

nothing less in Compass. Its Length is three Miles, and the Buildings not so much Ruin'd as in the other. The *Bazar's* are Light, and well contriv'd, in comparison of the others, which are every where Dark, and ill Order'd. Two of them particularly deserve to be seen, where among other Trades are the Braziers, who make all Necessaries of Brass and Copper. The Streets are also very good, and so the *Caravansera's*, which are large, and well Built with two Apartments. We saw a stately one on the right Hand, without the Gate we went in at, with two great Courts, in one of which was a Cistern of Water, whither the Merchants in Summer carry their Beds to lie Cool. Both above and below, all about the Doors of the Rooms, there is curious Workmanship of Bricks of several Colours. Those *Caravansera's* within the City, are not Built for the good of the Souls of the Departed, but for private Interest, every Body paying four *Abassis* a Month, or four *Cashis* a Night. The principal Trade of this City is Wrought-Silks, on which account an infinite Number of Merchants resort to it from *India*, and other parts of *Asia*. *Malachy* shew'd me three Ells and a half of *Taffeta* two Spans and a quarter wide, which he bought for two *Abassis*, which is about eight Carlines of *Naples*, about three Shillings six Pence *English*.

King's-
House and
Gardens.

I went to see the King's House and Gardens near the Road we came. A Brook runs through, and divides one of these Gardens; and along it there are orderly Rows of Pines, and other Trees of several Sorts, whose Variety is pleasing to the Eye. About the Garden there are also two Ranks of Cypress and Pine-Trees, making a delightful Shade with their never fading Green. The other Garden nearer the City has also abundance of Water, and the Trees planted in the same Order, by which it appears how much the *Persians* exceed the *Turks* in Ingenuity. The King's House (which like all the rest is a Sanctuary for Malefactors) has an indifferent Front of Tiles of several Colours, according to the Fashion of the Country, and good Lodgings within. Before this House was a Troop of Horse, curious to behold, for the variety of Fashions the Soldiers wore on their Heads; for some had Turbants, others plain Caps, others Plumes of several sorts, and others had a perfect Cilinder in the middle of the same Cloth of the Cap.

Drawing near to observe the Characters, that were over the Gate, one of those Soldiers being angry that I had not made Obeisance to it, according to their Custom, made me do it on my Knees, with my Forehead on the Stone of the Threshold, as to a Royal and Sacred Place.

To return to the City, tho' it has a double Wall about it, yet that is so Ruin'd, that there is no need to go about to the Gates. The best of them was that we Enter'd at, which is Handsome without, and has a Passage through high Arches to *Bazars*, some of which have particular Doors to shut at Night, when the noisy Signal is made with Fifes and Kettle-Drums from the *Meidan*.

That same Sunday we proceeded on our Journey, and going out of *Cascian*, I perceiv'd the Soil was nothing better, than what we had Travell'd over from *Kom* thither. Among other Mischiefs, there blew such a hot Wind, that it oblig'd me now and then to lay a wet Handkerchief upon my bare Skin. After riding twelve Miles in four Hours, we came into Valleys, and then ascending, rested some time in the *Caravansera* of *Giaur-Abad*, well enough Built in those solitary Mountains. Six Miles thence we came to the Pools made by *Scia-Abas* the Second, King of *Persia*, the better to supply *Cascian* with Water in Summer, in case the Rivulet that runs thro' it should not suffice, and yet it is not very small. They say he had them made, because finding once the City deserted by the Inhabitants for want of Water, he promis'd to remedy that Evil, and soon after caus'd a Wall above 100 Paces in length, 30 in thickness, and 50 in height, to be Built between two Mountains, to keep in the Rain-Water in Winter; and afterwards distribute it as need requir'd, through seven Sluices there are in it. They shew a House close by, whither they say the King went to forward the Work.

A notable
gathering
of Water.

Monday 5th, riding six Miles by break of Day, we rested a while at the Village of *Cone*, seated amidst the Mountains, which have not a Foot of fruitful Land. But the Valley in the midst of them makes amends, with the plenty and goodness of all sorts of Fruit growing in its Gardens (which are wall'd in with Stone) caus'd by the plenty of Water, tho' they do not ripen so soon. The Nuts are Excellent, and there is such Plenty of them, that they supply several

several Places. Other Provisions are
Gemelli. Dear. There are two *Caravansera's*, the
 1694. one a good Stone Building, the other of
 Mud.

The Moon rising, we mounted again,
 leaving behind us the barren Mountains
 at the *Caravansera* of *Agaka-mala*, which
 is well Built. The Country, tho' Plain,
 was as Barren as the Mountains, and
 therefore tho' near *Ispahan*, there is no
 Village to be seen for thirty Miles.

Tuesday 6th, we set up betimes in the
 little *Caravansera* of *Agakamola*, a good
 Structure, which is twelve Miles from
 the great one of that Name, and nine
 from *Cone*; but the Miles are so long
 they might be counted thirty of bad way.

A Road
 of Salt.

In the darkest of the Night we met
 a Company of *Armenian* Merchants,
 Travelling to the Province of *Ghilan*,
 and *Malachy* told me that there is no
 going thither from *Casbian*, without
 riding twelve Hours along a Road of
 pure Salt, on which it is very hard to
 find some little Water in Cisterns.

Being eager to see *Ispahan*, we set
 out betimes the next Day, and riding
 fifteen Miles in five Hours saw the ruin'd
 Village of *Micanor*; then advancing
 twelve Miles in four Hours we pass'd by
 the poor *Caravansera* of *Aganuri*; and
 still continuing our Journey with Horses
 much tir'd by the dry barren Ground,
 on *Wednesday* 7th, about break of Day
 we rested at the little Village of *Gasi*;
 where there is a very large *Caravansera*,
 built by the King. From this Place to

the City, the Country is fruitful, produ-
 cing all sorts of Grain and Fruit, for
 which reason it is very full of Villages
 and Houses of Pleasure. Setting out af-
 ter Noon we travell'd nine Miles, and
 four Hours after entred the City, which
 at a distance look'd more like a Wood
 than any thing else; this 7th Day of *July*
 being just a Year since I set out from
Redicina.

I was a long time considering with my
 self, where I should Lodge, having my
 choice of the *Carmelites*, the *Jesuits*, and
French Capucins; and at last resolv'd to
 take up with the *Portugues* Fathers of
S. Augustin's, as well to learn their Lan-
 guage, which is much us'd in *India* and
China; as because theirs being the first
 Nation that settled in those Parts, they
 are much esteem'd by the King. They
 receiv'd me with extraordinary Civility,
 giving me the best Apartment they had
 in two arch'd Dormitories that compose
 their Dwelling. These Arches are cu-
 riously Painted with Blew and Gilt after
 the Country Fashion, and look into a
 fine Garden Artificially divided into
 Squares for several sorts of Fruits and
 Flowers.

The Church tho' small is Beautiful, as
 are the Sacristy and Refectory, the Stru-
 cture being very good. The Fathers
 liv'd well enough, having the best Meat
 the Place afforded, dress'd by a *Portugues*
 Cook; and being serv'd in other Affairs
 by twelve Men, three Blacks, two *A-*
rabs, three *Armenians*, and four *Indians*

CHAP. V.

The Description of Ispahan, and the most remarkable things in it.

Ispahan
 City.

Sup. du
Grand dicit
Histor.
verb. Ispa-
han.

I *Spahan*, *Spahan*, or *Spahon* in the *Per-*
sian Tongue, is seated in 30 degrees
 of Longitude, and 32 and 40 minutes
 of Latitude, in the Province of *Hierac*,
 formerly a part of the antient Kingdom
 of the *Parthians*. Its a large and fertile
 Plain, is enclos'd on three sides, like an
Amphitheater, by a ridge of Mountains,
 ten or twelve Miles distant from it. It
 is believ'd to be Built on the Ruins of
 the antient *Hecatompolis*; but it plainly
 appears to have proceeded from the U-
 nion of two small Villages, the one call'd
Hay-deri-dey-derti, the other *Guybare-*
Hamet-Ilay; for which reason to this
 Day there are these two contending Fa-
 ctions of *Hay-deri*, and *Hamet-Ilay*, and
 Vol. IV.

their Disputes sometimes end in Blows.
 Yet the *Persians* say it was formerly
 call'd *Sipahan*, but that *Tamerlan* after-
 wards subduing those Countries, trans-
 posing the two first Letters, call'd it *Is-*
pahan. Their modern Authors still write
 it *Ispahan* sometimes. Whilst the Kings
 of *Persia* kept their Court at *Casbin*, and
Sultania, *Ispahan* was no better than a
 Village; but the Kingdoms of *Lar* and
Ormus being afterwards united to the
 Crown, *Scia-Abas* remov'd his Seat thi-
 ther for the conveniency of its Situation,
 being invited by the fruitfulness of
 the Soil, water'd by so many Trenches
 drawn from the River *Sanderu*, and sup-
 plying most of the Houses in the City.

Tavern.
Tom. 5. l.
4. p. 434.

R 2

The

Gemelli.
1694.
Compass
of the Ci-
ty.

The compass of the Mud-Walls of *Ispahan* is in all about twelve Miles, with small Towers, and a Ditch full of Water, but shallow, near which there are rows of Trees to take the cool Air. I was curious to walk round it, but in several Places the Way was interrupted by Garden Walls, joyning to those of the City, or by some publick Structures. Nevertheless if we include *Zulfa* and the other Suburbs, with all the Fields and Gardens within them, the Compass will be little less than thirty Miles.

On the South-side at six Miles distance is another Mountain, on which may be seen the Ruins of a Castle, where they say *Darius* stood to see the second Battle *Alexander* fought with the *Persians*.

Gates.

Ispahan has 10 Gates, call'd *Der Tocxi*, *Der-Dext*, *Der-Abassi*, *Der-Lombun*, *Der-Daulet*, *Der-Mod-bac*, *Der-Affan-Nabat*, *Der-Herrum*, *Der-Seet-Hamedeyun*, and *Der-Guibare*; which are small, ill made, and cover'd with Iron. The Keys are kept by particular Officers; but the Walls being down in several Places, there is free entrance by Night on all sides.

Streets.

The Streets are narrow, crooked, and uneven, and many of them dark by reason of the Arches that cover the *Bazars*, and serve to walk dry in rainy Weather from one House to another. Did not the wholesomeness of the Air make amends for the negligence of the People, the Dirt of the Streets would breed many Distempers. At certain distances there are Sinks shut in Summer and open in Winter, to give passage to the Water into the Shores under Ground; besides there is a Trench before every House to throw out their Filth, which the Gardiners take away to manure the Ground. Another great inconveniency is the Dust in Summer and Dirt in Winter, there being no pay'd Streets throughout all *Persia*; and tho' there be Persons appointed to water them three times a Day, yet they only do it in the *Meidan*, and other Places where rich Merchants live, who are able to pay them. The same is done with the cold Water others carry in Skins, within Sacks full of Ice, to give gratis to any that will have it, they being pay'd out of the Revenues left for that charitable Purpose, by *Persians* decess'd.

Add to this the filthy Custom of casting out dead Beasts into the publick Places, as also the Blood of those the Butchers kill, and that the *Persians* ease

themselves wheresoever they have occasion. So that I cannot imagine what reason one of our *Italian* Writers had to compare *Ispahan* to the neat and beautiful City of *Palermo*, whereas the former is so far from having any Street like the *Cassaro* in the latter, that the meanest House in *Palermo* far exceeds the best in *Ispahan*, which, excepting some few belonging to the King and great Lords, are all of Mud Walls, with only some Bricks dry'd in the Sun intermixt at every four Spans. The higher they rise, the narrower they grow, else they could not bear their own weight; and because these Walls easily moulder away, they only stop the gap with a little Morter, and they are terrass'd at the Top. Tho' the Structure is so bad, yet it costs much Money; every Dauber that makes the Walls being allow'd eight *Carlines*, that is, three Shillings and six Pence; and the Labourers about three *Carlines*, near eighteen Pence.

The general form of the Houses, is Houses. to have a Portico in the middle with a Fountain, or Cistern of Water. On three of the sides there are Windows at the Top to receive sufficient Light, underneath small Arches to take the cool Air, and rows of Rooms with Lattices curiously painted at the Windows. Further in there is generally a great Room, where there are Quilts and Pillows stuff'd with Cotton to sleep on. The Ground is all cover'd with good Carpets suitable to the Quality of the Owner. The Palaces of great Men seldom exceed two Floors, and on the four sides of the Portico have two arch'd Rooms to each, all adorn'd with *Arabian* Painting of several Colours. In some Rooms built for the Women, there are commonly Lattices of Wood well Painted, or of Marble cut through with Glass in the holes. The Roof, as I said before is after the *Neapolitan* Fashion, and in Summer they lie upon it because of the great Heat. It is made of Earth mix'd with Lime and bruis'd Straw, and with Bricks burnt with Fire, and they are very careful in Winter not to let the Snow lie long upon it, for fear of pressing it down.

The *Persians* put their best Furniture Furniture. in those Rooms, where they receive Visits, in all the rest there is nothing of value. The Floor being cover'd with Carpets, they lie on it, being satisfy'd with a Quilt under and Blanket over them.

Ispahan

Chap. V. Of PERSIA.

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Gemelli. *Ispahan* is so populous both on account of the wholsomeness of the Air, and the conveniency of Trade, that they call it half the World; and not without reason, as well for the diversity of Tongues spoke there; as for the prodigious Wealth of its *Bazars*, and Shops of all sorts of Commodities.

Monar-Kale Tower. The Father Prior of the Monastery where I resided, understanding that my Horse was quite spent, on *Tuesday* 8th, order'd the best in the Stable to be saddled for me to make use of. Mounting him I went out attended by his Servants to take a turn in the City. The first thing I saw was the Tower the *Persians* call *Monar-Kale*, built by *Scia-Abas* the Great, covering it all with the Bones of wild Beasts he kill'd in only one Days hunting. They say that the Workman telling him there wanted but one Head to compleat the Work, he caus'd his to be set in the Place. It is about eighty Spans high, and not above forty in Com-pas.

Dutch Companies House. Thence I went to see the *Dutch Companies House*, where I found *James Norghcamer* their Agent shooting Turtle-Doves in the Garden, which was delicious for its Fountains and curious rows of Trees. After we had drank merrily, he shew'd me a dozen Horses and Mares, the finest any Monarch in the World can be Master of, as well for Mettle, as for the curious Spots of several Colours, not inferior to the finest Figure, nor could a Painter colour them to more Perfection. Thence he led me to see his little House of Sport, where he had ten Hawks fit for all sorts of Birds, and Beasts, with Servants to look to them; a custom they have learnt from the *Persians*, whose greatest delight this is. He had several Pipes of Gold and Silver set with Jewels for those to smoke in that came to bear him company, by his Fish-pond. In short, he liv'd great in all Respects.

Fryday 9th, the F. Prior of the bare-foot *Carmelites*, the F. Provincial of the *Dominicans* and other *Franks*, gave me the favour of a Visit, the Provincial inviting me to a Consecration that was to be two Days after.

Saturday 10th, I rode several Hours about the best Streets and *Bazars*, seeing vast wealthy Shops of all sorts of Com-modities. *Sunday* 11th, I went to *Zulfa* with the F. Prior and three *Portugues* religious Men; and alighted at the Mo-nastery of the *Dominicans*, where the Ceremony was perform'd by the Arch-

bishop of *Abraner*, an *Armenian* of the same Order. Here twenty four of us Din'd, among whom was the Pope's Em-bassador, Monsignor *Pidic*, consecrated Archbishop of *Babilon*, who was to de-part for his residence at *Hamedan*; F. *Elias* a *Carmelite*, Archbishop Elect of *Ispahan*, another *Sciran* Catholick Arch-bishop, the Embassador of *Poland*, the F. Rector of the *Jesuits*, and other reli-gious and lay Men. There was merry drinking the excellent Wines of *Sciras* and *Ispahan*, during the Dinner of most exquisite Varieties; the Pope's and the *Polish* Embassadors, and the Archbishop of *Ispahan* doing me the Honour to drink my Health first. Not to trouble the Guests, it was left to the last to drink the Pope's Health standing, as all did, every Man holding a great Nosegay in his Hand, which went about.

Both going and coming, we pass'd through noble *Bazars*, and through the Street of *Sciarbach*, so call'd because both sides of it are shut in by four Gar-dens of the Kings, and in the *Persian* Tongue *Sciar* is four, and *Bach* a Gar-den or Orchard. It begins at a deli-cate Pleasure-house with Galleries cu-riously painted, which have a Commu-nication with the Royal Palace, and this way the King comes out when he goes to *Zulfa* to divert himself, or to other Gardens. It runs a Mile in length to the Bridge, and is a Musket-shot in breadth. The Water runs along the middle of it in an handsome Canal of Stone, making four great Pools in this length. On the sides there are two or-derly rows of *Cinar* Trees, which are like the Plane, within the Walls, and two without, under which there are two pav'd Paths, each of them four Foot wide and as high above the rest of the way, for People to walk in the shade free from the Horses. Hither the *Per-sians* come in Throngs to divert them-selves; smoaking, or eating Fruit at se-veral Shops, neatly built along it. Short of the Bridge this way is cut by a Branch of the River of *Sanderic*, which runs parallel to another, made after the same manner. To go to *Zulfa*, the Bridge over the same River *Sanderic* or *Rutch-ria*, must be pass'd. It consists of 35 Arches in length, and as many across; in the Intervals whereof the Natives stand and Smoke, and take the Air. Above there are two Walls 16 Spans high, and as long as the Bridge, leav-ing a convenient space in the middle, and as much towards the Walls as se-veral

Sciarbach Street or Way.

Gemelli.
1694.
Another
Street or
Way.

veral Persons may go abreast, all along adorn'd with Arches and Niches, at due distances.

Beyond this Bridge is the other Street or Way like this, above two Miles long. At one end on the left is a Pleasure-house, call'd *Teckci-Seis*, built by King *Scia-Sofi*, for a *Darvis* his Favourite. Fifty Paces further there are two more, though not so large, yet equally Beautiful. Then two other fine Structures with Balconies above, to have the view of a curious Fish-Pond in the middle of it. Here the Ground rising, to hold on the same way, there are two Streets to ascend, between which is a Structure, to keep the Ground even. On both sides at convenient distances there are little Houses of Pleasure, with curious Fronts, through which there is a passage to several of the King's Gardens adorn'd with Trees of all sorts.

King's
great Gar-
den.

After enjoying such a curious Prospect upon so Long and Noble a Way, we came to the King's great Garden call'd *Azar-gerib*, three Miles in length, and one in breadth. The first that occurs is a stately Front with double rows of Balconies next the Way, and excellently painted next the Garden, like the House, with Figures after the *European* manner in Gold and Blew. At the four Angles are four fine Towers, as well for Ornament, as to serve for Dovecotes. In the middle is a Canal of Water, which rebounds pleasantly as it runs over the well wrought Stones; and in other Places the Ground being uneven has delightful Falls, which like Glasses reflect the green of the *Cinar-Trees* growing along it. Further on opposite to the Gate, is a great Pool of Water, with two Galleries on the sides painted after the *Moorish* fashion, where the King uses to stand to take the Air. Going still forwards there is a little House in the midst of the Canal, under which is a mighty Vault to contain Water; besides that which for the diversion of the Royal Family, is cover'd with a Roof delicatly painted, and supported by wooden Pillars. About the House, there are Balconies to enjoy the Pleasure of the Canal, on all sides. Further on the rising Ground, there are two other little pretty Houses painted like the rest, for the Women of the *Aram* to take their Pleasure, who have also a little Boat to pass their time on the Pool there; and there is another House for them at the end of the Canal and Garden. On the sides there

are other Canals for those whose business it is to water the Plants, and Walks. In short, this Garden what for extent, and what for the Beauty of its Trees, and Variety of Fruit and Flowers may Compare with the best in *Italy*.

The Park.

In our return we saw the Park, where there were little above 20 Tigers, Lions, and other Wild Beasts. Here we also saw three *Paris*, which are small Creatures about the bigness of a Cat, with which they use to Hunt Deer, and other game, loosing these Creatures after them, when the Hawks having fastened on their Heads hinder their flight with their Wings.

We met the General of the Horse, call'd *Saperfelar* (we stood till he was pass'd) with 50 Souldiers before him, Beautifully clad, having Plumes of Feathers of several Colours on their heads. He was about fifty Years of Age, Well-countenanc'd and wore great Whiskers.

A wonder-
ful shower.

Sunday 11th, the Prior of *S. Augustin* shew'd me, a bit of a Root about as big as a Fitch, like Liquorice, whereof a great quantity fell the Year before from the Sky, in the Village of *Ciafe* in the Province of *Meirva*. The matter was thus. There was so great a scarcity in that Province, and particularly in the aforesaid Village, by reason of the bad Harvest that Year, that several People every day dy'd for mere Hunger. An honest Woman one day went out with abundance of People into the Fields, and with many Tears, implor'd the Divine Mercy, that all might not die so miserably. God who never fails us in distress, heard her Prayer, and caus'd this Root, like a Heavenly Manna to shower down from the Sky, for three Miles about, during a Night and a Day, and such vast Plenty of it, that it was three Spans thick on the Ground. Gathering it, they made Bread, of which the King and many Great Men at Court, tasted; and thus the Famish'd Multitude was reliev'd. I should never have believ'd it (nor do I think the Reader will be easily convinc'd) had it not been attested to me, by all the Religious of *S. Augustin*, *F. Elias* of *Mons*, a barefoot Carmelite, and Bishop of *Ispahan*, with all the Fathers of his Order, the *Armenian* Bishop of *Nak-civan*, the Ambassador of *Poland*, the *F. Rector* of the *Jesuits*, all the *French* that were in the King's Service, and all the *Persian* Persons of Quality I spoke with. I sent a bit of it to my Friend the Councillor

Amato

Amato Damio at *Naples*, for him to shew it to curious Persons.

Gemelli.
1694.

Persecution of the Carmelites

Monday 12th, began the Persecution and Expulsion of the Bare-foot *Carmelite* Fathers of *Zulfa*, the *Divan Beg*, or Government of *Ispahan*, going thither in Person to carry the King's Order; the Reader I suppose will not be displeas'd with the Relation. Those Fathers having of late Years settled a little House at *Zulfa*, they thought of enlarging it, and building a good Church. To this purpose they bought the House of an *Armenian* for 50 *Tomans*, given them in Alms by a *Catholick*, but through neglect they omitted to Register the purchase in the King's Books, according to the custom of *Persia*. The Heretick *Armenians*, being set upon obstructing the work already begun, made a great Clamor, pleading the King's Order, which Prohibits the exercise of any Religion in *Zulfa* but the *Armenian*; the Fathers on the other side, thought they ought not to give over their work; having the King's leave to build in any part of his Kingdom whatsoever. From Words it came to Actions; for 2000 *Armenians* assembling went to break open the *Carmelites* Gate, and they had doubtless committed some Outrage had not the Ambassador of *Poland* sent his People to keep them off. The *Catholicks* of *Ispahan* had several meetings to put a stop to this growing Evil, but could make nothing of it, because the *Armenians* were rich; and one *Stephen Vertabiet*, or Preacher, having gather'd 3000 *Tomans*, that is 57000 Crowns of *Naples*, had presented the Queen Mother, and the King's Favourites, and by that means obtain'd the Order he desir'd. The first thing the *Divan Beg*, who put in Execution, did, was to ask Father *Elias*, whether he had any Instrument, or Deed to shew for the Sale. The Father could shew none, because it was not in due form; and on the other side the Seller, being threatned by the Hereticks, said he had not sold it, but that being indebted 50 *Tomans* to the Monastery, *F. Elias* had taken it from him by Force. He deny'd, alledging he had bought it legally, with the consent of the seller; but the *Divan-Beg* interrupting him, said, *What, do you take the King's Subjects Houses away by force, without any Deeds to shew?* And at the same time order'd all the Work to be demolish'd, and shutting up the Monastery, seal'd the Gates, *F. Elias* asking, whether that was the usage they gave the Kings guests

in *Persia*? The other answer'd, that therefore it was they did not proceed to punish them more severely. The *Divan* returning to the City, sent 12 of his Men to command *F. Elias* and his three Companions in the King's Name, immediately to depart *Zulfa*; and not presume to set foot there again, upon Penalty of 100 *Tomans*. The good Fathers set out amidst that Rabble, that was to conduct them by order of the Governor of *Ispahan*; but by the way they met two Fathers of *S. Augustin* (sent to meet them out of civility by *F. Gaspar dos Reys*, Prior of the Monastery where I lay) who mounted them on their Horses. Being come before the the *Divan*, they with much difficulty obtain'd leave to remain in the *Polish* Ambassador's House. The Mutiny had been great at *Zulfa*, and no less the Joy of the Hereticks, who with extraordinary Insolence, threatned to expel the *Jesuits* and *Dominicans*; relying on the Protection *Aga-Camal* (a Black Eunuch the King's Favourite) the Queen Mother, and several Great Men, for which reason the aforesaid Ambassador thought fit to send his Retinue, to Guard the *Jesuits* House. There being reason to fear that all the *Catholick* Missioners would be banish'd, the aforementioned *F. Gaspar*, and other *Portuguis* Fathers, who were in great Esteem, went on *Tuesday* 13th to *Zulfa*, to acquaint *Vertabiet*, that if he intended to expel the other Religious Men, as he had done the *Carmelites*, it would be look'd upon as an open Declaration of his being an Enemy to *Catholicks*; and if so the King of *Portugal*, and other *Catholick* Princes would not fail to take their measures accordingly. Adding, that as a Friend he forwarn'd him, that this indiscreet Zeal of his would be the cause of all the mischief that should befall the *Armenian* Merchants in *Christendom*. Tho this *Vertabiet* was a hot-headed old Fellow, and answer'd at first that he valu'd not Kings when the Salvation of his Flock lay at Stake; yet the Prior and his Vicar who was excellently Skill'd in the Oriental Languages manag'd it so discreetly, that they prevail'd with him, before their Faces to tear the *Rogam* or King's Order for banishing all the *Catholick* Fathers; declaring he did it for their sakes.

It is not to be admir'd that all these Fathers having *Rogams* for their Foundations, the *Armenians* should so easily obtain others contradictory to them; because



Gemelli.
1694.
Stupidity
of the
King.

because the King liv'd in stupidity, being altogether governed by others. The Life he led, can scarce be call'd Life; for no sooner did he awake from the profound Sleep caus'd by the brisk Wine of *Saras* and other places in *Persia*, but he fell to drinking again, and when he could not hold the Glass, his Cup-bearer, gave him three Bumpers. Then being somewhat recovered, he took 3 more with his own Hand, till being again overcome with the fumes of Wine, he lay down to Sleep, and thus he spent his Days between sleeping and a shadow of waking. He could not forbear drinking as he sat in Council, and very often sleep overcoming him, the Assembly broke up without doing any thing. Persons of credit told me that *Scia-Abas* the Great, having slain the King of the *Usbechs*, he made a Dish of his Skull set in Gold; and that the King we now speak of, out of his Barbarous and Bloody inclination using to drink out of it upon Solemn occasions, it once hapned he did so in the presence of that King's Successors Ambassador. He ask'd him in jest whether he knew what that Dish was made of; and the other answering he did not, he said, this is your King's Head. The Ambassador turning away very discreetly answer'd, My King was happy amidst his misfortunes, in dying by the Hand of so great a Monarch; but to me he appears much more Glorious at present, since I see his Memory preserv'd by so Mighty a King as your Majesty. This answer was so well taken that for the future the Ambassador was deny'd nothing he ask'd.

Punishment of an
Armenian
Convert.

Whilst the *Portugues* Fathers labour'd with much Christian Charity about the affair of *Zulfa*, another no way contemptible accident hapned on *Wednesday* 14th. The King's Order was notified to *Coggia Marcara*, a Catholick *Armenian*, for him to pay 500 *Tomans*. Some said this was because he had been

concern'd in the last Troubles, by assisting Father *Elias*; others, and this was the most probable Opinion, said it was, because having alter'd his Religion he had not embrac'd the *Mahometan*, as the Laws of the Realm direct. They said, that the *Divan Beg* being inform'd of it, had sent to ask the Opinion of the *Axond* (who is the chief in Religious matters and Judges of Weddings, Divorces, Buying, Selling, Bartering, and other Contracts, whether they are valu'd or not) and that he had declar'd he ought to be burnt alive. The King thinking this Sentence too severe, chang'd it into a fine of 2000 *Tomans*, but afterwards at the request of *Marcara's* Daughter, who was in the *Aram*, he came down to 550.

The *Armenians* not satisfy'd with Persecuting the *Catholicks*, us'd their endeavours to do all the ill Offices they could to the Ambassador, who supported their Cause. The *Vizier* had some Months since given him his Answer, that the King did not design to break the Peace with the *Turks*, and the Ambassador pressing to be dismiss'd by the King, these base *Armenians* represented him in such manner to the Ministers of State, that on *Thursday* 15, they again sent him Orders to be gone; adding that since he was not satisfy'd to be dismiss'd by the Prime Minister, they would send an inferior Person to do it; refusing at the same time to give him the allowance for three Months since he was first dismiss'd, and a suitable attendance to go away, much less to pay the hire of his House, for the time to come.

Fryday 16th, as I was at Dinner with the Fathers, the Ambassador came in, and sitting down among us, said, he would certainly be gone for *Poland* by the last day of *August*, whether he had the King's Answer or not; since there was no likelihood of the *Persians* engaging in a War against the *Turks*; as his Master desir'd.

CHAP. VI.

The Description of the *Meidan* and Royal Palace, and an Account of some Passages that hapned.

The Meidan,

THE *Meidan* or Square I went to see on *Saturday* 17th, is the best Structure in *Ispahan*, built by King *Scia-Abas*; being made by the Model of another, now ruin'd near the Monastery,

where I lay, where there liv'd a Prince of the *Persian* Race. It is a quarter of a Mile in length from North to South, and about half that breadth from East to West. It may compare with, and perhaps

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haps exceed the best Squares in Europe, in the Uniformity and Beauty of the Arches, Shops, Windows of the second Floor, and of all its other Parts. There is this difference betwixt it and that of *S. Mark* at *Venice*, that the Arches of the *Meidan* are shut up with Walls and Porticos at convenient distances, to give way to go in; whereas in *Venice* they are open. The Front of this last is adorn'd with Marble and Statues, and the other with Bricks. But on the other Hand the *Meidan* is much larger than *S. Mark's* Place.

The Shops below serve for Trade, and the Rooms above to live in, being all Arch'd. About it is a Stone Canal, which has not Water at all times, or in all Places, and sometimes it stands in several parts of it and stinks. Of all the Trees *Scia-Abas* caus'd to be brought thither, there are but few standing, and they have neglected to plant others in the Place of those that decay'd.

The Palace.

The Royal Palace has two principal Gates, one call'd *Ala-Capi*, the other *Daulet-Cuna*, near the *Meidan* on the West side of it. That of *Ala-Capi* leads into a long Walk, where there are small Rooms for the Criminals that retire thither, as to a safe Sanctuary. The King cannot refuse to hear their Complaints, perhaps of Wrongs done them by his Ministers, because being there, they think themselves under the shelter of his Mercy. At the end of this Lane or Way is a Gate call'd *Hali*, on the Threshold whereof is a round Stone, held in great Veneration by the *Persians*. Over it is a great square Balcony with the Roof nobly Gilt and Painted, and supported by twenty Wooden Pillars adorn'd after the same manner. About it hang several Pictures of Europeans with Dishes in their Hands to flatter the Princes Humour. In the middle of it is a delicate Fountain, to which the Water is convey'd with much Labour and Ingenuity. This Place is open on three sides, and on the fourth is the Royal Throne; because he uses to come thither to see all the publick Rejoycings or Sports in the great Square. The most diverting is that of the Arrow, the King causing a Gold Cup to be hung to a Tree, which is given as a reward to him, who Riding a full speed, when he is past the Tree, turns about and shoots it down with an Arrow.

The Gate of *Daulet-Cuna*, that is, the Gate of Justice, which is most us'd, is guarded by several Companies of Foot,

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and Troops of Horse. Along before these two Gates there are 110 Pieces of Cannon brought from *Ormuz*, when it was taken from the *Portugues*; but they are all Falconets, except nine midling Pieces. Beyond this useless Front of Cannon is a Portico, which leads to the back Door of the Palace, call'd *Der-mod-back*, or the Gate of the Kitchen, through which all Provisions are brought in. Near it is the great Treasurer's Apartment, who was then a white Eunuch, who has the Keys of the great Treasure, which is never touch'd but when the Crown is in the utmost want, there being another Apartment for the Souldiers Pay. Only the Revenues of Gardens, *Caravanferas*, and other Structures belonging to the King are put into the great Treasury. And it is here to be observ'd, That Taxes and Impositions being forbidden by their false Prophet, the *Mahometan* Princes think the Money rais'd by them wrongfully got, and therefore do not lay out a Farthing of it for their Table, but make use of the Revenues of their Gardens and Houses. The great *Mogul* now reigning is so scrupulous in this point, that he will not maintain himself upon his Revenue; but tho' he is above 80 Years of Age makes Caps himself, and presents them to the *Chams*, who whether they will or no must pay twenty or thirty thousand Crowns a piece for them. Opposite to this Gate of *Der-mod-back* is a Building enclos'd, where there are several sorts of Artificers, and particularly *Franks*, who work for the King. There are several other Gates about it and especially a private one, through which the King uses to go to the *Mosch* of *Mas-cit-Scia*.

On the North-side hangs to no purpose the Bell belonging to the Clock of *Ormuz*, given by the *Augustinians* to *Scia-Abas* the Great. On the East is the *Mosch* of *Scsch-loft-alla*, consisting of only one *Cupola*, cover'd with small Tiles of several Colours.

Scsch-loft-alla Mosch.

On the South is the Kings *Mosch* call'd *Mas-cit-Scia*. It has a beautiful Front of the same Workmanship, with two Towers on the sides, ending at the Top like Turbants. The first Gate leads into a Court or Cloister of an irregularly sort of Figure, whose Arches are adorn'd with the same Bricks or Tiles. The second Gate which is cover'd with Plates of Silver is the way into the *Mosch*, which is all over Painted within after the *Arabian* Manner and Gilt, so that the

The Kings *Mosch.*

S

Arches

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Commo-
dities sold
here.

Arches seem to vie in Beauty with the Pavement, which is cover'd with the richest Carpets the Country affords.

In the middle of the Square or Market-place, from the Tree of the Arrow to this *Mosch* they sell Wood and Coals; from the *Mosch* to the Bell, old Iron, Horse-furnitures, Carpets and other Things, but all of them at second Hand; thence to the *Mosch* of *Sceck-loft-alla*, they sell Fowls, Pigeons, Meat ready dreft. The rest of the Square towards the Palace is quite clear and without Shops, because the King comes thither sometimes to see Bulls and other wild Beasts baited. But there are Mountebanks and Merry-Andrews that repair thither to impose their Nonsense upon the ignorant Multitude, and divert them with their Fopperies; and the Peasants on *Fryday*, which is their Festival, come to sell their Fruit, and the labour of the rest of the Week. On the inside along the *Bazar* there are Shops where they sell red Leather, Skins to carry Water under the Camels Bellies, and other things made of Leather. Hard by there are Shops that sell Bows and Arrows, and others of Drugs and Spice. Then in the *Caravanferas* there are in this great Square, On the South-side, that is from the *Mosch* to the East Angle, they sell, Saddles, Bridles, and all Horse-furniture; from the *Mosch* to the West Angle, are Booksellers and Book-binders. The West side, from the North Angle to the Palace, is taken up with People that sell Glafs Baubles brought from *Nuremberg* and *Venice*. Between the two Gates of *Aga-Capi* and *Danlet-Cuna*, there are wretched *Armenians* who make Rings, and cut Seals on common Stones. From the Palace to the South Angle, all the Arches serve for Coffee-Houses where they smoke; for besides the noble Prospect which is like an Amphitheater, there is a great Fountain of Water in the middle, where the *Persians* fill the Bottle they have to their Pipes, that the Smoke may come the cooler to their Mouths. This Place being very much frequented, the *Dervices* repair to it Morning and Evening to chatter till they foam at the Mouth, for some small reward they afterwards receive from the hearers.

Caravanse-
rasa

The *Armenians* have the Shops in their little *Caravansera* near the *Meidan*, not far from the famous *Caravansera* founded by the Mother of *Scia-Abas* the Second. This has two Floors, a great Pond in the middle, and Gates at the four Angles, which formerly led to four other *Caravanse-
rasa*

*vanse-
rasa*

but at present there are only two.

It is to be observ'd that tho People are not receiv'd gratis in these *Caravanse-
rasa*, of Royal Foundation, yet they are preferable to the others for the security of the Goods; for if any thing happens to be lost, the Keeper of them is accountable for it; as also for all Commodities trusted out and enter'd in his Book, with the Names of the Buyers and Sellers. On this account the Sellers pay two in the hundred, and the Keeper is oblig'd to recover the full Price. Besides the *Mei-
dan* is well guarded at Night (as are all the other *Bazars*) by Persons kept in pay for that purpose; for tho' the Traders Shops and Chests be well lock'd, yet the things of small Value and great Bulk are left in the open Market-place, cover'd with a Tent.

From the Angle form'd by the North and West sides there is a Passage into a great *Bazar*, where they sell Linnen and Shooes. Thence is a way into a greater, where they sell all manner of *Braziers* Ware, and Saws, and there live the Dyers; at the end of it is an excellent *Caravanse-
rasa* where they sell Musk and red Leather.

On the North side there are Scimitars, Tongs, and other Instruments of Iron and Brass, and before the Gate several sorts of precious Stones. Over these Shops is a long Gallery supported by Pillars, where every Night there is a displeasing Consert of Fifes, Drums, and other Instruments, as has been said of other Cities; within it there are Rooms for the chief of the Musick. Opposite to it in this Place there are two Pillars seven Spans high, and the same distance from one another, to play at Mall a Horse-back, which is done striking the Ball a Gallop to drive it between the two Pillars.

The Gate before mention'd leads to some Arches where they sell rich Cloth of Gold and Silver, Silks, and *Indian* Stuffs. The East side of the *Mosch* to the North Angle, is taken up with Shops of all sorts of small Works in Silk. From thence to the South Angle there are *Turners*, and People that beat Cotten, and in the Porticos there are Smiths, who make Nailles, Horse-shooes and the like.

Going home I pass'd by the Castle, which is near the House of the *French* *Capucins*, and adjoyning to the South Wall of the Town. It is two Miles in Compass; for within it there are *Bazars*, and the Dwellings of the King's Slaves,

The Ca-
stle.

Gemelli.
1694. Slaves, who are voluntary Renegadoes, only for this Honour, and their Maintenance. It is twice as long as broad, and altogether Defenceless; its scurvy Towers being of Earth, as is all the Wall. Here the King keeps all the Rarities he Buys, or are sent him as Presents by the Governours of Provinces and Strangers.

Sunday 18th, I went to hear Mass at the Church of the Bare-foot Carmelites, to repay the Visit to *F. Elias*, Bishop Elect of *Ispahan*. Monday 19th, I went again to the *Meidan*, to see the *Divan-Begs Sciatter*, or Foot-man run in order to be admitted to Serve the King. He had on a pair of short open Breeches, as our Foot-men wear, with three Horsebells hanging down from his Waste. His Thighs and Legs were Naked, and Anointed with a sort of Grease to prevent Weariness; as formerly those that Exercis'd in the *Gymnasia*, Anointed themselves with Oil. He run from the Gate of *Ala-Capi*, to a Stone on the Mountain three Miles from the City. He was to run it seven times without Eating, but only Drinking; every time taking up a little Flag plac'd by the Goal, and then, if found fit to be the King's *Sciatter*, he was admitted. The *Persian* Nobility generally keep many of them for Grandeur.

Difference between the Armenians. In the mean while, *Stephen* the *Vert-abiet*, who was Independent of the Patriarch, with four other Bishops, not ceasing to contrive against the remainder of the Catholick Missioners at *Zulfa*; it pleas'd God that another *Vert-abiet*, whose Name was *John*, rais'd a furious Persecution against him. This Man had been Arch-bishop of *Zulfa*, but being depriv'd of his Dignity by *Stephen*, he became a Catholick; and retiring to *Alacapi*, with one of his Religious Men (relying on the Protection of the former *Kalanter* of *Zulfa*, who was become a *Mahometan*) accus'd him of having Books against *Mahomet*. His House being search'd, two Books were found, one of them Printed fifty Years before in the *Armenian* Language by another *Stephen* a *Vert-abiet*, containing many Re-

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proaches against the *Mahometan* Religion. The Matter being Examin'd, and the Book Interpreted by a Renegado *Armenian*, in the Presence of the *Nabab*, and the *Sceik-leslon*, or *Axond*, two Persons Transcribing it into the *Persian* Tongue; *Stephen* was Condemn'd to be Burn'd alive; notwithstanding he urg'd before the Court, that the Book was Compos'd by another *Stephen*, a *Polish Vertabiet* at *Ismaizen*, and that the other Manuscript was falsify'd by the Informers. The King, who had no good Opinion of those Ecclesiastical Judges, would not suffer the Sentence to be Executed; all the City being in Expectation to see that Criminal put to Death. Knowing how Rich the Arch-bishop was, it was always my Opinion, That by the help of his powerful Friends he would save his Life, which did not only prove true, but moreover instead of being Punish'd, he receiv'd from the Queen-Mother, the *Calant*, or Vest of Honour; with Orders to his Accusers to return to *Zulfa*, under his Jurisdiction, or to Live with the *Franks*, if they were Catholicks.

Tuesday 20th, in the Evening I saw the Nuptial Ceremonies us'd in *Persia*, a Man and Woman both Slaves that Liv'd near our House being Marry'd. When they had eaten their Bellies full of *Pilan* at the Bridegroom's House, a great Company of Men and Women, most of them with lighted Candles in their Hands, it being then Night, went to receive the Bride. Half an Hour after, she was Conducted between two Women cover'd with a white Linnen Cloth from Head to Foot, which made them look like Ghosts. After them follow'd many other Women, and then Men, one of whom carry'd a great Wax-candle worth ten Crowns. The Bridegroom very Unmannerly went out but four Steps from his House to meet the Bride. This is the Custom among the poor People; but among the better Sort these Ceremonies are perform'd a Horseback in great State, and abundance of Lights set up in the Streets they are to pass through.

A Wed-
ding.

CHAP. VII.

The Funeral of Scia-Selemon, King of Persia; the Sacrifice of the Camel; the Original, Marriages, Funerals, Religion, and Habit of the Goris.

Gemelli.
1694.
Sickness of
the King
of Persia,
and his
Charity.

Wednesday 21st, it was known abroad that the King was fallen Sick, or rather grown worse of his continual Apoplectick Fits, occasion'd by too much Wine. Being with good Reason apprehensive of his Life, on Thursday 22d, he order'd 3700 Tomans to be distributed among the Poor; and Orders to be sent to all the Governours of Provinces to release all the Prisoners in the Kingdom.

Friday 23d, I Din'd with the Director of the Dutch Company, who was extraordinary Civil to me; and Saturday 24th, I went out a Shooting, and kill'd abundance of Doves, whereof there are vast Numbers about the Country. Sunday 25th, going to hear Mass at the Bare-foot Carmelites, I was inform'd by F. Elias, That the Vert-abiet, by his great Power had disappointed all the Endeavours of the Catholics, for Re-establishing their Mission in Zulfa. Monday 26th, having nothing to do, I went out to Divert me with the Prior, and other Fathers of our House. Tuesday 27th, the News was spread abroad that the King was in his Agony. Wednesday 28th, F. Elias came to Visit me, and to tell me, that there being no hopes of Redress in their Affair, they must have all that had happen'd authentically Attested, in order to obtain Letters of Recommendation from all the Christian Princes in Europe, to the Court of Persia.

The King
Dies.

Thursday 29th, the King's Death was made Publick about Noon, the Eunuchs, and Kilar-Agasi, or chief of the Slaves appearing with their Garments rent, which is the Mourning us'd among the Persians; upon which News the Saper-Selar ran so hastily to the Palace, that his Horse fail'd him, and he broke his Leg. The Body was remov'd the same Day to the Garden call'd Bag-sce-keel-Sultan; where it was wash'd in a Fountain by the Casul-Baschi. This Man is the chief of the Washers of the Dead, who never Exercises his Office, but when the King Dies, and has for his Reward 50 Tomans, and the Cloaths, with all that is found upon the King, even to the Carpet that covers him. After he was wash'd after the Mahometan Fashion, he was laid in

a Room stretch'd out on a Carpet, to be carry'd thence to Kom, to the Tombs of his Ancestors. The Physician that had attended him in his Sickness, was apprehended to be put to Death, or Banish'd; according to the Custom of the Persian Court, to keep the Mahometan Physicians in Awe. But it was reported this Man would be kept a Prisoner for Life. It was also reported, That as the King was Breathing his Last, being Exhorted to make a good End by the Axond, who is the second Judge in Religious Affairs; he sent to the Nabab their High Priest for a Cloth to wrap his Body in, saying he would carry nothing that belong'd to this World.

All the while till the Coronation of the New King, a Thousand Cangaris, or great Dishes of Pilau were distributed out of the King's Kitchen, with as many of Sweet-meats to Mullab's, and poor People, for the good of the Dead Man's Soul.

Scia-Selemon Dy'd at the Age of 53, when he had Reign'd thirty Years. He was Exalted to the Throne by the Name of Scia-Sofi the Second, but afterwards falling desperately Sick, he chang'd his Name as follows. It is the Custom of Persia, that when the King falls Sick, all the prime Men, and Governours of Provinces send a great quantity of Gold Coin in a Bason of the same Metal, set with Jewels. This is wav'd over the King's Head three times, saying these Words, *Pas scia bascena curbon olson*; that is, This Mony is Sacrific'd for the Health of the King's Head. If the King recovers, it is given to the Poor, with other Gifts of his Servants; if he Dies, it is put into the Treasury. The Armenians also send their Mony, but the same Words are not Spoke, only, *Barasad-duk*; that is, Design'd for Alms. The King being nothing the better for all these Presents, the three Physicians that Attended him were ill Us'd; as if it had been in their Power to Cure him immediately. The others therefore fearing they should fare worse, perswaded the King, that the Cause of his Sickness, was the Astrologers not knowing how to chuse a lucky Hour for his Exaltation to the Throne, and therefore it was requisite

Alms.

Why this
King
chang'd
his Name.

Chap. VII. Of PERSIA.

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1694. quilibet he should again take Possession in a more favourable Minute, and change his Name. The *Persians* having much Faith in such Fopperies, the King easily gave Ear to their Advice; and the Astrologers and Physicians having chosen a fortunate Hour, a Day was appointed for the New Coronation. But it being unlawful for the King, according to the *Mahometan* Superstition to perform this Action, without he had first overthrown and expell'd some wrongful Pretender, or Usurper of the Crown; he caus'd a *Gori* to be Apprehended, who said he was Descended from the antient Stock of the *Rustan's*, who were Sovereigns of *Persia* and *Parthia*, and to be plac'd on the Throne on his Back against a wooden Image. Then he caus'd all the great Men to come to Honour him as their lawful King, till the fortunate Hour was come, and as soon as it did, that very Moment an Officer with his Scimitar cut off the Head of the wooden Image, and the *Gori* ran away; after which the King ascended the Throne, was saluted by the Nobility, girt on his Scimitar, and put the *Sofi's* Cap on his Head, which are the Ceremonies of taking Possession of the Crown among the *Persians*, changing his Name of *Sofi* for that of *Seleman*. From that time the Astrologers lost the King's Favour, and the Physicians regain'd it.

The King's Cruelty, and Lasciviousness.

Scia-Seleman was Born of a *Georgian* Woman, and having led his Life before he came to the Crown, either among Women, or Black Eunuchs he could learn nothing but Cruelty or Lasciviousness. Giving way to his bloody Genius, he at first govern'd with too much Rigor and Severity, whereof what he did by one of his Concubines is no small Example. It being the Custom, tho' unfit and barbarous, for the Kings of *Persia* to Marry their Concubines to mean Persons, contrary to the Practice of the *Ottoman's*, who bestow them on the Prime *Bassa's*, *Scia-Seleman* gave her he Lov'd best to a *Gozor*, or Washer; but the great Love he bore her prevailing, he took her away again into the *Aram*, sending her Husband, by whom she then had six Children, away upon some honourable Employment. The King one Day out of Curiosity, or rather Jealousy, ask'd her, which of the two she Lov'd best; and she answering boldly, her Husband, because with him she Liv'd in God's Grace; the King in a Rage, order'd her to be cast into the River Love prevail'd over his barbarous Inclination,

so that Execution being delay'd, he inclin'd to forgive her, as it did some Months after, when he order'd her to be Burn'd alive; so that she is still Living in the *Aram*.

He continu'd this Severity for several Years, putting to Death many great Men of his Court upon very slight Occasions; but afterwards addicting himself altogether to Drunkenness, and the Pleasures of the *Aram*, he so absolutely lost his Authority, that he had nothing left but the bare Name of a King; leaving the whole Charge of the Government to *Mirza-Taber*, the Prime *Vizier*, who had gain'd the first Place in his Favour. This Man was the greatest Thief in the World, and not regarding his great Age of eighty Years, because he found himself strong in Body, he minded nothing but who bid most, and sometimes would stoop so low as to take a Crown. They said, that being one Day ask'd by the King how many Children he had, he answer'd, he did not remember their Number; but that he would go home, and write them down. He rose to this high pitch of Preferment by the King's liking some Verses he made.

His Drunkenness.

Among other Extravagancies committed by this King through excessive Drinking, it is reported, That *Achbar*, the Son of the Great *Mogul* (who fled under his Protection from his Father) being in Presence among many *Persian* Noble Men, he laid his Hand to his Sword to Wound those great Men, and had done it, but that they sav'd themselves by Flight. Some time after he ask'd *Achbar*, what he thought of that Action; who wisely answer'd, That he was very Absolute in his Throne. He allow'd this Prince twelve *Tomans* a Day, besides his House, and all Necessaries for his Stable.

When he was sometimes press'd to make War upon the *Turk*, the Opportunity being so favourable, that a better could never be had; he answer'd, That having once consented to make a Peace, he was not to break his Faith. His Friends still urging that, nevertheless the *Turk*, when he had ended the War with the Christians, would begin again with him; he inconsiderately answer'd, he should be satisfy'd, as long as he had *Isfaban* left him. These Thoughts were infus'd into him by his prime Minister, who was look'd upon to be of the *Turkish* Sect, and by some Counsellors, who were of Opinion, That when the

Gemelli. the Christian Princes had destroy'd the
1694. *Turks*, they would not forbear falling
upon others.

Fraud. Yet he was at War with *Suboan Coli-*
can, King of the *Usbecks*, and to his
great Loss, for the following Reason.
That King's Brother being to go to
Mecca with the Queen, and a Retiune
of 3000 *Tartars*; *Scia-Selemon*, in the
first place would not allow above 200
of them to come into *Isfahan*; and af-
terwards having a Casket of Jewels left
in his Custody, to be restor'd when
those Princes return'd; knowing the
Queen came without her Kinsman, who
Dy'd by the way, he made her go by
the way of *Sciras*, and not through *Is-*
fahan, without ever restoring her Jew-
els.

Friday 30th, I return'd to the *Meidan*,
to see the Preparations for the Funeral,
and found a great Multitude of Poor in
the King's *Mosch*, to devour the *Pilan*
given them for the good of the Dead
Man's Soul. I Din'd with the *Polish*
Ambassador, who invited me to be one
of his Company, when he attended the
New King, which was very acceptable
to me, that I might see the Palace.
That Night, being chosen as fortunate
by the Astrologers, at seven of the
Clock the Cloth was to be cut for the
King's Coronation Robes.

Funeral. *Saturday*, the last Day of the Month,
all Persons were forbid departing the
City till the King was Proclaim'd. The
Ambassadors were confin'd to their Hon-
ses, and the *Mogul's* Son had Guards set
upon him. *Sunday* the 1st of *August*,
after Noon, the Obsequies were per-
form'd. An hundred Camels and Mules
led the way, loaded with Sweetmeats,
and other Provisions, to be given on the
Road to a thousand Persons that Ac-
company'd the Body. Then came the
Body in a large Litter, cover'd with
Cloth of Gold, and carry'd by two Ca-
mels, led by the *Nazar*, or King's Stew-
ard. On the Sides went two Servants
burning the most precious Sweets in two
Fire-pans of Gold, and a multitude of
Mullah's, saying their Prayers in a very
Noisy manner. Next follow'd another
Horse-Litter cover'd with red and green
Cloth, to serve in case the first should
break, and then all the great Men of
the Court with their Garments Rent,
and a Foot, except the *Armath-Dulet*,
who was permitted to Ride, because of
his great Age. Wheresoever he went
there were heard Lamentations, and a dis-
mal Noise of the Subjects; the Company

still increasing, till they came to be ten
Thousand. He was carry'd a Mile from
the City to the Garden of *Bax-Sofi-*
Mirza, whither I went to see him. I
found him in the same Litter encom-
pass'd by *Mullah's*, under a great Arch.
Not long after the *Kilar-Agasi* came to
distribute *Pilan* to those that were to at-
tend the Body; which, when they had
Eaten, they set out about half an Hour
after Night, to carry it to *Kom*, with-
out any Order, but in Confusion; ha-
ving taken off the Camels usual Trap-
pings, and Dock'd the Horses Tails.
They said, that as they pass'd through
the Villages, the Peasants would come
out to meet them, and would cut their
Flesh in a barbarous manner in Token
of Grief.

Monday 2d of *August*, being the Feast *Sacrifice*
of the *Porciuncular*, I perform'd my De- *of the*
votions. The Sacrifice of the Camel be- *Camel.*
ing to be perform'd on *Tuesday* 3d, I
mounted betimes to go see it; and pas-
sing by the *Deroga's* House, saw abun-
dance of People waiting to see the
wretched Beast that was Condemn'd to
Death, come out. In short, within an
Hour we saw it led in a Collar by two
Executioners, and the *Deroga* after them.
Following the Crowd out of the City,
I took notice of the stately Bridge,
call'd *Sciras*, over the River *Sanderu*.
It has 33 good Arches, and on them
high Walls of colour'd Bricks, leaving
a great Space in the middle, with a co-
ver'd Gallery, and narrow Paths on the
sides towards the River. At last we
came to a great Field call'd *Mussalla*,
where there were abundance of Tombs
of *Turks*, Built after several manners.
Here tying the Camel's Legs, he was
stretch'd out on the Ground; and the
Deroga putting on a *Sofi's* Cap (which
is round above, with a Horn in the mid-
dle, and a little Label hanging behind
like that of a Bishop's Miter) struck him
with a Spear; then an Executioner cut
off his Head with an Ax, to present it
to the King. The four Quarters were
divided among great Men, and the rest
to the Multitude, who almost kill'd one
another to get a Bit. The Solemnity
had been greater, but for the King's
Death. I saw this same Camel pass by
three Days before with three Children
on his Back, and two things like Salvers
beating before him, a great Company
of Vagabonds following, some arm'd
with Hatchets, and some with Lances,
who led him from House to House to
get Mony. This Ceremony is perform'd
every



every Year by the *Persians*, in Memory of the Sacrifice *Abraham* would have offer'd, which they say was of *Ismael*, and not of *Isaac*, and that God sent him a Camel instead of his Son, and not a Ram. Every one that can get it, Eats that Day of the Camel's Flesh with much Devotion; killing in their own Houses Sheep, Lambs, and abundance of Fowl, to Solemnize the Festival, the Christians Eat not of these Creatures, because of the superstitious Words they utter when they Kill them.

Then I went to *Zulfa*, to see the House of the *Jesuits*, and by the way in a Field, saw the Tombs of the *Armenians*, well enough Built. The *Jesuits* Church was well contriv'd, small and curiously painted after the Fashion of the Country. They have an excellent Garden and Vineyard, and will in time be very well to pass, if the *Vert-abiet* will let them go on.

Village of the *Goris*. A French *Jesuit* conducted me hence to see the Village of the *Goris*, by some Writers reckoned among the Suburbs of *Isphahan*. It is one long Street about a Mile long, without any way into it but at the ends, and one in the middle. It is adorn'd with two rows of green *Cinnar* Trees, and two Trenches of Water.

Their Temple and Fire. Some of the *Goris* led me to their Temple Built in the form of a Cross, and Arch'd, with Windows in the lower part of the Wall, cover'd with Lattices. There was no Altar in it, and but one Lamp hanging in the middle. Ascending six Steps, they shew'd me in a Room adjoyning to the Temple, their Fire, which they feed with Wood, and sometimes Burn on it the Fat of the Sheep's Tail. If any of them happen to let the Fire go out in their Houses, they must go to Light it at the Temple, and therefore they are very careful to keep it in.

These *Goris* Live upon Tillage. Tho' Ignorant, they believe in one only God, the Creator of all Things. They honour, but do not adore the Fire, as some Write, in honour of the Fire, from which *Abraham* escap'd unhurt, when he was cast into it by Order of a King of the *Caldees* (these People Boasting that they are Descended from *Abraham*, and the ancient Kings of *Persia*) according to those Words of the Scripture, *Gen. 15. v. 7. I am the Lord thy God, who brought thee out of Ur of the Caldees*. So that *Tavernier* is much mistaken, when he says, that this is to be

understood of *Abram-Ebraimzer-Ateuch* their Prophet, who was preserv'd from Fire.

Their Marriages are after this manner. The Couple being come before the Priest, he before Witnesses receives the Consent of both Parties; then he washes their Foreheads, muttering certain Words; after which they may not be Divorc'd without a lawful Cause. They wash the Children that are Born a few Days after in Water, in which abundance of Flowers have been Boil'd, their ignorant Priests praying over it.

They are very careful to Kill all unclean Creatures, there being a Day in the Year appointed, on which Men and Women go about the Fields killing the Frogs. They drink Wine, and eat Swines Flesh, but it must be bred by themselves, and not have eaten any Thing unclean. They abstain but five Days in the Year from eating Flesh, Fish, Butter and Eggs; and three other Days they Eat nothing till Night. Besides they have thirty Festivals of their Saints.

When any of them Dies, they carry him out of the Town or Village, to a Place wall'd in near the Mountain. There they tie the dead Body standing upright to a Pillar, (there being many for the Purpose) seven Spans high; and going to Prayers for the Soul of the Person Departed, they stand till the Crows come to Eat the Body; if they begin with the right Eye, they Bury the Body, and return Home Joyfully, looking on it as a good Omen; if they fall upon the left Eye, they go away Disconsolate, leaving the Body unbury'd.

Their Habit does not differ from that of the other *Persian* Peasants. The Women is very Modest, they wearing a Petticoat after the *Italian* manner, and under it Breeches and Shoes after the *Persian* Fashion. About their Heads they wrap a piece of Stuff made of Silk and Linnen; and on their Back hangs another very large one, which does not only cover all behind, but the Breast too, being ty'd under the Chin. Their Noses are boar'd to wear a Gold or Silver Ring in them, somewhat smaller than that the *Arab's* use.

As I return'd to *Zulfa*, an *Armenian* shew'd me a Clock of a new Invention. It consisted of a Wheel hanging by two Threads fastned to the Spring, and moving regularly between two pieces of Wood, by means of some Contrivance within, shew'd the Hour.

CHAP. VIII.

The Description of the Colony of Zulfa, and of the Religious Rites of the Armenians.

Gemelli.
1694.
Zulfa Co-
lony.

The
Streets.

A Trick
put upon
Tavernier.

Tom. 1.
L. 4.
P. 423.

Civil Go-
vernment.

Zulfa, Sulfa, or Giolfa, is near the Village of Gori, and two Miles and half from Ispahan, the River Sanderu running betwixt them. It is a new Colony of Armenians, who abandoning the old one of the same Name, settled here by Command of Scia-Abas the Great, when the War was hottest between the Turks and Persians. It is three Miles in Length, and nine in Compass, by reason of the great Gardens in it; so that it looks more like a Wood than a City.

The Houses are handsome within, tho' of Mud without, the Streets neater and straiter than those of Ispahan, with long Rows of high Cinar Trees on the sides, and a Trench of Water in the middle full of good Crabs. Here I must not omit the notable Jest some French-Men, Inhabitants of Zulfa, told me, had been put upon Tavernier, in relation to these Crabs. He being at Dinner about forty Years since, with Monsieur L'Estoile, highly commended the Crabs; and the other being a pleasant facetious Man, said to him, *There are better now than at any other time, because they feed upon white Mulberries.* And perceiving the silly Tavernier was curious to know further, how they came to Eat Mulberries, that he might Write it down; he added, That those Crabs about Sun-set came out of their Holes near the Trees, and climbing them, fed upon white Mulberries all Night, and then at break of Day return'd to the Water; and therefore the Gardiners in the Night hook the Trees, and gathering a good quantity of them, carry'd them to Sell in the Market. This Story told as a Jest was swallow'd by Tavernier, and writ down as Truth, which is an Imposition upon others as Silly as himself. All this was told me by the said Monsieur L'Estoile's Son, by an old Armenian, and by three French-Men, who knew him at Zulfa. By this we may judge of the Truth of the rest of his Stories since he was so Credulous in a Thing so improbable. The Persians are so far from Eating, that they have an extraordinary Aversion for them.

As for the Government of the Armenians at Zulfa, the King causes Justice

to be rigorously Administred among them in criminal Cases; and for the Civil appoints a *Kalenser*, or Judge of that Nation, who rates what they are to pay to the Exchequer. These are at present the richest Subjects of the Nation, become so by the Money lent them at first by Scia-Abas the First, and by the great Trade they have throughout the World, but more especially in Silk; besides they are so Frugal both in their Houses and Travelling, that the Money Hourly increases in their Purfes.

In spiritual Matters they are govern'd by an Arch-bishop, who is Independent of the Patriarch, and has four suffragan Bishops. That *Stephen* we have before made mention of, relying upon this his Independency, made a Trade of selling the Sacraments and Burials, openly without any Shame, by that means heaping together some hundred Thousands of Pieces of Eight.

Besides their own, the Armenians speak the Persian and Turkish Languages. And there are two sorts of the Armenian writ with different Characters; that is, the Learned for the Clergy and Religious Worship, and the Vulgar for the other People.

Not to speak of the Bare-foot Carmelites, Expell'd, as was said before, there were Jesuits and Dominicans in Zulfa; but a very small Number of two or three in a House, being scarce enough to say the Divine Office. As for Catholics there are very few, and fewer Children instructed in the Catholick Religion, for as soon as the *Vert-abiet* hears of any, he Excommunicates the Parents; who rather than be Expos'd to the Fury of the Multitude, are forc'd to take away their Children.

The Armenian Women are very Beautiful without any help from Art. They cover their Heads with a fine white Cloth ty'd under the Chin. All their Hair is made into one Tress, which hangs on their Back in a Velvet Bag; the richer sort wear Gold, and Jewels like the rest of the World.

Wednesday 4th, I stay'd in the City, and going to hear Mass in an Armenian Church, found but one Altar. The Choir

Gemelli. Choir was five Steps higher than the Isle, and both Parts cover'd with good Carpets. The Mass was said by the Arch-bishop, serv'd by two Bishops, as Deacon, and Sub-deacon, and during it there was a great Number of Candles Lighted on the right side of the Altar. After reading the Gospel, the Clergy began to Ring some small Bells fastned to the ends of Staves five Spans long, and both Lay-Men and Church-Men Sung to that Noise. When the Bread was Consecrated, one of the Bishops took the Chalice out of a little Window, and carrying it about the Altar, plac'd it thereon, saying some Prayers. Then the Priest taking it up, with the Bread on it, turn'd to the People (who Prostrating themselves on the Ground began to beat their Breasts) saying, *This is the Lord that gave his Body and Blood for us.* Then turning again to the Altar, he receiv'd the Bread alone, dipp'd in the Wine; and going down to the bottom of the Choir with the Bread and Chalice in his Hands, said three times, the People as often repeating it. *I confess, I believe that this is the Body and Blood of the Son of God, who takes away the Sins of the World, and who is not only our Salvation, but all Mankind.* This done, he Communicated with Bread, dipp'd in the Wine the very Children of two or three Years Old; not considering they might cast it out. They put no Water into the Chalice, giving for their Reason, That our Lord when he Constituted the Sacrament drank it Pure. The Bread is Unleaven'd, and the Priest makes it the Day before, of the bigness of our Wafers.

Lent. In *Lent* they do not Receive, and they say only one Mass upon *Sundays* in a low Voice, the Priest not to be seen, and only the Gospel and Creed are Read aloud. They do it in the same manner on *Maunday-Thurs*day, and then all that will may Communicate; but most of them use to do it at the Mass which is said on *Holy-Saturday*, before Sun-setting; after which they may Eat Oil, Butter and Eggs.

Easter. On *Easter-Sunday* another Mass is said, still in a low Voice, at which they give the Communion, and then all are allow'd to Eat Flesh, so it be Kill'd that same Day. Before all their four principal Feasts, which are *Christmas*, the Ascension of our Lord, the Annunciation of the Blessed Virgin, and *St. George*, they have eight Days Fast, during which they are not to taste Flesh, Eggs, Fish, But-

ter or Oil. They have so great a Devotion for *St. George*, that some of them will be three, and others five Days without Eating any thing.

When any one has a mind to make his Son a Church-Man, he carries him to the Priest, who saying some Prayers puts the Cope upon him. This Ceremony is to be perform'd several times in several Years; after the fourth, if the Youth will not become a Monk, he may Marry, and if she happens to Die, and he will take another, he may not be made a Priest. When he is eighteen Years of Age, the Ceremony is perform'd the seventh time, and he is conducted in all the Priestly Vestments by a Bishop, or the Arch-bishop himself to the Church, where he must have serv'd a Year before. Priests may not Eat or Drink with their Wives five Days before saying Mass, and five Days after; and both they and the Monks are to spend the first five in the Church, without touching any Food with their Hands, and for the other five they must Eat nothing but Eggs, and Rice boil'd in Water and Salt.

The Arch-bishop's Life is very Austere, for some of them Eat Fish, and Flesh but four times a Year, and all the rest Roots and Herbs. They, and all other Church-men and Lay-men have six Months and three Days Fast in the Year, during which time they Eat nothing but Bread, and some raw Herbs; the Labouring People at best feeding on Garden Stuff boil'd with Salt, and with Nut-Oil if they will; as for Flesh they Eat none in the most dangerous Distempers.

The Sacrament of Baptism is Administer'd on *Sunday*, unless there be imminent danger of Death before, and is done in this manner. The Infant is carry'd to Church by the Midwife, where after the Priest has said some Prayers, he is dipp'd Naked into the Water, and deliver'd to the God-father. Then the Priest putting together two Cords, one of red Silk, the other of Cotton (to signify the Blood and Water that came from our Saviour's Side) ties them about his Neck, and then Anointing his Forehead with Holy Oil, says, *I Baptize thee in the Name of the Father, of the Son, and of the Holy Ghost*; Anointing all the extream Parts of the Body, still repeating the same Words. When the Baptism is over, the God-father goes out of the Church with two lighted Candles in his Hands, and the Infant on his Arms, and carries it to the Mother's House,



Gemelli.
1694. House, attended by several Musical Instruments; where having receiv'd her thanks he kisses the Top of her Head. As for the Name they give the Child that which falls out on the Day in the Calendar, or else the next to come. Then they make a plentiful Entertainment, according to the Peoples quality, to which all the Kindred and Friends, and all the Priests and Monks of the Parish are invited. They that will save this charge which is very great, pretend the Child is like to dye, and baptize it on a Week Day. The trouble is greater when Women are deliver'd within the Fortnight before *Christmas*, for then the Christning must be put off till that which is our third of *January*, they following the old Account without the alteration of the ten Days. Then they erect three Scaffolds cover'd on the River *Sanderu*, and a sort of Altar on the middlemost of them; and on *Christmas* Day in the Morning before Sun rising, all the *Armenian* Clergy of *Zulfa* being there with their Vestments, Crosses and Banners; the Cross is thrice dipp'd in the River, throwing in holy Oyl every time; then having said the Baptifinal Prayer, the Priest plunges the Infant into the cold River Water, with the usual sort of Words and other Ceremonies.

Holy Oyls. The holy Oyl they use is not of Olives, but of several Flowers, (especially of the Flower of Paradise, by them call'd *Belessan-Taghe*) and other Sweets. It is Bless'd on the Eve of the Nativity of our blessed Lady, and then the Patriarch distributes it throughout *Europe*, *Asia*, and *Africk*.

Marriages. Being invited to a Wedding that was to be at *Zulfa* on *Thursday* the 5th, I went thither betimes, and stay'd to Dinner with the Rector of the *Jesuits*. Then being sent for we went to the Bridegrooms House, where there was a great number of his Kindred and Friends. He mounting a Horseback with a great Attendance went to receive the Bride, who being also mounted on a Horse richly set out with Jewels; they went together to the Church, follow'd by abundance of Kindred a Horse-back with lighted Flamboys in their Hands. They alighted before the Church and went up streight to the Altar, where standing close Face to Face, the Bishop read in a Book that rested on their Heads, and having receiv'd their Consent gave them his Blessing with the noise of Drums and other barbarous Instruments. Then having heard Mass, they return'd in the same Order.

It is to be observ'd that the *Armenians* marry their Daughters very Young and almost in their Infancy, for fear the King should take them into the *Aram*. The Mothers generally make the contract, and then acquaint the Fathers with it. When it is concluded, the Bridegroom's Mother goes with two aged Women and a Priest to the Brides Mothers, and gives the Ring from her Son; soon after he comes, and is bless'd by the Priest together with the Girl; and then they all drink merrily. After this Betroathing, the Bridegroom is oblig'd every Year at *Easter* to send the Bride a Garment suitable to her quality. When they are to celebrate the Nuptials, the Husband's Father sends a Meal three Days before to the Mother in Laws House; where the Kindred on both sides meet, the Men in one Room and the Women in another. The next Day the Bridegroom sends the Bride a Garment, and then goes to receive that the Mother in Law gives him, or the eldest Kinswoman, who is also to put it on the first time.

Funerals. When an *Armenian* dyes, the *Mordisoiri*, or washer of the Dead takes a Vessel of holy Water out of the Church, and pours it into the Pool where the Body is to be wash'd, which done he takes all he had on, and puts him on a white Shirt and other Linnen, all new, sowing him up besides in a new Sack. Then the Priests accompany'd by all the Kindred with lighted Candles in their Hands, convey the Body to the Church, before the Altar, and a Priest having said some Prayers, they place the Candles about it, and leave it so all Night. In the Morning, after saying Mass it is carry'd before the Archbishop's, or Bishop's Door, that he may say the Lord's Prayer for the Soul departed. This done it is carry'd to the Church-yard, the Bishop and Priests singing several Prayers by the Way, till it is lay'd in the Grave. Then the Bishop, taking up a Handful of Earth throws it on the Corps, saying thrice. *From Earth thou camest, and to Earth thou shalt return; remain there till the coming of our Lord.* Then they fill up the Grave. When the Kindred and Friends return home they find a good Dinner, made ready, and among the richer sort they treat the Priests and Monks for seven Days.

When a Bishop dies, besides the aforesaid Ceremonies, after Mass they put a Paper into his Hands, with these Words writ on it, *Remember that thou camest from Earth, and shalt return to Earth.* If



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1694. a Slave dies, his Master writes on such a piece of Paper, that he is not displeas'd he should have his Freedom, and that he gives him his Liberty. If any one kills himself, they do not carry him out at the Door of the House, but break down the Wall and bury him without any Ceremony.

On the Eve of the Feast of the holy Cross, both Men and Women go to the Church-yard with good Provisions, and spend all the Night there, lamenting a while, and then Eating and Drinking

merrily; and there is no poor Body in the City that omits doing this.

To conclude this Chapter, I say, the *Armenians* firmly adhere to their ancient Customs and the Christian Faith, notwithstanding the infinite Persecutions rais'd against them by the *Mahometans*. Very few of them have imbrac'd the *Mahometan* Religion, blinded by Interest; for the Renegado is put into possession of all his Kindreds Goods, and even of his Fathers, who must afterwards live upon his Sons courtesie.

C H A P. IX.

The Coronation of Scia-Offen, and the Mangeles, or Audience afterwards given to the Ambassadors and Nobility.

Preparation for the Kings Coronation.

THE Hour the Astrologers thought fortunate for the Crowning of the new King drawing near, on Fryday 6th, he put out an Order that all who had any Shops in the *Bazars* should set up Lights before them, and stay there till Midnight, upon forfeiture of twelve *Tomans*. I had the curiosity to go about at Night to see these Lights with a *Persian* Lord; and having walk'd about several Streets found nothing extraordinary, there being only Tallow Candles burning in the Shops, without any Fireworks, or Wax-Flambeaus. The *Bazars* show'd well, rather for their length than the number of Lights. This I suppos'd to be because the *Persians* rather fear than love their King, and therefore it is not strange that the same Day *Scia-Sellon* dy'd there were publick Weddings kept in *Ispahan*. I thought I should have seen something great in the *Meidan*, the place being so proper for it, but was disappointed.

Whilst they expected the happy Hour, we went in at the Gate of *Alacapi*. Within it are two large Arches, which support a great Structure several Stories high; especially the second of them, over which on the left Hand is the Hall whither the *Vizier*, the *Nabab*, and the *Axond* came to administer Justice on the Days appointed.

Going further in along an uncover'd Way but Wall'd on both sides, with Arches along them, is a Pond of Water; on the left is the Door that leads to the Garden, where the dead King's Body was wash'd, and on the right the Rooms of those that have taken Sanctuary, and both these Doors were guarded by *Sofis*, who pray'd for the King.

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Taking the opportunity of the Night I went to see the King's great *Mosch*, it being forbid to go into it in the Day. A great Gate cover'd with Plates of Silver leads into the first Arch, which has others on the sides making a Semicircle, and all of them make the way into the Cloister. There is a curious Basen or Fountain of Stone, and a double rank of Pillars about, with Rooms on the first Floor for the *Mullachs* and other inferior Officers to live in. Opposite to the aforesaid Gate, there are three beautiful Doors to go into the *Mosch*. All the outside of the Structure hitherto describ'd of the two Towers without, and of the two joyning to the *Mosch*, is adorn'd with Bricks, or Tiles artificially Colour'd, as is us'd in *Persia*. The five Isles the *Mosch* is compos'd of are adorn'd with Gold and Azure. In the middlemost which is the largest, is the *Cupula* supported by four very great square Pillars. Those on the sides which are lower, rest on thick Columns of free Stone. Two great Windows give Light to the *Mosch*; they are plac'd in that part of the Wall of the middle Isle, which is higher than the side Arches. At the end of the *Mosch* is a good Jasper Stone fix'd in the Wall, eight spans high and four in breadth. There were no Lamps hanging, as is us'd by the *Turks*; but there were good Carpets on the Ground, and on the left of the Niche the Pulpit, with curious Stone-steps up to it.

The Kings Mosch.

Being weary of walking through so many *Bazars*, we went under the Bell, on the North side of the *Meidan*, into a Coffee-House, diverting our selves with smoaking till the Fortunate hour

T 2

was



Gemelli.
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was come. In the mean while a foolish *Mullah* sitting down without an upper Vest and Turbant, very gravely began a Speech in commendation of *Scia-Abas* the Great, and of *Scia-Sof*, extolling their Actions and Conquests. He grew so hot in his Panegyrick, that he cry'd out like a Madman, and roar'd like a Bull, foaming at the Mouth, especially when he mention'd any particular Exploit, the Hearers applauding him by clapping their Hands, and Pipes. This confusion lasted two Hours, after which the *Mullah* went about gathering an Alms of one or two *Casbis* a Head, and carry'd off two *Abassis*.

The
King's In-
auguration.

The hour the Astrologers thought auspicious being come, which yet was unlucky by reason of the Rain, about half an Hour after Midnight, there was heard an ungrateful sound of Drums, and Trumpets, playing to *Scia-Offen*, then seated on the Throne; and in this mean manner was the Coronation of so great a King Solemniz'd. It is, to say the Truth, improper to call it a Coronation of *Mahometan* Kings, because they use no Crown, and this Ceremony is only receiving the Homage of the Nobility.

They said that the King being advis'd to take the Name of *Scia-Ismael*, answer'd, Why, have not I a name of my own? At the persuation of the *Axond* he confirm'd the donative of 14000 *Tomans* granted by his Father to the Subjects, but never paid.

Wine for-
bid.

Saturday 7th, the new King prohibited the use of Wine upon Pain of Death, beginning by his own House, where he broke all the Vessels his Father had kept it in. I believe this severity did not last long, those Princes being too much given to Wine; and Drunkenness is a Vice they transfer to their Successors with the Crown.

A Rich
Present.

Sunday 8th, the Son of the *G. Mogul* sent the King a *Pisches*, or Present of 20000 *Tomans* value, consisting of an Elephant, a Silver Cistern, and a great Gold Basket set with Jewels, made like those the *Persians* carry Fruit in.

The King
his Gene-
rosity.

At length the King appear'd in Publick on *Munday* 9th, clad in Red, having first generously distributed 2000 rich Gariments among the Nobility, and Courtiers, according to their several qualities.

Punish-
ment.

Tuesday 10th, two Wretches were taken drinking of Wine, and tho' they pleaded Ignorance of the Edict, they were dreadfully beaten in the *Meidan*, till the Nails of their Toes dropt off, and they lost much Blood; and yet they

said it was a Merciful Punishment, in regard of the Fellows ignorance, and simplicity.

Understanding on *Wednesday* 11th, that the King made the *Mangeles*, that is, gave Publick Audience, and an Entertainment over and above, I went to the *Polish* Ambassador, and with him to the Palace. We entred at the Gate of *Ala-Capi*, with the usual displeasing harmony, and ascending four steps found the room of Audience was longish, with the Roof well painted and Gilt, supported by 40 Pillars. The length of this Hall is divided into three parts, each a step higher than the other, for the Nobility to stand according to their Rank and Quality. On the 3d ascent stands the Royal Throne rais'd but two Spans above the Floor, and eight Foot Square. We found the King sitting on a brocard Cushion, and leaning his back against such another. On his sides stood ten Eunuchs, holding his Pipe, Scimitar, and several other things. In this same part of the Room, ten Spans from the King, stood the *Armath-Dulet*, the *Kilar-Agasi*, the *Cursi-Basci*, the *Saper-selar*, and other great Men. In the middle part of the Room stood the *Chams* or Governors of Provinces, and the *Kisil-Bascis*, or Military Officers. In the lower part were those that play'd on several Barbarous instruments.

When the Pope's and *Polish* Ambassadors came in, the *Memundar*, or Master of the Ceremonies made them bow their Foreheads to the Ground, and the same when they were before the Throne. Then the King made a sign for them to sit, and they were plac'd among the *Chams*, as were we of their retinue. Whilst the Dinner was getting ready, the King was inform'd by the *Armath-Dulet*, who they were, and what brought them into *Persia*.

About an hour after the Table was cover'd after the manner of the Country; that is, every Body sitting cross-legg'd, each had a piece of Silk laid before him, with a Skin over it. First came several sorts of Fruit, and Sweat-meats in Gold Dishes. Then three great Basons of *Pilan*, red, white, and yellow, cover'd with Pullets and other Flesh, which was distributed in Gold Plates. I being at the Ambassadors Table, eat no *Pilan*, because I cannot endure Butter, and therefore tasted only some Fruit season'd with Sugar or Vinegar. The King had the same Dyet on a Table cover'd with Cloth of Gold. All Persons eat their Meat

The Hall
of Audi-
ence.

The Din-
ner.



Gemelli. Meat in haste, because the Feast was but short after the manner of the Levant. They drink a great deal of Limonade, and Rose-water with Sugar-candy.

The King. After dinner about noon, the Audience was dismiss'd, and every one went his way. When the King stood up, I observed, he wore a long Garment of a Gold colour, with a Girdle and Turbant after the *Persian* manner with a rich Jewel of Diamonds in it. He was about 25 Years of Age, rather Short than Tall, his Eye-brows thick, his Complexion fair, and his Beard black.

Stables and Horses. As we went out, the *Polish* Ambassador was pleas'd to show me the King's Stables and Horses. There were noble Creatures, with Gold Troughs before them, and great Pins or Nails of the same Metal about to tie them by the Feet, as is the custom of *Persia*. We did not mind to see the rest because it was then late, but were told there were in all 1500 Horses, as well for the King's Service (for whom two are to stand ready saddled every day) as for the Ladies in the *Aram*, the Eunuchs, and other Courtiers. By the great Gate there were also Lions serv'd in Gold, like the Horses.

Having waited on the Ambassador to his House, as I was returning to the Monastery, I met a great Multitude of Horsemen going off. Most of them to show they were the King's Officers had a little Drum hanging to the Pommel of the Saddle, and the rim of it Silver, which they beat when they want to be aided and assisted in Business of the King's.

Mint. Thursday 12th, I went to see the Mint of *Ispahan*, near the House of the *English*. Here they Coin *Abassis*, *Mamudys*, and *Sciays*, after the same manner as at *Tauris* and *Erivan*. Friday 13th, I only din'd with *F. Elias*; and Saturday 14th, went a Shooting, and brought home a-bundance of Pigeons.

The Garden. Sunday 15th, the Prior and I with all the Fathers went out of Town to see the Garden of *Bach-Xosch-curia*, where

the King uses to divert himself when he is to undertake a Journey, till the fortunate hour appointed by the Astrologers for him to set out. Short of it I saw a good *Mosch*, with the usual Ornament of colour'd-bricks, but the Towers threatned Ruin. In the Garden we found great variety of Fruit, but not very good because of the thickness of the Trees, which starve one another. There is a little Brook enclos'd within a Canal of Stone, and in the midst of it a little Summer House for the King. This Structure consists of a great Square Arch, with a Fountain of good Marble in the middle and four Doors on the sides. Near the four Angles at the bottom, there are four little Rooms, and eight on the upper-floor. The Arches are all Gilt and Painted with Figures drinking, or Women showing all their parts naked through Transparent veils. On one side of the Garden is a little *Aram*, enclos'd with high Walls, and a small Garden in it. All the House consists of one large Hall, four little Rooms, and a Gallery indifferently furnish'd, as is all the rest.

Munday 16th, at Night, *F. Emanuel* an *Augustinian* made his escape privately, in order to go to *Rome* to do Penance for his offence. He being Vicar of the Monastery four Years before, had squander'd a great deal of Money idly, and therefore fearing the Anger of his Superior, turn'd *Mahometan*, to the great Trouble of all the *Portugueses*, taking the Name of *Affan-Culibech*.

The King having been shut up in the *Aram* from his Infancy, it was known on Tuesday 17th, that they taught him to ride in the Garden, that he might appear in Publick. This is the Policy of the *Persian* Court, contrary to the Practice of the rest of the World; for even the greatest Men are kept ignorant, whether there is a Successor to the Crown or not; the Eunuchs keeping the secret inviolably, and having the care of the King's Children in the Womens apartment.

CHAP. X.

Of the Royal Garden of Sarafabet, and the Audience of Leave given the Pope's and King of Poland's Ambassadors.

Sarafabet Garden.

Wednesday 18th, I went to *Zulfa*, and as I return'd saw the Garden of *Sarafabet*, which is on one side of the

Way. The King goes to it from the Gardens of *Ispahan* over a Bridge of 14 Stone Arches, (upon the River *Sandern*) op-

opposite to which, on *Zulfa* side, is a Gallery, whose Roof is supported by 20 wooden Pillars Gilt; where the King when he is taking his Pleasure receives Ambassadors. In it are the same Divisions as in the Hall at *Ispahan*, a fine Fountain, and 3 Rooms behind the Royal Throne. It has also Communication with another Gallery towards the Garden.

In this Garden there is a thick Wood of Fruit-trees of several sorts; a Stone Canal, with little Fountains in the middle, and two great ones at the ends; and a little House built after the same Model as that in the Garden of *Bach-Xosch-Cuna*. The *Aram* is close by the River with small Rooms, without any thing valuable about them.

Audience of Leave. Having no more to see after Dining, on *Thursday* 19th, with the Director of the *Dutch* Company, I went on *Friday* 20th, to visit the Superior of the *French* *Coqueris*. *Saturday* 21st, the *Polish* Ambassador sent betimes to know whether I would go with him to his Audience. Knowing it was to take his leave, and being curious to see the custom us'd there, I dress'd my self immediately, and mounting a Horse-back went to the Ambassadors, with my own and the Priors Servant. We stay'd an hour for the Master of the Ceremonies, and 5 Horses the King us'd to send, and then we mounted, the Ambassador honour'd me with the next place to himself. The Train consisted of 19 Persons afoot, arm'd with Muskets, of 20 a Horse-back, and others, in all to the Number of 60. We alighted at the Gate of *Ala-Capi*, where we found four Tygers, several Lions, and 4 Elephants, two great and two small ones, cover'd with Cloth of Gold, all in a row. The Elephant presented by *Heibar* the *G. Mogul's* Son, which had been first given him by *Scia-Selomon*, had a great Silver seat on his back, as is usual for those Creatures to carry. Having pass'd through the first and second Arches, a place was appointed us to stay till the time of the Audience. This place was two Spans higher than the other floors, and cover'd with good Carpets. In the inner part sat the Ambassador of the King of the *Imans*, an *Arab*, whose Kingdom is near *Mecca*, and came to persuade the *Persian* to make War with the *Iman* of *Mascat* in *Arabia Felix*. On the opposite side was the *Armenian* the Pope's Ambassador, and the Provincial of the *Dominicans*, with another Friar. In

another Arch on the right, sat, after a barbarous manner, the Embassador of the King of the *Usbeks* with his Retinue. Whilst we were here, the Family of *Hecbar* pass'd by, being about 40 Persons clad in Silk and Gold, with their little Turbants, after the *Indian* Fashion, made of the finest Silk, the King having sent for them.

The Kings of *Persia* use to give Ambassadors four *Calares*, or rich long Gowns at their first and last Audiences, whereas the *Turk* gives them only at the first; but the *Polish* Ambassador had but one that Morning, because he had receiv'd the four in the Reign of *Scia-Selomon*, when he was dismiss'd by the *Armath-Dulet*. Now that dismissing having taken no effect, by reason of the King's Death, and other Causes already mention'd, I thought it not consonant to the Generosity of so great a King, to reckon upon those he had given before. That he had was of Cloth of Gold, after the *Persian* manner; an upper Vest of Pearl Colour Silk, with Gold Stripes, made like a Cope, and a Turbant, and Sash of Silk and Gold, and long Sleeves. The King had sent *Hecbar* a Present worth 3000 *Tomans*; that is 2000 in Gold and Silver, and 1000 in Silks, with 12 Garments; but that Prince excus'd himself from going to the Audience, till 40 Days after the late King's Death, and that his Beard was grown, which he had cut a little in token of Grief.

The Popes Ambassador had three Garments; That he wore was of Cloth of Silver, the upper Vest of Cloth of Gold, and the Sash and Turbant of Silk and Gold. The other two the *Dominicans* wore were as rich, but of other Colours. The *Usbek* Ambassador had his Gown or Cassack of Cloth of Gold flower'd, and the upper Vest, call'd by the *Persians* *Balapuse*, of Cloth of Silver. Two Persons of his Retinue wore the other two Garments given him, which were of different Colours. But his Turbant was after his Country fashion, small and sharp at the Top with a black Feather in the middle.

After we had been above an Hour in this indecent Place, hemm'd in with Servants and Footmen, at length the Audience began by the Ambassador of the King of the *Imans*, who was clad in his own Cloaths after the *Turkish* fashion, having had no *Calata* or Garment given him. After him we went into the Garden, about fifty Paces from the Arch where the Audience was, but were fain to

Gemelli.
1694. to stay a while by a Fountain before we were introduc'd to the King. This Garden is about fifty Yards square, and has four Allies making a Cross, adorn'd with tall *Cinar* Trees. On the side adjoining to the *Talar-Tevele*, or Hall of Audience, is a curious Fountain, about twenty Spans in length, with a little rais'd Place in the middle for the King and great Ones to stand cool. At the end of the Fountain which reaches to the Hall, there were two great Silver Vessels. In the adjoining Alley two hundred *Topscis* or Musketers of the Kings were drawn up in a Rank; some *Giarci* or Executioners with Clubs on their Shoulders; at the end whereof was a Globe cover'd with Silver, call'd *Topus*; and then some *Sofis*, who had the same fashion'd Caps as the *Giarci*, but differing from them in that they were cover'd with Silk. Under the Wall of the Hall stood twenty Horses with all their Furniture adorn'd with great Diamonds, Rubies, Emeralds and other Stones of great Value. The Stirrups were of massive Gold, and the worst Saddles cover'd with Cloth of Gold, with Nails of the same Metal.

The Audience Chamber was not the same we were in before, being a great Room joyning to the Garden, as has been said, the Walls of it Painted and Gilt, and adorn'd with Looking-glasses, as were the four wooden Pillars which supported a small Scaffold. In the midst was a Fountain, and at the end as it were a great *Niche* or *Closet*, containing the Royal Throne fourteen Spans square. On that side next the Garden several Musicians sat on Carpets playing upon variety of Instruments, whilst others sang after a barbarous Manner. We ascended from the first part of the Room where these People were, to the second, as was describ'd in the other Hall, where leaving us, the Ambassador was led by the right Arm by the *Memondar*, and by the left by the *Escicagasi-Baschi*, who is great Porter, or Master of the Ceremonies, up to the King. His Majesty sat on a Cushion upon good Carpets, and had two other Brocard Cushions at his Back. About him stood many Eunuchs, as was

mention'd in the other Hall. When the Ambassador came within six Paces of the King, he set his Hands on the Ground, bowing down his Forehead almost to the Pavement. When he stood up again the *Amath-Dulet* came before him, and taking a Letter out of a Gold Bason that was at the Kings Feet with other Letters and abundance of Flowers, deliver'd it to the Ambassador, who with great Submission laid it on his Head. Then the *Memondar* and Master of the Ceremonies took it and plac'd it on his Turbant, that it might be well seen by all People. The Letter was cover'd with Cloth of Gold as is us'd among the Eastern Nations, two Spans in length, and proportionable in Breadth. Having receiv'd the Letter, and Compliment of leave by the Mouth of the *Amath-Dulet*, he made such another Obeisance as he had done before, and was by the same Officers reconducted down to the Garden.

The Pope's Ambassadors went in next, and we stay'd in the Garden till he came out, that we might all go away together; since being dismiss'd we were not to stay to the King's *Mangeles* or Dinner. Besides the great Letter for the Pope, his Ambassador had a small one for the Republick of *Venice*.

Returning home, with the admiration of the *Europeans* who saw those Letters on the Turbants, the *Polish* Ambassador honour'd me with his Table, which was much better, than the ill dress'd Pilau the others were eating at Court, tho' in Gold dishes. At this second Audience I took better notice of the King. He was tender and of a puny Constitution, had a little Face, beautiful Eye-brows, black Eyes, and a black but short Beard. He had on a Gown of red Cloth of Gold, with a short vest over it of a Gold colour, without Sleeves, call'd in the *Persian* Language *Curdi*; on the right side of his Turbant he wore a Herons Feather upon a Jewel of rich Diamonds.

Sunday 22d, I hear'd Mass at the Bare-foot *Carmelites*, which was all I did that day worth remembering.

The End of the First BOOK.

A VOY-



A
VOYAGE

Round the WORLD,

By Dr. John Francis Gemelli Careri.

PART II.

Containing the most Remarkable Things he saw in
PERSIA.

BOOK II.

CHAP. I.

*The Doleful Festival kept by the Persians for the Death of Hassan,
and Hossen.*

Gemelli.
1694.

Doleful
Festival.

Monday 23d, the new Moon of August appearing, began the much spoken of, and lamentable Festival the Persians keep for the Death of Hassan, and Hossen, the Sons of Hali, who were kill'd by Omar, near Bagdat. During the ten Days it lasts, every Square is set out with Lights, and a long black Banner is flying abroad, near which a Mullah gets into a high Pulpit to Preach, making the hideouslest Noise in the World. All the Inhabitants of that Quarter go to hear him, clad in Silk red and blew Gowns, in token of Sorrow; after filling their Bellies with all sorts of Fruit the Season affords. The Women, who in all Countries are of the same Temper, yield the Mullah's great Profit, giving them Money, Sweat-meats, and Rose-water to cool them when they are heated with Preaching.

Till the last Day of the doleful Festival, by the Persians, call'd *Asciur*, or Mourning is over, no Turk can appear in Publick, without great danger of his Life. I my self saw one on Tuesday

24th, who had been Bastonado'd to Death, were it not for his Nimbleness in shutting himself up. What they did on Wednesday 25th, was Ridiculous. They made a Figure of Straw wound about with Cords, fet it on an Ass, and carry'd it all about the Town, beating it; sometimes calling it Omar, and sometimes *Abumurgian*, his Companion. At last in a hellish Rage they kill'd the poor Ass, and in that one Maulkin of Straw burn'd both the Murderers of their two Holy Youths; which found me something to Laugh at on Thursday 26th, with the Ambassador, and F. Elias.

Friday 27th, after Dinner I went to the Zulfa, to Visit F. Boucher, Superior of the Jesuits Mission. Returning home through *Sciarchach* Road, or Street, I met the King riding to *Sarasabat* Garden on a Bay Horse, with Furniture of a vast Value in Gold and Jewels. He was clad in Violet colour Silk, and was attended by at least a thousand Horse between Gentlemen and Soldiers, besides a hundred Foot, as may appear in the adjoining Cut.

When-

The
King's Re-
tinue.



~~~~~  
*Gemelli.* Whenever the King goes Abroad, ten  
~~~~~ 1694 ~~~~~  
Horse go half a Mile before to clear
the way; but when he is to carry his
Women with him, they riding a Horse-
back, and Bare-fac'd, Proclamation is
made two Days before for all Men to
be out of the way, and not presume to
be seen in that Street upon pain of
Death, which is executed without Mer-
cy.

A pleasant
Pallage.

To this purpose they tell the good
Fortune of a Country-Man, and the ge-
nerous Goodness of *Scia Selemon*. The
Peasant was coming out of the Country
with his Ass loaded with Peaches, and
meeting unexpectedly in the Street, or
Road of *Sciarbach*, with the King, and
having no Place to Retire to, he fell
flat on his Face upon the Ground, with
his Eyes shut. *Scia-Selemon* perceiving
the poor Man's Simplicity, and being
well pleas'd with it, commanded him
to rise. His Fear was so great, that he
scarce could be perswaded to obey the
third Command, and the King turning
to his Women, bid every one of them
take some of the Peaches, and give the
Peasant a *Zecchine*. This done, he or-
der'd him to take which soever of those
Women he lik'd for his Wife; and
thus, tho' at first he was shie, he went
home with the finest Woman in *Persia*,
and his Purse full, to his Cottage, whence
he came out alone, and Poor.

Saturday 28th, the *Portuguese* Fathers
where I Lodg'd, celebrated the Festival
of *St. Augustin*, at which the *Polish* Am-
bassador, *F. Elias*, and several, Religi-
ous, and *French*-Men were present, and
were treated at a plentiful Dinner. *Sun-*
day 29th, I went to see *F. Raphael*, Su-
perior of the *Capucins* of *Ispahan*, who
ever since the Reign of *Scia-Abas* the
Second, serv'd as Interpreter for the
Letters, and to the Ambassadors of *Eu-*
ropean Princes. He was about eighty
Years of Age, and had resided 47 at
Ispahan, which made me spend several
Hours with him, to be inform'd in the
Affairs of the *Persian* Empire; as know-
ing no Man could give a better, or
truer Account. *Tavernier* in his Tra-
vels through *Persia*, often speaks of this
Vol. IV.

Religious Man. *Monday* 30th, I visited
James Norghcamer, Director of the *Dutch*
Company, and Din'd with him, the time
of my Departure now drawing near.
Tuesday 31st, I Din'd with the Ambassa-
dor, to whom I was much oblig'd.

Wednesday the 1st of *September*, being *Hassan's*
the Festival of *Hassan*, and *Hossen*, call'd Festival.
by the *Persians* *Carl*, that is, Murder;
the King made a *Mangeles*, or Enter-
tainment over the Gate of *Alacapi*, at
which all the Nobility and Ambassadors
were present. The Horses and wild
Beasts were rang'd in order before the
Palace, as they had been the time be-
fore; and all the *Meidan* was clear'd
from Shops, to make room for above a
thousand Horses belonging to those great
Men that were come to the Feast. Se-
veral Processions from all Parts of the
Town began to enter the *Meidan* be-
times. They carry'd Pikes of a vast
length, with Banners fastned to them,
and Horses loaded with the Arms and
Turbants of their suppos'd Martyrs,
singing doleful Verses to the Noise of
two Basons beaten at the same time, and
Dancing in a very Ridiculous manner.
Some carry'd the Images of those very
Martyrs on Beers, Dancing about them;
Others carry'd two Children ty'd on a
Camel, as if they were Dead, with two
saddled Horses led by, on which were
the Arms or Weapons us'd, as they
thought, by those Children, who Dy'd
at nine, or ten Years of Age. All these
Processions pass'd before the Gallery
where the King was, those blind People
beating themselves severely, to repre-
sent the Murder the more lively. Many
of them made nothing of going home
with their Heads broke, or even of
Death it self; because they are fully
perswaded that whosoever Dies in that
Confusion, goes directly to Heaven;
the Gates thereof being open all those
ten Days for *Mahometans*. Many of the
loose People imitating the superstitious
Companies beat one another, and cut
their Flesh cruelly. The Owners of the
Shops had cool Water ready to give to
those that were Thirsty, in memory
of the Thirst *Hassan* and *Hossen* endur'd,
after their Father *Hali* was wounded.



CHAP. II.

Of the Religion, Marriages and Habit, of the Persians.

Gemelli.
1694. **I**N the Persian Dominions there are Mahometans, Pagans, or Goris, Jews, Christians, Armenians that follow Nestorius, Melchites, Manichees, Franks, and Catholick Armenians; but the prevailing Religion is the Mahometan, tho' differing from the Turks concerning the true Successors of Mahomet. The Sunnis, or Osmalis say, that Abubaker was immediate Successor to Mahomet, as his Vicar; he was succeeded by Omar, Omar by Osman-Mortuz-Hali; Nephew and Son in Law to Mahomet, whose Successors have propagated their Religion by the Sword more than by Reason, and therefore the followers of this Sect are not allow'd to dispute, but to maintain it by force of Arms, as was said before.

Persian Religion. The Sciays, or Halis, which are the Persians, call the Turks Resefs, or Hereticks, and abhor the Names of Abubaker, Omar, and Osman, saying they usurp'd the Inheritance due to Hali, Mahomet's Nephew and Son in Law. They count after him twelve Prophets, or high Priests, and beginning at Hali the Son of Abusaleb, they give the second Place to Hassen, eldest Son of Hali; the third to Hussen his second Son, who dy'd at Babylon in the Place call'd Herbela, kill'd by the Sunnis in defence of his Father's Inheritance, and therefore the Persians keep his Anniversary. The fourth they say was Imonzin-el-Abedin; the fifth Mahomet el-Baker; the sixth Jafar-el-Sca-dek, who brought up the barbarous Custom in Persia, that whosoever turns a Mahometan becomes Heir not only to his own Family, as was said above, but even to his Grand-Father; which is the reason that some covetous Armenians embrace Mahometanism, and so their Brethren follow their Example rather than lose their Inheritance. The seventh Successor was Mussa-Katzim, the eighth Ali-el-Rezza, whose Tomb is at Masud, and honour'd as much as Mahomet's; the ninth Mahomet-el-Jued; the tenth Hali-el-Hadi; the Eleventh Hozen-el-Akeri; and the twelveth Muhemanet-el Mohadi-Sahed-Zaman, concerning whom the Persians believe as we do of Enoch, and Elias, and therefore they leave in their Wills Houses ready furnish'd, and Stables full of Horses, for him to make use of them when Saeb-el-Zaman, that is, the Lord of Time shall call him. These

Horses are kept without doing any Service, upon the Revenues left to that Purpose, and the Houses shut up.

The Nabab is Head of their Religion; which dignity is worth 14000 Tomans a Year. In publick he takes place next to the Atmath-Dulet or prime Minister, and disposes as he pleases of the Legacies left to Moschs, which always turn to his Profit. There is no difference betwixt the Persian Nabab and Turkish great Muphti, but that the former may pass from religious to civil Employments, which the latter may not; and therefore it has often been seen that the Nabab or Sedre has been made Atmath-Dulet. He has two Judges under him, call'd the Sceik or Axond, and the Cafi, who decide all religious Matters, grant Divorces, and are present at Contracts and publick Acts; appointing their Deputies in all the Cities of the Kingdom.

He that calls to Prayers is call'd Pisch-namaz, whom the Turks call Iman; but the Persians do not cry out to call to Prayers from the top of the Towers, but from the Cupula or Roof of the Mosch.

The Doctors who are every Fryday to expound the Alcoran, are call'd Mullahs, and by the Turks Hodgrias. These are most compleat Hypocrites, for they always walk gravely, talk seriously, and when they meet any Body seem to pray; laying a Cloth on the Ground, and upon that a Stone or Clod of Earth brought from Mecca, which they kiss now and then. This superstitious Relick is us'd by all the Persians, as are also certain little silver Pipes ty'd to their Arms with some Sentence of the Alcoran in them, or such like Trifle.

The Persians like the Turks believe, that after they are bury'd, two Angels, the one call'd Anachir, and the other Monchir, come and raise them to life as far as the Wast, to examine them what Good and Evil they have done; and use them Well or Ill accordingly, till Sahab-el-Zaman, or the Lord of Time comes, who will kill Dedgar, or Antichrist, whose Followers shall go to Hell, and if repenting they turn back two Horns shall grow out of their Heads; after this immediately will follow the Resurrection of the Flesh, which they call Maavedet-Hurbe, the Souls and Bodies uniting to go before the great Judge. But they say all Men



Gemelli.
1694. Men must pass the Bridge of *Polferat*, which is sharper than a Knife; and that the *Mussalmans* will pass as nimble as Birds, and the Infidels at first step will fall under the Bridge; where there is a River of Fire and abundance of Devils, who have Hooks to draw them in; which Opinion is so fixt in the Hearts of the *Persians*, that if any Man denies another what is his due, he presently says, he will meet him at the Bridge of *Polferat*, and laying hold of his Garment will not let him pass till he is paid. They believe the Porter of Heaven, whom they call *Rufvan*, will open the Door to them, near the great Fountain, call'd *Kofer*; where their Prophet will give them to drink of that Water, out of a large Ladle; and that then they shall have a great number of beautiful Women, created purposely for that end, and delicious Meat of several Tastes; but that the Enjoyment of the Women shall not proceed beyond Imbraces and Kisses, and the Meat shall digest in odoriferous Sweats, without turning to Excrements, as it does in this World. These Follies were a great Diversion to me, when I was in the Company of a *Persian* Lord, and had these Questions put to him.

Paradise
of Women

They say their Women shall be in Heaven in a place apart from the Men, and to this purpose the Prior of the Monastery told me, that some *Portugueses* being much importun'd by a *Mullah* to become *Mahometans*, he using this Argument, that unless they profess'd his Faith they would not go to the true Heaven, but to that separate place where the *Persian* Women were; they answer'd they would be satisfy'd to be there, and so they shak'd off the *Mullah*. He being afterwards reprov'd by the *Cadi* for his Folly, defended himself by saying, that another Paradise would be made for the Women, that they might not be among the Christians.

Wives.

The *Persians* Marry their Children very young. They are allow'd by their Law four lawful Wives at once, one of which is the true one and chief, and call'd *Zana-Codefi*, the others they call *Mothai*. Besides they may have as many Concubines as they will and can maintain, taken from the quarter of the *Whores* who are call'd *Caipe*, which is in *Ispahan* known by the name of *Bazarnouche*, which pays a duty to the King. They are taken for a certain time, and the Contract made before a Judge. When the time is expir'd they are to continue chaste forty Days, to see whether they are with Child.

Vol. IV.

They may also make use of their Slaves; and the Children born of either of them are counted legitimate, as to inherit; but with this difference that the Females have but half the Portion of the Males.

The *Persians* are so amorous, that sometimes to show their Love, they brand their Arms with red hot Irons, like Beasts; perhaps to express that no Torment is so great as that they endure in their Mind. A *Persian* Lord, my Friend, took a pride now and then in showing me several such Marks of Love he had on his Arms, made for the Love of a Concubine; on whose account he was perpetually at variance with his Wife.

Love.

Before the Wife is carry'd home she has her Cloaths sent her, and the Husband appoints her Portion. On the Wedding-Day, or rather the Night, the Bridegroom goes to fetch her, attended by his Kindred and Friends a Horse-back, with lighted Flambeaux; and is met by her half way, with the like Retinue of Women, who carry the Brides Apparel, with Musick of Drums, and Trumpets. Being come to the Bridegroom's House, a *Mullah* reads the matrimonial Contract, and having perform'd the Nuptial Ceremony, the Women divert themselves the rest of the Day in one Apartment, and the Men in another. This puts me in mind of *Tavernier's* mistake, who *Tom. i. Chap. 18. page 719.* says, That if the Bridegroom has promis'd an extravagant Portion to gain the Bride, when she comes, he shuts the Door, saying he will not take her at that price, and will not receive her unless an Abatement is made and a new Contract sign'd. For several *Persians* of quality told me there was no such thing; but that in such cases the Bride's Parents, or Kindred understanding how impossible it is for the Husband to make good his promise, moderate it; or else the Judge does it that the Man may not be begger'd. If in process of time they happen to disagree, the Woman demands her dower call'd *Tilac*; and being agreed to part, they go before the *Casi*, or *Eftec-Iflon* who is the Doctor of the Law, and in his presence they dissolve the matrimonial Knot, and remain free. This may be done three times; after which the Woman cannot be receiv'd again, unless she has first been taken by another and put away. The Husband may put her away the second Day, giving her the *Tilac*; and this is us'd among all the *Mahometans*. *F. Francis of S. Joseph*, once Prior of the Monastery

Marriages.

U 2

where

Gemelli.
1694.
A comical
Story.

where I lay told me a comical Passage that happened at *Bassora* whilst he resided there, as the King of *Portugal's* Envoy. An Arabian Lord falling out with one of his Wives, gave her the Tilac; but Love making him soon repent, and there being no having her till she had been with another, he look'd out for the opportunity of some Stranger to lie with her. This being told the Turkish Bassa who was very amorous, he caus'd a Stranger he lighted on to be richly Clad, and sent him to the Arab as it were about some other Affair. He seeing an opportunity offer'd of bringing about his design, after inquiring into his Condition, gave him an account of his amorous Distemper, and how he might be cur'd by his means. The Place and Time being agreed on without any difficulty, upon promise of perpetual secrecy; the Stranger got the Woman into his Hands and immediately deliver'd her to the Bassa, who put her into the Aram. The Stranger was never heard of again, and the deluded Arab could never recover his Woman.

Habit.

As for the Persian Habit the *Cobayas*, or Vests before mention'd, reach down below the Knee, and have streight Sleeves down to the Hand Wrist. They do not use Buttons, but knot them with Ribbons under the left Arm, and under the right Hip. Persons of Quality wear it of Silk, or Cloth of Gold, with a Silk Sash that has Gold Flowers at the end of it; and over that another of Silk and extraordinary fine Woollen, which costs more than if it were Cloth of Gold. They wear Shirts of colour'd Silk, or of Cotton of several Colours; as also Breeches which reach down to their Ankles, and close, for they wear no Drawers. Their Turbant is made of very fine Silk of several Colours, embroider'd

with Gold and Silver at the Edges, and stands up like a Fan upon the Forehead. These Turbants are very heavy, and some of them have so much Gold about them, that they cost seven or eight hundred Crowns of our Mony. Upon the Vest some wear a loose Doublet, or Waist-coat, without Sleeves call'd *Curdi*, in Winter lin'd with Sables, or little Lamb-Skins, brought from the Province of *Korason*, curiously curl'd. In the hard Winter they add a long Woollen Robe down to their Feet, with long Sleeves, wove all in a Piece to keep out the Rain the better; but some Persons of Quality wear them of English Cloth, or Cloth of Gold, lin'd with Ermins; they being very extravagant in their Expences. At their Sash hangs a Dagger, which they call *Cangiar*, and the Nobility sometimes has it set with Jewels. Their Hose are all of a width; some wear them of Cloth of Gold, or Woollen Cloth, better Shap'd; but the Peasants wrap coarse Cloth several Times about their Legs. Round the edge of their Socks, towards the Ankle, they sew a Piece of Leather, that it may not be torn by the Shagrine Shooes. These are made like our Slippers, with a sharp Iron four Fingers high under the Heel.

The Persian Women differ little in their Habit from the Men; for their Vests are made open before, reaching but half way the Leg, and their Sleeves come down to the Wrist. On their Head they wear a little Cap, adorn'd with precious Stones, if they be People of Quality, from which a Veil hangs down behind, together with their Tresses, their Breeches and Stockings are like the Mens.

CHAP. III.

Of the Civil Government, the Manners, and Funerals of the Persians.

Admini-
stration of
Justice.

IN *Persia* Justice is done with Brevity and Severity, without so many Councillors and Solicitors, as are us'd in *Europe*. The *Chams*, or Governours, have the Administration of it in the Provinces; and they appoint a *Deroga*, or Criminal Judge in every City, who has under him an *Aatas* to execute his Orders. Besides the King appoints a *Divan Beghy* and a *Kalanter*, who is to look that the Subjects be not oppress'd by the *Cham*.

Murderers

Murderers are punish'd speedily and with Rigor, for the *Divan Beghy* deli-

vers them up to the Parties aggriev'd, and they leading the Criminal to the Place of Execution, put him to Death with their own Hands, as they think fit. It is allow'd to compound for Mony, but it is so dishonourable to forgive the Wrong on that Account, that this is seldom or never practis'd.

High-way-Robbers can expect no Mercy, and are Punish'd several ways. Sometimes they hang them to a Camels Saddle, with their Head down, and then rip open their Belly. Sometimes they immure the Criminal up to the Neck, and

Robbers.

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and leaving him a Pipe in his Mouth for his last Comfort, let him dye in that miserable manner; so that some Body passing by in Compassion cuts off his Head. Some are basted with burning Bacon, and then their Flesh cut in pieces and distributed about the publick Places; besides many other Torments horrid even in the Relation. 'Tis true these Robberies seldom happen on the Roads, because of the guard kept by the *Rattars*; but when they do, the *Cham* of the Province is oblig'd to pay the value of what was stole, after four Months and ten Days allow'd him to find the Robber. Some *Chams* pay immediately, that the Complaints may not come to the King's Ear.

Thieves. As for Thefts in Cities, the Criminal is ty'd by the Feet to a Camels Saddle (as was said before) and his Belly being ripp'd up, he is so carry'd about the publick Places, the Cryer proclaiming that the King has punish'd him for such an Offence. After this round, if he be not yet dead, they hang him up at the next Tree, and when he has expir'd they bury him. There is also particular Care taken to punish all Insolencies committed in Taverns, Stews, and other publick Places.

As for what concerns Provisions, there is a *Motheseb*, or Superintendent of them, with four Assistants, who every first Day of the Week sets the prices of all things, by Weight, not Measure. If any Mar be taken selling but a Farthing dearer, the common Punishment is to put on him the *Takkeholas*, which is a Cap with a small Bell hanging to it, and lead him about the City, as if he were whip'd; after which he pays a Fine, and is Bastonado'd on the Feet. The weight of gross things, as Wood and the like, is call'd *Battiman*, and is about twenty five Pounds of ours. The small weight they call *Muscals*, whereof seventy two make a Pound.

Price set
on Provi-
sions.

Having spoke of the *Persian* Government, it will be proper to give an account of all the *Chams* and *Viziers* the King sends into the Provinces, that the Reader may form some Notion of the vast extent of that Empire. A *Persian* Lord my Friend, nobly born, and actually in the King's Service, whose Behaviour was his greatest Recommendation, with much difficulty procur'd me the following List out of the Royal Archives.

The Provinces govern'd by Chams, are,

| | | | |
|----------------------|--------------|----------------|--------------|
| K Erum-Sciam. | Saraz. | Gange. | Oglige. |
| Amadam. | Zura-bat. | Carabat. | Damor-cap. |
| Loressum. | Zemin-dacur. | Bardac. | Merun. |
| Cordeffum. | Agiler. | Ardevil. | Maruscias. |
| Bactiari. | Geraili. | Teflis. | Bola-moreab. |
| Terum. | Gelacli. | Cartil. | Arat. |
| Reicurami. | Nessa. | Caxet. | Baden. |
| Semnum. | Bacarz. | Dadeyum. | Dagstun. |
| Damgum. | Fera. | Vasciascio. | Aviver. |
| Bazum. | Curum. | Kermaim. | Baxerz. |
| Aferabat. | Kuscum. | Bander-Abassi. | Badxiz. |
| Nasciabur. | Bol. | Sarvessum. | Cingeluc. |
| Sabzavar. | Candaar. | Lestessum. | Rumus. |
| Effraim. | Sizsum. | Affara. | Bevoum. |
| Mascet. | Soltanie. | Domsdom. | Sciaster. |
| Torscesc. | Zangium. | Baharem. | Avize. |
| Xaim. | Aver. | Tonecabon. | Dispul. |
| Tebez. | Tauris. | Oromi. | Dedest. |
| Tum. | Gerum. | Alpauz. | Sciors. |
| Gum-lager. | Sciamaki. | Derban. | Nimruz. |
| | | | Durak. |

In all eighty one Provinces govern'd by Chams.

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The Provinces govern'd by Viziers, are 37, viz.

| | | | |
|-----------|----------|--------------|---------------|
| Sepbaum. | Cuchi. | Savè. | Sciapè-Cerut. |
| Golpapum. | Avarku. | Ablazim. | Com-sce. |
| Saru. | Tafe. | Casbin. | Scirez. |
| Tuferxu. | Sigda. | Ase-ref. | Gearam. |
| Nataris. | Jesd. | Faraavat. | Carzerum. |
| Ardescum. | Ghescu. | Sarij. | Lar. |
| Naim. | Taaman. | Amol. | Bander cong. |
| Arant. | Casciam. | Bar-Frusc. | Resit. |
| Cupa. | Kom. | Masciad-ser. | Laypum. |
| | | | Ave. |

The difference betwixt *Chams* and *Viziers*, is this, That the first have the command of the Souldiery, besides the Civil and Criminal Government; and the latter a more limited Power; so that in some Cases they cannot give Sentence of Death, but must send the Criminal to the next *Cham*.

Manners
of the
Persians.

The Manners of the *Persians* differ much, and are quite opposite to those of the *Turks*; for they are Civiliz'd, Meek, Peaceable, Modest, Grateful, Generous, Enemies to Fraud, and Lovers of Strangers. They bear no Hatred, like the *Turks*, to the Christian Habit and Name, but are Courteous and Affable to them; so that every Man may be cloath'd as he pleases, and either Ride or walk a-foot along the Streets without danger of being Scoff'd at; nor are they forbid wearing Green, as in *Turky*. Among other usual courteous Expressions among them, they commonly say: *I Sacrifice or Devote my Self to your Will. I wish the Apples of my Eyes might oblige you to tread on them; or, I am your Slave, it is your part to command me, &c.* When Persons of equal Quality meet, they Salute one another shutting their Right-Hands, and at the same time lifting them up to the Crown of their Heads, in Token of Love and Esteem; to Superiors they lift up their Hand to the Head, and then lay it on the Stomach, Bowing. On great Festivals they Visit, wishing one another many of those happy Days; and great Men receive these Compliments in their Houses from their Inferiors.

King's
Present,
how re-
ceiv'd.

Every Man makes his Court to gain the Favour of the great Ones, to obtain some Employment of the King; especially to carry the *Calaat* to *Chams* of Provinces, who they are sure will make them a great Present. Every *Cham*, when he receives this Present from the King, goes six Miles out of

the City into a Garden, to meet the Messenger, attended by the chief Nobility and Officers of the Country, with several Mulical Instruments. As soon as ever he sees him at a distance, he Bows, and kneels down to pray for the King's Health. When he has done Praying, the Messenger puts the *Calaat* on him, which at most is a Garment of Silk and Gold, and sometimes in Token of greater Affection, there is added a Sash and Turbant. Being thus clad, he goes to the King's House, follow'd by the People, there he kisses the Threshold of the Door, and prays again, and then goes Home, to make a noble Entertainment for the prime Nobility, for Joy of the Honour receiv'd.

The *Persians* wink at Injuries, to wait an Opportunity of being Reveng'd. They are great Flatterers, ambitious of Honour, and easy to be perswaded, so that the Catholick Missioners could with great ease prevail with them to imbrace our Faith, were the free Exercise of the Mission allow'd in *Persia* among the Natives. I remember I several times saw a *Persian* Lord, whose House was always open to the *Augustinian* Fathers, kneel in the Church, to hear the Divine Office, with more Devotion than the Catholicks themselves; and reprove others who did not make their Obeisance to the Altar; and yet he was a *Mahometan*.

They seldom Play, because *Mahomet* forbid it. They do not usually divert themselves with walking, like the *Europeans*, but sitting after their manner to enjoy the purling of some Stream, or the Pleasure of a Garden. The Men never Dance, but there are Women whose Trade it is, that are hir'd on Festivals. There are Mountebanks, but extraordinary Apish, and not at all pleasing. The greatest Pastime of Youth is to make a hollow Past-board Cafe,

Diversi-
ons.



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Cafe, lapp'd over with some sort of Skin, which they toss up into the Air with a large Rope, when the Wind blows, and it sounds like the Pipe of an Organ; the *Portugueses* call it *Papagayo*, or Parrot.

Washing.
They never Pray till they have washed in Running Water; or if they cannot come at it in the Cistern, every Man has it to this purpose in his House. When they have had to do with their Women, they go to wash at the Bath, which they may do till two Hours after Sun-rising, the rest of the Day being for the Women.

Beards.
They wear no long Beards, like the *Turks*, but those that belong to the Law, now and then clip it with Scifars. The Courtiers and Soldiers shave, leaving long Whiskers, and under the lower Lip a patch like a Swallow's Tail hanging, to make their Countenance more Honourable or Dreadful. Old Men Dye it Black, which holds several Days. Other Youths pull out the Hair of their Cheeks to have their Skin look fine.

Superstition.
They give much Credit to superstitious Observations; and therefore if two Friends should happen by chance to touch Feet, they believe they shall fall out, and therefore each of them immediately takes the other lovingly by the Hand, and then each lifts his own up to his Head. They look upon it as an ill Omen to meet with any melancholy Persons, when the New Moon is. In short they are so much addicted to Superstition and Divination, that they never go about any thing but at the Hour appointed by the Astrologers, who are look'd upon as Oracles by them. Therefore no Man neglects buying the Almanack, or *Tacuin*, which sets down what Time is lucky to put on their Cloaths, go to the Bath, Purge, and do other Things; as also whether the Year will be scarce or plentiful, Diseases and Wars.

They use a Sort of Divination by even and odd Numbers, like Geomancy. I have seen the very Women make Judgments of Things to come, upon Plates on which the Planets and fix'd Stars of the first Magnitude were engrav'd.

Circumcision.
They Circumcise their Sons very young, like the *Turks*; and make barren Women swallow that part which is cut off, as an excellent Remedy against Barrenness.

Titles.
The *Persians* have no Surnames, but say such a One the Son of such a One. They give learned People the honoura-

ble Title of *Mirza*, and Souldiers that of *Bech*; but they often mistake, and call ignorant Persons *Mirza*. Those that are descended from *Mahomet* are call'd *Sahet*, which signifies as much as Lords among us.

Sports, and particularly Hawking is much us'd among them, so that those who are well to pass keep great Numbers of those Birds, as also Dogs and Horses. They take Tobacco a different way from the *Turks*; for under the Bowl it burns in, is a little Bottle full of Water, which makes the Smoak passing through it come Cool to the Mouth, and this Pipe they call *Caliana*.

Tobacco.
Besides Tobacco, which no Person whatsoever forbears, they use *Opium*, and from it borrow that Stupidity and Drunkenness they cannot have from Wine, which is forbid them. They take it even to the quantity of half a Dram, which an *European* could not take at fifteen Times, without Danger, which makes them Pale, Cold, and worse than Mad. They use much Coffee; and another Liquor to make them Merry, call'd *Koknar*. They go to the Shops where it is Sold, or *Koknar-kones*, and after drinking a great deal, do the most ridiculous Actions in the World, jearing and abusing one another; when the Strength of the Liquor is over, they are as good Friends again, as if nothing had hapned.

Eating and Drinking.
In Eating they use no Spoons, but only for Liquids. They do not Drink till they have done Eating; and for both uses have Vessels of Copper and Earthen-Ware, because the Laws forbid Silver. The King at his Table is serv'd in Gold.

In other Respects they are Temperate. The poor People are satisfy'd at Noon with *Azeri*, which is Bread and Curds, Sold in Skins, and with Fruit according to the Season; at Night they eat *Pilan*. The Gentry and richer Sort, eat roast Meat and Pickles; putting a whole Sheep or Lamb into a little Oven, hanging over a great Dish of *Pilan*, that the Fat may drip into it. The poor People, if they will, buy it at the Taverns, because of the Scarcity of Wood there is in *Ispahan*. The Bread would be excellent were it Bak'd after the *European* manner; but the Dough flattened like a Cake, being put into a Copper Vessel made hot, it can never be good.

They divide the Day into Four equal Parts, beginning at Midnight; and at every



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Months.
every one of them except Noon there is a displeasing Noise of Drums made from some eminent Place of the City.

In religious Affairs the *Persians* make use of Lunar Months, the first whereof they call *Muserram*, the second *Sofar*, the third *Rabra-al-avel*, the fourth *Rabra-al-axer*, the fifth *Gemad-il-Avel*, the sixth *Gemad-il-Axer*, the seventh *Regeb*, the eighth *Sciaabon*, the ninth *Ramazan*, the tenth *Sciaval*, the eleventh *Zikade*, the twelfth *Zilagge*. But the Astrologers count by Solar Months two several ways, ours and the *Egyptian*.

Year.
Their Year, call'd *Nuries*, begins upon the Day of the vernal Equinox. Then all the great Men go to wish the King a happy new Year, and send him some exquisite Curiosity, or at least *Venetian* Gold Crowns, which the absent *Chams* are also oblig'd to do. The Nobility Cloath all their Servants and Slaves, borrowing Money if they have it not, that they may not make an ill Omen for all the Year that is to follow; and this Conceit is so deeply rooted in their Minds, that there is no Wretch but endeavours that Day to be Clad all new from Head to Foot. There is besides a great expence in Eating and sending Presents to Friends.

Learning.
The *Persians* being Lovers of Learning, they have their Colleges, or *Medres*, where the Sciences are taught. Here the Students have only their Lodging, and the *Mudres* or Masters expound to them those Books they Read. They are particularly addicted to Poetry, and have an excellent Genius for it. They have choice *Arabick* Books, some of them translated into the *Persian* Tongue, but all written, they having no Press; and in a curious Character, for they Write well after several manners, either in Cipher or otherwise. Some value themselves upon writing eleven several sorts of Hands, or Characters, which they make use of according to the Business in Hand, or Court they have to do with. The first is call'd *Astalik*, the second *Curicate-Nesk*, the third *Sciakeste*, the fourth *Kaber*, the fifth *Talik*, the sixth *Rugum*, the seventh *Sols*, the eighth *Kaler*, the ninth *Serenk*, the tenth *Antumi*, the eleventh *Zuterraka*; I have Copies of them all made on half a Sheet a Paper, by that *Persian* Lord my Friend.

Languages.
As for Languages the Gentry use Four, viz. the *Persian*, which they call *Belik* or Sweet; the *Turkish* call'd *Sciasee*, or Haughty; the *Arabian* *Gesich* or Elegant; and the Fourth corrupt us'd by the Peasants call'd *Valant*.

The *Persian* is of it self Barren in Words, and therefore borrows many from the *Arabick*; which is the Language of the Learned, and in use for all Sciences. But at Court the King himself always speaks *Turkish*, as the Great *Mogul* does *Persian* at his. The Kings of *Vizapor* and *Golconda* used the same Language before they were made Prisoners by the Great *Mogul*.

The best Handicrafts in *Ispahan* are the Silk Weavers, some of whom ingeniously stick Flowers with Gum on their Stuffs. They also work well in Steel; because this Metal, which formerly went from *Golconda*, where the best is, to *Damascus*, is now carry'd all to *Ispahan*, where they now Temper as well as at *Damascus*, with Vitriol. Their works in Shagreen and earthen Ware, are nothing worse; the best of which come from the Country about *Kerman*, and are white both within and without, but do not grow Hot so soon. On the other side the Silver and Goldsmiths do nothing to the purpose; and Carpenters worse, having no other Tools, but a pittiful Saw, an Ax, a Hammer, a Chisel, and rarely a Plane.

The greatest Trade in *Persia* is that of Silk of the Province of *Ghilon*, and other Places. The *Dutch* buy abundance, and what remains they weave, part whereof is also sold out of the Kingdom. Besides this the *Pisnaches* of *Cashin* and Almonds of *Texad* bring a great deal of Money into *Persia*; as does the Shagreen, *Turky* Leather, dry Fruit, and painted Stuffs, the *Dutch* carry to the *Indies*, *Japan* and *Europe*; and the Camels, Horses, Mules and Lambs that go into *Turky* and other parts.

The Women in *Persia* are extraordinary Beautiful, because they are brought from the Provinces of *Circassia*, *Mengrelia*, and *Georgia*, and from the Frontiers of *Poland*, *Muscovy*, and Great *Tartary*; and this by way of Trade, the *Persians* besides their Wives, and hir'd Women, buying Slaves to keep in the *Aram*. White and Black Euchs keep them in their Apartments; and go abroad with them to keep off the People. In the Streets they go cover'd with a long Cloth, so that they look like Ghosts.

When any *Persian* is very Sick, they light several Fires on the top of the House, to give the Neighbours Notice, that they may Pray for his Health. When he is Dead, they make dreadful Cries and Howling; especially the Women,



Gemelli. men, who now and then Report the
1694. dead Men's good Actions and Qualities,
and then give a Shriek by Fits, that is
Hideous to hear. Next they fend word
Funerals. to the *Deroga*, that such a Man is Dead,
for him to Seal the License to wash his
Body. This done, the *Mullahs* come
from the *Mosch*, with long Poles, to
which there are Tin or Iron Plates fast-
ned, or some bit of *Taffeta*, and carry
him to the Grave, crying all the way
Allah, Allah. The People that pass by
help to carry the Beer, at the Request
of the Kindred. At the Funerals of
great Men, several Horses Saddled fol-
low, one carrying the Turbant, ano-
ther the Scimiter, another the Arrows,
another the Bow, and all those Things,
that may tend to their Honour. The
Grave is commonly made in the great
Church-yard, call'd *Carbeston*, two Foot
wide, and six in length and depth. The
Body being laid in it, with the Face to-
wards *Mecca*, they place two Stones on

each side the Head, that it may not stir,
and four more about the Grave, which
then they fill up with Earth. For Per-
sons of Note they erect a Covering, or
Roof, or little Cupola upon four Pil-
lars; nor is it true, as *Tavernier* says,
That they bury their Arms with Sol-
diers; but those that are able distribute
Meat to the Poor. The *Mullahs* also
take care to go Eat at the dead Man's
House, besides the Payment given them
for the Funeral. To conclude, the Kin-
dred and Friends go for several Days to
Condole with the Heir.

Only Soldiers are forbid leaving Pious
Legacies (such as we have before spoke
of in several Places) and so those that
have been Officers of Justice, or ma-
nag'd the King's Revenues; because he
is their universal Heir, allowing the dead
Man's eldest Son some small Portion of
the Estate, and raising him to the same
Degree, if he is capable of it.

CHAP. IV.

*Of the Flowers, Fruit, Minerals, living Creatures, Coin, Arms, Climate,
and Limits of Persia.*

Flowers. IN *Persia* there are Flowers of all
sorts, and the untill'd Fields are full
of most beautiful Tulips, but above all
it abounds in Roses, from which they
Distil Water, and send it into *India*,
and other Countries.

Fruit. The Fruit is much better than ours in
Europe, and there are all sorts of it;
Melons. but the Melons have a most singular
Taste, and exceed those of *Parabito*, in
the Kingdom of *Naples*, which are coun-
ted the best. There are six several sorts,
which ripen at several times. The first
of them call'd *Ghermeik*, are Yellow,
and serve to Purge the Body, nor do
they any harm, tho' a Man Eat never
so much of them; there being *Persians*
that will Eat thirty Pounds in a Day.
The second which have a green Rind,
are better tasted than the first, and call'd
Puost-Sabs; the third *Facteri*; the fourth
Anagabati; the fifth *Belgne*; the last
Carpusa-pais, or Autumn Melons, which
keep all the Year about.

Peaches. The Peaches are well tasted, and
good, for tho' I Eat never so many, I
did not find they did me any harm, not-
withstanding antient Writers say that
they are Venemous. The Figs are good,
Vol. IV.

but not found in all Parts of the King-
dom, by reason of the Cold of some
Countries. Almonds there are of sever-
al sorts, such plenty, and so good, that
they make a Trade of them, as they do
of the Nuts, all about *Indostan*; and the
Portugueses carry them as far as *China*,
which produces none. The Country a-
bout *Casbin* and *Sultania* yields good Pi-
staches; and in the Provinces of *Ghilan*,
and *Masandran*, there are some few
Chestnuts, Olives, Oranges, and Le-
mons.

Among the rest, there are three sorts *Grapes*
of delicious Grapes, which they call
Kisemisci, without any small Seeds in
them; tho' all others exceed those of
the Kingdom of *Naples*, which are the
best in *Italy*. There is such great plen-
ty of them, that besides what they Eat
all the Year, the Wine made of them *wine*
serves the *Persians*, who from the high-
est to the lowest are great Drinkers,
and supplies all *Indostan*, *China*, and o-
ther Countries. The best and most De-
licious is that of *Sciras* and *Yed*. In
which Countries the Wine is not kept
in Cask, as is us'd throughout *Europe*,
but in Earthen Vessels glaz'd within, or
else



Gemelli.
1694. *W* else anointed with the Grease of Sheeps Tails. The Cellars are not deep, but handsomly contriv'd to carry Friends down to Drink. To this purpose there is commonly a Cistern of Water in the middle, Carpets on the Ground to sit down, and long rows of Niches in the Wall, with several Vessels of different sorts of Wine.

Herbs. They have a special Method of preserving all the aforesaid sorts of Fruit fresh the Year about, and particularly a sort of Plums call'd *Abuboxra*, which are Red with some Mixture. The best Herbs for common use in *Persia*, are Lettices, Colworts, Borrage, and Spinage, besides Roots.

Mines. As for Mines there are some of Copper, Lead, Iron, and Steel. In the Mountain *Phirusku*, four Days Journey from *Mesced*, they dig *Turky Stones* of great value, of two sorts, the old and new Rock. The first sort are kept for the King, being of a more lively and lasting Colour. Add to this the excellent Fishery of Pearls at the Island *Baharem*.

Pearls. For serviceable Beasts the *Persians* have excellent Horses, good Mules, large Camels, and two sorts of Asses, the *Persian* for Burden, and the *Arabian* which are more Mettlesome to ride on. For Hunting there is store of wild Boars, Porcupines, red and fallow Deer, Roes, Hares, Tigers, Lions, Bears, and other wild Beasts. This is sufficiently demonstrated by *Scia-Abas*, his Building a Tower in *Ispahan*, with only the Bones of Creatures kill'd in one Day's Hunting; but it must be observ'd that those Princes cause the Country for forty Miles about, or more, to be beset by 30, or 40000 Men to drive all the Game to one Place. Foxes are counted unclean, and the *Persians* do not only avoid killing or touching them, but will not come near a Man that has a Garment lin'd in their Furs.

Fowls. There is a prodigious quantity of Fowls, but particularly of Pigeons, wild Geese, Cranes, Ducks, Mallards, Turtles, Crows, Herons, and two sorts of Partridges; the one no bigger than a Quail, and the other like those in *Europe*. The Pigeons they keep in Towers are taught to Decoy the wild Pigeons to the Dovecote, or the Neighbours; which they often allure by giving them better Meat.

Hawking. They man Hawks, and other Birds of Prey to kill those Birds, and use them also against four-footed Creatures, teach-

ing them thus. They use the Hawks to feed out of the hollow of the Eyes of wild Beasts, whose Skull and whole Skin stuff'd, they preserve to that purpose, that they may look as if they were alive; then they make them move, and by degrees swifter and swifter; so that the Bird greedy of Food follows them. At last, tying the counterfeit Beast on a Cart, they make a Horse draw it upon a full Gallop; and so when the Hawk is abroad, expecting to find the same Food, he fixes on the living Beast's Head, and pecking its Eyes, gives time to the Hunters to overtake, and kill it.

Besides Hawks and Dogs, they make use of a sort of Creatures they call *On-fes*, about the bigness of a Fox, very swift, their Skins speckled like Tigers, and so Tame, that they carry them behind them a Horse-back; but if the Hunter through Mistake, slips them after their Game at too much Disadvantage, so that they cannot overtake it, they are so much cast down with Shame, that an Infant may kill them.

No Gold is Coin'd in *Persia* (as was said above) except at the Coronation of Kings. There are three sorts of Silver Mony; the *Abassi* worth four Carlines of *Naples*; the *Mamudi* worth two Carlines; and the *Sciae* worth one; there are also pieces of an *Abassi* and a half, and of two, but they are scarce. These Pieces have no Effigies on them, but only Characters, which on the one side Import the Name of the King then Reigning, and on the other the Name of the City where they are Stamp'd, with the Year of the *Mahometan Epoca*.

The Brass Mony is of several Forms, and Stamps, for in some Places they are call'd *Kasbekes*, in others *Gazes*, forty of which make an *Abassi*. The *Gazes* on the one side have a Lion, and on the other the Name of the City. The *Kasbekes* are round, like the *Gazes*, but there are also some longish.

The *Persian* Weapons are for the most part, Bows, Arrows, and Scimiters; tho' they know how to manage a Musket, and have the use of Cannon, and Mortars. There is no trusting to their Infantry, which may be compar'd to our Battalions in the Kingdom of *Naples*, but their chief Strength consists in Horse; for the King upon the least Call can raise 150000 good Men, upon better Horses. But they Fight in Confusion, without any Order. For the Sea, they have not so much as an arm'd Brigantine.

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