



Gemelli.
1695.

The Ceremony of receiving a Commission and Vest from the Mogul.

of the King's Revenue of *Ponda*, and above 700 Villages, who has 7000 *Roupies* a Month, and 1000 Horse under him, whose Pay is a *Roupie* a Day, he was to take Possession of the Government of the lower Fort of *Ponda*, and of the Office of *Suba*, of that Territory, which among us is like a Major General; and this because the true Governour had sent some of his Soldiers to *Bichiolin*, to commit Acts of Hostility against the *Divan*, so that there had been Men kill'd and wounded on both sides. *Ech-lascanpani-Suba* refusing to Obey, unless he were first Paid what was Due to his Soldiers, and the more, because the *Divan* had no Commission from the King, but only a Letter of Advice from his Solicitor, therefore the two Parties contended, and threatned one another. The *Divan* now said he would drive him out of his Fort with the Cannon from the upper; when on Sunday 6th, about Sun-setting there was heard a confused Noise of Drums and Trumpets, such that I taking it for a warlike Sound, laid hold of my Gun, but it was for the coming of a Messenger sent by the King, who brought the *Divan* a Vest, and Commission for both Employments.

Seven Hundred Horse and Foot stood at their Arms before the *Divan's* Tent, and two Companies of sixteen Gentils each Danc'd confusely to the Sound of Drums, Fifes, and Trumpets. It being then a sort of Carnaval those People observe every Year for five Days, they went about like Mad-men, in red Vests, and little Turbants of the same Colour call'd *Chiras*, throwing red Dust upon all they met to Die them; as we use among us to do with black Dust.

The *Divan*, who was a Grey Headed old Man about Sixty five Years of Age, mounted a Horse-back, with a pair of Kettle-Drums a Horse-back before him; and follow'd by a *Palankine*, another pair of Kettle-Drums on a Camel, and a medley of Horse and Foot naked, who went in a Disorderly manner, like so many Goats. They had several Colours, some of Calico, with a Trident on them, and some of Silk, with *Persian* Characters and Flames in the middle, all carry'd by Foot Soldiers. The *Divan* being come to a Tent, erected for that purpose near a *Mosch*, two Musket-shot from his own, he alighted, and after passing some Compliments with the King's Messenger, and Persons of Note that were with him, put on the *Chira* himself on his Head, whilst the Messen-

ger held the Sash to him. Then the latter took a Vest, or Garment of green Silk, with Gold Stripes, and put it on the *Divan*, and then two Sashes about his Neck, his Scimiter hanging by his Side. The *Divan* laid his Hand on the Ground five times, and as often on his Head, in Thanksgiving to the King who had Honour'd him with that Present. Then sitting down, his Friends and Retinue came to Congratulate with him, and some to Present him with *Roupies*, which he gave to the Messenger, but they were very few. They call this Present *Nazar*, that is, a goodly Sight; and the Custom is deriv'd from the Coronation of Kings, when the Noble Men present a great deal of Gold Coin; and some Pieces weighing above three Hundred Ounces, to Rejoice the *Mogul* that Day, who sits on a Throne studded with Jewels of an excessive Value. When the Solemnity was over, the *Divan* mounted a Horse-back; and alighted again by the Pool near the *Mosch*; where sitting on a Carpet with Pillows at his Back, he diverted himself with the Singing, and Musick of the Mask'd *Gentils*. I was told this Honour cost him 20000 *Roupies* (each of them worth six *Carlines* of *Naples*) which he sent the Secretary, who had pass'd the Commission in the King's Name; for he never writes to his Subjects. For all this the *Suba* would not deliver up his Post, but keeping Possession of the lower Fort, said it was all Counterfeit.

The City *Ponda* is made up of Cottages, and Mud Houses seated in the midst of many Mountains. The Fort, which is also of Earth, and govern'd by the *Suba*, has a Garrison of about 400 Horse and Foot, and seven small Pieces of Cannon. There was formerly another Fort on a higher Ground; but *D. Francis de Tavora*, Viceroy of *Goa*, besieging it twelve Years before this time with a Body of 10000 Men, in a short time made a large Breach in it. *Savagi*, to whom it belong'd, coming to the Relief of it with 12000 Horse, oblig'd the Viceroy to raise his Siege, and draw off. Then he went over to the Island of *Salzete*, *St. Stephen*, and others near *Goa*; and having Plunder'd and Burn'd several Places, carry'd many Hundreds of the Natives Captives into his own Country; and making them carry the Stones of the Fort that had been Demolish'd to the top of a Hill two Miles from *Ponda* South-ward, built the small Fort now standing, calling it *Mardon-gar*,

The per



gar, that is, the Fort of Valiant Men. *Gemelli.* This Castle is held for the King, by a Garrison of 300 Men, under a *Kilidar*, or Castellan, who has 200 *Roupies* a Month Pay, assign'd him out of certain Villages. It being a Place held upon Oath, he may not upon any Account go out of the Gate.

The lower Fort, and Country depending on it, taken from *Savagi* by the Great *Mogul*, is govern'd as was said by a *Suba*, or General of the Field, who receives the Revenue of above 700 Villages, being therefore oblig'd to Maintain a certain Number of Soldiers; so that he Dreins the poor Country People, making a few Cottages sometimes pay Thousands of *Roupies*.

An Indian Woman Burn'd with her Husband.

Monday 7th, I saw the dismal Spectacle of a wretched *Pagan* Woman, the Kindred of her dead Husband had obtain'd at the Price of great Presents from the *Suba*, to be Burn'd with the dead Body, according to their wicked unmerciful Custom. In the Afternoon the Woman came out well Clad, and adorn'd with Jewels, as if she had gone to be Marry'd, with Musick Playing, and Singing. She was attended by the Kindred of both Sexes, Friends, and *Brachman* Priests. Being come to the Place appointed, she went about undaunted, taking Leave of them all; after which she was laid all along, with her Head on a Block, in a Cottage twelve Spans square, made of small Wood wet with Oil, but bound to a Stake, that she might not run away with the fright of the Fire. Lying in this Posture, chewing *Betelle*, she ask'd of the Standers by, whether they had any Business by her to the other World; and having receiv'd several Gifts, and Letters from those Ignorant People, to carry to their dead Friends, she wrapp'd them up in a Cloth. This done, the *Brachman*, who had been Encouraging of her, came out of the Hut, and caus'd it to be Fir'd; the Friends pouring Vessels of Oil on her, that she might be the sooner reduc'd to Ashes, and out of Pain. *Francis de Miranda* told me, That as soon, as the Fire was out, the *Brachmans* would go gather all the melted Gold, Silver, and Copper. This barbarous Action was perform'd a Mile from *Ponda*.

A pannick Fear.

When I return'd to my Tent, the Camp had a false Alarm, on account of one *Moor's* cutting of another's Nose. Some *Gentils* fled upon the Mountains, and so did *Miranda*, leaving all he had behind, and I endeavouring to perswade

him to stay, he answer'd, he must do as the rest did. Taking my Gun, Powder and Ball, I stood under a Tree to defend my self. *Miranda's* Cook in the mean while Laugh'd at his Master's Cowardice, saying, *What a brave Soldier the Mogul has, to allow him two Roupies and a half a Day: If he flies now no Body pursues, what will he do when he sees an Enemy?* Here I saw them drink the Juice of an Herb they call *Banghe*, which, mix'd with Water, stupifies like *Opium*. To this purpose they keep it in Glass-Bottles of a violet Colour, made on the Mountains of *Gates*, in the *Mogul's* Territories, and in *China*.

There being no other conveniency of Carriage all the way I was to go, but on Oxen, I Bought a Horse at *Ponda* for sixty *Roupies*. Having got a Pass from the *Bachei*, that I might not be stopp'd by the Guards on the Frontiers; and leaving my Gun to be sent to *Goa*, that I might not be made Prisoner by *Savagi's* Men, I set out on *Tuesday* 8th, and Travelling eight Miles came to *Chiampon*, a Village of a few Mud Houses, with a Fort of the same sort. Here I caus'd some Meat to be Dress'd, but my Porter going about to take a Fig-Leaf to make use of instead of a Dish, after the manner of *India*, the Heathen Woman to whom the Fig-Tree belong'd, and the rest of the People, who came to her Assistance, made such a Noise, that we were forc'd to depart. We Travell'd through Woods, as we had done before, and at last getting out of them, cross'd over an Arm of the Sea in a small Boat, and entred the Territory of a *Pagan* Prince call'd *Sonde-kirani-karaja*, Lord of some Villages among the Mountains, but Tributary and Subject to the Great *Mogul*, being oblig'd to Serve him in his Wars. At the end of two *Coffes* (each *Coffe* is two *Italian* Miles) we lay at the Village of *Kakore*, consisting of a few Cottages under the Arch of a *Pagod*. At the upper end of it, under a small *Cupula*, was a thing like a Chamber-Pot of Copper, on a Stone Pedestal, with a Uizor like a Man's Face of the same Metal nail'd to it. Perhaps it might be an Urn containing the Ashes of some Hero of theirs. In the midst of the little *Cupula* hung a small Bell, and without many small Lights.

At Night, Troops of Monkeys came leaping from one Tree to another; and some of them with their young Ones so close hugg'd under their Belly, that tho' we threw many Stones at them, we could

Gemelli. could not fetch down one; nor did they fly any further than from one Tree to another. The Inhabitants of these Villages being for the most part *Gentils* (for in *India* there is scarce a *Mahometan* among fifty Men, they feed them and take care they shall not be kill'd; so that being grown Tame they walk familiarly in the Villages and even in the Houses. There are such incredible Stories told of these Creatures, that it is no wonder some blind Philosophers should allow Beasts some sort of understanding. All the *Cayres* and Blacks along the Coast of *Mozambique* in *Africk* are of this Opinion, saying they do not speak, because they will not work.

A story of a Baboon.

In the Kingdom of *Canarà* a Baboon taking a kindness to a Woman, did so infest her Father's House, breaking all he found in it; that not knowing what to do, they at last permitted him to have carnal Copulation with her, and ever after to have free access to her. A *Portuguese* hapned to pass by that way, and lie at Night in the *Pagan's* House, where seeing a great Baboon come in, and make such a disturbance, he inquir'd into the meaning of it. The young Woman's Father answer'd with a sigh, This Creature has taken away my Daughter's honour, and makes all this noise when he does not find her at home. The *Portuguese* reply'd, Why do you not kill it? The Peasant said he was a *Gentil*, and that the Queen being of the same Religion would punish him severely should he do it. The *Portuguese* without making more Words of it, waited till the Beast came in, and shot it, and the Idolater being afraid to be punish'd, he carry'd it himself out of the Cottage and bury'd it. The *Portuguese* was requited for this kindness with a great quantity of Rice, as he himself told me fifteen Years after it hapned.

Another.

F. Caussin writes that a Ship being cast away on the Cape of *Good Hope*, soon after *India* was discover'd by the *Portugueses*, a Woman holding fast by a Plank, was drove by the Sea upon an Island. There a Baboon had to do with her, and maintain'd her for a long time in a Cave with what he found abroad, so that after some Years he had two young Ones by her. A Ship afterwards hapning to touch there, the wretched Woman by signs call'd for help and was deliver'd; but the Baboon returning and finding she was far from the Shore was so enrag'd, that it took the two young Monsters and kill'd them in her sight.

It is well known that a Woman in *Brazil* having had to do with a Baboon, and conceiving, she was deliver'd in due season of a Child with all the Limbs of a Man, but hairy, and tho' dumb it did all it was commanded. The *Dominicans* and *Jesuits* had hot disputes about this Creature whether it ought to be Baptiz'd or not, and at last they concluded in the Negative, because begot by an irrational Sire; and that had the Father been a Man, and the Dam a Baboon it might have been Baptiz'd.

D. Antony Machado de Brito, Admiral of the *Portuguese* Fleet in *India* told me, that one of these Creatures continually troubling him, and breaking all it found in the Kitchen, he once to be even with it, order'd a *Coco-nut* to be put upon the Fire, which sort of Fruit the Monkies are most greedy of, and hid himself to see how that Beast would take it without burning his Paws. The cunning Creature coming at the usual hour and finding its beloved Food on the Fire, look'd about and seeing a Cat by the Chimney held her Head in his Mouth, and made use of her Paws to take off the *Coco-nut*, and then cooling it in Water, Eat it; the *Portuguese* laughing to see the Cat mewling about all Day with the Pain it had been put to.

The Monkies being so greedy of *Coco-nuts* has taught the *Indians* how to catch them. They make a hole in the Shell, into which the Monkey runs its Paw, and not being able to fetch it out full of the Nut, rather than quit the hold it suffers itself to be taken by those that lye in wait for them. Nor is that true which is reported, that if one of them be kill'd in the Field the rest will fall upon him that kill'd it; for when I made one fall, the rest fled.

Wednesday 9th, I set out through thick Woods, and travelling eight *Coffes* came to the foot of the Mountain of *Balagari*, where I found the Guards and other Custom-House-Officers so fond of other Mens Goods, that they took twelve *Roupies* for two strings of Pearls. Having climb'd the Mountain for eight Miles among dreadful thick Woods, I came to the second Guard and Custom-House, where they took a *Roupie* without examining further. There being no dwelling to be found, I lay all Night in the thickest part of the Wood (wherein *India* differs from *Persia*, which is bare of Tree) after travelling twelve *Coffes*, that is twenty four *Indian* Miles.

Thurs.

A fourth.

How they take Monkies.

Gemelli. Thursday 10th, the *Bojata* set out three Hours before Day, and I went along with it for the more safety. This *Bojata* was a Caravan of above three hundred Oxen loaded with Provisions for the Camp at *Galgala*. The Woods we pass'd through abounded in Fruit, quite different from any in *Europe*. There were some not unpleasant; and among the rest one sort they call *Gulara*, which tastes like an *European* wild Fig, and Grows and Ripens without any Blossom at the Body of the Tree. That Day I saw some wild Hens, which I had never seen before, with a Crest and Feathers that inclin'd to black. At first I thought they had been tame, but was afterwards deceiv'd, there being never a House for many Miles about. Having travell'd fourteen *Coffes*, we came two Hours before Sun set to the Village of *Bombnali*, belonging to the same Prince *Kirani*; where tho' there was a Guard call'd *Chiaruci*, they took nothing of me; perhaps because the Chief of it was not so Barbarous as the rest.

A Caravan of Oxen.

Gulara-Fruit.

The Road I travell'd on Friday 11th, was through more open Woods in which there were Iron Mines. Having gone eight *Coffes* we came to the Village of *Chiamkan*, where there was a Market and Custom-House kept by the *Gentils*, who search'd my Luggage. I lay four *Coffes* further at *Sambrani*. In this place resides the aforementioned Prince *Sonde-Kirani-karaja* in a Fort made of Earth, encompass'd with Walls seven Spans high. The Village is nothing better than the rest of that Territory, but it has a good Market or *Bazar*. The Prince makes three *Lecches* of *Roupies*, that is 180000 *Neapolitan* Crowns a Year of this only Village; by which the Reader may judge how cruelly the Idolaters and *Mahometans* oppress the People with heavy Taxes.

Setting out late on Saturday 12th, after four Miles travel we came into the *Mogul's* Territories. Having pass'd the Prince *Kirani's* last Guards on the Road, I rested till Noon near the Fort of the Town of *Alcal*; but being ready to set forwards was inform'd, the Road I was to go was infested with Robbers, and therefore I resolv'd to stay for the *Bojata*. At this place there was a *Pagod*, and in it an Idol with a human Body, but the Face of a Monkey, and a vast long Tail winding about to the top of its Head, with a little Bell hanging at the end of it. One Hand was on its side, and the other lifted up as it were to strike. They

call it the Animating Monkey, because according to the fabulous Traditions of those People, he once fought with much Bravery. When I perceiv'd no Body took notice of me, I us'd to break all the Idols that came in my way; especially those the Peasants, that conducted the *Bojata*, carry'd hanging about their Necks, wrapp'd up in a Cloth, which were of Stone, ill shap'd, and weighing 2 Pounds.

Sunday 13th, I set out four Hours before Day with the Caravan of Oxen, and at the end of six *Coffes* came to *Kancra* a Village consisting of a few Houses, where I Din'd. Then I went five long *Coffes* further and lay at the Village of *Erchi*, which tho' made up of Cottages has excellent Land for Tillage and Sport; the Stags and other Game feeding about tamely.

Monday 14th, setting out early with another *Bojata*, at the end of five *Coffes* all the way a fertile Soil, I stopp'd at *Tikli* a small Town defended by a Fort of Earth, and after Dinner proceeded to the little Village of *Onor*.

Tuesday 15th, I travell'd five *Coffes* through a Country full of green and delightful Trees to *Mandapur*, a City made up of Mud Houses and enclos'd with a low Wall; but has a good Fort of Lime and Stone on a Hill. After Dinner I went two *Coffes* further to *Betchè* a Wall'd Town, where I lay.

It is far different travelling through the *Mogul's* Country, than thro' *Persia* or *Turky*, for there are no Beasts for carriage to be found, nor Caravanseras at convenient distances, nor Provisions; and what is worse there is no safety from Thieves. He therefore that has not a Horse of his own must mount upon an Ox, and besides that inconveniency, must carry along with him his Provision and Utensils to dress it; Rice, Pulse and Meal being only to be found in great Towns inhabited by the *Mogulstans*: At Night the clear Sky will be all a Mans covering, or else a Tree. Add to all this the great Danger of Life and Goods, by reason of the Excursions *Savagi's* Soldiers make quite as far as the Camp at *Galgala*. Besides, the *Moguls* themselves are such crafty Thieves, that they reckon on a Traveller's Mony and Cloaths their own; and they will keep along with him many Days till his security gives them an opportunity to Rob him at their ease. Sometimes one of them will pretend to be a Traveller that is going the same way, and bears a Stranger company, that he may Rob him with more safety; for when

Bad travelling in India.

Gemelli. when he lyes down to sleep the other artificially lets down a noose from the top of a Tree, and drawing him up a little way slips down to dive into his Purse. Had not very powerful Motives press'd me forwards to see the Court of so great a King, I should not easily have expos'd my self to so many Dangers and Hardships. 'Tis true that excepting only this of *Visapor*, which is continually harass'd with Wars, the other Kingdoms subject to the *Great Mogul* are not so inconvenient for Travelling; especially about *Surrate*, and *Amadabat*, where necessities for Life are to be had.

Edoar-City.

Wednesday 16th, having travell'd three *Coffes* I pass'd through a Village call'd *Kodelki*, where at a dear rate I tasted ripe Grapes of *Europe*; and three *Coffes* further came to *Edoar*, the biggest City I saw in that short Journey. Within the first enclosure it has a Stone Fort ill Built, and a *Bazar*; in the second a Fort with

a Garrison and Houses about it made of Mud and Straw. All the Merchants that come from the southern Parts to sell their Goods use to stay here, and afterwards go over to the Camp at *Galgala* like Retailers. When I pass'd that way this City was actually infested with the Plague.

After Dinner I went five *Coffes* further to the Town of *Muddol*, seated on the left hand of a River, a matter of great Consideration on a Road where I sometimes drank Water muddy'd by the Cattle. There is a Mud Fort, as are the Walls of the Town, nor do the Cottages of the Natives deserve better Fortifications. As I was getting off my Horse I fell so violently upon my side that I could not breath for a quarter of an hour, and was in some danger of Death; I was ill of it many Days after, tho' I Blooded, and us'd other Remedies.

CHAP. II.

The Author's Arrival at Galgala, where the Great Mogul was Incamp'd.

Thursday 17th, after Riding five *Coffes* I pass'd through a Wall'd Town call'd *Matun*, and two *Coffes* further to the Village of *Galgala* where the *Mogul's* Camp was. Crossing the River *Kiscina* I came into the Quarters of the *Mahometans* call'd *Lascaris*, and some Christian Souldiers of *Agra* entertain'd me.

Friday 18th, I went to the Christian Gunner's Quarter to hear Mass, and found a convenient Chappel of Mud Walls, serv'd by two *Catharine* Priests, maintain'd by the Catholics. After Mass *Francis Borgia* by extraction a *Venetian* but born at *Dehli*, invited me to his House. He being Captain of the Christians, an hour after caus'd two *Mahometans* that had made themselves Drunk to be cruelly beaten before me, bound to a Stake. When they were set loose, they return'd him thanks for chastizing them, laying their Hands on the Ground first, and then on their Heads, after the Country Fashion.

That same Day the King put the Question to the *Casi*, or Judge of the Law, whether it was more for Gods service to go fight his Enemies to spread the *Mahometan* Sect, or else to go over to *Visapor* to keep the *Ramazan*, or their Lent. The *Casi* requir'd time to answer, which pleas'd the *Mogul*, who was a great Dis-

sembler and Hypocrite, and never did as he said.

Saturday 19th. I went to *Gulabar* (so they call the King's Quarters) and found the King was then giving Audience, but there was such a Multitude and Confusion that I could not have a good sight of him. The King's and Princes Tents took up three Miles in Compass, and were defended every way with Palisadoes, Ditches and five hundred Falconets. There were three Gates into them one for the *Aram* or Women, and two for the King and his Court.

The King's Quarters.

I was told the Forces in this Camp amounted to 60000 Horse, and 1000000 Foot, for whose Baggage there were 50000 Camels, and 3000 Elephants; but that the Sutlers, Merchants and Artificers were much more numerous, the whole Camp being a moving City containing 500000 Souls, and abounding not only in Provisions, but in all things that could be desir'd. There were 250 *Bazars* or Markets, every *Omrab*, or General having one to serve his Men. In short the whole Camp was thirty Miles about.

The Mogul's Camp.

These *Omrabs* are oblig'd to maintain a certain number of Horse and Foot at their own Expence; but the *Mogul* assigns them the Revenues of Countries

Omrabs.

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and Provinces, whilst they continue in that Post. Some of them make a Million and a half a Year of these *Giaghers*, or *Feofs*; others less, according to the Number of Souldiers they are to maintain. But the Princes of the Blood have the best, some of which are worth a Million and a half of *Roupies* a Month. They are not only oblig'd to serve in War, but to attend the King at all times, tho' he only goes abroad to divert him. To this purpose they all keep Spies at Court, for upon every failure a *Gari* is taken from them, which is 3900 *Roupies*, or less proportionably to every Man's Pay.

Tho' these Generals are in so fair a way to heap Wealth; yet when they are found faulty, as keeping a smaller Number of Souldiers than is their *quota* they are Punished by pecuniary Mulcts. And tho' they should combine with the Commissaries that Muster them, it would avail but little: Because when they dye the Exchequer is their Heir, and only a bare subsistence is allow'd the Wife, and for the Children they say the King will bestow more Riches on them, than he did on their Father, whensoever their faithful Services shall deserve it. These Generals command every one his own Troops, without being subordinate to another; only obeying a Lieutenant of the Kings, when he is not there in Person, call'd *Gium-Detol-Molk*, who receives the King's Orders, to communicate them to the Generals. Hence it is that they being lazy and undisciplin'd, go upon service when they please, and there is no great Danger. Many *French* men belonging to the Army, told me it was a Pleasure and Diversion to serve the *Mogul*, because they that will not Fight, or do not keep their Guards are Subject to no other Penalty, but losing that days Pay, that they are convicted of having Transgress'd; and that they themselves did not value Honour much in the Service of a Barbarous King, who has no Hospital for the wounded Men. On the other side there being no Prince in the World that pays his Souldiers better, a Stranger that goes into his Service soon grows Rich, especially an *European* or *Persian*; but once in, it is a very hard matter to get a discharge to go home to enjoy what is got, any other way than making an escape. The Country not affording so many Horses as are requisite for so great an Army, they bring them out of *Persia*, and *Arabia*, some at 1000, or 2000 *Rou-*

pies purchase, and the lowest at 400. And because no Barly grows in *Indostan* they give them four Pounds of boil'd Lentils a Day, and in Winter they add half a Pound of Butter, and as much Sugar, four ounces of Pepper, and some dry Straw. *With the Author's leave, he seems here to impose upon the Reader, or be himself impos'd upon worse than Tavernier was with the Crabs.*

It is also a vast expence to maintain Elephants. so great a Number of Elephants; for every one of them Eats at least 140 Pounds of Corn every day, besides Leaves, Green Canes, Sugar and Pepper so that the King allows 7 *Roupies* a day for every one. He has 3000 throughout his Empire, and three General Elephants. Each of these has half a Million of *Roupies* allowance a Month which are spent in keeping 500 other Elephants that are under him, and 200 Men that look to them. At this time there were but 500 belonging to the King in the Field; besides those belonging to the Princes and *Omrabs*, who keep some 400, some 200, and others more or less.

Sunday 20th, going to the Tents of the King's Eldest Son, whose name was *Scialam*. I found about 2000 Souldiers Horse and Foot drawn up, expecting the Prince, who came from his Fathers quarters. Waiting I saw his Son come out and Mount a Horse-back to go meet his Father; as soon as he saw him he alighted in token of respect. *Scialam* was 65 Years of Age, Tall, and full Body'd, with a thick long Beard, which began to be Grey. Having such a Title to the Crown, many Thousands of the Souldiers are of his Faction; who being imprison'd, continu'd resolute, refusing to receive any other Pay, notwithstanding he reliev'd them but meanly.

Monday 21st, by the means of a Christian of *Agra*, and an Eunuch his Friend The King's I had the Fortune to be admitted to Quarters. a private Audience of the King. In the first Court of the King's Quarters, which had two Doors, in a large Tent I saw Kettle-Drums, Trumpets eight Spans long, and other Instruments, which use to sound at certain Hours of the Day and Night, according as occasion requires; and that day made their noise before Noon. There was also a Gold Ball between two Gilt Hands, hanging by a Chain; the King's Ensign, which is carry'd on the Elephants, when they March. I pass'd on into the second Court, and then into the Royal Tents, and

The Mogul's good service.

Horses.

Mogul's Son.

The King's Quarters.

Gemelli.
1695.

and King's Apartments, adorn'd with Silks and Cloth of Gold. Finding the King in one of these Rooms, sitting after the Country manner, on Rich Carpets, and Pillars Embroider'd with Gold, Having made my Obeisance after the *Mogul* Fashion, I drew near, the same Christian being my Interpreter. He ask'd me of what Kingdom of *Europe* I was, how long I had been come thence, where I had been, and what I came to his Camp for, whether I would serve him, and whither I design'd to go? I answered accordingly, that I was a *Neapolitan*, and came thence two Years before; during which time I had seen *Egypt*, the Grand Signior's Dominions, and the *Persian* Monarchy, that I was now come into his Camp, only out of curiosity to see the greatest Monarch in *Asia*, as his Majesty was, and the Grandeur of his Court and Army; that I should have reckoned it a great Honour to serve him, did not affairs of the greatest Importance call me home, after seeing the Empire of *China*. He then ask'd me concerning the War betwixt the *Turk* and *European* Princes in *Hungary*, and having answer'd to the best of my Knowledge, he dismiss'd me, the time of the Publick Audience drawing near. I return'd into the second Court, enclos'd with painted Calicoes, ten Spans high all about. Here on the side next the King's apartment, the Tent to give Audience in, was supported by two great Poles, being cover'd on the outside with ordinary red Stuff, and with finer within, and small Taffeta Curtains. Under this Tent was a square place, rais'd four Spans above the Ground, enclos'd with silver Banisters, two Spans high, and cover'd with fine Carpets. Six Spans further in the middle was another place rais'd a Span higher, at the Angles whereof there were 4 Poles, cover'd with silver reaching to the top of the Tent. Here stood the Throne, which was also square, of gilt Wood, three Spans above the rest; to get up to it there was a little silver Footstool. On it there were three Pillows of Brocade, two to serve on the sides, and one at the back. Soon after the King came leaning on a Staff forked at the top, several *Omrabs* and abundance of Courtiers going before him. He had on a white Vest ty'd under the right Arm, according to the fashion of the *Mahometans*, to distinguish them from the Gentils, who tie it under the left. The *Cira* or Turbant of the same white stuff,

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was ty'd with a Gold Web, on which an Emerald of a vast bigness, appear'd amidst four little ones. He had a Silk Sash, which cover'd the *Catari* or *Indian* Dagger hanging on the left. His Shooes were after the *Moorish* Fashion, and his Legs naked without Hose. Two Servants put away the Flyes, with long, white Horse-tails; another at the same time keeping off the Sun, with a green Umbrello. He was of a low Stature, with a large Nose, Slender, and stooping with Age. The whiteness of his round Beard, was more visible on his Olive colour'd Skin. When he was seated they gave him his Scimiter, and Buckler, which he lay'd down on his left side within the Throne. Then he made a sign with his Hand for those that had business to draw near; who being come up, two Secretaries standing, took their Petitions, which they deliver'd to the King, telling him the Contents. I admir'd to see him Indorse them with his own Hand, without Spectacles, and by his chearful smiling Countenance seem to be pleas'd with the employment.

The *Mogul* gives Audience.

In the mean while the Elephants were review'd, that the King might see what condition they were in, and whether the *Omrabs*, they were committed to, manage them well. When the *Cornaccia* (that is he who rides them) had uncover'd the Elephants Crupper, for the King to view it, he made him turn his Head towards the Throne, and striking him on it three times, made him do his Submission as often, by lifting up and lowering down his Trunk. Then came *Scialani's* Son and Grandson, who having twice made their Obeisance to the King, each time putting their Hand to the Ground, on their Head, and on their Breast, fate down on the first floor of the Throne on the left. Then *Azam-Scia* the King's Son coming in, and making the same submissions, he fate down on the second Step, which we said was rais'd above the other. These Princes wore silk Vests with Flowers of several Colours, *Ciras* adorn'd with precious Stones, Gold Collars, Jewels, rich Sashes, Scimiters, and Bucklers hanging by their sides. Those that were not of the Blood Royal, made three Obeisances.

Review of the Elephants.

On the right Hand without the Tent, stood 100 *Musketeers* and more Macebearers, who had Clubs on their Shoulders with silver Globes at the Ends. These were clad in Cloth of several colours. There were also several Por-

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ters with Staves in their Hands, that no Person might go in without being introduced.

On the left of the Tent were the Royal Ensigns held up on Spears by nine Persons, clad in Vests of crimson Velvet, all adorn'd with Gold, and with wide Sleeves, and sharp Collars hanging down behind. He that stood in the middle held a Sun; the two on his sides two gilt Hands; next them stood two others, each holding two Horses Tails dy'd Red. The other four had the Spears cover'd, so that there was no seeing what they held. Without the enclosure of the Royal Tents, several Companies and Troops of Horse and Foot stood at their Arms; and Elephants with vast Standards, and Kettle-Drums on them, which were beaten all the

time. When the Audience was over, the King with-drew in the same Order he came out; so did the Princes; some getting into *Palankines*, and others mounting stately Horses, cover'd with Gold and precious Stones. The *Omrabs*, who had stood all the while, return'd also to their Tents, follow'd by many Elephants, some with Seats on them, and some with Colours flying, and attended by two Troops of Horse, and two Companies of Foot. The *Cattual*, who is like a Provost-Marshal against Thieves, rode with a great Trumpet of green Copper, eight Spans long, carry'd before him by a *Moor* a-foot. That foolish Trumpet made me Laugh; because it made a Noise much like that our Swineheards make, to call together their Swine at Night.

CHAP. III.

The Artifices, and cruel Practices of the Mogul now Reigning, to possess himself of the Empire.

Experience has long since made it Notorious enough, that the Succession of this great Monarchy rather depends on Force than Right; and that, (if it so happen, that the Sons expect their Father's Death) they at last Determine the Title of Birth-right by the Event of a Battle; but this *Mogul* we have spoken of, added Fraud to Force, by which he destroy'd not only his Brothers, but his Father.

When *Scia-gehan* had Reign'd forty Years, more like a Father than a King, being at the Age of seventy Years, fitter for any thing than Love; he became desperately Amorous of a *Moorish* young Woman. His unruly Passion prevailing, he gave himself up so entirely to her, beyond what became his Age, that being reduc'd to extream Weakness, and despairing of his Recovery, he shut himself up for three Months in the *Aram*, without shewing himself to the People, according to Custom. He had six Children; four of them Sons call'd, *Dara*, or *Darius*; the second *Sugiah*, that is, valiant Prince; the third *Aurenge Zeb*, that is, Ornament of the Throne, and the last *Morad Baksce*. The two Daughters were *Begum Sabeib*, that is, supream Princess; and *Rausenora Begum*, that is, lightsom Princess, or Light of Princesses. They take these Names, because

there being no Titles of Earldoms, Dukedoms, or the like, as is us'd in *Europe*; they cannot like our Princes take the Name of those Lands, for they all belong to the King, who gives all those that Serve him Assignments at Pleasure, or Pay in ready Mony. For the same Reason the *Omrabs* Names are such as these, those that follow, Thunderer, breaker of Troops, faithful Lord, the Wife, the Perfect, and the like.

Scia-gehan seeing his Sons Marry'd, grown Powerful, aspiring to the Crown, and consequently Enemies to one another, and in such a Condition that it was impossible to shut them up in the inaccessible Fortrefs of *Govallor*, according to the antient Custom, after much thinking, for fear they should kill one another before his Face, he resolv'd to remove them from Court. He sent *Sultan Sugiah* into the Kingdom of *Bengala*; *Aurenge Zeb* into that of *Decan*; *Morad Baksce* into *Guzaratte*, and to *Dara* he gave *Cabul* and *Multan*. The three first went away well pleas'd, and acted like Sovereigns in their Governments; keeping to themselves all the Revenues, and maintaining Armies under Colour of awing the Subjects, and bordering Princes. *Dara*, being the Eldest, and design'd for Empire remain'd at Court, where the Father feeding him with hopes

He divides his Sons.

Bernier. *Revolution des etats du G. Mogol.* Tom. 1. p. 20.

Scia-gehan, Father to *Aurenge Zeb*.

of

of the Crown, permitted all Orders to pass through his Hands, and allow'd him a Throne below his own among the Omrahs; for having offer'd to resign up the Government to him, *Dara* refus'd it out of Respect.

They Arm against him. The Report being spread abroad upon *Sciah-gehan's*, shutting himself up, that he was Dead, his Sons immediately arm'd to contend for their Father's Kingdom. The cunning Fox *Aurenge Zeb*, whilst Things were in this Confusion, that he might the better surprize his Brother, gave out, that he had no Pretensions to the Crown, but had chosen to become a *Fachir*, or Poor, to serve God in Peace. At the same time he writ to his Brother *Morad Baksce* acquainting him that he had always been his real Friend, and had no Pretensions to the Crown himself, being a profess'd *Fachir*; but that *Dara* being unfit to Reign, and a *Kafir* or Idolater; and *Sultan Sujah* a *Refesis*, or Heretick, an Enemy of his Fore-fathers Religion, and unworthy of the Crown, he thought none but *Morad* deserv'd it, to whom all the Omrahs being acquainted with his Valour would willingly submit. As for himself, provided he would give him his Word, that when he came to the Throne, he would leave him in Peace to pray to God in some corner of the Kingdom the rest of his Days, he would not only endeavour to assist him with his Advice, but would joyn his Forces with him to Destroy his Brother; in Token whereof he sent him 100000 *Rompies*; advising him to come with all Expedition to make himself Master of the Fort of *Suratte*, where the Treasure was. *Morad Baksce*, who was neither Powerful nor Rich, freely accepted his Offer and Mony, and began immediately to Act like a King, promising great Rewards to those that would side with him; so that he rais'd a powerful Army in a short time. Then giving the Command of 3000 Men to *Scia-Abas*, a valiant Eunuch, he sent him to Besiege the Castle of *Suratte*.

Dara would have Reliev'd it, but forbore it to attend his Father in his Sickness, and curb *Sultan Sugah*, who after subduing the Kingdom of *Bengala*, where he was Governour, was advanc'd with a powerful Army into the Kingdom of *Labor*. He sent his Eldest Son *Soliman Secenr* against him with considerable Forces; who routed his Uncle, and drove him back into *Bengala*, and leaving good Garrisons on the Frontiers, he went back to his Father *Dara*.

On the other side, *Aurenge Zeb* sent his Son *Sultan Mahmud*, Son-in-Law to the King of *Golconda*, to *Emir Gemla*, who lay by Order of *Sciah-gehan*, at the Siege of *Kaliana*, to desire him to meet him at *Daulet-Abad*, where he would communicate a Matter of great Moment to him. The *Emir*, who was well acquainted with *Aurenge Zeb's* Artifices, excus'd himself, saying, his Father was not yet Dead; and that all his Family was left at *Agra*, in the Hands of *Dara*, as Hostages for his Fidelity; for which Reason he could not Assist him without the Ruin of what he held most dear. Having receiv'd this Answer, *Aurenge Zeb* was no way discourag'd, but sent *Sultan Mazum*, his second Son to the *Emir*; who manag'd Things so well, that he perswaded him to go with him to *Daulet-Abad*, with the Flower of his Army, he having made himself Master of *Kaliana*. *Aurenge Zeb* receiv'd him with extraordinary Demonstrations of Affection and Honour; calling him *Baba*, and *Babagi*, that is, Father, and Lord and Father; and after giving him an hundred Embraces, taking him aside he told him, It was not reasonable that his Family being in *Dara's* Hands, he should venture to do any thing for him Publickly; but that on the other Hand there was no Difficulty but might be overcome. I will therefore propose a Method to you, said he, which will not appear strange to you, when you think on the Safety of your Wife and Children; which is, that you permit me to Imprison you, which all the World will think is in Earnest, believing you are no Man that will take it in Jest, and in the mean while I will make use of part of your Troops, of your Cannon, and some of your Mony, which you have so often offer'd me, and will try my Fortune. The *Emir*, either because he was a sworn Friend to *Aurenge Zeb*, or on account of the great Promises he had made him at other times; or else by reason he saw *Sultan Mazum* well arm'd standing by him, and *Sultan Mahmud* looking upon him with a stern Countenance; submitted to all his Will, suffering himself to be confin'd to a Room. The News being spread abroad, his Men ran to Arms to Rescue him, and being very numerous would have done it had not *Aurenge Zeb* appeas'd them with fair Words, Promises, and Gifts; so that not only the *Emir's* Troops, but most of *Sciah-gehan's* seeing Things in Confusion, sided

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Dara's Forces defeated. This fell out to his Mind, the two Armies joyning with much Satisfaction. *Aurenge Zeb* made *Morad Baksee* fresh Promises, protesting over again that he did not Aspire to the Crown; but only come to help raise him to the Throne, in Opposition to *Dara*, their common Enemy. They both mov'd towards *Brampur*, where coming to a Battle with the Army of *Sciah-gehan*, and *Dara*, which came to hinder them passing the River *Ogene*; the Generals, *Kasem* and *Cham*, and *Gesson-senghe* were overthrown by the Valour of *Morad*, with the Slaughter of 8000 *Ragipu's*.

Himself routed. *Morad Baksee* flush'd with the Success of the Battle, coveted nothing but Fighting; using all possible means to overtake the Enemy; whilst *Aurenge Zeb* grown vain, encourag'd his Soldiers, giving out he had 30000 *Moguls* of his Party among *Dara's* Forces. Having taken some Rest, they Fought the second Battle at *Samongher*, where *Morad Baksee*, tho wounded by the General *Ram-senghe-rulle*, fighting Courageously kill'd him. Whilst the Event of the Battle was still Dubious, the Traitor *Calil-ul-lah-kan*, who Commanded 30000 *Moguls*, with whom he might have routed the Enemy, did not only go over to *Aurenge Zeb*, but falsly perswaded *Dara* to come down from his Elephant, and get a Horse-back, and this to the end that the Soldiers not seeing him, might suppose he was kill'd, and so dismay'em. It fell out as he design'd, for being all seiz'd with Fear, they fled to escape *Aurenge Zeb*. Thus *Dara* on a sudden lost the Victory he had almost gain'd, and was overthrown; and seeing himself forsaken, was forc'd to fly to save his Life. So that it may be said, that *Aurenge Zeb*, by continuing stedfast on his Elephant, secur'd to himself the Crown of *Indostan*; and *Dara* was thrown out of the Throne by coming down from his. A Diversion Fortune often takes, to make the greatest Victories depend

on the most contemptible Accidents. The unhappy *Dara* returning to *Agra* in Despair, durst not appear before his Father, who, when he took his Leave, had said to him, *Be sure Dara never to come into my Sight unless Victorious*. Nevertheless the good old Man did not omit to send to Comfort him, and assure him of his Affection.

Four Days after, *Aurenge Zeb*, and *Morad Baksee* came to a Garden a small League from the Fort of *Agra*; and thence sent an ingenious and trusty Eunucho to pay their Respects to *Sciah-gehan*; and to tell him they were very much troubled at all that had hapned, being compell'd to it by *Dara's* Ambition; but were most ready to Obey his Commands. *Sciah-gehan*, tho' he well knew how eager his Son was to Reign, and that there was no trusting to his fair Words; yet shew'd a good Countenance to the Eunucho, designing to intrap *Aurenge Zeb*, without coming to open Force, as was then proper to have done. But he, who was thorough skill'd in all Frauds, took his Father in the same Snare; for putting off the Visit from Day to Day, which had been agreed upon between them by the Eunucho, spent the mean time in gaining the Affections of the *Omrabs* underhand. When he thought Things were Ripe, he sent his Eldest Son *Sultan Mahmud* to the Fort, on Pretence to speak to *Sciah-gehan* from him. This bold young Prince coming to the Gate, fell with his Men that lay in readiness upon the Guards, and putting them to Flight, went resolutely in, and made himself Master of the Walls. *Sciah-gehan* perceiving he was fallen into the Snare he had laid for his Son, try'd to Bribe *Sultan Mahmud* with the offer of the Crown, but he, without being mov'd, carry'd the Keys of the Fort to his Father, who made the same Governour *Ekbarkan*, Governour of it. He presently shut up the old King with his Daughter *Begun Saheb*, and all the Women; so that he could neither Speak nor Write to any Body, much less go out of his Apartment. As soon as this was done, all the *Omrabs* were oblig'd to make their Court to *Aurenge Zeb*, and *Morad Baksee*, and to declare for the first of them. He being now well Establish'd, took what he thought fit out of the King's Treasure; and leaving his Uncle *Scia-heft-kan* Governour of the City, went away with *Morad Baksee* in Pursuit of *Dara*.

Imprisons his Father.

The



The Day they were to set out of *Agra*, *Morad Bakſce's* Friends, and particularly his Eunuch *Scia-Abas*, told him, That ſince he was King, and *Aurenge Zeb* himſelf gave him the Title of Ma- jeſty; he ſhould ſend him againſt *Dara*, and ſtay himſelf with his Troops about *Agra* and *Dehli*. But he had ſo much Confidence in his Brother's Promiſes, and in the mutual Oath of Fidelity they had taken to one another upon the *Al- coran*; that deſpiſing all good Counſel, he ſet out towards *Dehli*, with *Aurenge Zeb*. At *Maturas*, four Days March from *Agra*, his Friends again endeav- our'd to Convince him, that his Bro- ther had ill Deſigns in his Head; and advis'd him to forbear Viſiting him, tho' it were but that Day upon pretence of Indiſpoſition; but he continuing Incre- dulous, and in a manner infatuated with his ſweet Words, did not only go, but ſtaid to Sup with him. The falſe Wretch ſhew'd him all manner of Kind- neſs, even to the wiping off his Sweat with his Handkerchief, always talking to him as King, and giving him the Ti- tle of Maſteſty; but as ſoon as he ſaw him overcome by the Fumes of *Sciras*, and *Cabul Wine*, he aroſe from Table, and encouraging his Brother to carry on the Debauch with *Mircan*, and other Officers there preſent, went away, as if he had gone to take his Reſt. *Morad Bakſce*, who lov'd Drinking, making himſelf Drunker than he was, at length fell aſleep; which was what *Aurenge Zeb* expected, in order to take away his Scimiter, and *Gemder*, or Dagger. Then returning into the Room, he be- gan to upbraid him in theſe Words, *What a Shame, what a Diſgrace is this! for a King as you are to be ſo Debauch'd, as to make himſelf thus Drunk? What will the World ſay of you, and of me? Let this baſe Man, this Drunkard be bound Hands, and Feet, and ſhut up to Diſgeſt his Wine.* This was immedi- ately Executed, and *Morad Bakſce's* Com- manders being offended at his Impri- ſonment, *Aurenge Zeb* pacify'd them with Gifts and Promiſes, and took them all into his Pay. His unfortunate Bro- ther was ſhut up in an *Ambri*, which is a little wooden Houſe they ſet on an Elephant to carry Women, and ſo con- vey'd to *Dehli*, to the little Fort of *Sal- emgher*, ſeated in the middle of the River.

Seizes *Morad Bakſce*.

But *Mahmud* aspiring to thoſe Things he ought not yet to have aim'd at, and being naturally Proud, fell at Variance with *Emir Gemla*, about commanding in Chief, which he pretended to belong to him alone; and now and then let ſlip ſome Words of Contempt and Threatning againſt him, and ſuch as did not become a dutiful Son. Then fear- ing that his Father on account of his ill Behaviour had given Orders to the *Emir* to ſecure him; he with-drew with a few Followers to *Sultan Sujah*, making him great Promiſes, and ſwearing to be Faithful; but he fearing ſome Contri- vance of *Aurenge Zeb*, and the *Emir*, caus'd all his Actions to be obſerv'd; ſo that *Mahmud* in a few Months re- turn'd to the *Emir's* Camp. Others ſay it was a Project of *Aurenge Zeb's*, to ſend him to his Uncle, to Ruin them both, or at leaſt a ſpecious Pretence to make ſure of him; becauſe afterwards, be- ſides the threatning Letters he writ to recal him to *Dehli*, he caus'd him to be Arreſted upon the River *Ganges*, and ſent cloſe ſhut up in an *Ambri* to *Gava- leor*.

Imprifons his Eldeſt Son.

Aurenge Zeb having perform'd this Work, ſent to warn his other Son *Sul- tan Mazum* to continue in his Duty, unleſs he would be ſerv'd in the ſame manner; becauſe it was a nice Point to Reign, and Kings ought to be jealous of their own Shadows. Then going to *Dehli*, he began to Act as King; and whiſt the *Emir* prefs'd *Sugiah*, who made a brave Oppoſition, ſecuring the Paſſage of the River *Ganges*, he contriv'd to get *Dara* into his Power by Fraud, forcing him to quit *Guzaratte*. He made the *Raja Geſſen Sanghe* write a Letter to tell him, he would ſpeak with him about a Matter of great Moment on the way to *Agra*. *Dara*, who had gather'd an indifferent Army, unadvi- ſedly came out of *Amed-Abad*, and ha- ſted to *Aſmire*, eight Days Journey from *Agra*. Here too late diſcovering *Geſ- ſen Senghes* Treachery, and ſeeing no Poſſibility of returning ſo ſoon to *Amed- Abad*, which was thirty four Days Jour- ney diſtant, in Summer, with ſcarcity of Water, and through the Hands of ſeveral *Raja's* Friends to *Jeſſem*; he at laſt reſolv'd, tho' he knew himſelf to be inferior in Forces, to Fight him. In this Battle *Dara* was betray'd, not on- ly by *Scia-Navazekan*, but by all his Officers, who fir'd his Cannon without Ball, ſo that he was forced to fly to ſave his Life, and to croſs all the Countries of

Dara de- feated a- gain.

of Raja's there are from *Asmire* to *Amed Gemelli. Abad*; without Tents, or Baggage, in 1695. the hottest Season, and with only 2000 Soldiers, who were most of them stripp'd by the *Kallys*, Peasants of the Country, who are the greatest Thieves in *India*. Being come with so much Difficulty within a Day's Journey of *Amed Abad*, the Governour, who was corrupted by *Aurence Zeb*, sent him Word to come no nearer, for he would find the Gates shut. *Dara* much concern'd at this News, and not knowing what to Resolve on, he bethought him of a powerful *Paran*, call'd *Gion-Kan*, whose Life he had twice sav'd, when *Scia-gehan* had commanded him to be cast to the Elephants for Rebellion. Him he purpos'd to repair to, notwithstanding his Son *Sapesce-Kuh*, and his Wife's Dissensions. Coming thither he was at first Courteously receiv'd; but the next Morning the false and ungrateful *Paran* fell upon him with many arm'd Men, and killing some Soldiers that came to his Assistance, Bound him, his Wife and Son, seizing all their Jewels, and Money. Then setting him on an Elephant, with an Executioner behind, who was to Kill him if he attempted to Escape, he conducted him to the Camp at *Tasabakar*, where he deliver'd him up to the General *Mirbaba*, who caus'd him to be carry'd in the same manner to *Agra*, and thence to *Dehli*. When he was come to the Gate of that City, *Aurence Zeb*, and his Council differ'd in Opinions, whether they should carry him through the City, or not, in order to send him to *Govaleor*, and at last it was resolv'd to fet him scurvily Clad, with his Wife and Son, on a pitiful Elephant, and so carry him through the City, with the infamous *Paran* by him. In the mean while *Aurence Zeb* was inform'd, that all the City was Incens'd against him, on account of his many Cruelties; and mis-doubting the first, he summon'd his Council, to Determine whether it was better to send him to Prison, or put him to Death. Many were of the first Opinion; but *Dara's* old Enemies, especially *Nakim Daud*, a Physician, flattering the Tyrant's Inclination, cry'd out aloud, it was convenient for the safety of the Kingdom, that he should Die, and the more because he was no *Musulman*, but a *Kafer*, or Idolater. *Aurence Zeb* readily comply'd, immediately ordering that *Sapesce-Kuh* should be carry'd Prisoner to *Govaleor*, and *Dara* put to Death by the Hands of a Slave, call'd *Nazar*. He

going in to Execute the barbarous Command, *Dara*, who was himself dressing some Lentils for fear of Poison, foreseeing what was coming upon him, cry'd out to his Son, See, he comes to Kill me. Then taking a Kitchen Knife, he would have defended himself; but the Executioner fell on, and throwing him down, cut off his Head, which was carry'd to the Fort to *Aurence Zeb*, and he ordering it to be put into a Dish, wash'd it with his own Hands, to be sure it was his Brothers, and when he found it was, began to Lament, saying, *Oh unhappy Man; take it out of my Sight, and let it be Bury'd in the Tomb of Humagon*. At Night he caus'd his Daughter to be put into the *Seraglio*, and afterwards sent her to *Scia-gehan*, and *Begum Sahib*, who desir'd it; and *Sapesce-Kuh* was carry'd to *Govaleor*. *Gion-Kan* was rewarded for his Treachery; but was kill'd in a Wood as he return'd home, to prove that Men love the Treason, but hate the Traitor.

There was none left of *Dara's* Family, but *Soliman Seckub*, who was not easily to be drawn from *Serenagher*, had the Raja kept his Word; but the underhand Practices of the Raja *Gessen Sanghe*, the Promises and Threats of *Aurence Zeb*, the Death of *Dara*, and the neighbouring Raja's made him break his Faith. *Soliman* understanding he was betray'd, fled over desert Mountains, towards the Great *Tiber*, but the Raja's Son overtook, and stopp'd him, wounding him with a Stone; after which he was convey'd to *Dehli*, where he was shut up in *Salenghez*, with *Morad Baksee*, not without Tears of all the *Omrabs*.

Aurence Zeb perceiving there were Poems handed about in Commendation of *Morad Baksee's* Valour, it rais'd such a Jealousy in him, that he presently contriv'd his Death. *Morad*, at the beginning of the War had kill'd one *Sajed*, a very wealthy Man at *Amed Abad*, only to Seize upon what he had. The Tyrant made his Sons appear in a full Assembly, and demand that Prince's Head, in Revenge for their Father's Death. Not one of the *Omrabs* oppos'd it, as well because *Sajed* was of *Mahomet's* Family, as to comply with the Will of *Aurence Zeb*, whose Invention they knew that was. Accordingly they were permitted without any manner of Process to have *Morad's* Head cut off; which was immediately perform'd at *Govaleor*.

There



~
Gemelli.
1695.
~
The end
of Sultan
Sujah.

There is now none left to oppose *Aurenge Zeb*, but only *Sultan Sujah*, who tho' he held out some time in *Bengala*, yet was at last forc'd to submit to his Brother's Power and good Fortune; for the *Emir Gemla* pursuing him with his Forces into the Islands the *Ganges* makes near its Mouth, forc'd him to fly to *Dake* the last City of *Bengala* on the Sea side. Here, having no Ships to commit himself to the Ocean, and not knowing which way to escape; he sent his eldest Son *Sultan Banche* to the King of *Aracam* or *Mog*, a heathen Prince, to pray him to give him Protection for the present in his Country, and in the proper Season a Vessel to carry him to *Moka*, he having a mind to go to *Mecca*. The King of *Aracam* presently sent a number of Galeasses or half Galleys with *Sultan Banche*, and a civil Answer as to the rest. *Sujah* went aboard with his Women, and being brought to that King was well receiv'd; but when the Season came he perform'd not his Word of furnishing him a Ship to go to *Mecca*; but appearing every Day more cold to him, began to complain that *Sujah* did not visit him, and tho' *Sultan Banche* often made his Court with great Presents, yet it avail'd nothing. Then asking one of *Sultan Sujah's* Daughters in Marriage, and finding she was not immediately granted him, the Barbarian was so inrag'd, that he oblig'd the poor fugitive Prince to act a desperate Part. He thought with 300 Souldiers he brought from *Bengala*, and the assistance of the *Mahometans* of the Country whom he had corrupted to break into the Palace, kill all he found, and make himself King of *Aracam*; but the Day before he was to put this in Execution, the Design was discover'd, and he oblig'd to fly towards *Pegu* to save his Life, tho' it was impossible to come thither by reason of the vast Mountains and Forrests he was to pass through. That same Day he was overtaken by the King's Men, and tho' he defended himself with much Bravery, killing a great number, yet so many fell upon him, that at last he was forc'd to submit to his Fate. *Sultan Banche* who was not gone so far, made his defence too; but being hurt with Stones, and encompass'd on all sides, was taken, with two little Brothers, a Sister, and his Mother. As for *Sultan Sujah* himself there are different Accounts; some say he was wounded on the Mountains, only four of his Men being left about him; and that an Eunuch having dress'd the Wound on his Head,

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he fled across the Woods; others will have it that he was found among the Dead, but not perfectly known; others that he was afterwards seen at *Maslipatan*; others near *Suratte*; and others in fine that he was fled towards *Persia*; so that by reason of these different Accounts, *Aurenge Zeb* one Day in jest said that *Sujah* was turn'd Pilgrim. The most receiv'd Opinion is that he dy'd in the Fray, if he was not kill'd by Robbers, or wild Beasts, of which those Forrests are full. After this Disaster all his Family was Imprison'd, and the King took his eldest Daughter to Wife; but another Conspiracy of *Sultan Banche* being afterwards discover'd, he was so inrag'd that he caus'd them all to be put to Death, even to her that was his Wife and with Child. The Men were put to the Sword, and the Women starv'd to Death.

The unnatural War being thus at an end, after it had lasted through the ambition of Rule, among the four Brothers from the Year 1655 till 1660. *Aurenge Zeb* remain'd peaceable Possessor of that vast Empire; for after so much Blood shed and so many Enormities committed, it was easie to cause himself to be declar'd King with the consent of all the great Ones. The greatest Obstacle he found was the Grand *Cadi* who was to put him in Possession, and pleaded that according to the Law of *Mahomet* and that of Nature, no Man could be declar'd King, whilst his Father was yet living; much less *Aurenge Zeb*, who had put to death his elder Brother *Dara*, to whom the Crown belong'd after the Death of his Father *Scia-gehan*. To overcome this difficulty he assembled the Doctors of the Law, and told them, that as for his Father he was unfit to Rule by reason of his Age; and for his Brother *Dara's* Death he had caus'd him to be executed for contemning the Law, by drinking Wine, and favouring Infidels. Adding Threats to these Reasons he made the *Mahometan* Casuists agree, that he deserv'd the Crown and ought to be declar'd King. The *Cadi* still opposing him, he was depos'd and another put in his Place, who for the kindness receiv'd consented to all that was requir'd of him. *Aurenge Zeb* accordingly coming to the *Mosch* on the 20th, of *October* 1660. seated himself on the richest Throne that ever was seen in the World, being the same that was begun by *Tamerlan* and finish'd by *Scia-gehan*, receiving there the Homage of all the great Men, as is

Exact Justice of a
Mahometan.

Aurenge Zeb Enthron'd.

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the

Gemelli. the custom of the Country. Afterwards there was great rejoycing at *Jehanabat* and throughout all the Kingdom.

1695. *Aurvenge-Zeb* considering the heinousness of the Crimes he had committed for the compassing of his Ends; voluntarily impos'd on himself a rigorous Abstinence, not to eat for the future any Wheaten-Bread; Fish, or Flesh; and to live upon Barley-Bread, Rice, Herbs, Sweetmeats and such things; nor to drink any sort of Liquor but Water.

His Penance. Ambassadors from the prime Princes of *Asia* and *Africk* came to his Court to Congratulate his Accession to the Crown; but he was much offended at the Letter sent him by the King of *Persia*, upbraiding him with the Murder of *Dará*, and Imprisonment of *Sciab-Gehan*, as being Actions unworthy a *Musulman*, and the Son and Brother of a *Musulman*; and reflecting on him for the Title he had assum'd of *Alem-Guire*, that is, Lord of the World, concluded challenging him in these Words, Since you are *Alem-Guire*, I send you a Sword and Horses that we may meet.

Sciab Gehan dies Tavern. l. 2. p. 252 *Sciab-Gehan* dy'd in the Fort of *Agra* about the end of the Year 1686. and *Aurvenge-Zeb*, who had long wish'd to be deliver'd from that continual Reproach of his Tyranny, went thither immediately to secure all his Father's Jewels. He receiv'd his Sister *Begum-Sabeh* into favour, because she having an influence over her Father, being his Wife and Daughter, had preserv'd to him so many Jewels of incredible value, when *Sciab-Gehan* offended that he had sent for them whilst he was living, to adorn the Throne he had usurp'd, was about to reduce them to Powder in a Mortar. Besides she had given him much Gold, and set out the *Mosch* he went into before his entering the Fort, with rich Carpets. She was afterwards carry'd in honourable manner to *Jehanabat*, and there dy'd, with suspicion of being Poison'd.

Divine Justice. If we now look back into the Life of *Sciab-Gehan*, we shall find that he was punish'd by the Hand of God as he had deserv'd, for the wrong he had done his Nephew *Bulaki*, usurping the Crown from him.

Sciab Gehan an usurper. *Gehanghir* King of *India* Son of *Acbar*, and Grandson of *Humagion*, after having reign'd twenty three Years Peaceably, was disturb'd by the Ambition of his Sons, who thought that Life lasted too long, which obstructed their getting into Power. The Eldest rais'd a mighty Army about *Labor* to possess his Fa-

ther's Throne before it was his Due; the King to punish his Presumption march'd against him with numerous Forces, and defeating his Troops, brought him away Prisoner with those great Men that had espous'd his Cause. But being of a merciful Disposition and unwilling to imbrue his Hands in the Blood of his Son, whom he could not but love, he was satisfy'd with holding a Red hot Iron to his Eyes, and keeping him in that Condition about him; designing to raise his Son *Sultan Bulaki* to the Throne. But *Sultan Curom*, who afterwards took the Name of *Sciab-Gehan*, believing that he as second Son to *Gehan Ghir*, ought to be prefer'd in right before his Nephew; resolv'd to leave no means unattempted to cast him down and raise himself, without expecting his Father's Death. He conceal'd his wicked Design under the Cloak of a counterfeit Obedience, till he gain'd his Father's good Will; and when he thought himself well grounded in his Favour, desir'd he would give him leave to carry his blind Brother into the Kingdom of *Dacan*, where he was Governour; saying, he should by this means take out of his sight a displeasing Object, and his Brother would live more Peaceably. The King not diving into *Curom*'s Design, consented to it; but he having got the poor Prince into his Hands, contriv'd to make him away in such manner, that no Man could imagine he had been so cruel as to Poison him. This done he chang'd his Name into that of *Sciab-Gehan*, that is, King of the World, and raising a numerous Army, set forward to make War on his Father, who was justly provok'd, and the more for his Son's Death. *Jehanguir* went out in Person with a great Strength, against the Wicked and Ambitious *Curom*; but Age and Grief to see himself so much wrong'd ended his Days by the way, and made it easie for the other to compass his Designs. However *Jehanguir* before his Death recommended his Grandson *Sultan Bulaki* to *Asuf-Kan*, Generalissimo of his Army, and prime Minister of State, and to all the great Officers, commanding them when he was dead, to acknowledge none for their true and lawful Sovereign but *Bulaki*; and declaring *Sultan Curom* a Rebel, and incapable of Succeeding in the Throne. Besides he made them swear and particularly *Asuf-Kan*, that they would never consent that *Bulaki* should be put to Death; which he afterwards faithfully perform'd, but not to settle him on the Throne, having design'd



sign'd that for *Scia Gehan* his Son in
Gemelli. Law. The Death of *Jehan Guir* being
1695. known all the great Men acknowledg'd
the young *Sultan Bulaki* for their King.
Two of his Consins, soon perceiving the
wicked design of *Asuf-Kan*, were the
cause of their own Death, and his loo-
sing the Crown, by discovering the Se-
cret to him; because he being unskill'd
in the Mystery of Reigning, ask'd the
Question of *Asuf-Kan* himself, who hav-
ing sworn he would ever be faithful to
his King, privately contriv'd the Death
of the two Princes. Then considering
that the King having notice of the Con-
spiracy, it was dangerous to defer the
Execution of it, and finding himself
Powerful in the number of his Follow-
ers, he gave out that *Scia Gehan* was
Dead, and his Body would be carry'd to
be Bury'd at *Agra*, with the Bones of
Jehan Guir, as he had desir'd before his
Death. He himself brought the News
to *Bulaki*, persuading him when it was
to be done to go two Leagues out of *A-*
gra to meet the Body, that Honour be-
ing due to a Prince of the Blood tho' an
Enemy. *Scia Gehan* came himself in
disguise, and when he was in sight of the
Army near *Agra* was lay'd on a Beer and
carry'd as if he were Dead. All the
principal Conspirators came with *Asuf*
into the Tent, where he was lay'd, as
it were to do Honour to the dead Prince,
and when they saw the young King was
come out of *Agra*, uncovering the Bier,

they made *Scia Gehan* stand up in the
presence of all the Army, and declaring
him King with a loud Voice, they and
all the rest by their example swore Fealty
to him. *Bulaki* receiving this dismal News
by the way, being in a consternation had
no hopes of safety but in flying; which
was easie to be done, because his Ene-
mies thought not proper to pursue him.
He wandred about *India* a long time, be-
coming a *Fachir*; but at last tir'd with
that painful Employment he retir'd into
Persia, where he was nobly receiv'd and
entertain'd by *Scia Soffi*. *Scia Gehan* be-
ing left without any Rival, yet fearing
the Factions there might be for the law-
ful King, by degrees put to death all
those that were well affected to his Ne-
phew; making the first Years of his Reign
famous for Cruelty. Thus his being in
his Life time depriv'd of his Kingdom
by his Son, is to be look'd upon as a just
Judgment of God, which the longer it
is defer'd the heavier it falls.

These are the Methods of securing the
Throne of *Indostan*, not found out by
any ill Custom of that People, but pro-
ceeding from the want of good Laws,
concerning the Title of Birthright.
Therefore every Prince of the Blood
thinks he has a sufficient Claim to the
Crown, and exposing himself to the cru-
el necessity of Overcoming to Reign,
sometimes involves an infinite number
of Lives in his own Ruin, that another
may be the more securely establish'd.

C H A P. IV.

*The Genealogy of the Great Moguls, and other things the Author observ'd at
that Court.*

The Em-
pire of the
Mogul.

THE vast Empire of the *Mogul*,
which in the *Indian* Language sig-
nifies white, contains all the Country be-
tween the Rivers *Indus* and *Ganges*. It
borders on the East with the Kingdoms
of *Aracan*, *Tipa*, and *Assen*; on the West
with *Persia*, and the *Usbeck Tartars*; on
the South of it is the great *Indian* Oce-
an, and some Countries held by the *Por-
tugueses* and other petty Kings; and on
the North it reaches to Mount *Caucasus*,
and the Country of *Zagoray*; on the
North East of it is the Kingdom of *Bu-
tan*, whence the Musk is brought. So that
the Length of it from *Bengala* to *Canda-
hor* is no less than six Months Journey,
and its Breadth from North to South at
least four.

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The first that lay'd the Foundation of
this mighty Monarchy was *Tamerlan*, Founder
otherwise call'd *Teymur*; who by his of the Mo-
wonderful Conquests from *India* to *Pol-
land*, far surpass'd the Renown of all for-
mer Commanders. He had one Leg
shorter than the other, and was there-
fore call'd the *Lame*; and here we may
take notice of his sharp Saying to this
effect, to *Bajazeth* Emperor of the *Turks*,
whom he overthrew and took Prisoner.
Causing him to be brought into his pre-
sence the same Day, and looking him
steadily in the Face he fell a Laughing;
whereat *Bajazeth* offended said, *Do not
Laugh at my ill Fortune Tamerlan; know
that it is God who bestows Kingdoms and
Empires, and that all that has befallen me*

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to

to Day may happen to you to Morrow. Tamerlan without the least Concern answer'd, I know very well Bajazeth, that it is God who bestows Kingdoms and Empires.

I do not Laugh at your Misfortune, but because considering your Countenance, I perceived that these Kingdoms and Empires are very inconsiderable things with God; since he bestows them on such ugly Fellows as we are, you a squinting Clown, and I a lame Wretch. Tamerlan was not of mean Extraction, as some imagine, but of the Race of Scia guis Cham, King of Tartary. He was born at Samarcand a Country of Zagatay, or of the Usbeck-Tartars, where he was afterwards Bury'd.

Bern. Revol. des estats du G. Mogul Tom. 2. p. 78. Teixeira de Imp. Mogul. five India vera p. 162. Tamarlan's Successors.

Thevenot Voy. des Indes. l. 1. c. 3.

Mirumxa his Son succeeded him in the Throne; his Successor was his Son Mahomet; and Mahomet Mirza Sultan Absjid his Son, who was kill'd by the Persians in the Year 1469. Mirza Sultan Hamet Son to him ascended the Throne next, and dy'd in 1495. The next was Hamet's Son, call'd Sultan Babir, which signifies brave Prince, who in 1500 was Dethron'd by Kay-bek-Cham an Usbeck, but recover'd the Kingdom again after wandring a long time about India, and was the first Mogul that became so very Powerful. He dy'd in 1532.

His Son Homagion, that is, the Fortunate, succeeded him, who Conquer'd the best and wealthiest Kingdoms in India. Kirkan his General Rebel'd and forc'd him to fly to the King of Persia; by whom being assisted with 12000 Men under the Command of Beur-an-Cham, he defeated the Rebel, and recover'd his Kingdom; then dy'd in 1552.

After his Death his Son Gelaladin commonly call'd Akbar ascended the Throne. He Reign'd 54 Years, and dy'd in 1605. since the Birth of Christ, and 1014. of the Mahometan Epocha, leaving the Kingdom to his Son Sultan Selim, call'd by another Name Jehan-Guir-patsia, that is, Conquering Emperor of the World; at his Death he left four Sons, Sultan Kosru, Sultan Kurom, Sultan Perniz, and Scia Daniel.

Aurenge Zeb's Conquests.

Sultan Kurom succeeded his Father Jehan Guir, by means of the ill Practices above mention'd, and was acknowledg'd for their Sovereign by the great Men of the Kingdom in the Fort of Agra, by the Name of Sultan Sciabedin Muhammed; but he would be call'd Scia-Gehan. Next to him came Aurenge-Zeb ascending the Throne of Indostan, through such cruel Practices. He took the Name of Aurenge-Zeb-Alem-Ghire, That is, Lord of the World, believing he possess'd

three parts of it. For this reason he carry'd as his peculiar Ensign a Golden-Globe, and had it in his Seal; and always tore off one corner of the Paper he wrote on, to express that the fourth part of the World was not his. He added to his Empire the Kingdoms of Visapor, and Golconda, the Kings whereof he kept Prisoners in my time, part of the Territory of Savagi, and of other petty Principalities in Indostan.

Aurenge Zeb labour'd to gain the Reputation of being a strict Observer of the Mahometan Law, and a lover of Justice. He had so distributed his time that he could scarce ever be said to be Idle. Some Days in the Week he bath'd before break of Day; then having pray'd he eat something. After that having spent two Hours with his Secretaries, he gave publick Audience before Noon, and then pray'd again. This done he Din'd, and soon after gave Audience again, when follow'd the third and fourth time of praying. Next he was employ'd in the Affairs of his Family till two Hours after it was Dark. Then he Supp'd and slept only two Hours, after which he took the Alcoran and read till break of Day. This was told me by several Eunuchs belonging to the Court, who knowing their Prince was skill'd in Negromancy, believ'd he was assisted by the Devil in that painful Course of Life; else he could not have gone through so much fatigue in his decrepit old Age. This might serve as an Example to some Princes of Europe, who are so reserv'd, that they give Audience but twice a Week, and then will not stay a Moment to hear their Subject's Grievances; as if it were not their duty to listen to them with Patience. And it is certain the Mogul did not feed on such Dainties as they do, but on Herbs and Pulse; fasting every Day at those Years, tho' made of Flesh and Blood like the Europeans.

His Employments.

After Aurenge Zeb had prescrib'd himself this sort of Life, he ceas'd to be Bloody as before, and on the contrary became so mild, that the Governors and Omrahs did not pay him the Duty they ought; knowing his Mercy would never suffer him to punish them. Thus the Poor were oppress'd by the great Ones without knowing who to have recourse to; because the King when advis'd to be less merciful towards those that transgress'd his Commands, Answer'd, That he was no God, that his Ministers might not contradict him; and that if they mis-

His change of Life.

be-

Gemelli.
1695.

behav'd themselves, Heaven would punish them. A Government far different from that of *Turky*, and *Persia*, where the stain of Disobedience is wash'd away with Blood. Those that saw but into the outside, said, *Aurenge Zeb* was a great *Mahometan* Saint, who after his Death must be put into the Martyrology of their false Sect. But I am of Opinion he conniv'd at the failings of his Ministers, and Omrahs, that they might love the present Government, under which they were suffer'd to Act as they pleas'd, and consequently there might be no way for any of his Sons, to usurp the Throne.

His continency.

On the other side, to speak the Truth, he did not give himself up in his Youth to sensual Pleasures, as his Predecessors had done; tho' according to their barbarous Custom, he kept several hundred Women in the *Aram*, for ostentation. To this purpose they tell us, that he having pitch'd upon a Woman in the *Aram* to lye with him that Night, she dress'd herself the best she could to receive that Honour. The King coming at the appointed hour into her Chamber, instead of going to bed, fell a reading the *Alcoran* all Night. The Eunuch coming in the Morning to tell him the Bath was ready, as is us'd by the *Mahometans* after they have had to do with Women; the Woman who had been disappointed cry'd out, there was no need of a Bath, because the King had not broke Wind; to signify, he had been at Prayers, which if interrupted by Wind, the *Mahometans* are to Bath. The King hearing her went away agham'd, the Lady telling him that was no Room to pray in; and he never after look'd her in the Face. The Kings of *Indostan* are at a vast Charge in maintaining so many Women; for they have many Thousands and Thousands of *Roupies* a Year out of the Treasury; some of the best belov'd even to a Million and a half, which they spend in maintaining abundance of Elephants, Horses and Servants.

He work'd for his Bread.

Besides *Aurenge Zeb's* abstinence, after so many horrid crimes committed, his Table was not maintain'd out of the Revenue of the Crown; he said that Food was not good, which cost the sweat of the Subjects, but that every Man ought to work for his living. For this Reason he work'd Caps, and presented them to the Governors of his Kingdoms and Provinces; who in return for the Honour done them, sent him a Present of several Thousands of *Roupies*. When

I was there, his decrepit Age rendring him unable to work, he had reserv'd the Revenues of four Towns for his Table. His expence was but small, for a Vest of his did not cost above 8 *Roupies*, and the Sash and *Cira* or Cap, less.

The Great *Mogul's* usual place of Residence is at *Agra*, and sometimes at *Dehli*, and *Lahor*, in which Cities the King is always guarded by an *Omrah*, with a Body of 20000 Horse, who incamp about those Cities, and this Guard is reliev'd every eight days. But when *Aurenge Zeb* who kept alwas in the Field, was to decamp from any place, where he lay with his Army, a Tent was carry'd before by a hundred and twenty Elephants, 1400 Camels, and 400 small Carts, to be set up where he was to go, and several thousands of Horse and Foot, went with 70 Elephants to secure the Ground to incamp on. Eight other Elephants carry'd eight Chairs, more like Biers, wrought with Gold and Silver, or Gilt Wood, and clos'd with Cristal. There were three others carry'd by 8 Men each, in one of which the King went, when he did not Mount an Elephant, especially if it rain'd, or the Way was dusty. All the great Men attended him afoot; but when they went out of Town, and the Journey was long; he us'd to command them to Mount a Horseback.

Aurenge Zeb got several Children. His eldest Son, (as we said elsewhere) was *Mahmud*, who following the Example of his Predecessors, in aiming at the Crown before his Fathers death, proceeded so openly, towards taking away his Life, that he thought good to prevent him; and accordingly caus'd him to be Poison'd one day, when he went a Hunting; and mistrusting he was not really dead, when he was brought to the Palace, he cruelly caus'd a red hot Iron to be run in from the sole of his Foot to his Knee.

His Children.
1st Son.

Scialam the 2d Son, by the death of *Mahmud*, had the right of Eldest, and with it entertain'd the same Thoughts, the other had done, of destroying his Father. To this purpose he once caus'd a great Trench to be dug near *Aurenge Zeb's* Tent, that he might fall into it, as he pass'd by; but he being told of it by an Eunuch, escap'd death; and put the wicked *Scialam* into a dark Prison, where he continu'd six Years, tho' 60 Years of Age, till a few Days before I came into the Camp.

Azam

Gemelli. *Azam-scia* third Son to *Aurenge Zeb*,
 1695. play'd his part in Plotting against his
 The 3d. Father, with the King of *Visapor* his
 Kinsman, before he was taken, and lost
 his Kingdom; so natural is it to this
 Race to hate their Father. He is now
 about 55 Years of Age.

The 4th. The 4th Son is call'd *Akbar*, now 45
 Years of Age, more ambitious than all
 the rest; for being sent by his Father in
 the Year 1680, with an Army of 30000
 Men to make War on the *Ragia Li-*
fonte, who borders on the Kingdom of
Asmire, belonging to the *Mogul*; instead
 of subduing him, he suffered himself to
 be persuaded by that Idolater, and by
 his own Ambition, to turn his Arms a-
 gainst his own Father. Having thus
 join'd his Forces with those of *Ragia*
 against *Aurenge Zeb*, who could never
 have believ'd it, and making a Body of
 70000 Horse, and a competent number of
 Foot, most of them *Ragipurs*, he came into
Asmire, where his Father was. Here
 whilst he rested his Army much fatigu'd
 with the long March, the Crafty Old
 Man having no sufficient Force to op-
 pose him, had recourse to Stratagem.
 He therefore sent a Confident of his in-
 to the Enemies Camp, with a Letter
 directed to his Son; in which he com-
 mended his extraordinary wife Con-
 duct in drawing the Idolaters to that
 place, to be all cut off, as had been a-
 greed; and that he would advance the
 next day, to put it in Execution. The
 Eunuch had orders to behave himself so
 that the Enemy growing jealous, might
 secure him, and intercepting the Letter
 rely no more on *Akbar*. It fell out ac-
 cordingly; and tho' he swore upon the
Alcoran, that it was an invention of his
 Fathers to distract them, the chiefs of
 the Gentils would never believe him.
 These jealousies kept them so long em-
 ploy'd, that *Aurenge Zeb*, as he had ex-
 pected, gain'd time to call his 2d Son to
 his defence with a powerful Army, who
 being come up, he defeated the *Raja* and
Akbar. He putting himself with 4000
 Horse under the Protection of *Samba*,
 a Pagan Roicolet. *Aurenge Zeb* made
 War so furiously on the said *Samba*,
 that he at last took him Prisoner, and
 caus'd his Head to be cut off, for having
 utter'd some indecent expressions in his
 presence. This Man's ruin was caus'd
 by Drunkenness; for as he was drink-
 ing in his Tent with his Women-dan-
 cers, being told by the advanc'd Guards
 that the *Mogul's* Army was advancing,
 instead of going to Arms, he caus'd

their Heads to be cut off; saying, they
 would not dare to come where he was;
 the same he did by a second Centinel.
 His Son, whose Head was not so full of
 Wine, sav'd himself with a 1000 Horse,
 leaving his Father behind, who was
 carry'd away Prisoner, and not long af-
 ter to his Grave.

Akbar escaping this Storm went to
Goa, where the *Portugueses* furnish'd
 him with Ships to go over to *Ormuz*.
 There he was nobly receiv'd by the
Cham, and afterwards by Order of *Scia-*
Selemon, then King of *Persia*, attended
 by many Troops of Souldiers to the
 Court of *Ispahan*; where he was cour-
 teously entertain'd, and had an allow-
 ance to maintain him suitable to his
 Quality; as I observ'd in the 2d Part.
 The Old Man fearing this Son's Valour,
 us'd several Arts to draw him out of
Persia, but with small hopes of Success,
 because *Akbar* was not so weak as to be
 enshar'd by his Father. Whilst I was
 at *Ispahan*, some Eunuchs told me, they
 were sent by a certain *Omrab*, who Go-
 vern'd on the Borders of *Candahor*, with
 a Present of several thousand *Roupies*
 to this Prince, which he would not ac-
 cept, and therefore they were going
 back with the Money. They offer'd to
 carry me into *India* by Land, but I re-
 fus'd their kindness. I was afterwards
 inform'd by others, that this was a con-
 trivance of *Aurenge Zeb*, who had or-
 der'd the *Omrab*, of whom *Akbar* had
 desir'd to borrow some thousand *Roupies*,
 to make him a Present of them, and to
 endeavour by fair means to draw him
 into *India*; which *Akbar* understand-
 ing by means of his Sister, he refus'd
 the Present. *Aurenge Zeb* took many
 Towns from *Savagi* for having assisted
 this Prince; and continuing the War,
 had besieg'd him in his Court of *Gingi*.
 The City is seated between 7 Moun-
 tains, each of which has a Fort on the
 top, and can be reliev'd by ways un-
 known to the *Moguls*, so that they lay
 before them to no purpose with 30000
 Horse and as many Foot. I have not
 hear'd since I left the Country, what
 was the event of the Siege, which had
 then lasted seven Years.

Aurenge Zeb's youngest Son is *Sikandar*
 now about 30 Years of Age, and in-
 fected like the rest, with the contagious
 Distemper of Ambition. Therefore the
 Old Man, tho' after subduing the Kings
 of *Visapor*, and *Golconda*, he had no E-
 nemies left, but *Savagi*, who is incon-
 siderable in regard of him; yet fearing
 with



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1695.

with much reason the perverse Inclination of his Sons, he had continu'd in Arms in the Field for 15 Years; and particularly four Years at *Galgala*, after defeating *Akbar*. He said his Father *Sciab-Genhan* had not so much discretion; for he might have learnt by many years Experience, that the Kings of *Indostan* when they grow Old, must keep at the head of powerful Armies,

to defend themselves against their Sons. Yet I am of Opinion that notwithstanding all his precautions, he will come to no better end than his Predecessors. All I have hitherto said concerning the intestine Wars between the *Moguls* was told me and affirm'd by several Souldiers in the Camp, who had been Eye-witnesses, and some gather'd out of creditable Authors.

CHAP. V.

Of the Government of the Great Mogol.

4 Secretaries of State.

FOR the better management of Publick Affairs, and due Administration of Justice, the King keeps four Secretaries of State, who are to acquaint him with all that happens in the Empire, and to receive his Orders. The first of them is call'd *Bagsci*, and has the Charge of Warlike affairs, and looks that the Souldiers be pay'd, punish'd, and rewarded, as also that the *Omrabs* keep their full complement of Men. The 2d is call'd *Adeler*, who takes care that Justice be administred, both in Civil and Criminal cases, giving the King an account what Ministers behave themselves well, and what ill. The 3d they call *Divan*, and to him it belongs to divide the *Jagors* or Feofs among the *Omrabs*, *Subas*, and other Commanders; and to see they do not oppress the Inhabitants of the places committed to them with too heavy Impositions. The 4th is known by the name of *Cansamon*; who is a Treasurer General, that causes all the Revenues of the Empire to be brought into the Treasury, and every Week, lays before the King what every Province is worth, and what it yields, and what Money remains in the King's Coffers.

Distribution of business.

There are particular days appointed for these Secretaries to inform the King because a private Audience would not suffice for such multiplicity of business. *Monday*, therefore is lay'd aside for the Affairs of *Labor*, *Dehli* and *Agra*; *Tu-*

esday for *Cabul*; *Wednesday* for the Kingdoms of *Bengala* and *Paina*; *Thursday* for that of *Guzaraste*; *Saturday* for that of *Brampour*; and *Sunday* for *Deccan*; no business being done on *Friday*, because it is the *Mahometan* Festival.

Aurunge Zeb notwithstanding his continual application to these private Audiences with his Ministers, yet never fail'd of the Publick, except on *Fridays*, for the good of the Subjects; and this sometimes he did in three several places, one call'd *Divanxas*, the other *Gofalxana*, and the 3d *Adaler*.

Audiences.

The Great *Mogul* is so absolute, that there being no written Laws, his Will in all things is a Law, and the last decision of all Causes, both Civil and Criminal. He makes a Tyrannical use of this absolute Power; for being Lord of all the Land, the Princes themselves have no certain place of abode, the King altering it at Pleasure; and the same with the poor Peasants who have sometimes the Land they have cultivated taken from them, and that which is untill'd given them in lieu of it; besides that they are oblig'd every year to give the King three parts of the Crop. He never admits any Body into his Presence, empty handed; and sometimes refuses admittance to draw a greater Present. For this reason the *Omrabs* and *Nababs* appointed to govern the Provinces, oppress the People in the most miserable manner imaginable.

Absolute Power.

Insolent
and
arrogant



CHAP. VI.

Of the Revenues and Wealth of the Great Mogul.

Gemelli.
1695.
Mogul's
great Re-
venue.

AN infinite quantity of *Roupies*, is continually flowing into the Great Mogul's Exchequer; for besides the usual Taxes and excessive Imposts, the Subjects must pay for their Land, which is all his. Besides when a General, or any other Person who has receiv'd the King's Pay dyes; all his Goods fall to the King, without leaving the Children so much as a maintenance; a Custom *Aureng Zeb* condemn'd, when he spoke of his Father, and yet all employments both Civil and Military are sold. For this reason no Family can continue long great; but sometimes the Son of an *Omrab* goes a begging. Add to all this, that tho' in so vast an Empire, there be some Barren Lands, yet there are some Kingdoms wonderful Fruitful, as is that of *Bengala*, which exceeds *Egypt*, not only in Plenty of Rice, Corn, Sugar, and all other necessaries for the support of Humane Life; but in the richest Commodities, as Silk, Cotton, Indigo and the like. Besides the Country is so Populous, that the Handicrafts, tho' naturally given to sloath, are forc'd either by necessity or choice, to apply themselves to work on Carpets, Brocades, Embroidery, Cloth of Gold and Silver, and all sorts of Manufactures in Silk and Cotton, generally worn there; besides those transported every Year, by an infinite number of Ships, not only into other Parts of *Asia*, but into *Africa* and *Europe*.

Gold and
Silver cen-
ters in this
Empire.

That the Reader may form some Idea of the Wealth of this Empire, he is to observe that all the Gold and Silver, which circulates throughout the World, at last Centers here. It is well known that as much of it as comes out of *America*, after running through several Kingdoms of *Europe*, goes partly into *Turky*, for several sorts of Commodities; and part into *Persia*, by the way of *Smirna* for Silk. Now the *Turks* not being able to abstain from Coffee, which comes

from *Hyeman*, and *Arabia Felix*; nor *Persia*, *Arabia*, and the *Turks* themselves to go without the Commodities of *India*, send vast quantities of Money to *Moka* on the Red Sea, near *Babel Mandel*; to *Bassora* at the bottom of the *Persian Gulgh*; and to *Bander Abassi* and *Gomeron*, which is afterwards sent over in Ships to *Indostan*. Besides the *Indian*, *Dutch*, *English*, and *Portuguese* Ships, that every Year carry the Commodities of *Indostan*, to *Pegu*, *Tanasserri*, *Siam*, *Ceylon*, *Achem*, *Macassar*, the *Maldiva* Islands, *Mozambique* and other Places, must of necessity convey much Gold and Silver thither, from those Countries. All that the *Dutch* fetch from the Mines in *Japan*, sooner or later, goes to *Indostan*; and the Goods carry'd hence into *Europe*, whether to *France*, *England*, or *Portugal*, are all purchas'd for ready Money, which remains there.

I was told that the *Mogul* receives from only his Hereditary Countries, eighty *Carores* of *Roupies* a Year (every *Carore* is ten Millions) they could give me no certain account what the Conquer'd Kingdoms yield.

There is an Author, not well acquainted with this Affair, who reduces this Monarch's Revenue to 330 Millions: Another on the other side makes it infinite, and that alone which he says is in the Treasury, seems Fabulous. But they that will judge of it, by his expences must consider that the *Mogul* has dispers'd throughout his Empire 300000 Horse, and 400000 Foot, who have all great Pay. At Court the daily expence is 50000 *Roupies*, to maintain the Elephants, Horses, Dogs, Hawks, Tigers, and Deer; as also some hundreds of black and white Eunuchs to look to the Royal Palaces, Musicians, and Dancers. I am therefore of Opinion, that next to the Emperor of *China*, no Monarch in the World is equal to the Great *Mogul* in strength and Riches.

Thevenot.
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Ind. c. 3.
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vera. p.
142.



CHAP. VII.

Of the Weapons, and Forces of the Great Mogul.

Gemelli. 16. 5.
Weapons used by the Moguls.
THE Arms offensive of the *Moguls* are broad heavy Swords, bow'd like Scimitars; and those made in the Country, being apt to break, the *English* furnish them with such as are made in *Europe*, ill shap'd Daggers, which they always wear hanging to their Girdle; Bows and Arrows, Javelins, Pistols, Muskets; and Pikes 12 Foot long, for the Foot; but most of the Souldiers have Bows and Arrows. They have also Cannon in their Cities, and Armies.

Arms defensive.
 Their Arms defensive, are a round Buckler two foot Diameter, made of black Hides of wild Buffalos; with many Nails with large heads to ward off Arrows or Swords; Coats of Mail, Breast-Plates, Head-pieces, and covering for their Arms down to their Wrists.

Souldiers how pay'd.
 As for the Souldiers pay, the *Mogul* manages it after a different manner than all other Princes in the World; for he pays them not himself, but gives the *Omrabs Jaghirs*, that is, Tenures of Lands to maintain a certain number, as was said elsewhere, and this even to the Princes of the Blood.

Degrees of Omrabs.
 The *Omrabs* are divided into *Hazariis*, *Cuhzariis*, *Panges*, *Hechets*, *Deb-Hazariis*, and *Duazdehazariis*; of which last sort the King's Eldest Son was. Their pay is proportionable to the number of Horse they keep; besides which the King allows them a Pension for their own use. But they always cheat the Souldiers of part of their Pay, and by that means grow vastly rich; especially if they happen to have a good *Jaghir*. Some are oblig'd to keep 500 Horse, and have about 5000 *Neapolitan* Crowns Revenue a Month. 'Tis true they spend all they get in Presents they are forc'd to make the King every year, upon certain Festivals, every Man according to his condition; and in keeping so many Women, Servants, Camels, and Horses of great value.

Their number, and duty.
 The Number of *Omrabs* throughout the Empire is not settled, but they are generally under 40. They are prefer'd to the greatest Governments, and chief Posts at Court, and in the Army; and therefore are, as they themselves say, the Pillars of the Empire. They appear a

broad with noble Equipages; some on Elephants, others a Horseback, or on *Palankines*, attended by a considerable number of Horse, and by the Guards of their Palaces; as also by abundance of Servants, some of whom go before to clear the way, others drive away the Flies, or keep off the Dust with Peacocks tails, others carry Water to drink, and other things. All that reside at Court, are oblig'd to go twice a day to pay their respects to the King; that is, at ten in the Morning, and about Sun set, in the place where he administers Justice; or else they lose part of their Pay. They are also to Mount the Guard once a Week for 24 Hours; and that day the King sends them their Meat, which they receive with much respect, doing the *Taslim* three times; that is, an obeysance after their manner towards the Royal apartment, laying their right Hand on the Ground, and then on their Head. They are also oblig'd to attend the King at all times, as was said above.

The *Mansabdars* are Gentlemen, or Horse, who have very honourable Pay, and is call'd *Mansab*, but less than the *Omrabs*. They are much respected in the Camp, because they may easily rise to the degree of *Omrabs*, and own no superiour but the King. They differ from the others in this particular, that they are not oblig'd to maintain above 40, or 50 Horse. As for their Pay they have 150 *Roupies* a Month, and sometimes 700, but instead of having them in ready Money, they are forc'd to take the old Furniture of the King's House, at excessive Rates. There is no fix'd number of them, but they are more than the *Omrabs*; there being 2, or 300 of them very often at Court, besides those in the Provinces, and Armies.

Mansabdars.
 The 3d degree is of the *Rowzinders*, who are also Horse, but paid by the day, as their Name imports. Their Pay is not inferior to that of the *Mansabdars*, but the Post is not so honourable. The number of them is very great, and many of them are Clerks and under Clerks.

The light Horse are Subject to the *Omrabs*, and those are counted the best, who



Gemelli. who have two Horses, branded with their *Omrabs* mark on the Leg. Their pay is not fix'd, and depends on the generosity of the *Omrab*, but they stand the *Mogul* in at least 25 *Roupies* a Month, considering the Revenues he assigns for their maintenance.

The Foot. The Foot and Musketeers are in a miserable condition, some of them having 20, some 15, and others ten *Roupies* a Month. They carry their Rest ty'd to the Musket, which they make but ill use of, for fear of burning their great Beard. The Artillery is divided into two sorts, the heavy Cannon, and the light, as they call it. The heavy consists of between 60 and 70 Guns, without reckoning 300 Field-pieces, fix'd on Camels, as *Pedreroes* are on our Backs. The other, 50 or 60 small Brass Guns, which are the 2d sort, are on Carriages, with little red Banners, each drawn by two Horses; a third being led by, to rest sometimes the one, and sometimes the other. Tho' the heavy Cannon cannot always follow the King, who sometimes goes out of the Road, to hunt, or take some other diversion, the light always does; and when he is near the place appointed to Incamp, it is fir'd, that the Army may know he is arriv'd. All this Artillery, especially the heavy, is under the direction of *Franks*, or Christian Gunners, who have extraordinary pay; especially the *Portuguese*, *English*, *Dutch*, *Germans*, and *French*, who go from *Goa*, or run away from aboard Ships. Some of them formerly had 200 *Roupies* a Month; but now the *Moguls* have learnt somewhat of the Art they have less. There is a General of the Artillery whose Pay is a Million a year, out of which he is to keep 200 Men.

Rajapurs. Besides the *Mogul* Souldiers, there are the Strangers, hir'd of the *Rajas*, who serve the *Mogul* for very great Pay, bringing with them a certain number of *Rajapurs*, and doing the same Duty as

the *Omrabs* do; but with this difference, that they will not keep Guard in Forts, but in their own Tents, that they may not be shut up 24 hours. The *Mogul* keeps them in his pay, as also the *Patens*, because they are Men of Courage; and there are *Rajas* that can raise 20000 Horse upon occasion; as also to sow Discord and Jealousies among them, by favouring one more than another, and by that means be the safer from their contrivances, and from the others who are not in his Pay.

The Souldiers of the Country differ neither in Offices nor Discipline from that already mention'd, but that they never follow the King; but every Kingdom keeps its own to secure the Frontiers against Strangers, as the *Persians*, *Oganis*, *Baluccis* and others.

All Souldiers whatsoever receive their Pay duly every 2 Months from the King's Treasurer, except those that are pay'd by the *Omrabs*, as was said before. Nor is there any Danger their Pay should be kept from them; for all People here living either by their Industry, or by serving the King (for want of private Revenues) if they were not well paid, they must either starve, or Mutiny. And to say the Truth, the greatest wonder in that Country is to see so many thousands live on the King's Pay. It is not so in *Europe*, for sometimes Souldiers have something of their own; or when they want Pay live upon others.

The number of Troops they said the *Mogul* kept when I was there mounted to 300000 Horse and 400000 Foot. Part of these were in the Camp at *Galgala*; 60000 Horse and Foot at the Siege of *Gingi*. The third Camp was of 7000 Horse and 10000 Foot; the 4th of 12000 Horse, commanded at *Pernala* by *Azam-Scia's* Son the King's Grandson, and the rest were distributed about the Frontiers and in Garrisons.

Country Troops.

Forces duly Paid.

C H A P. VIII.

The Manners, Habit, MARRIGES and Funerals of the Moguls.

The Mogul's Birth day. There are two Principal Festivals kept in the Court of the Great *Mogul*, the one call'd *Barsgant*, the other *Tol*. The first is on the King's Birth day, or those of the Princes of the Blood, because *Bars* in the Country Language signifies Year, and *Gant* a Knot, and

those People every Year make a knot in a Cord, they either wear about them or keep at home, to know their Age. This Solemnity is kept with great Pomp, all the great Ones coming to wish the King many Happy years with Presents of Money and Jewels. *Sciah Gehan* was



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was mightily pleas'd they should present him with Gold Vessels set with Jewels, to hold sweet Waters, which he plac'd in the Chamber that serv'd for his leud Practices. It was set out with Looking Glasses adorn'd with precious Stones, and all the Roof sparkling with Diamonds. That Day the *Mogul* sits on the famous Throne begun by *Tamerlan* and finish'd by *Sciah Geban*. It is all over set with Diamonds, Emeralds, Rubies, Pearls and Sapphires; especially the Pearls on the twelve little Pillars, which close the three sides, are beyond all that can be imagin'd. Then the Roof of it and all other Parts is so orderly enrich'd with Jewels of inestimable Value, all found within the Empire, that some make the Value of it to rise to fifty Millions, but in reality it is not to be Valu'd.

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val call'd
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The second Festival is that of *Tol*, which in that Language signifies Weight. Some suppose it to be so call'd because the King weighs himself in a pair of Scales, to see whether he has grown Fatter, but having ask'd the question in the Camp of several credible Persons, and particularly of Christians born at *Agra* and *Dehli*, who had serv'd there many Years, they told me it was a meer Romance; for not only *Avenge Zeb*, but none of his Predecessors ever weigh'd themselves. 'Tis true this Festival is kept in the King's House; but they weigh Money, Jewels, and other Things of value presented by the great Men and Favourites, which are afterwards distributed among the Poor with great Solemnity. It is done some Days after the *Barfgant*, either sooner, or later, as the King thinks fit.

Descripti-
on of the
Indians.

The *Indians* are well shap'd, it being rare to find any of them crooked, and for Stature like the *Europeans*. They have black Hair, but not Curl'd, and their Skin is of an Olive Colour; and they do not love White, saying it is the Colour of Leprouse. They wash often, anointing themselves after it with rich Oyls and Oyntments. They live in low Houses, with Trees about them, so that their Cities at a distance look like Woods. There are no Inns for Travellers among them as was said at first; but in the Cities and great Towns they have some Places call'd *Sarays*, where Strangers may have Houseroom. They use Carts to travel in (which are shut when there are Women in them,) drawn by Oxen, and Asses when the Journey is short. The great Men and those that are well to pass are carry'd upon Elephants, or in *Palan-*

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kines. There is none of them but endeavours the best he can to go to *Mecca*, to become a *Hagi* or Saint. They delight very much in Hunting, and make use of Dogs and tame Leopards. They take Water Fowl after this manner. They go into the Water up to the Chin, covering their Faces with Birds of the same sort they would take, artificially made; Then the Bird coming near his likeness they draw him down by the Legs and stifle him. The *Chineses* and *Mexicans* do the same, as shall be said in its Place. Being excellent Archers they shoot Birds flying, with Arrows.

The *Mahometans* of *Indostan*, tho' barbarous in other Respects, are not so Deceitful, so Proud, or such Enemies to Christians, as the *Turks*; and a Christian may therefore keep them company with safety. The *Pagans* are still more just to Travellers. As for Courage neither *Mahometans* nor *Gentils* have much of it. The best of them are the *Baluccis* Borderers on *Persia*, the *Patans* of the Kingdom of *Bengala*, and the *Rasbouris* very great Thieves.

Their Dis-
position.

The Languages spoken at Court are the *Arabian* and the *Persian*. As for Sciences they can make no progress in them for want of Books; for they have none but some small manuscript Works of *Aristotle* and *Avicenne* in *Arabick*. They hold Astrology in great account, in so much that the King undertakes nothing without the advice of his Astrologers. In Physick they have but small skill, and cure several Diseases by Fasting. They also delight in Musick, for which they have several sorts of Instruments.

Language
and Learn-
ing.

They spend all they have in Luxury keeping a vast number of Servants, but above all of Concubines. These being many every one of them strives to be belov'd above the rest, using all manner of Allurements, Perfumes and sweet Oyntments. Sometimes to heighten their Masters Lusts they give him Compositions of Pearl, Gold, Opium and Amber; or else much Wine that he may require Company in Bed. Then some drive away the Flies, others rub his Hands and Feet, others Dance, others play on Musick, and others do other things; and hence it is that for the most part they take the lawful Wives place; who sitting near her Husband modestly winks at this Affront, till she has an opportunity to revenge herself. These Women are committed to the custody of Eunuchs, but it is delivering up the Sheep to the Wolves; so lascivious are the Women.

I i 2

And



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The great Men have noble Structures, with several Courts, and the Tops of the Houses flat to take the Air, and Fountains with Carpets about them to sit and receive Visits from their Friends. Inferiors salute laying their Hand on their Head, but Equals only bow their Body. In their Discourse they are modest and civil; not using so many actions with their Hands, nor talking so loud as some *Europeans* do. The Table is spread on the Ground without Napkins or Table-Cloth; nor do they Drink till they have done Eating. Their greatest delight is to chew *Beetle* all Day.

Habit.

The Vests both of Men and Women are narrow towards the Waste, and hang down half way the Leg; under them they wear long Breeches down to their Ankles, so that they serve for Stockings. The Foot remains bare, with a sort of flat Shooes, like our Slippers; which are easily slipt off when they go into Rooms, to keep them clean, they being cover'd with Carpets. They wrap a very fine piece of Muslin or Calico about their Head, and never uncover it to do Reverence to Superiors, but bow their Body, putting their right Hand on the Ground and then on the Head, as if they said they submitted themselves to be trampled on by them. They generally wear the Vest and Turbant of Cotton, but the Sash is of Silk and Gold.

Women.

The *Mahometan* Women do not appear in publick, except only the vulgar Sort, and the leud Ones. They cover their Heads, but the Hair hangs down behind in several Tresses. Many of them bore their Noses to wear a Gold Ring set with Stones.

Marriages

The *Mahometan Indians* Marry very Young, but the Idolaters at all Ages. These last may not have several Wives at once like the *Mahometans*; but when the first is Dead may take another, provided she be a Maid, and of the same Race, or Tribe. The Ceremony is thus, If they be Persons of Quality they make the Cavalcade at Night with Lights, abundance of People go before making a displeasing Concert with several Instruments, as Pipes, Kettle-Drums, Drums as long as a Barrel, and Copper-Plates, which they beat. Then follow abundance of Children a Horseback, next to whom comes the Bridegroom, well

Clad and Mounted, with several *Banians* about him, with their Vests and *Civars* dy'd in *Zafran*, and other Persons carrying Umbrellos, and Banners; and having taken a round about the City goes to the Brides-House. Here a *Brachman* having said some Prayers over them both, puts a Cloth between the Husband and Wife, and orders the Husband with his bare Foot to touch the Wives, and then the Wife the Husbands, which done the Marriage is concluded. When the Woman is carry'd home, the Goods go before, being for the most part Stuffs of several Colours, and a Cradle for the Child that is to be got; all this with the noise of several Instruments. Rich People make a Hut before their Houses, cover'd both inside and outside with Stuffs and Carpets, to entertain their Guests under Shelter. Sometimes they treat them for eight Days together.

All the Women are Fruitful, which is caus'd by the Air and Provisions, and are so easily deliver'd, that some of them go wash in the River the same Day. They bring up their Children naked till seven Years of Age, nor do they take much care to teach them to go, but let them tumble about the Ground as much as they will, as soon as they are Born.

In *Malabar* the Women (even those that are of Quality and Kings Sisters) have the liberty to choose a Man to lye with them. When a *Naire* or *Gentil* is in a Ladies Chamber, he leaves his Staff or his Sword at the Door, that others who would go in may see the Place is taken up; and no Man has the boldness to disturb him. Thus there being no possibility of knowing who is the Father of the Child that is born into the World, the Succession is order'd after another manner; that is, when one dies his Sisters Children Inherit, because there can be no doubt made of the Kindred.

When a Man or Woman has committed such a Crime as to be expell'd their Tribe; as if a Woman had lain with a *Mahometan*, she must live for a certain time only upon Corn found in the Cows Dung, if she will be receiv'd again.

As to the manner of Burying, the most usual is to wash the Body first in a River, or Pool; then burn it in a neighbouring *Pagod*, and throw the Ashes into the same Water. In some Places they leave them by the River side. The manner of carrying them is also different, according to the Fashions of each Country. In some the Body well Clad, and sitting is carry'd with Drums beating, and a long

Women
Fruitful.

Barbarous
Liberty.

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def. Ind. 1.
2. p 258.

Punish-
ment.

Burials.

Train

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1695. Train of Kindred and Friends; and after being wash'd is encompass'd with Wood. The Wife who has been that while near the Body singing, and expressing a desire to Die, is afterwards bound by a *Brachman* near the dead Body and burnt with it; the Friends pouring Oyl on them that they might consume the faster.

In other Places the Bodies are carry'd cover'd on a Bier to the River side; and after they have been wash'd they are put into a Hut full of sweet Wood, if the dead Person has left Mony to defray the charge; then the Woman that is to be burnt, takes leave of her Kindred and Friends, showing a contempt of Death, and sits down in the Hut, bearing up her Husband on her Knees. Then recommending herself to the Prayers of the *Brachmans*, desires them to set Fire speedily. A Barbarous Inhumanity! And yet they make a scruple of killing Flies and Pismires.

In other Places they fill wide deep Trenches with combustible Matter, where laying the Husbands Body the *Brachmans* cast in the Woman, after they have Sung and Danc'd. Sometimes there are maiden Slaves, that throw themselves in after their Master to show the love they bear him, then the Ashes are cast into the River.

There are other Places where they Bury the Husband's Bodies with the Legs across; they put the Woman into the same Grave, and when they have cover'd them up to the Neck the *Brachmans* come and strangle her. Those wretched Women that refuse to be Burnt, are to shave their Heads, and remain Widows all

their Lives; are despis'd by their Family and Tribe, because they have fear'd Death, and can never recover their Reputation, whatsoever good Actions they do, unless some young Woman of singular Beauty should happen to get a second Husband. Yet there are some that transgress the Laws of Widowhood; and because their Kindred expell them, they have recourse to the *Mahometans* or Christians, forsaking their own Religion. In short the *Gentils* make the Widows Honour consist in being Burnt with the Bodies of their Husbands, and if they be ask'd the Reason they can alledge none but antient Custom.

Since the *Mahometans* are become Sovereigns of *India* they do not easily consent to this Inhumanity, which the *Brachmans* would have held up for their own Interest; for as was said above, they who alone may touch the Ashes, carry off all the Gold and Silver the wretched Woman had about her. The great *Mogul* and other Princes have commanded the Governours of their Towns to hinder the Practice of this Abuse, but they do not so strictly observe it, provided they have considerable Presents made them, and thus the difficulty they find in getting the leave saves many Women the Dishonour.

The Mourning us'd by the *Gentils* is Mourning Shaving their Beard and Head, when any Kindred within the third degree Dye. The Women break their Glafs and Ivory Bracelets they wear on their Arms, as they also do at their King's Death. Having before spoke of the *Mahometan* Ceremonies it is needless to repeat it in this Place.

CHAP. IX.

Of the Climate, Fruit, Flowers, Minerals, Beasts and Coin, of Indostan.

Heats and Seasons. Generally throughout all *Indostan* the Heat is Excessive, except near the Mountains. We *Europeans* fare ill there because of the Seasons differing from ours; because their Winter begins in *June* and ends in *September*; tho' there falls less Rain than at *Goa*. Before and after Winter there are dreadful Storms and Hurricanes, three Months from the North and three from the South, so that there is no Sailing about *India* but six Months in the Year.

Clear Air. Between *Suratte* and *Agra* the Metro-

polis of the *Mogul's* Dominions, it only Rains at one certain time of the Year, that is, during those three Months; the Sun is about the Tropick of *Cancer*; the other nine Months the Sky is so clear, that there is scarce a Cloud to be seen above the *Horizon*.

Having spoke of the Fruit when I was at *Goa*, there is no need of adding any more. *Indostan* abounds in Rice, excellent Wheat, and all sorts of Grain, vast Flocks and Herds of Cattle, Butter and Cheese. There being no Grapes, the



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the Wine is brought out of *Arabia* and *Persia*; or is made in the Country of *Raisins*, which being also brought from abroad, they steep and boil in Water. The common Drink of the Country is distill'd *Sura*, but not very wholesome.

Flowers and Herbs.
The Flowers are very fragrant, and much better Colour'd than any in *Europe*. There are many Simples, which they carry into *Europe* for Physical Uses, which I do not describe, because I will not Treat of what others have given an Account of.

Metals.
As for Metals the *Mogul's* Country affords none but Copper, Iron, and Lead, but the want of others is abundantly made amends for by the rich Mines of Diamonds and other precious Stones. The best is that in the Kingdom of *Golconda*, seven Days Journey East of *Agra*, which the Natives call *Gani*, and the *Persians* *Cular*. It is in a Plain five Miles in Compass, between a Village and some Mountains, which produce nothing at all. They say it was discover'd 140 Years since after this manner. A Peasant sowing in that Plain, found such a rich Diamond, that tho' he did not understand those things, yet he would carry it to a Merchant of *Golconda* who delighted in them. The News was immediately spread about the City, and every one that had Money digging in that Place, there were Stones found from 12 to 40 Carats; and particularly that great Diamond of some hundred Carats, which *Emir Gemla*, the King of *Golconda's* General gave *Aurence Zeb* when he came into his Service. Afterwards the King took the Mine to himself, and now the Merchants buy it of him by Spans.

How the Diamonds are found.
The manner of Digging the Stones is this. First they enclose a spot of Ground much bigger than that they Buy to Dig, with a little Wall two Spans high; then they dig the Ground mark'd out by the King's Officers 12 or 14 Spans down to the Water, below which there is no hopes of any Diamonds, and carry the Earth into the aforesaid Enclosure in great Baskets. When it is all together they fill the Place full of Water, and leave it so till it is all Mud. Then they add more Water, and opening the Holes which are at every Step in the Wall, the Mud runs out, and the Gravel remains; which is again cover'd with Water, if it be not clean. When dry they put it into Baskets for the Sand to drop through, and then putting it into the same Place they beat it with long Staves. Then they take it up again and sifting it, they

spread it and pick out the Diamonds in the presence of the Buyer, and of the Officers, who take those that are above a certain weight for the King.

There are Diamond Mines at a Place call'd *Raolconda*, in the Province of *Car-nasica*, in the Kingdom of *Visapour*, but they do not work at them. The King of *Succadan* in the Island of *Borneo* has some better, but there are few of them, and they are found in the Sand of the River *Succadan*. Diamonds in Borneo.

Besides the Birds and Beasts *Europe* affords, *India* has others peculiar to it; as for instance the *Gazellers*, of which we have spoke in the two precedent Volumes; they have Horns a Span and a half long, and twisted or spiral. To take them they make use of the tame Leopard, or of the Male *Gazelle* thus. They tie him with a Rope wound about under his Belly; and when they see a Flock of *Gazelles* let him go among them. The Male that is in the Flock, being jealous comes out to attack him, and his Horns being spiral or winding does so intangle himself, that not being able to retire when he would, the Hunters have time to take him. Gazellers.

There are also wild Cows and other wild Beasts we spoke of when we gave an account of the Game at *Daman*, Camels, Dromedaries, Rhinoceros, as tall as a large Ox, and Elephants. There are several ways of taking these; sometimes they dig Trenches and cover them, into which when they fall they cannot get out. In other Places they carry a Female into the Woods just at the time when she is in her Lust; at her Cries the wild Male comes, and couples with her contrary to other Beasts, Belly to Belly, in the narrow Place where she was left. When the Male would be gone, he finds the way stopp'd up, and the Hunters at a distance, throw over him great and small Ropes; so that his Trunk and Legs being secur'd they can come near without Danger. However they lead him away between two tame Elephants, and beat him if he makes a noise. Afterwards he grows tame among the rest of his kind; and then he that has them in charge, teaches him to Salute Friends with his Trunk, to Threaten, or Strike whom he pleases, and to kill a Man Condemn'd to that sort of Death, with an Iron fix'd at the end of a Pole, and then the Manager sits upon his Neck. It is of it self a very tractable Creature, when it is not Enrag'd or in Lust; for then he that Rules it is in Danger. They quiet him with Other Beasts. Elephants.



with Artificial Fire-works, or directing him into a River, where, tho' so large, he swims extraordinary well. The She Gemelli. 1695. Elephants carry their young 12 Months; they live 100 years; and carry about 3200 Pounds weight *Spanish*. Those of *Ceylon* tho' smaller are the most valu'd of any in *India*, because they have more Courage, and as the *Indians* imagine are respected by the others. But those of *Golconda*, *Cochinchina*, *Siam*, and the Island *Sumatra* are stronger, and more surefooted on the Mountains. It is dear keeping of them; for besides the Flesh they eat, Paste made of Meal with Sugar Canes, and other things, they give them *Aqua-vita* to drink.

There are also Stags, Lions, Tigers, and Leopards, which they hunt with good Dogs, and several Creatures not to be found in *Europe*, of which mention was made among the Game of *Daman*.

MuskGoat I must not omit here to give an account of the Musk Wild Goat found in the Country of *Azmer*. Its Snout is like a Goat, the Hair like a Stag, and its Teeth like a Dog. Under the Belly it has a little Bladder, as big as an Egg, full of a thick congeal'd Blood, which being cut off is ty'd up in a Skin, that the scent may not evaporate. After which the Beast lives but a short time. They are also taken on the cold Mountains of the Kingdom of *Butan*, in the Latitude of 56 and 60 Degrees, but the greatest quantity and the best comes out of the Country of the *Tartars* bordering on *China*, where they make a great Trade of it. The Sent is so strong that having bought a little at *Peking*, it was smelt at a great distance, as if my Portmantue had been full of it, which caus'd some dispute with the Customers. They so adulterate it, mixing it with other Blood, that when it comes into *Europe* it is not a quarter Musk.

As for Foul, there are all in *India* Foul. that *Europe* affords, and many peculiar to the Country. In the Woods there are abundance of Peacocks, several sorts of Parrots and green Pigeons. There are most Beautiful Birds, to be kept in Cages, both sightly for their Feathers, and Pleasant for singing sweetly. I saw some half as big as Wheat-ears, all spotted like a Tiger. Besides the Wild Hens, there is a sort of tame ones, whose Skin and Bones are very black, but they are well tasted.

The Mony Coin'd in *Indostan* is, *Roupies*, half *Roupies*, and quarter *Roupies* Coin. of Silver; as also *Roupies* of Gold, worth 13 Silver *Roupies* and a quarter, or six pieces of Eight *Spanish* Mony, half *Roupies*, and quarters. On, both sorts there are *Persian* Characters with the Name of the City, where it is Coin'd, and the King's name on the Reverse. There are also Copper Pieces, call'd *Pesies*, 54 whereof make a *Roupie* of silver. The *Rajas*, or Pagan Petty Kings, in their Dominions Coin Gold pieces call'd *Pagods*, because they have a little *Pagod* stamp'd on them, and these are worth a *Zecchine* of *Venice*. Both the Gold and Silver, are much finer than the Gold of the *Spanish* Pistoles, and Silver of their Pieces of Eight. Foreign Coin is also current in the *Mogul's* Country; as *Zecchines*, by which there is much got, Pieces of Eight, *Abassis* of *Persia*, and other sorts; but more particularly in the Ports, and places of Trade.

They reckon by *Leckes*, each worth 100000 *Roupies*; *Crous* or *Crorores*, which are 100 *Leckes*; and *Arebs*, that are ten *Crous*. The *Batman*, and *Man*, are Weights of 55 Pounds. Another smaller Weight is call'd *Goer* or *Keer*, but they sometimes change according to the Princes will.

A VOY-

A VOYAGE

Round the WORLD,

By Dr. John Francis Gemelli Careri.

PART III.

Containing the most Remarkable Things he saw in
INDOSTAN.

BOOK III.

CHAP. I.

Of the several Religions in Indostan.

Gemelli.
1695.

Transmi-
gration of
Souls.

THis vast Empire, besides the Na-
tives, is inhabited by *Persians*,
Tartars, *Abissinians*, *Armenians*,
Jews, *Christians*, *Mahometans*, and others;
but the most universal Religions are the
Mahometan, and the *Pagan*; for the first
is profess'd by the *Mogul*, and the other
by the antient Lords and People of the
Country. Having discours'd fully of
the *Mahometan* in the first Volumn, and
these Emperors being of the *Turkish*
Sect, it only Remains to give a short
Account in this Chapter of the *Pagan*.
All the Gentils in *India* hold the Trans-
migration of Souls, like the *Pythagore-
ans*, by which means, in their Opinion,
the Souls after Death receive the re-
ward or punishment of their good or
evil Actions, being put into good or
bad Creatures. And therefore they pay
singular Honour to the Cow, by the
Advice of *Ramak* their Legislator, as
being Creatures that, besides the good
they do to Men, shall receive the Souls
of good Men. By reason of this same
Opinion, they take special Care of all
other Creatures; not only forbearing
to Eat them, but using all means to pre-

vent others Killing them; and as was
said before, in some Cities they have
Hospitals, where they are at a vast Ex-
pence in looking after sick Creatures.

Tho' they all Profess one Religion, ^{84 Tribes.}
yet they are divided into 84 Sects, or
Tribes; each of which has its particu-
lar Rites and Ceremonies; and some pe-
culiar Profession or Trade, which their
Children never leave, without they
would be for ever reputed Infamous; as
I was told by a *Brachman*, I sent for on
purpose to be inform'd in what relates
to them.

The first and principal Tribe is that ^{*Brachmans*}
of the *Brachmans*, who are Professors of ^{the first}
Learning, and Priests of their Religion, ^{Tribe,}
which is divided into ten several Sects. ^{10 Sects}
The first five feed on Herbs, and Grain, ^{of them.}
without ever Eating any Thing that has
Life; and are call'd, the first *Maratas*,
the second *Telanga*, the third *Canava*,
the fourth *Drovaras*, and the fifth *Gu-
zaratti*; the four first Eat in one ano-
thers Houses, but not in those of the
Guzarattes. The other five Sects Eat of
all living Creatures, except Fish; and
are call'd *Gauri*, *Canogia*, *Triatori*, which
are

are the *Brachmans* of *Goa*, *Gagavali*, and *Gemelli*. *Pongaput*, none of which Eat in the House of another.

In these 10 Sects, or Orders of *Brachmans*, no Man may Marry out of his own Tribe. In the cross Line, in which only they may take Wives, the Prohibition reaches to the seventh Degree of Consanguinity, or Affinity; but the Daughter of a Brother may Marry the Son of a Sister, that is, her Cousin; yet not the contrary that is the Son of the Brother with the Daughter of the Sister, that the same Blood may not come into the Family. The *Guzarattis* are not Subject to this Law.

All these 10 Tribes of *Brachmans* Converse with one another; but if one comes that is not wash'd, he may not touch any Body, lest he Defile them; it being a Precept among them to wash their Body Morning, Noon and Night. Their Widows do not Marry again, and if they will Burn themselves with their Husbands Body, they gain much Reputation; such as will not are look'd upon as Cowardly, and Infamous.

The second Tribe is that of the *Rajapours*, or Princes descended from war-like Men. These only Eat in the Houses of their own Tribe, or in those of the *Brachmans*, in which all the others may Eat, each according to its Quality. The Wives of *Rajapours* cannot avoid being Burn'd with their Husbands, if they have no Male Issue; and if they refuse, are carry'd by Force. Tho' other Tribes are allow'd but one Wife; the *Rajapours*, as being free Princes may have as many as they please. Some of these *Rajapours* Border on the Lands of *Goa*; for besides *Savagi*, there is *Chiotia*, near *Daman*; and *Grafia*, not far from *Suratte*, both Robbers, living among Mountains, like Beasts. The King of *Portugal* allows *Chiotia* 30000 *Mamudis*, which make 5500 Ducats of *Naples*, and the *Mogul* gives the other a like Sum out of the Neighbourhood of *Suratte*, that they may not Rob, but defend Travellers against Thieves. The King *Penti*, near *Bazaim*, might more properly be call'd King of the Woods, he Living in them, like an Out-law. There is some difference of Sects among the *Rajapours*; but they all agree in eating Fish, except Beef, and tame Swine.

The third Tribe of *Banians* is divided into twenty Sects, none of which Marries into the other. They Eat nothing that has Life, but only Herbs and Pulse.

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Almost all these are Merchants; and being bred up to it from their Infancy, they are much greater Cheats than the *Armenians* and *Jews*.

There are two Tribes of *Paravous*, the one call'd *Patara*, the other—
[Here the Author wants the Name of the Second] These Eat all sorts of Flesh, but Beef; one of them neither Eats with, nor Marries into the other; and their Wives when the Husband Dies may Marry again.

There are also two Tribes of *Sutars*, or Timber-Men; the one call'd *Concanas*, the other *Guzaratti*. The first Eat all sorts of Flesh, except Beef; the others only Fish. They do not Marry out of their own Tribe, nor do they Eat with one another, and the Widows Marry.

The *Canfars*, or Brafiers, are also divided into *Concanas*, and *Guzarattis*, differing even in their Trade in some measure, and Eat all Flesh, except Beef. But they do not intermix in Marriages, or Eat together, and the Widows Marry again.

The *Gaulis*, who sell Milk, and are Herdsmen, are another Tribe, that Eats every Thing but Beef, and tame Swines Flesh. Their Widows Marry again.

The *Malis*, or Sellers of Flowers, are another Tribe, that Eat all Things with the same Exception as the last, and their Widows Marry again without any Dishonour.

The *Sonars*, or Goldsmiths, are divided into *Concanas*, and *Guzarattis*, and observe the same as the Brafiers.

There is another Tribe of *Valuoris*, or Gardiners, who Eat all Flesh, but Beef and Pork. They neither Eat with, nor Marry into another Tribe; their Widows Marry again.

The *Columbines*, or Peasants make up another Tribe. They Eat Flesh with the same Exception, and are divided into *Chodris*, *Matares*, *Pateis*, *Routas*, *Nai-chis*, *Morias*, *Gorels*, who go a Horseback when they are to be Marry'd, and *Doblas* great Wizards, inhabiting the Woods, where they Eat Rats, Lizards, Snakes, Moles, and all sorts of Vermin, tho' never so Stinking. Their Women go Naked, only covering their Privities with a Leaf. These, and other Tribes of labouring People do not intermix in Marriages, but may Eat together, and the Women Marry again.

The *Batala's* are also Country People, who wear a Line like the *Brachmans*, being

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being

Gemelli. being one made up of three, which seems to signify the Unity of God in three Persons. They Eat nothing that has Life, but Herbs; nor do they Marry into other Tribes. The Widows do not Marry again.

Bandarines The *Bandarines*, who Prune the Palm, or Coco-Trees, and draw the *Sura* from it, are divided into *Rautis*, *Chodris*, *Shiadas*, *Kitas*, *Charadas*, and other sorts which do not Marry into one another; but Eat together, and of all sorts of Flesh, except Beef, and tame Swine. The Widows Marry again.

Doblis. The *Doblis*, or Washers of Linnen, are divided into *Concana's*, and *Guza-rattis*. They Eat together, but Marry each in their own Tribe, and Eat any Flesh but Beef and Pork. The Widows Marry again.

Fishers. The Fisher-men are divided into many Races, or Tribes, call'd *Coles*, *Ma-vis*, *Purubias*, *Vaitis*, and *Birmassis*. They Eat in one anothers Houses, of all Flesh with the usual Exception, and the Widows Marry again.

Sotrias. The *Sotrias* make two distinct Tribes; the one call'd *Salunkis*, the other *Coles*. They neither Eat nor Marry together. They Eat Flesh like the rest, and their Widows Marry again. When the Elder Brother Dies, the Younger takes his Wife; but if the Younger Dies, the Elder does not so.

Charanas. Those that carry Salt are call'd *Charanas*, and make several Tribes. They take Wives out of any of them, Eat Flesh as above, and their Widows have the Liberty to Marry again.

Bangasalis. The *Bangasalis*, or Salt Merchants Eat all living Creatures except Beef, tame Swines Flesh, Crabs, Lobsters, Crevisses, and all Shell Fish. They do not Marry out of their Tribes, but the Widows may have second Husbands.

Gantias. The Tribe of *Gantias*, who are all Traders, Eat nothing but Fish. Neither Marry into, nor Eat with another Tribe; so that for want of another, a poor Man sometimes gets a Wife with 50000 Crowns.

Babrias. In *Suratte* there are *Babrias*, *Catis*, and *Rajapours*, who Eat only Fish, and wild Flesh. They Eat together, but do not Marry out of their Tribes. Their Wives do not Marry again, but Burn themselves, if they will.

Farasis. The *Farasis*, make Sandals like those of the *Recolers*. Eat any sort of Flesh, tho' Rotten, Eat together, and intermix in Marriages, without any Prohibition; but their Tribe being reputed ve-

ry Vile, they are not allow'd to enter the Houses of other Gentils, or touch them; and must keep at a great distance.

In the Country of the *Naines* of Cape *Comori*, they are call'd *Polias*, and as they go along the Streets, if they will not venture to be Beaten, must cry *Po, Po*, that the other Gentils may take care their very Shadow does not touch them, which would Defile them, and they would be forc'd to Wash.

This Custom makes the *Jesuits* that are Missioners there lead a very uneasy Life; for being oblig'd to imitate the ways of that Tribe, the better to ingratiate themselves with those Barbarians, they are forc'd to Wash themselves as many times a Day as the others do; to feed upon raw Herbs; and when two Fathers meet in the Street, one acting the *Naires*, and the other the *Polias*, they keep at a distance from one another, that they may not be suspected. There is no doubt they Convert very many; but abundance of them not being us'd to that Hardship, fall into dangerous Distempers.

Of all the Tribes here mention'd, only the *Brachmans* and *Banians* are so Precise about killing of all Creatures; that even those that are Venemous may Bite them without receiving any Harm from them; but the others in this Case kill them.

The *Jogis* are People of all Tribes, who have impos'd on themselves a most painful sort of penitent Life. Besides, being continually Naked, some of them hold up their Arms in the Air, without ever letting them down; others hold them behind, till in time they cannot move them. Some hang themselves up with Ropes; others close their Mouths with Padlocks, so that they must be fed with Liquids; others run an Iron-Ring through their Prepuce, and hang a little Bell to it; which, when the silly barren Women hear, they run to see, and touch him, hoping by that means to become Fruitful.

The Gentils pay so great a Respect to these Penitents, that they think themselves happy, who can prostitute Daughters, Sisters, or Kins-women to their Leudness, which they believe lawful in them; and for this Reason there are so many Thousands of Vagabond *Fakirs* throughout *India*. When the *Fakirs* meet with *Beraghis* (which is another sort of Penitents, differently habited, with their Hair and Beard shav'd) they Fight desperately.



perately. They never Marry, and Eat in the Houses of all Sects, except the *Gemelli*. They go into the Kitchen, and take what they will, tho' the Master be not at Home. They come together like Swine by beat of a Tabor, or at the blowing of a Horn, and march in Companies with Banners, Lances, and other Weapons, which, when they rest, they lay down by their Master. They Boast they are Descended from *Revanche-Ram*, who wandred about the World Poor and Naked; and these Vagabonds for imitating him, are look'd upon as Saints,

and Live a loose Life, with the Privilege of committing any Crime their Brutality suggests.

Now considering so great a Number of Sects, and such variety of Manners, which makes it Impracticable for them to be unanimous in Government, it is not to be thought strange that so small a Number of *Mahometans* should subdue such a Multitude of Gentils; since Divisions and Discord have ever been the most efficient Causes in the World to overthrow the greatest Monarchies.

CHAP. II.

Of the Opinions and Superstitions of the Idolaters.

Ram, a Deity.

These Gentils are so blinded with profound Superstition, that they do not think it inconsistent to make their Gods be Born of Men, and Assign them Women; believing they love the same Things Men delight in. They Esteem *Ram* a mighty Deity, on account of the Wonders he wrought whilst Living, by means of a Monkey, which crossing the Sea at one Leap, Burnt *Rhevan's* Palace, and Leap'd back again, to which purpose they tell a long and tedious Fable. Among the Goddesses they count *Malachiche*, who they say never refus'd any Body that ask'd it, the use of her Body; as if she had perform'd some extraordinary Pennance; and so a Man call'd *Cunsumu*, because whilst he Liv'd he enjoy'd 16000 Women.

Malachiche Goddess.

Cunsumu.

Opinions concerning One God.

Some of them believe there are *Eli-fian* Fields, and that in order to come thither, a River is to be pass'd, like the *Styx* of the Antients, where they are to receive new Bodies. Others are of Opinion the World will end very soon, after which they shall Live again, and go into a new Country. They all believe there is but one God, who has 1000 Arms, 1000 Eyes, and as many Feet; not knowing any better way how to Explain the Thoughts of his Omnipotency. They say they have four Books sent them by God, above 6000 Years since, through the Hands of their Prophet *Ram*; two of which Books are shut, and two open; but that they can only be Read by those of their Religion. Besides, that there are seven Heavens, in the highest of which God sits; and that he does not take Notice of the particular Actions of Men, because they are

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not worthy to be the Object of his Divine Thoughts. They also say there is a Place where he may be seen, as it were through a far distant Cloud. As for Evil Spirits they believe they are so chain'd up, that they can do them no Harm.

They Talk of a Man call'd *Adam*, who was the first and common Father, and they say that his Wife, having yielded to the Temptation of Eating of the forbidden Fruit, made her Husband Eat too; but that as the Mouthful he took was going down, the Hand of God stopp'd its passing further, and thence comes the Knot Men have in their Throat, which they therefore call *Adam's Apple*.

The Priesthood among them is Hereditary, as it was formerly among the *Jews*; for, as was said before, when a *Brachman* Marries, he must take the Daughter of another *Brachman*. They are distinguishable from all other Gentils, by a String or Rope made of three Threads of new Cotton, which they wear hanging about their Neck, and wound about the left Arm. It is put upon Boys of Nine, or Ten Years of Age with great Solemnity, but never upon Girls. This String or Line is to signify the Unity of God in three Persons, which they call *Brama*, *Vistu*, and *Mayessu*. They will never Eat a Bit without they have it on; and some of them have been known to Fast several Days, because their Rope broke before they could get another of the Priests.

When any one is to be Expell'd the Tribe of the *Brachmans*, *Banians*, or *Bangasclines*, for some heinous Crime, they

Brachmans how Expell'd.

K k 2

they

they take away his Line thus. All that are of the Tribe in that Place meet before the *Boto*, or Priest, and accuse the Criminal of such a Crime. He replies, and if his Defence be not good, the *Boto* takes away his Line, wipes off the *Tilla*, or Colour on his Forehead. Then all the Company falls to chewing of *Betelle*, eating of *Coco-Nuts*, and smoking Tabacco, without giving the Criminal any; only out of Pity they throw him down on the Ground a Leaf of Tabacco.

If he desires to be again admitted into the Tribe, he must go from House to House, begging Pardon and Absolution of those that Voted, making them sensible of his Resignation, and soothing the *Boto* with the Present of a Cow. This done, he gives all the Tribe a Treat, who receive him again, and the Priest gives him the Line and *Tilla*.

All the Sects of *Gentils* on this side *Ganges*, are very scrupulous as to Eating with Christians, and *Mahometans*, or making use of the same Utensils. But those beyond *Malaca* make no Difficulty of it.

They are so Silly, or Ignorant as to conceit a Woman may Conceive by strength of Imagination; and that tho' they are many thousand Miles distant, and that for several Years, yet their Wives imagining they Lie with them, may become with Child, and therefore when they hear of their being brought to Bed, they make great Rejoycing.

To this purpose, *F. Galli*, Prefect of the *Theatins* of *Goa*, told me a pleasant Story. *D. Francis de Tavora*, Earl of *Alvor*, arriving from *Portugal*, to be Vice-Roy of *India*; News was brought that his Wife, whom he left big with Child, was deliver'd of a Son. Among the rest a *Pagan* Merchant went to Congratulate him, and thinking to make the Vice-Roy a great Complement said, *I wish your Excellency Joy, and hope you will have News every Year of the Birth of a Son.* This would have put him in a Passion, had not some told him that the Idolaters held that preposterous Opinion. The Women are Happy, that can take their Liberty, and make their silly Husbands believe they Conceive'd by thinking on them.

When an Idolater is Dying, his Kindred place a Cow near the Bed, and shake her Tail till she Pisses; if it reaches the Dying Man's Face, it is look'd upon as a good Token of his future State; otherwise, but particularly if the

Beast does not Piss, the Obsequies are perform'd in a very Melancholy manner. Besides, they put the Cow's Tail into the Dying Man's Hand, thinking his Soul may go into her Body. In short, they believe every Man may be sav'd in his Religion, and his Sect, so he exactly observe God's Commandments, and the Light of Reason; which Judgment, tho' False, some Divines would follow, were it not condemn'd by the Church.

The Trial upon suspicion of Theft among them, is by making the Party swim over a River that is full of Crocodils, and if he gets over safe, he is reputed not Guilty. The *Naires* call this the Passage of Crocodils.

These *Naires* are great Wizards, nor do they ever Expose themselves to any Feats of Arms, without first consulting the Devil. To this purpose they let their Hair fly, and draw some Blood out of their Forehead with a Knife; then Dancing to the Musick of a Drum, they call him aloud, and he comes to Advise them whether they had best engage their Enemy. But when the Enemy repents he gave the Challenge, and makes a Sign to beg Peace, they easily grant it.

Their Women are in Common. When any of them is with her, he leaves his Sword and Buckler at the Door, that every Body may know the Place is taken up; and therefore there being no certainty whose the Children are, they alter the manner of Inheritance, as was said before. But if the Women are found to have to do with Men of another Sect, they become Slaves to their Queen of *Canara*. When a Brother Marries, his Wife is Common to the rest.

By a Priviledge granted them by their Queen, they accompany Travellers through those Parts that are infested with Robbers, and if they happen to presume to Rob any Man, they all Meet, and Pursue the Felons till they utterly Extirpate them. Thus one Boy with a Rod in his Hand makes it safe Traveling throughout all *Canara*, tho' it be through Woods, and over Mountains; and a Traveller for a small Matter may have one from one Village to another.

The Superstition of all the *Gentils* in *India*, makes them Murderers of their own Children; for it is their Custom when the Infant will not Suck, to carry it into the Field; and there they leave it from Morning till Night, in a Cloth ty'd up on high by the four Corners, that the Crows may peck its Eyes out, and

Trial of Theft.

Naires Sorcerers.

Women in Common.

Security for Travellers.

Barbarity to Infants.

and this is the Reason why there are so many Blind in *Bengala*. Where there are Monkeys, the Danger is not so great, because they being Enemies to the Crows throw all their Eggs down from the Trees, and hinder their Multiplying.

At Night the Infant is carry'd Home, and if he will not Suck is expos'd a second, and third time in the Field, and at last hated as if it were some Snake, or Adder, and cast into the River.

CHAP. III.

Of several Pagods of the Gentils.

Variety of Idols. **I**N all the Temples or *Pagods* of these Idolaters, which for the most part are Round, there are Figures of Devils, Serpents, Monkeys, and several Monsters hideous to behold. In the Villages, where there are not Carvers to cut them, they take a Stone shap'd like a Cilinder, or small Pillar, colour'd Black, and placing it on a Column, adore it instead of an Idol, offering to it Sacrifice of *Beetle*, *Arecca*, and other Things; as I observ'd in Travelling over dismal Mountains, where the Country People had made Choice, some of a Stone, others of a Tree, and some of an Herb for their Idol.

First great Place of Pilgrimage. The chief *Pagods*, to which they go in Pilgrimage are four; *Giagrane*, *Benarus*, *Matura* and *Tripeti*. That of *Giagrane*, is upon one of the Mouths of the River *Ganges*, where the Great *Brachman*, or High Priest resides. There they adore the great Idol *Kesora*, adorn'd with many Jewels. Its Revenues maintain all that vast Multitude of Pilgrims that Resort thither, on account of the Conveniency of the River *Ganges*, washing in whose Water they think cleanses them from Sin more than any other.

Second Pilgrimage. The *Pagod* of *Benarus* is Built on the Bank of *Ganges*, in the City of the same Name, and there is a Stair-case from the Door of it down to that River, to Wash or Drink. The Vagabond *Fakirs* carry on their Backs Vessels full of this Water, stopp'd and seal'd by the Great *Brachman*, to prevent all Frauds, for several hundreds of Miles, to be well Paid for it by rich People and Merchants they Present it to. At Weddings they spend the Value of 500 Crowns of it, or more, it being the Custom to give a Glass or two of it about after Dinner; which they drink with as great a Gust, as we should do some rich Muskadine, or Hippocrass. The Idol is call'd *Bainmadu*, held in such Honour by the *Gentils*, that as soon as the *Pagod* is

open'd, the *Brachmans* fall flat on their Faces; and some with vast great Fans go to drive the Flies from about the Idol. A *Brachman* Marks the Forehead of all the Pilgrims with a yellow Liquor. No Women may go into it, but only those of one certain Tribe. There is another *Pagod* near it call'd *Riscurdas*, from the name of the Idol adorn'd there.

The *Pagod* of *Matura* is 35 Miles from *Agra*, on the Road to *Dehli*. Within it is a Place hemm'd in with Marble Bannisters, with the Idol *Ram* in the middle, and two others by him; and both within and without abundance of Monsters, some with four Arms, and some with four Legs; and others with a Man's Head, and a long Tail. They carry this Idol upon solemn Festivals on a Bier, to visit the other Gods, or the River.

The fourth *Pagod*, is that of *Tripeti*, in the Province of *Carnatica*, on the Coast of *Cormandel*, and Cape *Comori*; it is remarkable for the many Buildings and Pools about it.

In the Kingdom of *Bisnaga*, there is a *Pagod* with 300 Marble Pillars in it. A Portuguese Gentleman, who had liv'd forty Years in *India*, and was an Eye Witness to it, told me, they formerly laid out 10000 *Roupies* there every Year, in making a Cart with eighteen Wheels, on which, when the Festival of the Idol was kept, the *Brachmans* mounted with 200 impudent Women Dancers, skipping in Honour of the Idol. The Cart was drawn by 500 Men, and some Idolaters, believing that Death the direct Road to Heaven, threw themselves under the Wheels, and were crush'd to Pieces. Besides, that when the King of *Golconda* Possess'd himself of that Country, under the Conduct of the General *Emir Gemla*, he found in that Temple an infinite Number of Gold Vessels, and three Diamonds of an inestimable Value; one