Romish Faith*.

John de Plano Carпинi.

WITH this ridiculous View, joined, no doubt, to that of prying into the Affairs of the *Tartars*, *Innocent IV.* in 1246, sent *John de Plano Carпинi*, and *Bennet*, or *Benedict*, a *Polander*, *Franciscans*, to *Kuinè* ^a *Khân*. Next Year he dispatched others, *Ascelin*, *Simon de St. Quintin*, *Alexander*, and *Albert*, all of the Order of Preaching Friars, on the same idle Errand, and, consequently, with as little Effect. The two *Franciscans* published an Account of their Travels, of which *Vincent of Beauvais* ^b, a *Jacobin*, their Contemporary, has inserted an Abstract, in his

^a *Speculum Historiale*: And by Way of Supplement William de hath added what he had learned from the Mouth of *Simon de St. Quintin*.

AFTER this, *Louis IX.* of *France*, commonly called *St. Louis*, following the Example of his Holiness, in 1253 sent *William de Rubruquis*, a *Capuchin*, to *Mangu Khân*, on the same romantic Kind of Mission: But this Embassy meeting with no better Success than the former, they began to be convinced of the Vanity of such Attempts, and so those religious Expeditions were thenceforth laid aside.

HOWEVER, this did not discourage others, *Marco Polo*, who set-out upon rational Foundations, from penetrating into *Tartary*: For in 1272, *Marco Polo*, the *Venetian*, took a Journey thither, with his Father and Uncle, on the Score of Trade; and found his Account in the Journey, both as to Honour and Profit, far beyond his Expectations. But from this Time we meet with no *European Traveller* into *Tartary* for above three hundred Years, excepting our *Mandeville*, who went thither fifty Years after. Indeed, about that Time Commerce became interrupted, and the Roads through *Tartary* rendered insecure for Merchants, by reason of the Wars that arose among the contending Princes in the several Quarters into which the Empire of *Jenghiz Khân* was divided: Nor was the Passage sufficiently free for Commerce in 1404, when the *Ambassadors of Shâh-ruk*, Son and Successor of *Timûr-bek*, or *Tamerlan*, passed through those Regions in their Way to *China*. The Relation of this Embassy, translated from the *Arabic*, is a very curious Piece, and gives no small Light into the Geography of *Tartary* and the *Bukhârias*.

^a Misprinted, perhaps, for *Keyuk Khân*.

^b In Latin, *Vincentius Belvacensis*, or *Bellovicensis*.

Introduction.

Anthony
Jenkinson.

THE next Account of Travels into the *Middle Asia*, which occurs, is that of our Countryman Mr. *Anthony Jenkinson*, who went by the Way of *Russia*, *Boghar*, or *Bokhara*, in order to strike-out a Way for Trade on that Side; but found it impracticable, through the rapacious Disposition of the *Uzbek Tartars*, who live by robbing their Neighbours, and plundering the Karawans that fall into their Hands. However, his Companion *Johnson* gathered what Accounts he could of the Roads from thence to *China* through *Little Bukharia*, which have their Use in Geography: But since then no Europeans had attempted to push a Trade that Way, till of late the *Russians* formed such a Design, and in 1718 sent *Beckowitz*, with three thousand Men, to lay a Foundation towards putting it in Execution; the fatal Success of which Expedition has been already related ^a.

Benedict
Goës.

IN 1603, the Jesuit-Missioners, who were in *India*, sent *Goës*, one of their Society, to find-out a Way to *China* by Land; which he effected, by joining himself with the Karawans of Merchants, who were going thither through *Little Bukharia*. After that the Jesuit *Andrada*, and *Chefaut*, about 1624 attempted a shorter Road from *India* to *China*, through the Country of *Tibet*: But what they failed in doing (if, indeed, they ever went about it) was performed in 1661, by *Dorville* and *Grueber*, two others of the Society.

Grueber,
Desideri.

IT might have been expected, that as the Difficulties were thus removed by them and *Goës*, the Design would have been prosecuted by the Missioners: But we hear no more of their religious Expeditions, on this Side, till 1714, when the Jesuit *Desideri* made a new Attempt to open a Way for them through *Tibet*; and as his two Predecessors had taken the Southern Road by *Bengal*, he took the Northern-one through *Kashmir*, being the middle-Way between theirs, and that of *Goës*, which was more round-about. Of these two Roads through *Tibet*, we have some farther Account from *Tavernier* and *Bernier*; which last Author procured some Information concerning the Way from *Kashmir* to *Kashgar*. Lastly, in 1742 Friar *Horace de Penna*, with other *Capuchins*, was sent expressly on the Mission to *Tibet*; where, according to the printed Relation, they did most surprizing Exploits, almost converting the Grand *Lama*, though he pretends to be no less than God Almighty himself.

Averil's
Travels.

WHILE Discoveries were thus carrying slowly on by the Missioners in the South, they made an

^a Essay to cut-out a Road to *China* through *Tartary* by the North. For this Purpose, in 1685, *Avril* was deputed to go by the Way of *Russia* with the *Siberian Karawans*: But not being able to succeed in his Design, the farther Prosecution thereof, on that Side, was dropped. However, he brought home some Account of the several Roads through *Tartary* to *China*; which, for the Time, might pass for no inconsiderable Discoveries.

Introduction.

^b IN 1682, and the Year following, *Verbiest* made two Journeys, one into *Eastern Tartary*, which has been already given ^b; the other into *Western Tartary*; both in the Retinue of the Emperor of *China*, who made those Progresses himself. Ten Years after, *Gerbillon* performed eight Journeys into *Western Tartary*, some across the great sandy Desert towards *Siberia*; others through the Countries bordering on the great Wall of *China*; sometimes attending on the Emperor, sometimes on other Occasions. This gave him an Opportunity of viewing most Parts of that vast Region. In short, the Travels of these last two Jesuits are the most exact and curious of all which the Missioners to *China* have published relating to the neighbouring Countries. Had these who made the Map of the *Tartarian Empire*, published the Detail of their Travels and Observations, by Way of Journal, it might have been a great Addition to their other geographical Performances.

Verbiest,
Gerbillon.

^c BESIDES the Travels already mentioned, there are several others, which have a Relation to *Tartary*; such as those of *Bakhsf*, *Ibrand Ides*, *Lange*, and other *Russians*, to *China*. But as those who performed them, only crossed the Country in one or two Places, and above three Parts in four of the Road they travelled lay through *Siberia*; we therefore thought fit to postpone giving their Journals, till we come to treat of that extensive Region in a future Volume.

Other Travellers.

^d WITH regard to the Relations of *Marco Polo*, *Meibod* *Carpini*, and the other early Missioners into *Tartary*, we must likewise inform our Readers, that we do not intend to tire them with their long-winded Descriptions of the *Tartar* Inhabitants, and their Conquests, of which a more exact Account hath been already given: Nor with their religious, or other Transactions, equally little to the Purpose; but shall confine ourselves to what relates simply to the Geography and History of the Countries they passed through, touching only in brief upon Matters of another Nature.

^a See p. 478.^b See p. 362.

C H A P. I.

The TRAVELS of John de Plano Carpini, and other Friars, into TARTARY, in the Year 1246.

Introduction.

AN *English* Translation of this Friar's Travels, as well as the Abstract taken from the thirty-second Book of the *Speculum Historiale*, of *Vincentius Beluacensis*, is inserted in *Hakluyt's Voyages*. There is a *French* Version of it in the Collection printed at the *Hague* in 1735, intitled, *Voyages faites principalement en Asie dans les 12, 13, 14, and 15, Siecles, &c.* It is there put in better Order, than it appears in *Hakluyt*; who having given it according to the Method and Chapters of the *Speculum*, *Carpini's* Account of the *Mongols* is placed before his Journal, which begins at the sixteenth Chapter of the above-mentioned Book.

S E C T. I.

Embassy of Carpini, from the Pope to the Great Khân.

Carpini sets-out: Enters the Tartar Dominions. Country of Komania. Batu Khân's Orda: His State. Bounds of Komania. Baskirs Country. Naymans: Mongals. The Emperor's Orda. Magnificent Assembly. Kuyne enthroned: His Person, and Character. Carpini's Audience. Another Orda. The Emperor's Letter. No Ambassadors sent. The Friars return.

Carpini sets-out,

CARPINI, and his Companion *Benedict*, a *Pole*, setting forward on their Journey, repaired to the King of *Bohemia*, their Acquaintance, who defrayed their Expences to *Boleslaus*, Duke of *Silesia*. He did the like till they got to *Conrade*, Duke of *Lautiscia* (or *Mazovia*) at whose Court *Wasilic*, Duke of *Russia*, happened to be. There understanding, that they must make Presents to the *Tartars*, they provided themselves with Beaver, and other Skins. After which *Wasilic* being prevailed-on by the Duke of *Cracow*, and others, he took them along with him, and sent them, by Way of *Danilow*, to *Kiow*, then the Capital of *Russia*. Here leaving their Horses, because no Forage was to be found on the Road, and they could not dig the Grass from under the Snow, like the *Tartar* Horses, they took Post-Horses, and a Guide, the fourth of *February*, and arrived at *Kanow*, the first Town under the *Tartar* Dominion. Thence

Enters the Tartar Dominions.

a riding to another Town, they were conducted to the first Guard of the *Tartars*, who behaved rudely, and were very inquisitive to know who they were, and their Business. Being gratified, they sent them forward to *Korrensa*, Lord of the Western Marches, who had under him sixty thousand Men.

As soon as they came to *Korrensa's* Court, they were conducted to his *Orda*, or Tent, where they bowed thrice with the left Knee before the Door, taking-care not to touch the Threshold of it. Being entered, they repeated the Substance of their Commission, and presented the Pope's Letters kneeling. Hence they were sent, with three Guides, to Duke *Bathi*, and were on the Journey from the first *Tuesday* in *Lent*, to *Holy Thursday*, although they rode a hard Trot, and changed Horses often four Times a Day. Their Road lay through *Komania*, a *Komania* plain Country, washed by the *Nieper*, the *Don*, *Country*, the *Volga*, an exceeding great River, and the *Jaëk*. On the West Side of the *Nieper*, *Korrensa* marched; on the East, *Montij*; Prince *Tubon*, married to *Bathi's* Sister, possessed the Banks of the *Don*; and *Bathi* the *Volga*. A Colonel, with his Men, marched on each Side of the *Jaëk*.

THESE *Tartars*, in Summer, ascended the *Batu Khân's* Rivers to the Mountains; and in Winter moved-*Orda*, down toward the *Euxine Sea*, along which the Friar passed, often over the Ice. They were lodged above three Miles from *Bathi's* *Orda*, and when they went to wait on him passed between two Fires; the *Tartars* believing that Caution would prevent any Mischief that might happen from Spells, or Poison. Having entered his Tent with the same Ceremonies as they did *Korrensa's*, they, on their Knees, presented the Pope's Letters translated; which *Bathi* read, and then they were sent-back to their Tent; where they had no Victuals given them, but a little Millet, the first Night.

THIS Prince observed great State. He sat on *His State*, a lofty Seat, or Throne, with one of his Wives beneath him; where his Brothers, Sons, and other great Lords, were seated on a Bench in the Middle of the Tent, and others on the Ground behind him, the Men on the Right-hand, the Wo-

* Batu Khân.

men

Great Tartary.

men on the Left. The Friars also sat on that Side as all Ambassadors do in going to Audience; but in returning from the Emperor, they were placed on the Right. On a Table near the Door were Gold and Silver Vessels filled with Liqueur. There attended Musicians likewise, who played when he drank. When on Horseback, a Canopy, or small Pavilion, is carried over his Head, on the Point of a Spear. The same Customs have all the Tartar Princes, and their Wives. That Prince, though courteous to his People, was much feared by them: He was a great Master in the Art of War, to which he had been long inured.

Bounds of Komania.

ON Easter-Day they set-out with two Tartars for the Court of the Emperor Kuyne^b, very weak. Their Food, all Lent, was only Millet, boiled with Water and Salt: Their Drink, Snow, melted in a Skillet. Komania, on the North, has Russia, the People called Morduins; the Bileri, who inhabit Great Bulgaria; the Bastarfi^c, who possess Great Hungary; the Parosita, and Samogeta; next whom are the People with Dogs Faces, inhabiting the Shores of the (Northern) Ocean. On the South lie the Alans, Chirkassians, Gazarians, and Greece; Iberia, the Kathes, the Brutakes (said to be Jews shaving their Heads all-over) Scythia, Georgia, Armenia, and Turkey. On the West it has Hungary and Russia. Komania is very large. The Tartars slew most of the Inhabitants, the rest fled; but returned afterwards. Eight Days after Easter they left this Country, and entered that of the Kangitta^d, where the People are few, Water being scarce. On Ascension-Day they entered the Country of the Bisermins^e, who speak the Komanian Language, but are Mohammedans. Here they met with innumerable Cities, and Castles, ruined; the Tartars having destroyed the People, with Soldan Alti their Prince.

Baskirs Country.

THIS Land, which hath in it high Mountains, and was possessed by Siban^f, Bathi's Brother, borders Southwards on the Mohammedan Territories^g. In the next Country dwell the Dukes Burin and Kadun, Sons of Thiaday^h, Son of Chinghiz Khan. On the North lie the Black Kitayansⁱ, and the Ocean. They were travelling through this Country from Ascension-Day, to the sixteenth of June, and then entered the Dominions of the Black Kitayans, where the Emperor built a House. After this they found a small Sea, on whose Shore stands a Hill, where there is a Hole; from whence, in Winter, they

may proceed dreadful Storms. They travelled along this Sea, which has many Isles in it, for many Days^k, leaving it on the Left-hand. In this Land dwelt Ordu^l, oldest of all the Dukes, in his Father's Orda, or Court, where one of his Wives resided, and received Presents; according to the Custom of the Tartars, who never suffer the Courts of their Princes to go to Ruin.

Carpini, 1246.

At length they came to the first Court of the Emperor, where one of his Wives dwelt. Here they were well entertained, for one Day, but not admitted into it, because they had not yet seen his Majesty. The twenty-eighth, departing thence, they entered into the Land of the Naimans, who are Pagans, and were destroyed by the Tartars. Next Day it snowed. The Country is extremely cold, and full of Mountains, intermixed with few Plains. After many Days Journey through this Region, they came into the Land of the Mongals, whom Europeans call Tartars; where having travelled at a great Rate, for three Weeks continually, they came to the Court of the Emperor Kuyne, on the twenty-second of July: But as he was not yet elected, they were not admitted to Audience.

Naimans, Mongals.

FIVE Days after, he sent them, with Guides, to his Mother's Court, called Sira Orda, where they found a huge Tent of white Cloth, large enough to hold two thousand People, with a Palisade round it, painted with Figures. There were also assembled the great Lords, who the first Day were dressed in White; the second, on which Kuyne arrived, in Scarlet; the third in blue Robes; and the fourth in rich Robes of Baldakin Cloth^m. The Palisade had two great Gates, one without Guards, and continually open for the Emperor to pass; the other, for the Assembly to enter, had Guards. Many of the great Men had Gold on the Furniture of their Horses, to the Value of twenty Marks. The Grandees having entered the Tent, consulted (as Carpini judged) about the Election till Noon; and then fell to drinking Mares-Milk in surprising Quantities. They sent for the Friars to drink, by Way of honouring them; but plied them so hard with their Ale (for they did not like their Milk) that they desired to be excused. This continued till Evening, the People withdrawing all the While to a great Distance round the Court.

The Emperor's Orda.

WITHOUT the Door stood Duke Yeroslaus, Magnificent of Suzdal in Russia, with many Lords of the Kithay and Solangi, the two Sons of the King

Magnificent Assembly.

^a Hakluyt's Voyages, vol. 1. p. 63, & seqq.^b Or, Ken Khan, is Kayuk, third Emperor of the Mongols, or Mogols.^c Rather, the Baskirs, or Baskirs.^d Rather, the Kanghilli, or Kankli.^e Perhaps Moslems, or Mohammedans.^f Shyban Khan. See before, p. 489.^g As those of Persia.^h Jagatay.ⁱ Or, Karakitayans.^k This may be the Lake Sayfan, through which the Irtysh runs.^l Orda Iszen, eldest Son of Zuzi, or Juji. See before, p. 489.^m Scarlet, or Crimson.

Great Tary.

of Georgia, the Ambassador of the *Khalif* of a *Baldak*^a, and ten other *Soldāns* of the *Mohammedans*. *Carpini* was told, there were more than four thousand Ambassadors in all, some from Princes who were Tributaries, or sent to submit themselves; others from Governors of Provinces, or foreign Kings, with Presents. All these were placed without the Lists, and had Drink given them. Here they remained four Weeks; during which Time, in their Opinion, the Election was made, the rather because, when *Kuyne* came-out of the Tent, the Music played before him, and he was bowed to, or honoured with Wands, having purple Wool at the End of them, all the While he was in the open Field; Ceremonies paid to none of the other Princes.

Kuyne enthroned,

FROM thence the whole Assembly rode three or four Leagues, to a Place, where in a fine Plain by a River's Side, between Mountains, there was another Pavilion erected, called the *Golden Orda*^b. There was a Tent also set-up on Pillars, covered with Plates of Gold, and joined to other Timber with Gold Nails. It was covered, on the Inside, with *Baldakin* Cloth, and on the Outside with another Sort. On the twenty-fourth of *August* the Multitude, who were assembled, stood with their Faces to the South. Of these there was a Party about fifty Yards distant, who prayed, and kneeling, proceeded farther South. Having continued thus a long Time, they returned to the Tent, and set *Kuyne* on the Throne, placed there for the Purpose; then his Lords first, and afterwards the whole Multitude, kneeled before him, except the Friars, who were none of his Subjects.

His Person and Character.

THE Emperor seemed then to be about Forty, or Forty-five. He was of a middle Stature, and behaved with exceeding Gravity. He was a very wise Prince, and seldom laughed. *Carpini* pretends he had many Christian Clergymen^c about him, and that some of them assured him he intended to become one himself. The Emperor never speaks to a Foreigner, but by a third Person; nor his Subjects to him, but on their Knees. In his Letters, he stiled himself *the Power of God, and Emperor of all Mankind*. On his Seal were engraven these Words: *God in Heaven, and Kuyne Khān on Earth, the Power of God: The Seal of the Emperor of all Men*^d.

Carpini's Audience.

SOME Time after the Friars were called to Audience, with other Ambassadors; whose Names

being called-over in Presence of the Emperor, *Carpini*, and his Lords, each of them bowed the left-Knee four Times, without the Threshold of the Tent; and then having been searched, to see if they had any Weapons about them, entered the Door on the East Side, the West Door being left for the Emperor only. All other Ambassadors were there received by him, but few admitted into his Tent. The Presents made on that Occasion, in fine Cloths, Silks, and Furs, amounted to a great Value. These Friars were asked for theirs, but they had nothing left to give. There were more than five hundred Carts on a neighbouring Hill, full of Silver, Gold, and Silk Habits; which were all divided between the Emperor, and his Dukes.

DEPARTING thence, they came to another Place, where there was a magnificent Tent of Purple, a Present of the *Kitays*^e. Here, on a lofty Stage, stood an Ivory Throne, curiously made, and adorned with Jewels: It had Steps to go-up to it, and was round at-Top. There were Benches placed about it, where the Ladies sat on Stools on the Left-hand; for none sat on the Right. The Lords sat on Benches below^f. The Emperor's Wives had beautiful Tents of white Felt. Here his Majesty parted with his Mother, and *Jeroslaus*, before-mentioned, died; suspected to have been poisoned at a Banquet, that the *Tartars* might possess his Dukedom without Trouble. After this the Friars were, by the Emperor's Order, sent to his Mother; he intending next Day to set-up his Standard against the Countries in the West, or *Christianity*^g, which he had no Mind they should know.

ON their Return, they remained a Month at the *Orda*, almost perished with Hunger and Thirst; the Provision allowed them for four Days, having been scarce sufficient for one. At length they were relieved by *Cosmas*, a *Russian* Goldsmith, who made the Imperial Throne and Seal. After this the Emperor sending for them, ordered them, by his Secretary, to put down in Writing the Purport of their Business, and deliver it to him. Having done this, he sent for them again, and asked if the Pope had any about him, who understood either the *Russian*, *Arabic*, or *Tartarian*. They answered in the Negative: But said, if his Majesty's Letter was interpreted to them, they could pen it in their own Lan-

^a So the Europeans of those Times called *Baghdād*. were, doubtless, the *Bonza* Priests (so like the *Romish*) whom *Kayuk* is remarked to have been much attached to. See *Gaubil's Hist. de Gentilis Khān*, &c. p. 105.

^b In the Mongol Language, *Altun Orda*. ^c These ^d *Hakluyt's Voyages*, p. 66, & seq. ^e Or, *Kitayans*, who possessed the Northern Provinces of *China*, and adjoining Parts of *Tartary*, conquered by *Jenghis Khān*. See before, p. 434. ^f In this, as in many other Things, they seem to have imitated the *Chinese*. ^g This is no Sign that he loved Christians, much less that he intended to turn Christian himself.

Great Tar-
tary.

guage, and deliver both the Translation, and a Original, to the Pope. This Method being approved of, the chief Secretary, and other Clerks, sent for them some Days after, and interpreted the Letter; which *Carpini* took-down in *Latin*. Then they made him explain every Sentence, and read the Letters twice over to avoid Mistakes. They gave them the same also in *Arabic*.

No Ambaf-
sadors sent.

THEY were told by the *Tartars* who attended them, that the Emperor designed to send his Ambassadors with them to *Europe*: But at the same Time was desirous (as the *Friars* judged) that the Proposal should come from them. One of their *Tartars* advised them to petition him to that Purpose: But they declined it, not caring that Ambassadors should be sent, fearing, 1. That the Diffensions, which reigned among the Christian Princes, would encourage the *Tartars* to make War on them. 2. That their Envoys might be forced from them, or slain by the Way: For our Nations (says *Carpini*) are arrogant and proud^a; and it is the *Tartar* Custom never to be reconciled to such as kill their Ambassadors, till they have taken Revenge^b. 3. That they could come for no Purpose but to be Spies; and the rather, as they had nothing to do, but deliver the same Letters, which they themselves carried.

The Friars
return.

THE thirteenth of *November*, having received their Passport, they set-forward, and travelled all Winter through the Deserts, without so much as a Tree to be seen. They had an uncomfortable Time of it, lying often on the Snow, except with their Feet they made the Ground bare; and often in the Morning found themselves covered with Snow, driven over them by the Wind. At length, on *Ascension-Day*, they arrived at the Court of *Bathi*. From thence they passed-on to *Korrensja* and *Montij*, where new Guides being allowed them, they proceeded till they had passed all the *Tartar* Guards, from the last of which, in six Days, they arrived at *Kiew* on the eighth of *June*. They were feasted splendidly by the Dukes *Daniel*, and *Wafilik*, who sent with them Ambassadors to acquaint the Pope, that they had already acknowledged his Supremacy, and the *Romish* Church for their Mistress^c.

S E C T. II.

An Account of the Mongals, and Nations conquered by them.

Mongals Country: Their Persons, Character, Laws, Customs: Their Religion: Superstitious Notions. Chinghiz Khan's Original: Conquers Kitay: Defeated by Prester John. Mountains of Adamant. A noisy Sun. Western Conquests. Strange People. One-legged Men. Mongul Discipline: Their Armour, and Arms.

THE Country of the *Mongals* has on the East the Land of the *Kitayans*^d, and So-
langui; on the South-West that of the *Huies*; on the West the *Naymans*; and on the North the Ocean. It consists of Mountains and Plains, but is every-where sandy and barren, having but few Rivers; yet affords good Pasture. They have neither Villages, nor Cities, except one^e, half a Day's Journey from *Sira Orda*, which is said to be a pretty good one; but the *Friars* did not see it. The Weather is very uncertain: The Cold and Winds are exceeding violent. It seldom rains in Summer; never in Winter. There fell so much Hail at the Emperor's Election, that melting, an hundred and forty Persons of the Court were drowned, and several Houses carried-away. Often excessive Heat is succeeded by excessive Cold.

THE Faces of the *Tartars* are very broad between the Eyes and Cheek-Bones, their Noses small and flat, their Eyes little, and Eyelids standing erect. They have the Crown of the Head. They braid their Hair behind in two Locks, binding each behind an Ear. They have short Feet. The Drefs of Men and Women is alike. Their Houses are round, with a Hole a-Top, for Window and Chimney: Some are large, others small: Some made to be taken to Pieces, others always fixed on Carts, drawn by one, or more Oxen.

THE *Tartars* highly reverence their Lords, and never tell them a Falshood: Seldom or never fall-out among themselves, even in Drink; or steal from one another: Endure great Fatigue: Will sing and be merry, though fasting all Day. Their Women very chaste; yet some will talk f obscenely. They are exceeding friendly and courteous to each other; but rude and deceitful

^a He gives, as an Instance, that when the *German* Ambassadors, who went with him, returned dressed in the *Tartar* Habit, they were almost stoned to Death, and compelled to change their Drefs. ^b A Crime of this Nature caused taem to destroy the *Karazmian* Empire. See before, p. 422. ^c *Hakluyt's Voyages*, p. 69, & seqq.

^d In *Carpini's Relation*, *Kitay*. *Haythou* and *Marco Polo* write *Kathay*, which is not so true. ^e *Hakluyt* has thrust into the *English* Text, *Cracurim* (for *Karakoram*.) He has corrupted it in several other Places.

Great Tartary.

Laws, Customs.

Their Religion.

Superstitious Nations.

Chinghiz Khan's Original,

to Strangers. The Great Duke of *Russia*, King of *Georgia's* Son, and *Soldans*, at the Emperor's Court were treated with very little Respect. They had the Mortification to see their very *Tartar* Attendants go before them, and were often obliged to sit behind their Backs. Robbery and Adultery are punished with Death; nay, Fornicators suffer the same Punishment. In Marriage no Degrees of Affinity are prohibited, excepting those of Mother and Daughter, and Sister by the Mother's Side. They marry their Sisters by the Father's Side; and the younger Brother, or some Relation, is obliged to marry the Widow of the elder. When *Carpini* was in *Russia*, Duke *Andrew* being put to Death by *Bathi*, on a bare Accusation of selling *Tartar* Horses out of the Country, he constrained his Widow and younger Brother (who solicited that the Dukedom might not be taken from them) to be married together. They make no Difference between the Sons of Wives and Concubines. Polygamy is in Use, each Wife, with her Family, living a-part.

As to their Religion, they believe in one God, but have no Notion of a future State; yet fancy they shall pass into another World, and live in the same Manner they did in this. They begin their Enterprizes at the New, or Full Moon, which they call the *Great Emperor*, and worship on their Knees. Every-body, even Strangers, their Cattle, Goods, and every Thing must be purified by Fire. They kindle two Fires, and setting-up two Javelins near them, stretch a Cord from the End of one to the other, under which the Things to be purified pass. They think it a Fault with a Knife to touch the Fire, or take Flesh out of the Pot; or to cleave Wood with a Hatchet near the Hearth, imagining it takes away the Fire's Power. It is no less faulty with them to lean on a Whip, or touch Arrows with it: To kill young Birds, or pour Liquor on the Ground: To strike a Horse with the Bridle, or break one Bone against another. Whoever pisses in his House is put to Death, or must pay a great Fine, and all be purified by Fire: Also if a Person, not able to swallow a Bit of Meat, spits it out, he is drawn through a Hole made for the Purpose, in the Floor of his House, and slain. It is Death to tread on the Threshold of the Habitation of their Princes.

THE Country of *Mongal* was inhabited formerly by four Nations, of the same Make and Language: The *Yeka Mongals*, or *Great Mongals*; the *Su Mongals*, or *Water Mongals*, who took the Name of *Tartars* from a River there; the *Merkat*, and the *Metrit*. *Chinghiz*, who was of *Yeka Mongal*, having allured the People of that Province to join him, attacked the *Su Mongals*, or *Tartars*, slew their Chief, and subdued them: As afterward he did the *Merkats*, and *Metrits*. Hereupon the *Naymans*, who were governed by the young unexperienced Sons of their late potent Emperor, to whom these four Nations paid Tribute, invaded their Territories, slew the People, and carried-off their Effects. *Chinghiz*, on this News, gathered his Subjects; and meeting the *Naymans*, joined by the *Karakitay*, in a narrow Valley, killed the greater Part, and took the rest Prisoners.

IN the Country of the *Karakitay*, *Okkoday*, Son, and Successor of *Chinghiz*, built a City, called *Omil*, near which, to the South, is a vast Defart, reported to be inhabited by wild Men, who cannot speak, and have no Joints in their Legs.

AFTER this the *Mongals* marching against the *Kitayans*, were overthrown, and only seven left alive: But recruiting, they first subdued the *Huiri*, who were Christians of the *Nestorian* Sect, and from them took their Writing Characters: Then the Country of *Saryur*, of the *Karamites*, and Land of *Hudirat*. Lastly, *Chinghiz Khan* marching a second Time against the *Kitay*, by Degrees conquered most of their Country, took the capital City, and slew their Emperor.

THE People of *Kitay* are *Pagans*, are very courteous, and have no Beards. They use a peculiar Kind of Characters, have Histories of their Country, Hermits and Houses like the *Romish* Churches. Have divers Saints, worship God, and believe a future State. *Carpini* adds what must be false, viz. that they adore Jesus Christ, and reverence the *Old* and *New Testament*; which, he says, they are reported to have among them.

NEXT he led his Troops against the King of *Greater India*, called *Prester John*; but was defeated. They made the Friars believe, that this was done by Means of Copper Statues, which being hollow, had Fires within. These

^a In the *French*, he is called Duke of *Savogle*.

^b *Hakluyt*, p. 54, & seq. ^c In the Original, *Chingis*. ^d They were then divided between two *Khans*. See before, p. 419, 420. ^e *Oktay*, or, as *Abu'lghazi's* Translators write, *Ugaday*. ^f So named in the Book published by *Carpini*: But in the Extract of *Vincentius*, *Khanil*; rather, perhaps, *Khamil*, at the Extremity of *Little Bukharia*, at the Entrance of the great Defart. This may also be the *Annil*, or *Yamil*, mentioned by *Abu'lfarej*, p. 282, and 322, where began the Division of *Tartary*, which fell to *Oktay's* Share. ^g These must be the *Vigurs*, or *Oygurs*; but they were of *Fe's* Religion, which being so like their own, the Friars ignorantly, or by Design, represent them as Christians.

Great Tartary. were set on Horses, and a Man behind each, who, with a Pair of Bellows, blew the Fire upon the Enemy; which burnt them, and raised a great Smoke. On their Return through the Deserts, they met with a People, whose Men were shaped like Dogs. These Monsters, on the Approach of the *Mongals*, ran into a River, and then rolling themselves on the Ground, the Dust and Water became frozen together (it being Winter) and formed a Kind of Armour, Proof against the Swords, and Arrows of their Enemies; whom they fell upon, Tooth and Nail, and thus drove them out of their Country. This, *Carpini* says, was solemnly affirmed to him by several *Russian* Priests^a, and others, at the Emperor's Court.

Mountains of Adamant. FROM thence, in their Way home, the *Mongals* came into the Country of *Burithabeth* (or *Tibet*) and conquered it. The People are *Pagans*, and eat the Bodies of their deceased Parents. They are very deformed, and have no Beards, plucking out the Hairs as fast as they grow, with an Iron Instrument. *Chinghiz Khân* moved Westward next, against the *Kirghis*, and penetrated as far as the *Caspian* Mountains. These the Author tells us, were of *Adamant*; that the Inhabitants lived within the Hills under-Ground; that on the Approach of the *Mongals* they made a Breach through the Mountain, which yet was rendered inaccessible by a Cloud that stood before it: That getting by subterraneous Passages, under the Field where the Enemy was encamped, they broke through the Ground, and made a great Slaughter of them. Lastly, that the Reason they gave, why they dwelt under the Earth, was, because the Sun made such a dreadful Noise at rising, that they could not endure it^b. These, and the like ridiculous Fables, was this Friar capable of relating; and such is the idle Account he brought home of the Wars of *Chinghiz Khân*; who, according to him, was slain by Thunder.

Western Countries. WHAT he says of the Emperor *Okkoday*, relates only to the Expeditions of *Batbi ared*, and *Sirpodan*^c. According to this Author, *Batbi* first subdued *Altî Soldân*, then the *Bisfermini*, meeting great Opposition from the City *Barthia*^d, which they destroyed. Whereupon *Jakint*^e, another, surrendered, and was spared. Then they went and besieged *Orna*, a rich and populous City of the *Mohammedans*, being a considerable Mart, and Kind of Port standing on the River *Don*^f, which ran through it. They took it at length by turning the Stream, and so drowning the

a Place, with its Inhabitants. This done, they marched towards *Russia*, and, after a long Siege, took *Kiow*, the Capital; which was very large, and populous: But when *Carpini* was there, it had not above two hundred Houses, and the Inhabitants were reduced to Slavery. From thence they proceeded to *Hungary* and *Poland*, where many of them were slain; and had the *Hungarians* withstood them bravely, they must have been forced-back. Returning Eastward, they subdued the *Morduins*, who are *Pagans*; and the *Bileri*, or those inhabiting *Great Bulgaria*. Thence marching Northward, they conquered the *Bastarci*, or *Great Hungaria*. Next the *Parosita*, who having but little Stomachs, and small Mouths, could eat no Flesh, it seems, but lived on the Steam of the Pot. Then they mastered the *Samogetæ*^g, who lived by hunting, and wore the Skins of Beasts. Lastly, they subdued a Nation dwelling on the Northern Ocean, who had the Feet of Oxen, and Faces of Dogs. The Reader will scarce believe these Things, although *Carpini* protests he delivers nothing but what he saw himself, or had from Persons worthy of Credit.

As to *Sirpodan*, he was sent against the *Kirghis*^h, beardless *Pagans*, whom he subdued. Then marching Southward against the *Armenians*, in certain Deserts found Monsters with only one Arm growing out of their Breasts, and one Leg. Their Motion was by hopping and leaping, yet so swift, that they outran Horses; and, when weary, made use both of their Hand and Foot, turning round as it were in a Circleⁱ. It required two of them to shoot a Bow. *Carpini's* Authority for these palpable Lies, seems to have been the *Russian* Priests before-mentioned, who told him those one-footed Gentry had sent many Ambassadors to the Emperor. No doubt perceiving him to be a silly credulous Mortal, they did this to make Game of him.

CHINGHIZ KHAN divided his Troops into Tens, Hundreds, Thousands, and Ten thousand, with their proper Officers, one subordinate to the other; and over the Whole were placed two or three Dukes, one of whom was Chief. Whoever flies, unless all give Way together, is put to Death: If one, or more, out of ten turns his Back, he is slain; or if he be taken by the Enemy, unless the other nine rescue him, they are slain; or if one, or more, march forward, and the rest stay behind, they undergo the same Fate. Their Arms are one or two Bows, three

^a In this Case the *Romish* Priests were Fools, the *Russian*, Knaves. ^b *Hakluyt*, p. 57, & seq. ^c He writes, *Cyrpodan*. This must be *Hulaku*. ^d In *Vincentius*, *Barchin*. ^e Or, *Yakint*. In *Vincentius*, *Sarguit*. ^f In *Vincentius*, there is no Mention of the *Don*; so little are the Extracts of some Authors to be depended on. ^g Or, *Samoeyeds*. ^h *Kergis*, in the Original. ⁱ In that Sort of Motion, doubtless, which Tumblers call the *Catharine-Wheel*; which is progressive, not central.

Great Tartary.

Quivers of Arrows, an Ax, and Ropes to draw a Engines. The better Sort have one-edged Swords, with sharp Points, and somewhat crooked^a. Some are armed with Helmets and Jackets, made of Neats-Leather, which being cut into Pieces as large as one's Hand, and laid three or four over one another, are tied together with Thongs, or Cords; so that they ply to all the Motions of the Body.

Their Armour,

SOME have these Jackets all of Iron-Plates, about an Inch broad, and eight long, with so many Holes in each. These are laid Part of one over Part of another, till of the due Length, and then fastened like the former, having at-Top a Strap of Leather to keep them firm together. The Whole consists of four Pieces, two for the Back and Breast, and two to cover the Arms from the Shoulder to the Hands, all fastened together with Hooks. The upper-Part of their *Casque* is of Iron, but that which covers the Neck of Leather. They keep them exceeding clean and bright. Their Horses are clad in the same Sort of Armour, consisting of five Pieces, one on each Side from Head to Tail, and fastened to the Saddle, Back and Neck; another on the Crupper, with a Hole for the Tail to go through; a fourth on the Breast, reaching to the Knees; and on their Foreheads they fasten a Plate of Iron.

And Arms.

SOME have a Hook fixed to the Head of their Lance, to pull the Enemy off their Horses. The Heads of their Arrows are very sharp, and with two Edges. They have Wicker-Targets, but never wear them in the Field: For crossing Rivers, they have a round Piece of light Leather, on which laying their Cloaths they draw it, by Means of a Rope, and Loops made round the Edges in Form of a Purse: Then getting on their Saddle, which is placed at-Top, they commit themselves to the Stream with two Oars, or have it drawn at the Tail of a Horse^b.

S E C T. III.

The Travels of Friar Ascelin, and his Companions^c, towards the Tartars in 1247.

Arrive at the Army: Ordered to be slain: The

Sentence revoked: Reproached with Idolatry: Ascelin, Treated with Contempt, and Delay: At length dismissed. 1247.

IN the Year 1247, Friar Ascelin, sent by the Pope, with three other Friars^d, to the Tartars, arrived at their Army, then in Persia, commanded by Prince Bayoth Noy^e: Which being notified to him, he sent his Eghip, or chief Counsellor, with Interpreters, to know from whom they came. Ascelin answered, that he was Ambassador from the Pope, who was the greatest in Dignity among Christians, and honoured as their Father. Being offended at those proud Words, they were asked, *If they did not know that the Khân^f was the Son of God^g, and Bayoth Noy, and Batho, his Princes?* Ascelin answered, that the Pope knew none of their Names, otherwise he would not have omitted them in his Letters which they brought: But that being grieved for the Slaughter of so many Men, especially Christians, he, by the Advice of his Cardinals, had sent them to the next Tartarian Army they could find, to exhort the General to forbear such Ravages, and repent of what they had done.

THE Messengers went often to and fro, Ordered to every Time changing their Garments, and were be slain, very solicitous for Presents to the Khân: But the Friars said it was not the Custom of the Pope to send Presents to any Christians, much less to Infidels; who rather paid that Compliment to him; and that the Christian Princes never sent any to one another with their Letters: They likewise refused, at all Hazards, to perform the Ceremony of kneeling to Bayoth Noy^h, lest they should thereby intimate a Subjection of the Pope to the Tartars; but consented to such Reverence as was customary in their own Country. Enraged at this, they called the Pope and them Dogs. The Friars would have replied to these Indignities, but were not able, for the Noise made on the Occasion. And it was well they could not: For Bayoth Noy was so incensed, that he ordered them instantly to be put to Death. Some of his Counsellors were for slaying only two, and sending the other two back. Others advised him to have the principal of the

^a Of the Scymetar Kind. ^b Hakluyt, p. 60, & seq. ^c This Relation is taken from the Memoirs of Friar Simon de St. Quintin, inserted likewise in the thirty-second Book of the *Speculum Historiale* of Vincent of Beauvais. Purchas has made an Abstract of it: But in the French Collection before-mentioned, it is given at large. Our Extract is made from Purchas, with some Additions out of the French. ^d Alferik, or Alberik, Alexander, and Simon. ^e In the Original, Bayoth-noy. Vincentius observes, that Noy is his Dignity.

It seems to be Noyan, often mentioned before in the History of Jenghiz Khân. ^f In this, as well as the former Relation, it is always written Cham; which reduced to the English Idiom, will be Kham; but Khân, or Hân, is the true Pronunciation, as hath been often observed before. ^g They might call him the Son of Heaven, in the same Manner the Chinese and Kitan Emperors were so termed, in a figurative Sense.

^h Guichard, a Friar, who had lived at Trifel, or Triflis (a Town of the Tartars) seven Years, told them it was no proper Adoration, but only a Reverence.

Great Tartary.

Friars flayed alive, and his Skin, stuffed with Hay, sent to the Pope. Some were for whipping them to Death through the Army; others for setting them in the Front of the first Battle they had with the Christians, there to be killed by them.

The Sentence revoked,

So much were they divided, it seems, in Opinion, about demolishing four Friars, when the oldest of the Prince's six Wives, and those who had the Care of Ambassadors interposing, she put him in Mind of the Infamy he would incur by putting Ambassadors to Death, and the Precedent he would set others to slay his own. The other Advocates added, that he ought to remember how much the *Khân* had been enraged with him once before, for executing an Ambassador, and after tearing-out his Heart, causing it to be dragged at a Horse's Tail through the Army, in order to deter others from coming on Embassies: That for their Parts, if he ordered them to treat those who were there in the same Manner, they would not obey him, but rather fly to the *Khân*, to testify their Innocence, and accuse him of Cruelty and Perfidiousness. Hereupon *Bayoth Noy* changed his Sentence, and became appeased.

Reproached with Idolatry,

AFTER this the Lords came to the Friars, to see what Sort of Reverence they paid their own Princes: Which *Ascelin* shewed them, by pulling-up his Hood, and bowing the Head. Then one of them said, Since you Christians make no Scruple to adore Stocks and Stones, why do you refuse to do the same Honour to *Bayoth Noy*, whom the *Khân* hath ordered to be adored in the same Manner as he is himself? *Ascelin* answered, that they did not adore Stocks and Stones, but the Sign of the Cross carved thereon, for Sake of Jesus, who died on the Cross. Some Time after, *Bayoth Noy* let them know, that he intended to send them, with their Letters, to the *Khân*: But they declined it, as exceeding their Commission. Then he sent for the Letters, which were translated first in *Persian*, and thence into the *Tartar* Language.

Treated with Contempt,

BAYOTH NOY, and his Officers, detained them at his Court, under one frivolous Pretence or other, during the Months of *June* and *July*. When they demanded Leave to return, he always put them off with some sneering Answer: As, that since they came to see the Army, not the *Khân*, they could not be dismissed till it was compleat: They would promise to acquaint the Prince with their Request, but never brought them any Answer: So that they have often waited at the Door of the Court from Morning till Night, in the Heat of the Sun, and fasting, ready to die with Hunger. In short, the *Tartars* did nothing but make Game of them, treating them with

the utmost Contempt, as if they had been the worst of Scoundrels, or so many Dogs. This was the Usage which the good Friars met-with from *Bayoth Noy*, in Return (as he alledged) for the Rudeness of their Answers. And to say the Truth, those which are inserted in the Relation, are generally so insolent and provoking, that it is not to be believed they had the Rashness to make them.

It was six Weeks longer before *Bayoth Noy* And Delay, came to a Resolution to dismiss them. But after he had written his Letters to the Pope, and appointed Ambassadors to go-along with them, he changed his Mind, resolving to wait for a Lord who was coming from the *Khân*. That Lord came, and several Weeks more passed: When at length Winter approaching, the Friars resolved to make a last Attempt, by Means of one of the Prince's Counsellors; and the better to succeed in their Design, offered him some Presents. This Application, it seems, had an immediate Effect. Whence it may be presumed, if they had thought of that Method sooner, they might have been dismissed sooner. They had been a whole Year in the *Tartar* Dominions.

As for *Ascelin*, it was three Years and seven Months before he returned to the Pope, by the Way of *Acra* in *Syria*; which was about threescore Days Journey from the Place where he found the *Tartar* Army. He carried with him the Letters of *Bayoth Noy* to the Pope, and of the Grand *Khân* to *Bayoth Noy*. The Purport of the former was to let the Pope know, that his Envoys spoke in a very high Strain. In Answer to the Pope's Words, *Ye kill, and ye destroy many Men*; *Bayoth Noy* intimated, it was God's Will that the *Tartars* should subdue the World, and, therefore, those who would not submit, should be destroyed, for opposing, as it were, the divine Command. He, therefore, advises the Pope to come in Person, and submit; otherwise God only knew what might be the Consequence: But first directs him to send Ambassadors speedily, to acquaint him whether he will, or not, in Answer to the Command dispatched to him by the Hands of *Ali beg* and *Sargis*. It was dated the twentieth Day of the Month of *July*, near the Castle of *Sitiens*.

THE *Khân*'s Letter to *Bayoth Noy*, which the *Tartars* call the Letters of God, begins thus: "By Command of the living God, *Chinghiz Khân*, the Son of God, sweet and venerable, saith: Forasmuch as God is high, over all, and immortal, and that *Chinghiz Khân* is the sole Lord on Earth, our Will is, that these Words may be published in all Countries, and in the Hearing of every-body." The Remainder of the Letter is only to enjoin *Bayoth Noy* to see that Ordinance

* His Words are, *Pope know this.*b We meet with no such Place in *Persia*.

Introduction.

executed, and to destroy such as refused to receive, or neglected to observe it^a. But this Letter seems to be forged (if not that to the Pope) not only as the Subject, relating to no-

thing but a chimerical Title, is too frivolous; but because *Chinghiz Khân* had been dead twenty Years before it is supposed to have been written.

Introduction.

C H A P. II.

The TRAVELS of Friar William de Rubruquis, into the Eastern Parts of the World, in the Year 1253.

INTRODUCTION.

Tartar Ambassadors to St. Louis, very suspicious. Marks of Forgery; how accounted for. Embassy to the Tartars. Travels of Rubruquis. Their Character. The Extract.

Tartar Ambassadors

WHILE Louis IX. of France, commonly called St. Louis, was at Nicosia in Cyprus, waiting for his Passage into Syria, there arrived Ambassadors, with Letters written in Persian, from a great Tartar Prince, called *Erkaltay*^b, then in the Eastern Borders of Persia. Friar Andrew, of Lontumel, or Louciumel, a Jacobin, who happened to be there, knew the principal of them, called David^c, whom he had seen in the Tartar Army; to which he had been formerly sent, with other Friars, by Pope Innocent IV.

To St. Louis,

THESE Ambassadors, as we are told, informed the King, that the Grand Khân^d had three Years before turned Christian, by Persuasion of his Mother, who was one; and that all his Lords and Army, as well as himself, were baptized: That *Erkaltay* himself had also received Baptism, and been sent by the Emperor with great Forces to propagate the Christian Religion, to support those who adored the Cross, and destroy all their Enemies. Lastly, that he greatly coveted the Amity of the King of France. They added, that the said *Erkaltay* would the Easter following go and besiege *Baldak*^e, the Residence of the Khalifah of the Mohammedans, who had often aided the Soldân of Egypt, especially during the Siege of *Damietta*. The King, rejoiced at this News, highly caressed the Am-

bassadors, feasted them, and carried them to Mafz with him; where they behaved like so many good Catholics.

THE Letter of *Erkaltay* speaks of defending the Adorers of the Cross, and recommends the Union amongst the Latin, Greek, Armenian, Nestorian, and Jacobite Sects: But mentions nothing of his own, or the Grand Khân's Conversion, who is therein called *Kiokay*. This Name approaches nearest that of *Kiyuk*, or *Kayuk*^f. But then *Kayuk* died in 1248, five Years before this Letter from *Erkaltay* is supposed to have been written; and *Mangu*, or *Mengko Khân*, ascended the Throne of the Mongol Empire in 1251: So that this Letter is very suspicious, and the rather as having no Date. It is only said to be given at *Four Merkharram*, a Place no-where to be found in our Geography.

WE are told also, the Ambassadors informed the King, that the Tartars had their Name from that of the Country whence they came; which is contrary to what the Tartars relate themselves^g: That in their first Expedition they vanquished the Son of King *Prester John*; a Name which both Tartars and Chinese are Strangers to^h: That the Mother of *Kiokay Khân* was a Christian, and Daughter of *Prester John*: Whereas if there ever was such a Person, he had been destroyed many Years before by *Jenghiz Khân*. Lastly, that the Name of the Sovereign Pontiff began to grow famous among the Tartars. Can any-body believe this, when but six Years before (as we are told by Friar *Ascelin*) the Pope and Christians were held in such Contempt by the Tartars?

^a Purchas Pilgr. vol. 3. p. 59; and the French Collect. p. 64, & seqq. ^b Purchas supposes, he was the same called *Sartak*, by Rubruquis. ^c Or, *Sabaldin Monfat David*, and the other Mark. The first is rather an Arabic, or Persian Name, than a Tartar, or Christian. *Sabaldin* seems to be *Sabab aldin*, or *addin*, that is, the Lord of the Religion; *Monfat*, perhaps, *Mafad*; and *David*, or *David*, is a Name common among the Mohammedans. ^d In the Original, *Cham*. ^e *Baghdad*. ^f Called *Kiyne*, in the former Journals; who, *Vincentius* says, was also named *Kok*. ^g See before, p. 408. ^h See before, p. 448. Also Rubruquis hereafter.

Introduction.

How accounted for.

Embassy to the Tartars.

Travels of Rubruquis.

IF there really was any such Embassy sent to *Louis*, the Case must have been either, that *Erkaltay*, from the Resemblance of the *Romish* Worship, to that of the *Lamas*, or *Bonzas*, (which began in the Time of *Kayuk* to prevail among the *Tartars*) took the Christians to be of the same Religion, or else that he politically pretended so, in order to procure their Assistance: For the express Design of this Embassy was to engage *Louis* to attack the *Soldán*, or *Soltán* of *Egypt*, so to hold his Forces employed, while *Erkaltay* prosecuted his before-mentioned Expedition against the *Khalifah*.

HOWEVER that be, the History tells us, that *Louis* sent Ambassadors both to *Erkaltay* and the Grand *Khán*, with Letters and Presents; among which, at the Instigation of the Ambassadors, he sent the Emperor a Tent, or Chapel of Scarlet, finely embroidered with the Story of the Passion, besides other Ornaments, and Things fit for divine Service. To *Erkaltay* he sent (as is pretended) a Piece of the true Cross, exhorting him to continue in the Faith. To compleat the Farce, the Legate *Odo* wrote Letters, to let them know with what Joy the Holy *Roman* Church heard of their Conversion, and in how affectionate a Manner she received them as her well-beloved Children; exhorting them inviolably to preserve the Orthodox Faith, to acknowledge the *Roman* as the Mother of all Churches, and the Pope as Vicar of *Jesus Christ*.

THE Ambassadors sent on this Occasion, were *Friar Andrew* before-mentioned, with two others of his Order, two Clerks, and two of the King's Officers. They departed with the *Tartar* Envoys the twenty-eighth of *January*, from *Nicosia*; and some Time after *St. Louis* dispatched, on the same Errand, *William de Rubruquis*, a *Frenchman*, and *Minorite Friar* ^a, of whose Voyage we are going to give an Abstract.

THE Travels of *Rubruquis* were originally written by himself, in *Latin*, by Way of Letter to the King, pursuant to his Majesty's Orders at parting. *Hakluyt* published Part of it, with an *English* Translation ^b. But *Purchas*, from a Manuscript found in *Bennet's College*, *Cambridge*, has given a Version of the Whole; which, according to him, had never been published before in any Language ^c. *Bergeron* translated it from the *English*, towards the Middle of the last Century, after comparing it with two *Latin* Manuscript ^d

Copies; and the same has been inserted in the *Rubruquis*, *French Collection*. 1253.

As to the Fidelity of this Author, *Bentink* says, that by the Account he has given of the Country, from the *Borysthenes* or *Nieper*, to the *Jaik*, one cannot doubt his having been there: But that his Journey from the *Jaik*, to the Court of *Mangu Khán*, seemed very suspicious to him, as containing many Things contrary to the Truth ^e. However, he does him the Justice to declare, that of all the Writers of those early Times, he has given the most exact Description of the *Tartars*, and the Country they inhabit; for that what he relates concerning their Shape, Manners, Food, and even their Dress, agrees so well with the *Kalmúks*, that any-body may easily perceive he is speaking of their Ancestors ^f. For this Reason we shall not repeat all which the *Friar* has said on those Heads. We shall likewise only recite, in brief, his Travels, till he enters the *Tartar* Dominions; reserving most of what he has said concerning other Countries to their respective Places.

S E C T. I.

Journey from Constantinople, to the Court of *Mangu Khán*.

Leave Constantinople: Land at Soldaia: Pass through Gazaria: Enter Kapchak. Komans, or Kapchaks: Cross the Tanais. Country and Inhabitants. Sartak's Court. Proceed to Baatu: That Prince's Court: Their Audience: Proceed forward. The Jaik. Incommadious Travelling: Turn Southward. Kenkat Town. Kara-kitay. Ken Khán. Prester John. Vut Khán. Rise of Chinghiz Khán.

RUBRUQUIS left Constantinople the seventh of May 1253, by Water, and entered the *Euxine*, called by the *Bulgarians*, the Great Sea. To the South lies the Province of *Sinopolis*; to the North that of *Gazaria*, as the *Latins* call it, but the *Greeks*, *Kassaria* ^f. This Province is triangular; on the West Side is the City *Kersona*, and before it an Island, with a Church built by Angels. About the Middle, on a Point in the South Coast, directly opposite to *Sinopolis* (or *Sinopi*) stands the City *Soldaia*, which is the Port of the Merchants trading between *Turky* and *Russia*. In the East is the City of *Materta* ^g,

^a See *Vinc. Bellov.* Book 32. ch. 90. *Purchas Pilgr.* p. 60; and the *French Collect.* p. 151, & seqq.

^b *Collect. Voy.* vol. 1. p. 71, and 93. ^c See his *Pilgrims*, vol. 3. p. 1. ^d Rather they do not agree with the Geography, as reported by subsequent Travellers. ^e See *History of the Turks*, &c. p. 514, and 791.

^f That is, says the Author, *Casarea*: But he must mistake, for *Kassaria* is *Khoxaria*, or *Khoxar*, as the *Arabs* write it. However, hence it appears, that *Gazaria*, and *Khoxar*, are the same Country, and confined by him to the Peninsula of *Krim*. ^g *Matriga*.

Great Tartary.

at the Mouth of the *Tanais*, which is twelve Miles wide, and falls into a lesser Sea ^a, which, though seven hundred Miles long, is not above six Paces deep; so that only small Vessels, or Barks, can sail in it. Thus *Gazaria* is washed by the Sea on all Sides, but the North: And the Country from the *Tanais* West, to the *Danube*, and thence to *Constantinople*, is possessed by the *Tartars*. *Walakhia*, and *Bulgaria*, pay them Tribute.

Lands at Soldaia,

BETWEEN *Kersona* and *Soldaia*, there are forty Castles, each having a different Language. There are likewise *Goths* among them, who speak the *German*. He arrived at *Soldaia* the twenty-first of the same Month: From whence he set out the first of *June*, with four covered Waggon, and two others for their Beds, drawn by Oxen: Besides five Horses for himself and Company, who were *Friar Bartholomew of Cremona*; *Gozet*, who carried the Presents; the Man of God, *Turgemannus* ^b; and *Nicholas*, a Lad whom he bought at *Constantinople*: They gave them also two Men to drive the Waggon, and take care of the Cattle. Having passed the Mountains to the North of the Town, they entered a Plain, inhabited by the *Tartars*, five Days in Length, which brought them to the End of the Province; which there terminates in a narrow Neck of Land, like a great Ditch, between two Seas ^c. This Plain was inhabited by the *Komans*, before the *Tartars* drove them out: After which flying towards the Sea-Coast, they were compelled, for Want of Food, to eat one another almost alive; as a Merchant, who saw it, assured *Rubruquis*. At the End of this Country there are great Lakes, whose Waters congealed afford Salt; from whence *Baatu*, and *Sartak*, draw great Revenues.

Passed through Gazaria,

THE third Day of their March through the Plain of *Gazaria*, they met the *Tartars* for the first Time. They were very inquisitive, and importunate for Gifts; but took nothing by Force. Next Day they came to the Court of *Skakatay*, *Baatu's* Brother, to whom they had Letters of Recommendation from the *Greek* Emperor. It consisted of Waggon loaded with Houses and Huts, which appeared like a great City. The Oxen, Horses, and Sheep, were numberless; but he had not above five hundred Men with him. They found him sitting on his Bed, with a Guitar in his Hand, and his Wife beside him. His Nose was so short, that *Rubruquis* thought it had been cut-off. He accepted a Present from the *Friars*, of Biscuit, Fruit, and a Bottle of Wine; which he distributed among his Attendants: And having heard the *Friars* Exposition on the *Romish* Faith, only shook his Head, without saying any Thing ^d.

THEY travelled with *Skakatay* till *Whitsun-Eve*, at which Time there came to them some *Alans*, there called *Acias*, or *Akas*, who are of the *Greek* Church, and use their Language. The same Day he gave them a Guide to *Sartak*, with Provision, and but a little *Kosmos* ^e; because it is very scarce, and dear with them. Being come at length to the above-mentioned Neck of Land, at the End of *Gazaria*, here they found a Habitation, where the Tax-Gatherers of the Salt-Pits resided. These told them, they should meet no People for fifteen Days, and gave them eight Oxen, with many Bladders of Milk, for their Support. In ten Days, travelling directly East, they got to another Lodge. They had a Sea on the South, and a Defart to the North; which, in some Places, was twenty Days Journey in Breadth, without either Mountain, Tree, or so much as a Stone to be seen ^f. They found no Water, but in Pits dug in two Places, and two Brooks: Yet there is excellent Pasture.

HERE, with their Cattle, dwelt the *Komans*, or *nians*, called *Kapchak* ^h, but by the *Germans*, *Kapchaks*, *Valani*, and their Country *Valania*: The whole Country, from the *Danube* to the *Etil* (or *Wolga*) was possessed by these *Koman Kapchak*. In their Journey they were much incommoded at every Habitation they came to: For the *Tartars* would importune them to see what they had in their Waggon; and were so nasty, that to save the Trouble of going aside, they would exonerate before them, often while talking to them. But what grieved the good *Friar* most, was, that when he had a Mind to instruct them in the Faith, his foolish Interpreter would say, *You should not make me preach thus: I tell you, I neither can, nor will repeat such Words*. And, accordingly, when *Rubruquis* spoke one Thing, he said another; which obliged the former to desist.

HAVING travelled thus from Lodge to Lodge, and passed over many fine Streams full of Fish, a few Days before *Mary Magdalen's* Day they arrived at the *Tanais*, which bounds *Russia* on the East, and divides *Asia* from *Europe*: It was as broad as the *Seine* at *Paris*. On the East Side was a Cottage, where, by Order of *Baatu* and *Sartak*, several *Russians* attended, to ferry-over Ambassadors and Merchants. The Men crossed

^a The *Palus Meotis*, or Sea of *Asof*.^b *Tarjeman* is an Interpreter. The *French* renders it a good *Turkoman*, or Interpreter. ^c Hence it appears, that *Gazaria* is the Peninsula of *Krim*, in *Little Tartary*.^d It is well he was out of their Reach.^e See *Purchas's Pilgrims*, vol. 3. p. 1, & seqq.^f Or, *Kumiss*,

which is the thin Part of Mare's Milk.

^h The *French* renders it directly contrary, *where ere nothing but Forests and Mountains with Stones*.ⁱ In *Hakluyt's Latin*, and the *French*, *Capchat*: In *Purchas*, *Capthac*.

first,

Great Tartary.

first, and then fastening the two Boats together, they brought-over the Carts, putting one Wheel in each Lighter. Here they staid three Days, and had Provision given them from the neighbouring Village, among the rest a large Turbut. The *Tartars* ascend the River no higher than this Place in Summer, returning about August to the South. The foolish Guides having sent-back their Horses, they were forced to proceed on-foot, not being able to procure any, till the fourth Day after they met-with People who furnished them: And thus, on the last Day of July, they arrived at the Court of *Sartak*, which was within three Stages of the *Etil* (or *Volga*.)

Country and Inhabitants.

THE Country, from thence to the *Tanais*, is very fine, full of Rivers, and vast Forests, towards the North, inhabited by two Sorts of People. First, the *Moxel*, who are *Pagans*, and dwell in Cottages in the Woods. Their Lord, with many of them, were slain in *Germany*. They have Abundance of Falcons, Hogs, and Honey, Wax, and Variety of rich Furs. The second are the *Merklas*, called by the *Latins*, *Merdui*. They are *Mohammedans*, and are bounded on the East by the *Etil*, which falls into the *Caspian Sea*, or Lake, to the South. In their Journey, they had to the South vast Mountains, whose Sides, towards the Desert, were inhabited by the *Kerghis**, and *Alans*, or *Akas*, who are Christians, and at War with the *Tartars*. Beyond them, towards the said Lake, are the *Lefghi*, *Mohammedans* subject to the *Tartars*, and beyond them the *Iron Gate*^b (now called *Derbent*.)

Sartak's Court.

SARTAK's Court appeared very great. He had six Wives, and his eldest Son three. The Women had a great House, and each two hundred Waggon. The Friars waiting on the *Tanna* (so they call him who receives Ambassadors) that Lord treated them kindly, excused their Want of Presents, and said he would rather give, than take from them. Next Day, at his Request, they appeared before *Sartak* in their Vestments, singing the *Salva Regina* as they entered his Tent. He viewed their Bible, Psalter, and Crucifix, which he had not seen before: For the *Nestorians* and *Armenians* do not put any Figure on the Cross, either because, says the Author, they do not believe the Death of Christ, or are ashamed of it. Here they found a Knight Templar, and some *Armenian* Priests, who understood the *Syriak*, *Turkish*, and *Arabic*. They had no Victuals allowed them, during the four Days they staid here.

SARTAK thinking it proper to send them to his Father *Baatû*, they set-forward, leaving all their Carts behind. Travelling due East, the third Day after they came to the *Etil*, which is four Times larger than the *Sein*. In their Way to *Baatû*, they travelled in great Fear of meeting with certain *Russians*, *Hungarians*, and *Alans*, Servants of the *Tartars*, who robbed in Companies. At the *Etil* they found a Hut with *Tartars* and *Russians*, to ferry-over Messengers. Thus far *Baatû* ascends the River in Summer; and as he was on his Return Southward, they passed by Water down to his Court. Hence it is five Days Journey to the Villages of *Great Bulgaria*, whose Inhabitants are the most strict *Mohammedans*; and from thence to *Derbent*, which is thirty Days Journey, there is no Town to be met-with, but only some Cottages near the Mouth of the *Etil*.

RUBRUQUIS was astonished at the Sight of *Baatû*'s Court, whose Houses, or Tents, appeared like a vast City of a great Length, and the People ranging about for three or four Leagues. The Court being always placed in the Middle, is therefore called *Horda*^c; and the Houses, when taken-off the Carts, are ranged on all Sides, except the South, facing the Court-Gates.

NEXT Day they were brought before *Baatû*, where they stood in the Middle of the Tent bare-foot, and bare-headed, in their Habit, gazed-at by the Assembly^d. That Prince sat on a large Seat like a Bed, gilt all-over, with his Wife beside him. He had a fresh, ruddy Complexion; and looking earnestly at them, at length ordered them to speak. Then their Guide bid them kneel on both Knees; which they did, and *Rubruquis* began to pray for *Baatû*'s Conversion: At which he modestly smiled; but the rest of the Assembly clapped their Hands, and jeered them. Having delivered him the King's Letter, he asked them some Questions. Then he bid them sit-down, and sent them *Kosmos* to drink. After which they departed^e.

Soon after their Guide came to tell them, that as their King desired Permission for them to stay in the Country, and *Baatû* could not grant it without Consent of *Mangu Khân*, it was necessary for them to repair to the Emperor. Accordingly the two Friars, and their Interpreter, set-forward; *Goset* the Clerk, and the Lad, returning to *Sartak*. Of the twenty-six *Iperperas*^f remaining of the Alms-Money bestowed on him, he kept ten for them, giving the other sixteen for Use of the Friars. They descended the *Etil*

* Or, *Kerkis*. ^b *Purchas Pilgr.* p. 9, & seqq.^c Or, *Curia Orda*, the Court of the Middle, as in the *French*. ^d He observes, that *Carpini* avoided their Contempt, by having proper Changes of Habit.^e *Purchas*, as before, p. 12, & seqq.^f Money current in *Greece* and *Syria*, worth about five Sols.

Great Tartary.

along with *Baatú*, for five Weeks, mostly on-foot, and half starved for Want of Victuals, they were so ill supplied.

The Kankli.

The Jaik.

At length, the sixteenth of September they departed for the Court of *Mangu Khán*, which was a Journey of four Months. They brought them each a Gown, Breeches, and Boots of Sheep-Skin, with the Wool on, Shoes made of Felt, and Hoods of Skins. They rode Eastward till the first of November, through the Country of *Kangle*^a, a People descended from the Romans. They had on the North Greater *Bulgaria*, and on the South the *Caspian Sea*. Twelve Days beyond the *Etil*, they found the *Jagak*^b, a great River, which rises to the North, in the Land of *Paskatir*^c, and falls into the same Sea. That Country borders Westward on *Great Bulgaria*. The Inhabitants live in Tents, and speak the same Language as the *Hungarians*, formerly called *Huns*^d, who came from thence. *Isidore* says, these People had Tribute paid them as far as *Egypt*, and wasted all the Countries between them and *France*, being joined by the *Blakians*^e, *Bulgarians*^f, and *Vandals*.

Incommodious Travelling,

In this Journey through the Land of *Kangle*, they travelled every Day as far as from *Paris* to *Orleans*, and sometimes farther; being provided with Post-Horses, which they changed sometimes twice or thrice a Day. Often their Gait was intolerable: Sometimes tiring, two were forced to ride one Horse; at other Times, not finding People for two or three Days together, they travelled slower. *Rubruquis* had always a strong Horse, for he was very corpulent and heavy. They suffered much by Cold and Hunger: For they had no Flesh till the Evening, being put-off in the Morning with a little Drink, or boiled Millet; but the Broth at Night was very refreshing. Their Guide, who was a Man of Substance, shewed great Contempt of them at first; but being better acquainted, he carried them by the Courts of rich *Mongols*, who desired their Prayers, and wondered they would not accept either of Money, or rich Garments^g. They had a Report among them, that the Pope was five hundred Years old^h.

Turn Southward.

THE thirty-first of October they ceased proceeding Eastward, and struck directly Southward along Mountains, for eight Days. In the aforesaid Defarts he saw Asses, which they call *Kolan*; but they were more like Mulesⁱ, and so swift, that their Guide could not catch any.

The seventh of November, there appeared to the South huge Mountains, and they entered a fine cultivated Plain. The eighth they arrived at *Kenkat*, a Town of the *Mohammedans*, whose Governor met their Guide at the Entrance with Ale and Cups; a Ceremony paid to the Messengers of the *Khán*, and *Baatú*. A great River descended from the Mountains, which being cut into Canals, watered the whole Country, and ended in a Lake. *Rubruquis* saw many Vines, and drank of the Wine. Next Day they came to a Cottage near the Mountains^k, which run from the *Caspian Sea* to the East. Here the Author enquired after some *Dutchmen*, who dwelt at *Talas*; but only heard that *Ban*, their Lord, was put to Death by *Baatú*, in whose Jurisdiction he lived, for speaking disrespectfully of him in his Drink; and that they were removed from that City to *Bolak*, a Village a Month's Journey more Eastward, there to dig Gold, and make Armour. They did not come within three Stages of *Talas*.

FROM the Cottage they turned directly East again, along the Mountains, and came among the *Khán's* Subjects, who every-where sung and danced before their Guide. A few Days after they entered among those Mountains, where formerly the *Karakitayans* dwelt, and found a mighty River.

HERE it may be proper to observe, that when the French took *Antioch* (in 1097) there reigned in those Northern Parts, one *Kon Khán*. *Kon* is a proper Name, and *Khán* a Title, signifying a Diviner^l. To him the *Turks* sent for Aid against the Christians, for they themselves came from thence. *Kon* was a Native of *Karakitay*^m, a Country so called, to distinguish it from *Katay* in the East. These *Karakitayans* dwelt on the Hills before-mentioned, and in the Plains within them lived a People called *Nayman*ⁿ, who were *Nestorians*; whose Chief, after *Kon Khán's* Death, seized the Kingdom. Him the *Nestorians* called King *John*, reporting ten Times more of him than was true, as is usual with them. In like Manner they gave-out, that *Sartak*, *Mangu Khán*, and *Ken Khán*, were Christians; although nothing could be more false. As for *Sartak*, he rather made a Jest of Christians; and when I, says *Rubruquis*, passed-by King *John's* Country, no Mortal could give any Account of him, except a few *Nestorians*.

JOHN had a Brother, called *Vut*, who was *Vut Khán*.

^a The *Kankli*. ^b Or, *Jaik*. ^c *Baskir*. ^d The *Hungarians* are a different People from the *Huns*. ^e Or, *Walakians*. *Rubruquis* says, the *Tartars* not pronouncing the *B*, say *llak*. ^f They seem to have given Name to the *Volga*, or the *Wolga* to them. ^g The *Friars* are very self-denying abroad, but refuse nothing that is offered them at home; nay, are greedy of Presents, and beg Gifts. ^h Either they mislook him for the Great *Lama* of *Tibet*, or the lying *Nestorians* might have given out such a Report, to set the Pope on a Footing with the *Lama*. ⁱ These, perhaps, are what *Gerbillion* calls wild Mules, that propagate. ^k He took them for *Caucasus*. ^l Rather, a Sovereign Prince. ^m Possibly this was some Predecessor of *Kavar*, or *Kur*, *Khán* of *Karakitay*, mentioned before, p. 420. ⁿ *Yaman*, in the *Latin*. very

Rubruquis, 1253.

Kenkat Town.

Great Tartary.

very powerful also, and dwelt, with his Flocks, a beyond the Hills of *Karakatay*, about three Weeks Journey distant. He was Lord of the Village *Karakarum*, and worshipped Idols; but his Subjects, named *Krit*, or *Merkit*, were *Nestorians*. Beyond his Pastures, ten or fifteen Days Journey, were those of *Mongol**, a poor beggarly Nation, without Law, or Government: And near them the *Tartars*, by which last Name the *Mongols* cannot endure to be called. King *John* dying without Issue, his Brother *Vut* got himself proclaimed *Khân*, and extended his Territories to the Borders of the *Mongols*; among whom, at that Time, was one *Chinghiz*^b, a Blacksmith. This Person having stolen Cattle from *Vut*, the latter entered the *Mongol's* Country, and *Chinghiz* fled to the *Tartars*. *Vut* being returned with the Spoils of both Nations, *Chinghiz* made them sensible how liable they were to be oppressed for Want of a Chief. Hereupon they elected him their Captain, and marching against *Vut*, obliged him to fly to *Katay*. *Vut's* Daughter being taken Prisoner, was married to a Son of *Chinghiz*, and bore *Mangu Khân*. The Country they first inhabited, and where the Court of *Chinghiz Khân* still remains, is called *Mankerule*, (or *Oman Kerule*.)

Rise of Chinghiz Khân.

Lest a Sea, or Lake, fifteen Days in Compass^d. *Rubruquis*, In Summer they returned by the North Side of this Lake, where there are vast Mountains also. The Plain, formerly, was full of Villages; but the *Tartars* destroyed them, to turn all into Pasture. They found there one great trading City, called *Koylak* (or *Kaylak*) where they staid fifteen Days.

1253.

ALL the Country, before described, is called *Organum*; because, as they were told, the Inhabitants were skilled in playing on the Organ^e. They had also their own Language and Characters, which the *Nestorians* in those Parts use: But the whole Land was possessed by the *Kontomanni*. Here the Author first saw Image Worshipers, who are of different Kinds^f. First, the *Jugurs*, who inhabit the Mountains bounding *Organum*, on the East^g. They are middle-sized, like the *French*. Being brought in Subjection to *Chinghiz Khân*, that Monarch gave his Daughter in Marriage to their King. They have many Cities: That of *Karakarum* itself is in a Manner within their Territory; which lies to the South of the Country of King *Presbyter John*, and his Brother *Vut*, whose Subjects dwell in Tents. The *Nestorians* dwell in all the *Jugur* Towns; as well as those of the *Mohammedans* towards *Persia*.

The Jugurs.

S E C T. II.

The Author's Journey continued, to the Court of *Mangu Khân*.

Village Equius. Vast Lake. The *Jugurs*: Temples and Images: Their Priests: Dress, and Belief, like the *Mongol*. *Tangût*. Tibet. *Langa* and *Solanga*. The *Muk*. Great *Katay*. *Nestorians*, Priests: Scandalous Livers. End of the Lake. A rugged Country. *Ken Khân* killed. *Shiramun's Conspiracy*. Arrive at the Court: Are examined. Monkish Lies. Extream Cold. The *Khân's* Person: Their Audience, and Request. News of *Christians*.

Village Equius.

Vast Lake.

HAVING ferried-over the above-mentioned River, they came into a Valley, where they saw a ruined Castle, whose Walls were only of Mud, and plowed Ground about it. They found also a Village, named *Equius*, inhabited by *Mohammedans*^c, who spoke the *Persian* Language. Next Day having crossed the Mountains, which from the great Mountains branched Southward, they got into a beautiful Plain, having on their Right high Mountains, and on their

In *Koylak* were three Idol Temples. In one, *Rubruquis* saw behind a Chest, which served for an Altar, an Image with Wings, like that of *St. Michael*; and others, holding their Fingers, as if going to give the Benediction. In the second Temple, he found the Priests in their Ornaments. All these Idolaters worship towards the North, falling flat, with their Hands closed above their Foreheads, wherefore the *Nestorians* spread-out their Arms.

Temples and Images.

THEIR Temples are in Length from East to West. On the North Side is a Chamber, like a Vestry. If the Temple be square, in the Midst, towards the North Side, where the Choir should be, they have a Chamber, where is placed a large Chest like a Table, with Candles and Oblations; and behind it, to the South, stands their principal Image, with others set round it, all over gilded. *Rubruquis* saw one at *Karakarum* as big as that which the *Papists* make of *St. Christopher*: But a *Nestorian* Priest, who had been in *Katay*, told him, there is one so big in that Country, as to be seen at two Days Journey Distance^b. The Doors of their Temples are always open towards the South, contrary to the Custom of the *Mohammedans*; and they use

* Every-where *Moal*, by this Author.

^b In the Original, *Cyngis*.

^c The Author always calls them

Saracens. ^d This seems to be the Lake mentioned by *Carpini*. See before, p. 545. a. But we know of none so large in this Part of *Tartary*. If the *Sayfan*, Part of the River must be included.

^e Most ridiculous Reason!

^f *Purchas Pilgr.* vol. 3. p. 17, & seqq.

^g *Heyton* calls their Country the Kingdom of *Tarfa*.

^h Perhaps

he had heard of a Hill in *Fo-kyen*, which *Martini*, in his *Atlas*, p. 69, says, is cut in Form of an Idol, whose Eyes, Nose, and Mouth, may be distinguished two Miles off.

Bells,

Great Tary.

Their Priests,

Dress, and Belief,

Like the Mongol.

Bells, like the Western Christians; for which a Reason he thinks the Eastern Christians use none ^a.

THEIR Priests, who have their Beards and Heads shaved all-over, live unmarried, one or two hundred together, in a Convent. They wear yellow Garments in their Temples, and sit uncovered on two long Forms, one half opposite to the other; reading softly to themselves in their Books, which sometimes they lay-down. *Rubruquis* once attempted to provoke them to speak out, but could not. They always carry a String with an hundred or two Nutshells thereon, like the *Romish* Beads; and continually repeat the Words, *Ou mam Haktavi*, that is, *Lord thou knowest*, as one of them expounded it; which they hold meritorious. Their Temples have fair Courts, like Church-Yards, round them, well-walled: And on the South Side is a great Gate, where they sit and converse. On the Top of the Gate they erect a long Pole, which is seen all-over the Town. These Ceremonies are common to all the idolatrous Sect.

THE *Jugur* Priests wear certain Paper Ornaments on their Heads, and on their Bodies close yellow Jackets girt about (after the *French* Fashion;) with a Cloak on their left Shoulder, that falls in Folds over the Breast, and behind on the right Side, like the *Romish* Deacons, when they carry the Bread-Box in *Lent*. They write from Top of the Page to the Bottom, multiplying the Lines from the Left-hand to the Right. Their Temple-Walls are hung with Paper-Scrolls. *Mangu Khan's* Letters to *Louis* were written in the *Mongol* Language, but Characters of the *Jugurs*; whose Language is the Root from whence sprung the *Turkish*, and *Komanian*. They burn their Dead, and deposit the Ashes in the Top of a Pyramid ^b. They believe in only one God; as the Priests told *Rubruquis*, in Answer to his Questions: That he is a Spirit, not corporeal, and never assumed the human Nature: That the Images they used were not made to represent the Deity, but considerable People, of both Sexes, whose Relations caused their Statues to be set-up in their Temples; which in Remembrance only of the Party deceased, they revered.

THE *Mongols* are of their Sect, so far as to the Belief in one God, and Use of Images, which they make of Felt, and place in Carts; which none dare touch, but the Priests, to whose Care they are intrusted. These Priests, or Diviners, in all their Journeys go before them, like

the cloudy Pillar before the *Israelites*, and appoint the Ground where the Tents must be pitched, first taking-down their own Houses from the Carts; after which those belonging to the Court do the like. On Festival-Days, the Images being placed round the House appointed for them, the *Mongols* enter, and bowing worship them: But no Stranger must go in, as *Rubruquis* found by Experience.

EASTWARD of the *Jugurs*, is the Nation of *Tangut*. *Tangut*, who are exceeding valiant, and took *Chinghiz* in Battle: But being released by Treaty, he afterwards subdued them. The Oxen of this Country have Tails like Horses, with long shaggy Hair on their Backs and Bellies, Legs bigger than other Cattle, and are exceeding fierce. They run at any Person in Red, like the Buffalo. Their Horns are small, long, straight, and sharp-pointed. Their Owners cut-off the Ends. They draw the great Houses of the *Mongols*. The Author saw, in this Country, lusty, tall Men, but swarthy.

NEXT to *Tangut*, is *Tibet*, whose Inhabitants used formerly to eat the Corpse of their Parents, judging it a Mark of Affection: But growing odious, on that Account gave-over the Custom. Yet still they made Cups of their Skulls, to put them in Mind of them; as *Rubruquis* was told, by an Eye-Witness. Gold is so plenty, that it is had by only digging in the Ground. These People are very deformed, as the Author observed ^c.

ADJOINING to *Tibet* is *Langa* and *Solanga* ^d; *Langa* and whose Envoy *Rubruquis* saw at the *Mongol* Court. They had more than ten Carts with them, each drawn by six Oxen. They were little brown Men, like *Spaniards*. They wore Jackets like the upper Vestment of a Deacon, only the Sleeves were closer. They had Mitres on their Heads, but the Fore-part was a little lower than the hinder; neither did they terminate in a Point, but were square at-Top, and made of Straw, hardened by the great Heat ^e, and so glossy, that they glittered like Glass, or burnished Helmets. From them, on the Sides, hung-down two long Bands of the same Materials, which played in the Wind; but when that Motion was troublesome, they brought them across over their Mitres from one Temple to the other. The Chief of them had a smooth Ivory Tablet, about a Foot long, and half broad, in which he looked whenever he spoke to the Emperor, or any other Person; as if he found there what he had to say, without ever taking-off his

^a The Reason is, the *Mohammedans*, to whom they were subject, would not suffer it. ^b The Pyramids, mentioned p. 397, seem to be of the same Kind. ^c *Purchas Pilgr.* p. 22, & seq. ^d Mentioned by *Carpini*. ^e This is according to the *French*, which seems better than the *English* Translation in this, and some other Places.

Great Tarty. Eyes. He did the same, both approaching, and a retiring from, the Presence of the Prince.

The Muk. BEYOND these People are others, called *Muk*; who, as *Rubruquis* was informed, lived in Villages, and had Cattle in common, which would come with a Hoop and Hallow, to such as wanted any. They shut-up all Ambassadors, and other Strangers who came among them, in a House, till their Affairs were finished: For if they were suffered to go-about the Country, the very Smell of them would make the Cattle run wild.

Great Katay. BEYOND *Muk*, is *Great Katay*; where *Rubruquis* was credibly informed, there was a City, having Walls of Silver, and Bulwarks of Gold. The Country contained many Provinces, of which the greater Number remained then unconquered by the *Tartars* *. The *Katayans* are of little Stature, speak through the Nose, and have small Eyes, like all the People of the East. They are excellent Mechanics, breeding their Children to their own Trades. Their Physicians are well-skilled in the Virtues of Simples, and judge exactly of Diseases by the Pulse; but never examine the Urine, as *Rubruquis* observed at *Karakarum*.

Nestorians Priests. THE *Nestorians*, as well as *Mohammedans*, are mixed with all these idolatrous Nations, as far as *Katay*; where the former inhabit fifteen Cities: The farthest of which, called *Seghin* ^b, is a Bishop's See; but he comes among them scarce once in fifty Years. Their Service-Books are in the *Syriac*, which they know nothing of, and sing like our Monks, says *Rubruquis*, who are ignorant of the *Latin*. Hence it comes, that they are quite corrupted, being great Usurers and Drunkards ^c. Some have many Wives. When they go to Church, they wash their lower-Parts, like the *Mohammedans*: Like them also on *Friday* they eat Flesh, and celebrate their Feasts. They cause all their Sons to be consecrated, even in the Cradle; so that they are almost all Priests. They are also *Simonists*, for they administer no Sacrament without Money ^d; and so anxious for their Wives and Children, that they neglect propagating the Faith to follow Gain. Hence, although they teach the Sons of such *Mongol* Nobility, as they educate, the Articles of Faith; yet their bad Morals, and insatiable Avarice, give their Pupils an Aversion to Christianity: For the *Mongols* and *Tuinians*, which last are Idolaters, lead much more harmful Lives.

Scandalous Priests.

DEPARTING from *Keylak*, November the third, within three Leagues of it they found a

Castle, or Village, of *Nestorians*, with a Church, which they had not seen for a long Time before. Three Days after they came to the Entrance of that Province, and End of the aforesaid Lake, which seemed as boisterous as the Sea, and had a great Island in it. The Water was brackish, but might be drank. Opposite to it, between high Mountains, that lay to the South-East, was a large Valley; and in the Midst of the Hills another great Lake, which communicated with the former, by a River that ran through the Valley ^e.

THE Wind here was so very strong, that to avoid being blown into the Lake, they turned Northward into the hilly Country, covered with Snow. They entered it on the sixth of *December*, and found the Road exceeding difficult; nor met with any People, but the *Jani*, or those placed at the End of every Day's Journey to conduct Messengers; yet made such Haste, that they performed two of those Stages in one, travelling more by Night than Day, the Weather extremely cold. Next Day, as they passed between frightful Rocks, their Guide sent to *Rubruquis*, to speak some Words that might charm the Devils away; who in that Place, it seems, often carry-off Men, or their Horses, and sometimes draw-out a Man's Bowels, leaving the Carcass sitting on the Horse: But by singing *Credo in Deum*, through the Grace of God, all our Company (says the Friar, who was such a Noodle to believe ^f that idle Report) passed-through unhurt. Hereupon they got him to write them Scrolls, to carry on their Heads by Way of Spells.

AFTER this they entered the Plain where *Ken Khan* kept his Court, and the *Naymans*, who were *Presbyter John's* Subjects ^g, formerly dwelt. *Baatü* was for raising *Mangu* to the Throne, on *Ken Khan's* Death. The Circumstances of which *Rubruquis* could never learn with Certainty. *Friar Andrew* told him, it was occasioned by a Medicine suspected to be procured by *Baatü*. According to others, *Baatü* being sent for to Court, set-out; but being afraid, sent his Brother *Stitchin* ^h before; who while he waited at Table, in presenting *Ken Khan* the Cup, Words arose between them, and they slew each other: Whereupon *Mangu* was chosen; at which Ceremony *Andrew* was present.

KEN KHAN had a Brother, called *Siremon*, *Shiramon's* Conspiracy.

* Here *Hakluyt's* printed Copy ends: But he supplied it out of a Manuscript in *Bennet's College, Cambridge*, as he told *Purchas*, who has given the Translation, and by that Means first published the intire Work, which he esteems a *Jewel of Antiquity*. ^b In the *Latin, Segin*. ^c These Habits, joined to that of Lying, are fit Qualifications for Men sent to convert Infidels. ^d Then the *Romish* Priests are *Simonists*. ^e So the *French*. ^f Or *Kaave* to countenance. ^g *Ung Khan*, King of the *Karaites*, is by others made the *Presbyter John*. See before, p. 448. So much at a Loss they are about this imaginary Prince. ^h *Stitchin's* Widow kept the Friars a whole Day to bless, that is, pray for her.

Great Tartery.

who by Advice of his Widow, and her Vassals, a set-forward to kill *Mangu*, under Pretence of doing him Homage: But one of his Waggon's happening to break-down, within a Day or two Journey of the Court, the Waggoner revealed the Secret of his Master's Expedition, to a Servant of the *Khân*, who came to help him to mend it. *Mangu* coming by this Means acquainted with the Plot, sent some Forces against him; who, with his Followers, being taken, and brought before the *Khân*, was slain, with his eldest Son *Ken Khân*, and three hundred Tartar Lords, besides the Ladies, who were first whipt to make them confess. However, his youngest Son *Khên* was spared, and the Palace left him, with all his Father's Effects. They passed by it both going and coming; but their Guides durst not turn in ^b.

Arrive at the Court.

THENCE they proceeded again through a hilly Country, always Northward, till *St. Stephen's Day*, when they entered a great Plain like the Sea, where there was not a Mole-Hill to be seen. Next Day, *December* the twenty-seventh, they arrived at the Grand *Khân's* Court. Four or five Stages before they got thither, the Person, with whom they lodged, would have had them taken a Road fifteen Days Journey about, either that they might pass-by *Onam Kerule* ^c, the Country where the Court of *Chinghiz Khân* was kept, as *Rubruquis* conjectured; or to give them a greater Notion of the Extent of the *Khân's* Dominions, as others would have it, according to their Practice with Strangers.

Are examined.

THEIR Guide had a great House appointed him, and the Friars a little Hut, scarce big enough to stow themselves, and their Baggage. Here they drank Rice-Wine, which differed from that of *Auxerre* only in Colour ^d. They were immediately examined about the Cause of their coming. They answered, that *Baatú* should have sent them Word: For that they were sent by their King only to his Son *Sartak*, because he heard that Prince was a Christian; otherwise he should not have desired to make a Peace with him ^e. Next Day alighting, as all do, about a Bow-Shot from the Palace, they went thither bare-footed; where the Secretary, who was a *Nestorian*, asked them many Questions.

Monks Lies.

ON their Return, a Bow-Shot East from the Court, they found a House with a little Cross on

it; which proved to be an *Armenian Chapel*, where they found a Monk clad with Hair-Cloth. His Name *Sergius*. The Altar was furnished with Images, adorned with Gold and Pearl. The Monk told them the Deity had appeared to him three Times, commanding him to go to the Prince of the *Tartars*: But that delaying the third Time, God threw him on the Ground, and threatened to kill him, if he went not. On this obeying the Command, he told the *Khân*, that in case he turned Christian, the whole World should obey him, not excepting the *French* ^f and Pope. He advised *Rubruquis* to declare the same to that Monarch: But the Friar could not consent, that both his temporal and spiritual Sovereign should become *Mangu's* Servants.

AFTER this the Friars Toes freezing, they put-on Shoes. In those Parts the Cold is extreme. From the Time it begins to freeze, the Frost never ceases till *May*: Nay, in that Month it froze every Morning; and was there any Wind during that Time, as in *France*, nothing could live there: But the Weather is always mild till *April*, and then the Winds rise. When they were there, about *Easter*, the Cold rose at the same Time, which killed infinite Creatures. In Winter little Snow fell; but about the End of *Easter* it fell so thick, that the Streets of *Karakarum* were full.

THE fifth of *January* they were brought to the Court, and set before the Gate (the *Felt* being lift-up) where, in regard it was *Christmas-Time*, the Friars sang a Carol. Then being searched for Knives, and warned not to touch the Threshold, they were admitted, and seated on a Bench before the Ladies. The House was hung with Cloth of Gold. In the Midst was a Fire made of Thorns, Wormwood-Roots of a great Size, and Ox-Dung. The *Khân* sat on a Bed, and was clad with a Robe of spotted Fur, which shined like a Seal-Skin. He was of a middle Stature, flat-nosed, and about forty-five Years old. His Wife, who was a little pretty Woman, sat by him; and in another Bed near it sat one of his Daughters, named *Sirina* ^g, (grown-up, but very hard-favoured) and several little Children; for that being her Mother's Court (a Christian Lady, whom the *Khân* was very fond of) she was Mistress of it.

THE *Khân* causing them to be asked what *Li-Quor* they would drink ^h, they left the Choice to

^a This is pretty agreeable to what *Abu'lghazi Khân* relates in his History, p. 160; only *Shiramun*, according to him, was pardoned. ^b *Purchas Pilgr.* p. 23, & seq. ^c Perhaps it should be, pass along the *Onon* and *Kerulen*, two famous Rivers in those Parts, mentioned before, p. 357, and 373. ^d So the *French*. *Purchas* says, in Scent.

^e The Friar, to shew he was of the Church which propagates Religion by the Sword, says, if he might be suffered, he would preach War against them continually, and have it carried-on against them to the last Extremity. ^f Rather the *Franks*, by which is to be understood *Europeans* in general. ^g Elsewhere, *Khirina*.

^h Naming to them four Sorts: First, Wine; *Serofina*, a Drink made of Rice; *Kara Kosmos*, that is, Cows-Milk; and *Bal*, or Drink made of Honey, perhaps Mead; which four Kinds of Drink they use in Winter.

S E C T. III.

What passed at the Court, till its Remove to Karakorum.

Theodolus, a Priest, imposes on the Khân: Punished as a Cheat. The Khân's Baptism. A Monkish Fiction: Visits the Chapel. The Queen's Gifts. Gripping drunken Priests. Blade-bone Divination. Visit to the Queens. Armenian Cross, and Imposition. Lady Kota falls sick. Nestorian Sorcery. Lady Kotota's Alms. The Monk's Arrogance: Ignorance in Scripture. The Khân's Bounty: His Progress. The neighbouring Countries. Race of Pigmies. The Tausc, and Manse. Paper-Money, and Characters.

Great Tar- himself; who ordered them *Serapina*, which was a
tary. clear and well-tasted as White-Wine: Then
calling for Falcons, and other Birds, he took
them on his Hand, and looked at them a long
Time. At length having commanded them to
speak, they were made to bow their Knees.
Then *Rubruquis* told him, that they were sent
to *Sartak*, supposing him to be a Christian, made
Apology for their Want of Presents, and desired
Leave to remain in the Country as Missioners, at
least till the Cold was over. *Mangu* began to
answer in this Manner: *Even as the Sun diffuses*
his Beams every-where, so our Power, and Ba-
atû's Power, being spread through all Countries,
we have no Need of your Silver and Gold. But
they could not understand a perfect Sentence
more: For their Interpreter, who stood near the
Kosmos Table, at the Door, was so plied by the
Butlers, that he grew intoxicated; and, as they
thought, the *Khân* himself was drunk.

And Re-
gust.

HAVING made their Apology, he caused them
to rise, and sit-down again: Then after answer-
ing a few Questions, they made their Reverence,
and departed. Soon after the *Khân's* Interpreter,
who was a *Nestorian*, came and told them, that
his Majesty having Compassion on them, allowed
them two Months Time to stay, and Liberty, if
they pleased, to go to *Karakorum*, ten Days
Journey distant; adding, that he would furnish
them with Necessaries: But they chose to stay
where they were, for Sake of the *Armenian*
Monk above-mentioned; and their Guide re-
turned to *Baatâ*^a.

News of
Christians.

HERE they found a Christian of *Damascus*,
sent by the *Soldân* of *Mons Regalis* and *Krak*,
offering to pay the *Tartars* Tribute. Soon after
they met-with one *Pascha*^b, a Woman of *Metz*
in *Lorraine*, who belonged to the Christian Lady,
(or Queen) before-mentioned: She had been
taken Captive in *Hungary*, and was very misera-
ble at first; but was then well to pass, being
married to a young *Russian*, who was a Builder,
(a Business in great Request with the *Tartars*)
and had three Children by her. She informed
them also, that at *Karakorum* there was a Gold-
smith, named *William Boucher*, born at *Paris*,
whose adopted Son was a very good Interpreter;
but as the Father was doing a Piece of Work
for the *Khân*, which employed fifty Hands more,
she feared he could not spare the Youth at that
Time; and so on the Friar's writing to him it
proved: But he promised to send him next
Moon.

^a *Purchas Pilgr.* p. 25, & seq. ^b Or, *Paquette*.
Jasots of Silver, equal to three thousand Marks,
opened at *Mallorca*; or *Malorre*, as in the French.

ABOUT a Year before *Rubruquis* arrived
at the *Tartar* Court, one *Theodolus*, who
called himself *Raymond*, a Cleric of *Acon* in *Syria*,
passed from *Cyprus* with Friar *Andrew* into *Per-*
sia. This Man having procured certain Instru-
ments there in Writing, after *Andrew's* Return,
went forward to *Mangu Khân*; pretending that
he had set-out with Letters written in Golden
Characters, sent from Heaven to *Odo*, a Holy
Bishop, subject to a King of the *Franks*,
called *Moles*^d, with Orders from God to dis-
patch them to the Emperor of the *Tartars*, be-
cause he was to be Lord of the whole Earth:
But that his Horse which carried them, and
other Things, had on the Road broken loose,
and run-away with them.

HAVING promised to conduct Ambassadors to
that King and Bishop, the *Khân* caused a Bow
to be made so strong, that two Men could scarce
bend it; and two Arrows with Silver Heads full
of Holes, which made them whistle in their
Flight through the Air. These he delivered to a
Mongol, ordering him to present them to the
King of the *Franks*, and tell him; that in case
he entered into a League with him, he (the
Khân) would subdue all the *Mohammedan* Coun-
tries as far as the King's Frontiers, and give him
all the other Regions to the West of them: But
that in case he refused, then the Envoy, instead
of delivering the Bow, was to tell the King,
that his Master could shoot far with it, and do a
great deal of Mischief. At the same Time the
Khân gave him his Gold Tablet, being a Plate of
Gold as broad as one's Hand, and half a Cu-
bit long, on which his Orders were engraven.

^c For this the *Khân* delivered to him three hundred
^d For, says *Rubruquis*, he had heard of what had hap-

Great Tartary.

Punished as a Cheat.

The Khán's Baptism.

A Monk's Edition.

Whoever carried that might command what he would, and was instantly obeyed.

THEN *Mangu* causing *Theodolus* to withdraw, commanded the Ambassador to observe the Roads through the several Countries, the Strength of their Cities, and Arms of the Inhabitants. *Boucher's* Son, who was Interpreter, being present, afterwards reproached *Theodolus* for undertaking to carry the Tartar Envoys along with him, for that they went only to be Spies. The Clerc answered, that he would carry the *Mongol* to Sea, so that he should not be able to know which Way he either went, or returned. In short, *Theodolus* setting-forward with the Ambassador, came at length to *Vastus*^a; intending to pass-over to the Pope, in order to deceive him, in the same Manner as he had deceived *Mangu Khán*: But *Vastus* finding he had no Letters to that Pontiff, seized all his Effects, and imprisoned him: However, the *Mongol* Ambassador dying there, he sent-back the Golden Tablet by his Tartar Servants; whom *Rubruquis*, in his Return, met at *Arzerúm*, in the Entrance of Turkey.

THE Beginning of January, *Sergius* the Monk having told the Author, that he was to baptize the Khán on the Day of Epiphany; the Friar intreated he might be a Witness of the Fact; and the *Armenian* promised he should: Yet when the Day came, never went near him: But at Six of the Clock, *Rubruquis* being sent for to Court, met him returning with his Cross, and the Priest with the Censer and the Gospel: For it was *Mangu's* Custom, when he made a Feast, to have the *Nestorian*, *Mohammedan*, and *Pagan* Priests, to pray for him, and bless his Cup. The Monk told the Friar, that although the Khán made-use of other Priests, yet he believed only in the Christian. But in that, says *Rubruquis*, he lied; for the Khán believed in none of them: Yet they all followed his Court as Flies do Honey, and prophesied Prosperity to him.

RETURNING from Court, he called-on the Monk, who blushed for the Falshood he had told him about baptizing the Khán; yet some of the *Nestorians* affirmed, that he was baptized. But the Friar answered, he would not believe it, since he did not see it himself. The Tartars provided the Friars and Lad. with Bedding, Fuel, and Victuals; allowing the three a little lean Ram for six Days, and every Day a small Dish full of Millet. They lent them also a Pot and Trivet, to boil their Meat. The Khán also sent them Cloaths made of Skins; and, their House being

too little, lodged them with the *Armenian* Monk^b.

THE fourteenth of January, *Kotota Katen*^c, the Khán's first Wife, came to the Chapel with her Son *Baltu*, and younger Children, attended by many other Ladies. They first fell prostrate, ducking after the *Nestorian* Manner; next they touched all the Images with their Right-hand, which they kissed afterwards, and then gave to all who stood about them. Then the Priests sang, and gave the Lady Incense; which she having put on the Fire, they perfumed her. This done, she took-off the Ornaments of her Head^d, which was shaved. Then commanding the Friars to withdraw, they saw a Silver Basin brought, but knew not whether she was baptized^e. While they were going to their Lodging, the Khán himself came to the Church, or Chapel; and a Golden Bed was brought, on which he sat with his Queen, over-against the Altar.

THEN the Friars being sent for, they first bowed to the Altar, and next to *Mangu*. After they had sung a Hymn, the Khán perused their Bible and Breviary, and enquired what the Images meant^f. Presently he retired; but his Lady staid, and bestowed Gifts on all the Christians present. She gave the Monk a *Yaskot*^g, and the Archdeacon another. The Friars were offered a *Nassik*, or Piece of Cloth, as large as a Sheet, and a *Bukkran*: But refusing them, they were given to their Interpreter; who sold the *Nassik* at *Cyprus* for eighty *Soltanies* of that Country, although much the worse for the Carriage. Then Liquor being brought, as *Kosmos*, Drink made of Rice, and Red-Wine, like that of *Rochel*; the Lady taking the Cup, desired Blessing on her Knees, and while the Priests sang, drank it off. As the Friars would not drink, they made them sing; and when all the rest were near drunk, a whole Ram, and several large Carps, were brought-in, which were devoured in a Trice, without Salt, or Bread. By Evening the Lady herself being drunk, went away in her Chariot. Next Day the Khán's Son, by the Christian Lady, came and did the like, making the Priests drunk; but he gave them only parched Millet to eat, and no Gifts.

THE *Nestorian* Lent-Fast coming-on, *Rubruquis* saw the Chancellor *Bulgay*, who was the great Secretary of State, ordering Victuals for them. They sent to the Khán to fast that Week, which he did, as the Author was told. On *Septuagesima*, they all went in Procession to *Mangu's*

^a Orig. *Vastacius*, that is, *John Ducas*, who resided at *Trapezand* in *Asia Minor*.

^b Purchas Pilgr. p. 28, & seq.

^c *Katen* (says *Rubruquis*) signifies Lady. It should be written *Katun*, or *Khatun*.

^d They are called, he says, *Bakka*.

^e It is a Wonder the *Nestorians* did not say she was.

^f Great Emperors can sometimes amuse themselves with Trifles.

^g Or, *Yaskot*, equal to ten Marks.

Great-Tar-
tary.
Blade-bone
Divination.

Dwelling-House. As they entered, they saw a a
Servant carrying-out the Shoulder-Bones of
Rams^a, burnt black. These he consults on all
Occasions, be they ever so trivial; as whether
he shall admit such a Person into his Presence.
The Method is this: He calls for three Bones,
then holding them, thinks whether he shall do
what he proposed, or not. Then delivers them
to be burnt, which is done in two little Rooms
near the House. When they are black, they
carry them to the *Khân*, who looks at them; b
and if they be cleft lengthways, he may do it^b;
if across, or round Pieces have flown out of
them, he must not.

THE Priests having censured the *Khân*, blessed
his Cup, sang, and drank, they departed: But
in going-out, the Companion of *Rubruquis* turn-
ing hastily, after making his Reverence, stum-
bled at the Threshold. Hereupon he was seized,
and sent to the great Secretary, who is the Cri-
minal Judge.

Visit to the
Queen.

MEAN-TIME the rest went to *Baltu's* House,
which stood to the Right of his Father's. As
soon as he saw them coming, he leaped from his
Bed, and knocking his Forehead against the
Ground, worshipped the Cross: Then rising,
had it elevated on a new Cloth near him. He
had for a Preceptor, one *David*, a *Nestorian*
Priest, who was a very Drunkard. Having
drank, and given him the Benediction, they
went to *Lady Kota's*, the *Pagan Queen*; who, d
though sick and a-Bed, the Monk made her rise,
and adore the Cross, by Prostrations. This he
obliged her to do three Times, in different Places
of the Room, though she was scarce able to
stand, and taught her to cross her Forehead.
Next they went to the third and fourth Ladies,
who worshipped, and set the Cross on Pieces of
Silk; which turned-out well to the Monk, for
such Goods were his Perquisite. The Monk
carried it with him every-where; and the other e
Priests observing how much Gain it brought
him, began to envy his Success^c.

Armenian
Cross.

THIS Cross was brought by an *Armenian*, who
came with the Monk from *Jerusalem*. It was of
Silver, weighing about four Marks, with a pre-
cious Stone in each Corner, and one in the Mid-
dle, but no Figure of Christ on it; the *Nesto-
rians* being ashamed that their God should ap-
pear nailed to a Gibbet. This Cross having been
presented by him to the *Khân*, the latter asked f
him, what Request he had to make. The *Ar-
menian* answered, that being the Son of a Priest,
whose Church the *Mohammedans* had destroyed,

he craved his Assistance in rebuilding it. The *Khân* *Rubruquis*,
demanded how much would do. He said two hun- 1254.
dred *Jaskots*, or two thousand Marks. Hereupon
Mangu ordered him Letters for the Receiver of
his Tribute in *Persia*, and *Armenia*, to pay him
that Sum. The Priests being drunk, made a
terrible Noise and Bawling, in their Way back.
After this the Friar was sent home; and next
Day *Bulgay* came to enquire if he had been
warned not to touch the Threshold. On its be-
ing alledged, that their Interpreter was not pre-
sent when the Fault was committed, the Secre-
tary pardoned him; but would never after suffer
him to enter any of the *Khân's* Houses.

AFTERWARDS the *Lady Kota* falling danger- *Lady Kota*
ously ill, and Divination by Lots being of no *falls sick.*
Avail, *Mangu Khân* sent to the Monk to see
what he could do for her. *Sergius* hereupon un-
dertook to cure her. Cutting *Rhubarb* very
small, he put it into Water, together with a lit-
tle Crucifix. By this, he said, he knew whe-
ther the Patient would live, or die: For if she
was to recover, it would stick to her Breast like
Glue; if not, it would not stick at all. This
was his Remedy for all Sorts of Ailments: But
the judicious *Rubruquis* concluded so bitter a Po-
tion must needs gripe their Bowels. This Friar,
who was better skilled in Priestcraft, than Phy-
sic, persuaded him to use some *Romish* Holy Wa-
ter, which he said had the Virtue to expel De-
vils; for he understood^d the *Lady* was possessed.
Sergius, who was no Priest, but an ignorant
Weaver, as *Rubruquis* found at his Return, rea-
dily consented: And having gotten some, mixed
his *Rhubarb* with it, and then laid his Crucifix
to steep in it all Night.

NEXT Morning away goes the Friar, the *Nestorian*
Monk, and two Priests; who having admini- *Sorcery.*
stered the Liquor, and read the Gospel over her,
she found herself better. This procured them
four *Jaskots*^e; but as *Rubruquis* refused to re-
ceive his, the Monk greedily reached-out his
Hand, and took it for himself. The *Lady* jested
on the Author, because he was mute, and be-
gan to teach him the Language. As they were
going the Day after to their Patient, the *Khân*
sent for them. They found him, with a few
Servants, supping liquid *Tam*, which is a Sort
of Paste good for the Head, and the Shoulder-
Blades lay before him. He then gave the Monk
Leave to carry the Cross aloft on a Lance, or
how he thought fit. Proceeding thence to the
Lady's, they found her very hearty, and repeated
their Remedies: But, says *Rubruquis*, those mi-

^a The Author says, they every Day searched the *Leshar*, or Tent-dwelling, for them. *Leshar* is the Word still
used by the *Turks* for a Camp. ^b It is enough if one of them be so cleft. ^c Purchas Pilgr. p. 30, &

^d Or pretended so, to serve his Views. ^e Or forty Marks.

Great Tartary.

serable Priests never taught her the Faith, or advised her to be baptized: Neither did they ever find Fault with any Kind of Sorcery; on the contrary, they practised it themselves. About the Lady were four Swords, half-drawn; one at the Head of the Bed, another at the Feet, and one on each Side. There also hung against the Wall a Silver Chalice, full of Ashes, and a black Stone at-Top. The Author supposes it Part of the Plunder of *Hungary*. In three Days the Lady was perfectly recovered.

Lady Kotota's Alms.

THE *Quinquagesima*, which is the *Lent* of all the People of the East, being come, the great Queen *Kotota*, who fasted that Week, with all her Women, went every Day to the Oratory, and gave Victuals to the Priests, and other Christians, who crowded thither. She bestowed on each of the Friars, a Coat and Breeches of grey Samit, lined with a coarse Fur. *Bartholomew* was very glad thereof, his Skin being too heavy; but *Rubruquis* gave his to the Interpreter. The Porters of the Court observing such Multitudes flocking daily to the Church, sent to acquaint the Monk, that they would not suffer such Crowds to meet within the Precincts of the

The Monk's Arrogance.

Court. The Monk taking this as an Affront, threatened to complain of them to the *Khân*: But they were before-hand with him. So that soon after the Priests being sent-for to Court, they made him pull his Shoes off, to see if he had a Knife there: And the *Khân* not only reprimanded him sharply, but seeing *Rubruquis* standing behind with his Head bare, said, Why dost thou not pull-off thy Cap when thou comest before me, as that *Frank* doth? Hereupon he took-off his Cap, contrary to the Custom of the *Greeks* and *Armenians*. These Things so mortified him, that he could not carry the Cross back again for Shame. However, a few Days after the *Khân* was reconciled to him, he promising to go to the Pope, and bring all the Nations of the West to his Obedience. Such was his Presumption!

Ignorance in Scripture.

ABOUT the same Time a Dispute arose between *Jonas*, a Priest of Learning, and this Monk; who affirmed, that the Scripture says, Man was created before Paradise. Did not the Devil, said he, bring Earth on the first Day from the four Parts of the World, and making Clay thereof, form the Body of Man, into which God breathed a Soul? *Rubruquis*, who was a mortal Foe to Heresy, bad him be silent, for that he knew nothing of Scripture. *Sergius* offended to

be dealt so plainly with, mocked him for his Ignorance in the *Mongol* Language.

1254.

The Khân's Bounty.

THE Lady *Kotota* ceasing, after the first Week of the Fast, to come to the Oratory, and distribute Victuals, the Friars had nothing to eat but Bread, baked under the Ashes, and Broth made of Paste; because their Water was only dissolved Ice, or Snow, which was very bad. Their Case being made known to the *Khân*, by *David*, his Son's Preceptor, he ordered Wine, Flour, and Oil to be given them. But they were little the better for this Bounty; for the Priests, though drinking all Day at Court, would impudently thrust-in to get Share of the Wine at Night. The Monk too, when he had Visitants, would send for some to treat them. He pretended he would eat only on Sunday: But he had a Chest of Almonds, Raisins, dried Plums, and other Fruits, under the Altar, which he visited every Day, when he was alone. These Things we relate, that our Readers may see what Sort of People these *Nestorian* Missioners were; and that they went into *Tartary* more to get Money by their Hypocrisy, and cheating Arts, than to convert the Inhabitants.

SINCE the Friars arrived at Court, *Mangu* his Progress. *Khân* had ridden but twice towards the South; after which he began to return North, towards *Karakarum*. On which Occasion, *Rubruquis* observed, agreeably to what had been told him at *Constantinople*, that in his Journey forward he continually ascended, the Land rising all the Way. For the Course of all the Rivers was from East to West, inclining to the North, or South. The *Katayan* Priests testified the same to him.

FROM the Place where he found the *Khân*, to the neighbouring Countries. *Katay*, were twenty Days Journey to the South-East: To *Onan Kerule*, the proper Country of the *Mongols*, where the Court of *Chinghiz Khân* is, ten Days due East. In these Parts, there is not a Town, but there are People called *Su Mongals*, or *Mongals of the Waters*, who live on Fish and Game, having neither Flocks, nor Herds. Northward likewise, there is no City to be found, but several Sorts of poor People; as the *Kerkis*, feeding Cattle; and the *Oranghey*, who binding smooth Bones on their Feet, pass so swiftly over the Snow and Ice, that they catch Birds and Beasts. These have on the West the Country of *Paskatir*, which is the Greater *Hungary*. All these Nations, according to the Laws of *Chinghiz Khân*, must serve in

^a For all this, she died a few Weeks after.

^d This is true enough, till you have passed *Mount Altay*, and then they begin to decline Eastward.

perhaps, are those at present called *Oïaks*.

^b *Stuppa Setae*.

^c *Purchas Pilgr.* p. 32, *Es segg.*

^e These,

^f Or, the *Baskirs*.

S E C T. IV.

Great Tar-
tary.

some Trade, till superannuated. The Bounds a of the Continent Northward, are not known, for the extream Cold. The Author could hear nothing of the human Monsters, mentioned by *Isidore* and *Solinus*.

Race of Pig-
mies.

YET one Time asking a *Katayan* Priest, who was dressed in Red, where they had that Colour? He told him a formal Story: That in Caves among high craggy Rocks, to the East of *Katay*, there dwelt Creatures shaped like Men, but not above a Cubit in Height. They were covered b over with Hair, and had no Joint in their Knees, so that they went leaping: That they who hunt them, in order to come at them, make Cavities in the Rocks, and filling them with strong Drink made of Rice ^a, hide themselves: That then the little Animals coming out of their Holes, taste the Liquor, and cry, *Chin chin*, which brings Multitudes of them together; who having drank it all up, fall fast asleep: That then the Hunters binding them, open the Jugular Vein, and c taking-out three or four Drops of Blood from each, let them go again; and that Blood, he said, was an excellent purple Die. *Rubruquis* could believe any Thing that was told him, but what came from his Brother Monk, and the Priests.

The Tause
and Manse.

BOUCHER told him, that People called *Tause* and *Manse*, inhabiting Islands, whose Sea is so frozen in Winter, that the *Tartars* might easily invade them, by Means of the Ice, sent d Ambassadors to *Mangu*, offering to pay two thousand *Tumen* ^b of *Jaskots*, by Way of Tribute, that they might live in Peace.

Paper Mo-
ney and Cha-
racters.

RUBRUQUIS adds these farther Remarks, that the common Money of *Katay* is Paper, made of Cotton, as large as one's Hand: That they write with Pencils, and comprize many Letters in one Figure, which makes a Word: That in *Tibet* they write like the *French*, and have Characters nearly resembling the *Roman*: e That the People of *Tangut* write from the Right-hand to the Left, like the *Arabs*, and multiply the Lines from the Bottom of the Paper towards the Top, contrary to the *Jugurs*; who proceed from Top to Bottom. Lastly, that the common Money of the *Russians*, was at that Time little Pieces of spotted and grissled Skins ^c.

Journey to *Karakarum*, with a Description of that City, and Occurrences there, till the Author's Return.

The Court removes: Comes to Karakarum: That City described: The Khan's Palace. Great Silver Tree for conveying Liquors. Form of the Palace. Armies sent forth. Monk's Insolence punished. The Khan proposes a religious Dispute: Censures the Christians. Friars ordered to return. Several great Feasts. Rubruquis prepares for his Departure.

ABOUT Mid-Lent, *Boucher's* Son arrived *The Court* at Court from *Karakarum*, to acquaint *removes* the *Khan*, that the Work, which he had commanded to be made, was finished. He brought with him a Silver Crucifix, after the *French* fashion, which the Monk and Priests could not bear the Sight of, for the Reason already mentioned. It was designed for a Present to *Bulgay*, the chief Secretary: And this, it seems, no less offended *Rubruquis*.

As soon as the *Khan* was informed, that the Tree was made, he sent Orders to *Boucher*, to set it up; and about *Passion-Sunday* went before with little Houses (or Pavilions) leaving his larger behind. He took his Way through the hilly Countries, where the Cold was extream, and as he passed there rose a great Wind, and fell so much Snow, that he sent to the Monk and Friars to pray for mild Weather; because the Cattle, which were ready to bring forth their Young, would otherwise be destroyed. The Monk sent the *Khan* Incense, to offer to God: But whether he did, or not, the Storm ceased the second Day.

ON *Palm-Sunday*, in the Morning, they entered *Karakarum*, and proceeded, with the Cross aloft, through the Street of the *Mohammedans*, to the Church. They supped at *Boucher's*, where was his Wife, a *Lorainer*, and one *Basil*, an *Englishman*, who were both born in *Hungary*, and spoke the *Romanian* Language, besides *French*. From thence they went to the Hut appointed for them, near the Church ^d.

THE City of *Karakarum*, exclusive of the *That City* *f Khan's Palace*, is not so good as the Castle of *St. Dennis* at *Paris*; and the Monastery of that Saint is ten Times more valuable than the said Palace. It has two Streets, one of the *Mahammedans*,

^a On this Occasion the Author remarks, that they had no Wine then in *Katay*, but began to plant Vineyards. ^b The *Tumen* (or *Toman*) is the Value of ten thousand Marks in Silver; the *Jaskot* ten Marks: So that the Whole must have been two hundred thousand Marks. ^c *Purchas Pilgr.* p. 33, & seq. ^d The same, p. 35.

Great Secretary.

where the Market and Fairs are kept; the other of the *Katayans*, who are all Artificers. Without those Streets there are large Palaces, being the Courts of the Secretaries. Twelve Kinds of Idolaters, of divers Nations, are found there, besides *Mohammedans*, who have two Churches there, and the Christians one, at the End of the Town, which is inclosed with a Mud-Wall, and has four Gates. At the Eastern Gate is sold Millet, and other Grain, though seldom brought thither: At the Western, Sheep and Goats: At the North Gate, Horses are to be bought; and, at the Southern, Oxen and Waggon. The Place has a great Resort of Merchants, by Reason of the Court, which is always near, and the great Number of Ambassadors ^a.

Khân's Palace.

NEAR the City, there is a large Piece of Ground encompassed with a Brick-Wall, like the Monasteries in *France*, and within a large Palace, where he holds two great Feasts every Year. The first in *Easter*, when he arrives there; the other in Summer, when he returneth (Southward.) The latter is most solemn of the two, because all the Lords and Gentry, within two Months Journey of the Court, repair thither; on whom the *Khân* bestows Habits, and other Things, wherein he displays his Magnificence. In Summer Water is conveyed, by Canals, into every Part of this Palace. Near it there are several other spacious House, as Magazines, where his Victuals, Provisions, and Treasures are kept.

Great Silver Tree.

AT the Entrance within the Palace stood the great Silver Tree, before-mentioned, made and contrived by *Boucher*, for conveying Milk, and other Liquors, into the Court, to avoid its being brought in Vessels, which did not look graceful. At the Foot of this Tree there were four Lions, with each a Pipe, which being conveyed within-Side, came out again at the Top, and bent downward: One was for Wine, another for *Karakasmos*, the third for *Bâl*, and the fourth for *Tarasina*. Upon each was a Golden Serpent, whose Tails twined round the Body of the Tree; and underneath were Vessels to receive the several Liquors. At the Top of all was an Angel holding a Trumpet; and under the Tree a Vault, from whence a Pipe ascended to the Angel. All these Appurtenances, as well as the Branches and Leaves of the Tree, were of Silver.

For conveying Liquors.

WITHOUT the Palace was a Chamber for the Liquors: Now when within they wanted Drink, the Head-Butler called to the Angel to sound the

Trumpet: Then a Man placed in the Vault ^{Rubruquis,} blowing the Pipe strongly, which reached to the Angel, the Angel set the Trumpet to his Mouth, which gave a shrill Sound. At this Signal the Servants, who were ready in a Chamber without the Palace, where the Liquors were kept, poured the four Sorts into their respective Pipes; through which they were conveyed into the Vessels underneath, from whence they were drawn by the Butlers, and served about. The *Khân* gave *Boucher*, for his Reward, an hundred *Jaskats*, or a thousand Marks ^b.

THE Palace was like a Church, with a middle Space, or Isle, and a Row of Pillars on each Side. It extended, in Length, from North to South, where the Entrance was, by three Gates. Before the Middle-one stood the Silver Tree, and the *Khân* sat on a high Place on the North Side, that he might be seen of all the Court. It had a double Stair-Cafe, by one of which his Cup-Bearer went-up, and descended by the other. On the Right, or West Side, were all the Men, and on the Left the Women; for the Palace extended in Length from North to South. On both Sides, near the Pillars, were Seats raised after the Manner of a Theatre. On the right Side sat the *Khân's* Son, and Brother; on the Left, his Wives and Daughter: Only one of his Wives sat near him, but not so high as he. As for the middle Space, or Isle, between the Tree and the Stair-Cafe, it was left for those who served-up his Victuals; and for the Ambassadors who brought Presents to the *Khân*, who was there elevated like a God.

THE Priests, the Day after their Arrival, went to Court, and stood before the *Khân*, having, at their Backs, the Silver Tree; which, with its Appurtenances, took-up a great Part of the Palace. They presented him some Fruit, with two small Loaves, one of which he began to eat, and sent the other to his Son and younger Brother, named *Arabuka* ^c. *Mangu* promised to visit their Church the next Day, but left *Karakarum* without doing so; because, as he sent them Word, he understood the Dead were carried thither ^d.

ON Monday before *Ascension-Day*, they were sent for by the Great Secretary, who examined them strictly concerning the Country they came from, and what they came about? This Enquiry was made, because the *Khân* was informed, that four hundred *Hassassins* ^e, or secret Murderers,

^a Purchas Pilgr. p. 39.^b The same, p. 35, and 39.^c Or, *Aribuga*. He was sixth Son of *Toley*, or

Tuli, Son of *Jenghiz Khân*, and kept his Mother's Court; who being dead, *William Boucher*, who belonged to her, fell to him. She died in 1252. See *Gaubil's Hist. Mongol Emp.* p. 111.

^d Purchas, as before, p. 36.

^e This is the true Orthography of the Name of the People commonly called *Assassins*; the Explanation also is just. Although *Assemani* says, the Name is derived from the Country of *Hassassa*, near *Tegrit*, on the *Tigris*, from whence they originally came.

Great Tartary.

called by the Tartars, *Mulibet*^a, were gone a forth in various Disguises, to kill him. Against these he sent one of his Brothers, by the Mother's Side (of whom he had three, and five by the Father's) with an Army, intirely to root them out^b: Another was sent into *Persia*, whose Forces were to be employed against *Baldak*, *Turky*, and *Vastat*: And a third was dispatched into *Katay*, to quell a Rebellion there.

Monk's Infelence punished.

REPAIRING to the Palace a few Days after, *Aribuga*, near whom sat two *Mohammedan* Lords of the Court, being apprized of the Animosity that reigned between the Christians, and the Followers of *Mohammed*, asked the Monk, if he was acquainted with the latter? *Sergius* answered, *I know they are Dogs, why have you them so near you?* They replied, *Why do you treat us in so injurious a Manner, who give you no Cause of Offence?* The Monk justified himself, by saying he spoke the Truth, adding, *that both you, and your Mohammed, are vile Dogs.* Provoked at such Language (if such he durst utter) they began to blaspheme Christ: But *Aribuga*, it seems, forbid them, saying, *we know that the Messias is God.* Some Time after, certain *Mohammedans* meeting the Monk on the Road, urged him to dispute: And as they laughed at him, because he could not defend his Religion by Reason, he was going to confute them with his Whip. These Things coming to the *Khân's* Ears, he commanded *Sergius*, and the other Priests, to remove at a greater Distance from the Court.

The Khân proposes

RUBRUQUIS had all along flattered himself with the Hopes of seeing the King of *Armenia* arrive^c: He likewise expected a *Dutch* Priest from *Bolak*; but hearing no News of either, he applied to know *Mangu's* Pleasure concerning them: Because, if they were to depart, it was high Time to think of it before Winter came on; for it was then *May*, they having staid e three Months beyond the Time allowed them by the *Khân*. Next Day being brought to the Court, the Chief Secretaries examined him, as

at other Times, about his Errand. After this he disputed with a *Mohammedan* in the *Khân's* Presence. Next Day *Mangu* sent to acquaint him, that as there were *Christians*, *Mohammedans*, and *Tuins*, at his Court, and each of them pretended his Law was best, and his Scriptures truest, he would be glad to have the Matters argued, that he might be Judge whose Cause was best.

On the Day appointed, the Parties met before a numerous Audience. Three of the *Khân's* Secretaries, one of each Persuasion, were Arbitrators. The Author tells us, that he confuted his *Tuin* Adversary; who affirmed, that there was one supream Deity, and ten or eleven inferior Gods; that none of them was omnipotent; that one Half of Things are good, the other bad^d; and that the Souls of Men passed from one Body to another^e. So far the Friar may be credited: But in what he adds, that the *Mohammedans* confessed they believed every Thing contained in the Bible, and always prayed to God, that they might die the Death of Christians, he must needs be a great Liar^f.

THE *Khân* having been told, that *Rubruquis* had called him a *Tuin* (or Idolater) on *Whit-Sunday* sent for him, and before his *Tuin* Adversary asked him the Question. The Friar answering in the Negative, *Mangu* said he was of that Opinion all along, and then declared his Faith, saying, *The Mongols believe there is but one God, and have an upright Heart towards him: That as he hath given to the Hand many Fingers, so he hath infused into the Minds of Men various Opinions.* God hath, continued he, given the Scriptures to you Christians; but you observe them not: You find it not there, that one of you should revile another, or that for Money a Man ought to deviate from Justice. The Friar confessed all this; but going to apologize for himself, the *Khân* replied, that he did not apply what he had spoken to him, repeating, *that God has given you the Scriptures, and you keep them not; but he hath given us Soothsayers^g, whose Injunctions we observe, and we live in Peace.*

^a Whence this Name comes we know not. They were by the *Arabs* and *Persians* called also *Al Bataniyah*, *Ismaeliun*, and *Melābedab*, which last Word signifies *Heretics*, and *wicked People*. See Journey from *Aleppo* to *Damascus*, p. 6.

^b They inhabited the North-Part of *Persian Irāk*. ^c *Hayton*, the Monk, who was a Relation of this King, in his *Oriental History*, ch. 23, says, that he sent his Brother to the *Khân* in 1253; (and *Rubruquis* mentions his Arrival afterwards, having passed-by while he was on the Road back:) That after four Years Stay he returned, and then the King himself went, and found *Mangu* at *Al Malek* (a City of *Tartary*.) He adds, ch. 24, that at the Request of the King, *Mangu* was baptized, with all his Court, among whom were many of the chief Men of his Empire. But this is only a farther Proof how much the Spirit of Lying prevails among the Oriental Monks and Priests.

^d *Purchas Pilgr.* p. 39, & seq. ^e *Boucher* told *Rubruquis*, that a Child was brought from *Katay*, who in Appearance could not be above three Years old, yet was endued with great Understanding. He affirmed, that he had been three Times incarnated, and knew how to write—This seems to be some faint Intelligence of the *Great Lama* of *Tibet*.

^f For the *Mohammedans* look upon Christians, on Account of the Trinity (especially those who use Images, or Pictures) as the grossest Idolaters; and their Bible as a spurious, or greatly corrupted Copy. ^g By Soothsayers, or Diviners, is to be understood the *Mongol* Priests, called *Shamman*.

Great Tartary.
 Friars ordered to return.

He drank four Times, during the Time he was speaking what he had to say on this Occasion. After which changing the Subject at once, *You have, said he, staid a long Time here, it is my Pleasure, therefore, that you return to your own Country.* He added, *There are two Eyes in the Head, and yet they have both but one Point of View; for which ever Way one of them directs the Sight, the other doth the same. You came from Baatû, and, therefore, you must return by him.* *You said,* continued he, *that you durst not carry my Ambassadors with you; will you carry my Message, or my Letters?* Rubruquis having answered in the Affirmative, the Khân asked him, if he would have Gold, Silver, or rich Garments? The Friar answered in the Negative, but desired he might be maintained at his Majesty's Expence on the Road, through his Dominions, and furnished with a Pass, to carry him into the King of Armenia's Country. *Mangu* replied, *I will cause you to be conveyed thither, and after that look to yourself.* Then Rubruquis having obtained Leave to speak, intreated the Liberty of returning into Tartary, chiefly on Account of some of his Religion at Bolak, who stood in Need of a Priest. But the Khân made no Answer to his Request; only at last he said, *You have a long Way to go, make yourself strong with Food. Then ordering Drink to be given him, he was dismissed.*

Several great Feasts.

ABOUT the fifteenth of June, the Khân held a great Assembly at Karakorum, whereat all the Ambassadors were present: Among the rest, the Author saw those of the Khalifah, and of the Soldans of Turkey, and India. At this Feast, which lasted four Days, Boucher was chief Butler. All the Company, both poor and rich, sang, danced, and clapped their Hands before Mangu; who afterwards made a Speech, acquainting them, that he had sent his Brothers into distant Nations, to encounter with Difficulties and Dangers; and that it would be seen what those present would do when he should send them abroad also, for the Good and Aggrandizement of his Dominions. Each Day of the Feast he appeared in Garments of a different Colour from Head to Foot. On St. John's Day, and that of St. Peter and Paul, the Khân had other great Feasts, whereat Rubruquis counted an hundred and five Carts, and ninety Horses, laden with Cows Milk.

Rubruquis prepares.

At length the Khân's Letters to King Louis being prepared, they were explained to Rubru-

quis, who wrote down the Tenor of them. Mean-time Friar Bartholomew, the Companion of our Author, hearing they were to go by the Wilderness to Baatû, went to the Chief Secretary Bulgay, and informed him by Signs, that he should die if he travelled that Road: So that the ninth of July, when they went to Court to get their Pass, the Secretaries told him, that the Khân gave him Leave to stay, if he thought fit, till there was an Opportunity of returning with some Ambassador, or otherwise. Rubruquis hearing him say he would stay, bad him beware of what he did, and declared he would not leave him. *You leave not me* (quoth the Friar) *but I leave you; because, in Case I should go with you, both Body and Soul would be in Danger; for I can never support such Fatigue.*

THEN they were often asked, according to Custom, what they would have, or what should the Khân do for them? And still answering nothing, they were presented each with a Habit; which they received, it being deemed very rude to refuse their Gifts. After this their Guide brought ten *Jaskots*, and deposited five with Boucher, at whose House they then were, for defraying the Friar's Expences, who staid behind: The other five he gave to Rubruquis's Interpreter. One of them the Author distributed among the poor Christians, with another he bought Garments, and a third was laid-out by the Interpreter in Goods, to dispose of in the Journey: The other two were reserved for bearing their Expences on the Road.

S E C T. V.

The Author's Return from Karakorum to Tripoli in Syria.

He leaves Karakorum: Comes to Baatû's Court: Obtains a Pass. City of Samerkant. Saray. The Alans. The Lelghi. The Iron Gate, or Derbend. Samaron, or Sabran. Shamaki. Bridge of Boats. Naksuan. A lying Prophecy. Mount Ararat. Country of Sahensa. City Ayni. Marsengen Castle. Head of the Arras. Earthquake at Arzerûm. Casarea Ikonium. Tripoli in Syria. State of Turkey. Tartar Mission.

HAVING gotten every Thing ready for the Purpose, Rubruquis departed, in Com-

* This shews the great Reputation Baatû was in. See History of the Turks, &c. p. 755. These Indian Ambassadors brought, as a Present, eight Leopards, and ten Hounds, for Courting, who were taught to sit on the Horse's Buttocks. Or, an hundred Marks. The French renders it, to defray the Expences of Boucher's Father and Brother. Purchas, as before, p. 45, & seq.

Great Tartary.

pany with his Interpreter, his Guide, and one a Servant^a; who had Orders to allow a Sheep for their Provision every four Days. They were two Months and ten Days travelling from *Karakarum* to *Baatú's* Court, in which Space they found neither Town, nor Habitation, except one poor Village (where they could not get even Bread) and from Time to Time Graves of the Inhabitants: Nor did they rest more than one Day, and that because they could not procure Horses. They returned, for the most Part, thro' b the same Kinds of People; but through different Parts of *Tartary*, much more to the North, it being then Summer: Only for fifteen Days they were obliged to travel along a certain River, both in going and coming. They were sometimes two or three Days without any Provision, but *Kosmos*: And once not being able to find any People, were in Danger of perishing, both as their Provisions failed, and Horses tired.

Comes to Baatú's Court.

WHEN he had travelled twenty Days, he c heard that the King of *Armenia* had passed-by, and at the End of *August* met with *Sartak*, and his Family, his Flocks, and Herds, going to *Mangu Khán*. The Friar paid his Respects, and the Prince sent him two Habits, one for himself, the other for King *Louis*, to whom he sent both by the Person who carried his Letter^b. He got Letters also from *Koyak*, to his Father, to restore all the Friar's Goods left behind. In short, he arrived at *Baatú's* Court on the sixteenth of *September*, 1254, the same Day they left it the Year before. Here he found the young Men in Health. They had suffered much, but must have suffered more, only for the King of *Armenia's* c Bounty; and concluding *Rubruquis* was dead, the *Tartars* began to ask them if they could keep Horses, and milk Mares; so that had he not returned as he did, he concludes they would have been made Slaves of.

Obtains a Pass.

THE *Khán* having written to *Baatú*, to make e what Alterations he thought fit in the Letters he sent by *Rubruquis*, the Friar was ordered to appear before him, to hear them read and explained. His nearest Way home to *France*, was by *Hungary*; but as he imagined the King was still in *Syria*, he chose to go through *Persia*. He travelled a Month with *Baatú*, before he could obtain a Guide. At last that Prince appointed him a *Jugur*; who understanding that the Friar had nothing to give him, and intended to pro- f

ceed directly for *Armenia*, he procured Letters *Rubruquis*, of Recommendation to the *Soldán* of *Turky*^d, 1254- in Hopes of getting some Present from him, as well as of gaining more (by Traffic) on that Road.

ABOUT the fifteenth of *October* they began to City of Samarkant. direct their Course to *Saray*, due South along the *Etil* (or *Volga*) which divides into three Branches, each twice as large as the *Nile* at *Damiatta*: Afterwards it splits into four lesser Arms; so that they passed it by Boat in seven Places. On the middle Stream stands the City of *Samarkant*^e, without Walls; but is encompassed like an Isle with the River, when it overflows. The *Tartars* were eight Years besieging, before they could take it: And it was inhabited by *Alans* and *Mohammedans*. They found there a *Dutchman*, and his Wife. *Baatú*, and *Sartak*, descend no lower than this Place. *Koyak's* Father delivered *Rubruquis* most of his Goods^f, and prayed him, in case he returned to that Country again, to bring with him one who understood how to make Parchment: For having, by Command of *Sartak*, built a Church on the West-Side of the River, he designed to have the Scriptures written - out, for the Use of that Prince. But, says the Friar, I knew well that *Sartak* would not trouble his Head about any such Matter.

As to *Saray*, and the Palace where *Baatú* *Saray*. keeps his Court, they are on the East-Side of the River; and the Plain, wherein its several Branches spread themselves, is more than seven Leagues broad. This Place is stored with Fish.

THE first of *November* taking Leave of *Koyak*, he departed, travelling Southward. On *St. Martin's Day*, they came to the Mountains of the *Alans*. Between *Baatú* and *Saray*, they found no People for fifteen Days, only one of his Sons, who advanced before him with a great Train of Falconers, and a small Village. In the Way, *The Alans*. they had like to have perished with Thirst, not meeting with any Water for a Day and half. As the *Alans* still held-out, *Sartak* was obliged to send one Man out of five of his Subjects to guard the narrow Passages of the Hills, to prevent them from descending into the Plain, and stealing their Cattle.

FROM the *Alans* to the *Iron Gate*^g, are two *The Lofghi*. Days Journey through a Plain, called *Arkacci*, between the *Caspian Sea*, and the Mountains;

^a Speaking before of the *Indian* Ambassador, he says, he returned for six Weeks together the same Road with him, Westward, and then struck-off to the Left. ^b Whence we have made this Extract: It was sent from *Tripoli* in *Syria*. ^c His Name was *Hayton I.* ^d That is, to the *Soldán* of the *Seljuks* of *Rám*, or *Natolia*.

^e This must be the City now called *Afrakhan*, or one near it. ^f Among those he could not recover, was a Book in *Arabic*, worth three *Bisantins*, or *Soltanins*. ^g In *Turkish*, *Demir*, or *Temir Kapi*. By the *Persians*, *Derbent*, or rather *Darbend*, that is, the Shut-Gate. It is the Northern Entrance into *Persia*, by the Province of *Shirwán*, to which it belongs.

Great Tartary.

and where that Plain begins to contract, there is a Mohammedan Nation, called *Lesghi*, who likewise oppose the *Tartars*; so that they were obliged to give them a Guard of twenty Men, to convoy them beyond that City. *Rubruquis* was glad of this, because he hoped, by that Means, to see them armed; for he could never see their Armour. When they came to the most dangerous Passage, he observed, that two of them had Cuirasses, which they said they had from the *Alans*, who are excellent Smiths. The Day before they arrived at the *Iron Gate*, they found one Castle of theirs, which then belonged to *Mangu Khân*, who had subdued all that Country. There they first met with Vineyards, and drank Wine.

The Iron Gate, or Derbend.

THE City called the *Iron Gate*, was built by *Alexander*. It takes-up the whole Space, being a little Plain, between the *Caspian Sea* and the Mountains, to the Top of which the Wall ascends: So that there is no Passage but through the Town itself, where there is an Iron Gate, whence it takes the Name. It is not above a Stone's Throw in Breadth, but a Mile long from East to West; at which End, on the Hill, stands a strong Castle. The Walls are strong, and fortified with Stone-Towers; but has no Ditch, and the *Tartars* have demolished the Tops of the Towers, and Bulwarks of the Walls. The adjacent Country used to be like a Paradise.

Samaron, or Sabran.

Two Days Journey from thence, they came to *Samaron*^b, a City abounding with *Jews*: After which they struck Southward into the high Countries, where they saw Walls, descending from the Mountains to the Sea. Next Day they passed through a Valley, where appeared the Foundations of Walls from one Mountain to another. These also were built by *Alexander*, to hinder the Inhabitants of the Mountains from invading the Low-Lands. The Day following they arrived at the City *Samag*^c, and afterwards entered a great beautiful Plain, call *Moan*^d, through which runs the River *Kur*; whence the *Kurji*, by Europeans called *Georgians*, take their Name. It passes through *Tiflis*, the Capital of the *Kurji*; breeds excellent Salmon, and runs, from West to East, into the *Caspian*. Through the same Plain, where they again found *Tartars*, likewise flows the *Araxis*^e, coming from the *Greater Armenia* with a North-East Course. f

City of Shamaki.

^a Purchas Pilgr. p. 47, & seq. ^b Doubtless, the same with *Sabran*. ^c In the French, *Samakh*, that is, *Shamakh*, the present Capital of *Shirwân* in *Persia*.

^d Rather, *Mokan*, or *Mogan*, as *Oleartus*, and others write it. It is observable, that this Author leaves out the *g* in this Word, in the same Manner as he does in *Mogal*, or *Mongal*.

^e Now called *Alrai*, or *Arros*. ^f This was *Hulaku*. ^g *Khorazmians*, or *Karezmians*, the People of *Karazm*, who followed *Jalaluddin* into those Parts, in the Time of *Jenghiz Khân*.

^h Called *Tzarwat*, or *Chawwat*, by *Olearius*, and other Travellers, who passed it. ⁱ *Nakhsuan*, or *Nakhsuan*: In the Copies *Naxnan*, and *Vaxnam*. It stands to the North of the *Arras*; so that he must have passed that River some-where to get to it. ^j *Constantinople* was at this Time in the Hands of the *Franks*.

should

^{Great Tartary.} *should be converted to the Faith, and universal Peace ensue.* Rubruquis says, this Prophecy was as firmly believed all over *Armenia*, as the Gospel itself^a; and though when he first read it at *Constantinople*, he made light of it; yet on the Bishop's speaking of it, he began to pay some Regard to it.

^{Mount Ararat.}

NEAR *Naxuan* are two Mountains, one greater than the other, where it is said the Ark rested. At the Foot of them, washed by *Araxes*, stands a little Town, called *Semainum*, that is, *Eight*, from the eight Persons who come-out of the Ark, and built it. Many have attempted to climb the greater, named *Massis*, but could not. The Bishop told Rubruquis, that a certain Monk being very much troubled to find, after several Trials, that he was not able to succeed; an Angel brought him a Piece of the Ark^b, and bid him give-over farther Enquiry; which Piece of Wood, he said, they had in their Church. The Hill seemed not difficult to ascend, on Account of its Height; but an old *Armenian* gave the Author a merry Reason, *why no Man ought to get a-Top of Massis, because (says he) she is the Mother of the World.*

^{Country of Sahensia.}

THEY found *Bernard Cathalane*, and another Friar, at *Naxuan*, where the Snow had kept them a long Time. At length departing the fourteenth of *January* (1255) they got, in four Days, to the Country of *Sahensia*^c, a *Kurjin*, who had been a potent Prince, but was then Tributary to the *Tartars*. His Father *Zakbarias* had obtained that Territory of the *Armenians*, for having delivered them from the *Mohammedans*. It is full of handsome Villages, with Churches; and in every House there is a Wooden Hand, holding a Cross, with a Lamp burning before it. They acknowledged the Pope, and as we, says the Friar, sprinkle Holy Water to drive away evil Spirits, so the *Armenians* here burn Incense, carrying it every Evening, with the same Intent, all over the House. Rubruquis was well entertained by *Sahensia*, and his Wife. Their Son *Zakbarias*, a promising young Man, not brooking the *Tartar* Yoke, seemed inclined to retire to *France*.

^{City Ayni.}

FROM that Town of *Sahensia's*, in fifteen Days, they entered the *Soldan* of *Turky's* Domi-

nions, on the first Sunday in *Lent*. But first, on the second of *February*, they came to a City of *Sahensia's*, called *Ayni*^d, very strong by Situation. It had an hundred *Armenian*, and two *Mohammedan* Churches; but was under a *Tartar* Governor. There Rubruquis met with five preaching Friars, who were going to *Sartak*, and *Mangu Khân*, with Letters from the Pope, desiring Liberty for them to preach the Gospel: But being told what a bad Reception they were likely to meet with, if that was all their Business in *Tartary*, they went to *Teflis*, to consult the Friars of their Order what Course to take.

THE first Castle they found in *Turky* was called *Marsengen*^e, inhabited by *Armenians*, *Kurji*, and *Greeks*; but under a *Mohammedan* Governor, who having had Order not to furnish any *Frank*, or even the Ambassadors of the King of *Armenia*, or *Vasfas*, with Provisions, Rubruquis was thenceforth obliged to buy them. Here his Guide procured him Horses, and took Money for the Victuals: But this he converted to his own Use; for whenever he met with a Flock of Sheep, he took one, and gave it his Family to eat, wondering the Friar would not taste of his Robbery^f.

THE second Sunday in *Lent* they came to the Head of the *Araxes*, which rises in a Mountain, beyond which there is a fine City, called *Arzerum*^g; and near it to the North the *Euphrates* has its Source, at the Foot of the Mountains of *Kurjia*^h, to which the Author would have gone, but for the Snow. On the other Side of those Mountains, Southward, are the Springs of the *Tigris*. Crossing over the Mountain, they came to the *Euphrates*, along which descending Westward, in eight Days they arrived at a Castle, called *Kamath*ⁱ, where the River bends South, towards *Halap*^k (or *Aleppo*.) There passing it, they proceeded West through the Mountain-Country, in deep Snow.

THIS Year there happened so great an Earthquake at *Arzenjan*^l, that ten thousand Persons of Note, besides the ordinary Inhabitants, perished. They saw the Chafms made by the Shock, and Heaps of Earth that fell from the Mountains for three Days together. It caused a Lake to appear in the Valley where the *Sol-*

^a But Time has proved *Akakron*, like many others, to be a false Prophet, and shewn what Absurdities whole Nations may be betrayed into by their Credulity. ^b We find the Bishops can deceive, and tell Lies, as well as the Priests.

^c Perhaps *Shâbin Shâb*, as much as to say, *King of Kings*, a Title in the East. ^d Or, *Ayni* on the *Aras*. ^e In the *French*, *Arfengan*, but faultily. Perhaps situate at the Confluence of the River *Zenghi* with the *Aras*, to the South of *Erisvan*. ^f *Purchas Pilgr.* p. 49, & seq. ^g Or, *Arzen al Rûm*, that is, *Arze of the Romans*.

^h It rises in the same Mountain, on the West-Side, as the *Aras* does on the East-Side. ⁱ Perhaps, misprinted for *Kamach*; for this seems to be *Kemak*, *Kamak*, or *Kamk*, a strong Castle on the *Euphrates*, twenty-one Miles South of *Arzenjan*. See Hist. of *Timûr bek*, book 5. ch. 43. ^k The *Turks* write *Halap*, or *Balep*, wanting the *B* of the *Arabs*, who pronounce *Haleb*, which signifies *Milk*. ^l Rather *Arzenjan*.

Great Tartary.

dân of *Turky* ^a was vanquished by the *Tartars*. As they rode through it, a Servant of the Author's Guide said that the latter, in whose Army he was, did not exceed ten thousand Men; but that the *Soldân's* Troops were two hundred thousand Horse. They were in *Sebastæ*, belonging to *Lesser Armenia*, in *Easter Week*; where there is a Castle, and above it the Church of *St. Blaze*. On *Low-Sunday* they came to *Cæsarea*, of *Cappadocia*, where is a Church of *St. Basil the Great*.

Cæsarea, Ikonium.

FIFTEEN Days after they arrived at *Ikonium*, making small Journeys, and resting three Days in every Town, that their Guide might have Time to traffic. Here *Rubruquis* found many *Franks*, particularly two *Genoese* Merchants, who carried all the *Alom* out of *Turky*, by Contract with the *Soldân*, which made it so dear, that it rose from fifteen to fifty *Soltanins*. Being presented to the *Soldân*, by his Guide, that Prince readily consented to have him escorted to the Sea of *Armenia*, or *Cilicia* ^b. But the said Merchants finding he was despised by the *Mohammedans*, and burdened by his Guide, who teased him for Gifts, caused him to be conveyed to *Kurko* ^c, a Port of *Armenia*, where he arrived the Day before the *Ascension*, and staid till *Whitsun Monday*. Then hearing that the King was returned, he went to his Majesty's Father ^d, who confirmed it, and caused him to be conveyed to the Port of *Ayyas* ^e; from whence he passed over to *Cyprus*, and thence to *Antioch*, which was in a very weak Condition.

Tripoli in Syria.

FROM *Antioch* he set-out for *Tripoli* in *Syria*, where he arrived on *Assumption-Day*. From hence he intended to have sailed for *France*, to give King *Louis* an Account of his Travels; but his imperious Provincial would not suffer him to perform his Duty to his Sovereign; and he, it seems (more afraid to disobey his spiritual ^f, than temporal Superior, the Friar than the Saint) by his Orders, went to *Akon*, or *Akra*, and thence wrote the above Relation to his Majesty: In which he desires the King to write to his Controller for Leave, that he might wait upon him.

State of Turkey.

HE adds with Regard to *Turky*, that more than nine in ten of the Inhabitants were *Greeks* and *Armenians*: That the *Soldân* was defeated by the *Tartars*, and being taken Prisoner, they set a Child of his on the Throne, who had neither Men, nor Money, to withstand an Enemy: f That the King of *Hungary* had not above thirty

thousand Soldiers: That the Son of *Vassas* was *Rubruquis*, weak, and in War with the Son of *Affan* ^g, who was also a Child: So that, says the zealous Friar, if an Army of the Church (truly militant) come to the *Holy Land*, it would be very easy to subdue all those Countries, and even more beyond them: Nay, he affirmed, that if the King's meaner Subjects would go clad as the *Tartars*, and be content with such Food as they eat, they would be able to conquer all the World.

b As to the Conversion of the *Tartars*, he judged it not expedient to send any more Friars among them; but that a Legate, dispatched by the Pope, might be of Use, because they hear whatever an Ambassador has to say; and when he has done speaking, ask, Has he any Thing farther to propose? But then he ought to be provided with good Interpreters, and a large Sum to bear his Expences ^h.

S E C T. VI.

Some Account of the Manners and Customs of the Mongols.

AS the *Mongols*, in the Time of *Rubruquis*, were in their flourishing State; it may be proper to give an Account of certain Customs in which they differ at present, as well as some other Matters which are not so fully handled by later Writers; and the rather, as we have received Letters from some of our curious Subscribers ⁱ, desiring an ample Abstract of this Author: But in Reality we had anticipated their Wishes.

1. Their Dress, Houses, and Diet.

Dress of the Men: Of the Women: Their Houses, and Chests. Courts of Princes: Bed, and Images: Their Diet dried Flesh, Horse-Puddings, Minced Mutton: Their Liquors: Kara Kosmos: Their Butter, and Gri-ut. Mares, how milked. Libations and Ceremonies in drinking at Entertainments. Prohibited Degrees, and Marriages. Business of the Men: Of the Women. Cloaths never washed. Exercises, Hunting, Hawking.

IN Summer the *Mongols* are clad with Cloth of Gold, and the fairest Silks that come from the Countries South of *Tartary*; and, in Winter, with the costly Skins and Furs brought from the Northern Regions, as far as *Russia*: Of which they have two Gowns, one has the Hair

^a That is, of *Rûm*, or *Natalia*, called by the Western Writers, the *Soltân* of *Ikonium*. ^b The Province of *Cilicia* was then Part of the Kingdom of *Lesser Armenia*. ^c Or *Kurkh*: In the *Latin*, *Curcum*. ^d He does not say where he was, perhaps at *Si*, the Capital, about thirty-five Miles to the North-East of *Ayyas*. ^e In *Parchas*, *Ajax*: In the *French*, *Lajace*, commonly called *Lajazzo*. ^f Not daring, says he, to disobey his Commands. ^g Or, *Hassan*. ^h *Parchas Pilgr.* p. 51. ⁱ Particularly one near *Salop*, for whose Remarks we are much obliged to him; and of whose Correspondence we intreat the Continuance.

Great Tartary. inward, the other outward, to defend them *a* against Wind and Snow; made chiefly of the Skins of Wolves, of Foxes, and Papions. In the House they wear a finer Gown. The poorer Sort make their upper-Gown of Dog, or Goat-Skin. They also make Breeches of Skins. The rich *Tartars* sometimes line their Gowns with Velvet ^a, which is exceeding soft, light, and warm: The poorer Sort with Cloth made of Cotton, and the finest Wool: Of the coarser Part they make Felt to cover their Houses, Chests, and Benches: Also for their Bedding, and Caps, to keep-out the Rain. Of the same Wool, mixed with one third Part of Horse-hair, they make all their Cordage: In which Uses they consume a great Part of their Wool ^b.

THEY shave all the Head, leaving only a Lock hanging over the Forehead, and two behind, which they braid, and bring behind the Ears. The Women also, after Marriage, shave their Head, from the Crown down to the Forehead. Their Dress, which before was the same with the Mens, only longer, is changed to a wide Garment, or Tunic, such as Nuns wear; but larger every Way, being open before, and girt on the right Side, as the *Turks* do on the Left. They have an Ornament for the Head, called *Botta*. It is made of the Bark of Trees, or such light Matter, round and hollow; yet so large, that it requires both Hands to span it: Over it rises a square Cone, more than a Cubit high. The Whole is covered with Silk, and on the Cone they put a Bunch of Quills, or slender Canes, as long as itself; which Bunch they adorn at-Top with Peacocks Feathers, and the Sides with those of Mallards, and precious Stones. Great Ladies bind this Dress on their Heads by Means of a Hat, with a Hole in the Crown to let the Cone thorough, tying it under the Chin. Their Hair bound-up on the Top of their Heads is covered by the *Botta*, which at a Distance makes the Women look like Soldiers carrying their Lances above their Helmets. The Females ride straddle-legged, like the Men. They bind their Gowns about the Waist with a sky-coloured Silk Scarf, and with another about their Breasts. They tie also a Piece of Silk, like a Muffler, under their Eyes, which reaches to their Bosom. The Ladies are all exceeding fat, and the lesser their Noses, the more beautiful. They daub their Faces with Grease abominably ^c.

Their Houses. THEIR Houses are built round, with Pieces of Wood interwoven with Wickers. The Foundation is of the same Materials, and fixed on Carts with four Wheels. The Roof is sloping, and has an Opening at-Top, from whence rises *a* Chimney. This they cover with white Felt, *Rubruquis*, and sometimes black, laying-on Mortar, Marl, or Bone-Ashes, to make it shine white. They adorn the Roof with beautiful Pictures, and before the Door have a Felt painted with Birds, Trees, and Beasts. These Houses are thirty Foot Diameter, stretching on each Side five Feet beyond the Wheels. *Rubruquis* counted twenty-two Oxen drawing one Cart, eleven on each Side ^d. The Axel-tree was as big as the Mast of a Ship. The Driver stands at the Door of the House. Their Household Stuff, and Treasure, is *And Chests.* kept in square Wicker Chests, rounded at-Top, with a Door at one End. They cover them with black Felt, rubbed-over with Tallow, or Sheeps Milk, to keep-out Rain, and adorned with Paintings, or Feathers. These also are fixed on Carts drawn by Camels, for crossing Rivers, and are never taken-down like the Houses, which, when dismounted, are placed with the Door facing the South. Then they range the Chest-Carts on each Side, at a little Distance from the House, which is situate between two Rows of them, as it were between two Walls. One rich *Mongol* has one or two hundred such Carts with Chests.

EACH of Duke *Baatá's* sixteen Wives had ^a a Court of great House, and several small ones, which they placed behind, where the Maids and Servants dwelt. To each (great) House belonged two hundred Carts. When taken-down, the chief Wife places her Court to the West; the rest range theirs, one after the other, to the East, at about a Stone's-throw Distance. Thus one rich Man's Court looks like a great Village. The least of their Wives will have twenty or thirty Carts in her Train, tied with their Oxen, or Camels, one to the Tail of another; with a Woman before, who is sufficient to conduct the whole Number, the Country is so even: But when they come to any rugged Ground, they untie the Carts, and let them proceed separately; for they go no faster than an Ox, or a Sheep, commonly walks.

THE House being set on the Ground, they place the Master's Bed on the Side opposite the Door, where he sits facing it. The Women sit on his Left-hand, the Men on the Right: They are so exact in this Respect, that they will not hang their Quivers on the Female Side. Fastened to the Wall, over the Master's Head, is an Image made of Felt, called his Brother; and over that of the Mistress another, called her Brother; and between both, but higher-up, a little lean one, *Images.*

^a In the Translations, called Silk Shag, or Plush; the Name used, perhaps, in the Time of *Rubruquis*.
^b *Purchas Pilgr.* p. 6. ^c The same, p. 6, & seq. ^d *Purchas* makes two Ranks of Oxen, one before the other, eleven a-breast. There is great Variation between the *English* and *French*, in many Places.

Great Tary.

Their Diet.

Dried Flesh.

Horse-Puddings.

Minced Mutton.

which is Guardian of the House. The Mistress a put the Bones in, which they have not Time to Rubruquis, pick abroad; so careful they are, that not a Scrap 1255. should be lost.

THE *Mongols* have several Sorts of Liquors. *Their Li-* We have already mentioned four, used in the *quors*, Courts of the *Khan*, and Princes. Besides the Wines which come from foreign Countries, they make excellent Drink of Rice, Millet, and Honey, being well-flavoured, and high-coloured, like Wine: But their chief Liquors are the *Kos-*

mos^f, and *Kara-kosmos*.^b

THEIR *Kosmos* is made of Mares-Milk, which is as sweet as that of Cows. Filling a great Skin-Bag with it, they beat upon it with a Club, which has a Knob at one End as big as one's Head, but hollow. As soon as they beat, the Milk begins to boil, like new Wine, and turn sour. They continue this Labour till the Butter comes: Then tasting it, if it be pretty sharp, it is fit to drink: For it pricks the Tongue like Rape-Wine, and leaves a Flavour like that of Almond-Milk. It intoxicates weak Heads, is very pleasant, and diuretic.

KARA-KOSMOS, or black *Kosmos*, is the *Kara-kof-* Drink of great Lords, and made thus. They *mos*. beat the Milk till the grosser Part subsiding like White-Wine Lees, the purer remains a-Top, like new Whey. The Settlings are given to Servants, and cause them to sleep exceeding sound. *Rubruquis* says, it is an extraordinary pleasant and wholesome Liquor.

BAATU had thirty Dairies within a Day's Journey of his Residence, each of which supplied him daily with the *Kara-kosmos* of an hundred Mares Milk; in all three thousand, besides the white (or pure Milk) which his Subjects brought every third Day, just as the Husbandmen of *Syria* gave their Lords the Third of their Fruits.

OUT of their Cows-Milk^c they first churn *Their Butter* Butter, which they boil thoroughly, and then *and Gri-ut*. put it up in Ram-Skins for Winter, without salting it: Yet it keeps sweet, which is owing to the long Boiling it received. When the Butter-Milk has stood to be as sour as possible, they boil it, which turns it all into Curds: These they dry in the Sun as hard as the Drofs of Iron; then stow it up in Skin-Bags till Winter: At which Time, when Milk fails, they put the Curds, called by them *Gri-ut*^d, into a Skin-Bottle, and filling it with hot Water, beat it till it is quite dissolved. This Liquor is very

^a *Purchas Pilgr.* p. 3, & seq. ^b Or, *Sagur*. ^c *Purchas*, as before, p. 6. ^d It does not follow from this Expression, that they eat Hogs-Puddings at all. The present *Eluths* eat no Swine's-Flesh. See before, p. 395: whence it may be presumed their Ancestors eat none. ^e See before, p. 560. Note h. ^f By other Authors called *Kumis*. ^g In the *French*, Goats-Milk. ^h The same which, in *Contarini's* Time, the *Krim Tartars* called *Tour*.

Great Tartary. four. They take-care not to drink fair Water alone; but their Slaves must be content with muddy Water.

Mares, born milked.

THEIR Way of milking the Mares is thus: They tie the Foals to a long Rope, extended between two Posts fixed in the Ground: Then the Dams coming up to them, suffer their Teats to be drawn. But if any of them prove unruly, they put the Colt under her to suck a While, and then carrying it away again, another Man comes to milk the Mare ^a.

THE *Kosmos*, and other Drinks, always stand on a Bench within, placed on one Side of the Door; and next to it the Fidler. *Rubruquis* saw many Sorts of musical Instruments, not known in *France*; but no such Citterns, or Violes, as are in Use there.

Libations and Ceremonies

WHEN they meet to drink, and make merry, they sprinkle some Liquor on the Images, beginning with that over the Master's Head: Then a Servant going-out of the House with a Cup full of Drink, sheds some thrice towards the South, in Honour of the Fire, bowing the Knee each Time: He does the like towards the East, in Honour of the Air: To the West, in Honour of the Water; and to the North, in Behalf of the Dead. Then returning into the House, two others stand ready with two Cups, and two Basons, to carry Drink to their Master, and his Wife, sitting together on a Bed. The former always before he tastes spills some on the Ground, or on his Horse's Neck, if he be mounted. If he has more Wives than one, she, with whom he slept the Night before, sits by him next Day, (at her House) where all his other Wives must repair to drink; and for that Day Visits are received. The Presents also made that Day, are laid-up in her Chests.

In drinking

AT these Entertainments, when the Master of the House begins to drink, one of his Servants cries-out, *Hâ*, and the Music strikes-up. But when it is a great Feast, they all clap their Hands and dance, the Men before their Master, and the Women before their Mistress. The Master having drank, his Servant cries *Hâ* again; on which the Music ceases, and Liquor is served round to both Men and Women: This Course is continued often, till the whole Company is drunk. When they would urge any-body to drink, they take him by the Ears, and lug him, till he opens his Mouth to receive it; then clap their Hands, and dance before him ^b. On extraordinary Rejoicings, one of the Company takes a Cup brim-full, and with another on each

At Entertainments.

a Side, goes-up, singing and dancing, to the Person it is designed for: But as soon as he stretches-out his Hand to receive it, they run-back, and then return as before, tantalizing him thus three or four Times, till he becomes jocund, and eager to drink: Then delivering him the Cup, they sing, dance, and stamp with their Feet, till he has drank it off ^c.

As the *Mongols* are obliged to buy their Wives, the Maidens are sometimes very stale before they

Rubruquis, 1255.

Prohibited Degrees.

b are married, if their Parents have not a quick Sale. They do not wed within the first and second Degrees of Consanguinity; but have no Regard to those of Affinity, not scrupling to marry two Sisters even at the same Time. Widows never marry again, because they believe all who served them in this Life, shall serve them also in the next, and Wives return to their Husbands: Yet the Son may marry all his Father's Wives, except his own Mother; for as the Court, or House, of the Father, or Mother, falls to the youngest Son, who is consequently to maintain all his Father's Wives, as being Part of his Inheritance, so he makes-use of them as his own; but then they are to return to his Father after Death. When the Bargain is struck with the Parent for his Daughter, he makes a Feast, and she flies to some Relations to hide herself. The Bridegroom coming to demand his Wife, the Father-in-law says, *My Daughter is yours*, d go take her where-ever you can find her. Having thus obtained his Warrant, he, with his Friends, runs-about searching; and having found her, seizes her as his Property, and carries her home, as it were by Force. After Delivery, the Women never keep their Beds.

ALL Business, or Labour, is thus divided between the Men, and the Women. The Office of the Men is to make Bows and Arrows, Swords, Bridges, and Saddles: To build Houses and Carts: To keep Horses, milk Mares, churn *Kosmos*, and Mares-Milk; also to make Skin-Bottles, or Bags to put it in. They tend Camels likewise, and load them. As for Sheep and Goats, they rear and milk them in common with the Women. With Sheeps-Milk thickened and salted, they dress and tan their Hides.

THE Business of the Women is to drive Carts ^d, set their Houses on them, and take them down again: To milk Kine, make Butter, and *Gri-ut*: To dress Skins, and sow them: This they perform with Sinews of Beasts, divided into slender Strings, and then twisted into one long Thread. They make all Sorts of Gar-

Business of the Men.

Of the Women.

men.

^a Purchas Pilgr. p. 5, & seq. ^b In the French, with him. ^c Purchas, as before, p. 4. ^d In another Place, the Author says, the Matrons make for themselves Carts so beautiful, that he was not able to describe them, and wished he understood Drawing, that he might have represented every Thing to the King by Cuts. See Purchas, p. 4.

Great Tartary.

Cloaths never washed,

Exercises, Hunting, Hawking.

Deaths and Burials.

ments, Sandals, and Galloshes: Also Felt, and a ever happens to be in the House at that Time, Rubruquis, must not enter the *Khân's* Court for a Twelve- 1255.

cover their Houses with it. As to their Cleanliness, they never wash their Dishes, or Bowls; only when their Meat is boiled they rinse the Platter, that is to hold it, with the Broth, which they pour back again into the Pot. Neither do they ever wash any Cloaths; nay, they beat such as wash, and take their Garments from them; for they say, God will be angry, and dreadful Thunder ensue, if such Things be hung-out to dry. They are so terrified at Thunder, that as soon as they hear it they drive all Strangers out of their Houses, and wrapping themselves up in black Felt, lie close till it is all over. Their Way of washing themselves, is to take a Mouthful of Water, and then spurning it gradually into their Hands, wash both them and their Heads ^a.

THE chief Exercises of the *Mongols*, are Hunting and Hawking; by which, in a great Measure, they subsist. They catch Beasts by inclosing them in a Circle ^b. For the etherial Game, they have Plenty of Falcons, Gir-falcons, and other Kinds of Hawks, which they carry on their Right-hand. They put about the Falcon's Neck a Leather-Strap, which hangs half-way down the Breast; and when they let him fly after his Prey, with the Left-hand bend-down the Head and Stomach of the Bird, that it might not be tossed with the Wind, or soar too high ^c.

2. Their Burials, Punishments, and Priests.

Deaths and Burials: Tombs and Sepulchres: Laws and Justice: Punishments. Mongol Priests foretel future Events: Consecration of Mares: Destroy People in Revenge, or to save their Credit, The Khân's Justice. They raise Storms: Raise the Devil. A merry Instance. Substance of the Khân's Letter. Remarks upon the Tartar Missions.

SICK People are never seen by any, but the Person who attends them: So that when any-body falls-ill, and keeps his Bed, a Mark is set on his House, that none may visit him. On this Occasion Guards are placed round the Courts of great Men, to hinder any from approaching, for Fear some evil Spirits, or Winds, should enter along with them.

WHEN a Person dies, they make great Lamentation for him. The Mourners are exempt from paying Tribute for one Year: But who-

^b THE *Komanians* (or *Kapchaks*) build a large Tomb over their Dead, and set his Image upon it, with its Face towards the East, holding a Drinking-Cup before his Belly. On the Monument of rich Men, they erect Pyramids, or little conic Houses. In some Places the Author met-with vast Brick-Towers; in others Stone-Pyramids, although there are no Stones to be found in the Neighbourhood ^e. At one Grave he saw sixteen Horse-Hides hung-up on high Posts, four towards each Quarter of the Heavens, with *Kosmos* set for the Deceased to drink, and Flesh to eat: Yet they said he had been baptized. He observed other Kinds of Sepulchres towards the East, namely, large Floors, or Pavements of Stone, some round, others square, with four tall Stones erected at the Sides, each respecting one of the Cardinal Points.

WITH REGARD to their Laws, Justice, and Punishments: When two are fighting, no third Man must interpose to part them; nay, a Father dare not help his Son: But he who comes by the worst ^f, appeals to the Court of his Lord, and if any Man offers him any Violence after such Appeal, he is put to Death: But then this must be done without the least Delay, by the Person injured, bringing the Offender with him as his Prisoner.

THEY put no Man to Death for any Crime, unless he be taken in the Fact, or confesseth it himself: But then they torture the Person accused, in order to force a Confession. They punish Murder with Death; as they do a Man's lying with any Women but his own, that is, his Wife, or Slave. Robbery, or any great Theft, is subject to the same Penalty: But for small Thefts, as the stealing of a Sheep, provided the Party has not been often detected, they apply the Bastinado with great Severity; and in case an hundred Strokes be adjudged him, the Sentence must be executed with so many different Sticks. They inflict Death also on counterfeit Messengers from foreign Princes; and on sacrilegious Persons, that is, Witches and Sorcerers ^g.

^a Purchas Pilgr. p. 7. ^b The Method is described at large before, p. 363, and elsewhere. ^c Purchas, as before, p. 6. ^d Yet this is affirmed by others, and found to be Fact. See before, p. 399. ^e This answers to what hath been related before, p. 397. ^f b. and confutes Bentinck's Opinion thereon. ^g Who is offended, according to the French. ^h Purchas, as before, p. 8.

Great Tartary.
Mongol Priests

THE *Mongol* Priests^a are also Soothsayers, and very numerous; and whatever they command is performed without Delay: But what the Author relates concerning them, he had from *Boucher*, and other Persons who appeared to him of Credit. These have a Chief Priest, like a Patriarch, whose House always stands about a Stone's-throw from the *Khân's* Palace; under whose Care are the Waggon's which carry their Images: Behind the Palace others reside, in Places appointed for them, who are consulted by such, from all Parts of the Country, as have Faith in Sorcery. Some of them are well-skilled in judicial Astrology^b, especially their Patriarch; and foretel Eclipses of the Sun and Moon: As soon as these happen, they beat on Drums and Basons, making great Outcries; and when they are ended, rejoice over good Chear, which they never want, the Laity supplying them plentifully, with both Meat and Drink.

Foretel future Events.

THEY declare likewise, what Days are lucky, or unlucky, for undertaking any Sort of Business. Thus the *Mongols* never raise an Army, or enter on a War, without their Direction: They would have returned into *Hungary* a long Time ago, says *Rubruquis*, but their Soothsayers will not suffer them. They make all Things that are sent to Court pass between two Fires, and have a Part thereof. They purge the Household Goods of deceased Persons, in the same Manner as they did those which belonged to Lady *Kota*. Friar *Andrew*, and his Companions, were purified thus on a double Account; not only as he brought Presents, but also because they had belonged to *Ken Khân*, who died not long before: But no such Purgation was required of *Rubruquis*, because he brought none. If any living Creature, or other Thing, happens to fall while passing between the Fires, it comes to the Priests.

Consecration of Mares.

THEIR Custom is, on the ninth of *May*, to bring-together all the white Mares, and consecrate them. The Christian Priests also must assist, with their Censers. On this Occasion they shed some of their new *Kosmos* on the Ground, and make a great Feast; because then they first begin to drink that Liquor, in the same Manner as is done in *France*, with regard to Wine on the Feasts of *St. Bartholomew* and *Sixtus*; or when they taste Fruits on *St. James* and *St. Christopher's* Days.

WHEN any Child is born, these Diviners are invited to tell his Destiny: They are likewise sent-for to employ their Charms over sick Folks, and tell whether their Disorder be natural, or the Effect of Sorcery. On this Occasion *Pascha*, before-mentioned, told *Rubruquis*, as he says, the following Story.

1255.

SEVERAL costly Furs having been presented the Lady *Shirina* (the Christian Wife of *Mangu Khân*) the Priests, after drawing them betwixt the Fires, took more than their Due. She, being informed of this Fraud by the Woman who kept her Treasure, reproved them for it. But some Time after falling sick, and complaining of Pains in all Parts of her Body, the Soothsayers^c were sent for; who sitting at a Distance from the Patient, ordered one of her Women to put her Hand on the Part where her Lady felt most Pain, and if she found any Thing, to seize it. She did so, and brought away a Piece of Felt; which by their Command being set on the Ground, began to make a Noise, and creep, as if alive: Then putting it into Water, it was turned into a Horse-Leech. Upon this they boldly affirmed, that she was bewitched; and accused the very Woman, who had accused them before, in relation to the Furs.

THE poor Creature was carried without the Tents, and bastonadoed for seven Days successively, to extort a Confession. In the mean Time her Lady dying, she said to them, Kill me, that I may go after her, for I never did her any Harm. But the *Khân* being informed, that she confessed nothing, ordered her to be set free. Then they accused the Nurse of the Lady's Daughters, who was married to the chief *Nestorian* Priest. This Person, and a Maid of hers, being put to the Torture, the latter declared, that her Mistress sent her one Day to ask some Questions of a Horse: And the Mistress herself confessed, that she had given some Charm to her Lady, in order to gain her Favour; but never any Thing to do her a Prejudice. She also declared her Husband was not concerned, having burnt the Characters and Letters she used, that he might not discover any Thing of it. However, she was put to Death, and he sent to be tried by his Bishop, who was then in *Kathay*.

Soon after *Mangu Khân's* chief Wife having been delivered of a Son, the Priests predicted long Life and Prosperity to the young Prince:

^a They are called *Samans Shamans*, by the *Mongols* and *Eluths*. ^b *Purchas* says, in Astronomy. ^c In the *English* and *French* Translations, they are sometimes called Soothsayers, and Diviners; sometimes Sorcerers, Conjurers, and Wizards: Yet they seem not to have practised Sorcery; but, on the contrary, made it their Business to detect Sorcerers, by their divining Art: They pretended also to expel Devils out of People, like the Priests of the Church of *Rome*; with whom it has ever been a Custom to accuse those of other Religions with Sorcery, though none act more like Sorcerers than themselves. ^d *Purchas Pilgr.* p. 43, & seq.

Great Tary.

But a few Days after the Child dying, the Mother, in a Rage, sent for those Impostors, and reproached them with prophesying falsely. As Deceivers have always their Subterfuge ready, they boldly answered, *Madam, the Nurse of Shirina, who was put to Death a few Days before, has killed your Son; and lo! we see that Sorcerers carry him away this Instant.* Hereupon the infatuated Lady sent for that unhappy Woman's youngest Son and Daughter, and had them both slain; the first by a Man, the latter by a Woman.

The Khân's Justice.

Not long after, the Khân happening to dream of those Children, next Morning asked what was become of them. His Servants having at length informed him, he, much enraged, sent for his Wife, and demanded *how she, being a Woman, durst take upon her to pronounce Sentence of Death, without the Consent of her Husband?* And at the same Time ordered her to be shut-up in a Dungeon for seven Days, without either Meat, or Drink. As for their Executioners, he caused the Man to be beheaded; and the Woman, with his Head hung-about her Neck, to be beaten with Firebrands through the Streets, and then put to Death^a. He would also have put his Queen to Death, but for the Children he had by her. After this he left his Court, and did not return for a whole Month.

They raise Storms.

THESE Sorcerers (or Priests) can disturb the Air, it seems, with their Charms: But when their Art fails to dispel the Cold, which is extremely intense about Christmas, they accuse, as the Cause of it, some Persons then in the Camp, who are instantly seized, and put to Death. A little before Rubruquis left Karakorum, these Diviners being sent-for to one of the Khân's Concubines, who had been long sick, they mumbled some Charms over a Dutch Slave of hers; the Effect of which was, that she slept for three Days together^b. When she awaked, they asked what she had seen? She answered, several Persons. These they judged would die soon: But because she did not see her Mistress among them, they declared she would not die that Bout.

Raise the Devils.

In short, some of these Priests (if you will believe the Friar) raise Devils, in order to learn from them what they want to know. When

they require an Answer to any Question which the Khân demands, at Night they set boiled Meat in the Middle of the House: Then one of them begins to mutter his Charms, and strikes a little Drum, which he holds in his Hand, forcibly against the Ground: After this he puts himself into strange Agitations, and begins to rave: Then he causes himself to be bound, and at length the Devil comes, in the Dark, and gives him some of the Flesh to eat, and answers his Questions.

At one of these nocturnal Meetings, as *A merry In-Boucher* told Rubruquis, a certain Hungarian^c having hidden himself in the House where those Conjurers met, to see what passed; in the Midst of their Incantations, they heard the Devil roaring on the Roof, and complain that he could not enter, because there was a Christian among them. The Hungarian hearing this, and observing the Priests began to search for him, fled as fast as he could. This is plainly an Invention of our good Catholics, as in all Probability the other Fictions were: But the Author preferring the Character of the believing Fool, to that of the imposing Knave, always takes-care to shift the Imputation of Forgery off himself, by delivering them as told him by others; a Piece of Cunning and Caution rarely to be met-with in the travelling Friars, who by the glaring Falshoods they relate as Eye-Witnesses, seem fond of meriting the Reputation of egregious Liars.

As for the Khân's Letter to Louis, it begins *Substance of this: The Commandment of the eternal God is the* *there is but one eternal God in Heaven; on Earth let there be but one (Sovereign) Lord, Chinghiz Khân^d (Son of God, and of) Temingu Tinjei (or Chinjei) that is to say, the Sound of Iron^e. We, whether Mongols, Naymans, Merkets, or Moslemans, make known by Mangu Khân, to Louis King of France, and all other Lords and Priests, &c.* The Words which follow are many; what is contained in them to the Purpose, but little, and to this Effect: That David, who had repaired to him (Louis) as Ambassador from the Mongols, was a Liar, and Impostor: That the Ambassadors, whom Louis had sent-back with David to Ken Khân, arriving at that Prince's Court after his Death, his Wi-^{Letter.}

^a Why did he not punish the Villain Priests? ^b Rubruquis saw her, with her Head still aking, by reason of that Sleep. Rather by reason of something which they must have conveyed into her by the Nose, or Mouth, to cause it. ^c Purchas Pilgr. p. 44, & seq. ^d It is very odd, that this Letter should be penned thus, as if Chinghiz Khân was still alive. There is, possibly, some Mistake in the Wording; perhaps it should be rendered, *Let there be on Earth but one Chinghiz Khân, or Sovereign Lord*; for so that Word signifies, or, more directly, *Most Great Lord*. See before, p. 420. Note a. Yet Chinghiz Khân, in Ascelin's Letter, can hardly be taken as an Appellative, or otherwise than as the Name of the Founder of the Mongol Empire. ^e For so they stile Chinghiz, says Rubruquis, because he was the Son of a Smith; though now they call him the Son of God. So ignorant was this Friar as to the Parentage of Chinghiz Khân, though he had been so long in the Country. The Words closed within Parentheses, are added from the French.

Great Tartary. ^a dow *Kharmis* had dismissed them with a Piece of *Nafik* Silk, and Letters: But that she (who is called a wicked Woman, and more vile than a Dog ^b) could not possibly know any Thing relating to Peace or War, or the Good of the State: That the two Monks, whom he (*Louis*) had sent to *Mangu Khân*, not venturing to take his Ambassadors along with them, he had therefore sent him, by those Priests, the Commandment of the eternal God; which was, that in case he was disposed to obey the *Khân*, he should send his Ambassadors to treat of Peace; but that if, on the contrary, trusting in the Distance of the Country, Height of his Mountains, and Wideness of the interjacent Seas, he made War against the *Mongols*, he should then see what they could do ^c.

Remarks upon

THUS we have given the Voyage of *Rubruquis* ^d, much reduced in Words; but containing all that is any Way essential with respect to Geography, History, or the Transactions of the *Nestorian* Missioners, whose Impostures and scandalous Lives the Author has set-forth ^e. Perhaps the *Nestorians* could, with equal Justice, have painted the *Romish* Missioners in no less black Colours; for what Morals, or good Example, could proceed from notorious Liars, such as they appear to be from their own Writings? However that be, when *Rubruquis* talked to the *Khân* of staying to preach the Faith, *Mangu* denied

his Request, and, as it were in Contempt, reproached the Christians for not acting agreeably to what their Scriptures taught. *Bergeron* himself confesses, that the *Khân* observing the Lives of the Christians (he should have said the Christian Priests) did not correspond with what they professed, would not hear the Friars, who were sent by *Louis* to preach the Faith to him, and his People ^f.

AND it is remarkable, that the wicked, debauched Behaviour of the Christians, Clergy as well as Laity, has always been alledged as the Reason why Christianity made no Progress, or their Missions have been destroyed in *Asia*, and other Parts of the World: That Zeal for Interest, more than Religion, was the Pope's Motive for sending his preaching Friars to the *Tartars*, appears, among other Things, from hence, that he received Ambassadors sent from one of their Princes in 1248, to treat with him secretly, as it was judged, about attacking *Vastlas*, or *John Ducas* ^g, a Schismatic, and Son-in-law of the Emperor *Frederic II.* who was the Enemy of the *Roman* Church, or rather, says *Bergeron*, of the Pope ^h: Which shews, continues the same Author, though a Papist, that to revenge themselves on Christians, as Enemies, they made no Scruple, in those Days, to make Alliance with, and aid the Infidels.

^a It should, perhaps, be *Khanmis*. The Oriental Authors call her, *Ogul-gannish*. She was put to Death by *Mangu Khân*, for espousing the Interest of *Siramon*, pursuant to the Will of *Oktay Khân*; for which the Chinese Historians bear very hard upon him. ^b The *Tartars* are more polite than to call a Woman a Bitch.

^c *Purchas Pilgr.* p. 45. ^d The Germans call him *Ruisbrouk*; and the Latin Manuscript, *Rubruk*. ^e He has also taken Notice of their Heresies, and idolatrous Rites introduced in their Worship: But we were not willing to give the Reader more on the Subject, than we have done. ^f *Bergeron Traité des Tartares*, ch. 8.

^g Who reigned at *Nice* (in *Bythinia*) now called *Isnik*. ^h The same, from *Matthew Paris*.

C H A P. III.

The TRAVELS of Marco Polo, or Mark Paul, the Venetian, into Tartary, in 1272.

INTRODUCTION.

Voyage of Nicholas, and Matthew Polo: Return to Venice. Mark visits Tartary: Honoured by Kublay: Returns home. Writes his Relation: Is in Italian, or in Latin. First Latin Edition. The Original, Italian. Muller's Edition, and Improvements. Polo discovers more than the Portuguese. Map of the World. Faults in the Names. Bearings and Distances. False Facts. Palpable Fables. Errors in History. Polo, if in China, must have seen the Great Wall: His Relation, how written: His Prester John different from others: Great Lama the First: Ung Khan the Second. How the Polo's made themselves known. Marco taken Prisoner: Writes his Relation in Latin. Nature of the Abstract.

Voyage of Nicholas,

IN the Year 1250, under Baldwin^a, Emperor of Constantinople, Nicholas and Maffio (or Matthew) two Brothers of the illustrious Family of the Polos, embarked at Venice for Constantinople; from whence they sailed through the Euxine Sea, to Soldadia (or Soldaia) and travelled to the Court of a great Tartar King, called Barka^b, who reigned in the Cities of Bolgara and Assara. Having staid there a whole Year, they proposed to return; when War broke-out between Barka and Allau, another Tartar King. The former being defeated, the two Venetians departed that Country by Ways round about, and came first to a City named Oukak^c; a little beyond which they passed the Tigris. Then entering a vast Desert, found neither Men nor Towns till they arrived at Bokara, a considerable City of Persia, where resided King Barak.

And Matthew Polo.

HERE they remained three Years: At the End of which, a great Lord, sent from Allau to the Tartar Emperor, arriving at Bokara, by Presents, engaged them to go along with him; for they could already speak the Tartar Language. They took with them certain Persons they had brought from Venice; and setting-out, after some Months Travel, arrived at the Court of Kublay,

who received them graciously, and asked them many Questions concerning the Laws and Religion of the Christian Countries. At length, it came into his Head to send them with an Ambassador, named Kogatal^d, to the Pope, to desire of him an hundred learned Men, in order, says the Author (who had learned to lie for Sake of his Church) to convince the Tartar Priests, that the Christian Religion (by which is meant the Popish) was not only the best of all, but the only one by which Men could be saved; and that the Gods of the Tartars were no other than Devils, who had imposed on the Eastern Nations to procure Adoration.

THE Emperor gave them a little gold Tablet, with the imperial Arms engraved thereon; which served as a Passport through his Dominions, and obliged the Governors every-where to furnish them with all Kinds of Conveniences. They had scarce ridden twenty Miles before the Ambassador fell so ill, that they were forced to continue their Journey without him. The Roads, it seems, were so overflowed, that they were three Years getting to Jazza^e, a City of Armenia: From whence they arrived at Akra in April 1269, and so to Venice; where Nicholas Polo found his Wife dead, whom he had left with Child; but a Son, called Mark, who was nineteen Years old^f. Two Years after, the two Brothers, and the Nephew, set-out with Pope Gregory's Letters, accompanied by Nicholas and William of Tripoli, preaching Friars.

Return to Venice.

Mark visits Tartary.

HAVING passed by Sea to Jazza in Armenia, they proceeded by Land; and after a fatiguing Journey, at length arrived at Klemenfu^g, a City dependent on the Great Khan; who being informed of their Arrival, though at a great Distance, sent forty thousand Men to meet^h and escort them to his Residence. They were honourably received, and so highly carested, that the Courtiers grew jealous of them. Young Mark having learned both to speak and write the four different Languages of the Tartars, grew so

^a Constantinople was taken from Baldwin II. in 1261; so that the Journey of the Polo's could not be in 1269, as the Basil Copy puts it. ^b In the Basil Copy, Gutbak; in the Berlin MS. Barba. ^c In the Berlin MS. Grikata. ^d In the Basil Copy, Gogacal. ^e Glesia: In the Basil Copy, Glaza. Perhaps Ayyaz, or Lojazzo. ^f One Copy makes him seventeen; which Years taken from 1269, will bring his Birth to 1252. The Berlin Copy makes them set-out in 1252. ^g In the Basil Copy, Klemeni ju. ^h A vast Number truly!

Introduction. much in Favour, by the Account he gave Kublay a of the Countries they had passed through, their Inhabitants and Animals, that though but seventeen Years old, the *Khán* employed him in the most important Affairs of State, sending him to the City *Karakán*, and into different Parts of the Empire. His Method was, after he had executed his Commission, to employ the rest of his Time in observing what was curious in the several Provinces and Cities, their Situation, and the like. All which he committed to Writing; as b set forth in the second Book of his Travels.

Honoured by Kublay,

SOME Years after, our *Venetians* desired Leave to return; but the *Khán* was not willing to part with them. However, their Uneasiness to be gone being known to the Ambassador of *Argon*, King of the *Indies*, who came to demand a Wife for his Master out of *Koplay's* Family, he obtained Leave for them to accompany the Princess *Kogatin**, in order to do Honour to *Argon*.

Returns home,

QUITTING the Court of Kublay, they embarked on board a Fleet of fourteen Sail, each loaded with Munition, and carrying four Masts. They had two gold Tablets for the Uses before-mentioned; and conducted Ambassadors to the Pope and several other Christian Princes. After three Months Navigation they came to an Island called *Java*^b; from whence crossing the *Indian Sea*, they arrived at the Court of *Argon*, who being dead, the Princess was given to his Son. The *Venetians* having obtained two other Tablets from *Khiakato*, who governed the Kingdom during the Minority, departed; and, after many Fatigues, arrived first at *Trabesond* and *Constantinople*, then at *Venice*, in 1295, loaded with Honour and Riches.

Writes his Relation,

THIS is the brief Account which *M. Polo* gives of his Travels, and the Occasion of them, in the first ten Chapters of the Work which he composed after his Return. There are several Translations and Editions of this Work in different Languages. It was first published at *Lisbon*, translated into *Portuguese* in 1502, along with two other Voyages, viz. those of *Nicholas the Venetian*, or *de Conti*^c, who had been twenty-five Years in the East, about the Year 1400; and that of *Jerom de St. Stephen*, a *Genoese*, in a Letter written from *Tripoli* to a German Friend, in 1499. It was chiefly by the Lights given by these three Authors that the *Portuguese* began and prosecuted their Discoveries of the *East-Indies* by the *Cape of Good Hope*; and it f was with a View to promote this great Design, that those Voyages were published^d.

If in Italian,

It is a Doubt among the Learned, whether the Author wrote his Travels originally in *Latin* or *Italian*. But, *Muller* says, it is easy to judge by the Prefaces of the two *Latin* Translations, that it was written in *Italian*. The first of those Versions was made at *Bolonia*, by *Francis Pepin*, a Contemporary of *Polo's*; which is a strong Argument of its having been written in *Italian*. The second was made in *Germany*, and said in the Preface to be done from the *Italian* written by *Mark Polo* himself. *Muller* cannot say, that the Copy published by *Ramusio*, in 1553, was from the Original. But, in 1590, there was an *Italian* Edition, printed at *Treviso*, which *Muller* had not seen; and which, we are told by *Bergeron*^e, was printed from the Original written by the Author himself, in the Language of that Age, which differs from that spoken when *Ramusio* wrote; as appears by comparing the Titles of both Copies together.

Introduction.

THOSE who think *Polo* wrote in *Latin* say, that he was long in Prison at *Genoa*, and composed his Book during his Confinement: That some Time after it was translated into *Italian* by an Inhabitant of that City; and that from thence a new *Latin* Version was made by a *Franciscan*. But *Muller*, from whom this Passage is taken, could find nothing certain relating to *Polo's* Imprisonment.

THE first of the two *Latin* Translations before-mentioned was never printed; but there is a Manuscript Copy of it at *Padua*, in the Library of the Canons of *Latran*, in the Verger of *St. John*; and another at *Berlin*, in the King of *Prussia's* Library.

THE second *Latin* Translation, made in *Germany*, was first published singly at *Basil*, under the Title of *Marci Pauli Veneti, de Regionibus orientalibus, libri tres*; and then inserted in the *Novus Orbis*, or *Collection of Voyages* by *Simon Grynaeus*, which has gone through many Editions; the first at *Paris*, in 1532. Two Years after, a *High-Dutch* Translation of *Grynaeus's* Copy was printed at *Straßburg*, by *Michael Herrius*.

THE next Edition of the Work was the *Italian*, by *Ramusio*, in 1553, before-mentioned, under the Title of *De i Viaggi di Messer Marco Polo Gentiluomo Venetiano, &c.* In 1585 it was published in *Latin*, along with other Tracts, at *Helmstad*, by *Reinerus Reineccius*.

IN 1590, the *Italian* Edition before-mentioned The Original was published at *Treviso*, under the Title of *Italian. Marco Polo Venetiano delle Maraviglie del Mondo*

* *Berlin* Manuscript, *Koganin*. ^b In the same, *Jana*. ^c *Ortelius* calls him, *Nicholas des Comtes*. *Poggins*, the Pope's Secretary, wrote it in *Latin* from the Mouth of the Author. It is to be found in *Ramusio*, *Purchas*, and other Collectors. ^d See *Muller's* Preface to his Edition of *Mark Paul's* Voyages. ^e *Traite des Tartares*, ch. 9. ^f Hence, with some, we chuse to name him *Rolo*, rather than *Paolo*, or *Paulo*, as others write.

Introduction. per lui Vedute. Jerom Megiserus composed a a Chorography of Tartary upon the Italian Text of Ramusio, which he printed at *Leipsic* in 1611. And, in 1625, Purchas inserted an English Translation from Ramusio's Copy in his great Collection of Voyages. In 1664, a Dutch Translation from the Latin of Reineccius was published at *Amsterdam* by one J. H. Glazemaker, along with the Relations of St. Stephen and Haiton.

Muller's Edition,

LASTLY, in 1671, Andrew Muller, of Greifsenbag, published, at *Berlin*, a new Edition of b the Latin printed at *Basil*: A French Translation of which is inserted in the Collection of ancient Voyages into *Asia* printed at the *Hague* in 1735^a.

And Improvements,

THIS Edition of Muller's is the amplest that has yet been published: For, besides a Dissertation on *Katay*, Judgments of several Writers on the Work, with his own Remarks upon, and Defence of it, he hath compared the *Basil* Copy he makes use of with the *Berlin* Manuscript, and c the Italian of Ramusio, by ranging several of the discording Paragraphs in opposite Columns. He likewise observes, that the Numbers of the Chapters do not always agree; and that there are two added in the German Edition, which are not found in any of the rest. What is more surprising, says Muller, is to find several Passages reported by the Moderns as if taken from the Work of Polo, which are not to be found in any of the printed Editions. Several of these Passages are likewise cited by him.

Polo discovers more

RUBRUKUIS and Polo are the most remarkable of all the early Travellers into *Tartary*. Their Relations too have their peculiar Excellencies and Uses in Geography; as the first made known the Northern Parts of *Tartary*, the latter the Southern. Rubruquis hath also given a very exact Account of the Customs and Manners of the *Mongals*: But then his Journey lay all through the Defarts; whereas Polo travelled through e fruitful Countries, stored with Cities, as well as Inhabitants. Rubruquis went no farther than *Karakorum*: But Polo proceeded by several Roads to the Eastern Bounds of the Continent; and describes in Order the Provinces and Cities of *Little Bukharia*, *Tangut*, and *Katay*, as well as the neighbouring Regions of *Tartary*; whereof the other hath given but very imperfect and confused Ideas.

Than the Portuguese,

OUR Venetian did not stop here; but launching on the oriental Ocean, he sailed round to *India*; a Course which none of the ancient *Greeks* or *Romans* themselves had performed; and landing there, travelled home through *Persia* and *Turky*. Not content with the Knowledge

of those Countries he had seen, he enlarged it *Introduction.* considerably by his Enquiries; and brought home Informations concerning all the maritime Countries of *Asia* and *Africa*, from *Japan*, Westward, to the *Cape of Good Hope*.

As a farther Proof of this, we are assured, *Map of the World.* that one of his Maps of the World is kept in *St. Michele de Murano*, at *Venice*; wherein is distinctly marked the Cape called since then the *Cape of Good Hope*, the Coast of *Zenzibar*, or *Zenjibar*, and the Island of *St. Laurence* b, as they are at present named c. From hence it appears, that the *Portuguese*, in their famous naval Expeditions, Eastward, at the End of the fifteenth and Beginning of the sixteenth Centuries, did but discover, and that from Polo's Lights, Part of those Regions which he had discovered two hundred Years before. It was not till the Beginning of the seventeenth Century that the *Europeans* began to follow him into *Tartary*; but with so slow a Pace, that from his Time, till the late Travels and Surveys made by the Jesuit Missioners, they had visited scarce a third Part of the Countries he describes. Indeed, Polo, in travelling by the *Khân's* Orders, or in the *Mongol* Armies, had an Advantage which none of those who went before the Missioners could boast of.

HOWEVER, it must be confessed, that the Re- *Faults in the Names,* lation of Polo is full of Imperfections: For, first, the Names are often so faultily written, that there is no Possibility of knowing what Places they belong to: The Difficulty is farther increased by his giving frequently to the *Chinese* Cities and Provinces, the *Mongol* Names then in Use; many of them at present not known perhaps to the *Mongols* themselves. Had he given the *Chinese* Names also, it would have been of singular Use. How long was it before it was discovered, that *Khân Balu*, or *Palu*, is *Pe-king*, *Quin-say*, *Hang-chew*, &c? However, this is not charged as a Fault in our Traveller, and may prove an Advantage to Geography in Time.

SECONDLY, he took no Latitudes of Places, *Bearings,* nor are the Distances and Bearings much to be *and Distances.* depended on: For either they are frequently set down very erroneously, or else the Countries do not regularly follow one another in the Order he describes them; so that one cannot lay them down in a Map with any Justness from his Account; which also is exceeding superficial d, and mentions very few of the Towns belonging to each.

As to the historical Part of his Relation, it is *Faulty Facts.* full of Errors and Fables. Of the last Kind is his affirming, that twenty thousand Men, of those met on the Road, were slain at *Mangu*

^a See before, p. 544.

^b Rather *Madaigascar*, as Polo in his Book calls it. But he makes *Zanzibar* an Island, lib. 3. cap. 39, and 41.

^c See *Giornal. de Litter. ann. 1686. vol. 1. p. 72.*

^d He does little more

than mention *Karakorum*, then the Summer Capital of *Tartary*.

Introduction. *Khan's Funeral* ^a; because the Number is excessive, nor are the Roads there so thick of People. One may travel many Weeks and not meet with the tenth Part of the Number. He says, there are two Districts in *Tenduk*, called *Gog* and *Magog* ^b, which is a palpable Falsity. Can anybody believe what he says of the *Tartar* Magicians (or Priests) raising Storms, yet leaving the *Khan's* Palace free from Wind; and making the Dishes leap of themselves from the Buffet to the Table ^c? Yet these Things are all related as of his own Knowledge. *Polo* was certainly as hard-mouthed as any of the Friars. His Account of a holy Man removing a Mountain, near *Tauris*, in *Persia* ^d, shews, he made no Scruple any more than they, to tell a Lie to serve his Religion. Hence he may well be suspected of asserting a Falshood, when he says, most of the Inhabitants of *Prester John's* Country were in his Time Christians ^e.

Errors in History. AMONG the Errors with which his Work abounds, he makes *Chinghiz* King of the *Tartars*, and tributary to *Ung Khan*, or *Prester John* ^f: He likewise gives us for his immediate Successors, *Kui*, *Barkhim*, *Allau*, *Mongu*, and *Kublay* ^g; whereas they were *Ogotay*, or *Oktay*, *Kayuk*, *Mangu*, and *Kublay*. Is it possible, that our *Venetian* could have given no better Account of Things, if he understood the Languages, and was in such Favour at Court, as he pretends?

Polo, if in China. HENCE there is Room to suspect, that he never was either in *Tartary*, or *Katay*: For why might he not have penned all he hath written of those Countries from the Reports of others, as well as most of what he relates of other Countries and Islands, which make the greater Part of his Work, and are, for the general, more exactly described? His Account of the several Parts of *India*, and Coasts of *Africa*, seems to be taken from the Books or Mouths of the *Mohammedans* ^h; most of the Names being such as are given them by the *Arabian* and *Persian* Authors.

M. A. barwe Jeen. HAD our *Venetian* been really on the Spot, with those Advantages he had of informing himself, how is it possible he could have made not the least Mention of the Great Wall; the most remarkable Thing in all *China*, or, perhaps, in the whole World? It is in vain to say with *Martini*, that he entered *China* by the Southern Provinces, in the *Tartar* Army: For he begins his Itinerary from the West, through *Kashgar*, and the rest of *Little Bukharia*, to *Kamul*, or *Kamil*, the last Town of it, in the Edge of the

Introduction. a little Desert between that Country and *China*, from whence the Road passes to *Sukkuir* and *Kampion*, where it divides; one striking Northward to *Etzina* and *Karakarum*; the other Eastward to *Shandu*, one of the Capitals of *Tartary*, just without the Great Wall, to the North of *Kambalu* or *Pe-king*. Now, if *Sukkuir* be *Su-chew* at the West-End of the Wall, and *Kampion*, *Kan-chew* ⁱ, a little to the South of the Wall, how could he have travelled any of these Roads without passing through or seeing the Wall? The like he must have done in his Way between *Shan-du*, or *Shan-tu*, and *Khan-balu*. After all, supposing he had not seen this Wonder of *China*, he could not possibly but have heard of it.

In short, the most we can do in Favour of *Polo* is to suppose, that in Case he was in the Countries, which he describes as an Eye-Witness, he never kept a regular Journal of his Travels, as he pretends; but when he returned to *Venice*, drew-up his Relation on the Strength of his Memory, which in many Things deceived him; and inserted, as his own Remarks, the idle Reports of others, which he had taken for granted, without farther Enquiry. It would be no difficult Matter for a Person, who had conversed much with Travellers into those Parts of the World, to sit down and write a much better Relation than *Polo* has done; notwithstanding, it must be confessed, that he is the Father of modern Discoverers, and led the Way to all the rest.

We must not forget to observe with regard to his *Prester John*, that he is quite a different Person from the *Prester John* of *Rubruquis*, *Carpini*, and others; who, indeed, properly, have each a *Prester John* of his own. *Rubruquis* places the Country of King *John* within (or to the South of) the Mountains of the *Karakitayans*; but says, on *Kon Khan's* Death, he seized his Dominions, which lay beyond (or to the North of) those Mountains: That his Brother *Vit* was Lord of the Countries Eastward of him, as far as *Karakarum*; and that his Subjects called *Krit*, or *Merkit*, were *Nestorians* ^k. *Carpini* makes *Prester John* King of *Greater India* ^l. *Zakut*, the *Jew*, in his Chronicle, does the same; and calls him *Unad Khan* ^m, by a Mistake, perhaps, of the Transcribers, or Press, for *Ung* (or *Pang*) *Khan*. *Abulfaraj*, who calls him by this last Name, says, King *John* was Sovereign of the Eastern *Turks*, and sprung from the Tribe of *Kerit* ⁿ (or *Kara-it*) which inhabited to the North of the

^a Book 1. ch. 54.

^b The same, ch. 64.

^c The same, ch. 65.

^d Chap. 18.

^e The same, ch.

64.

^f The same.

^g The same, ch. 54.

^h So likewise his Fiction of *Gog* and *Magog*; for their Authors place them in the Eastern Parts of *Tartary*.

ⁱ See before, p. 55. Note c.

^k The same, p. 556.

^l The same, p. 548.

^m See *Bergeron Traite des Tartares*, ch. 3.

ⁿ See *Hist. Compend. Dynast.* p. 280, & seqq.

Introduction. *Moguls and Naymans* ^a. But *Polo* differing from a fair Palace, and now called the Court of the *Introduction*.
all the rest, places his *Prester John* in the Province of *Tenduk* ^b; which, according to the Course of his Itinerary, must have been situate in the Parts stored with Cities, near the Great Wall, to the North of *Shan-si*. Thus this imaginary Christian Priest, and King, like the *Will-with-a-Wisp*, or wandering Jew, is every-where and no-where.

Great Lama the first. HOWEVER, from these obscure and discording Accounts, some Light may be drawn: For *Carpin* and *Zakut* place the *Prester John* originally in the Greater India; by which we understand *Tibet* (which till of late was always taken for a Part of India) and this is in some Measure confirmed; for that *Rubruquis* places the Country of *Prester John* to the South of the Mountains of *Karakitay*, which corresponds with the Situation of *Tibet*. Supposing this to be the Case, by *Prester John* must be understood the Grand Lama, who from the Similitude of Religions, was by the *Nestorians* represented, and by the *Mohammedans* mistaken, for a Christian Prince.

Ung Khân the second. THIS *Prester John*, of India, it seems, seized the Dominions of *Kon Khân*, after his Death, and thus passed into *Tartary*. The Subjects of his Brother *Vut*, whose Territories lay next Eastward, are said to be *Nestorians*; and thus he became intitled to the Name of *Prester*: For it is manifest, that the *Vut* of *Rubruquis*, the *Unad* of *Zakut*, the *Un*, or *Unk*, of *Polo*, the *Ung* of *Abulfaraj*, and *Vang* of the Chinese Authors, is the same Person; that is, the *Khân* of the *Karaites* (called by the *Nestorians*, the *Prester*, and *Christian King*) who was slain by *Chinghiz Khân*: But as we have already observed, that neither the *Tartar*, *Persian*, nor *Chinese* Historians, mention him under the last Character ^c; so it is remarkable, that *Hayton the Armenian* speaks not a Word of any such Person as the *Prester John*, or *Christian King*, throughout his History of the *Tartars*.

How the Polo's IT would be wrong to close this Article, without relating what *Ramusio* has added, in his Preface, to supply the Account given by *Polo*, concerning our three Travellers, after their Return to *Venice*. When they came to that City, none knew them; every one concluding they were dead: Besides, their Voyage had so altered them, that they seemed rather *Tartarians* than *Italians*; having in a Manner forgotten their native Language, and being clad in thick Cloth like those People. They went to their House in *St. John Chrysostom's-Street*, which is still to be seen, then

a a fair Palace, and now called the Court of the *Introduction*.
Millions; our Author having gotten the Name of *Mark Millions* ^d: Because, in speaking of the *Khan's* Treasure, he never reckoned by less than Millions.

THEY found there some of their Kindred; *Made themselves known*.
but being at a Loss how to make themselves known, they invited several of their Relations to a sumptuous Feast. They received their Guests first in *Crimson Satin*; when the Company being seated to Dinner, they appeared in *Crimson Damask*; and at the next Course in *Crimson Velvet*; and, lastly, in the common Habit; still giving those they threw-off to the Waiters. Dinner ended, and the Servants withdrawn, *Marco* brought forth their Cloth-Coats which they came home in; and ripping the Lining in several Places, let-fall on the Table a vast Quantity of precious Stones; which they had thus conveyed safely through their long Journey from the Court of the *Khân*, of whom they had received them ^e.

MAFFIO (or *Matthew*) was made a Magistrate of *Venice*, and all were highly respected. *Marco takes Prisoner*.
A few Months after, *Lampa Doria*, General of the *Genoese* Fleet, arriving at the Isle of *Cuzzola* with seventy Gallies, *Andrea Dandolo* was sent against them with another, in which *Marco* was made a Captain: But his Galley happening to be taken by the Enemy, he was carried to *Genoa*; where he continued a long Time a Prisoner, all Offers of Ransom being rejected. Hereupon his Father, that he might not leave his Wealth without an Heir to inherit it, married again, and had three Sons. But, at length, *Marco's* Merit obtaining for him that Liberty which no Money could purchase, he returned to *Venice*; where taking a Wife, he had only two Daughters, called *Moretta* and *Fautina*. The three Brothers also by the second Venter died without Male Issue; and so the Family of the *Polo's* became extinct in 1417.

WHILE *Marco* was Prisoner at *Genoa*, his Story being soon made public, a certain Gentleman, who daily visited him, urged him to write an Account of what he had seen. *Marco*, at length, complying with his Request, sent to *Venice* for his Notes; and, by the Help of that Gentleman, penned his Relation. The Book was first written in *Latin*, and thence being translated into *Italian*, became common through *Italy*. One of the *Latin* Copies, transcribed from *Marco's* Original, *Ramusio* compared with the *Italian* Copy which he published. This was lent him

^a See before, p. 415: *Rubruquis* gives him the *Naymans* for his Subjects.

^b Book 1. ch. 64, and 30.

^c See before, p. 448.

^d *Messer Marco Millioni*.

^e This was told *Ramusio* by the Magnifico *Messer Gasparo Mulipiero*, a very old Gentleman of great Integrity, from the Report of his Father, Grandfather, and others.

Great Tartary. by a Venetian Gentleman of the Ghissi Family, his Friend; who set a great Value on it. This Copy had two Prefaces in *Latin*, one composed by the *Genoese*, who assisted *Marco* to write in 1298^a; the other by *Francisco Pepino*, a preaching Friar, who translated the Work out of the *Italian* into *Latin*, in 1322.

In Latin. BUT what Occasion was there for that, in case it was first written in *Latin*? *Ramusio* says, this happened because no Copy of the original *Latin* had fallen into *Pepino's* Hands, or been ever seen by him. But this Translator, in his Preface, speaks as if he had been utterly ignorant of such *Latin* Original; and says, the *Italian* he made-use of was written by *Polo* himself. *Pepino*, however, did not give a compleat Translation, but abbreviated the Work; and, perhaps, gave Occasion, says *Purchas*, to that Corruption, which was afterwards increased by others^b.

Nature of the Abstract. OUR Extracts from *Polo* will be chiefly confined to the Countries he travelled through: Nor shall we pretend to settle the Geography of every Place; for out of a great Number which he mentions, the modern Names of but a very few are with Certainty known: To give a thorough Comment upon such an Author, would be the Business of a particular Work.

S E C T. I.

The Author's Journey from Venice into Tartary. d

Lands in Armenia. Road from Kerman. Kobinam City. Timokaim Kingdom. Muleh-dah, or Assassins. Sapurgan City. Badakshan Province. Bassia and Kashmir. Vokan Province. Great Lake and River. Samarkand City. Karkan. Kotam. Peim. Charchan. Lop City, and Desert. Sakion City, burn their Dead. Khamul Province. Obliging Husbands. Kinkintalas. Incombustible Cloth. Sukuir. Kampion City. The Road divides.

Lands in Armenia.

MARCO POLO does not give a regular Journal of his Travels, but only describes Countries somewhat in the Order which he had

seen them. The first Country he tells us he entered, was *Armenia Minor*, where is the Port of *Jazza*^c, a Place much resorted to by Merchants. He describes very briefly, according to his Custom, that Country, *Turky*, *Greater Armenia*, *Zorzanian* (or *Georgia*) with the Kingdoms of *Mosul* and *Baldak* (or *Baghdad*) divided by a River, which seventeen Stages thence enters the Sea at *Kisi* below *Balsara*^d. Afterwards he speaks of the City *Tauris*, and then of *Persia*, which he says is famous for Horses. The next Place he mentions is *Yazd*, a great and rich City, between which, and *Kerman*^e, there are no Habitations. This is a great City, famous for *Turcois Stones*.

FROM thence the Road lies through a vast Plain, where, at the End of seven Days, you come to a Descent, which continues sensibly for two Days Journey; and then you enter into a large Plain, where was a great City, called *Kamandu*, destroyed by the *Tartars*, the Country named *Reobarle*^f. Here the Oxen have Bunches on their Backs, and the Sheep are as large as Asses, with huge Tails, weighing thirty Pounds. This Region is full of Cities, but infested by Robbers, called *Karawnas*^g. These encamp like Armies ten thousand strong, under *Nugodar*, Nephew of *Zagathay* (the Great *Khán's* Brother) who ruled in *Greater Turkey*^h. This *Nugodar* hearing of the *Malabars*, subject to *Soltán Asidin*, went and took *Deli*, with other Cities, and erected a new Principality. His People mixing with the *Indian* Women, begot the *Karawnas*ⁱ, and there learned to darken the Day for a long Time, that none may perceive their Approach. *Marco* once, by that Means, had like to have fallen into their Hands (as some of the Company did) but escaped to *Kousalmi*^k, a strong Castle^l. At the End of the Plain, which extends five Days South, the Road descends, and is very bad for twenty Miles: Then you enter the fine Plains of *Ormus*^m, which bring to the Sea, where is an Island with a City in it, called *Ormus*ⁿ, resorted to by Merchants from *India*. It is Capital of the Kingdom of *Kerman*, and its King, *Rukmedin Achmach*^o, is subject to that Crown. He not pay-

Road from Kerman.

^a In this Preface it is said, that the Remarks contained in his Relation are few, in Comparison of what he could have set-down, had he imagined he should ever have returned to *Italy*. ^b See *Purchas Pilgr.* vol. 3. p. 68, & seq.

^c Where he first landed. See before. ^d But the true Name is *Basrah*: Europeans write it thus.

^e Rather, *Kerman*: In the *Latin* of *Basil*, *Crermam*: In that of *Berlin*, *Crerimam*.

^f The *Berlin* Manuscript has *Reolbarde*; but we meet-with no such Places in *Persia*. ^g In the *Basil* Copy, *Karacens*.

^h That is, in *Great Bukharia*, and the adjoining Countries. ⁱ What relates to *Nugodar* thus far, is not in *Muller's* Copies, which differ much from *Ramusio's*. ^k In the same, *Kanofalem*.

^l *Purchas*, as before, vol. 3. p. 69, & seq. ^m The *Basil* Copy has, called *Formosa*: That is, beautiful; for we do not take *Formosa* for a proper Name.

ⁿ In the *Basil* Copy, *Cormosa*: In the *Berlin*, the *Cormiers*; which signifies, the Service Trees. This Place is also made a City on the Coast.

^o A Mistake, doubtless, for *Rokn-addin Mahmud*, twelfth King of *Ormuz*, who died in 1278, after reigning thirty-five Years. See *Teixeira's History of Persia*, p. 385. But none of this is found in the *Basil*, or *Berlin* Copies; which shews that of *Ramusio* to be more perfect and exact; as for the general it is.

Little Bu-
kharia.

ing the Tribute, the King of *Kermain* sent five thousand Foot, and fifteen hundred Horse, against him: But they were all destroyed by a suffocating Wind, which blows there. Their Ships have but one Mast, Sail, and Deck; and are fastened with Wooden-Pegs, and Ropes made of Cocoa-Husks, instead of Iron-Pins, the Wood being too brittle: Hence many of them are lost in crossing to *India*.

Kobinam
City.

RETURNING from *Ormuz* to *Kermain*, and leaving that City, in three Days you come to a Desert, which extends as far as *Kobinam*^a, seven Stages distant, and affords only brackish Water, which causes the Flux in Man and Beast. *Kobinam* is a great City, where Steel-Mirrors are made; also *Tutia*, good for the Eyes, and *Spodio*. They take a certain Earth, which they put into a Furnace, and thence ariseth a clammy Vapour, which sticks to an Iron-Grate above; this is called *Tutia*, and the grosser Matter remaining in the Fire, *Spodio*.

Timokaim
Kingdom.

BEYOND *Kobinam* is another barren Desert, eight Days over, yielding only bitter Water. From thence you enter the Kingdom of *Timokaim*, situate in the Northern-Borders of *Persia*. It is full of Cities, and the most beautiful Women in the World. In a great Plain, where the Inhabitants say *Alexander* fought with *Darius*, there is a great Tree, called the Tree of the Sun, and the dry Tree. It is large, solid, and yellow, like Box; the Leaves green on one Side, white on the other: It bears prickly Husks, like those of Chestnuts, but nothing in them.

Mulehedah,
or Affassins.

LET us now speak of the Country, called *Mulehet*, that is, in *Arabic*, a Place of Heretics. The People are named *Mulehetici*^b, or *Heretics*. Their Prince *Aloadin*^c, was called the old Man of the Mountains^d. He had in a Valley fine Gardens, with handsome Girls, in Imitation of *Mohammed*'s Paradise. The Entrance of the Valley was defended by the strong Castle. He had also a Number of Youths, several of whom from Time to Time being made to sleep, were carried into this Paradise, where they were amused for four or five Days; and then, in another sound Sleep, conveyed back to their Master; who questioning them concerning the Place, which they believed to be Paradise, promised it to such as should defend their Lord. This Hope made these *Affassins* undertake any Thing he com-

manded, and many Princes were slain by them. He had two Substitutes, one near *Damascus*, the other in *Kurdistân*. He used to rob all who passed that Way: But *Ulu*^e took his Castle by Famine, after three Years Siege, and put him to Death^f.

DEPARTING hence, you enter a pleasant fruitful Country; in which having travelled six Days, you cross a Desert forty or fifty Miles over, and come to the City *Sapurgan*^g, famous for excellent Melons. From thence they came to *Balak*^h, a great and sumptuous City, till destroyed by the *Tartars*. It stands on the Borders of *Persia*. Proceeding thence East North-East, in two Days they came to the Castle *Tbaikan*ⁱ. Some of the high Mountains, to the South, are of the finest Rock-Salt. Three Days farther, through a good Country, but murderous People, is *Skassim*, a City with many Castles in the Mountains. A great River runs through it. The People have a peculiar Language. The Country breeds Porcupines. Three Stages forward, through an uninhabited Region, is the Province of *Balaxiam*^k, whose Princes are *Mohammedans*, and being descended from *Alexander*, are stiled *Zulkarnen*^l. Here are found the precious Stones called *Balasses*, besides excellent Azure, and Horses. The Country produces Store of Grain, Nut-Oil, and that made of *Sufiman* (or *Sesamum*.) The People go clad with Skins. The Passes in the Mountains are well fortified. The Women, in the Skirts of their Garments, put sixty or eighty Yards of Cotton.

TEN Days South of *Balaxiam*, is the Province of *Bassia*^m. The Country hot, People brown, and Idolaters. Seven Days thence is the Province *Kesmur*ⁿ: The Inhabitants Idolaters also, with a peculiar Language. They eat Flesh of Animals, killed by the *Mohammedans*, among them; but kill none themselves: Are exceeding lean, yet live long. Here are Hermits, who observe great Abstinence and Celibacy. Coral bears a great Price. The King is independent.

BUT to pursue the direct Road East North-East to *Kathay*. Beyond *Balaxiam* is a River^o, whereon stand many Castles and Villages belonging to that King's Brother. Three Stages farther is the Province of *Vokan*, three Days Journey in Length and Breadth, abounding with Game. The Inhabitants are warlike, have a peculiar Language, and worship *Mohammed*.

^a Del Isle places *Kobin*, or *Kunin*, near the City of *Sagefian*, in the Province of the same Name. ^b Properly, *Molabadub*. See p. 567. a. ^c *Ala'ddin*. ^d In *Arabic*, *Shaykh al Jebel*, that is, Lord of the Mountains.

^e *Hulaku*. ^f *Purchas Pilgr.* p. 71, & seq. ^g Perhaps, *Niskapur*. Or, *Bulk*. *Purchas* supposes it to be *Baldak*. ^h The *Berlin Copy* has *Caycan*. Doubtless it should be *Talkan*, which lies about the same Distance from *Balk*.

ⁱ *Badakhshan*, or *Badakhsan*. See before, p. 519. ^j Rather, *Zu'lkarnayn*, as the *Persians*, and *Deu'lkarnayn*, as the *Arabs*, pronounce the Word; which signifies, the Lord of the two Horns, in Allusion to the Eastern and Western Empires. ^k In the Copies, *Bassia*. ^l In the Copies, *Chefzur*: This is *Keshmir*.

^m *Badakhshan* itself stands on a large River, the *Amu*. It is strange he does not mention it.

Little Bu-
kharia.
Great Lake,
and River.

HENCE proceeding East North-East, you ascend for three Days, and come to the highest Mountain in the World; where, between two great Hills, is a large Lake, whence runs a fine River through a Plain^a: Near it are charming Pastures, and wild Sheep, with Horns some six Spans long, of which they make divers Sorts of Vessels. This Plain, called *Pamer*, is twelve Stages long, but quite uninhabited, and so cold, that no Birds are seen. From hence the Road lies East North-East forty Days farther, through the Mountains, Hills, and Valleys; in which are many Rivers, but no Habitations, or any Herb. The Country is called *Beloro*^b. The Tops of the Mountains, indeed, are inhabited by a wild idolatrous People.

AFTER this, they came to the Province of *Kaskar*^c, five Stages in Length, tributary to the Great *Khán*. The Soil is fertile, producing Fruit, Wine, Cotton, Hemp, and Flax. The Inhabitants are Merchants, Artificers, and have a Language of their own: So covetous, that they eat bad Diet. There are some *Nestorians* among them who have Churches.

Samarkand
City.

SAMARKAND is a large and famous City in this Country^d, abounding with Gardens and fruitful Plains, subject to the Great *Khán*'s Nephew. *Zagatay*, who reigned about an hundred Years before, having been persuaded to be baptized^e, the Christians built a Church; whose Roof was supported by one Pillar, that stood on a square Stone taken, by *Zagatay*'s Favour, from a Building of the *Mohammedans*: These obtained of that Prince's Son and Successor (but not in the Faith) an Order to restore the Stone. But when refusing all Composition, they insisted on having it, Behold! the Pillar lift-up of itself, and letting them take it away, continues suspended in the Air^f.

Karkan.

LEAVING this City^g, you come next to the Province of *Karkan*^h: It is above five Stages in Length. Most of the Natives have swelled Legs, and a Bump in their Throat, occasioned by the bad Water. Here are some *Nestorians*. It has Plenty of Provisions; but nothing else remarkable.

THE Province of *Kotam*ⁱ follows to the East North-East. Its Length is eight Stages. It has many Castles and Cities; whereof *Kotam* is the chief. Cotton, Flax, Hemp, Corn, and Wine, are plenty. The People of these two Provinces are Merchants and Artificers, subject to the Grand *Khán*'s Nephew^k.

Marco Polo.
1272.
Kotam.

THE Province of *Peim* occurs next; five Stages in Length, and subject to the Great *Khán*. It is stored with Castles and Cities; the Chief of the same Name: Near which runs a River where *Jaspers* and *Calcedonies* are found. If a Man goes from home, and returns not in twenty Days, the Wife may take another Husband; the Men do the like.

THE City and Province of *Charchan*^l has many Cities and Castles. Its Rivers abound with precious Stones, like those before-mentioned, which are carried even to *Oukak*. This Province and *Peim* are all Sand, with little good Water; and so it continues for five Days more to the City *Lop*. *Kaskar*, and all the Country thus far, are in the Bounds of *Great Turkey*; and the People *Mohammedans*.

LOP is a great City subject to the Great *Khán*, at the Entrance of the great Desert of the same Name^m, situate between the East and North-East; which requires a Year to travel its Length, and a Month to cross it. The Road is through Sands and barren Mountains. Water is found every Day, but often in very small Quantities; and in three or four Places out of thirty-two, it is salt and bitter. Merchants must carry their Provisions with them. Neither Beasts nor Birds are found there: But, by Report, it is inhabited by Spirits, who call lagging Travellers by their Names; or talking as if their Companions, thus lead them to be lost. The Noise of Music, Drums, and Arms, are also heard in the Sky.

HAVING crossed the Desert East North-East, you come to the City *Sakion*ⁿ, in the Province of *Tangut*. The Inhabitants, who do not trade, are *Mohammedans*, and a few *Nestorians*: But most *Pagans*, who have Monasteries full of Idols, to whom they sacrifice. When a Boy is born, he is consecrated to some Image, and a Sheep

^a Can this be the Sea, or Lake and River mentioned by either *Carpin*, or *Rubruquis*? We think not, unless we suppose the Road to take a vast Sweep to the North.

^b Or, *Kâlgar*: But this Country cannot possibly be fifty-two Days Journey, as *Polo* makes it, from *Balaxian*, or *Badakhshân*.

^c He means, perhaps, in *Great Turkey*, or *Zagatay*'s Dominions. He cannot mean in *Kâlgar*, without committing an egregious Blunder; for *Samarkand* is in *Great Bukharia*, thirty or forty Days Journey to the West, according to the Rate he travelled. In short, he seems to introduce it only for Sake of the stupid lying Miracle.

^d This is a Fiction, like the rest of the Story. ^e Like *Mohammed*'s Tomb in *Arabia*; or *Poncet*'s Pillar in *Abissinia*.

^f *Kâlgar* sure, not *Samarkand*. ^g This seems to be *Yarkon*, or *Yarkien*, Capital of *Kâlgar*.

^h Or, *Hetom*; but it lies South-East. See before, p. 529.

ⁱ *Purchas Pilgr.* p. 73, & seq. ^j In the *Italian*, *Giartian*: In the *Basil* and *Berlin* Copies, *Giartiam*.

^k And, perhaps, near the Lake *Lop*, inserted in the Jesuits Map.

^l In the Copies, *Sachion*. This, we are told by *Gaubil*, in his History of the *Mogols*, p. 50, and 231, is *Sha-chew*, in the Jesuits Map, between the Lake of *Lop* and *So-chew*, the first City in *China* on that Side, at the End of the Great Wall.

Little Bu
kharia.

bred in Honour of it for a Year in the House: a Then, on the Idol's Day, both are presented to it. The Mutton being boiled, is set before the Image to suck the Juice, while the Relations are saying Prayers: After which, they take it home and feast on it, preserving the Bones. The Priests have for their Share the Head, Feet, Entrails, Skin, and Part of the Flesh.

Burn their
Dead.

THEY burn the Corps of the Dead, on Days appointed by their Astrologers, keeping them in the mean-time in very close Chests; and offer Meats every Day to regale their Souls. They are often forbidden to carry them out through the chief Door; and sometimes break a Hole through the Wall for the Purpose. They likewise stop at wooden Sheds erected in the Way, to regale the Spirits with Wine and Food. At the Grave they burn the Paper Figures of Men, Cattle, Money, and Garments; supposing the Deceased will have so many Attendants in the next World.

Khamul
Province.

THE Province of *Khamul* ^a is in *Tangut*, having many Castles and Cities; the Chief of the same Name. It borders on two Desarts; the Great mentioned before, the Lesser of three Days Journey. It has Plenty of Necessaries. The Inhabitants are Idolaters, with a peculiar Language, and pass their Time in Dancing, Music, and Delights. When a Traveller puts up at any House, the Master orders his Family to obey him during his Stay; and then going from home, the Guest makes use of his Wife, Daughter, and the rest, at Pleasure. The Women are very beautiful. *Mangu Khan* commanded them to abolish this Custom: But, three Years after, finding Things did not thrive so well with them as before, which they imputed to this Prohibition, they sent Ambassadors to the *Khan*, intreating him to recal his Edict. *Mangu* answered, *Seeing you desire your Reproach and Shame, let it be granted you.*

Kinkintalas.

NEXT to *Khamul* follows the Province of *Kinkintalas*, which is bounded on the North by the Desart, sixteen Stages in Length. Here are many Cities and Castles. The People are *Mohammedans* and Idolaters, with a few *Nestorians*. There is a Mountain here yielding Steel, *Andanik*, and also Salamanders; of which incombustible Cloth is made. *Kursifar* ^b, a Turk, who had

Incombustible
Linen.

the Care of the Mines, told *Polo*, that a certain *Marco Polo* mineral Earth yields Threads like Wool; which being pounded, and washed from the Clay, is spun, and then woven. They clean the Cloth by throwing it into the Fire: It is said, there is a Salamander Napkin at *Rome*. But *Polo* could never hear in the East, of that Animal living in the Fire.

FROM this Country, proceeding still East North-East for ten Days, through few Habitations, you come to the Province of *Sukuir* ^d, which is full of Towns; the Chief of the same Name. The best Rhubarb grows here in the Mountains. Among the *Pagan* Idolaters a few *Nestorians* are found.

KAMPION ^e is a great City, and the Capital of all *Tangut*. The Inhabitants are Christians (who have three large Churches there) *Mohammedans*, and Idolaters: These last have many Monasteries. Their Images are of Stone, Clay, or Wood. Some well made, and gilded, ten Fathom high, with small ones about them. The religious Men are chaste. They reckon by Moons; observing three, four, or five Fast-Days in each. The Laymen marry twenty or thirty Wives, if they can maintain them. The Women bring no Portions; but may be turned-off at Pleasure. They marry their Kinswomen or Mothers-in-law. The *Polo's* staid in this City a whole Year to trade ^f.

ALL the Cities before-mentioned from *Sa-kion*, with *Exina*, which is described next, be- long to *Tangut* ^g.

SECT. II.

The Road from *Kampion* to *Karakarum* and *Shandu*. With a Description of *Kambalu*.

Karakarum City. Rise of *Chinghiz Khan*. Vast Plain of *Bargu*. *Singui City*. *Egrigaya*. *Tenduk* Prester John. *Sindisin*. *Jangamur*. *Shandu City*. Solemn Sacrifice. A swindling *Polo*, or Lie. *Khanbalu* described: Its Streets: The *Khan's Palace*: The Roof: Apartments: Artificial Mount. High Roads.

OUR Author describes two Roads leading from *Kampion*: One stretching North and

^a Or, *Khamil*, by the Chinese: *Hami*, as in the Jesuits Map. ^b *Kursifar* in the *Basil*, and *Tursifar* in the *Berlin* Copies. ^c *Le Brun* got a Piece of incombustible Cloth in *Russia*, said to have been made in *Kitay*, between *Bukharia* and *China*. Present State of *Russia*, vol. 2. p. 417. ^d In the *Basil* Copy, *Sukur*: In the *Berlin*, *Sucuir*. This, according to *Gaubil*, is *Su-cheu*, or *So-cheu*: If so (and it seems to be the Case from the Circumstances of the Rhubarb, and other Journals) the Road from *Khamul* thither, through *Kinkintalas*, must not only be very far about, but South Eastward. ^e In the *Basil* Copy, *Campion*: In the *Berlin*, *Campion*: But in *Haji Mehemet's* Journal, hereafter inserted, it is written *Campion*. ^f Methinks then *Mark* might have afforded a more particular Description of this famous Place, and the Country of *Tangut*. ^g *Pur-bur Pilgr.* p. 75, & seq.

Kitay Empire. North-East through *Korakoram*; the other Eastward to *Sban-du* (or *Sban-tu*) one of the then Capitals of *Tartary*^a. The North-Eastern Road proceeds thus. There are twelve Stages from *Kampion* to the City *Ezina*^b, which has on the North a sandy Desert. The Inhabitants are Idolaters, and do not trade. Those who would cross the great Desert, which is forty Days over, must here provide all Necessaries; neither Habitations nor Grass being to be found, excepting a few Huts in the Mountains, where some retire in Summer. But wild Asses, and other Beasts, are plenty.

Karakorum City. HAVING passed-over the great Desert, you come to the City of *Kara-koram*, situate to the North of it^c, and three Miles in Compass; being strongly rampierd with Earth, for they want Stone. Near it is a great Castle; and in it a fair Palace where the Governor resides. It was near this Place, formerly, that the *Tartars* assembled themselves. They dwelt in the Northern Parts, called *Chorza*^d and *Bargu*, full of Plains and Rivers, but no Towns. They had no Prince of their own; and paid Tribute to a great King, named *Um-kan*; which, according to some, in our Language, signifies *Presbyter John*^e: But increasing greatly, *Um-kan* became afraid of them, and resolved to disperse them.

Rise of Chinghiz Khan. UPON this the *Tartars* fled to the Desarts Northward; where, about 1162, having chosen *Chinghiz Khan*^f, a wise and valiant Man, for their Prince, the whole Nation, charmed with his Justice, submitted to him. Thus strengthened, he passed Southward; and having subdued many Provinces and Cities, required *Um-kan*'s Daughter in Marriage. That Prince offended at the Proposal of his Servant, threatened to put him to Death if he repeated it. *Chinghiz* here-upon marching to the Plain of *Tanduk*^g, consulted his Astrologers; who splitting a Reed,

wrote on one *Chinghiz*, on the other *Um-kan*; and sticking them in the Ground, mumbled over their Prayers and Charms. At length the Canes beginning to move and fight, *Chinghiz* bore-down the other; whence they predicted Victory. Accordingly *Um Khan* advancing with a great Army, lost the Battle, and was slain. The Conqueror reigned six Years after this, and subdued many Provinces; but at length was slain by an Arrow shot in his Knee, before the Castle of *Thaigin*^h, and was buried in the Mountain *Altay*ⁱ.

LEAVING *Karakoram*, and the Mountain *Altay*^k, you come to the Plain of *Bargu*, which extends sixty Days Journey Northward, inhabited by the *Mekrit*^l, subject to the Great *Khan*. Their Manners are the same with the *Tartars*. They live by Hunting: But want Corn and Wine. At the End of forty Days^m, you come to the Ocean where *Astori* and strange Falcons breed; which are carried to the *Khan's* Courtⁿ.

THE second Road from *Kampion* proceeds five Days East, through Places disturbed by Devils, to the City *Erginul*^o, Capital of a Kingdom of the same Name, which contains many other Kingdoms full of Cities and Castles. The Inhabitants are Idolaters, with some *Nestorians* and *Turks*.

PROCEEDING South-East, towards *Kathay*, there is *Singui*^p, a famous City and Province of *Singui City*. *Tangut*, tributary to the Great *Khan*. Here are wild Oxen near as large as Elephants, with white and black Hair, three Spans long, on the Shoulders; but short every-where else: That long Hair is fine and white as Silk. These Beasts tamed are very serviceable. The best Musk comes from this Province: The Animal that produces it is of the Size of a Goat, with coarse Hair like a Stag, Feet and Tail like a Gazella, but no Horns; four Teeth, two above and two below,

^a It was necessary to premise this for Method-Sake, and to shew that the Author does not proceed directly forward in his Itinerary.

^b Or, *Eszina*, and *Behina*, on a River of the same Name. See before, p. 446. a. The Course hither from *Kampion* must have been North North-West. Thus altering his Course without taking Notice of it, has, doubtless, been the Occasion of misleading Geographers.

^c Here the Course of the Road changes again to the North-East, without being mentioned.

^d In the *Italian*, *Ciorza*: But the *Latin* Copies have left out these Names, as well as the short Account of *Karakoram*, written in the *Basil* Copy *Taracoram*, and *Caracorum*.

^e This discovers either great Ignorance in the *Tartar* Language, or a strange Disposition to impose on his Readers: For supposing *Um*, *Un*, or *Ung*, to mean *John*, in that Case it should be *King John*; but could not possibly be *Presbyter*, or *Priest John*.

^f In *Ramusio*, *Cingis Khan*.

^g In the *Berlin* Copy, *Tanduk*.

^h *Mangu* was slain before *Ho-chew* in *Se-chow*; but *Chinghiz* died of a Disorder, as is before related.

ⁱ In the *Latin* Copies, *Alchay*; which is wrong: He was buried elsewhere. See before, p. 447.

^k This Mountain lies some Weeks Journey to the West of *Karakoram*.

^l *Mediter*, in the *Basil*; and *Mediter*, in the *Berlin* Copy.

^m The other Copies mention no Time here, but speak of Isles in the Ocean, and say the Country borders on *Kumania*, and the *Armenians*.

ⁿ *Purchas Pilgr.* p. 77, & seq.

^o *Erginul*, in the *Basil*; and *Erginul*, in the *Berlin* Copy. The first joins with it the Kingdom of *Corguth*, (or *Cherguth*) and says, *Singui* City lies between both Kingdoms.

^p This, from the Oxen, Musk, and Similitude of Name, must be *Si-ning*, or *Sining-chew*, at the End of the Great Wall South-East of *Se-chew*. See before, p. 55.

Kitay Empire.

three Inches long, and white as Ivory: The Flesh is good to eat. The Inhabitants live by Trade, and are Idolaters. The Men corpulent, with black Hair, little Noses, and no Beard, except four Hairs on their Chin^a. The Women fair. This Province extends in Length twenty-five Stages^b, and is very fertile. Here are many beautiful Birds, and Pheasants with Tails eight or ten Spans long.

Egrigaya.

EIGHT Stages farther Eastward is the Province of *Egrigaya*, stored with Castles and Cities; the Principal called *Kalacha*^c, all still in *Tanguth*, and subject to the Great *Khân*^d. The Inhabitants are Idolaters. In *Kalacha* they make the beautifullest Camlets in the World of white Wool and Camels Hair mixed.

Tenduk, Prester John

FROM *Egrigaya* the Road leads to the Province of *Tenduk*^e, full of Castles and Cities. *Priest George*, descended of *Priest John*, usually resides here, paying Tribute to the Great *Khân*; and most of his Subjects are Christians. This King is the fourth from *John*; to whose Successors the Great *Khâns* always gave their Daughters in Marriage. But *George* does not possess all the Territories that belonged to *John*. There is a Nation called *Argon*, expert in Trade, who inhabit two Districts, called *Og* and *Magog*; but the Natives name them *Ung* and *Mongul*: In *Ung* are *Gog*, and in *Mongul* the *Tartars*^f.

Sindisin.

RIDING East seven Days, toward *Katay*, are many Cities of Idolaters, *Mohammedans*, and Christians. Among the rest, one called *Sindisin*, famous for Arms of several Kinds. The Mountain Country called *Idisa*^g produces rich Silver Mines.

Jangamur.

THREE Stages from *Sindisin* is the City *Jangamur*^h, that is, *White Lake*, where the *Khân*

has a Palace, and often diverts himself, because of the many Lakes and Rivers stocked with Swans; as the Plains are with Cranes, Pheasants, Partridges, and other Fowl. The Cranes are of five Sorts; the Feathers of some like Peacocks, full of Eyes, but yellow; others mixed with red and blue, or with black Wings; some their Heads red and black.

THREE Stages North-East from hence lies *Shandu*ⁱ, built by the Great *Khân Kublay*, then reigning; and encompassed with a Wall, from whence the Palace extends to the Middle of the City. It is raised with Marble and other Stone. On the other Side of the same Wall is a Park sixteen Miles in Compass, where he takes Delight to hawk and hunt with Leopards trained to sit on Horseback. In the Middle of the Park is a fine Wood, and in the Center a Palace raised on Pillars gilt and varnished, having each a gilded Dragon winding round it, whose Head and Wings displayed, support the Cieling. The Roof is framed of split Canes gilt also and varnished, that Rain cannot enter. This House may be taken-down and set-up like a Tent, being sustained by two hundred silken Cords. *Kublay* resided here every *June*, *July*, and *August*.

THE twenty-eighth of *August*, the *Khân* departed to perform a solemn Sacrifice. He had an Herd of ten thousand white Horses; and of whose Milk none must drink except the Family of *Chinghiz Khân*, and that of *Boyrat*^k, in Reward of their Valour. The Sacrifice consisted in dispersing (or shedding) that Milk in several Places, in Honour of the Guardian Spirits^l.

THERE are two Sorts of Sorcerers; one called *Thebeth*, the other *Kesmir*^m. These affect Negligence in Dress; and in Storms, ascending

^a These are *Chines*, by their Form.

^b Yet the Author mentions but one City in the Whole. Had he named a few out of the many said to be in each Province, it might have been of much Service to Geography.

^c Or, *Kalasia*: In the Copies, *Calacia*. ^d What is said all along of *Tanguth*, answers also to the Empire of *Hiye*, with which the other became, as it were, incorporated. *Kampion* (or *Kan-cheru*) might latterly have been the Capital of *Tangut*, as *Ning-hyn* was of *Hya*.

^e In the *Basil* Copy, *Tenduk*. ^f What a Heap of Jargon is this, invented to assign the Situation of the Scripture *Gog* and *Magog*!

^g In the *Basil* Copy, *Cianiganior*: In the *Berlin*, *Cyangamor*; rather *Changan Nor*, or *Naur*; which is *White Lake*, in *Tartarian*, as *Hyde* observes, in his *Epist. de Mensuris & Pond. Sines.* p. 22. *Ulan Hotun*, in the Map, answers as to Site and Distance from *Shang-tu*. But, in Truth, there is no guessing at the Situation of the Countries, for Want of the modern Names between *Kampion* and this last Place; or whether the Road lay all on the North Side of the Great Wall, or partly on the South, till you come to *Tenduk*, or *Prester John's* Country; which, it may be presumed, was in *Tartary*. As *Singui* (or *Sining*) is in the Road, and the Country all the Way full of Towns, we incline to the latter Opinion: For had it lain all through *Tartary*, the first Part of the Road must have been through Defarts, till it approached the Borders of *Shan-si*: But then, how comes it we hear nothing of either the Great Wall, or the *Wang-bo*, both which must have been passed in this Journey? Indeed the Whole is but a very imperfect Account of the Country.

^h *Shan-tu*, or *Shang-tu*: In *Ramusio*, *Xandu*: In the *Latin* Copies, *Ciandu*, which answers to *Chandu*, or *Shandu*. It stood in the Country of *Karchin*, on the River *Shan-tu*. *Kubley*, or *Hupely Khân*, who built it, was crowned here. The Latitude was found by his Astronomers to be forty-two Degrees twenty two Minutes. It lies in *Tartary*, to the North North-East of *Pe-king*, or *Khan-palu*. *Gerbillion* saw the Ruins of it. It is surprizing they are not marked in the Jesuits Maps. If any Place marked therein, it must be *Chau Nayman Sume Hotun*, on the River *Shan-tu*.

^k Perhaps, the *Burats*, or *Virats*. ^l *Purchas Pilgr.* p. 79, & seq. ^m They seem to be no other than Priests of *Tibet* and *Kosmir*, whom, according to the Rancor that reigns in those of his calumniating

Kitay Em-
pire.

the Palace, suffer no Rain to fall thereon: This, they pretend, is effected by their Sanctity. They eat the Flesh of Animals executed. They are of an Order called *Bakfi*, like the preaching Friars. They, by Magic, cause the Vessels, filled with Wine and Milk, to discharge their Liquor into the Cups; and these of themselves to skip from the Buffet through the Air into the Grand *Khan's* Hand, sitting at his Table eight Yards high; and when he has drank, to return to their Places. Under Pretence that their Idols will bring-down great Plagues on Grain and Cattle, if not honoured by Sacrifices, they apply, by some Court Lords, to the *Khan* for Sheep, Incense, and Aloes; and on the Feast-Day killing the Beasts, sprinkle the Broth before the Image.

SOME of their Monasteries are as large as Cities; and contain two thousand Monks, distinguished from the Laity by their Tonfure and Dress. In their Worship they light Candles, and sing Hymns. Some, called *Sen-sim*^a, lead an austere Life, eating nothing but Meal mixed with Water, or Bran: And all these worship the Fire, not Images; whence the others call them *Heresies*^b. These never marry, as others do. They wear hempen Garments, of a black, or bright yellow Colour.

Khānbali
described,

THREE Months of the Year, viz. in December, January, and February, *Kublai* resides in *Kambalu*^c, that is, the City of the Prince. It is situate in the North-East Border of *Katay*, on a great River; and was the regal Seat, from all Antiquity. The *Khan* understanding by his Astrologers that it would rebel, on the other Side of the River built a new City, called *Tay-du*^d, and made the Inhabitants of the old remove into it. It is an equilateral Square, twenty-four Miles in Compass. The earthen Walls are ten Paces thick at the Foundation, diminishing, till at the Top, they contract to three. The Battlements are white. It has twelve Gates, three on each Side, with sumptuous Palaces built over them; also at the Angles of the Walls, where are kept the Arms of the Garison, being a thousand Soldiers at every Gate.

Its Streets.

THE Streets well built, are strait as a Line, and cross at right Angles. All retire at the third Sound of a Bell hung in a Tower in the Center of the City; nor dare stir out, but on some urgent Business, as a Woman in Labour, and with a Light; otherwise, they are seized by the

Guards, and bastonadoed severely. At each Gate there is a large Suburb three or four Miles long, where Merchants and Strangers abide. The Bodies of the Idolaters are burnt, and those of others buried without the City. There are twenty-five thousand licensed Harlots in the Suburbs, under the Command of Officers, as Captains of Hundreds, and Thousands, subject to a General, whose Business is to supply Ambassadors with Change of Women every Night at free-cost; for this is the Queen's Tribute.

Marco Polo.
1272.

ON the South-Part of this new City is the *Khān's* Palace. The outer-Wall is a Square, thirty-two Miles in Circuit, with a deep Ditch round it, and a Gate in the Middle of each Side. After this is the Space of a Mile in Compass, for a Parade: Then an Inclosure six Miles square, with three Gates on the South-Side, and three on the North. The two middle-ones, which are largest, are always shut, but when the *Khān* goes abroad, who only passes through them. At each Corner of this Wall, and in the Midst, is a fair Palace, eight in all, and very large, where the Horses, Arms, and Implements of War are kept. Within this Square is another, four Miles in Circumference, with six Gates and eight Palaces, like the former, where the Provisions are kept. Between these two Squares are many Groves, and Meadows, stocked with Deer, and other Game; the Paths being raised three Feet, to preserve the Grass. Within this last Inclosure is the Palace itself, joining the Wall on the North and South-Sides.

It has no Cieling, but a very high Roof, where nothing appears, but Gold and Figures. The Foundation of the Pavement is ten Palms high, with a Marble-Wall round it two Paces wide, like a Walk. At the End of the Wall without, is a fair Turret with Pillars. The Walls of Halls and Chambers are adorned with Dragons, Men, Beasts, Wars, carved and gilded. Every Square of the Palace contains a great Marble-Hall, holding Multitudes. The Chambers are disposed in the properest Manner: The Roofs of all Colours. Behind the Palace are large Rooms, and Magazines for the *Khān's* Treasures, Jewels, Women, and other Uses. Opposite to this Palace, is another for his Son *Chinghiz*^e, whose Court was like his Father's. Near the Palace to the North, is an artificial Mountain a Mile round, and an hundred Paces

The Khān's
Palace.

The Roof,
Apartment.

Artificial
Mountain.

^a *Seng* is the Name of them. See before, p. 207. b.

^c It should be *Khānpalu*, or *Hānpalu*, that is, the Palace of the Prince, or King: For the Tartars do not use the *b*, as *Trigautius* and *Mayalbaum* tells us, in his first Chapter. It is now called *Pe-king* by the Chinese; at least *Pe-king* stands nearly on the same Ground.

^d Rather *Tay-tū*, or *Ta-tu*; that is, the Great Court. It is the Gros of the Tartar City of *Pe-king*. The Walls sixty Li, or six Leagues in Compass, with twelve Gates. See *Gaubil's Hist. de Gentch.* p. 146.

^e Rather *Chenkin*, who died before his Father, and left a Son, called *Temür*, who succeeded; as *Polo* relates.

Katay Em-
pire.

high, beset with Trees always green, whence a called the *Green Mountain*. The Places whence was dug the Earth, of which it is made, form two Lakes parallel to each other, supplied by a pretty River stored with Fish. The *Khân* has in his Court twelve thousand Horsemen, called *Kasitan*^a, or the *trusty Soldiers of their Lord*, under four Captains; who, with their Men, mount Guard by Turns, for three Days together the Year round^b.

High Roads.

FROM the City of *Khân-balû*, Roads extend through the neighbouring Provinces to the Ends of the Empire, with Inns at every twenty-five, or thirty^c Miles, called *Lamb*^d, or *Post-Houses*; having fair Palaces, and Chambers furnished with Beds, and other Necessaries, fit to accommodate great Lords, or Princes. Four hundred Horses are here ready for Messengers and Envoys. There are ten thousand Inns thus furnished, with two hundred thousand Horses. Cities adjoining to Defarts are celled to provide Horses and Provisions thorough them: Those near Rivers and Lakes furnish Ferry-Boats. Their Posts will ride two hundred, or two hundred and fifty Miles in a Day: Sometimes they go both Day and Night; Footmen lighting them with Links, if the Moon shine not. They wind a Horn on their Approach, that Horses may be gotten ready; and having their Bellies and Heads swathed, run as fast as the Horses themselves.

HERE are other Habitations, consisting of a few Houses, three or four Miles asunder, where Foot-Posts dwell, who wear Girdles, set-round with little Bells. These are for conveying the Letters, or Mandates of the *Khân*; who thus receives News, or Fruit, in two Days from Places ten Stages distant, as from *Kambalu* to *Shandu*. All these Posts, besides receiving good Wages, are exempt from Taxes.

SECT. III.

The Author's Travels in Katay, and other Countries, by the *Khân's* Order.

River Sangan. Gouza, or Cho-chew. Pian fû, or Ping-yang fû. Story of King Dor. Karamoran, or Whang-ho. Quenzan fû, or Singan fû. Kunkin Province. Sindin fû City.

Tebeth, or Tibet: Odd Custom there. *Must* Marco Polo. Animal. Ka-indu Province: The Inhabitants. 1272. Karayan, or Yunnan. Yachi the Capital. Karazan Province. Monstrous Serpents. Kardan Province. Lying-in Men. The Devil a Doctor. Conquest of Mein, and Bengala. Kingdom of Mein. Bengal Province. Tholoman Province. Chintigui City. Sidin fû, Jingui fû, Pazan fû. Changlu City. Tudinsu Kingdom. Karamoran, or Whang-ho. Koyganzu City.

THE Grand *Khân* having sent *Polo* from *Khân-balû*, on some Affairs of State into the most distant Parts of his Empire; during the four Months that he was employed in executing his Commission, he examined every Thing carefully, both going, and returning. This Preamble, we must inform our Readers, is found in the *Basil* and *Berlin* Copies; but not in that of *Ramusio*, which only speaks of proceeding to the Description of the other Countries which *Polo* travelled, by Order of *Kublai*.

TEN Miles from *Khân-balû* you come to a River Sangan great River, called *Puli Sangan*^e. It falls into the (Eastern) Ocean, and many Ships ascend it. Here there is a curious Bridge three hundred Paces long, and eight broad: It has twenty-four Arches, supported by twenty-four Pillars made of Serpentine Stone: It is flat and even at-Top; On the Sides are Pillars nine Foot asunder, with Lions^f on the Top, and Marble-Pannels between, adorned with Sculpture. In the Middle is one much greater than the rest, reared on a Marble Tortoise, with a Lion at the Foot, and another on the Top: Opposite to it, and nine Paces distant, is another Pillar with a Lion. Thirty Miles Westward, through Vineyards and Fields, is *Gouza*^g, a fine and large City, famous for Lawns, and of great Trade.

A MILE beyond the Road divides, one leads Westward through *Katay*, the other South-East towards *Manji*. Proceeding in the former for ten Days, through fair Cities and Castles, cultivated Lands and Vineyards, whence *Katay* is supplied with Wine, you come to the Kingdom of *Tain fû*^h; whose Capital, of the same Name, trades in Munition for the *Khân's* Armies. The Wine about it serves the whole Province.

^a In the *Basil* Copy, *Queste*: In the *Berlin*, *Quæscæ*. The right Word is *Que-sye*, in the *Mongol*. See *Gaubil's Hist. de Gentib.* p. 6. Note 2. ^b *Purchas Pilgr.* p. 81, & seqq. ^c More exactly eighty seven.

^d In the *Basil* Copy, *Jan-li*, or Lodgings for Horses: In the *Berlin*, *Janib*. ^e In the *Berlin* Copy, *Puli-sanguis*: In the *Basil*, *Puli-sachnix*. *Gaubil*, who made use of the last Copy, says, *Puli-sachnix* is the River *Sankan*, *When*, or *Lukew*, two Leagues from *Pe-king*. See his *Hist. de Gentib.* p. 24, and 339. *Magalbaens* does the same, p. 11. of his Relation of *China* (and, indeed, the Name proves it.) *Puli-sangan*, he says, is the *Mongol* Name: But that *Polo* has mistaken this Bridge, which has but seventeen Arches, for that on the *Syew-li-ho*, three Leagues more to the West, which answers to his Description. ^f A Mistake, perhaps, for *Tigers*; the *Chinese* having no Idea of Lions. See before, p. 313. ^g More correctly in the *Basil* Copy, *Geogui*. This is *Cho-chew*, according to *Gaubil*, p. 239. ^h This is *Ta-ywen fû*, in *Sban-fi*.

Kitay Em-
pire.
Pian fū, or
Ping-yang
fū.

SEVEN Days farther is another fine and rich trading Country, like the former: After which you come to the great City of *Pian fū*^a, where there is a brisk Trade for Silks. Westward is the fair Castle of *Tay-jin*^b, built of old by King *Dor*. Here is a spacious Palace, with a fair Hall, in which are painted all the Kings who reigned there. Of this King *Dor*^c, they say, that he was very powerful, and attended only by young Women; who, when he had a Mind to take his Pleasure, drew him about the Castle in a light Chariot. The Place being very strong both by Art and Nature, *Dor* rebelled against *Un Khân*, or *Presbyter John*, his Lord^d: But being seized while hunting, by seven treacherous Officers, and carried to *Un Khân*, that Prince, after sending him to keep his Cattle for two Years, pardoned^e, and sent him back nobly attended.

Kara-mo-
ran, or
Whang-ho.

THREE Days Journey West from the Palace, through Plains full of Cities, you come to a mountainous Country, yet well inhabited, belonging to the Province of *Kun-kin*^f: The Inhabitants Husbandmen, and Idolaters. Here are Lions, Bears, Stags, Roebucks, and Wolves. This Country extends twenty Days Journey Westward, at the End of which you enter the Province of *Ak-baluk*^g *Manji*, that is, *the white City of the Borders of Manji*. It is well peopled. For two Stages it is plain: After follow Mountains, Valleys, and Woods, for twenty Days Westward. Among the wild Beasts is the Musk Animal: Among the Vegetables, Ginger, Corn, and Rice^m.

HAVING passed through it, you come to a Plain and Province, in the Borders of *Manji*, called *Sindin fū*ⁿ; whose Capital bears the same Name, is twenty Miles in Compass, and exceeding rich. It had formerly many rich and mighty Kings; but the old King dying, left three Sons for his Successors; who dividing the City in three Parts, each inclosed his own Share with a Wall: But the Great *Khân* subdued them, and their Dominions. About and through this City run many Rivers, some half a Mile, others two hundred Paces over, and very deep; covered with Stone-Bridges eight Paces wide; and ranged on the Sides with Marble-Pillars supporting Timber-Frames that cover the Bridges, there being Shops on each Side. These Rivers, below the City, form a great River, called *Kyang*^o, which runs an hundred Days Journey from hence to the Ocean. On those Rivers, which are frequented by trading Vessels, stand many Cities and Castles.

Quenzan fū,
or Si-ngan
fū.

PROCEEDING five Days farther, through ^a *Tebetli*, ⁺ *Tibet*, SEVEN Days farther, you meet with *Quenzan fū*ⁱ, the chief City in the Kingdom. This has been the Seat of many famous Kings, and here in *Polo's* Time *Mangala*, the Great *Khân's* Son, was Governor. Five Miles from the City, there is a well-watered Plain, inclosed with high Walls five Miles in Compass; and in

^a This is *Ping-yang fū*, South-West, in the same Province, *Magalhaens*, p. 8. ^b In the *Latin* Copies, named *Kbiukui*. ^c In the same Copies, called *Darius*. They also place this Castle two Stages from *Pian fū*.

^d According to this Account, Priest *John* possessed Part of that Part of *China*, called *Kitay*, or *Katay*.

^e The *Latin* Copies insert a Dialogue between the two Kings. *Purchas* has curtailed this Article; and by the same Method spoiled that above, relating to the Bridge of *Puli Sangan*.

^f *Kara-moran*, or *Muren*, signifies *Black River*, in the *Mongol* Tongue. This is the *Whang-ho*, or *Yellow River*. ^g The *Basil* Copy has *Cian fū*: The *Berlin*, *Kafiam fū*. It is hard to say what City this is.

^h This must always be understood of the Sect of *Fo*, which being most numerous, *Polo* might think all the *Chinese* were of the same Religion.

ⁱ In the *Basil* Copy, *Quenzina fū*: In the *Berlin*, *Gyan fū*. This, according to *Gaubil*, is *Si-ngan fū*, the Capital of *Shen-fi*. It was then called *Ghang-gan*. See *Hist. de Gentib.* p. 25, and 239.

^k In the *Italian*, *Cunchin*: The *Basil* Copy, *Cbunchi*: The *Berlin*, *Chimchim*. ^l In the *Italian*, *Ach baluch*, that is, in *English* Characters, *Ak baluk*. *Ak*, in the *Mongol* or *Turkish* Language, signifies *white*; and *Baluk*, *Balik*, or *Baleg*, a City. In the *Basil* Copy, it is written *Achalech mangi*: In the *Berlin*, *Archilechi mangi*: So that the *Italian* of *Ramusio* has generally the truer Spelling. *Manji* is that Part of *China* South of *Kitay*, or *Katay*, subject to the *Chinese* Emperors of the *Song* Race, before *Kublai* conquered it.

^m *Purchas Pilgr.* p. 89. ⁿ In the *Berlin* Copy, *Syndi fū*. We know of no Place that answers to the Description and Site of this City, so well as *Ching-tu fū*, Capital of *Se-chawen*.

^o In the Original, *Quian*: In the *Basil* Copy, *Quian fū*: In the *Berlin*, *Quian fū*. This is the great *Yang-tse-kyang*.

Kitay Empire.

Plain stored with Cities, Castles, and Villages, ^a you enter the Province of *Tebeth*², conquered by the Great *Khân*, where the Cities and Castles lie ruined for twenty Days Journey together; so that becoming an uninhabited Wilderness, wild Beasts have multiplied exceedingly. These Creatures Travellers drive-away in the Night, by burning green Reeds, whose Crackling is heard four Miles off. These grow here ten Paces high, three Spans thick, and as many from Knot to Knot.

Odd Custom there.

HAVING passed through *Tebeth*, you meet with Cities and Villages, as before. As it is the Custom here never to marry a Virgin, when Foreigners arrive, the Women bring their grown-up Daughters for them to make-use of, during their Stay. The Girl, in parting from her Gallant, desires some little Present, as a Token that he has lain with her: These she wears as Ornaments, when she goes abroad; and she who has most, is always most esteemed. After Marriage, they are debarred from the same Liberty; and the Men are very careful not to offend one another in that Particular. They are Idolaters, and cruel, thinking it no Crime to rob and steal. They live on Game and Vegetables; are great Sorcerers, causing Thunder and Tempests.

Musk Animals.

THE Musk-Animals, called by them *Gudderi*^b, are plenty here. The People have a peculiar Language, and use Coral instead of Money: Go clad with Skins, or coarse Hemp. This Country belongs to *Tebeth*^c, which once contained eight Kingdoms, full of Cities, Towns, Mountains, Lakes, and Rivers, in which Gold is found. The Women and Images wear Coral about their Necks. The Country breeds Dogs as large as Asses, which catch wild Beasts, especially Oxen, called *Beyamini*; and produces many Sorts of Spices never brought into Europe.

Ka-Indu Province.

On the West of *Tebeth* lies the Province of *Kaindu*^d, under its own Kings, till conquered by the *Khân*. It contains many Cities; the Capital is of the same Name, and stands in the Entrance of the Province. Here is a great Salt-Lake, stored with Fish, and so affluent in Pearls, that they would be of no Value, if carried-away

at Pleasure. Hence it is made Death to search *Marco Polo*, for them, without the *Khân's* Leave. In a 1272. Mountain here also is found Turcoise-Stones, but subject to the same Prohibition. Wild Beasts, and Birds of several Kinds, abound here. Here are no Vines, but they make excellent Liquors of Corn, Rice, and Spices; of which there is Cinnamon, Ginger, and Cloves, in Plenty. These last grow on small Trees, whose Boughs and Leaves are like the Laurel, but somewhat longer and straiter, with very small white Flowers.

THE Inhabitants of *Kaindu* are Idolaters, and think they please their Images, by prostituting their Wives and Daughters to Strangers; which they do by leaving their Houses to them, just in the same Manner as hath been mentioned at *Khamul*^e. They have two Sorts of Money: The first is Bits of Gold, which pass by Weight; the other is Salt, made into little Lumps by boiling, and impressed with the Prince's Stamp. With this they buy Store of Gold and Musk, from the wild Inhabitants, where those Commodities abound.

LEAVING this Province, they proceed fifteen Stages through Castles and Villages, whose People have the same Customs with the former, and arrive at the River *Brius*^f, where *Kaindu* ends. In this River Plenty of Gold-Sand is found, called by them *Dipaiola*^g; and on its Banks Cinnamon-Trees: It runs to the Ocean. Having crossed the *Brius*, you pass Westward into the Province of *Karaian*^h, containing seven Kingdoms. *Sentemur*ⁱ, the Great *Khân's* Son, a wife and just Prince, is King of it. The Inhabitants are Idolaters, and have a peculiar Language difficult to learn.

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RIDING five Days through a populous Country, breeding excellent Horses, you come to *Yachi*^j, the Capital, a great and populous City, rich in Trade. The Idolaters here are mixed with *Christians*, *Nestorians*^k, and *Mohammedans*. Rice makes their Bread and Drink. Their Diet is raw Flesh shred small, and seasoned with Spices, or Garlick. Any Man is free to lie with their Wives, provided they are willing to re-

^a In the Berlin Copy, *Tebeth*. ^b In the Latin Copies, *Gadderi*. ^c It seems to be the Western Part of it, or *Butân*. ^d In the Berlin Copy, *Cayndu*. ^e See before, p. 588. ^f The Latin Copies have but ten.

^g This seems to be the *Kincha-hyang*, or River of Golden Sand, which falls into the Great *Kyang*, mentioned before, p. 451. It bounds the Province of *Yunnan*, in Part, on the North; which favours the Opinion, that *Karaian* is Part of *Yunnan*, according to *Gaubil*, *Hist. de Gentib.* p. 499. ^h In the Basil Copy, *Paglola*: In the Berlin, *Depaglola*. ⁱ According to this Course, *Kaindu* should be Part of *Se-chwen* (supposing the *Brius* to be either the *Kincha*, or the *Kyang*.) But as this is hardly probable, it must be judged, that from *Tibet*, *Pole*, instead of proceeding Westward (or between the South and West, as he intimates in one Place) he returned with a Sweep to the East, or South-East, and in that Point entered *Karayan*, or *Yunnan*.

^j In the Basil Copy, *Esentemur*: In the Berlin, *Onsentemus*. There is none of this Name among the ten Sons of *Kublai*, mentioned by *Gaubil*, p. 223. ^k In the Original, *Jacci*. ^l In this, and several other Places, he seems to distinguish *Nestorians*, as if they were not Christians.

Kitay Empire.

ceive him. They use, for Money, as well as Ornaments, white Porcelains^a, found in the Sea. Much Salt is made in this City, of Spring-Water. There is a Lake (in this Country) an hundred Miles in Compass, abounding in Fish^b.

Karazan Province.

TEN Days Westward of *Yachi*, you come to the Province of *Karazan*^c, governed by *Gogatin*^d, *Kublay's* Son. The chief City has the same Name. The Rivers yield Gold-Dust; the Mountains, Gold-Ore. They exchange this Metal for six Times its Weight in Silver. They use Porcelain-Money, brought from *India*; whither their Horses, which are very large, are carried. Their Stirrups are long. In War they use Targets, and Armour made of Buffalo-Hides, Lances, and Cross-Bows, poisoning their Arrows. They who are guilty of Crimes, are said to carry Poison about them; which, if caught, they take, to prevent being tortured; but the Magistrates cause them to throw it up again, by swallowing Dog's Dung. Before the *Khân* subdued them, they used to kill Strangers endued with Beauty, or Understanding, who happened to lodge in their Houses, conceiving that such Perfections would remain with them.

Monstrous Serpents.

THERE breed, in this Country, Serpents ten Paces long, and ten Spans thick, with two little Feet towards the Head, and Claws like a Lion; the Eyes bigger than Cows, and very shining: Their Mouths are wide enough to swallow a Man; their Teeth great and sharp. They lie hid in the Day for the Heat, and creep-out at Night in Quest of Prey, devouring wild Beasts. The People take them, by laying Spikes in the Track they make in the Sand going to drink. The Flesh being very delicious, bears a great Price: The Gall is good for Women in Labour, for Boils^e, and the Biting of Mad Dogs, a Penny-Weight being given in Wine^f.

FIVE Days Westward of *Karazan*, is the Province of *Kardan*^g. The chief City *Vocham*^h. It is subject to the Great *Khân*. Porcellains and Gold by Weight pass for Money; for there are not in this, and the neighbouring Countries, any Mines of Silver; for five Ounces of which, you get one of Gold. The Inhabitants plate their Teeth with this last Metal. The Men make black Lists round their Arms and Legs, with a Needle and Ink. They mind nothing but hunting,

hawking, or exercising with their Weapons, leaving the Household-Business to the Women and Slaves, bought or taken in War. As soon as a Woman is delivered, she rises, washes, and dresses the Child: Then the Husband getting into Bedⁱ with the Infant, keeps it there forty Days, and receives Visits as if he had lain-in; while the Wife looks to the House, carries him his Broths, and gives the Boy suck.

THEY dwell mostly in wild and mountainous Places, whose bad Air kills Strangers. Their Food is Rice, and raw Flesh, dressed as before-mentioned. Their Liquor Rice-Wine. They have no Idols, but worship the oldest Man in the Family, as the Being to whom they owe themselves, and whatever they possess. They have no Writing Characters, but make their Contracts with Wooden-Tallies, each Party keeping one-half of the Tally; which the Creditor returns when the Debt is paid.

THERE are no Physicians either in this Province, *Kaindu*, *Vocham*, or *Karazan*. But when any is sick, the Magicians or Priests are sent for; and being told what his Distemper is, fall a dancing, and singing Hymns, by the Sound of Music. At length the Devil entering one of them, they give-over their Gambols, and consult the Possessed; desiring the Spirit to implore the offended God, and promising the Patient shall offer some of his Blood to him, in case he recovers. If the Devil thinks he will die, he tells them, that the God is not to be appeased, the Offence was so great: But if he judges the Man will recover, he orders so many Magicians, with their Wives, to be sent for; and so many Rams, with black Heads, to be sacrificed by them. Accordingly Candles are lighted, the House perfumed, and the Blood of the Ram, as well as the Broth, poured-out in the Air, the Priests and their Wives dancing, and singing in Honour of the God; who being thus appeased, they sit-down, and make merry with the Flesh of the Victim^k.

In the Year 1272, the Great *Khân* sent an Army of twelve thousand Men^l to guard the Kingdom of *Vocham* and *Karazan*, under the Command of *Nestardin*^m, an experienced General. As soon as the Kings of *Mein*ⁿ and *Bengala* heard this, they joined their Forces; and the King of *Mein* marched with about sixty

Marco Polo.

1272.

Living in Asia.

The Devil a Doctor.

Conquest of Mein.

^a Shells in the *Basil*, and Stones in the *Berlin* Copy. but it is not said that *Yachi* is seated on the Lake mentioned in the Text.

^b In the *Latin* Copies, *Caraïam*. ^c In the *Basil* Copy, *Gogracam*: In the *Berlin*, *Cogaam*. Perhaps *Kokochi*, his ninth Son. ^d In the *Basil* Edition, for the Piles. ^e *Purchas Pilgr.* p. 91, & seq. ^f In the *Berlin* Copy, *Ardandan*: In the *Basil*, *Arcladam*.

^g In the *Italian*, *Vociam*: In the *Basil* Copy, *Unchiam*: In the *Berlin*, *Once*. ^h *Purchas* observes, that *Strabo*, l. 3, reports the same to be done by the *Spaniards*, in some Places: *Apollonius*, by the *Tibereni*; and *Lerius*, by the *Brasilians*. ⁱ *Purchas*, as before, p. 92. ^j The Author observes afterwards, that most of those who composed this Army were Jesters, of which the *Khân's* Court is always full. ^k In the *Basil* Copy, *Nascordin*: In *Gaubil's* History, *Nasoulatin*.

^l *Mein* is by *Gaubil*, and other Missioners, said to be *Pegu*.

Kitay Em-
pire.

And Ben-
gala.

Kingdom of
Mein.

thousand Horse and Foot, also a thousand Ele-
phants with Towers on their Backs, each carry-
ing twelve or sixteen Men^a. The *Tartar* Ge-
neral, who had encamped near a great Wood,
knowing the Elephants would not enter it, the
King of *Mein* advanced to attack him: But the
Tartar Horses were so terrified at those Animals,
which were placed in the Front, that they could
not be brought forward. Hereupon the *Tartars*
alighted, and tying their Horses to the Trees,
went up, and plied the Elephants so warmly with
their Arrows, that they presently fled to the
Wood, where they broke their Castles, and
overthrew the Men. Then remounting their
Horses, they fell furiously on the King of *Mein*,
who after much Slaughter on both Sides, was
put to Flight. The *Tartars*, after the Victory,
returning to the Wood by the Help of their Pri-
soners, caught two hundred of the Elephants;
and ever after that Time the *Khán* made use of
those Beasts in War. His Forces pursued their
good Fortune, and subdued the Countries of
Mein^b and *Bengala*.

DEPARTING from the Province of *Kardan-
dan*, you meet with a great Descent, which
continues for two Days and a half, without any
Habitations; only in a very large Plain, where
Merchants meet, to trade three Days in a Week.
People come down from the high Mountains of
that Country, inaccessible to Strangers, with
Gold, exchanging one Ounce for five of Silver.

BEYOND that Plain, fifteen Stages Southward,
through Woods and Countries inhabited only by
Elephants, Unicorns, and other wild Beasts, you
come to *Mein*, the Capital of the Kingdom of
Mein, which borders on *India*. The Inhabitants
are Idolaters, and have a peculiar Language.
When the *Tartars* took this City, they spared
the Monument erected over the Grave of one of
the Kings of *Mein*. It consisted of two Marble
Pyramids, ten Fathom high, one at the Head,
the other at the Feet of the Sepulchre, with a
Ball at Top of each; one covered with Gold,
the other with Silver an Inch thick, and both
hung round with Bells of the same Metals, which
tinkled in the Wind. The Monument itself was
covered in the same Manner. This he caused
to be erected in Honour of his Soul, and to pre-
serve his Memory on Earth^c.

THE Province of *Bengala*, which borders *Marco Polo*
South upon *India*, has a King and Language of 1272.
its own. The Inhabitants are all Idolaters, and
have Schools, wherein they are taught Theology
and Magic. Their Diet is Flesh, Rice, and
Milk. This Country abounds with Oxen as tall
as Elephants, several Sorts of Spices, and Cot-
ton, with which, and Eunuchs, they drive a
great Trade. It is thirty Stages in Length; at
the End of which, to the East^d, is the Province
of *Kanjigu*.

KANJIGU abounds with Elephants, Gold,
and Spices; but being remote from the Sea,
they cannot be easily transported. The Inhabi-
tants are Idolaters, and tributary to the Great
Khán. Their Diet the same as in *Bengal*. They
supply the Want of Wine, by Liquor made with
Rice and Spices. They adorn their Faces, and
all Parts of their Bodies, with indelible Figures
of Animals. They have their own Language,
and a King who keeps three hundred Wives.

TWENTY-FIVE Days Eastward is the Pro-
vince of *Amú*^e, subject to the *Khán*. The In-
habitants worship Idols, and have a peculiar
Language: They wear Bracelets of Gold and
Silver on their Arms and Legs. The Country
abounds with Provisions, Buffalos, Oxen, and
excellent Horses, which are sent to *India*.

EIGHT Stages Eastward still is the Province
of *Tholoman*^f, subject also to the *Khán*. The
Country is stored with populous Cities, and
strong Castles. The Inhabitants worship Idols,
and have a Language of their own; are tall and
handsome, but swarthy. The Men good Sol-
diers. They burn their Dead, and hide the Ashes
in the Mountains. Gold is very plenty, and
Porcelains^g used instead of Money, the same as
in *Kanjigu* and *Amú*.

FROM *Tholoman* the Road proceeds Eastward
on a River, along which are many Cities and
Castles. In twelve Days you arrive at the great
City *Chintigui*^h. The Country is subject to the
Great *Khán*. The People Idolaters, and valiant.
Excellent Cloths are made here, of the Barks of
Trees. The Money is Paper. Silk is plenty,
and transported by the Riverⁱ to other Provin-
ces. The Land is infested by Lions; but there
are great Dogs which will venture to attack
them. A Man sets two of them on the Beast,

^a They carry commonly not above three or four.

^b The *Chinese* History places the Conquest of *Mein*,
(or *Pegu*) in 1283; in which Year Prince *Siantar*, accompanied by *Kulye*, *Nofulating*, and other Generals
from the West, entering that Country from *Yunnan*, subdued *Kyang-sew* and *Taykong*, the Royal Cities, in the
eleventh Month. See *Gaubil's Hist. de Gentib.* p. 199.

^c Purchas Pilgr. p. 93. ^d Here our Author
changes his Course, from the South-West to the East, or rather North-East.

^e In the *Berlin* Copy, *Amu*. ^f In the *Berlin* Copy, *Amu*. ^g Perhaps it should be *Loloman*, or the
Country *Lelo*, in *Yunnan*. See before, p. 65. ^h Little Stones, or rather Shells, which seem to be the *Kori*
Shells. ⁱ In the *Italian*, *Chintigui*. ^j This seems to be the *Kinba*, mentioned before, which runs along
the North of *Yunnan* into *Se-chuen*; or else the *Kyang*, which is a Continuation thereof.

Kitay Empire.

Sidin fū,
Jingui,
Pazan fū.

Changlu
City.

Tudin fū
Kingdom.

and while the latter retreats to some Tree to secure his hinder Parts, which the Dogs always seize upon, plies him with Arrows, that sometimes he falls before he arrives there.

TEN Stages farther you come to *Sidin fū*, and twenty beyond that City to *Jingui*^a. In four Days more is *Pazan fū*, towards the South, situate in *Katay*, returning by the other Side^b of that Province. This City, which hath many others under it, stands on a great River; and from thence, by Means of Canals, Goods are conveyed to *Khanbalu*. Paper-Money is current here. Here also Cloth of Gold, and Silks, are made, with beautiful Lances. The People are Idolaters, and burn their Dead. Some are Christians, who have a Church.

DECLINING three Stages from hence, towards the South of *Katay*, is *Changlu*. The Inhabitants, who are Idolaters, burn their Dead; and use Paper-Money. There are fine Peaches here, weighing two Pounds each. Abundance of Salt is made in this City, and its District. They raise great Heaps of Earth, which is impregnated with that Mineral; and, pouring Water on it, wash-out the Salt, which is congealed by boiling, and very white.

FIVE Days Journey beyond *Changlu*, passing still in *Katay* Southward, through many Cities and Castles, is *Changli*^c, through which runs a great River, convenient for Trade.

SIX Stages farther Southward, through the same Kind of Country, is the noble Kingdom, and great City of *Tudin fū*, having eleven others famous for Trade within its District. It had its own King, when subdued by the *Khān* in 1272; is rich in Silk, and has delightful Gardens. *Lukansor* being made Governor, with eighty thousand Horse under his Command, rebelled against *Kublai*: But an hundred thousand being sent against him, he was defeated, and slain.

SEVEN Stages Southward, still through a fruitful Country stored with Cities, is *Sin-gui-matu*^d, a famous City, washed on the South-Side by a great River; which being divided by the Inhabitants of the Country into two Streams, one runs

a East towards *Katay*, the other West towards *Marco Polo*, *Manji*; both are crowded with an incredible Number of Vessels, on Account of Trade. 1272.

PROCEEDING sixteen Stages more Southward, still through trading Cities and Towns, you come to the great River *Karamoran*^e, which is said to flow from the Kingdom of *Un Khān*, or *Presbyter John*, situate in the North. It is very deep, and carries Ships of great Burden. There are upon it, within one Day's Journey of the Sea, no fewer than fifteen thousand Sail, each carrying fifteen Horses, and twenty Soldiers, besides Mariners. This Fleet is kept ready to carry an Army over to any of the Islands, in case of a Rebellion, or to any distant Country. Near the River, in the Part where this Fleet is stationed, is *Koyganzu*^f; and, on the opposite Side, *Quanzu*^g; one a great City, the other small^h. After passing this River, you enter the Kingdom of *Manji*.

HERE the Author gives his Readers Notice, that he is so far from having treated of the whole Province of *Katay*, that he has not described the twentieth Part: What he mentions, being only such as occurred in his Passage through the Province, without meddling with those which lay out of his Roadⁱ.

WE shall only add two Particulars more with Regard to *Katay*. The first concerns their Rice-Wine, made with Spices; which, adds *Polo*, excels even Grape-Wine for agreeable Taste, and sooner intoxicates. The second is that, all over this Province, certain black Stones are digged out of the Mountains, which burn like Timber, and are used by many; because the Wood, though plentiful, would not suffice for heating the Stoves and Baths three Times a Week^k. These black Stones are the Pit, or Sea-Coal, so common with us: But, as *Purchas* observes, strange to an *Italian*. He adds, that *Aeneas Sylvius*, and the (early) *Chinese* Jesuits, have told Wonders of them.

^a In the *Italian*, *Gingui*. All between this, and *Tholoman*, is omitted in the *Latin* Copies. ^b That must be by the Southern Part, as he set-out by the more Northern Road. ^c In the *Italian*, *Ciangli*. ^d *Matu* signifies a Place of Trade. The Cities above-mentioned do not appear to be all *fū*, or of the first Rank.

^e Or, *Whang-bo*, already mentioned: But then the Course all along from *Jingui*, or from *Pazan fū*, must have been Northward instead of Southward. ^f In the *Basil* Copy, *Corgangui*: In the *Berlin*, *Cyangam*. According to *Magalhaens*, p. 8, *Koyganzu* is *Whay-gan fū*. ^g In the *Basil* Copy, *Caigui*. ^h These

Circumstances do not seem to answer so well to the *Whang-bo*, as the *Kyang*; on whose Banks, about the same Distance from the Sea, stands *Ching-kyang fū*, one of the Keys of *China*, with *Qua-chew* opposite to it. It is true, *Koyganzu* comes nearer *Whay-gan fū*; but then that City is some Miles from the *Whang-bo*, and has not another opposite to it. After all, the Names of the Countries and Places in this Road are so different from those now in use, that it is not possible, from any Circumstances, to determine their Situations. *Magalhaens*, p. 16, supposes *Polo* has corrupted the Names; but the Difference is too great to be owing solely to Corruption. Some of them are, doubtless, the Names given by the *Tartars*, and other Nations; of which *Karamoran*, *Khanbalu*, &c. are Instances. ⁱ *Purchas Pilgr.* p. 94. & seq. ^k The same, p. 88.

Manji Empire.

SECT. IV.

The Author's Travels through Part of Manji, or Southern China.

Province of Manji. Koyganzu City. Paughin City. Kaim City. Yangui City. Nanghin City. Sianfu City. Singui City. River Kyang. Kayngui. Chinghian fū, or Chingchang fū. Tinguigui, or Chang-chew. Singui, or Su-chew fū. Quinsay, or Hang-chew. The Markets: Vast Plenty there. Common Women. The Inhabitants: Their Character, and Occupations. The Lake described. Hospitals. Astrologers. Guards of Bridges. The Government. The Imperial Palace, and Apartments. Groves and Gardens. Number of Inhabitants. Revenue to the Khān. Ta-pinzu, or Tay-ping fū. Gieza, or Kyu-chew. Que-lin fū, or Kyen-ning fū. Kongiu City. Zaytum Port. Kingdom of Quinsay: Government and Forces. Conquest of Manji by Bayan Centoculi, the Mongol General.

Province of Manji.

THE Province of Manji^a, according to our Author, was the most rich and famous throughout the East. It contained nine Kingdoms, into which it was divided by the Great Khān: But Polo saw only two of them, called Quinsay and Kongiu, which seem to have been composed out of Che-kyang, Fo-kyen, and Part of Kyang-nan. His Travels also were confined chiefly in the maritime Parts of them.

Koyganzu or Whay-gan fū.

HAVING passed-out of Katay into Manji, you find the fair and rich City of Koyganzu^b (before-mentioned) situate towards the South-East and East, in the Border of that Province, on the River Karamoran. The Place is always crouded with trading Vessels; and Abundance of Salt is made there.

^a FROM thence you travel South-East along a Marco Polo. Causeway, having on both Sides Fens, and navigable Waters: Nor is Manji to be entered in any other Part, but by Shipping. At the End of one Day's Journey, you find Paughin^c, a great and fair City. The Khān's Paper-Money is current here.

ONE Stage farther South-East, is Kaim^d, a famous City, abounding with Fish and Game, Pheasants as large as Peacocks three for a Groat.

^b A Day beyond Kaim South-East, is Tinguigui^e, a small, but plentiful City, of great Trade, and Resort of Shipping, three Stages from the Ocean; in the Way to which are many Salt-Pits, affording Salt in Abundance. After this you meet with Chingui^f, a great City, whence the Country is furnished with Salt.

FROM this Place riding South-East^g, you meet with Yangui^h, a noble trading City, with twenty-seven others under its Jurisdiction. Arms and warlike Instruments are made here. It is the Residence of one of the twelve Barons who govern the Provinces; and here, in Place of one of them, Marco Polo commanded for three Years, by Commission from Kublay.

NANGHINⁱ is a Province to the West, one of the greatest and most splendid in all Manji, and a Place of great Commerce, the Customs bringing a great Revenue. Cloth of Gold and Silks are made here. Corn is plenty, and Paper-Money current^k.

SIANFU^l is a great and noble City, commanding over twelve other rich ones: So strong, that it was besieged three Years in vain by the Tartars; for being encompassed with Lakes, there was no Way into it, but on the North, by which it was supplied with Provisions by Water^m. The Khān being troubled at their bad Success, Nicholo, and Maffio Polo, then at Court, offered their Service to make Engines, after the European Manner, for casting Stones three hun-

^a This is the Southern-Part of China, then possessed by the Chinese Emperors of the Song Race, as Katay was the Northern-Part. Manji, according to Magalhaens, p. 6, is derived from Mantshū, that is, barbarous. The Northern Chinese, to be even with the Southern, who called them Pe-tay, or, Fools of the North, nickname them Nan-man, Barbarians of the South, or, simply, Man-tzu, Barbarians. The Tartars likewise, in Contempt, call the Chinese, Man-tzu. But as these People, especially the Eastern Tartars, cannot well pronounce the tzu, they say, Manji, as the Author had twenty Years observed; which Word Polo mistook for the Name of the Country.

^b In the Basil Copy, Conigangui: In the Berlin, Coygangui, ^c In the Latin Copies, Panchi. This seems to be Pau-in hyen, South of Whay-gan fū. ^d Perhaps Kau-yew-chew, on the Lake Kau-yew. In the Basil Copy, Chain: In the Berlin, Caym. ^e In the Berlin MS. Cynigui; perhaps Tjing-kyang hyen, near the Mouth of the Kyang.

^f In the Italian, Cingui. Gaubil observes, that Polo's gai answers to chew; which Word denotes a City of the second Rank, as fū does one of the first Order.

^g The Basil Copy says Northward. ^h In the Italian, Yangui: In the Berlin Copy, Yangui. The Basil does not name it. Perhaps Yang-chew fū, between the Lake Kau-yew, and City Qua-chew on the Kyang, opposite to Ching-kyang fū. ⁱ In the Basil Copy, Navigui: In the Berlin, Nayngui; doubtless by Mistake in copying. This, probably, is Nan-king, Capital of Kyang-nan. ^k Purchas Pilgr. p. 96. ^l This, according to Gaubil, p. 157, is Syang-yang fū, in Hu-quang, on the River Han, described before, p. 45. ^m Gaubil says, p. 157, that it is evident Polo has described this City from the Report only of others.

Manji Empire. dred Weight^a. Their Carpenters were *Nestorians*, who made three *Mangani*. These being brought before the City, the first Stone falling on a House so demolished it, that the Inhabitants immediately capitulated.

Singui City. FROM *Sian fü*, to the City *Singui*, are fifteen Miles South-East^b, which, though not large, has a vast Multitude of Ships, being seated on the *Quian*^c, the greatest River in the World. Its Breadth, in some Places, extends to six, eight, and ten Miles: Its Length above an hundred Days Journey. Innumerable other navigable Rivers fall into it. It flows through sixteen Provinces, and washes two hundred Cities. It is full of trading Ships; but the greatest Commodity is Salt^d. *Polo* saw once at *Singui* five thousand Vessels; yet says other Cities on that River have more. They are all covered, having but one Mast and Sail. Their usual Burden from four to twelve thousand *Venetian Cantari*. They use no Hempen Ropes, except for the Mast and Sail; but split Canes^e into thin Pieces, and twisting them, make very strong Cordage, some two hundred Fathom long; with which they draw their Ships, by Means of ten or twelve Horses, up-and-down the River. In many Places are rocky Hillocks, with Monasteries on them, and all the Way Villages and Places inhabited.

River Kyang.

KAYNGUI^f is a little City^g South-Eastward on the same River, where annually Corn and Rice is brought, in order to be carried thence to *Khánbalu*, by Lakes, Rivers, and the great Canal made by Command of the *Khán*, to avoid going by Sea: A Work truly wonderful; and along the Waters are raised great Causeways, for Conveniency of travelling by Land. In the Midst of the River is a rocky Isle, on which is erected a great Temple and Monastery, containing two hundred Monks; these being the Mother of all other such Structures.

CHINGHIAN FU^h is a rich trading City, with Plenty of Necessaries. It has two Churches, built by *Masakis* the *Nestorian*, sent Governor thither by the *Khán* in 1274ⁱ.

FROM thence three Stages South-Eastward, passing many Cities and Castles, you come to *Tinguigui*^k, a great and fine City, double walled. *Kinsam Boyan*^l, the Tartar General, having sent a Body of Christians, called *Alans*, against the Place, the Besieged retired within the inner Wall: The *Alans* then took Possession of the outer Inclosure, where finding Plenty of Wine, they made themselves drunk: So that the Citizens came, and slew them all in their Sleep. For which Reason *Boyan* afterwards having taken the City, put them all to the Sword^m.

Marco Polo, 1276. *Kayngui.*

Chinghian fü, or Ching-chang fü.

Tinguigui, or Chang-chew.

^a *Purchas* observes, that hence it appears, that they had not the Use of Cannon. According to *Gaubil*, p. 157, the *Chinese* History says, they were the *Whey-hu*, or *Mohammedans*, who contrived these Engines; but adds, that the Historian might easily have mistaken one for the other; which to us seems very unlikely.

^b Perhaps *Kin-chew fü*, which is the nearest City on the *Kyang*, but a hundred Miles distant to the South, which does not at all agree with the Distance assigned; perhaps it should be five Days Journey instead of fifteen Miles.

^c Or, *Kyang*; called also *Yang-tse*, *Kyang*, and *Ta-kyang*. ^d This agrees with what the Missioners say before, p. 131. e. ^e *Bambú*. In the *Basil* Copy, *Caigui*: In the *Berlin*, *Caygni*. ^f *Magalhaens* says, this Place, properly, is neither a Town, nor City. The *Chinese* call it *Chin-kyang-kew*, that is, the Mouth of the Son of the River, in Regard an Arm of the River separates there, and runs as far as *Hong-chew*, the Capital of *Che-kyang*. On each Side of this Mouth there is a *Ma-tew*, or Place of Trade, where Barks come to Anchor in the Night; which, from the Number of Vessels, *Polo* might call a Town, though not walled, or large enough for a City, *Magalhaens*'s Relation of *China*, p. 7.—To us this Place appears rather to be *Quachew*, which is a *Ma-tew*, and opposite to *Ching-kyang fü*, with such an Island or Rock between. See before, p. 27. Whatever may be the Case, it plainly shews how difficult a Thing it is to trace the Places mentioned by *Polo*: For here is a Skip at once of no less than five hundred Miles, without any Light to guide us, but the Bearing; which also must be wrong: For the Mouth of the *Kyang* lies rather North-East from *Kin-chew fü*, or any other City on its Banks thereabout. However this be, with *Magalhaens*'s Leave, *Tse-kyang-kew*, and not *Chin-kyang-kew*, is *Chinese* for the Mouth of the Son of the River.

^g In the *Italian*, *Cinghian fü*: In the *Basil* Copy, *Cingiam fü*: In the *Berlin*, *Syngian fü*. We learn from *Magalhaens*, p. 8; and *Gaubil*, p. 172, that this Place is *Ching-chang fü*, described before, p. 26, on the South of the *Kyang*, opposite to *Quachew*. But for any Thing that appears from *Polo*'s Account, it might be as far from that Place, as we find *Kayngui* is from *Sian fü*.

^h The *Basil* and *Berlin* Copies, in 1288; which must be false. ⁱ In the *Basil* Copies, *Cingingui*: In the *Berlin*, *Chimchimngui*. ^j *Polo* says, *Chinsam* signifies an hundred Eyes: But *Gaubil*, who will have it to be a Corruption of *Tsay-kyang*, says this Word signifies Minister of State. He writes the Name *Pe-yen*, not *Boyan*. See *Hist. de Gentib.* p. 171. Note 4.

^k This Circumstance shews *Tinguigui* to be *Chang-chew*: So that *Polo* has for once hit the Bearing and Distance pretty exactly; *Chang-chew fü* being nearly as he puts it, from *Chinghian fü* (or *Ching-chang fü*.) *Gaubil*, in his *Hist. de Gentib.* p. 170, and 172, informs us, that *Chang-chew fü* was taken by *Pe-yen*, the second Time, in 1275, and the Inhabitants all slain; for what Cause, is not mentioned: But this is the only City that great General ever shewed so much Severity to. He had, in his Army, some of a Tribe called *Walonno*; and of them, perhaps, *Polo* has made his *Alans*; and in Consequence of being *Alans*, *Christians*.

Manji Em-
prec.
Singui, or
Su-chew
No. 1276.

SINGUI * is a great and populous City, a ment ten Paces broad, the middle-Part being Marco Polo. twenty Miles ^b in Compass. It abounds with gravelled, with Passages for the Water. It is 1276. Riches, Merchants, and Handicrafts, Physicians, full of long Chariots, each carrying six Persons ready for Hire, to take the Air, or the like. All Sorcerers, and Philosophers. It has sixteen Cities of great Trade under its Jurisdiction. The other Streets are paved with Stone. Behind the Mountains produce Plenty of Rhubarb and Ginger. It hath many Silk Manufactories. Singui the Markets there runs a spacious Canal, on whose Sides are large Store-Houses of Stone for the India, and other Merchants.

ONE Day's Journey from thence is *Vagiu*, where is Abundance of Silk, Merchants, and Artificers: And three Days farther, through a b fifty thousand People; who bring all Sorts of Provision of Herbs, Flesh, and Fowl, in such Plenty, by Means of the Lake, that you may have two Geese, or four Ducks, for a Venetian Groat. Among the Fruits, are excellent Pears, each weighing ten Pound. Raisins are brought from other Places, because no Grapes grow about *Quinsay*; which is supplied with infinite Fish daily from the Ocean, as well as the Lake. All those Market-Places are encompassed with high Houses, in whose Shops are sold all Sorts of Goods and Merchandizes: In some of them there are Baths, both of cold and hot Water. The first for the Natives of both Sexes, who use them from their Infancy, washing every Day: The latter for Strangers, not accustomed to the other Sort.

Quinsay, or
Hang-chew

QUINSAY signifies the City of Heaven ^c, for the World hath not its Fellow, it being a terrestrial Paradise. Polo, who was often here, set-down every Particular relating to it. He says, it is commonly reckoned an hundred Miles in Compass, for the Streets and Canals are very wide; and it has very large Markets. On one Side there is a Lake of clear Water ^e, and, on the other, a great River; which entering the City in many Places, and carrying-off the Filth, runs through the Lake, pursuing its Course to the Ocean, twenty-five Miles distant East North-East ^f. Near to its Mouth is a City, called *Gampu* ^g, where the Ships from India arrive. The Canals are said to be covered with twelve thousand Bridges, some so high, that a Ship with her Mast up may pass underneath, while Chariots and Horses cross it over Head. On the other Side of the City it is inclosed by a Ditch forty Miles long, made by the ancient Kings, very broad, and filled with Water from the River. The Earth dug out of it serves as a Bank, or Fence.

The Mar-
kett,

AMONG infinite Markets through the City, there are ten principal ones, each two Miles square, and four Miles asunder, all fronting the chief Street; which is forty Paces wide, and runs in a Line the whole Length of the City, with many Bridges crossing it. It contains many Palaces with Gardens, mixed with the Houses of Trades-Folks; and such a Multitude of the People passing to-and-fro, that one would wonder where Victuals could be found to supply them. A Custom-House Officer told Polo, that there was daily consumed of Pepper in *Quinsay*, forty-three *Soma*, each two hundred and twenty-three Pounds: Whence the Quantity of Provisions may be guessed at. On each Side there is a Pave- f Trades, to each of which belong a thousand

* In the Berlin Copy, *Cynggui*. This, as Martini and Gaubil observe, is *Su-chew*, described before, p. 26. which in those Days was named *Ping-kyang*.

^b The Latin Copies have sixty Miles. ^c Purchas Pilgr. p. 97.

^d Magalhacens, p. 18, says, this Explanation is false, and that *Quinsay*, *King say*, or rather *King-su*, signifies the Master Court. Gaubil, p. 177, says, *King-tse*, or *King-che*, is the Name given often by the Chinese to the Place where the Emperor keeps his Court; and that its Name, at this Time, was *Ping-kyang*.

^e See the Description of *Hang-chew* before, p. 41. ^f The Bearing and Distance here is pretty just. ^g Perhaps *Ning-po*, though at a great Distance from the Entrance of the River, in the Bay before it.

Manji Empire. Shops; and to each Shop, or Work-House, from a ten to forty Workmen, under one Master: And though the Law obliges the Son to be of the Father's Trade, yet the Rich are permitted not to work themselves, but go richly dressed, especially their Wives. In every Street there are Stone-Towers, to secure Peoples Goods in case of Fire, which the Wooden-Houses here are subject to.

The Lake described. THE Lake is surrounded with handsome Buildings, large Palaces of the chief Men, Temples, and Monasteries. In the Middle are two Islands, and on each Isle a Palace with a Multitude of Apartments, where the Citizens resort to celebrate Marriages, or give Entertainments; for an hundred may be accommodated at once in several Rooms. The Pleasure-Boats and Barges that ply on the Water, are covered with a Pavilion, or Chamber, neatly painted, and flat over Head, where Men stand with Poles to push-forward the Vessel, the Lake being but shallow. Hither in the Evenings, after Work, they take their Diversion with their Friends, or Women; or else pass their Time in riding through the City in Chariots.

Hospitals. THERE are a great Number of Hospitals in *Quinsay*, founded by the ancient Kings, with large Revenues. Thither are carried those, who through Sickness cannot labour; but when they have recovered their Health, they are compelled to work.

Astrologers. THE Markets are crowded with Astrologers, whom they consult on every Occasion; as on a Marriage, or the Birth of a Child, to know what Fortune will attend them. When a Person of Note dies, the Kindred, clothed in Canvas, accompany him with musical Instruments, and singing Prayers to their Idols, to the burning-Place, where they cast Paper-Figures into the Fire (as hath been before remarked.)

MOST of the Bridges are guarded by ten Men, five by Day, and five by Night; and in each Guard a Box with a great Bason in it, whereon they strike the Hours, beginning at Sun-rise, and ending at Sun-set^a, when they begin to number them again. They patrol to see if any keep a Candle lighted, or walk abroad after the limited Time of Night. In case of Fire, the Bridge-Guards resort from divers Parts to quench it, and secure the Goods in Boats, the Islands of the Lake, or the above-mentioned Towers: For in the Night none of the Citizens dare stir-out, except those whose Houses are in Danger.

The Government. QUINSAY is governed by one of the Vice-Roys set-over the nine Provinces of *Manji*, and

here the *Khân* keeps some of his best Troops. There are likewise, in many Places, Mounts raised of Earth^b, a Mile distant from each other, with a Wooden Centry-Box thereon, where a Man, with a Mallet, strikes a great Board, which he holds in his Left-hand; the Sound whereof gives Notice to the next Guards, in case of Fire, Insurrections, or the like^c.

THE Palace where *Fanfur*^d, King of *Manji*, formerly resided, stood in a square Plot of Ground, inclosed with high Walls ten Miles in Compass, and divided into three Parts: The middle Part was entered by a Gate, having on each Side large Galleries, whose Roof was sustained by Pillars painted with Gold and Azure. These grew larger gradually; that at the End largest of all: The Roof gilded, and the History of the former Kings curiously painted on the Walls^e. Under those Terrasses, on certain Festival-Days, *Fanfur* feasted his chief Lords, with the great Doctors, and rich Citizens of *Quinsay*, ten thousand at a Time, for ten or twelve Days successively, with incredible Magnificence.

BEHIND this middle Building was a Wall, and Passage, which divided the Palace. In this was a Sort of Cloyster, with Pillars supporting the Portico, or Terras, that surrounded it, wherein were the King and Queen's Apartments. From this Cloyster you entered a covered Gallery six Paces wide, and extending to the Lake. On each Side of the Gallery were ten Courts like Cloysters, each containing fifty Apartments, with their Gardens. In these were lodged a thousand young Ladies, Concubines to the King; who sometimes with them, sometimes with his Queen, took the Pleasure of the Water in his Barges.

THE other two Parts of the Inclosure were divided into Groves, Lakes, and Gardens, planted with Trees, where all Sorts of Beasts, Roebucks, Stags, Horses, Hares, and Rabbits were kept: None had Access there, but the King and his Ladies, who hunted the Game: After which stripping themselves in the Groves round the Lakes, they came-out naked before *Fanfur*, and went into the Water to swim. Sometimes he dined in these delightful Shades, attended by his Damsels, without once thinking of Arms; which voluptuous Indolence cost him dear. This was told *Polo* by a rich Merchant, who had been a great Favourite with *Fanfur*, and shewed our *Venetian* the Palace, where the *Khân's* Vice-Roy then resided. He found the first Galleries intire, as they were before; but

^a Or Beginning of the Night, as in the Original.

^b Purchas says, Wooden Ramparts built.

^c Purchas Pilgr. p. 98, & seq.

^d In the Basil Copy, more correctly *Facfur*, agreeably to what the *Arabs* and *Persians* write. *Abulfeida* styles the Emperor of *China*, *Fagfur*, or *Tungaj Khan*; others *Bagbân*.

^e The Description in the *Latin* Copies is not near so full.

Manji Empire. the Apartments of the Ladies ruined: The Wall also that inclosed the Woods and Gardens was fallen down, the Beasts and Trees being gone.

Number of Inhabitants. POLO saw a State of the Revenue of *Quinsay*, and Roll of Inhabitants taken while he was there; by which there appeared to be an hundred and sixty *Toman*, ten thousand each, of Fires, that is, Families, or Houses, making in all sixteen hundred thousand^a, of which there is only one Church of *Nestorians*. Every House-keeper is obliged to have written over his Door the Names of all the Persons, Male and Female, dwelling therein; also the Number of Horses; and as the Family increases, or decreases, Names are to be added, or erased: An Order observed through both *Manji* and *Katay*. In like Manner Inn-keepers write the Names of their Guests, with the Time of their Departure, in a Book which they send daily to the Magistrates residing in the Market-Places. In *Manji* the Poor, who are not able to bring-up their Children, sell them to the Rich.

Revenue to the Khân. THE Revenue which accrues to the *Khân* yearly from this City, and the rest dependent on it, being the ninth Part of all *Manji*, is first with Regard to Salt, eighty *Tomans*^b of Gold, which amount to six Millions, and four hundred thousand Ducats. This vast Sum is owing to the great Number of Lakes on the Coast of *Quinsay*, which is a maritime Kingdom, where the Water in Summer is condensed into Salt, sufficient to supply five other Kingdoms of *Manji*. Sugar, which grows here, Spices, and Rice-Wine, pay three Parts, and one Third in the Hundred. The twelve Trades, occupying twelve thousand Shops, as well as all Goods brought-in, or carried thence by Sea, do the same. Mer-

chants from *India*, and other foreign Countries, pay ten *per Cent*. The *Khân* hath likewise the Tithe of all Animals, Vegetables, and Silk. All which Duties, exclusive of the Salt, by a Computation made in *Polo's* Presence, amounted to two hundred and ten *Toman*, that is, sixteen Millions and eight hundred thousand, in Gold.

ONE Day's Journey South-East from *Quinsay*, the Road all the Way full of Houses, Villages, and Gardens, is *Tapinzu*^c, a fair and great City, in the Jurisdiction of *Quinsay*. Three Days hence, South-East, is *Uguu*^d. The Road beyond, for two Days, seems to be through one continued City: And three Days farther you find the City *Gengui*^e, fair and large. Travelling South-East four Days, through a Country where there are Oxen, Buffalos, Goats, and Hogs, but no Sheep, you arrive at the City *Zengian*^f, built on a Hill in the Midst of a River, which the Hill divides, one Part running South-East, the other North-West.

THREE Days Journey thence, through a very populous Country like the former, is *Gieza*^g, a great City, the last in *Quinsay* Kingdom: After which you enter the Kingdom of *Konka*^h, the principal City whereof is *Fugiu*ⁱ. Travelling South-East through Hills and Dales, you find a well-inhabited Country, full of Lions, Game, and Fowl. Galengal and Ginger are plenty, eighty Pounds of the latter for a *Venetian* Groat: Also a Plant like Saffron in Colour, Smell, and Quality, used in Sauce. The People are Merchants; and when they go to War, shave the Head over, and paint their Faces with Azure. They are all Foot, except the General, who rides. They use Swords and Lances, are very cruel, and when they kill an Enemy, first drink his

^a These, at no more than seven People to a Family, amount to eleven Millions two hundred thousand Souls: which is not impossible, and a more moderate Account than some Missioners have given us of *Pe-king*, and *Nan-king*.

^b *Polo* observes, that a *Toman* contains eighty thousand *Sari* of Gold, and that each *Sari* is more than a Gold Florin. ^c In the *Basil* Copy, *Tampigui*: In the *Berlin*, *Tampigni*. This City, according to *Mogalbaens*, p. 8, is *Tay-ping* *fil*, a City of *Kyang-nan*, on the *Kyang*, one Stage or Day's Journey to the South-West of *Nan-king*, and five or six to the North-West of *Hang-chew*. If this be the Case, it shews how almost impossible it is to trace *Polo*, with any Degree of Certainty, through the greater Part of his Itinerary: For besides giving the Bearing and Distance wrong, he omits a Circumstance of the *Kyang*, which might have helped to the Discovery.

^d Perhaps *Hu-chew* *fil*, which lies nearly in that Position, and two Stages North North-West of *Hang-chew* *fil*. *Uguu* is omitted in the *Latin* Copies. ^e In the *Berlin* MS, *Chengui*: In *English* Characters, *Kewgui*. Perhaps *Yen-chew* *fil* in *Che-kyang*, two Days Journey South-West of *Hang-chew* *fil*, and on the same River, and South South-West of *Hu-chew* *fil*.

^f In the *Basil* Copy, *Ciangiam*. Perhaps *Suen-ping* *hyen*, a Stage North-West of *Chu-chew* *fil* in *Che-kyang*; if not *Chew-chew* *fil* itself.

^g In the *Basil* Copy, *Cugui*: In the *Berlin*, *Cingui*; a Mistake, perhaps, for *Cuigui*. These Readings are more exact than the *Italian*, and shew the Place, as *Martini* observes, to be *Kyu-chew* *fil*, on the Borders of *Che-kyang*. See before, p. 43. The same Author observes, that the *Tartars* say *gui* instead of *chew*: But it is often written *giu* in the *Italian*, or *ju*; which Variations in the Copies shew, that great Mistakes have been committed between the Pen and the Press.

^h In the *Italian*, *Concha*. The *Latin* Copies mention nothing of *Konka* here, but call this the Kingdom of *Fugui*, making it a different Kingdom from that of *Konka*, which they speak of afterwards; but, as appears, out of its Place.

ⁱ In the *Basil* Copy, *Fugui*: In the *Berlin*, *Seugui*. This is plainly *Fu-chew*, or *Fu-chew* *fil*, the present Capital of *Fo-tyen*. *Martini* on the Place, *Mogalbaens*, p. 8, of his *China*, and *Gaubil*, p. 180, of his *Hist. of Tchengiz Khân*, &c. are of the same Opinion. However, there is great Variation among the Copies, with regard to this, and other Cities, whose Names seeming sometimes to be omitted, at other Times corrupted and transposed, cause great Perplexity.

Manji Em- Blood, and then eat his Flesh, preferring the human to that of other Animals, provided the Party does not die of Sickness.

Que-lin fū,
or Kyen-
ning fū.

AFTER travelling six Days, you come to *Que-lin fū*^a, a great City, with three Bridges^b, each eight Paces broad, and above an hundred long. The Women are beautiful: Silk and Cotton plenty. *Polo* was told, they have Hens without Feathers, and hairy like Cats, yet good Food.

THREE Stages^c farther is the City *Unquem*^d, where is Abundance of Sugar, sent thence to *Khanbalu*. They knew not how to make it before the Conquest, only boiling it into black Paste; till some *Babylonians* in the *Khān's* Court taught them to refine it with certain Wood-Ashes.

Kangiu City.

FIFTEEN Miles beyond is *Kangiu*^e, still in the Realm of *Konka*, where an Army is kept to guard the Country. Through the City passes a River a Mile broad, finely built on both Sides, and crouded with Ships laden with Sugar^f, and other Goods. It falls into the Sea, five Days distant South-East, at *Zaytum*^g, a Port where the *Indian* Ships arrive, and then pass-up the Stream to that rich and delightful City, having Camphire-Trees in View along the Banks.

Zaytum
Port.

ZAYTUM is a famous Port, one of the most commodious in the World, and greatly resorted to by *Indian* Ships. The Pepper carried to *Alexandria* in *Egypt* is scarce the hundredth Part of what is brought hither. All Merchandize pay ten per Cent. In the City much Arras and Embroidery is made. The River, which is very wide and swift, divides, one Arm running to *Quinsay*^h. At the Place of Division stands *Tingui*ⁱ, where *Polo* was told Porcelain Dishes were made, of a certain Earth, which is raised in great Heaps, and left untouched for thirty or

forty Years. Being thus refined by Time, it is fit for making Vessels, which they paint, and bake in Furnaces: You may have eight for a *Venetian* Groat.

Marco Polo.
1276.

THE Kingdom of *Konka* yields near as great a Revenue as that of *Quinsay*. *Polo* was in both these Kingdoms of *Manji*: But as he was in none of the other seven, he forbears speaking of them: For *Kublai*, after his Conquest of this Country, which before made but one Monarchy, divided it into nine Kingdoms, and set a King, or Vice-Roy, over each, to administer Justice. They annually return the *Khān* an Account of the Revenue, and other Affairs relating to this Province; and every third Year are changed, as all other Officers are.

Kingdom of
Quinsay.

THE Vice-Roy of *Quinsay* has under his Government above an hundred and forty Cities, all rich and great; there being in all *Manji* twelve hundred such, wherein the *Khān* maintains Garisons of one, ten, or twenty thousand Men, who are not all *Tartars*, for these are Cavalry, and keep where they can exercise their Hories: But into *Katay* out of *Manji*, those fit to bear Arms are sent; and *Katayans* into *Manji*. These are drafted-out every third Year, and stationed in Places twenty Days Journey from their own Country; where they remain four or five Years, and then are replaced by others. The City of *Quinsay* hath constantly a Garison of thirty thousand Soldiers, and none fewer than a thousand Horse and Foot together. In maintaining such numerous Forces, most of his vast Revenues are expended: But then, by this Means, if any City rebels, he can presently form an Army out of the neighbouring Garisons to subdue it^k.

Government
and Forces.

IN 1269 *Manji* had a King, named *Fansur*^l, Conquest of *Manji* more rich and potent than any of his Predecessors.

^a In the *Berlin* MS. *Quemi fū*: *Martini*, from the Mountains lying between *Cuigui*, or *Kyu cheu*, in *Che-kyang*, and *Quelin fū* in *Fo-kyen*, concludes this last City to be *Kyen-ning fū*, described before, p. 34. *Magalhães* is of the same Opinion, p. 8, of his *China*. As *Quelin fū* seems to be a *Chinese* Name (the Capital of *Quang-si* being the same) it is much *Martini* did not find it among the Names which *Kyen-ning* took from Time to Time, according to the Custom of *China*.

^b Doubtless, over the River which runs close by the Walls, according to the *Basil* Copy; which adds, that the Bridges are adorned with magnificent Marble Pillars.

^c The *Basil* Copy makes the Distance but fifteen Miles. ^d In the *Latin* Copies, *Unquem*: But who can pretend to say what City it is at present, the Names and Distance are in such Confusion?

^e The *Basil* Copy writes *Fugui*; the *Berlin*, *Seugui*, adding, that it is the Capital and Entrance of the Kingdom of *Concha*.

^f *Martini*, who used the *Basil* Edition, where this Place is, called *Fugui*, proves it to be *Fu-cheu*, from this Circumstance of the Sugar: But Sugar might have been shipped at *Chang-cheu fū*, and other Ports, as well as this.

^g Called *Zarten* in the *Basil*, and *Caycan* in the *Berlin* Copies; which differ here, and in other Places greatly, both in the Names and Description of Places, from the *Italian*. *Martini* takes *Zarten* to be either *Chang cheu fū*, or else *Swen-cheu fū*, five Stages from *Fu-chu*, as *Polo* places *Zarten*. *Gaubil* says, *Swen-cheu fū* is *Polo's* *Zarten*, *Hist. de Gentib.* p. 180.

^h There is no River in *Fo-kyen*, to which this Description answers; but Exactness is not to be expected from our Author, who in that, and many other Particulars, depended on Information.

ⁱ *Tingui* also in the *Berlin* Copy; but *Fugui* in the *Basil*: Perhaps *Ting-cheu fū*, near the Borders of *Kyang-si*: For we are not to mind the Author's Account of the River. ^k *Purchas Pilgr.* p. 100.

^l In the *Basil* Copy, *Facsur*. *Abu'Iseda* styles the King of *Katay*, *Fagfur*; others *Bagbān*. See *Renaudot. Ancienn. Relat.* p. 182, and 186. Which shews it was the Title given the *Chinese* Emperor, either by the *Tartars*, or the People in the West of *Asia*, from whom *Polo* must have had it.

Manji Em-
pire.

fors for an hundred Years before, but of a peace-
able Disposition. All his Cities were surrounded
with Ditches filled with Water, a Bow-shot wide;
and he was so beloved by his Subjects, that he
seemed invincible. This made him so secure,
that he kept no Horse in Pay, and gave himself
up to Pleasure with his Women. The People
following his Example, lost the Use of Arms:
Yet he took such Care to preserve Peace and
Justice, that Shop-keepers left their Doors open
all Night, and the Roads were free from Rob-
bers. He was very charitable, and relieved the
Poor. Every Year he took-up twenty thousand
Infants, exposed (in the Streets) by their Pa-
rents through Necessity; and having educated
them, put them out to Trades, or married the
young Men and Women together.

By Bayan
Centoculi,

AGAINST this Prince *Kublay Khân* sent a
great Army and Fleet, commanded by *Kinsan*
Bayan; who coming before *Koyganzu*^b, sum-
moned it to surrender. On its refusing, he
passed-on to the next, and so to the third and
fourth; which in like Manner rejected his Sum-
mons: But the next Place he marched to, he
assaulted with great Fury, and taking it by
Force, put every Soul to the Sword^c: Which
so terrified the other Cities, that they yielded
forthwith.

The Mongol
General,

BAYAN being reinforced with a second Ar-
my, marched against *Quinsay* the Capital, from
whence the King fled with his Treasure, to cer-
tain impregnable Islands in the Sea, where he af-
terwards died, leaving his Consort to defend the
City^d, as well as she could. It seems King
Fanfur^e had been told by his Diviners, that his
Kingdom should never be taken from him, but
by one who had an hundred Eyes; which gave
the Queen Hopes of preserving *Quinsay*, in a
Persuasion that such a Man was never born. But
hearing one Day, that the Name of the *Tartar*
Commander signified an hundred Eyes^f, she
judged him to be the Man appointed by Fate to
take the City, and so delivered it up to him.
On this News the whole Province submitted to
the Great *Khân*; and the Queen being sent-up
to Court, was honourably received, and main-
tained suitable to her Dignity^g.

^a Or, *Pe-yen*, as hath been already observed, p. 599. ^b Or, *Whay-gan sü*. See before, p. 597. ^c This was *Chang-cheu sü*, as hath been already observed, p. 599, which happened in 1275. ^d *Polo* speaks here of an after Event. The City, then called *Lingan* by the *Chinese*, was attacked, and surrendered in 1276; and both the Emperor *Kong-tsung*, who was but seven Years old, and the Empress his Mother, Regent, were made Prisoners, and sent to *Pe-king*. Afterwards the *Chinese* proclaimed *Tawon-tsung*, nine Years of Age. This was he who retired to an Isle in 1278, and died there the same Year. The History of this War is given at large by *Gaubil*, in his curious Hist. de *Gentch* p. 160, & seq. ^e It is observable, that *Polo* considers *Fanfur*, or *Fak-fur*, as a proper Name: But it is a Title, signifying, we are told, *Son of Heaven*; which answers to *Tyen-tse*, the Title which the *Chinese* give their Emperor. ^f He was an *Argus*, or *Centoculi*, truly; one of the most extraordinary Men that ever was, for all the Virtues military and civil. ^g *Purchas Pilgr.* p. 95, & seq.

^h The same, p. 88.

Marco Polo.
1295.

S E C T. V.

Some Account of the Tartars, and their Khân's Court.

1. Of the Tartars, and their Khân, Kublay, his Wives, and Children.

Manners of the Tartars. Computation of Time. Marriage of the Dead. Conduct in War: Their Punishments: Their Religion: Transmigration. Mongol Emperors. Kublay, his Character. Nayam rebels: Is reduced and slain: His Banner the Cross. Kaydu's Dominions. Land of Darknes. Kublay's Policy: Why no Convert: Rewards his Officers: Their Badges: His Wives, and Concubines: His Sons.

MARCO POLO's Account of the *Mongols*, or *Tartars*, as he calls them, as to their Marriages, Dress, Diet, Employment, Houses, and Religion, agrees with that of *Rubruquis*, only not near so ample, or particular. What we shall insert here is only such Matters as others have treated of, with some Variation, or not quite so fully.

THE *Tartars* have a comely Speech, salute cheerfully and honestly, have a graceful Carriage, and feed cleanly. They bear great Reverence to their Parents, and if any prove undutiful, or neglect to help them in their Necessity, there is a public Office appointed to take Cognizance of, and punish them.

THEIR Computation of Time is by a Cycle of twelve Years: The first called a *Lion*, the second an *Ox*, the third a *Dragon*, the fourth a *Dog*, and so on. Thus if a Man be asked when he was born; he will answer, in such a Minute, Hour, and Day of the Year *Lion*; for the Fathers take-care to book-down the exact Time of their Childrens Birth^b.

If a Son and Daughter of different People die unmarried, their Parents marry them when dead, and reducing the Contract to Writing, burn it, with the Figures, Servants, Cattle, Cloaths, and Money, painted on Paper; by whose Fumes, they say, all those Conveniences are conveyed to them in the other World, and the Marriage ratified in Heaven.

THEIR Troops are divided into Tens, Hundreds, Thousands, and Ten thousands: Each

Manners of
the Tartars.Computation
of Time.Marriage of
the Dead.

Hundred

Kublai
Khân.
Conduct in
War.

Hundred is called *Tuk*, and Ten a *Toman*. They have always their Scouts abroad, to prevent a Surprise. Each Man has with him eighteen Horses and Mares. They carry also their Light-Houses with them for Shelter, in Time of Rain. Their Diet, on such Expeditions, is Milk dried like Paste. They boil the Milk, and of the Cream make Butter: Then dry the rest in the Sun. Each Man carries ten Pound of this in a Wallet, and every Morning puts half a Pound, with Water, into a small Leather Bottle, which the Jumbling, caused by riding, prepares for his Dinner.

WHEN they attack an Army, they ride here and there, shooting. They sometimes feign a Flight, shooting as they fly. When they find the Enemies Troops broken, they re-unite their own, and pursue the Victory. But as in *Polo's* Time the *Tartars* were mixed with other Nations in several Parts of the Empire, so were their Manners.

Their Punishments.

THE Punishment for petty Theft, is to receive a Number of Blows with a Stick, as far as an hundred, always leaving-off with seven, as seven, seventeen, twenty-seven, and so on: But if the Goods stolen be a Horse, or the like, the Criminal is cut-asunder in the Middle with a Sword, except he can redeem his Life, by restoring nine Fold. They mark their Cattle with a Brand, and send them to Pasture without a Keeper^a. Prisoners also are released at three Years End, and marked on the Cheek, that they may be known to have been Malefactors^b.

Their Religion.

WITH REGARD to Religion, they acknowledge one Deity, and have a Tablet set aloft in the Wall of their Chamber, on which is written, *The High God of Heaven*: Before this every Day they burn Incense, and lifting-up their Heads, strike their Teeth together thrice, praying it^c to give them a good Understanding and Health: This is all they petition for. They have another Deity, called *Natigay*, the God of earthly Things; who preserves their Families, Cattle, and Corn. His Image, with those of his Wife and Children, made of Felt, stand on the Ground, the Wife on his Left-hand, and Children before him. They pay him the same ex-

ternal Worship as they do the celestial Deity, desiring of him temperate Weather, Fruits of the Earth, Children, and the like. Always before they eat, they grease the Mouths of the Images with the Fat, and shed the Broth without-Doors in Honour of their Spirits.

THEY hold the Soul to be immortal, and that when a Man dies, it enters into another Body, better or worse, according as he had lived in the World. Thus a good poor Man becomes first a Gentleman, then a Lord or Prince, till at last he is assumed into God. On the contrary, if wicked, he will be first a poorer Man, then a Dog, still descending to the lowest Degree of Baseness^d.

THE first King of the *Tartars* was called *Chin-Mongol* *ghiz*^e; the second, *Kyn*; the third, *Bathin*; the fourth, *Esu*; the fifth, *Mangu*; and the sixth, *Kublai*^f; whose Power is greater than that of all his Predecessors, having to the Dominions left by them, added in a Manner the rest of the World. In short, for the Immenfeness of his Treasures, Number of Cities, and Multitudes of Subjects, he is the greatest Prince that ever was on Earth. He ascended the Throne in 1256, being then twenty-seven Years old, and governed near sixty Years^g. He is named *Kublai Khân*, which last Term signifies Emperor.

KUBLAY is a handsome Man, of middle stature, strong, well-made, and proportioned: His Complexion fair, mixed with Red and White; his Nose well-shaped; his Eyes black and comely. He is expert in War Affairs, and prompt in the Execution. Before he attained to the Empire (which was against the Will of his Brethren) he often gave Proofs of his Valour and Conduct, in both which he excelled all the Commanders the *Tartars* ever had: But since his Advancement to that Dignity, he went but once into the Field, sending his Sons, and his Generals, on all Expeditions.

IN 1286^h, his Uncle *Nayan*ⁱ, then thirty Years of Age, having the Command of Count-tries so extensive, that he was able to raise four hundred thousand Horse^k, took it in his Head to rebel. Hereupon he sent to invite *Kaydu*^l, *Kublai's* Nephew (who possessed the Parts towards *Turky*, and hated the *Khân*) to join him with

^a *Purchas Pilgr.* vol. 3. p. 79. ^b The same, p. 88. ^c This is the Author's Ignorance, or Malice. He speaks here of the *Tartars* then in *China*, who observed, in great Measure, the Rites of the *Chinese*, who do not pray to the Board, but to God, whose Name is inscribed thereon. ^d *Purchas*, as before, p. 78, and 88. ^e In the *Italian*, *Cingis*. ^f We have already taken Notice, that this List is false. The *Basil* Copy has *Chinbis*, *Cui*, *Barchim*, *Allan*, *Mongu*, and *Cublai*: The *Berlin* MS. *Chinbis*, *Carce*, *Saim*, *Racon*, *Mongu*, and *Cublai*: Such Variation there is in the Copies. ^g *Mangu*, or *Mengko*, reigned till 1259; and *Kublai* was elected the Year following. He died in 1294; so that he reigned but thirty-four Years. As he was Eighty at his Death, he was Forty-six when he began his Reign. ^h In the *Berlin* Copy, 1280. ⁱ The *Chinese* History places this Revolt of *Nayan* (as he is there called) in 1287. He was *Kublai's* Nephew. ^k He possessed no less than nine Parts out of twenty, into which *Eastern Tartary* was then divided. ^l In the *Basil* Copy, *Laidu*: In the *Chinese* History, *Hay-tu*. This Prince was in Rebellion long before, and had corrupted *Nayan*.

Kublai
Khan.

his Forces, and was promised Aid in Person with a hundred thousand Men. *Kublai* being informed of these Designs, set Guards on the Roads, to prevent the Enemy getting Intelligence; and made such Haste, that in twenty Days he had assembled three hundred and sixty thousand Horse, and an hundred thousand Foot, ten Days Journey from *Khánbalu*^a. With these, after a March of five Days and Nights, he arrived, unlooked-for, in *Nayan's* Territories, and rested his Men two Days. Then causing his Astrologers to employ their Art in Presence of the whole Army, to discover which Side should have the Victory (a Thing they always practise, in order to encourage their Men) they declared it in Favour of *Kublai*^b.

Is reduced,
and slain.

ONE Morning, while *Nayan* was fast-asleep in his Tent, the *Khán* appeared with his Troops divided into three Bodies, on a neighbouring Hill. He sat in a Wooden-Castle full of Archers, carried by four Elephants, with the Royal Standard, bearing the Figures of the Sun and Moon, displayed on the Top of it. He sent the right and left Wing against the Enemy, assigning to every ten thousand Horse, five hundred Foot; taught in case of Flight to leap-up behind the Cavalry, and on any Advantage to alight again, and slay the Enemies Horses with their Lances. *Kaydu* was not yet arrived with his Forces. The two Armies meeting, a bloody Battle ensued, which lasted from Morning till Noon; when *Nayan* being taken^c, *Kublai* ordered him to be sewed between two Carpets, and tossed to Death, that so the Imperial Blood might not be exposed to the Sun. After this Defeat his People submitted, consisting of four Nations^d, *Chorza*, *Karli*, *Barskol*, and *Sittingui*. *NAYAM*, if you will believe *Polo*, was secretly baptized, and displayed a Cross in his principal Standard, having with him an infinite Number of Christians, who, it seems, were all slain. Hereupon the *Jews* and *Mohammedans*, who were in *Kublai's* Army, reproaching the Christians with the Defeat of the Cross, they complained to the *Khán*. This Prince, after sharply reproving those Scoffers, said to the Complainants, *If the Cross of Christ has not given Aid to Nayan, it has done what is reasonable and just; because having been a Traitor and Rebel to his Lord, the Cross would not favour such a wicked Man*^e.

KAYDU, before-mentioned, is an independent King, of the Race of *Chinghiz Khán*, reigning in the Northern Provinces of *Tartary*^f; whose Inhabitants follow the Customs of their Ancestors, dwelling in the open Fields, without Cities, or Castles. They have no Grain, but live on Flesh, breeding Store of Horses, Cows, Sheep, and other Cattle: The Country also affords white Bears twenty Palms long, great black Foxes, wild Asles, and little Animals, called *Ronds*, which yield the Sable Skins, *Vari*, *Arkolins*, and *Pha-*

^a They assembled at *Shang-tu*. ^b *Purchas Pilgr.* p. 78, and 81. ^c *Polo* errs in this Narrative, as he does in every Thing he relates from Report. The Fact, according to the *Chinese* History, in brief, is this. *Nayan* being a powerful Prince, by the Extent of his Possessions in *Eastern Tartary*, *Hay-tu*, who was very potent in the West, and had opposed *Kublai* ever since the Year 1268, gained the other over to his Party. The Emperor assembled his Armies, and resolving to attack his Nephew, encamped near the River *Lyan*, and advanced with a few Troops. *Nayan's* General coming to reconnoitre *Kublai's* Camp, that Prince put a good Face on the Matter, and although in Danger of being made Prisoner, did not discover the least Sign of Fear. It being Night, Notice was given the Emperor's Troops to come instantly to his Succour; which they did, by the Horse taking the Foot behind them. Mean-time *Nayan* lay quiet in his Camp, and his General durst not attack the Emperor for Fear of an Ambuscade. *Li-ting*, General of the *Chinese*, with ten resolute Soldiers, approaching the Camp of that Commander, fired a Cannon into it, whose Noise so terrified *Nayan's* Troops, which besides were undisciplined, that their Leader concluding the whole Imperial Army was at his Heels, betook himself to Flight. The *Chinese* and *Tartar* Forces having in the Interim arrived, *Nayan* was attacked on all Sides (*Kublai* himself engaging at the Head of his Guards) and was entirely defeated, taken, and afterwards put to Death. See *Gaubil's Hist. de Gentib.* p. 147, and 206, & seq. What this Author renders Cannon, is in the *Chinese* called *Pau of Fire*. This Circumstance of Fire, with that of the Noise it made, induced him to call it Artillery; he thinks it might have been a Bomb. By a Remark made before, p. 599. Note a. there is Reason to believe they had no great Guns. ^d According to the *Latin* Copies, four Provinces: Named, in the *Basil*, *Fanotia*, *Cauli*, *Barskol*, and *Sinchintingui*: In the *Berlin*, *Fuciorcia*, *Cauli*, *Barsel*, and *Sichimtingui*. ^e *Purchas*, as before, p. 82. ^f We are told, that this Prince founded a Dominion in the Neighbourhood of *Almalig*, often mentioned before: But it is hard to fix the Situation of this City. Little can be gathered from the Tables of *Nasir addin* and *Ulug Beig*, who place it in Latitude forty-four, and Longitude an hundred and two Degrees thirty Minutes, that is one Degree fifty Minutes more South, and eight Degrees thirty Minutes, (or five hundred and ten Miles) more West than *Bishbalig*; which, according to *Gaubil*, p. 126, lay to the North of *Turfán*. In *Shamsaddin's* History of *Timur bek*, Book 3. ch. 9, it is remarked, that *Almaleg* is near the Mountain of *Arjatá*, and that there his Army crossed the River *Abile*. If this be the River *Ill* (for *ab* is *Persian* for a River) the Difficulty will be in great Measure removed, the Course of that River being described in the *Jesuits* Maps. From *Almaleg* the Army advanced Eastward to *Karatal*, *Ichna-Bukna*, *Uker keptnji*, and then to the *Irtish*.

Kublai
Khân.

raah's Rats. As the great Lakes that are frozen a most Part of the Year, render the Roads scarce passable in Summer, the Merchants, who go to buy their Furs, have for fourteen Days Journey through the Deserts, set-up a House at the End of every Stage, to lodge and barter in. In Winter they travel in Sleds, rounding-off at the End. They are drawn over the Ice by Beasts like Dogs, three Couple to each.

Land of
Darkness.

BEYOND this Country of the *Tartars*, is the *Region of Darkness*^a, so called, because reaching to the farthest North; for most Part of the Winter there is nothing but a Twilight, the Sun not appearing above the Horizon. The Inhabitants are pale-complexioned, and large of Stature; have no Prince, and live like Beasts. The *Tartars* often rob them, in these dark Nights, of their Cattle and Furs; because better than their own. They take the Animals which yield them, during their long Summer, and carry them to sell as far as *Russia*. This last is a large Country, extending to the Ocean, and bounded Northward by the *Region of Darkness*. The People, who are *Greek Christians*, handsome and fair, pay Tribute to the *Tartars of the West*. The Land produces Store of Furs, Wax, and Minerals, with Abundance of Silver^b.

Kublai's
Policy,

KUBLAY, after the Victory over *Nayam*, returned in great Triumph to *Khánbalu* in November. On *Easter-Day* following, he called the *Christians* before him, and kissing their Gospels, made his Barons do the same. The like he does to those of the *Mohammedans*, *Jews*, and *Pagans*, on their great Feasts, to the End that *Sogomombar Khân*, the God of Idols, *Mohammed*, *Moses*, or whoever else is greatest in Heaven, might help him. This was the Reason he himself gave for it. However, adds our Catholic Traveller, he seemed to like the Christian Faith best; yet would by no Means suffer its Professors to carry the Cross before them, because so good a Man as Christ was thereon represented, as scourged and put to Death.

By no Con-
sent.

NICHOLAS and *Matthew Polo*, at the Time when the Ambassador to the Pope was appointed, dropping some Words concerning the Christian Faith; the *Khân* said, How can I become a Convert? You see the *Christians*, who are in these Parts, are so ignorant, that they neither know, nor can do any Thing: While the Idolaters perform whatever they please, causing the Cups full of Wine, and other Things, to come to me of themselves, when sitting at Table; making

their Idols speak, and foretel what is to come; besides many other Wonders. He therefore added, that as Things stood, if he turned Christian, he could not be able to assign his People any Reason for it; and that the Idolaters, by their Arts, might easily make him away: But assured them, in case the Pope sent him an hundred Persons learned in their Law, who should convince the Idolaters, that what they did was by the Power of the Devil, and should restrain them from performing such Things in their Presence, he would instantly receive Baptism, with all his Subjects.

Marco Polo
1295.

THE *Khân* has twelve Barons, or Counsellors, who acquaint him with the Merit of each Officer; according to which he raises them from the Command of an hundred Men, to a thousand; from one thousand, to ten thousand, and so on; giving them, at the same Time, Vessels of Silver and Tablets. The Captain of an hundred hath a Silver Tablet; he of a thousand, one of Gold, or Silver gilt: The Commander of ten thousand, a Gold Tablet, with a Lion's Head on it. The Weight of the Tablets differs also, according to the Greatness of the Post. On each are inscribed these Words: *By the Strength and Power of the great God, and by the Peace which he hath given to our Empire, the Name of the Khân be blessed: And let all those die, and be destroyed, who will not obey him.*

Rewards his
Officers,

Their Badges

They who have Tablets, have also Privileges in Writing, specifying what Duties they are to perform, and what Power they are vested with, in their several Departments. All great Generals, or Commanders over an hundred thousand Men, have a Cloth^a borne over their Heads when they ride in public, and always sit in a Silver Chair. Their Tablet weighs three hundred *Saggi*, or fifty Ounces of Gold, with the Figures of the Sun and Moon upon them. The Barons have a Griffin on their Tablet, and may take, for their Guard, the Troops of any great Prince, or the Horses of any Persons of lesser Dignity.

KUBLAY KHAN has four Wives reckoned lawful, of whom the First-born is Heir to the Crown. Each is stiled Empress, and has her Court, attended by three hundred Ladies, and Female Servants, besides Eunuchs; the Number of her Domestics amounting to ten thousand Persons. Besides his Wives, he hath many Concubines, most of them of the *Ungut* Tribe; to whom he sends Ambassadors every two Years for

His Wives,

^a So the *Arabs* call those Northern Parts, called *Siberia*, then little known; and the Sea beyond them, the *Sea of Darkness*. In short, *Polo* seems to have had most of his Informations from the *Mohammedans* of the West, who were at the Court, and in the Armies of *Kublai*.
^b *Purchas Pilgr.* p. 107.
^c This is one of *Polo's* pious Lies. The *Basil* Copy has nothing of it; and *Purchas* but little more.
^d Or, Umbrello.

Kublai
Khân.

And Concubines,

His Sons.

Order observed

that Purpose, and these bring home four or five a hundred beautiful Recruits. Having caused the handsomest Maidens that can be found to be brought before them, they appoint Persons to examine them all over, and set a Price on each, from sixteen to twenty-two Carats: Those of Twenty, and upwards, are conveyed to the Khân, who gets them viewed by other Examiners; and having chosen about thirty of the best, puts them into the Hands of some of his Barons' Wives, to see if they snore in their Sleep, have any offensive Smell about them, or Fault in their Behaviour. Five of them wait three Days and Nights, by Turns, in his Bed-Chamber: The rest are lodged in an adjoining Apartment, to bring the Khân's Victuals, Drink, and whatever those in waiting order them. The lower-rated Women are put to Cookery, and other Offices of the Palace. Sometimes the Khân bestows them on Gentlemen with great Portions.

THE Khân has twenty-two Sons ^a by his Wives: Seven of them are Kings of great Provinces, and govern with much Reputation. The eldest, by his first Wife, called *Chinghiz* ^b, who was to have succeeded, dying, the Empire, after Kublay's Death, will descend to *Temür*, a Son whom he left ^c. This Prince is valiant, wise, and exercised in Arms. The Khân, by his Concubines, has twenty-five Sons, all great Lords, and trained to War ^d.

2. Public Festivals observed at Court, Magnificence of the Khân, and other Particulars.

Order observed at Feasts: The Khân's Birth-Day: New-Year's Day. Ceremony of Homage: Tokens of Respect. Order in Hunting: The great Huntsmen: Method of flying, and calling their Falcons. The Hunting-Camp. Tribunals, military and civil. The Khân's Care in Times of Distress: His Charities, Astrologers, and Kalendar: His Paper-Money.

ON Festival-Days the Khân's Table is placed on the North Side of the Hall, where he sits, facing the South. On his Left is his first Queen; and, on the Right, his Sons, with other Princes of the Blood: But their Tables are so much lower than his, that they scarce touch his Feet with their Heads. The Seat of the eldest is higher than those of the rest. The Barons and Princes sit lower still. Their Wives also

observe the same Order. Those of the Princes of the Blood sit lower on the Left-hand, and afterwards those of the Lords and Officers, according to their Ranks, for the most Part on Carpets, there not being Tables for them all.

At every Door there stand two huge Fellows with Sticks in their Hands, to see that none touch the Threshold: For if any does, they take his Cloaths off; which he must either forfeit, or redeem, by receiving such a Number of Blows, as shall be awarded him. All the Servitors cover their Mouths with Silk, that their Breath may not come near the King's Victuals, or Liquors. When he has a Mind to drink, the Damsel, who presents the Cup, goes back three Steps, and kneels; on which the Barons, with all the rest of the Assembly, kneel, and the Musicians strike-up.

THE Tartars are very careful to celebrate their Khân's Birth-Day in the best Manner: That of Kublay is kept on the twenty-eighth of September. He is then richly dressed in Cloth of Gold: His Barons and Officers, twenty thousand in Number, are also clothed in the same Gold-Colour and Silk, each wearing a Girdle wrought with Gold and Silver, which is given him, with a Pair of Shoes. Some, as the *Quicheitarie*, are adorned with Pearls and Jewels of great Value: But these Habits are worn only on their thirteen Monthly Feasts. On this Day all the Kings, Princes, and Nobles, subject to the Great Khân, are obliged to send him Presents, as their Emperor. Such also as desire to obtain any Post of Dignity, or Profit, present their Requests to twelve Barons appointed for the Purpose; whose Decree is definitive: And People of all Religions whatever are bound to pray for the Life, Safety, and Prosperity of the Great Khân.

THE Feast of the New-Year, which begins the first of February ^e, is still more solemn. All appear clothed in white Garments, which they reckon a Symbol of Good-luck, in Hopes Fortune will favour them all the Year after. On that Day the Governors of Cities and Provinces send the Emperor Presents of Gold and Silver, Pearls and precious Stones, many white Cloaths, white Horses, and other Things of the same Colour. The Tartars in general send white Presents likewise, to one another. The Custom is for every one, if he is able, to present nine Times nine, or eighty-one Things of a Sort,

^a According to the Chinese History, he had no more than ten: But often only those are mentioned, who were most of Note. Polo speaks nothing of his Daughters, though the History says he had many. See *Gaubil's Hist. de Gentib.* p. 223, in the Note.

^b In the Italian, *Cingis*: It should be *Chenkin*, as observed before. ^c *Timür* was not the only, or eldest Son of *Chengkin*; for he had an elder Brother, called *Kanmala*: But *Timür* was declared Successor by *Kublay*. See *Gaubil's Hist. de Gentib.* p. 223.

^d *Purchas Pilgr.* p. 82, *2^d seg.* ^e These are the Chinese Habits of Ceremony. ^f In the Latin Copies it is called, *the White Feast*.

whether

Kublai
Khân.

whether Gold, Cloth, or other Goods: So that the *Khân*, by this Means, gets sometimes an hundred thousand Horses. At this Time likewise the Emperor's five thousand Elephants are brought to the Court, covered with figured Tapestry, and carrying two Chests filled with Vessels of Gold and Silver: Camels likewise in Cloaths of Silk, bearing other Things for Service of the Palace^a.

Ceremony of
Homage.

In the Morning all the Kings, Barons, Generals, Soldiers, Physicians, Astrologers, Falconers, Governors of Provinces, and other Officers of the Empire, assemble in the great Hall, and, for Want of Room, in a Place adjoining^b, where the *Khân* may see them. All standing thus in Order, according to their respective Ranks, a great Man, like a Bishop^c, riseth, and cries aloud, *Bow down, and adore*. Presently all do Reverence, bending their Forehead to the Earth. Then he saith, *God preserve our Lord with long Life, and Joy*. All answer, *God grant*. This they do four Times. Afterwards the Prelate goes to an Altar richly adorned, on which is a red Tablet, inscribed with the *Khân's* Name. Then taking a Censer, they perfume both with great Reverence, in Honour of his Majesty, and return to their Places. This done, the Presents before-mentioned are offered; and the Tables being prepared, they are entertained with a Banquet. Lastly, a tame Lion is brought-in; which lying at the *Khân's* Feet like a gentle Whelp, seems to acknowledge him for his Lord^d.

Taken of
Respect.

WITHIN half a Mile of the Place where the Grand *Khân* resides at any Time, there is a profound Silence; not any Noise, or so much as a Voice being heard. Every Baron carries about him a little Vessel, with a Cover, to spit in; none daring to spit in the Hall: They likewise take-off their Buskins, and put-on others of white Leather, that they may not dirty the Carpets with which the Floor is covered^e.

Order of
Hunting.

DURING the three Months that the *Khân* resides at *Khânbalu*, the Hunters belonging to the Emperor, in all the Provinces surrounding *Kathay*, apply themselves to Hunting. They who are within thirty Days Journey of the Court send the large Game, such as Stags, Bears, Roe-bucks, wild Boars, Deers, and the like, to the *Khân*, by Waggon, or Barks; having first bowelled them: But they who are forty Stages removed, send him only the Skins fit to make Armour. The *Khân* has many Wolves, Leopards, and Lions; some greater than those of *Babylon*, trained for Hunting. In the Hair of these last, there appear Stars of divers Colours, white, black, and red. It is surprizing with what Fierceness and Dexterity these Lions catch wild Oxen, Asses, Bears, and other large Beasts. They carry two of them in a Waggon with a Dog, by which they are tamed, and against the Wind, lest the Beasts should smell them, and fly away. He hath likewise tame Eagles, so fierce, that they take Hares, Roebucks, Deer, and Foxes: Nay, some will seize Wolves, and harrafs them to such a Degree, that the Hunters may catch them without any Pains, or Danger.

Marco Polo. 1295.

THE Great *Khân* has in his Court two Brothers, *Bayan* and *Mingan*, called the *Chivichi*, or, the *Masters of the Game*, each commanding ten thousand Men; one ten thousand cloathed in Red, the other in Sky-Colour, when they go to hunt. These keep five thousand Mastiffs, and other Kinds of Dogs. In the Chace they march one Body on the King's Right-hand, the other on his Left, extending the Space of a whole Day's Journey through the Plain; so that not a Beast can escape them. The *Khân*, who goes in the Middle, takes great Delight to see the Dogs follow the Stags, Bears, and other Beasts. These *Chivichi* are obliged to bring to Court every Day, from the Beginning of *October* to the End of *March*, a thousand Head of Beasts and Birds, besides Quails and Fishes; reckoning to a Head as much as will serve three Men.

IN *March* the Great *Khân* proceeds from *Khânbalu* North-Easterly towards the Ocean, flying, and two Days distant, with about ten thousand Falconers, carrying Falcons, Hawks, Gerfalcons, and other Birds of Prey. These disperse themselves one hundred or two in a Company. The Birds taken are for the most Part brought to his Majesty; who being troubled with the Gout, sits in a Wooden-House^f, carried by two Elephants: It is covered with Lion-Skins, and lined with Cloth of Gold. He has with him to divert the Time, twelve choice Hawks, and as many Favourite Courtiers. On each Side ride several Noblemen and Soldiers, to guard his Person. These, when they see Pheasants, Cranes, or other Game on the Wing, apprize the Falconers near the *Khân*; who giving his Majesty Notice, uncover his House, and letting their Hawks and Falcons fly, afford him the Diversion attending that Pastime.

BESIDES the first ten thousand, there is another Body of the same Number of Men, who run-about by two and two after the Birds are cast from the Fist, to help them on Occasion. These are called *Taskaol*, that is, *Watchmen*, or *Marksmen*; who with a Whistle call-in the Hawks which are flown. Every Hawk has a

Calling their
Falcon.

^a Purchas Pilgr. p. 83, & seq.^b Doubtless, the Court before the Hall.^c Mistaken for a Herald.^d Purchas, as before, p. 85.^e The same, p. 88.^f In the Italian, *Civici*.^g Or, Litter.

Kublai
Khân.

little Plate of Silver fastened on her Foot, with a her Master's Mark; but if the Mark cannot be known, the Hawk is delivered to a certain Baron, called, on that Account, *Bulangazi*^a, that is, *the Keeper of such Things as want an Owner*; otherwise the Finder would be deemed a Thief. Those who lose any Thing repair to his Quarters, which for that Reason are posted on some Eminence, with his Ensign displayed, that all may know where to find him.

The Hunting
Camp.

THUS sporting as they advance, they at length arrive at a great Plain, called *Kakzarmodin*^b, where the Camp is prepared, consisting of ten thousand Tents, or Pavilions, which at a Distance look like a great City. The chief of these is the *Khân's*, under which stand ten thousand Soldiers, besides Barons and Noblemen, the Door facing the South; and to the East is another Tent, with a great Hall of Audience. Next is his Bedchamber. This Pavilion is sustained by three Pillars, finely carved, and covered with the Skins of Lions streaked with various Colours, which keep-out the Rain. The Walls within are hung with rich Ermins and Sables, which the *Tartars* call *the Queen of Furs*, and are sometimes so costly, that Skins worth two thousand *Soltânins* of Gold, will scarce make a Pair of Vests. The Cords which support those Pavilions are of Silk. The Wives, Sons, and Concubines of the *Khân*, have their Tents also. Farther on there are others, for the Birds of Prey, used in Hawking.

THE *Khân* continues all *March* in this Plain, where infinite Beasts and Fowl are taken: For none else dare hunt in any Province of *Katay*, at least within five Days Journey of the Court one Way, ten another, and fifteen a third; nor keep any Hound, or Hawk, especially from *March* to *October*: During which Time no Man is permitted to catch the Game by any Method whatever; and hence it is, that they are so very numerous^c.

Tribunals,
military and
civil.

THE Court of the twelve Barons before-mentioned, who are the *Khân's* Council of War, and dispose of all military Employments, is called *Thay*^d, that is, *the high Court*. There are also twelve other Barons, appointed Counsellors for the thirty-four Provinces, who have a fine Palace in *Khânbalu*; where there is, for each Province, a Judge, and many Notaries in separate Apartments^e. Their Court is called *Singh*, or, *the second Court*. They have Power to chuse the Governors of Provinces, and then present their Names to the *Khân*, who confirms their Choice:

They have the Management also of the Treasury. These two Courts have none superior to them but the *Khân*. Marco Polo. 1295.

THIS Prince sends every Year proper Persons into the Provinces, to enquire if the Corn has received any Damage from Tempests, Locusts, Worms, or the like: In which Case he remits the Tribute, for that Year, to the Sufferers, and supplies them with Grain both for their Support, and Sowing, out of his Granaries. For in Time of Plenty he buys-up vast Quantities, which he keeps for three or four Years; and in case of Scarcity, sells it out at a fourth Part of the common Price. In like Manner, if any Mortality happens among the Cattle, he makes good the Loss out of his Tithe-Cattle. Where a Beast has been killed by Lightning, he takes no Tribute of that Herd, or Flock, though ever so numerous, for three Years: Nor Custom of a Thunder-stricken Ship, conceiving God to be angry with the Owner, and the Goods to be unlucky.

HIS Care likewise extends to People travelling the great Roads. For in fruitful Territories he has caused Trees to be planted near them, at a small Distance from each other; and in sandy, barren Places, Stones and Pillars to be set-up, that the Way may be distinguished. These Works have their Overseers: And he is the more inclined to plant Trees, because his Astrologers tell him, that it prolongs Life^f.

WHEN he hears of any Family in *Khânbalu* which has been reduced by Misfortunes, or is not able to work, and has nothing to support it, he gives them both Provision and Cloathing for the Year; which are delivered them by Officers appointed for the Purpose, on producing his Order. These Cloaths, as well as those for his Army, are made in every City out of his Tithe-Wool. It is observable, that the *Tartars* formerly never gave Alms, but reproached the Neceffitous as hated of God: But the Idolaters, especially the *Bakfi*, have recommended Charity to the *Khân* as a Work pleasing to the Deity: So that in his Court, Bread is never denied to any-body who asks for it; and twenty thousand Crowns worth of Rice, Millet, and *Pannic*, is given away daily at the Palace; which makes him esteemed as a God.

HE likewise provides Food and Raiment yearly for about five thousand Astrologers and Diviners in that City. These consisting of Christians, *Mohammedans*, and *Katayans*, have an Astrolabe, marked with the Planets, the Hours, and lesser

^a In the *Basil* Copy, *Bulangazi*: In the *Berlin*, *Buplami*. ^b In the *Basil* Copy, *Caciamordin*, that is, *Kachamordin*, or *Mordin*, as the *Berlin* Copy. ^c *Purchas Pilgr.* p. 85. ^d Or, *Tay*. ^e These are the Tribunals, military and civil, such as at present subsist in *China*; perhaps with some Difference as to the Form, and but superficially described by *Polo*. ^f *Purchas*, as before, p. 86, & seq.

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Parts of Time throughout the Year. By Help^a of this they observe the Course of the Heavens, and Disposition of the Weather every Moon. They write down also in certain Squares called *Tacuni*^a, the Events that are to happen during the current Year (adding, however, this Salvo) provided the Deity makes no Alteration in them. These Books they sell. They whose Predictions fall-out truest, are most honoured. Such as propose to undertake any great Work, or a long Journey, have Recourse to these Astrologers, to shew them in the Heavens whether they shall succeed or not. This they do by comparing the Constellation which then rules with that which governed at his Birth; the exact Time of which being told them^b.

His Paper-
Money.

THE Great *Khán's* Money is not made of Metal, but of the middle Bark of the Mulberry-Tree, hardened and cut into round Pieces of different Sizes, which are stamped with the Emperor's Mark. All the Empire is served with it from *Khánbalu*: Nor dares any Person, Native or Stranger, on Pain of Death, refuse it, or utter any other in his Dominions. The foreign Merchants, when they arrive at the Capital, receive this Money for their Gold and Silver, Pearls and Diamonds. And as it will not pass in other Countries, they lay it out again in Merchandizes. The *Khán* pays his Troops and Officers in the same Coin: So that by this Means he has acquired a greater Treasure than any other Prince in the World^c.

S E C T. VI.

An Account of the Islands, and maritime Countries, of the Greater India.

1. Of the Islands in the Indian Ocean.

Ships of India. Zipangu, or Japan, invaded by the Tartars: Their Attempt miscarries. Sea of Chin. Ziamba Country. The Greater Java. Sondur and Kondor. Pentan Island. Lesser Java. Felek Kingdom. Basma Province. The Rhinoceros. Sumatra Province. Dragoyan Province. Lambri Province. Fanfur Province. Islands Nokueran, Angaman. Island Seylan. Adam's Sepulchre.

THE Ships of *India* are made of Fir, with Marco Polo. one Deck, on which are Cabins for the 1295. Merchants (twenty or fewer) according to the Bulk of the Vessel. Some have two Masts, *Ships of India*, others four, and as many Sails. They use also Oars, four Men to each. The Hull is divided into *Kolli*, or Chambers, the larger have thirteen; so that if the Water gets in by the Stroke of a Whale, or a Rock, it goes no farther than that Division, and the Lake is soon stopped. They are all double, or have two Courses of Planks one within the other, well calked with Okam, and nailed with Iron. Instead of Pitch they make use of the Oil of a Tree mixed with Lime and Hemp beaten small, which does better than Pitch and Lime. The larger Ships carry from an hundred and fifty to three hundred Seamen, and from five to six thousand Bags of Pepper. They are attended by smaller Vessels of a thousand Bags Burthen, and about sixty Men, which sometimes serve to tow the greater. They have also with them ten small Boats for Fishing, and other Services, fastened to their Sides, and let-down at Pleasure. They sheathe them every Year till they come to have six Courses of Boards on the Outside, and then break them up.

ZIPANGU^d is a very large Island, fifteen Zipangu, hundred Miles East of the Coast of *Mangi*. The or Japan, Inhabitants are Idolaters, fair of Complexion, and courteous in Behaviour. The Idols in this and the neighbouring Islands have the Heads of Cows, Dogs, and other Animals. Some have Faces on their Shoulders, and from four to an hundred Hands^e: To which last they ascribe most Power, and pay greatest Reverence. They sometimes eat the Flesh of those they take in War, reckoning it a Dainty.

GOLD is plenty in Zipangu, for Merchants seldom resort thither, and its Exportation is prohibited by the King; whose Palace, according to the Report of Traders, is floored and covered with Gold, as Churches in *Europe* are with Lead, and the Windows gilded. Pearls abound there. The Fame of its Riches having tempted *Kublay* Invaded by the Tartars, to conquer this Island, he sent thither a great Fleet, with an Army under two Barons, *Abbakatan* and *Vonsanchin*^f. The Generals sailed from *Zaytum*^g and *Quinsay*; but falling out between themselves, could take but one City, and

^a Perhaps it should be *Tacuin*, which answers to *Taqin*, or rather *Takwim*, an Arabic Word, signifying, properly, a Work divided by Tables, and by Analogy an Almanac, or Kalendar. This shews the Kalendar was then chiefly under the Direction of the Arab Astronomers. ^b *Purchas Pilgr.* p. 88. ^c The same, p. 86.

^d The same in the *Berlin* Copy: But Zipangri, in the *Basil.* This, taking away the Termination *gu*, from the Name, as well as other Circumstances, is plainly *Japan*, or *Jepan*, the Z answering to our J Consonant.

^e It is much that he mentions no such *Briarean* Images in *Katay*, or *Manji*, where they are plenty. ^f In the *Basil* Copy, *Abatan* and *Nansachum*: In the *Berlin* Copy, *Abatan* and *Vonsanchin*. ^g The Port supposed to be *Sven-chew*. See before, p. 603.

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Islands.

put all to the Sword except eight Persons; who being, it seems, proof against Iron, by Means of an enchanted precious Stone lodged in the right Arms, between the Skin and the Flesh, were slain with Clubs. At length, by a Storm from the North, some of the Ships riding in the Port being cast away, and others driven to Sea, the rest, with the two Leaders and principal Officers, returned home.

Their At-
tempt mis-
carries.

ABOUT thirty thousand escaped by swimming on Planks to a desert Isle ^a four Miles off *Zipangu*; against whom, unprovided with either Victuals or Weapons, the Enemy came with a Fleet: But landing without any Order, the *Tartars* wheeled about the Island, which was high in the Middle, and, unseen, seized their Ships. Thence sailing to the Capital of *Zipangu*, with the Colours flying, they were admitted without any Suspicion; but found few there besides Women. Here they were besieged six Months by the King, and then surrendered on Condition to have their Lives. This happened in 1264^b. The *Khân*, to punish the two Commanders, cut-off the Head of one, and sent the other to the Island of *Zorza*, where Offenders are put to Death. They bind their Hands, and sew them up in a Buffalo's Skin new flayed-off, which shrinking as it dries, causes them to die miserably.

Sea of Chin.

THE Sea, in which this Island stands, is called the Sea of *Chin*^c, which signifies, the Sea opposite to *Manji*; and in the Language of that Island *Manji* is called *Chin*^d. The Pilots say, it contains seven thousand four hundred and forty Islands, most of them inhabited; and that all their Trees are fragrant, abounding with Aloes, Pepper, and many other Spices. The Ships of *Zaytum* spend a Year in the Voyage, setting out in Winter, and returning in Summer, by Means of two different Winds which reign in these Seasons^e. But the Author never was at these Islands.

LEAVING *Zaytum*, you meet with a great Gulf (or Sea) called *Kheyman*^f, which continues two Months Sailing Northwards. Towards the South it washes *Manji*; also *Ania*^g, *Tolaman*, and other Provinces before-mentioned^h. It is interspersed with infinite Islands, mostly inhabited; that it looks like another World. They produce Store of Gold, and trade with one another.

HAVING sailed fifteen hundred Miles South-Westward through this Gulf, you come to *Zi-amba*ⁱ, a rich and great Island, with a King and Language of its own; but paying a yearly Tribute to the great *Khân* of twenty Elephants, and a great Quantity of Aloes Wood. In 1268, *Kublai* hearing of the Wealth of this Island, sent *Sagatu* to^k invade it: But the King, *Akkambalu*, being old, they bought his Peace. It abounds with Woods of Ebony.

SAILING thence, between the South and South-East, fifteen hundred Miles, is *Java* (the Greater) supposed to be the greatest Island in the World; being more than three thousand Miles in Circuit. Its King is independent. The *Khân* durst not attempt to subdue it, on Account of the Length and Danger of the Voyage^l. The Merchants of *Zatum* fetch thence Store of Gold and Spices.

SOUTH and South-Westward of *Java* six hundred Miles are two desert Islands, *Sondur*^m the Greater, and *Kondor* the Lesser. Fifty Miles South from thence is *Lokak*, a very rich and great Province on the Continent, but mountainous and wild. The People are Idolaters, with a King and Language of their own. *Brasil* Wood, Gold, and Elephants are plenty, besides other wild Beasts and Fowl. Here is a very good Fruit called *Berchi*, as large as Lemons; and abundance of Porcelane Shells are exported to other Countries to serve for Money. But the

^a This, possibly, is the Island *Ping-bu*, very near *Japan*, for whose Situation *Gaubil* is at a Loss. See *Hist. de Gentib.* p. 194. Note 2.

^b According to the *Chinese* History, the Expedition to *Japan* was in 1280, and 81, under the General *Argan*; who dying at Sea, *Attabay* commanded the Fleet. Coming in Sight of the Island *Ping-hu*, a Storm dispersing the Fleet, *Attabay* got-off with some Ships, the rest fell into the Hands of the Enemy, who made Slaves of seventy thousand *Chinese*, or *Koreans*, and slew thirty thousand *Mongols*. *Gaubil*, p. 194.

^c In the *Italian*, *Cin*. ^d This is a plain Proof, that the Name of *Chin*, or *China*, came from the East.

^e These are the Monsoons, or Trade-Winds. ^f This, doubtless, is *Haynan* (which may be written *Khaynan*) that is, the Southern Sea.

^g Perhaps this should be *Gan-nan*, which comprizes *Tong-king*, and *Kochinchina*. *Gaubil* observes, that *Europeans* corruptly write *Anam*, and the Language *Anamatic*, *Hist. de Gentib.* p. 194.

^h See p. 596. ⁱ In the *Basil* Copy, *Ciamba*: Perhaps the Kingdom of *Cbam-pa*, in the South-Part of the farther Peninsula of *India*, although the Name comes equally near *Siam*, only leaving out the Termination *ba*. According to the *Basil* Copy, *Polo* was in this Kingdom.

^k This seems to be the General *Songtutay*, mentioned by *Gaubil*, p. 179; or else *Sutu*, p. 202. But we meet with no foreign Expeditions before the Year 1280, when all *China* was reduced under the Obedience of *Kublai*. *Polo* is seldom right in his Dates.

^l Yet, perhaps, this is the Island called *Qua-wa*, in the *Chinese* History, which was attempted in 1292, with a Fleet of a thousand Sail; but without Success. *Gaubil*, p. 220, supposes *Qua-wa* to be *Borneo*, as this Greater *Java*, or *Yaswa*, is thought to be by *Purchas*, not without some Reason.

^m This, probably, is the *Senderfulat* of the *Arabs* (who write *fulat* for *Pulo*, the *Malayan* Word for an Island) and not *Pulo Kandor* (or *Kondor*) as *Renaudant* supposes, *Ancien. Relat.* p. 145, though placed near to it; if, indeed, *Kondor* here be the same.

Indian
Islands.Pentan
Island.

Lesser Java.

Felek King-
dom.Basma Pro-
vince.The Rhinoc-
eros.Samara Pro-
vince.

King does not encourage the coming of Strangers.

FIVE hundred Miles Southward of *Lokak*^a is *Pentan*^b, a wild Island, but full of odoriferous Trees. For fifty Miles of the Way, the Sea is in many Places but four Fathom deep. Thirty Miles farther South-East is the Island *Malayur*^c, abounding with Spices, which has a King and peculiar Language. From *Pentan*, an hundred Miles South-East, is the *Lesser Java*.

THIS *Lesser Java*^d is about two hundred Miles in Compass. It abounds with Spices, Ebony, and *Brasil* Wood; lying so far South, that the North-Star is never seen there. It is divided into eight Kingdoms, with each a different Language. Our Author was in six of them, viz. *Felekh*, *Basma*, *Samara*, *Dragoian*, *Lambri*, and *Fanfur*.

FELEKH^e, by frequent Trade with the *Mohammedans*, has embraced their Faith in the Cities: But the Mountain People, who eat human Flesh, and other impure Food, are still Idolaters, worshipping whatever they see first in the Morning.

BASMA^f Kingdom is inhabited likewise by a beastly People, who live without Law like Beasts. They sometimes send Hawks to the *Khân*, who lays Claim to the whole Island. They have wild Elephants and Unicorns^g. These are much less than the former; but have Feet shaped like them, and Hair like the Buffalo. Their Horn is in the Middle of the Forehead, but make no use of it in Encounters: For their Way is first to trample-on a Person, then keeping him down with their Knee, wound him with their Tongue, which is covered with long Prickles. They carry their Head, which resembles that of a wild Boar, downward, in walking. They love to stand in the Mire, and are far from being such delicate Creatures as the Unicorn is represented to be in *Europe*; suffering themselves to be caught by young Maidens. This Country abounds with large Gosh-Hawks, all black, and many Sorts of Apes, one very small, with a Face like the human. These they preserve in Boxes, by Means of Spices, and sell to Merchants, who shew them about for Pigmies.

SAMARA is next, where *Polo* was detained five Months by ill Weather. He landed with two

a thousand Men, and fortified himself against the Natives, who eat human as well as other Flesh; yet traded with them for Provisions; having excellent Fish, and Date-Tree Wine^h, both white and red. It is very good for the Dropsy, Phthisic, and Diseases of the Spleen. Here are *Indian Nuts*ⁱ as big as one's Head, the Middle full of a pleasant Liquor better than Wine. None of the Stars in *Ursa Major* could be seen here^k.

DRAGOYAN^l Kingdom is claimed by the Great *Khân*. *Polo* was told, that when any Person is sick, they send to enquire of the Sorcerers whether he shall escape. If the Devil answers No, his Relations send for the Officers appointed to strangle such Folks; which done, they cut his Body in Pieces, and eat all up, even to the Marrow: For, say they, if any of his Substance should remain, Worms would breed therein; which, for want of Food, would die, to the grievous Torture of the dead Man's Soul. The Bones they carry to some Cave in the Hills, that no Beast may come at them. They also eat all Strangers who fall into their Hands.

LAMBRI abounds with *Brasil* Wood; some of whose Seed *Polo* brought to *Venice*, but the Soil was too cold to produce it. Most of the Natives have Tails more than a Span long, like Dogs, but without Hair, and dwell in the Mountains, not in Cities. Unicorns are plenty here, besides Game and Fowl^m.

THE Kingdom of *Fanfur* hath the best Camphire, which is sold for its Weight in Gold. Here are found tall Trees, as large as two Men can fathom; whence taking the thin Bark and Wood about three Fingers thick, the Pith within is Mealⁿ. This they put in Water, and stirring well, the Dross swims at-Top, and the purer Part falls to the Bottom, whereof they make Paste, tasting like Barley-Bread. *Polo* brought some of it to *Venice*. The Wood of this Tree sinks in Water like Iron. They make short Lances of it, for the long would be too heavy, hardening the Points in the Fire; which thus prepared, will pierce Armour sooner than if made of Iron.

ABOUT an hundred and fifty Miles from *Lambri*, sailing Northwards, are two Islands; first *Nokueran*^o, where the Natives live like Beasts, going all naked. They worship Idols. Here are excellent Trees, Cloves, Sanders white and

^a In the *Basil* Copy, *Boëach*: In the *Berlin*, *Lorach*.
Copy, *Maletur*: In the *Berlin*, *Malenii*.

^b This, we presume, is the Island which at present goes by the Name of *Java*.

^c In the *Basil* Copy, *Ferlekh*.

^d In the same Copy, *Basman*.

^e The Rhinoceros is to be understood here; although the Description is not exact.

^f Called *Toddi*.

^g Cocoa Nuts.

^h According to the *Berlin* Copy, the Great Bear is visible; but not the North Pole.

ⁱ In the *Basil* Copy, *Dragoian*: In the *Berlin*, *Dagoian*.

^j Purchas Pilgr. p. 103.

^k This is the *Sagu*, or *Sagoe*.

^l In the *Basil* Copy, *Necuram*: In the *Berlin*, *Pecuram*, once *Mecaram*.

^l In the *Latin* Copies, *Petan*.

^m In the *Basil*

ⁿ The Rhinoceros is

^o In the *Basil* Copy,

^p According to the *Berlin* Copy,

^q This is the *Sagu*, or *Sagoe*.

^r In the *Basil* Copy,

^s Purchas Pilgr. p. 103.

^t This is the *Sagu*, or *Sagoe*.

^u In the *Basil* Copy,

^v According to the *Berlin* Copy,

^w This is the *Sagu*, or *Sagoe*.

^x In the *Basil* Copy,

^y According to the *Berlin* Copy,

^z This is the *Sagu*, or *Sagoe*.

Coast of
India.Island Sey-
lan.Adam's Se-
pulchre.

red, Indian Nuts, Brasil, and other Spices: a
The other *Angaman* ^a, savage as the former.
Polo was told, they had Dogs Heads.

SAILING hence a thousand Miles, West by
North, is *Zeilan* ^b, the best Island in the World,
two thousand four hundred Miles round. For-
merly it was three thousand six hundred Miles in
Compass, as appears from the Sea-Charts used in
those Parts; but the North-Winds have drowned
a great Part of it. The Natives are Idolaters,
and go naked, only wearing a Cloth before. b
They have no Corn, but Rice, and Oil of *Se-
samin*, Milk, Flesh, and Wine of Trees, Abun-
dant of Brasil, the best Rubies, with Sapphires,
Topazes, Amethysts, and other Gems. The
King, called *Sendernaz*, is said to have an inva-
luable Ruby, one Palm long, and as thick as a
Man's Arm, without Spot, and shining like Fire.
Kublay Khan sent, and offered the Value of a
City for it: But the King answered, that all the
Treasures on Earth should not purchase it, as
having descended to him from his Ancestors ^c.

THERE is in this Island a high Mountain,
which none can ascend, as *Polo* was told, but by
Iron Chains. On the Top is to be seen *Adam's*
Sepulchre ^d, according to the *Mohammedans*; but
the *Pagans* say it is the Body of *Sogemonbar Khan*,
Son to a King of that Island; who retired to
this Place, to lead a solitary Life, from whence
no Pleasures, nor Persuasions could draw him.
After his Death, his Father made his Image of
Gold, adorned with Gems, and commanded all
his Subjects to worship it; and hence began Ido-
latry. They come from far in Pilgrimage to
this Mountain, where his Hair, Teeth ^e, and a
Dish of his, are shewed, as precious Reliques.
The Report made by the *Mohammedans*, caused
the Grand *Khan*, in 1281, to send Ambassadors
thither; who obtained two Teeth, a Dish, and
some of the Hairs ^f, from the King of *Zeilan*;
which he caused to be received by the whole Peo-
ple of *Khanbalu* ^g, without the City, and brought
to his Presence with great Honour ^h.

2. Account of the maritime Countries of Greater India.

Marco Polo.

1295.

Country of Malabar. Pearl Fishery. The King,
his State. Certain Customs: Their Religion:
Debtors Law: Their Soothsayers: Idols, and
Votaries. City of St. Thomas. A lying Mi-
racle. Murfil and Lak. The Bramins. Tin-
gui, or Monks. Kael City. Koulam and Deli.
Malabar Kingdom. Guzerat Kingdom. Kanam
and Kambaya. Khesmakran. Isle of Women.
Sokkotra Island. Ambergrise. Magastar, or
Madaigaskar. The Bird Rukh. Zenzibar
Island. The Giraffa. Indian Islands. Aba-
sha, or Abissina: Inhabitants brown. Adem,
or Aden. Ether, or Shahr: Produce. Kalayat
City. Island of Ormus. Polo's Relation ren-
dered intelligible: Its Advantages.

SAILING sixty Miles West from *Zeilan*, is Country of
the great Province of *Malabar* ⁱ, on the Malabar.
Continent, called *India the Greater*, the richest
Country in the World. There are in it four
Kings, the chief of whom is *Senderbandi* ^j. In
his Kingdom ^k there is a Pearl-Fishery, betwixt
the Coast and *Zeilan* ^m, in a Bay where is not
above twelve Fathom Water. This is performed
by Divers, who in Bags, or Nets, tied to their
Bodies, bring-up the Oysters, which contain the
Pearls: And because the Place is infested with
dangerous Fishes, they hire Bramines to charm
them: These have the Twentieth, the King the
Tenth. *Betala Road* produces most. The Oysters
are found here only during April, and till the Midst
of May: But in September they meet with them
again, in a Place above three hundred Miles off,
and till the Midst of October.

THE King goeth as naked as the rest, except-
ing his Ornaments; which are a Collar of pre-
cious Stones about his Neck, and a Silk String
at his Breast with an hundred and four Pearls (as
Beads) to number his Prayers, which he must say

^a In the Latin Copies, *Angania*. If this be the Island *Anduman*, opposite to the Coast of *Malakka* and *Siam*,
(for it was in the Course the *Arabs* followed in sailing to *Cbina*, which *Polo* seems to have taken) it lies too far
from *Java*, unless *Sumatra* be included under the same Name; which is not improbable: But if the Bearing,
from *Aguman* to *Seylon*, be regarded (which, however, we think ought not to be) *Angaman* should lie some-
where off the West-Side of *Sumatra*. ^b In the Latin Copies, *Seylam*: In the *Malabar* Language, *Selan* or
Seylandiv; whence the *Arabs* have made their *Serandib*, by liquifying the *l*, and putting *b* for *v* Consonant,
which they want. *Cosmas Indopleustes* writes *Seylendiba*. ^c *Purchas Pilgr.* p. 104. ^d Or, *Adam's Foot*.
See *Knox's Hist. of Ceylon*, p. 3; *Renaudot Ancien. Relat.* p. 134; and *Ribeiro's Ceylon*, p. 172. ^e Later Au-
thors speak of but one Tooth, destroyed by the *Portuguese*. See before, p. 207. Note g. ^f No doubt they
have the Art of multiplying their Reliques, and preventing their Exhaustion, as well as the *Papists*, who, though
the Hairs of *St. Peter's* Beard, some of the *Virgin Mary's* Milk, Nails and Wood of the Cross, have been
given away from Time to Time, still keep-up the Quantity by proper Supplies. ^g All this Paragraph is
omitted in the Latin Copies, as many Things are added in them; the Variations, in every Respect, being very
great throughout. ^h *Purchas*, as before, p. 106. ⁱ In the Latin Copies, *Maabar*. ^j In the *Basil*
Copy, *Senderba*: In the *Berlin*, *Scuderba*; perhaps the *Samorin* of *Kalekut*. ^k Called, in the Latin Copies,
Var, or *Vuar*. ^l This agrees with the Pearl-Fishery on the Coast of *Tutekorin*, near *Cape Komori*.

Coasts of
India.

daily to his Idols, consisting of the Words *Pakkauka, Pakkauka, Pakkauka*, repeated so many Times. The like Bracelets he wearth on three Places of his Arms and Legs, on his Fingers and Toes. He hath one thousand Women, taking whomever pleaseth him; as he did one from his Brother, which had kindled a War, if their Mother, by threatening, in case they proceeded, to cut-off her Breasts which had nourished them, had not prevented it. He is always accompanied by numerous Horsemen, as his Guard; who, when he dies, burn themselves with his Corpse, to attend him in the next World.

ertain Cos-
toms,

ALL the Horses in *Malabar* are brought from *Ormuz, Diulfar, Pekher, and Adem*; for the Country breeds none: And it happens sometimes, they are very ill-shaped, and good for nothing. Condemned Persons offer to sacrifice themselves in Honour of their Idols. This is performed by twelve Wounds, given with so many different Knives, in divers Parts of the Body; at every Blow, saying, *I kill myself in Honour of that Idol*; and the last he thrusts into his Heart, and then is burned by his Kindred. The Wives also cast themselves into the Fire with their dead Husbands; such as refuse being reckoned infamous.

Their Reli-
gion,

THEY worship Idols, and most of them Oxen; nor would eat of their Flesh for the World. There are, however, some called *Gavi*, who eat the Flesh of those that die, and dawb-over their Houses with Ox-Dung. These *Gavi* being descended from the Men who slew *St. Thomas*, not one of them can ever enter the Place where his Body is, though pushed forwards by ten others. They sit on Carpets on the Ground. In this Kingdom, they have no Corn, but Rice; are no Warriors, and eat no Flesh of Animals, but what are killed by the *Arabs*, or other People. Both Men and Women wash Morning and Evening, nor will otherwise eat: They who observe not this Custom, are accounted Heretics. They touch not their Meat with their Left-hand, using it only to wipe, and do other unclean Offices. Each drinks out of his own Pot, and will not drink out of another Man's, nor suffer his own to touch his Mouth; but holds it over, and pours the Liquor in. As Foreigners cannot use their Pots, they pour Drink into their Hands, for them to suck-up.

Debtors
Law,

JUSTICE is severely executed for Crimes, and a Creditor may draw a Circle round his Debtor, which he dares not pass, till he hath paid, or

a given Security: If he doth, he is put to Death. *Marco Polo* once saw the King himself on Horseback thus encircled by a Merchant, whom he had long put-off: Nor did he stir out of it, till he had satisfied the Debt, the People applauding his Majesty's Justice. They are very scrupulous in drinking Grape-Wine; and they who do, are not admitted to be Witnesses. The like Privilege is also denied those who use the Sea; for they say such Men are desperate. They think Lechery no Sin. They have no Rain, but in *June, July, and August*; without which refreshing Showers, they could not live for Heat.

THEY have many Physiognomists, and Sooth-sayers; who cast Nativities, and observe Beasts and Birds. They assign to every Day of the Week an unlucky Hour, called *Khoyak*; to *Monday*, that betwixt Two and Three; to *Tuesday*, the third Hour; to *Wednesday*, the ninth; and so on, noting them down in their Books all through the Year. At thirteen Years old, they put the Boys to get their own Bread, giving them a small Stock to begin, with which they run up-and-down to buy and sell. In the Fishing-Season, repairing to the Port, they buy a few Pearls, and sell them again at a small Profit to the Merchants; who remain in the Houses, to avoid the Heat. Out of their Earnings, they buy Victuals, which they bring to their Mothers to dress; for they must not eat at their Father's Cost.

THEY have Idols, Male and Female, in their Monasteries; to which they offer their Daughters. On these Occasions the Monks (or Priests) meeting to feast, sing and dance, to cheer the Idols: The Maidens thus consecrated to them, set Victuals before them, and sing during the Space of a Meal: Then saying they have eaten, fall-to themselves in earnest; after which they return home. The Cause of these Solaces is, the Household Quarrels betwixt the God and his Goddess; which if they did not thus appease, they should lose their Blessing.

THE great Men have Litters of large Canes; which, when they have a Mind to sleep, can be drawn-up by Cords to a good Height from the Ground, and thereby prevent the Biting of Tarrantulas, Fleas, and other Vermin, as well as procure the fresh Air.

THE Sepulchre of *St. Thomas* is a small City, little frequented by Merchants, but infinitely by *Christians* and *Mohammedans*, on the Score of Devotion: For the latter hold him a

* The Bambu Palakins.

^b Purchas observes, that *Malabar* is by this Author extended to *Choremandel* also. ^c The *Syrians* call it *Bêt Tâma*, or, the House of *Thomas*. Whence the Corruption *Betuma*, is the two ancient *Arab Voyages*, published by *Renaudot*, p. 13, and 146. *John of Empeli, Barbosa, Corsali*, and almost all the early Travellers affirm, that his Sepulchre is at *Madras*, called by the *Portuguese*, *St. Thomas*.

Coast of
India.

great Prophet, and call him *Ananias*, that is, a *holy Man*^a. The *Christians* give the Earth where he was slain, which is red, mixed with Water, to the Sick.

A lying Mi-
racle.

IN the Year 1288^b, a great Prince having more Rice than Room to stow it in, made bold with *Thomas's Church*, in the Chamber where Pilgrims were received: But by a seasonable Vision of that Saint in the Night, was so terrified, that he quickly freed the Place. The Inhabitants are become black, by anointing themselves with *Sessamine Oil*. They paint the Devil white, and their Idols black. The Beef Worshipers carry with them to Battle, some Hair of a wild Ox, as a Preservative against Dangers.

Murfil and
Lak.

THE Kingdom of *Murfil*, or *Monful*, is Northward of *Malabar* five hundred Miles. The Hills produce Diamonds, which the Natives, who are Idolaters, search for after great Rains. Westwards from *St. Thomas*, is *Lak*, *Loak*, or *Lar*^c, whence the *Bramins*^d have their Original. These are the fairest Merchants in the World: They abhor Lying and Theft, never break their own Trust, and deal justly, for those who employ them either to buy, or sell Goods. They are known by a Cotton Thread, which they wear over the Shoulder, tied under the Arm crossing the Breast: Are in eating very abstemious, and long-lived: Have but one Wife, and are great Diviners. When about to traffic, they consider their own Shadow in the Sun, and thence conjecture according to their Rules. They chew a certain Herb (the *Betel*) which preserves their Teeth, and helps Digestion.

Tingui, or
Monks.

THERE are some Religious of them, called *Tingui*, who go quite naked, and live austere, wearing the Figure of an Ox in Brafs on their Forehead. Of the Affes of the Bones of that Animal, they make an Ointment, wherewith they anoint their Bodies in divers Places. They neither kill, nor eat any living Creature, nor Herb, or Root, before it is dried; believing, when green, they have a Soul. Instead of Dishes, they lay their Victuals on dry Leaves of Apples of Paradise. They exonerate in the Sands, dispersing their Ordure, lest it should breed Worms, which must presently die for Want of Food^e.

Kael City.

KAEL is a great City, governed by *Asliar*, one of the four Brethren, who is very rich, and uses Merchants kindly. He hath three hundred

Women. The People are continually chewing a Leaf called *Tambul*^f, with Spices and Lime. 1295.

KOULAM^g is a Kingdom independent, five hundred Miles North-West from *Malabar*. Here, among the Idolaters, dwell *Jews* and *Christians*, who have a Language of their own. The Produce are Pepper, *Brasil*, Indigo, black Lions, and white Parrots of divers Sorts, some blue, others red, and some very little^h: Peacocks and Peahens, much differing from ours, and greater; as are their Fruits. They are very libidinous, and marry their Sisters: Have many Astrologers and Physicians. In the Province of *Kumari*ⁱ are Apes as large as Men; and here *Polo* had Sight of the North Star. Three hundred Miles West of *Kumari*, is the Kingdom of *Deli*^k, which hath a peculiar Language. The People are idolatrous, and have Store of Spices. Here is no Port, but a great River, with a good Mouth, where the Ships of *Manji* arrive in Summer.

MALABAR^l is a Kingdom in the West, in which, and in *Guzerat*, are many Pirates; who set-out with above an hundred Sail, carrying their Wives and Children. They keep the Sea all Summer, spreading their Ships five Miles asunder, to catch the Merchants, whom they rob, and then set on Shore. Here you meet with Ginger, Pepper, Kubebs, and *Indian Nuts*. The Ships of *Manji* bring hither Oars, Cloth of Gold, Silks, Gold, Silver, and other Commodities; which, with the Goods of the Province, are transported to *Aden*, and *Alexandria* in *Egypt*.

THE Kingdom of *Guzerat* has its own King, and Language, being a Western maritime Province. The Pirates here make the Merchants drink Water mixed with Tamarinds, to exonerate the Pearls and Jewels, which they swallow. Ginger, Pepper, Indigo, and Cotton abound. The Trees are six Fathom high, and endure twenty Years: But after twelve Years Growth, the Cotton is good only for Quilts, not for Spinning. Unicorns^m are plenty. The most curious Embroideries in the World, with other Goods, are made here.

PROCEEDING Westward is *Kanam*ⁿ, a large and noble Kingdom. It yields Store of Frankincense, and has a great Trade for Horses. *Kambaya*^o is another great Kingdom towards the West, producing much Indigo, Bukram, and

^a *Ananias* is a Hebrew Word, signifying, the Cloud, or Divination of the Lord. In the *Basil*, it is *Avoryam*; and in the *Berlin*, *Avarnom*, that is, *holy Man*. ^b So also in the *Berlin* Copy; but in the *Basil*, 1277.

^c In the *Latin* Copies, *Loe*. ^d In the *Basil* Copy, *Abrajamins*: In the *Berlin*, *Abrajans*. ^e *Purchas Pilgr.* p. 105. ^f The *Arabic* Name for the *Betel*; or *Betle*, the *Malabar* Word, *Teix*. p. 18. ^g Perhaps on the Coast toward *Surat*: In the *Latin* Copies, *Coilum*. ^h Or, *Perokites*. ⁱ In the *Latin* Copies, *Comari*, far from *Cape Komari*, or *Komorin*. ^k In the *Basil* Copy, *Eli*: In the *Berlin*, *Heli*: Perhaps the Kingdom of *Dabli*, or *Delli*, then extended to the Sea-Coast Southward. ^l In the *Latin* Copies, *Melibar*.

^m The *Rhinoceros*. ⁿ In the *Basil* Copy, *Tana*: In the *Berlin*, *Caria*. ^o In the *Basil*, *Cambasth*: In the *Berlin*, *Cambasth*.

Coasts of
India.

Cotton. *Servenath*^a is a Kingdom still to the a West: Has a peculiar Language. The Inhabitants are Merchants; a good People, though Idolaters.

Khesma-
kran.

KHESMAKORAN^b is a large Kingdom. Most of the Inhabitants are *Mohammedans*; the rest Idolaters. They live by Merchandize and Manufactures, and are resorted by Traders both by Sea and Land. This is the last Province of *Greater India*, proceeding North-Westward from *Malabar*, which here ends: And here *Polo* ob-

Ile of Wo-
men.

serves, that all the Provinces and Cities thereof, which he has mentioned, lie along the Sea-Coast. FIVE hundred Miles South of *Khesmakoran*, are said to be two Islands, thirty Miles asunder; one of Men, the other of Women^c; whence they are called the Male and Female. The Men visit the Women, and stay with them all *March, April, and May*. It seems, the Air will not permit them to remain longer. The Women keep their Sons twelve Years, and then send them to their Fathers: But their Daughters till they are married. They are good Fishers, and have Store of Amber: Are Christians, and have their Bishops from *Sokoktera*, five hundred Miles to the South.

Sokoktra
Island.

SOKKOTERA^d is a very large Island, whose Archbishop is not subject to the Pope, but to a *Zatolia*^e, who resides in *Baldak*, and chuseth him. The *Sokokterans* go naked, all but a Cloth before: Have no Grain, except Rice; and are the greatest Magicians in the World. They allay Storms; and, when they please, raise Winds, to bring back such Pirate-Ships as have wronged them. These bring them Goods, which being the Spoil of *Mohammedans* and Idolaters, they make no Scruple to traffic for. Much Ambergrease is found on the Coast, which comes-out of the Belly of Whales. These they take with Harpen-Irons tied to a long Cord, having at the End a Piece of Wood, which floats on the Sea, and shews where the Whale is to be found when dead. By this they drag it a-shoar, and cutting open the Belly, take-out the Ambergrease. The Head yields many Casks of Oil^f.

Ambergrease

A THOUSAND Miles thence, South-West-MarcoPolo. ward, is *Magastar*^g, one of the greatest and 1295. richest Isles of the World, three thousand Miles in Circuit, inhabited by *Mohammedans*, and governed by four old Men^h. The People live by Traffic, and sell great Store of Elephants Teeth. They feed on Camels Flesh, as most delicious of all other. Much Ambergrease is driven here upon the Shores. The Island abounds with wild Beasts, as Lions, Giraffas, wild Asses, and other Game. Silks, Cloth of Gold, and other rich Goods, are brought hither from foreign Countries. Vessels seldom sail Southward to any of the numerous Islands, except this and *Zenzibar*, by reason of the violent Currents: For there is no returning Northward; and the Ships which from *Malabar* make the Voyage in twenty, or twenty-five Days, are three Months going-back.

Magastar,
or Madagaskar.

POLO was told by Eye-Witnesses, that at a certain Time of the Year, there comes hither, from the South, a wonderful Bird, called *Rukh*, like an Eagle, but so large, that it takes-up an Elephant in its Talons, and soaring aloft, kills him, by letting him fall, then feeds on him: That his Wings, when spread-out, extend sixteen Paces, the Feathers being eight long, and proportionably thick: That a Messenger sent by the Great *Khan* to view the Island, brought back one of the Feathers, which measured nine Spansⁱ, and the Barrel two Palms; besides the Tooth of a Chinghial, a Beast that bred there, as big as a Buffalo, which weighed fourteen Pound.

The Bird
Rukh.

AFTER this you meet with the Island of *Zenzibar*^k, two thousand Miles in Compass. The Natives are black, and go naked: Are very thick, and short, but so strong, that one will carry as much as five *Italians*, and eat in proportion. They have large, frightful Features. Their Diet is Flesh, Milk, Dates, and Rice; of which Grain, and Sugar, they make a Wine scarce inferior to that of the Grape. Ships come here for Ivory and Ambergrease, there being many Whales on the Coast. When the Male Elephant wants to couple, he digs a hollow

Zenzibar
Island.

^a In the *Basil* Copy, *Semenath*: In the *Berlin*, *Semenach*. In the Province of *Makran* in *Persia*, bordering on *India*.

^b In the *Basil* Copy, *Resmakoram*. Perhaps the Province of *Makran* in *Persia*, bordering on *India*.

^c This seems to be the Island of *Legedulus*, in the ancient *Arab* Voyages, published by *Renaudot*, p. 11, and 12; and, doubtless, is an *Arabian* Fiction.

^d In the *Basil* Copy, *Scoria*: In the *Berlin*, *Scoria*.

^e Rather, *Zatolico*, that is, a *Catholicos*, or Patriarch of the *Nestorians* at *Bagdad*. See *Renaudot Ancien. Relat.* p. 173.

^f *Purchas*, as well as the *Latin* Copies, omits this curious Discovery, which has of late been verified. It is strange *Renaudot*, who quotes the *Italian* Edition of *Polo* so often, should not mention this Authority in his Dissertation on Ambergrease, *Ancien. Relat.* p. 210, & seqq.

^g In the *Basil* Copy, *Madagascar*: In the *Berlin*, *Madagascar*.

^h It is in the *Italian*, *Siechi* (that is, *Shyckis*) signifying, *old Men*; rather *Lords*, when applied to Rulers.

ⁱ It should, probably, be no more than nine; which yet is abundantly too much. This is another Fiction of the *Arabs*, from whom most of what he writes seems to be taken.

^k In the *Basil* Copy, *Zenzibar*: In the *Berlin*, *Zanzibar*. He mistakes this Country, which is Part of the Continent, for an Island; the Island of that Name, which lies on the Coast, being very small.

The Name, signifying the Coast of the *Zenji*, was given by the *Arabs* on Account of the *Zenji* Blacks.

Coasts of
India.
The Giraffa.

Place, and lays the Female on her Back to come at her, the Pudenda lying very forward.

THE Giraffa, a beautiful gentle Creature, is found in this Island. The Forelegs are longer than the hinder: The Neck long also, and the Head small. The People are good Warriors: Having no Horses, they fight on Camels and Elephants, which carry Castles holding fifteen or twenty Men, armed with Lances, Swords, and Stones. They give the Elephants Wine, to make them more courageous in Battle.

Indian
Islands.

IF the Mariners of those Countries, and their Writings, which Polo had seen ^a, are to be credited, the lesser Islands in the Indian Seas, subject to the greater, which have been described, are no fewer than twelve thousand seven hundred, reckoning both the inhabited and desert. Greater India, which begins at Malabar, and ends at Khesmakeran, contains thirteen very large Kingdoms; whereof Polo has mentioned but ten. India the Lesser, beginning at Ziambi, and ending at Murfil, comprizes eight Kingdoms, besides the numerous Islands. It remains to speak of the second, or Middle India, called Abasba ^b.

Abasba, or
Abissina,

ABASHA abounds with Provisions and Gold, Elephants, Lions, Giraffas, Asses, and other Animals. Seven Kings reign there, four Christian, and three Mohammedan, all subject to one of the Christian Kings. The Christians, for Distinction, have three Marks made on the Face with a hot Iron; one in the Forehead, the other two in the Jaws; and this is the Baptism of Fire. The Mohammedans have a Mark down the Forehead to the Middle of the Nose. The Jews one on the Jaw. The chief Christian King resides in the Midst of the Province: The Mohammedan towards Adem. St. Thomas having preached in Nubia, came to Abasba; from whence he passed to Malabar.

Inhabitants
beasts.

THE Abissins are very brave, being always at War with the Soldan of Adem, the Nubians, and other neighbouring Nations. In 1288, as Polo was told, the great King intended to visit Jerusalem; but being dissuaded, on Account of the many Kingdoms of the Mohammedans, his Enemies, which he was to pass-through in his Way, sent a Bishop to pay his Devotions there; who,

in his Return, was seized by the Soldan of Adem, Marco Polo, and circumcised by Force. Hereupon the Abissin King, aided by two of the Mohammedans, defeated the Soldan; and taking his City, spoiled it in Revenge.

ADEM ^c is full of Cities and Castles. It has a fine Port, where the Indian Merchants arriving, put their Goods on board lesser Vessels, to be sent to Alexandria. Then sailing through a Gulf of the Sea, they come, in twenty Days, to a Port, where they are loaded on Camels, and in thirty Days carried to the Nile. Thence they are conveyed in Barks, called Zerma ^d, down the River to Kayro, and forward through a Canal, called Kalizena ^e, to Alexandria. This is the shortest Way of importing Goods from India. Likewise from Adem, Horses are exported to all Parts of India. In short, being the greatest Mart in all these Countries, its Soldan is become very rich. Polo was told, that when the Soldan of Babylon ^f went, in the Year 1200, to besiege Akra ^g, he of Adem sent him thirty thousand Horses, and forty thousand Camels, in Hatred to the Christians.

FORTY Miles South-East of Adem, and subject to it, is the City of Esber ^h, which has many Towns and Castles under its Jurisdiction. Its Port is much resorted by Indian Ships, which trade for Horses. Here is Store of white Incense, which distils from little Trees like the Fir, an Incision being made in the Bark. The Soldan has it at ten Bisantins the Kantara, and sells it for forty. No Grain is produced but Rice and Millet. Date-Trees are plenty, of whose Fruit, Sugar, and Rice, they make Wine. Their Sheep are small, and in Place of Ears, have two Horns, below which are two Holes. There is Plenty of large Tumi on the Coast, with other Fish; which the Inhabitants take in March, April, and May. These being dried, serve their Cattle and Sheep for Food all the Year, the Country affording no Grass for the Heat. They likewise make Bread, by reducing the dried Fish to Flour, and making it into a Paste, which they bake in the Sun ⁱ.

DULFAR ^k is a fine and great City, twenty Miles South-East of Esber; its Produce and Trade being of the same Kind. It has a good

^a This proves what has been observed before, that his Relation is taken chiefly from the Report, or Books, of the Eastern People. ^b In the Italian and Berlin MS. Abasba: In the Basil, Abasba. It is commonly called Abissina, or Abissinia. The Arabs write Habasb. ^c In the Latin Copies, Aden; as it is commonly called. It is a Territory and City in the South-Part of Arabia. ^d Or, Jerma. ^e Or, Kalij; which signifies a Canal, in Arabic. ^f By Babylon here, must be understood Kayro, or Kahero, in Egypt, mentioned in the former Paragraph; and by the Soldan, Salah addin, or Saladin, as he is commonly called; but he took Akka, or Akra, in 1187. ^g In the Basil Copy, Acora; the same with Ptolemais in Palestina. ^h In the Italian, Esier: In the Berlin Copy, Esfer. Perhaps Shabr in Arabia. But it lies North-East of Adem, as does all the Coast. ⁱ Purchas Pilgr. vol. 3. p. 106. ^k Rather, Dbofar: But it stands seventy Miles North-East of Shabr. Purchas, as well as the Latin Copies, omits this City, and the two following.

*Coasts of
India.*

*Kalayāt
City.*

Port, and is subject also to *Adem*: Yet has many a mark those Variations; but more to clear-up the Author's Geography: And though we do not pretend to have discovered the present Names of all the Countries and Cities which he mentions, (a Thing which seems scarce possible to be done) yet we have succeeded in so great a Number of the most considerable Articles, that it is presumed we have thereby rendered *Polo's* Relation, for the greater Part, intelligible; and enabled a Reader, by our Notes, to trace his Travels through the several Parts of *Tartary* and *China*; for Want of which Advantages, the former Editions of his Work have, in Point of the Geography, been mostly useless.

*Island of
Ormus.*

KALAYAT is a great City, and good Port, at the Entrance of a Gulf called *Kalatu*, five hundred Miles South-East from *Dulfar*^a. It is subject to *Melikb*^b of *Ormus*, who flies hither as to a strong Hold^c, when invaded by the King of *Khermain*, on his refusing to pay such Tribute as he imposes. It has a very strong Castle, which so commands the Bay, that no Ships can enter without Leave. The People live on Dates and Fish, having no Corn but what comes from abroad.

THREE hundred Miles to the North-East is the Island *Ormus*, which has a great and fair City, on the Sea-Side. It has a *Melikb*, which Title answers to Marquis^d, who has under him many Towns and Castles. They have Ventiducts in all their Houses, without which there would be no living, for the excessive Heat^e.

Polo's Relation

THUS we have gone-through the Relation of *Polo*, augmenting and correcting the Translation of *Purchas* from the Italian of *Ramusio*; whose Copy appears to us much more accurate and compleat than the *Latin*, which in infinite Places varies greatly from it; sometimes adding, oftener omitting, and giving a different Account of Things. We have taken no small Pains to

mark those Variations; but more to clear-up the Author's Geography: And though we do not pretend to have discovered the present Names of all the Countries and Cities which he mentions, (a Thing which seems scarce possible to be done) yet we have succeeded in so great a Number of the most considerable Articles, that it is presumed we have thereby rendered *Polo's* Relation, for the greater Part, intelligible; and enabled a Reader, by our Notes, to trace his Travels through the several Parts of *Tartary* and *China*; for Want of which Advantages, the former Editions of his Work have, in Point of the Geography, been mostly useless.

WE shall farther add, that this Author, with all his Imperfections, has made very great Discoveries, considering the Age he travelled in; and brought home a vast Number of useful Observations, whatever Way he came by them. His Account of the Customs among the *Tartars* and *Chinese*, are for the general very curious, and agreeable, to what we find at present; and he seems to have travelled farther in the Countries South-West of *China*, than any other since his Time. It is only to be regretted, that he was not more particular and exact in setting-down Places on the Roads, with their Names and Situations.

^a Here are two great Errors; for it lies North-East by East, not above an hundred Miles from *Dhofar*. See our Chart of *Arabia*, Vol. I. This Place lies near *Cape Ras al gat*, at the most Eastern Point of *Arabia* towards *Persia*.

^b This must have been *Malek Seyfaddin Abubekr*, who usurped the Crown of *Ormus* from *Amir Seyfaddin Noferat*; but was afterwards expelled, and *Malek* restored; yet soon murdered in 1291, having reigned twelve Years, including *Malek's* Usurpation. See *Teixeira's History of Persia*, p. 383.

^c The Kings of *Ormus* were originally from *Arabia*, about *Kalayāt*.

^d *Malek*, in *Arabic*, signifies King.

^e See *Ramusio*, vol. 2. p. 59.

C H A P. IV.

The EMBASSY of Sháh Rokh, Son of Tamerlan, and other Princes, to the Emperor of Katay, or China.

Translated from the Persian into French, and now first done into English.

INTRODUCTION.

Travels of Odoric, a lying Friar. Sir John Mandeville's, of the same Stamp. Baldensel to Tartary. Missioners sent by the Popes into Tartary. Embassy from Sháh Rokh.

Travels of Odoric,

A lying Friar.

Sir John Mandeville's,

THE next Traveller we meet with into Tartary, and the Eastern Countries, after Marco Polo, is Friar Odoric, of Udin in Friuli, a Cordelier; who set-out about the Year 1318, and at his Return the Relation of it was drawn-up, from his own Mouth, by Friar William of Solanga, in 1330. Ramusio has inserted it in Italian, in the second Volume of his Collection; as Hakluyt, in his Navigations, has done the Latin, with an English Translation. This is a most superficial Relation, and full of Lies; such as People with the Heads of Beasts, and Valleys haunted with Spirits: In one of which he pretends to have entered, protected by the Sign of the Cross; yet fled for Fear, at the Sight of a Face that grinned at him. In short, though he relates some Things of the Tartars and Manji, (as he writes Manji) which agree with Polo's Account; yet it seems plain, from the Names of Places and other Circumstances, that he never was in those Countries, but imposed on the Public the few Informations he had from others, mixed with the many Fictions of his own. He set-out again for the East in 1331; but warned, it seems, by an Apparition a few Miles from Padua, he returned thither, and died.

IN 1332, Sir John Mandeville, an English Knight, performed a Journey into the same Parts, where he spent thirty-three Years. At his Return to Liege, where he died, he wrote his Book in three Languages, English, French, and Latin. We are told by Bergeron^a, that the French Manuscript is in the King's Library at Paris. The Latin and English at Length, and very correct, in fifty Chapters, is found in Hakluyt's Collection^b. The same Author adds, that Odoricus

and Mandeville's Relations are so much alike, of the same Stamp. in the Remarks both true and fabulous, that one of them seems to be taken from the other: But as the Englishman did not return from his Travels till 1355^c, Bergeron concludes, that he copied from the Italian. Yet both (continues he) relate such improbable Things, although they affirm to have seen them, that there is great Reason to believe they have taken for Fact all the Lies that had been told them, according to the romancing Humour of that Age.

PURCHAS has given an Abridgement of Mandeville's Travels^d, and in his Preamble supposes they had been corrupted by some lying Friars out of the Tales of Ogerus the Dane, and the above-mentioned Odoricus. However that be, we do not think either of them deserves a Place in our Collection.

THERE is likewise a Journey into Tartary, Baldensel^e by William de Baldensel; or, more properly, as Tartary. Fabricius remarks, Baldensleve. He was a German Nobleman, before called Otto de Rienbus. In 1315, having deserted the Order of Preaching Friars, with the Pope's Absolution, he went to the Holy Land, thence to Egypt, Mount Sinai, and, lastly, into Tartary. At his Return, he wrote, in Latin, an Account of his Journey to Cardinal Thalyrandus^f. There is, in the French King's Library, an old French Version of his Travels, made by John le Long, of Ypres, in 1351^g. Canisius has inserted the Latin Copy in his Collection^h, and calls him Baldensel; as does Baluzⁱ.

AFTER this Author, we meet with no remarkable Travels into Tartary by any Europeans, sent before those of our Jenkinson in 1557. However, the Popes kept-up with that Country, and the Tartar Princes, the Intercourse by Missions, which had been set on-foot by Innocent IV. In 1256, Alexander IV. sent Letters to the Soltán of Persia, in order to convert him. In 1269,

^a *Traite des Tartars*, ch. 9. ^b It is in the first Edition, and in Latin only. ^c This must be understood of his Return from England. He died at Liege, November 17, 1332, and was buried in the Abbey of the Order of the Guelmites; as we learn from Bale's Preface in Hakluyt. ^d In his third Volume, from Hakluyt's compleat Relation. ^e Bergeron calls him Vallerand. ^f Who also translated Hayton and Oderic. ^g *Lectures Antiquæ*, tom. 5. part 2. p. 96, of the old Edition; and tom. 6. p. 332, of the new Edition, by Basnage. ^h See Fabric. *Biblioth. Med. & Infim.* etat. p. 689.

Introduction. the Tartars in Syria, assisted by the Armenians, a made War on the Mohammedans; and the Great Khân sent his Ambassadors to St. Louis, James of Arragon, Charles of Sicily, and other Christian Princes, inviting them to join his Forces. This caused Louis to undertake his second Voyage to Africa, where he died. The King of Arragon received the Ambassadors at Valence, and promised mighty Matters; but did nothing.

By the Popes. IN 1272, Nicholas IV. sent Cordeliers with Letters to the Tartars, Jacobites, and Armenians, b in order both to convert them, and excite them to War against the Mohammedans. He wrote to Argon in Persia; also to Oblay Khân, and Kaydan, Tartar Princes. In 1294, or 1300, Kaffan the Tartar, King of Persia, having carried-on the War in Syria, sent to Boniface VIII. and the Christian Princes, for Aid, promising to give-up to them the Holy Land. In 1307, Clement V. wrote to the King of the Tartars, exhorting him to be baptized: And in c 1314 dispatched a Cordelier, Archbishop of Khân-balek, with eight or nine Bishops, into the Eastern Parts. Two Years after, he caused a Treatise, or Catechism, to be written for the Use of the Tartars, by Ægidius Romanus, a great Theologian; and sent it to all the Tartars, Pagans, and Mohammedans, of the East and North.

Into Tartary. IN 1322, more Bishops and Preaching-Friars went to the same Parts, by Order of John XII. and in 1328 there came Ambassadors to Benedict d XII. from the Great Khân, with Letters, craving his Blessing. Our Author Bergeron informs us, that these Letters were dated from Khân-balek, in the Year of the Rat, the third Day of March, and sixth Day of the Lunation. In 1341, the last-named Pope sent Cordeliers, who with the Khân's Permission, we are told, made many Converts in Tartary, and baptized several Monasteries. In 1354, Innocent VI. sent Jacobin Inquisitors to the Nestorians of Tartary. In 1365, many Privileges were granted those Friars by Urban V: And, lastly, in 1378, Urban VI. gave Orders to the General of the Dominicans, to send three Inquisitors, one into Georgia, another into Greece and Tartary, and a third into Russia and Wala-khia e.

WHILE these Things were transacting on the Side of Europe, Tartary was visited by the Curious, as well as Merchants, of the neighbouring Countries, and Embassies sent from their respective Princes f. Many of these were written and published among the Orientals; but none of them have been translated into any European Language, except that of Shâh Rokh to the Emperor of Katay, or Kitay, which Thevenot has given us in the fourth Tome of his French Collection. It was written, as he informs us, in Persian, but does not mention by whom it was translated. It contains twelve Folio Pages, without any Notes, or Explanations. It must be observed, that this Embassy was performed in the Time of Ching-tsu, or Yong-lo h, third Chinese Emperor of the Ming Race, founded by Hong-wu, who had expelled the Mongols fifty-one Years before. The Substance of it is as follows.

S E C T. I.

1. *The Ambassadors Travels from Herat to Khân-balek, and Reception there.*

Ambassadors set-out. Balkh. Tashkant, Sayram. Bilgotû, Ildûz. Tarkan, or Tursân. Karakoja. Kabul, or Kamul. Katayan Politeness. Elegantly feasted in the Desert. Karaul Fortress. Sekju, or So-chew. Centries and Post-Houses. Kamjû, or Kan-chew. Banqueting-Halls. A huge Image. Fine Kiosk, or Tower. River Karamûran. Sadin fû. Vast Image. Arrive at Khân-balek. State of the Emperor on his Throne. Criminals sentenced. Ambassadors pay Reverence: Their Audience: Their Lodging.

IN the Year 822 of the Hejrah, or 1419 of Christ, Shâh Rokh sent Ambassadors, the chief of them Shadi Khoja, to Katay i. At the same Time Prince Mirza Baysangar, his Son, dispatched Soltân Ahmed, and the Painter Khoja Gayath addin, who had Orders to make an exact Journal of their Travels; taking Notice of whatever was remarkable in each City and Country, the Nature of the Roads, the Police and Customs

^a Perhaps Hublay, or Kublay Khân, and Kaydu, mentioned by Polo. ^b Called Cham, in the French; as it generally is by the early Writers. ^c In the French, Cambaleth. ^d Rather of the Mouse, which is the first Year of the Tartar duodenary Cycle. On this Occasion, Bergeron tells us, that the first Animal the Khân meets with on New-Year's Day, he takes for his God all the twelve Months after, and gives its Name to the Year; and hence this, he says, was called that of the Rat, the Khân having seen one that Day in his Chamber. Strange that this Author, who was so well-acquainted with the Belief of the Tartars, from Rubruquis, Polo, and others, could be imposed-on by such a ridiculous Fiction! ^e See Bergeron Traité de Tartares, ch. 11. ^f This appears also from Carpin and Rubruquis. ^g In his Preface to the fourth Part of his Collection, where he tells us, he had another Piece of Travels by Land, from the Indies to China, which he had translated himself from the Arabic; but he did not publish it. ^h This Emperor began his Reign in 1404, and died in 1425, the Year of the Ambassadors Return. ⁱ As the Orientals call it. In the French it is commonly written Khatay; but more properly Kitay: By which is here to be understood all China, then under the Dominion of the Ming Emperors.