

# A Voyage Into Tartary



By Heliogenes De.  
L'epy

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**Containing a curious description of that country,  
with part of Greece and Turkey, the manners,  
opinions, and religion of the inhabitants therein,  
with some other incidents.**

With part of *Greece* and *Turkey*; the Manners, Opinions, and Religion of the Inhabitants therein; with some other Incidents. By *M. Heliogenes De L' Epy* Doctor in Philosophy.

Primi Mortalium quique ex his geniti naturam incorrupti Sequebantur, eamdem habeant & ducem & legem, commissi melioris arbitrio. *Sen. Ep. XC*

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[Front page illustration]

depiction of a female figure wearing a long floral dress and wreath or crown, receiving a box or casket from a boy; behind and above groups of figures play wind instruments or pipes. The Priestess of the Son, presented with a Casket of Gold by a youth in the Temple.



**TO THE Right Honourable  
THE EARL OF *CLANRICARDE*.**

**My Lord,**

**THE** Good Fortune which has always attended me by Sea and Land, in my last Travels into the *Levant*, encourages me to presume, that that same Providence, which more especially assigns certain *Genius's* to watch over the safety of such Persons, which it culls out for the Execution of the greatest Enterprises, cast an Eye upon me, from the very Moment that I departed from *London*, with a Resolution to find your Lordship out, in whatever part of the World you were.

That Providence doubtless it was, which having snatched me from the gaping Jaws of Dragons in *France*, and delivered me from several dangers and hazards which I ran both upon the one and the other Sea, diverted also from my Heart the Sharp pointed Dagger of a *Megera*, which Hell it self had vomited up to overwhelm me at *Venice*: This Providence it was that staid a small Vessel at *Marseilles* for seven Months together, till the day that I arrived to embark my self for *Smyrna*, & to be there before your Lordship was to depart, in pursuance of other Voyages quite contrary to the Advantage of your Affairs, and which I could never discover.

At length being happily return's home under the Conduct of your successful Patronage, after I had travelled Six thousand nine hundred Miles by Sea or by Land in four Months time, I flattered my self, that in Dedicating to your Lordship this little Piece, which departs from my Study upon a Voyage to the Republic of the Curious, it might find the same Good Fortune as the Author of it.

Tho' indeed a stronger Reason obliged me to procure it this Honour; that is to say, the Grandeur of a Name which has preserved it self untarnished in the Nobility of your Family for many Ages, even till this very day in your own Illustrious Person. For you are descended from that Great Hero, who assisted William the Conqueror to lay the Foundations of a Monarchy, which the Sword of your Ancestors has ever since upheld with the hazard of their Lives.

Witness that Thunderbolt of War, the Deceased Earl your Father, who for having taken up Arms in the defence of the King his Master, had lost his Head, had not the Vengeance of Heaven crushed the Tyrant who had condemned him by the means of a small number of Judges and Jury Men, that then acknowledged no other Law than Absolute Power. And your Lordship, the true Off-spring of so many Hero's, tracing their Glorious Examples, declared your self against your best Friend, so soon as he appeared to be an Enemy to the King his Father, whose Arms your Prowess caused to be redoubted, both in Flanders and wherever else the Honour of his Commands carried you. I could say much more, but that your Modesty obliges me to silence.

But to what purpose should I be multiplying words, when your own Actions themselves sufficiently Proclaim the rest, as well as your Person, which alone attracts the Affection and Esteem of all that have the advantage to know those excellent Qualities with which God has endowed your Lordship; and of which I wish your Lordship a happy and long Enjoyment. Accept therefore I beseech your Lordship this small Present as a Testimony of my Respect in the Quality of:

*Your Lordships, Most humble and most Obedient Servant.*

**De L' Epy.**



## THE PREFACE

**I** HAD WRITTEN IN MY TIME SEVERAL VOLUMES UPON SEVERAL SUBJECTS, which afterwards I threw into the Fire; as well for that they disliked me (for I am a very severe Censurer of my own works,) as for that I did not think them proper for the Genius of the Age, more inclined to trifles than to serious things.

Nevertheless I was merciful to the Memory of my Adventures, not so much for any Esteem which I had of them, but that I might leave my Children settled in a Foreign Country the Consolation of knowing whence they came, and by what Accident they happened to be born.

Afterwards understanding by the Conversation which I had had with the Booksellers, that Books of Travels were agreeable to the Palates of most Readers, the Inclination which I have had all my life to be serviceable to Mankind, made me resolve to publish this small Part of mine, at least to give some few hours Divertisement to the Public by reading them; with this Promise, that if this small Essay find acceptance, they shall have the whole Journal entire.

The Impression was begun in *French* the last year; at what time finding my self obliged to return into the *Levant*, upon the occasion which I have hinted in the preceding Epistle, I desired the Printer to stop his Press till my return, because I desired to oversee it. In the mean time he had caused my Copy to be Translated into *English*, which I viewed and found faithfully done. After which having restored him his Translation to do what he pleased with it, he desired me to answer some Objections which had been made in my absence.

In the first place they will hardly believe the Shipwreck which I suffered in my Third year, nor the manner how I escaped. Nevertheless there is nothing more certain than what I have said of it: besides other Circumstances, which I have omitted which would seem yet more incredible. All the City of *Lyons*, which is the Place of my Nativity, was at that time fully possessed of it; I was there looked upon as another *Moses*.

Neither am I so old, but that there are still Persons alive that can testify the same.

2. They will have *Heliopolis* to have been in *Aegypt*; I confess it; but that is not the *Heliopolis* I speak of. But as there are at this time several Cities of the same name; as *Frankfort* upon the *Maine*, *Frankfort* upon the *Oder*; *Lyons* upon the *Saone*, and *Lyon le Saulnier*; or *Lyons* where the Salt pits are, besides *Leiden* which the *Latins* call *Lugdunum* also: *Chalon* upon the *Saone*, and *Chalons* upon the *Marne*; *Valence* in the *Dauphinate*, and *Valence* in *Spain*:

Why must it be denied, but that besides *Heliopolis* in *Aegypt*, there may be that other of which I have given the Relation in *Tartary*. They who never saw more than their own Village, never imagin that Steeples are of any other fashion than their own.

*Lactantius* and St. *Austin* laugh at those who by the dictates of sound sense affirmed there were *Antipodes*. And a *German* Bishop was accused for a Heretic before Pope *Zachary* upon the same score. And if *Columbus* had not discovered the way where others followed him, we should have had enow pitiful Scholars that would have maintained there was never any such thing.

Being once in a Coach with an Impertinent Lady, understanding that I was a *French* Man, she would not believe that they spoke in *France* any other Language than hers, which she thought to be the Language of the whole World. Good God! how many People are there, who believing themselves to be very witty, are altogether like this Woman? If not in this very particular, yet in several other things. We have taken for Fables what the Poets or the Ancients have told us of the first Inhabitants of the World. That they lived after the manner of Beasts, without Commonwealths, without Laws, naked, and feeding upon Acorns, and what the Earth produced, without any other preparation than that of Nature.

Yet they who return from *America*, tell us that they meet with such People there at this day, and that that part of the World is still in its Infancy. Nay though our own Hemisphere be so Polite, yet there are some Cantons

discovered, where the Men have only the outward shape of Men: Witness the Savage, which, as Monsieur *Sloskoski* a Canon of *Cracovia*, told me at *Padua*, he saw in his own Country, and which had been brought from the Mountains that separate *Poland* from *Hungary*.

He was all over Hair, spoke not at all, but made a sign for his Victuals, by barking like a Dog; he hid himself up in a Corner, ashamed to be seen of Men; he refused all manner of Cloths which they brought him, and the Bread and Meat which they offered him baked and boiled; only fed upon raw Flesh and Provender like a Beast:

For the ruggedness of those uninhabited Mountains hindering People of our Conditions to have any Converse or Commerce in those Parts, preserves those Savages in their purely natural Estate; in like manner as the vast extent of the Ocean had kept the *Indians* in their Primitive simplicity.

Now because there was not any Author, who had informed the *Polonians* that there were Savages so near them, had they any reason to give the Lye to those, who having travelled thither, either out of Curiosity, or by accident, should have assured them that it was so, unless they had brought one of those Savages along with them? which however it was more easy for them to do than to bring a *Heliopolitan* into *Europe*. For of things which we do not see, we know nothing but by the Report of others.

Now Men have not reported to us all things for want of having been upon the Places; and the Reason why they do not travel thither, is either want of Courage or Curiosity. Now that other People, besides those of whom History speaks, have transported themselves from one Country to another, there is no Question to be made: Witness those, who in the Times of the first *Israelites* escaped out of that part of *Syria*, where they inhabited, into *Africa*, where they Erected a Pillar, which was found several Ages after with this Inscription, '*Nos Maurusii qui fugimus à facie Josue Latronis, filii Nave.*'

'Tis very well known, that we have but a very small part of the Ancient Authors, and that those which have been preserved to us are very much

maimed. Had we all of them entire, we should not be such admirers of what appears to us so strange or new by reason of our Ignorance only.

Perhaps we might there have found out the Transmigration of this Solitary Colony, whether the Incredulous might easily go, since we do not here pretend to undertake the fantastic Travels of *Begezac de Cyrano*. As to what remains, since I relate nothing which is impossible or miraculous, or that may render my Relation incredulous, it signifies little to call in question the Matter of Fact, while the possibility of the thing is acknowledged; and that leaving to every one the liberty to believe as they please, they do not deprive me of that freedom which *Plato* had to propose the Idea of a Republic after his manner.

3. As for the Passage where I say that I heard People speaking Greek litteral behind a Wall, they exclaimed it is impossible; but if they read with attention all the Relation, which in two different Passages says well enough for satisfying our Admirer, and I do not like Repetitions.

4. They say that I have not given an exact Relation of my return. To which I answer, that being wearied with long Travelling, I thought it sufficient to set down the most Remarkable things till I recovered *Turkey*. And as for what concerns *Italy* or *France*, I have not said any more concerning them going thither than coming back; tho' I have made very exact Descriptions of them too, as well as of *Germany*, *Switzerland*, *Holland*, *Greece* and other Countries, described so many times by other Pens, and as well known to the *English* as *England* it self.

However Courteous Reader, if it be my good hap to understand that this Essay finds a favourable acceptance, I may observe the Promise which I have made you at the end of my Relation, by giving you the whole of my Adventures, together with the knowledge of all the Corners of the World, where I have been, as exactly as it is possible to be done.





## ADVERTISEMENT

The Author teacheth Philosophy and Physics, both Ancient and Modern: Geography, History, Chronology, *Latin, Greek, French, Italian*; and keeps Boarders. If any Gentleman or Gentlewoman be desirous to learn Philosophy, or whatsoever they please in *Latin*, or in any Vulgar Tongue, he is ready to wait on them: He liveth in *Beauford Building's* in the *Strand* behind the Fountain Tavern, over against the Crown.

## Monsieur L' EPY's TRAVELS INTO TARTARY

SO glorious is the Beauty of the Sun, and the Sphere of his Activity so large, that of all those People who adore the Creature to the Prejudice and Dishonour of the Creator, those are to be deem'd less culpable, who pay their homage to this, of all the Beings or Things of Heaven which we behold, the most noble and beautiful.

In short, his Characters have such a Correspondence with those of the Deity, that were it not for that Revelation which informs us to the contrary, we could not be blamed for adoring him as the God of this sublunary World. The Earth, which seems to undergo a kind of Death at his departure, seems to rise again at his return; while the Plants sending forth their Flowers and Leaves, recloth her with their gayest Ornaments.

The Birds renew their Amours; the very Insects propagate; the more perfect Animals resume new vigor to engender their like: And, in a word, this common Mother of all things grows young again, when he has finished his Southern Retrogradation, and comes back to us. Or, if it be he that stands still, when she, according to the Order of her Revolution, opposes against him one or other of his Topics. For then it is that she keeps open house for all her Inhabitants, by the Production of her Fruits, by the Favour of his lovely Aspect, from which nothing is concealed. For the vast extent

of his Beams renders him present over all the Universe, of which he penetrates the deep Abysses, there to produce Gold, Diamonds and Pearls. He is the inexhaustible Fountain of that heat which enlivens us, and our real Fellow-parent in the Generation of our Children, if we may give credit to *Aristotle*.

He is lovely for his Beauty, to be adored for his Power, unspeakable for his Effects, formidable for his Chastisements, which he shall quickly feel, that stares upon his lustre, with disrespectful Eyes, as being dazzled with the sight; and if he continue obstinate in his curiosity, he fails not to find himself overwhelmed with the splendour of his Glory.

Now if all these Attributes will not serve to excuse People that want the light of the Sun of Justice, and that to be *only* a more specific Character of the Divinity, we may add in their favour, That he is only single; for which reason it was that the *Greeks* call'd him, **in non-Latin alphabet**, by a name excluding Multitude.

The *Assyrians* named him *Adad*, signifying *One*, and acknowledged him for the chiefest of the Gods, together with the *Persians*, who called him by another name, which signifies in their Language, *He in whom resides the Sovereignty of Command*. If *Pliny* his admirer did not adore him, he deem'd him worthy the Adoration of the People, which the Inhabitants of the Fortunate Islands never refused him.

The *Massagetes* acknowledge no other Deity but him. Also at this day we find in *China* a Temple dedicated to the Atoms of the Sun, whose Palace is thought to be the Paradise of that People. All the Heathen upon the Coast of *Malabar* pay him homage, as also some part of the *Jappons*, and the *Great Tartars*, as we are told by several Geographers.

For my own part, in truth, I never observed any such sort of Worship in all that vast extent of Territory, which I have travelled; only I met with one small corner inhabited by Philosophers originally descended from the *Greeks*, who moved by these, or some other more important Reflections, were convinced not of his Divinity, but of his Superiority, and consecrated Holy-days; and ordained Ceremonies, wherein they acknowledge the

Benefits which they receive by his Influences. Their Form of Government is Aristocratical, under Laws that seem to have been borrowed from *Plato's* Commonwealth, or else from the primitive Christians, as enjoying all things in common, tho' it be not really so, as you shall see in reading these Travels, which I was induced to undertake upon the following occasion.

In the third year of my Age, and the year of our Lord 1636. I was sent by my Parents from a Country-house upon the *Saone* two Leagues above *Lyons*, with my Governess in a Boat, which through the carelessness of the Master, was overset by another larger Vessel that was towed along the same River. I remember I heard the confused noise of Shrieks and crying-out, *We are lost, we are lost*; I asked what was the matter? they made answer, That they believed me to be the Cause of their disaster, while the Boat-men stood gazing to see me play in the Water.

At length I lost my senses, I know not how. But no sooner recovering my self, I saw a Lady floating upon the Water, that with a lamentable voice called me by name; whereupon I called to her and others whom I saw perishing before my Eyes, to do as I did: For I fancied my self holding fast by the Piles of a wooden-Bridge, believing certainly that I could not be drowned so long as I kept my hold. Methought also that some body went about to hinder me from saving my self, by thrusting away my Head with a Pole, which made me call him Cruel.

Being thus lost a second time, I remained senseless, till I found my self in a Bed, where some People had laid me, who perceiving me from the shore about half a League lower, and believing me to be a Bundle of Goods, came and fetched me out of the middle of the River, where they found me carried by the Stream upon a Bavin of Vine-Twigs.

About two hours after the Boat was sunk, wherein were fourteen Persons all unfortunately drown'd. From that time forward, being at the disposal of those to whom I was beholding for my life, I rowed from School to School, learning Greek, Latin, and Poetry, with whatever besides the Circle of the Sciences contains, till I was fourteen years of age; at what time being fallen into the hands of a sort of Persons, who have the subtilty

to insinuate themselves into the simple Minds of Youth, and to make what impression they please therein, I suffered myself to be led by their persuasions to follow their Maxims. I remained in their Society travelling from City to City, from Country to Country, till I was four and twenty years of Age; at what time finding my self at *Rome* in full leisure to examine the Sciences, which I thought I had acquired, I found by my self, that I knew nothing because I had been ill taught:

Therefore I translated my self from the *Lycaeum* to the *Portico*, to the end I might give my self wholly up to the Study of Morality, till the Reflections which I made upon the several Objects that presented themselves to my Senses, furnished me with other Principles, that made me apply my self to the study of Philosophy and Physic, with a greater satisfaction than before.

During this leisure of mine, I opened my Eyes to observe the Cheats that had been put upon me, and bethought my self that it was my duty to abandon those People, whose ill lead Lives gave the Lye so manifestly to their Tenents. There having communicated my Design to *Monthreso*, the honestest and the most Learned among the whole Tribe, he not only approved it, but desired he might have the honour to accompany me in so laudable an Enterprize.

With these Resolutions we departed from the Capital of the *Roman* Empire the Twentieth of *January* 1663. by *St. John Lateran's* Gate, and arrive at *Naples* by the 25th. where after we had seen the Curiosities of *Puzzuolo*, and *Vesuvius*, tiered with our Travels through the Principal Parts of *Europe*, we resolved to see the Varieties of other Countries and Territories of the World.

Thereupon resolving to go aboard the first Vessel that set sail for the *Levant*, we went to the Sea-side, where we met with *Signor Hippolito*, Captain of the good Ship called the *Hope*; who understanding our design, made us an obliging Proffer of his Service, which we readily accepting, embarked the fourth of *February*, with a Wind so favourable, that in a short time we lost sight of the Land, which by Sickness laying in my Cabin I saw no more till we arrived at *Porto Lione*, where we again had a view

of it the Fifteenth. Over joyed that I was so near a Place which was formerly the Mansion of all Human Wisdom, I soon forgot the tiresome hardships of the Sea.

So soon as I cast my Eyes upon the ancient *Pyraeum*, so ill treated by Time, that it does not preserve so much as its Name, changed into that which it carries at present, by reason of the ill-shaped figure of a Lyon. In the same Place we hired Post Horses to visit *Athens*, distant from the Port about five Miles.

So soon as I arrived there, I began to look for the rugged Ruins of that Famous Piece of Antiquity. Wherein I found great Assistance from the knowledge of the Learned *Demetrius*, to whom I was recommended by his Friends at *Venice*. Neither was my own Skill in the Greek unprofitable to me.

For though the Vulgar Greek differs very little from that in the Schools, the Corruption of this is not so great, but that it may be understood, when it is spoken according to the Pronunciation of the Country. Besides that it is as common among Persons of Quality, as Latin among the *Polonians*. Moreover, they told me, that there is no other Greek to speak properly than that.

In regard that what is called Vulgar Greek is a kind of Pedlar's French, which differs according to the several Jurisdictions of the Country: that it was the same in the time of *Demosthenes*; that then, besides the four Dialects most known, there were some other in use among the Vulgar People; but that the Orators in their public Pleadings made use of the common Speech, which was understood by the ordinary sort, although they did not speak it; which they confirmed to me by the Letters of private Persons written at that time, and which were afterwards found in the Ruins of old Walls.

Their Books also were written in that sort of Greek, which we call for that Reason *Literal*, and which is the very same that the Preachers at this day make use of in their Sermons. In a word that Person is deemed to write and speak best among them, who comes nearest the Language of the

Ancient Authors; which is at this day the only Standard of the Language, as the *Paragon* in *Italy*, and the *Parisian* in *France* in respect of the other Provinces, where though it be not spoken, yet it is understood by the meaner sort.

The Citadel or *Acropolis* seated upon a Rock commands the City, and is seen at Sea. Being not permitted to go in I could see no more than the outward side of it; but my Friend told me that there was a noble Piece of Antiquity, *viz.* the Temple of *Diana*. However all that we could meet with of the Ancient Ornaments of that City, built many Ages before *Rome* was, only certain small Towers erected in honour of those who had been Victors in the *Olympic Games*, and some Portico's of ruined Temples; among which there is one which resembles that of *Virile Fortune*, which is now the *Egyptian St. Mary's* at *Rome*, upon the Banks of *Tiber*, in the Flesh-market.

They showed me also a certain piece of carved Work, representing *Diana* in her hunting Habit, attended in a Wood by her Nymphs. It was a wonderful Piece of Workmanship, and the Inscription gave us to understand, that it was wrought by the hand of *Phidias*, having been digged, but a little before we came thither, out of the Ruins of the *Areopagus*; which does not now stand within the compass of the City, that is now reduced within a lesser compass.

They also shewed me the place of the Temple or Altar Erected to the unknown God. Several Statues are digged up out of the Earth every day, of which not one that I have seen comes near to those of *Italy*. Thereupon being amazed to see so few Signs of its ancient Splendour, they made me answer, that I might see them in other Places, whither the War had transplanted them, or else Barter in Traffic.

Indeed there was one Piece which I saw the last time I was at *Venice*, in the House of *Signor Michele Peruli*, an *Athenian* Merchant, which had been sent him as a Present, representing in *Bass Relief*, a young man stark naked, holding a Jackdaw in his Right hand. The bottom of the Sculpture was adorned with a Palm-tree, upon the Trunk of which a certain kind of *Beetle* was engraved in a creeping Posture.

The Cornish comes forth as far as the Statue, and is raised by two borders, between which at the Top these words are to be read in Greek Letters, **in non-Latin alphabet**, which some will therefore have to be the Son of the Great *Demosthenes*. The Piece is good from the Belly downward; but the Head is not very extraordinary, and the left hand is broke off.

Everybody knows that the Statue of *Venus* which formerly stood upon *Mount Pincius* at *Rome*, and is now to be seen in the Galleries of *Florence*, leave being given to the Grand Duke by the present Pope to remove it thither, was the Work of an *Athenian*, whose name is engraved at the bottom of the Statue, **in non-Latin alphabet**. *Kleomenes the Son of Apollodorus an Athenian made this*. A favour which the Dukes Predecessors could ne'er obtain, though from Popes of the same Family.

So cautious they were of parting with any of the Ornaments of their City; whereas the present Pope suffers them to be daily taken away, notwithstanding all the grumbling of the *Romans*. So that all that remains at this day of the *Athenian* Antiquity is their Olive Trees and their Wit.

These Olive Trees encompass it round, and are the chief Revenue of the *Athenians*. Their other Fruits are very Excellent, and it may be the best in the World. But as for the Inhabitants they are no less naturally Witty and Ingenious than ever; so that if they were but well manured by Education, they would prove as Good Poets, Orators, Philosophers, Statuaries or other Artists whatever, as ever were known at the time when it flourished in its highest Splendour.

The Turks have the same respect for them as the *Romans* had; who suffer them to live according to their own Laws, and to be governed by their own Magistrates, for the *Grand Signior* is contented only with sending thither one of his Favourite Eunuchs, who receives the Duty imposed, without father concerning himself with their Affairs; besides that his Garrison is very inconsiderable.

The Bishop is Judge of the Differences between the Diocesans, who generally submit to his Determination for fear of Ecclesiastical Censures. They trade into *Italy* with their Commodities, for which they receive in

exchange Cloth, and all manner of Iron Tools. Their Women are handsome, and richly clad in their Garments embroidered with Gold down to their very Shooes, which their Husbands, though poor, willingly let them have, for fear of a greater mischief.

The Citizens of Quality wear a long black robe with short Sleeves; but their Priests are habited much like the Ministers of the *English* Church, only the Sleeve is not gathered into Pleats: In the City they always wear upon their Heads a round Cap; but in the Country a flat Hat; which they call an *Ischiodon*, because it covers them from the Sun; their Beds are Quilts laid down on the Sopsa, but some of them are furnished after our own fashion.

They believe the presence of Jesus Christ in the Sacrament; though the most Learned among them have acknowledged to me, that the Fathers never understood what *Transubstantiation* meant. They say moreover that Christ is not there present in that manner which the *Latins* hold, when the Priest pronounces these Words, **in non-Latin alphabet**. *This is my Body*; which they affirm to be purely Historical, but by virtue of the Prayer when he says, **in non-Latin alphabet**. *Make this Bread the worthy Body of Christ*.

I observed that they never kneeled before the Sacrament, but only bowed with their Shoulders to the Bread, as well before as after Consecration. The Liturgy being ended, the Priest invites the People to the Communion, if no body come, he eats the remainder upon a Table which stands at the side of the North Door.

As for the Sick, they communicate of the Bread and Wine Consecrated by the Bishop upon *Maundy Thursday* for the whole year. To which purpose they keep the Bread steeped in the Wine, by the side of the Altar in a Cup-board without Light.

I asked them, whither the Sacrament so preserved, did not putrefy; but they assured me, it did not.

The Bishops Mitre is not cloven, but round, and all beset with precious Stones. All the Bishops believe themselves to be equal as to the Function,



but not as to the Sea, the Dignity of which exalts the one above the other, by virtue of an Institution purely Humane, and not Divine.

They never stay till they are sick to receive the Sacrament of Extream Unction; but they receive it all every year in the holy Week, after this manner: Two Archbishops bless the Oil; afterwards the Archbishop of the Church being seated in his Chair, and five or six Priests in theirs, the People present themselves to be anointed, first by the Prelate, who holding a Wax Candle in his hand, dips the Cotton in the holy Oil, and then anoints the Forehead, the Face, and Palm of the Hand; after which the same Person goes to the other Priests who do the same.

They pray for the dead, whose Souls they believe remain in this World in expectation of the General day of Judgment; not admitting any particular Judgment.

They frequently perfume with Frankincense in their Ceremonies, which are very decent, and fill the Soul with a sensible Devotion. I asked them the reason why they made such frequent use of their Perfumes; to which they answered, That it was to admonish the People to send up their Prayers with the Perfume, which ascends toward Heaven.

As to what remains, the Eastern Church glories in its Priority, which they assume to themselves, and which is no more than Truth; neither do the *Latins* dispute the Point of Eldership. That which surprised me was this, that they should preserve themselves under the Tyranny of the *Mahometans*, who neither by their oppressive Impositions, nor fair Promises, could ever oblige the Eastern Christians to change the *Gospel* for the *Alcoran*.

To which purpose I will impart to the Reader two Remarkable Passages, that happened about six years since; the one at *Constantinople*, that befel a young man between seventeen and eighteen years of Age, whose Name was *Anthony*, Learned for his Age in the Turkish Language above any, beloved by every one for his Excellent Qualities, even of the Turks themselves, who for that reason would fain have brought him over to the *Mahometan* Religion. To which purpose they shewed him a little Note to

read, wherein were written, in *Arabian*, these words, *I believe in God, and in Mahomet his Apostle*. So soon as he had read it, they saluted him as one of their Brethren, saying he was a Turk, as having made a Profession of their Religion by reading that Note.

He denied it; upon which they carried him before a Judge who condemned him. From thence they hailed him to the Grand *Visier*, who upon the Testimony of those wicked People who had so surprised him, condemned him also to make profession of the Law, as being thereto obliged by his reading.

Upon his refusal they carried him to Prison, where for thirty days he endured most horrible torments; of which one among the rest was the thrusting of sharp Reeds between the Flesh and the Nails of his Fingers: After which he had his Head cut off, which the Ambassador of *France* bought of the Executioner as a precious Relique.

The other, named *Diamanti*, aged about thirty years, and of a charming Beauty, was rowing naked in a Boat upon a River of *Asia*, with certain *Turks*, who moved with compassion that so lovely a Man should perish for want of embracing their Religion, put a white Turban upon his Head. Which done, he was used with the same severity as *Anthony* was, after he had refused the chiefest Preferments in the Empire. But a *Jacobin* Monk, who was there at the same time, renouncing his Christianity, was the occasion of their recovering by his Apostasy, what they had lost by the generous Constancy of *Diamanti*.

I could give a more ample Description of the Religion of the *Greeks*, but having done it in another place, I shall not study to enlarge this Volume. Neither was *Demetrius* content to shew me what was within the City, but extending his kindness, resolved to let me see what was without. To which purpose he invited me to take a walk with him to the Country-house of one *Constantine* his particular Friend, distant about ten miles; which we resolved to walk according to the custom of the Country.

We set out by day-break, and with great delight crossed over several delicious Gardens and Fields planted with Olive-trees, promising our

selves a most pleasant Journey, perceiving the Sun to rise upon the Lilies whiteness. But contrary to the Maxim of the Weather wise we were deceived. For a black Cloud behind us being driven forward by a West wind, soon got under the Sun, and deprived us of the sight of that noble Planet.

Presently the Sky became so dark that we could hardly discern one another, which were the fore-runners of a most dreadful Thunder; which, however, did not terrify me so much as the Rain that followed did me mischief. For besides that continuing all that day, it soaked through my Shirt to my very Skin; the Fat Soil of the Fields through which we were to pass to get the nearest way, being dissolved, we sunk in the Mud up to our very Knees, so that we were forced every step we took to pull out our Legs with our Hands.

This same Combat with the bad Weather and worse Way, tired me so much, that I was forced to make a stop. Nevertheless I encouraged *Monthresor* to follow *Demetrius*; I bid them also drink and be merry, and take no notice of my indisposition, telling them withal, That after I had rested my self upon the descent of a Turfy Bank, where I was laid down through mere faintness, I would endeavour to overtake them the next day.

After that, falling insensibly asleep, I knew not what became of them, till waked with the noise, I perceived them upon two Camels followed by a Countryman who led a third, which carried me to the Friends House.

*Constantine* treated us with that magnificence, that it was easy to see he had been advertised of our coming. But having lost all my Strength and Spirits, not all the Delicacy of his Viands could force my languishing Appetite; so that the good Wine was all the Refreshment I could take that Evening.

However I took some pleasure to see the Company fall on so heartily, sometimes casting my Eyes upon a Lady that sat over against me, young, handsome, and plump, yet one that eat no more than my self; which I wondered at the more, because I could not see any reason she had to be so tender stomached, I observed also, that she would be still staring upon

me, and could read in her Eyes that I was not a person out of her Favour. However, Modesty would not permit me to inform my self any farther, and my Indisposition was Excuse enough for me to take leave of the Company, that I might repair the Losses of my Strength by the Refreshment of a good Bed.

After a short Nap, I observed *Monthresor* earnestly peeping through the crevice of a Door that lead out of my Chamber into another, and finding by my stirring, that I was awake, he came to me, and made me put my Head out of Bed, and look through the same chink into the next Chamber, where I saw a young man performing the Duty of a Chambermaid to the young Lady:

But neither of us knew what the meaning of it was; thereupon I fell asleep again, and *Monthresor* went to bed. About midnight I was awaked again by the hard treading of some body in the Chamber; at what time, putting by the Curtain of the Bed, which was of Cloth of Gold, I was strangely surprised to see the same young man in his Shirt, with a Scimiter drawn in his right Hand, and his Eyes sparkling like the light that glittered out of the Lanthorn which he held in his left, with my own Night-cap.

Nor was I less terrified to see him in that posture making toward *Monthresor's* Bed; which however, he presently left to come to mine; and so soon as he perceived my bare Head, which I thrust out from between the Curtains to see what was the matter; *Oh! is it you,* cried he? The noise which he made, wakened my Companion, and I at the same time leaped out of my Bed stark naked as I was, having lain after the *Italian* manner, the better to ease my self, snatched up my Cloak and wound it about my Arm to send off the Blows which the enraged young Fellow laid on without mercy.

By this *Monthresor* coming to my assistance, clasped the young man about both his Arms, and stopped his Fury, which was as much as he could do, in regard we had both left our Swords in the place where we supped. Presently after the Lady coming out of her Chamber, made a hideous out-cry which raised all the House, and brought them into the Room; and *Demetrius* without any more to do, took my part.

At which the Aggressor began to vomit forth against me all the Reproaches and ill Language that his Passion could invent, out of a false belief, that I had attempted the Honour of his Sister, shews my Cap to *Constantine*, as being the most proper Judge of the Trespass which was supposed to have been committed in his House; and adds, That having heard a noise in her Chamber, he hastned thither and found what I wanted, lying at her Beds feet.

However, though the Presumption were very rational, *Demetrius* had a better opinion of me, as well in respect of his experience of my Conversation, and the Recommendations of his Friends in my behalf, and stiffly maintained that I was a Person that scorned such a dishonourable Action. On the other side, the Lady who had thrown her self between her Brother and me, to stop his Fury, conjured him by her own Honour, not to believe any thing that might tend to her Scandal; alleging, that the Cap might have been carried into the Chamber by some un-thought of Accident. This *Constantine* confirmed, assuring the Company, That the Rats, of which the House was full for want of Cats, the sight of which he could not endure, did often play him such Tricks, many times carrying away his Stockings and other Clothes, sometimes into one Corner, sometimes into another, and that so my Cap might have fallen accidentally from my Head, and have been carried where the young man found it; therefore he desired *Lascharis* to pacific his Wrath, and me to pardon his zealous Fury in his Sister's behalf.

Thereupon, every one acquiescing in his Judgment, they all returned to their Beds. By break of day my Enemy gave me another visit, not like a Mad-man, but with a serene and smiling Countenance, craved my Excuse for the Transports of his Rage; and so saying, he brought me one of his own Shoes that a Rat had likewise carried away, all gnawed and Vermin-eaten as it was: And this, added he, puts me out of doubt of *Constantine's* Conjecture.

After that he made me privy to his Sister's Concerns, and his design to carry her privately out of the way, that he might release her from the importunate Addresses of the Eunuch Governor of *Athens*, who was passionately in love with her, but whose vain and impotent Caresses were

loathsome to her. *Demetrius* would fain have had me travelled farther up into the Country; but in regard I had seen enough to judge of the Nature of the rest by what I had seen already, that is to say, That it was enriched with excellent Fruits, abounding in Corn and Oil, without any deficiency of *Bacchus's* Liquor.

I determined to return to the City, where finding my Landlord *Epiphanes* tied Legs and Feet by the Fetters of that Distemper which proceeds from Wine and good Chear, where men indulge their Appetites to excess, I relieved him with my *Antipodagricon*, or Antidote against the Gout; and understanding that our Vessel was ready to set sail for *Constantinople*, tho' there still remained many things for me to have seen in this so highly renowned Province of *Greece*; I rather chose to defer the Satisfaction of my Curiosity till my Return, than to lose the opportunity of our Vessel; so that we embarked the 25th.

New-stile, and the 15th. Old-stile, which the *Greeks* retain as well as the *English*. Scarce were we got clear of the Road, but my usual Distemper seized me, which obliged me to keep my Cabin, where I lay ill till we came to *Byzantium*, where we arrived the 4th. of *March*. Upon our landing, a *French* Slave that stood upon the Key, offered to conduct us to the House of *Signior Lorenzo*, to whom I had Letters to deliver; by the way we met with two *Turks*, one of which took off my Hat, and with his Foot tossed it up into the Air, like a Foot-ball, diverting himself and his Companion for some time with his rude Sport, laughing and shouting all the while. The reason was, as our Guide told us, because those sort of People bear an inveterate hatred to our Habits, which they look upon to be very paltry and ridiculous, nevertheless we think them to be very graceful, and account our selves the wisest People in the World.

This Capital City of the *Ottoman* Empire having been several times described by other Travellers who have been very exact in their relations, I shall say nothing of it, only that after I had satisfied my self with the sight of the Hippodrome, and several other the most remarkable parts of it, I departed thence the 7th. of *March*, having the opportunity of a Vessel, which carried me through the Euxine Sea to *Lonati*, where we arrived the 17th.

my desire to see *Tartary*, of which Country there has been so little said, causing me to make choice of that Passage. However, not having any information that might assist me to find out the most commodious and safest way to steer my Travels, I made it my business to frequent the Coffee-Houses, where I had the good luck to meet with *Aristides*, a young man, well-featured, and infinitely civil, the Son of a rich Merchant of *Jamina* in *Epirus*, famous for the Birth of *Pyrrhus*, and well stored with Learning.

This Person was also a Traveller for his pleasure, and with the same design that we had, which was to see the most remote Places, rarely frequented, and of which the Relations are hitherto very imperfect. He understood the Turkish perfectly well, but excelled in the Literal Greek. Seeing therefore that I had a smattering of both the Languages, and that our humours corresponded, he was desirous to make a Third in our Society.

Thereupon we concluded to range the remainder of Turkey, being informed that we should find Vessels at *Santa Maria*, which would transport us into *Tartary* through the *Caspian* Sea, and that we might take that way without any danger, having a Janizary to attend us, with whom we might agree for the whole expense of the Journey.

With these Instructions we pitched upon a Rough hewn Blade, who undertook to conduct us for Twenty five Crowns a Head, for whose Fidelity, besides that he looked like an honest stout fellow, a Merchant of *Aristides's* Acquaintance engaged. A Crown is a *Spanish* Real, which Money, as well as that of the *German* Empire and *Holland*, goes through all Turkey with *Venetian* Sequins, to the great advantage of Travellers; upon every Sequin you get five Shillings, upon every Real one Shilling.

Upon the Twentieth of *March* we got a Horse-back, the Weather being very fair, and so continuing till the Thirtieth, at what time we got to *Santa Maria*, by easy Journeys, setting up our Tents in those places which seemed to us most convenient; and yet for all that we travelled at least Twelve Leagues a day. All that Country which comprehends *Mingrelia* and *Georgia*, is sufficiently beautiful, but ill peopled and consequently worse manured. The *Georgians* are accomplished Heretics by the Greeks,

though they observe their Ceremonies. The difference between them consists chiefly in this, that they will not acknowledge the Holy Virgin to be the Mother of God; alleging that God could have no Mother:

However though they blame the Greeks for being of a contrary Opinion, yet they do not forbear to frequent their Churches in *Italy*, and prefer them before the *Latins*. *Aristides* and my self were present at their Ceremonies in the Passion Week, at what time *Monthresor* lay sick of a Dysentery; but by virtue of an infallible Cure which I brought with me from *Rome* he recovered, and was in a Condition to put to Sea, the Third of *April*, which we did with a fair Wind that brought us to *Mora* the Seventh.

However we did not land there, by reason of the Pestilence that was very violent in that Place: Which was to me a grievous Affliction by reason of the racking Pains which I endured upon the Sea, and which only going ashore could relieve. Thereupon we were constrained to put out again into the open Sea, which being offended at our Return, began to murmur, and by and by all in a raging fury began to threaten the destruction of our Vessel, and swallow us up in his Mounting Waves. Nor did the Storm cease till some hours after Night was shut in; but then it became so calm and smooth that I felt some ease.

The next day being the Eighth I got upon the Deck, and descrying Land with a small Town about three Miles distant from the Shore, I proposed to our Friends, that we might be rowed ashore in our Skiff, to which they agreed, and our Captain was no less willing, and in respect to *Aristides*, ordered the Seamen to carry our Luggage to the Town, which afterwards we found to be *Sabatan*.

There we were courteously received by the Inhabitants, who caressed us after an extraordinary manner, and without any hopes of Profit, in regard there are no Inns in that place, as in *France* and other Countries of Europe; the Person that entertains you being satisfied with having performed a laudable Act of Hospitality.

Happy was he that could have us; and therefore to please more then one we divided our selves. However though we lodged in several Houses, we



kept together all day long. They also recommended to our Service a *Tartarian*, who having lived among the *Franks* at *Constantinople*, had learnt the *Italian* Language; and therefore finding him inclined to serve us we accepted of him. And thus having recovered our former health by rest and good feeding, we set forwards again the Eleventh, without any other design, than to travel at a venture in a Country that let us come where we would, we had what we aimed at.

About a Mile from *Sabatan* we travelled over a rising Ground, from whence we might take a view of the Country; and after we had for some time lookt as far as we could see, we chose the South East, as seeming the most pleasant, and so marched on with *Caraman* our *Tartar* before us, carrying a Basket of Provisions, with a *Partisan* in his hand, and his Bow and Arrows at his Back.

We carried every one a Carbine in our hands, as well for sport as defence, two Pistols in our Pockets, and a Scimitar by our sides; and as for our Coats and Bags of Linen for change, we threw them upon a Horse which we had provided to serve us in time of necessity. Moreover *Aristides* had one more attendant than any of the rest; a stout Mastiff, which he had bred up of a Whelp, fierce to all others but his Masters Friends; and which his Master had armed with a strange fantastical Cap of Steel to defend him from the Claws and Fangs of Wild Beasts, which covering his head like the hollow half of a Prune Stone, ended a little below his Nose, like the Horn of a Rhinoceros, with a Point so sharp to be able to pierce a Buffalo's Skin.

This Dogs Name was *Pamphagos*, in plain *English* *All-devour*. And thus accoutred and provided we travelled all that day till night without meeting any Living thing; nor was the night less tedious to us for want of a good lodging.

The Twelfth, setting forward again betimes in the Morning, and we found by *Caramans* pace, that we had made a shift to find the way to our Mouths in the Dark. But when we had made a farther Breach in his Basket at Noon, he began to out-strip us so fast that we were forced to order him to keep behind. Toward Evening we discovered a Cottage made of Stone without

Mortar covered with Grass. Thereupon we desired *All-devour* to open his Mouth and speak to the Cottage, believing that upon his surly summons they that were within would make their appearance; but no answer being returned, we conjectured it to be as we found it, empty; and thereupon thought fit to take possession, not knowing where to find a better Lodging. The rest of the Evening we spent in cutting Fern for our Bedding.

The Wolves however being come, *Monthresor* struck a light with his steel and flint, to the end we might sup with more pleasure by the light of a small Wax Candle; *Caraman* was extremely pleased to see us feed like Hunters, in hopes that he should have nothing to carry next day; and truly there was but a very small Modicum left, which we reserved with an equal proportion of Wine for breakfast. Thus after we had supped we took our repose very sweetly under the Guard of *All-devour*, who kept Sentinel at the Door of the Cottage.

The Thirteenth *All-devour* started a Hare, which it was *Monthresor's* good fortune to kill. Presently we got a good heap of Brush Wood together to roast our Venison. And after we had dined we agreed together, that if any Misfortune should threaten us, the last living should inherit all the Goods. All this while the apprehension of wanting Victuals had put us quite out of conceit with these Deserts, at what time we discovered about four Miles off a rising Hillock, of which the White and Green put it into our heads that we should make a discovery what it really was.

Thereupon we made up to it, and the nearer we approached the Objects rendering themselves more distinct, at length we perceived them to be a knot of Shepherds Lodgings, who understanding by *Caraman* the Cause of our coming, feasted us in their Tents to the best of their Power: For their usual Diet is Milk, Cheese, Butter and Pulse, such as the Earth naturally produces without labour. Some there are that eat Flesh; but they are looked upon as Savages and Brutes.

They have also a sort of Wheat which grows like their Pulse without the assistance of Husbandry; but they make no Bread of it, no more than they make Wine of their Grapes. In a word, they live upon all the Productions of the Earth, which it affords them without any other preparation than that

of nature. Nevertheless, as having the forecast of Bees and Emets, they make their Provision in its proper Seasons against Winter. As to their Stature, they are generally about four foot and a half high, but never exceed five. Their Faces are generally square, but well shaped, only that their Noses are generally flat: They are strong and courageous; their Clothing for the more careless sort is only a Sheep's Skin; but the more neat and curious make use of the Skins of Hares, Martins, Foxes or Tigers, which they kill in Hunting. Nor is the Habit of the Women much different from that of the Men; for they say that the Beard is a sufficient distinction between the two Sexes. They are faithful to their Husbands, equally sharing with them in their Cares and Pains, according to the practise of *Holland*.

When they have a mind to eat, their Provision is brought in an old *Hart*, or *Elan's* Skin; which being spread upon the Ground serves instead of a Table, Napkin and Platter much like the Greeks and Turks; they sit down upon Cushions made of Sheep Skins with the Wool on; every one takes what best pleases his Palate. For they have Fruits of all sorts, fresh in their Season, and preserved in Winter; Apples, Pears, Cherries, Figs, Grapes, Wheat, Milk, and Roots, which they preserve in Honey instead of Salt, of which they make no use at all; they begin their Meals with a large draught of Milk, and so conclude them.

After that, if they chance to be a dry, they quench their Thirsts with the next fair Water they meet. They lye in their Cloths upon Skins spread upon the Ground, and cover themselves with Skins of the same sort: Which I find to be more convenient than the Beds of *Germany* and *Switzerland*, where Feathers serve for Bed and Coverlet.

They are never sick, and therefore Physic is not known among them. They only dye of old Age, upon the utter extinction of their Natural heat, which happens sooner or later, according to the Composition which they first received in their Mothers Womb. I once asked a decrepit old Man, whether he were not afraid of Death? Who being surprised at the Novelty of a Question never proposed among them, made answer, That there was nothing to be feared where there was nothing of Evil. That he conceived Death to be nothing else but a Cessation from the Motions of Action and Thought: That all evil consisted in the Thought, and therefore there could

be no suffering where there is a Cessation of Thought. I could not but admire at such Philosophy as this in a Person so Illiterate; for they are so far from addicting themselves to study, that they have not any knowledge of Books. In the next place I caused him to be asked of what Religion he was?

To which he made this Return, That he was a Shepherd by Profession; nor could I draw any other answer from him. They abide in the Places of which they make choice, so long as their Flocks find any thing to feed upon. Afterwards they remove into other Parts, under the Conduct of one who is their Chief. They were so Civil, that perceiving we wanted a Tent, they presented us with one of their own; together with a Cart and four Cows to draw it, which besides the service that they did us, might also feed us with their Milk.

Their Tents are made of white Skins, dressed with the Hair on; which colour they make choice of above all others, to the end their Tents may be discerned at a distance, which prevents others that have occasion to change their stations, to remove to a place already possessed.

The Fifteenth we took leave of our Hosts, laden with Provisions for Eight days, which they put into our Cart; for which we presented them with several *Italian* Trifles, very acceptable to them by reason of their Novelty. From thence we went on slowly, and by short Journeys, taking up our Lodging an hour before Night, which we spent either in eating or sleeping, one of our Company always keeping watch in his Turn; not for fear of Robbers, or Barbarous spoilers of Passengers; for there are no such Usages among them, but for fear of the wild Beasts, which otherwise might have assaulted our Persons, or devoured our Cows, for whose Pasturage our Sentinel had in charge to provide, with the assistance of *All-devour*, We also made a stop in the day time, as well to rest our selves, as to refresh our selves with a short Meal, which was generally by the side of a Fountain, which wanting of, we drank at the charge of our Cows.

The Twentieth we understood by the heat of the Sun, that we were far distant from the North; which heat was so violent, that the Reflection of it from a Rock upon our right hand, put *Aristides* into a violent Fit of the

Headache, who having at length met with a convenient Shade, under the favour of the Elbow of a Hillock, made bold to sit down upon certain Stones, which long time had loosened and rolled down from the Rock; besides that our hour being come, the convenience of the Place invited us to take our Repast, provided we could meet with any Water.

Thereupon *Monthresor* and my self, leaving our sick Friend to his Repose under the Guard of *Carraman*, went to look out for some Water, judging by the nature of the Place, that we could not be far off from a Spring: Nor were we deceived, for not far off, we discovered a large Hind going to cool himself in a wide receptacle of spring water, not unlike to that which proves the Spring of a wide River near the Temple of *Diana* at the foot of *Tourmagne* at *Nimes* in *Languedoc*.

The Beast was nothing scared either at the sight of us, or our Fire-arms; nor did we think it Humanity to injure our Benefactress. But finding the Rock to open in that place, our Curiosity led us to enter the Hole; wherein about ten paces from the entrance, we found a spacious Hall very convenient for us to take the benefit of the cool Air.

The rocky part was so oddly contrived, that you would have taken it for the Workmanship of a Monk of *Pic-Puz*, had you been near *Paris*. The bottom of the Grotto was cleft into an Ascent, the first steps of which did not seem very uneasy. Thereupon our Curiosity leading us further, *Monthresor* struck a light, by virtue of which we pursued the Ascent for about half a quarter of an Hour with some difficulty, till at length we came to another Hall larger and fairer than that below.

Thence we passed into a Gallery that led into several others, very much resembling those of *Chinon*; for that here as well as there, the moisture of the Earth straining it self through her Veins in so many distinct, as it were, Springs of Water, transforms it self into so many Chrystal Pendants, sticking and crusted to the Wall, like so many little Mirrors, in a concave and unequal form, not inferior to the Ice flakes of *Murrhan*, which are polished at *Venice*.

And thus Nature having, as it were in Sport, shown us what she can do alone without the Assistance of Art, seemed to teach us the Original of Rivers: For she permits the remainder of this matter, after she has formed these rare Pieces of Workmanship, to fall partly by way of Distillation from the point of a confused multitude of Pyramids, hanging athwart this so richly fretted Ceiling, partly trickling from the glittering Concave upon the Pavement that receives it; whence the whole conveys it self into several Channels to be thence conducted into larger Receptacles, situated at a distance one from another, till it come to the last and largest of all, whence it unfolds it self like a Napkin, which the violence of the Air opens as it hangs, till at length it descends in a kind of small Rain, coloured by the Reflection of the Sun that shoots in through the hole at the top, into a profound Abyss, not to be beheld without Terror and Amazement.

These Observations put me out of doubt, that that same Water which I knew to be a re-amassment of distilled Drops, was the Water that originally enlarged the Receptacle first mentioned, and to the River that springs from it.

Whence I concluded that all other Springs have the same original; whether it be, that the Air condensed by Cold, dissolve into moisture; or whether the Earth imbibe this Humour by filtration, or otherwise, as I set forth in my new System of Philosophy.

And thus satisfied with a sight so extraordinary, we returned to *Aristides*, to whom we imparted our Discoveries; who thereupon would needs have us carry our Dinner thither, to the end we might have the pleasure of eating in such a delicious Banqueting house.

The 21st. we had nothing but Plains on every side very rich in Pasturage, which was the reason that we met several Shepherds who had left their Tents, where only Night requires their Attendance.

The 23d. we arrived at the foot of a Mountain covered with Box, out of which the Lake called the Swan's Lake, discharges it self through a hole about ten foot below the top, among the Boughs of a pleasant Wood; where Nature has so ordered the sloping of the Rock, that sometimes the Water

spouts forth like so many Waves, sometimes spurts out like a Plume of Feathers, and sometimes like an egret; afterwards falling all of a sudden, like a Veil, through the sides of a Demi-oval, eight Foot in Diameter, it throws it self into a neighbouring River, which in Summer is the delight of the Shepherds that feed their Flocks in the Meadows which it waters. In this River while they wash their Sheep, they sport with their Sheperdesses; every one cockering and caressing his own Mistress.

Which done, they fall to their Music, playing several Tunes upon Flutes made of the Rine of Willows that cover the Bank; upon which they also sit while they assuage the hunger which their bathing has excited and sharpened, putting their own Victuals altogether.

One day they gave us a Visit at our encampment, where we presented them with several Glass Jewels, such as they make at *Nevers*, in lieu of which, they brought us their Provisions, more than our Cart would carry.

The 24th. we came to a Forest, out of which there issued a Beast about the bigness of an Elephant, which it resembled in every thing else but the *Proboscis*. This Beast perceiving us, recovered the Wood, where I could see him feed upon the tender Branches of the Trees, not being able to nibble the Grass by reason of the tallness of his head.

Thereupon judging it to be tame, I went up to it, and offered it some Wheat in the Skirt of my Coat, which it swallowed with some seeming acknowledgment for my kindness, and kept us Company all the time we staid there under the shade of the Oakes.

The 25th. we made a full stop.

The 26th. being advertised by *Caraman*, that a Company of neighbouring Shepherds were packing up their Tents, with an intention to change their post, and that we should be very welcome in their Company; we accepted the Proposal, as well to continue our Journey with the more convenience, as to observe the Form and Custom of their March, which is thus: The day before the Captain gives notice by the found of a Horn, that they are to be ready the next day. At what time the signal is no sooner given (so punctual

they are) but they begin their March in this Order. First moves the Standard, which is the Head of Bull crowned with Flowers, which they stick upright in the Ground when there is any occasion of encamping: After that follow the Pipers afoot; the Captain immediately goes before the Children which are carried in Carts, with their Tutors, whose business it is to have an inspection into their Manners; next the Women and aged People carried likewise in Carts drawn by Bulls, for they have no Oxen, neither is it their Custom to geld any other Creatures, detesting above all things that sort of Mutilation, so familiar among men in *Italy*, as injurious to Nature.

After these follow the men in the full vigour of their years, together with the Baggage, the Guard of which belongs to them, and all the way they laugh and sing, and sometimes dance. Two hours before night they make a stop, at what time every Master of a Family carries what Provision is necessary to his own People in the Carts.

We followed them in our Cart till the 28. at what time we took our leave, because they resolved to tarry, and we resolved to go farther.

The 29th. we met with several Huntsmen, who, as they told us, are another sort of wild *Tartars*, who feed and cloth themselves with the Flesh and Skins of the Beasts which they take; and to that purpose making continual War upon the poor Creatures, with whom they combat, armed with a Bow and a Cutlass: Here we made a stop, and after Dinner had the satisfaction to see a Tiger pursued by two of these Champions.

So soon as they perceived the Beast, they presently let fly their Arrows against him, of which the first flight is not intended to do him any great harm, but only to provoke him the more.

But when they perceive the Beast to make at them in revenge of the Injury, then they bestow their Arrows upon him thick and three-fold, till the poor Creature having received several Wounds in his Body, is forc'd to yield. At what time one of the Hunters boldly rushing in upon him, cuts off his Head with his Cutlase: Sometimes they will struggle with the Beast, but



without any danger, for that they are very nimble, and never alone, otherwise the Beast would have the Advantage.

The 30th. we passed through a Hamlet, where we desired Provisions, which they let us have for our Money. Nevertheless, *Monthresor* finding himself in a Venison-Country, resolved to taste of it; to which purpose we made a stop about Noon, and after a short Repast, he began to beat the Fields, with *Carraman* in his Company, while *Aristides* and my self set up the Tent, and went to cut Wood for our Kitchen.

Toward Evening our Huntsmen returned loaded with Hares, Pheasants, and Partridges, which we roasted upon a wooden-Spit, and feasted our selves that Night, if a Feast could be without Wine; but we were pretty well accustomed by this time to want it. The first of *May* we set forward betimes in the Morning, resolved for the future to make our best of the cool of the day, finding the heats to be very incommodious. But *Monthresor* allured with the Success he had the day before, was resolved to have the other Hunting-Bout together with his Companion, whom he never brought back again.

For the poor *Tartar* was surprised by a *Tiger*, which leaping of a sudden upon him, gave him a gripe by the Neck, and choked him before his Master could come to his relief, who nevertheless revenged his Death with his Scimitar, which he ran full into the Body of the Beast over greedy of his Prey; with which Wound the *Tiger* died, only giving *Monthresor* a slight Nip in the Arm, which did not hinder the Victor, however from fleeing him, that he might have the Spoils of his Enemy, which he preferred before those of an *Aga*.

By this accident were we deprived of our Speech, as if all our three Tongues had been cut out, which caused us to bewail our Loss so much the more, because we thought it irreparable. We were now to renounce the Society of Men, unless we intended only to appear among them as mute Beasts.

However, we did not forbear to go forward, in hopes of some lucky Accident before we had spent all our Victuals, with which we were

furnished for eight days; all which time we were continually upon the march, but when we either eat or slept, steering our course all along directly against the South-East, *Alldevour* serving us instead of a Forerunner, at calquing with a Heroic Valour all that came in his way. But the most famous of his Exploits was this:

A very fierce Lion met him, and thought to have terrified him with his roaring; but *All devour* on the contrary growls, barks, advances, and having joined him at four leaps, nimbly fixes upon his back, and presently made him sensible of the sharpness of his Fangs. Thereupon the Lion endeavouring to shake off his Burden, frisked about in such a manner, that he threw his Rider, and then flew open jawed upon his Antagonist with a design to grip him by the Neck; but *All-devour* prevented him; fixing his Steelhorn so directly in the Palate of his Enemy, that he thrust it quite through and through.

But then *Aristides* coming in seasonably to *All devour's* relief, put an end to the Combat with his Scimitar, unwilling to hazard another engagement. The lovely clear Water that glided along by the side of a Wood whither we came the 6th. of *May*, invited us to make a stop. And here it was that *Monthresor*, notwithstanding the fatal Misfortune of *Carraman*, and all our friendly Persuasions to the contrary, would needs gratify that extraordinary Passion which he had for Hunting.

Thereupon *Aristides* being resolved to keep him company, I was left alone to get ready the Lardings against their return: And I had the more hopes of his Success, in regard that *All devour* followed his Master. Nor had I been deceived, had they had none but Beasts to contend with; but a Destiny far different attended *Monthresor*.

For after they had ranged about for some hours, they came to a Lake so clear and clean at the bottom, that it invited both, being heated by their Exercise, and scalding heat of the Sun, to go into the Lake and bathe themselves. As for *Aristides* because he could not swim, he would not trust himself out of his depth, using only a medicinal Bath by the Banks of the Lake, while *Monthresor* diverted and pleased himself with cutting the smooth and liquid Plain through all its Dimensions. He tried its depth

by diving to the bottom, its breadth and length in imitation of the Frog. Sometimes he laid himself upon his Back to ease himself; afterwards resuming the use of his Limbs with more vigor, with a design to cross the Lake, he met with a Current so rapid, that it carried him to the entrance of a Cavern hollowed under the Mountain that bordered upon one side of the Lake, where he vanished of a sudden from *Aristides*'s sight, who made me the Relation with Tears in his Eyes for the Loss of a Person so dear to him.

I spent the night in extremity of Sorrow, expecting day-light, which no sooner appeared, but I went and viewed exactly the several Places, of which when I had considered all the Circumstances, I despaired of ever seeing my Friend again.

The Eighth there arose such a furious Tempest, accompanied with Rain and Thunder, as if the World had been returning to its first *Chaos*, and to complete my Miseries, I had the Misfortune to see *Aristides* transverse to the Earth by a Flash of Lightning, and thrown four Paces at least before the Cart which I followed; I threw my self upon him for some time quite senseless; but then recovering my self, I began to think that death had put an end to their Miseries, and that the end of my Friends Misfortunes was but the beginning of my own, in a strange Country, of which the Language and Roads were to me unknown, without assistance, without support, without Provisions or means of subsistence.

'Tis true I had Gold and Jewels both of my own and of my deceased Companions; but I neither knew how to trade, nor how to agree with any Person that could bring me to the Sea-side, where I might get a convenience to carry me back into my own Country; which I looked upon as my best way.

At last considering that I could get nothing by staying where I was, I resolved in the first place to pay my last devotions of Burial to my deceased Friend: To which purpose I made use of my Sword to dig a grave in the Earth four fingers deep, where I laid him at his full length, and covered him with the same Turf which I had pared off: For by our discourses together, I understood that such a Sepulchre pleased him best;

for he did not like that Custom of the Christians to bury in Churches, who not content with a deep Grave, cover the dead Body with a heavy Free-stone. Whereas, said he, it is much better to carry our Carcases into the Fields, where their substance dissolving, and serving to nourish the Plants, receives a kind of new Life; by which means the wrong done to Nature by Mortality is in some measure repaired.

He also taxed of sottishness and injustice the Custom of embalming; of sottishness, because that Death receives no benefit by it: of injustice because it defrauds Nature of her Rights; for 'tis her desire that the Corruption of one should be attended by the Generation of another, to which Perfumes are an Enemy, because they delay the Dissolution of the Body which they embalm.

After all leaving *All-devoure* upon his Masters Grave, from whence I could by no means allure him, I resolved to abandon my self to Fortune, and to the guidance of the Cows; which I determined should take their own fancy, without troubling my self any farther than only to follow them: In which distress, my Provisions failing me in three days, I was reduced to Milk; upon which I lived for three Weeks together, wandering through Deserts where I could not discern the least print of human Footstep.

In the day time I took care to pick up all the Brush Wood and dry Sticks I could find to make a Fire in the night, which I understood by the *Tartars* the wild Beasts would never approach. One time among the rest meditating like a Philosopher, I came to a Lake, the deceitful Banks of which giving way to my Horses Feet, we fell both into the Water, which was of an ill taste, and began to fill my Mouth. Presently I threw my self off my Horse toward the Land, and laid hold of the first Roots I could light upon, thinking to get up out of the Water, but they being too weak to bear my weight I fell in again; nor had I any other way to get out, but by grasping the Mud, and so taking hold of other Roots stronger than the former, by which means I drew my self to the Shore.

So full was I of my *Seneca* at that time; and by reading him become so familiar with Death, that instead of being affrighted to see him so near me, I reasoned with my self in falling, with the same Tranquillity of mind

as I could have done at the greatest distance from danger. My Horse had the Misfortune to remain there; but I the good fortune three days after to light into a Country well manured. I saw that the Lands were tilled, and fenced with Ditches as in Europe, that the Meadows were Palisaded, the Vineyards walled about, and a little farther I met with Gardens and Orchards planted according to Art.

This change of the Scene put me in hopes that I should suddenly meet with Men of our own Fashions. And with these hopes I still went on, when by and by I came to a place where I heard People talk on the other side of a Wall. Upon which I made a stop, and listening understood their Language to be *Greek*. What! thought I to my self, am I miraculously transported into *Greece*?

Thereupon I went up into my Cart to see whither I could discover any thing like to what I had heard; and then I saw People weeding a Field that was sown with Corn, and planted with Vines after the manner of *Naples*.

At first I took time to consider, not without astonishment, that Persons who had nothing of a Country Meen, should employ themselves in Husbandry. I roused my self, I felt my self, and yet could hardly believe my self, or rather I could not believe but that I dreamt, or that my Life had been only a Dream, till this very Moment. However at length I opened my Lips and saluted the Gentlemen with a *God save ye*.

Thereupon they stared upon me, and I asked them in what Country I was? In the Territories of *Heliopolis*, cried they, and you are welcome. Thereupon I made them a short Relation of my Misfortunes; upon which one of the Company by consent of the rest came to me, and undertaking to drive my Cart, brought me to a Country House, about Five hundred Paces distant; where so soon as we came into the first Court, another took my Cows and led them to the Stable, while my Guide carried me into the House, the neatness of which, together with the Gaiety of the People charmed me at first sight; nor did they delay to bring me in Refreshments immediately. Judge you whether I were not overjoyed at a happiness so unexpected, and whether I did not with Pleasure behold the Wine in the Glasses, not having tasted any in so long time before. The Collation being

ended, I was conducted into a Chamber, where they told me I might take my Repose at leisure, and make use of the Conveniences of the Lodging as long as I pleased.

Thereupon seeing the Bed hansom and decently adorned, as much weary as I was, I made haste into it, and lay till the next morning very late.

In this delightful Mansion I spent three days, amidst the Innocent Sports of a most Charming Youthfulness, with which they intermixed the Labours of Country Husbandry, while the young Virgins and Lads met every Evening to sing, dance, and play together at *Colin-Maillard* or Blind-man's Buff; while such as were more seriously disposed more seriously entertained each other. For they had all the Liberty to do what they pleased, in regard there were none that would abuse their Liberty; so virtuous were their Inclinations by the means of good Education, with which they were seasoned in their tender years.

*Callisthenes*, the Master of the Society kept me Company continually; so that whether the Duty of his Office obliged him to go abroad, or whether he had a desire himself to take a walk, he would still have me to make one. So that I had the leisure to inform my self touching the Original and Government of this Petty State; of which that Noble Gentleman gave me an Accompt, with that neatness which I am not able to imitate.

Sir, said he, since it is your intention to sojourn here for some time, and that you have laid your design to visit our Chief City. I will pass by several things, which you will be able to observe of your self, contenting my self to dispose your Mind to the understanding of what you shall see, by an exact Relation of our Establishment and Policy.

After the Death of *Alexander*, his Courtiers shared his Empire among themselves, and Governed it after a manner so far from the Intentions of that Prince, who always had a most particular esteem for Philosophers, that they not able to endure the Tyranny of his Ministers, after a Consultation becoming their Wisdom, forsook *Athens*, carrying their Families along with them, to settle themselves in some part of the World, which they could find more Commodious for them, and there to live under

Laws, of which themselves were the first Founders, and which we observe to this day. The rest of the Wise Men of *Greece* being informed of this design were desirous to be of the Company, and all together carry along with them what they had of most precious Value, more especially the Books which you will see in the great Library at *Heliopolis*.

Thus having without danger crossed the Seas that separate us from our Ancient Country, so soon as they got a shore and saw the Land inhabited, they deemed it a horrible attempt to expel the Inhabitants, only they desired free passage, which was granted them, and so they went forward, being resolved to make War upon none, unless thereto provoked; nor to settle in any place to the prejudice of the Ancient Possessors, though they might have done it, as being sufficiently numerous, and well provided with Arms.

After they had wandered two Years and two Months, at length they came to this Sunny Region, which when they found abandoned, here they stopped, and satisfied themselves with the Fruits which they found growing here and there among the Plants, that Nature voluntarily produced, the same upon which we live at this day; tho' perhaps somewhat better, through the Industry of our Progenitors, who grubbed up the Lands, and in process of time brought them to that Perfection, wherein we still preserve them.

They shared the pains and labour of Tillage one among another, every one according to his best Skill, making use of the Instruments and knowledge which they had brought along with them; some for planting Vineyards, others for sowing, others for forging the Smiths work, and others for building and Architecture.

When they either cut or grubbed up the Wood, they did not so destroy it, but that they reserved at convenient distances, enough for Firing, or for other uses; having divided the Country, which in Diameter is Four hundred and fourscore Furlongs, which is Fifty nine *English* Miles, into as many Cantons and Country Seats, as it contains at this day.

Afterwards they built a City in the very Navel of their Territory, for the seat or residence of the Soul of this Mysterious Body, from the middle

equally to influence all the Parts of its Circumference. This City they called *Heliopolis* in Honour of the Sun, which we believe to be the Center of the World, and the Heart from which those Spirits flow that enliven it. After that, they took into Consideration all the Forms of Government of which they had any knowledge, either by their own experience or by reading, and observing the defects of each, they thought it more to the purpose to cull out of every one what they deemed to be most profitable, taking the liberty to add or diminish, as they thought it most suitable for the Common Good, as aiming to Erect this their Body of Government upon the Pattern and Foundation of a Family well order.

To this purpose they agreed upon a General Assembly, where all the Men above thirty years should have a Right to vote: So that of twelve thousand Souls, which made up the whole Body, three thousand were privileged to be at the Assembly, partly Philosophers, partly of other Professions who had run the same Risks, either for Affection or Interest. Out of these three they made choice of a thousand, to whom they submitted the Determination of all their Concerns, having so great a Veneration for them, that they believed them Infallible.

But afterwards considering that the number was too great, they chose rather to lose their share which they had in the Sovereign Government of a growing Republic, than to expose it to Confusion, which usually happens, when a number too vast is therein concerned. Thereupon they reduced their number to three hundred, to whom they surrendered the whole Authority which had been surrendered to them by the General Assembly. Which three hundred being convinced of the necessity of a President or Chief, made choice of *Misargyre*, whom they invested with an Authority to make Laws, and to call together the Council for their Approbation.

This Philosopher, not so much revered for his Age, as for the integrity of his manners, which was known to all the People, found little or no difficulty to establish what he thought most convenient; nor did he propose any thing but what was highly to be applauded. And therefore having summoned a Council about eight days after, he thus delivered himself. Gentlemen, having retired both my self and my own Thoughts, that I might



discharge the Trust to me committed, instead of pursuing the usual Stratagem of Legislators, who were wont to feign Familiarity with the Gods, thereby to oblige the People to a veneration of their Laws, I have seriously examined the various Thoughts that turmoiled my mind, to make a choice of Constitutions, and thereupon have reduced them all to one single Law, the only Law that ever I heard of in all my life, and which I believe to be understood by all that are endued with a clear Understanding; and this is the Law of Nature, imprinted in our Hearts, confessed and acknowledged by all those who have not a Reason perverted and disordered by their Passions.

And therefore to come to the Mark at which every good Legislator chiefly ought to aim, that is to say, the maintaining of Peace among this People, who have willingly submitted themselves under our Conduct, I think it sufficient incessantly to admonish them to follow the Lustre of that *Flambeau* which enlightens them to obey Reason, and above all the lovely Precept which that divine Mistress infuses into the Breast of all Men.

The Nature of man is his Reason. Does not she alone teach every particular man not to do to another what he would not have done to himself? Now this Command alone being punctually observed, is not this alone sufficient to preserve peace among men? And therefore let it be sufficient for us to ordain, That the most prudent among us be obliged to undeceive all those, in whom false Mistakes and Prejudices have stifled the Sentiments which Nature inspires into us, for by this means we shall avoid multitude of Laws, and the Trash and Trumpetry of Process that attends them.

Now there is no need of publishing this Law of our Reason, it is already within us: But in regard the Employments of Life, or our Passions veiling and clouding our Understandings, hinder several from taking notice of it, my Opinion is to publish a Decree, That every Master of a Family have fairly written in large Characters, and in the most conspicuous part of his House these two words, *Follow Nature*, to the end that being always thus in view, it may be never out of their Memory.

Let us also make another Decree, That our Children be well educated in pursuance of this Law. Let them be taught betimes, in the first place, that

by it all Civil and Criminal Processes ought to be determined, according to the Sentence of those wise Men, with whom the Office and Dignity of the Magistracy is entrusted.

Then having divided all the People into four distinct *Classes*, of Children to the Age of seven years; of Youths, till eighteen; of young Men, till thirty; and of Men in their perfection, from thirty to the end of their lives, he ordained that the first should remain purely under the tuition of their Parents, who besides their instructing them in good Manners, should also teach them to read:

That from thence they should be sent to the several Schools, there to be instructed by Masters chosen by the *Council*, in the liberal Arts, in Military Discipline, and in Moral and Natural Philosophy: That such as should be deemed incapable of learning the Sciences, should be put to Trades and Manufactures most suitable to their *Genius*'s; for certain it is, that Nature, besides an inclination to Arts, furnishes us also with Faculties necessary to attain those Arts.

That being arrived to the Age of the third *Classis*, they should be sent to the Country-Houses, where after they had served twelve years under the Directions of a Governor deputed by the *Council*, they should return to the City to be married, and then to spend the rest of their days in Peace and Tranquility.

That the young Virgins also should be brought up in Schools apart, and instructed in Arts most suitable to their Sex, then sent into the Country for the Country husbanding, under the care of a Mistress who should be answerable for their Education to the Council; with this difference only, that they should serve no longer than only twenty five years of age, and then to be sent home to their Parents to be married at their discretion, preferring before all, the Persons to whom they shall have engaged their Affections in the Country, whose Dispositions they have more reason to know than those of others whom they never saw in their lives.

Then considering that differences among Citizens generally proceed from disputes about Property, it was ordained, That every thing should be in

Common; and that there should be Magazines in several Quarters of the City; whence there should be a distribution made of all things necessary for Food and Raiment. They also enacted several other Laws and Constitutions, of which you will sufficiently be informed if you make any stay among us.

He also proposed to continue this number of three hundred, the members of which should be called *Wise Men*: That thirty of the most ancient of this number received, should be of the standing Council, to the Assistance of which the rest should be called upon extraordinary Occasions, when the thirty should think it expedient; and that these thirty should have for their President the most ancient among them, who should be also the chief Person in the *State*; and that when one Place fell vacant, it should be filled up with the most ancient of the hundred and seventy, and his place should be supplied by one chosen by the *Thirty*.

All this was approved by the three hundred; and to the end these Constitutions might remain inviolable to perpetuity, as the fundamental Law of the Kingdom, they summoned together once more the General Assembly, who having heard these Constitutions read, subscribed them without the least Hesitation, promising to observe and defend them with their lives; and unanimously pronouncing an *Anathema* upon all such as hereafter prove refractory and disobedient; that is to say, the Curse of Banishment, which is indeed the only Punishment that we inflict for the highest Crimes, and which we fear more than Death.

So that of three of our Citizens that have been condemned in all since the first settlement of our Commonwealth, to this present time, there was not one but would have rather chosen to have been his own Executioner, than to have been expelled his Country by perpetual Banishment.

*Misangyres* also presently gave testimony of the sincerity of his Soul by his submission to those Ordinances which he had made; for that in regard he was not the most ancient of the Society, he surrendered his Presidentship to his Senior: but it was answered him, That as to that particular, the Law was not to take place till after his Death, and so obliged him to keep his Station.

From that time forward the *Thirty* have been Sovereign Rulers in all affairs both private and public. The rest are entrusted with the Superintendency over the Tribes, and Inspection into the Schools, the Manufactures and Magazines.

They are also the first Judges of all differences that arise within the several Cantons where they dwell, from whom because they are looked upon as they are, to be Persons of great Equity and Integrity, you shall very rarely hear of any Appeals to the *Thirty* from their Determinations.

This Discourse gave me so great an *Idea* of the City, that I most earnestly desired him to vouchsafe me an occasion of seeing it with the first opportunity. Thereupon, to morrow, said he, I shall send away the Carts according to order, by which means you will have the opportunity of going along with my Deputy, to whom I will give order to be your Guide, and to present you to the *Wise-man* of this Precinct, who will take care of your Person.

These Wagons which are built much after the manner of *Holland*, are drawn by Bulls that bear the mark of the Country-house that sends them, and of the Tribe to which they belong; and after they have delivered their Provisions into the Magazines, they carry back what is contained in the Governor or *Archon's* Note, for the Service of the Farm, together with such Parents as have a desire to see their Children, as also sick Persons, to whom change of Air is prescribed for their recovery.

Having therefore taken leave of the *Archon*, whom I presented with a Case of *English* Knives with Oriental Agate Handles embellished with Gold; I took the first *Wagon*, and placed my self next to the Deputy, who drove the *Wagon* in a Seat covered over, and large enough to hold three Persons with ease.

The way, which is about five and twenty miles, or two hundred Furlongs, according to their measure, to me seemed very short, as well through the learned Discourse of the Wagoner, as for the Diversity of Objects which presented themselves to me in this enchanted Country. We baited at all the Country-houses upon the Road, and were treated with Dancing and

Music. There is not one navigable River in all the Country, but a great number of small Streams and Brooks, of which some have Water enough to turn their Corn-mills and Paper-mills.

They have no high Mountains, but only some few Hillocks, fertile in Wine and Oil, which set forth the Beauty of the Plains, like precious Stones enchased in Gold-smiths Work.

The Soil yields fifteen for one, and the goodness of the Pasturage discovers it self by the excellent taste of their meat. The Philosopher caressed me with more than ordinary Civility, and carried me to the *Foresteria*, or Foreigner's Lodge, which is a House built at one of the ends of the Town adjoining to the Manufacturies and Schools, where strangers are entertained, and their Expenses honourably defrayed.

The first two days, besides the days of arrival and departure, they feast very splendidly; but if the Stranger stays any longer, he is treated as a Citizen: Though to say the truth, they are not much troubled with Strangers, for very few travel thither, for that the *Europeans*, who are the greatest Travellers in the World, have no knowledge of the place; either imagining that there is nothing so beautiful in *Tartary*, or that the difficulties of travelling thither are insurmountable.

However, there was in the City when I was there, a *Muscovite* of *Astracan*, two *Tartars* and one *Persian*, whom mere chance had brought thither as well as my self.

The Reports of my Arrival being spread among the Philosophers, I never wanted Company, which the rarity of the Accident brought to visit me. They told me that they had not seen in their City before sixty years together any of the third Part of the Continent which we inhabit, and which they only know by means of the ancient Geography, but one; which Person was a *Frenchman* who died three Months after his Arrival, with a Surfeit of *Champignons* and new Wine, which he drank to excess, it being then Vintage time.

Upon that I told them, that I was likewise a *Frenchman*, which put them into a Laughter, because they said my Language spoke the contrary; for that as they said, they had in their Library a Book that they found in stripping a deceased Pilgrim, wherein they saw nothing that resembled my speech.

'Tis true, Gentlemen, said I, that in *France* they speak otherwise than I do, for I understand the *Greek* which I learned by my own endeavours, out of a natural inclination which I had for a Language that was formerly spoken by the most excellent People in the World.

But of all that came to visit me at my first coming, Persons of Wit and and Learning, *Eugenes* was the Person toward whom my Affection most inclined, as being one whose humour I found to be most agreeable with mine. Thereupon I entered into a strict League of Friendship with him, so that whether at our Recreations or our Studies we never forsook each other Which he might the more easily do, in regard that being, by reason of his Youth, excluded from the management of public Affairs, he was the more at leisure.

So that he was my constant Guide, wherever my Curiosity led me. In the first place he carried me to a Pillar built much like the Monument in *London*, but rising higher, from whence I could take a full view of the City. It is seated in a Plain, watered within and without with several Rivulets of Running Water.

The Houses are Low-built, all but the public Buildings; which because they take up a larger extent of Ground than the private Houses, generally over look them. But none either public or private are above two Stories high. The Figure of it is round, and it is about three good Miles in Diameter, without Walls, defended only by a single Moat, which is fed by the Rivers that water it both within and without. From this high Pillar I had also a Prospect of all the pleasant Country round about in its most beautiful Trim; as also of the Country Houses scattered up and down at equal distances, like a Fleet of Ships upon the Ocean in a Calm, or like so many Stars in the Firmament in a serene Season. About Two hundred Miles from hence, they that have a very quick sight may discern a Chain

of Mountains, which by reason of the vastness of the distance, seem to be embodied with the Clouds themselves.

And thus having considered the City in general, we descended to view it in particular. It is divided into three Quarters or Wards, of which the first in the heart of the City, derives its name from the Sun, the second from the Council, and the third from the Schools.

The Streets are wide, clean and straight, like those of *Amsterdam*, but without Trees; and instead of Filthy Kennels it is stored with Rivers that carry away the nastiness of the Street, and all uncleanness from the City.

As well the *Piazza's* as the Streets are adorned with Portico's like *Boligna*, as neat and elegant as the Cloister of the *Chartrena* at *Pavia*. So that you may walk about your Business at all Seasons free from the annoyance of heat or rain.

The Roof of these Portico's is supported by Pillars without, and Pilasters within (I mean adjoining to the Wall it self of the Houses) of the *Dorick Order*, in the Council Ward; of the *Ionick Order* in the Schools Ward; and of the *Corinthian* in the Ward of the Sun. The Doors and Windows observe the same Symmetry.

The tops of their Houses are covered with Lead, in a Figure of a *Duomo*, ending with a Cuppola of Copper all gilt over. The Gutters also being gilded are laid upon a Balister of hard Stone, between the Windows of which they discharge the Rain Water into the Rivulets underneath.

Every House has a Garden belonging to it on the back side, with a Fountain, causing a delicate Prospect at the Entrance. And both the Streets and Portico's are so ordered, that the back sides of the Houses face each other the Gardens lying between, only parted by a Rail, from on both sides there is a continual fall of clear Water from the Mouth of some Antic Figure or other.

In the middle of the *Piazza* of the Suns Ward, which is Six hundred Paces in Diameter, there stands a Structure like the *Pantheon* at *Rome*, with this

addition that it is surrounded with a Portico, supported with Columns of Porphyry, the Chapter and Bases of which are gilt.

There are four entrances into it at four opposite Doors fronting the four Cardinal Points; and the coming to it is through as many Gutters leading to the Circumference of the Grand Portico of the Piazza. The Roof opens in the middle, as well to give light to that Pompous Enclosure, as to give vent to the Perfumes that are burnt therein.

In the Body of the Wall under that part where the Roof begins to rise, are Three hundred and sixty round holes, answering to the Three hundred and sixty degrees of the Ecliptic, to mark out the Point of the Zodiac which the Sun touches every day above the Earth, which according to their Opinion moves and not the Sun, whom they will have to be fixed to the Center of the World.

This vast *Cupola* is reared up into the Air with a double row of Alabaster Pillars, of the Order of the *Caryatides*; the workmanship most delicate, the Drapery of Gold, and the Base of the same, upon a Pedestal of Jasper. The Frize enriched with *Releifs* of Gold, having its *Corniche* also of Alabaster, is surmounted with a Balister of the same Metal.

The Counter Pilasters of the *Corridore* are proportional to the beauty of the Columns, their hollow spaces being filled up with Serpentine, as is the whole Concavity of the Duomo with *Lapis Lazuli*, the most beautiful that ever I saw in the most curious Cabinets in *Italy*. From the Center of the Pavement which is of Alabaster as white as Snow, rise three round Steps of Steel, adorned with Arabic Figures of *Report*, also of Gold, which frame the Base of a *Tripes* all of massy Gold, enchased with precious Stones, of which the upper most Figure, like an Eagles Head, bears a little Perfumer of Gold likewise, to which Rubies and Diamonds contribute such a Lustre, as dazzles the Eyes of the Beholder.

The uppermost of the Steps publishes also the Magnificence of the Person, that presented so rich a Jewel to the Republic, by this Inscription in Letters of Gold. *The Gift of Chosores King of the Persians*. The Circle of Gold



that surrounds the Overture of the *Duomo*, spreads his Beams of the same Metal upon the lead that covers it without.

Astonished at so much Riches, I could hardly believe my own Eyes. But my Guide gave me to understand that the Quarries that afforded the Marble which adorned this sumptuous Temple, were not far distant. And then considering with my self, that that same Luxury which ruins larger and more Potent States than this, was banished hence, I began to think, that in so many Ages they might have probably heaped together so much Gold as I saw.

From thence I went to the Piazza of the Schools, where stands a Fountain adorned with a larger egret than both those together in the *Vatican*: And the fall of the Water like Dew, is so artfully contrived, that the Beams of the Sun continually form in the drizzling Rain the Daughter of *Thaumantes*. The Piazza of the Council Ward was adorned with a more Magnificent Fountain representing the Celestial Sphere, supported by a Column of Granite Stone; so conformable to the System of *Copernicus*, that I began to think that some of his Followers had communicated his design to these Philosophers; but they told me that the same Doctrine had taken Root in their Schools above a thousand years before; and that as for *Copernicus* they had never so much as heard of his Name.

The Globe of the Sun, which makes the Center from all the Points of its Convexity, casts an infinite number of watery Beams, with which it besprinkles the Earth; the Moon, withal the rest of the Planets, and all the Parts of the Spherical Concavity, whence the same Beams descend like Rain into a Receptacle fashioned like a Roman S or *Oget* in Architecture, made of a Stone so hard that they were twelve years before they could hollow and polish it.

In this *Piazza* live the Thirty, who assemble every Morning in the hall of the Grand Palace, either to do Justice to particular Persons, or to consult about the public Affairs.

If the President be indisposed, the most Ancient next to him presides; and they Summon the Senior of the Two hunder'd and seventy to supply the

number of the Thirty. There are neither Proctors nor Notaries, nor Advocates to be seen in this Place, every one Pleads for himself. But if they find the Person to be incapable to Plead for himself, he has liberty to bring a Philosopher, ho is his Friend, who does him that kindness gratis.

I often frequented their Courts through pleasure, which I took in hearing the Polite Orations which are there spoken. For the stream of discourse is not interrupted with the irksome Citation of Law Cases, with which our Advocates stuff their Pleadings: They having no other Law to study but that of Nature, instead of the Volumes of *Codes* and *Digests*, they read themselves, and draw from their proper Fund the Arguments by which they maintain the Right of their Cause, yet not without the flourishes and beauties of true Reasoning neither.

Among the rest I was present at the Oration of a young Philosopher upon a Fact, which merits the Relation by reason of the Extravagancy of the Case.

*Philaretes* (for that was the young Philosophers Name) had made his own Caravan in the same Country House with *Urania*, whose rare Beauty, accompanied with her sweet and obliging humour had rendered him her absolute Adorer. But he was not her only Admirer, for he had a Rival whose Name was *Philip*; and the strife was between these two who should gain this Incomparable fair one by the Assiduity of their Services, or who should give her the most undeniable Marks of his Passion.

One day *Philaretes* being in the Fields, a Fire took hold of a Barn through which there was a necessity to pass to the Chamber where *Urania* was crying out for help. Presently *Philip* ran to her assistance, darting through the Flames, which a Fire more scorching, though invisible, would not suffer him to be sensible of.

So soon as he was got to his Beloved, he threw off the rest of his Cloths which he had saved from the Flames by his swiftness, and of them makes a long Twist, which he girt about her waste, and so letting her down through the Window threw himself after her. After that he looked upon her as the purchase of his Merit; nor did she her self scruple to declare her

self in favour of him who had so generously exposed himself to save her Life. *Philaretos* however ceased not to continue his Courtship, extenuating the Gallantry of his, and still speaking slightly of the danger to which he had exposed himself for her sake.

Some time after *Philip* put two young Colts into his Chariot on purpose to try them before *Urania*; to whom a Companion of hers being gained before hand by her Lover, made a proposal to get up into his Chariot and take the Air for a Mile or two, engaging her self that care should be taken of the Sheep till their return. But they had not rid above four Furlongs, before the Colts, being frighted at the shade of an Oak, fell a running with such a fury, that all the Skill of their Driver could not stop them, so that *Philip* was constrained to leap out of his seat to take hold of the Reins, but he was too feeble to be their Master: insomuch that now obedient to nothing but the Impetuosity of their fury, they had already whirled the miserable *Urania* within ten Paces of a dangerous Precipice, which *Philaretos* perceiving, scotched the Wheel of the Wagon so luckily, that he had time to get before, and with his own Body to prevent the furious Animals from running any farther.

By that means he delivered his Mistress from the danger, but it cost him the loss of his right Leg, which was so broke and mashed, that there was no cure for it, but by the Amputation of the Member.

That unfortunate Maim, which still pleaded in behalf of *Philaretos*, obliged her to give him the precedency in merit, yet she knew not how to resolve to withdraw her heart from *Philip*, to bestow it upon a Mutilated Lover.

At length after the Services performed, they returned all three to the City, where *Urania* being pressed by her Parents, declared in favour of *Philip*. Whereupon *Philaretos* understanding her resolution, took upon him another Resolution, that is to dye.

Now though by the Law of Nature, which only takes place in this small Territory, a Man might lay violent hands upon himself without a Crime, however who does it without consent of the Council, is looked upon as an uncivil Companion that would take a Journey without taking leave of

his Friends; and therefore there is a Decree, that his Body shall be carried forth of the Territories of the State, as a Fugitive adjudged unworthy of burial. Thereupon the Despairing Lover to avoid the scandal and Affront, requested leave to make himself away in this manner.

*My Lords, if there be no person within this venerable Assembly that has experimented the Rigours to which I am reduced by the excess of my Love, it will signify nothing for me to speak, since I have nothing to hope from the Equity of my Judges.*

*It behoves me to be a person that has loved with the same Passion, which still I have for the fair Urania, notwithstanding her Refusal of me, to be in a capacity to do reason to the Justice of my demand. But if there be not any Person here, as probably it is so well experienced, the Torments which I suffer being too violent to continue to that venerable Old Age that adorns those Seats of Judicature, I hope that Reason will supply the defect of an Experience which your Wisdom was too great at any time to undergo.*

*The loss of so principal a Member had been a pretence specious enough for me to have demanded your Permission to die; and I had done it before now, had not my hopes of possessing Urania moderated in some measure the bitter Woes of my languishing life, after that only Blessing has failed me, that could create within me a desire to save it.*

*Now then since her Resolution has condemned me to Miseries that ne're will end, and that by this condemnation I find my self a burthen to my self, troublesome to my Parents, ridiculous to the World, and unprofitable to the State, I have bethought my self, that there is no other way to shun this perpetual and cruel Torment, but by the only way that Nature puts into our Hands.*

*You grant it to a poor decrepit old Creature, with the same Freedom as you permit the pulling down of a House when it is ready to fall. Nor do you refuse the same leave to young Paralytics, nor to any person that is seized with an incurable Distemper. Seeing then my Disease is such that nothing but death can cure, it is not reasonable that you should deny it me, seeing my Condition is worse than that of the most miserable. Now if my misfortune will not prevail to persuade you to do me justice, I beg your Permission as a Favour.*

The Novelty of a Cause, for which there had not been a President in any Age before, so strangely surprised the Judges, that they had never agreed in favour of the Suppliant, but that *Alcibiades* assured them, That he had just such another design in his Youth, from which nothing could have diverted him but the change of a better Fortune, and that most certainly it was a great piece of Cruelty to constrain a person to live whether he would or no, in torments unknown to any but himself that endures them. So that his Opinion having brought over those that dissented before, the President pronounced sentence in this manner.

*Philaretos, the Senate gives you leave to depart the World; you may do it when you please, and after what manner you think fit. But Urania being informed of the matter, came to the Senate to prevent him; for her heart could no longer resist the sensible Attacques of a Passion so tender.*

After Sentence pronounced, she met him coming out of the Senate-house, to whom *Philaretos*, preventing her, *Behold*, said he, *my Goddess, the Victim which my Love offers to your Divinity! How!* said she, *have they pronounced the Sentence of my Death? For your Death will infallibly be mine. No,* replied *Philaretos*, *I am going to die, that you may live and enjoy your fill of Happiness and Content.*

At those words she seemed to be in a Trance; from whence recovering herself, she accompanied her Martyr to his Lodging, and besought him to surcease the Execution of the Decree for some days: Which he did, in regard his Affection had rendered him a perfect Slave to her Will. All that time she spent in persuading him to live, with an absolute Promise to marry

him. But it was impossible, out of an Apprehension that the Senate would take him for a mere Deluder and a *Braggadocio*. *Urania* therefore seeing him inflexible, resolved to follow his Example, no less tormented than her Lover; and the better to bring her Design to pass, she requested him only to marry her before he died; to which, not knowing the design that lay concealed in her Breast, he readily consented.

Thereupon they were married in due form, with the mutual Consent of their Parents, who kept the Nuptial Feasts according to the Custom. At the end of which, *Philaretus* withdrew himself privately from his Father-in-law's House to go and kill himself in his own, without the knowledge of his Wife.

But he could not deceive her, for she was soon at his Heels, and finding him ready to swallow a large Quantity of *Opium*, which his Mother had brought him in a Gold Cup; *Since*, said she, *I can by no means engage you to live with me, necessity obliges me to end my days together with you.*

And so saying, she desired her own Mother, who had followed her, to prepare her a Cup of the same Beverage, which could not be refused her, since the Custom of the Country permits that such Wives who will may follow their Husbands in death. Thereupon the two Mothers paid that mournful Office to their Children with those sad Sentiments which are natural to Women upon such Occasions.

They drank both together, and then embracing each other, after a thousand tender kisses, they both fell into a sweet slumber, never more to wake. Their Bodies were both burnt in the same Funeral Pile, and their Ashes being mixed together, were thrown upon the same Bed of Earth, according to the Custom of their Funerals.

However to preserve the Memory of so rare an Action, they caused to be engraved upon a Marble Monument against the Garden Wall two Rings one within another, in the midst of a flaming fire, with this Motto, to intimate, *That neither Death it self could part them.* The Wards are subdivided into Tribes; the Council Ward into Twelve, the Suns Ward

into Thirteen, and the Schools Ward into five only, because the Colleges and Manufactures take up the greatest part of it. The Council of *Thirty* also deposes Three out of the Two hundred and seventy to govern every Tribe; of which the one takes care of the Concerns within, the other without; that is to say, of the Farms belonging to his Tribe, and the Third is superintendent over the Magazines; for every Tribe hath its particular Magazines, to which the private People repair every day to fetch their necessary Provisions.

There is nothing of servitude among them, for they are all their own Servants, only when they grow old they are waited upon by their Children, who upon their returns from performing their Duties in the Farms, or other Places, retire to their Parents whom they Honour and Reverence as long as they live.

The Schools are their Seminaries of Virtue, Sciences and Arts, as well Military as Civil, where their Children are educated under excellent Masters, who the first year try the Disposition and Genius of their Scholars, and if they find any one incapable of learning, they inform the Superintendent, who sends him to the Manufactures with leave to make choice of what Trade he pleases, which he is taught by Masters made choice of by the Council of *Thirty*:

And under these Masters it is that they follow their several Callings, in several Apartments of the Building, bestowing their pains upon all things either necessary or seemly for the use of human Life, and their Labours are afterwards distributed into the Magazines for the common Service of the People.

The first things taught in these Schools are the Mathematics, of which they learn all the Parts, even to Astronomy, wherein they excel: For as for Astrology they reject it as a frivolous thing.

And indeed I could wish that such as waste their Time in that Study, or make it their business to consult our Astrologers concerning their future Destinies, and all such who shall read these Travels had the same scorn and contempt of Astrology which this wise People, by me so fortunately

discovered, have. Give me leave therefore to say this by the by, for the Edification of my Reader, since so fair an Opportunity presents it self, that I my self formerly studied this Art, and had made so fair a Progress in the knowledge of Schemes and Horoscopes, that I began to be in high Request; but more the success which my Master had who taught me at *Rome*, who was Astrologer to Queen *Christina*.

However the better to assure my self of the solidity of this Art, I was resolved to surprise him: To this purpose, one Morning I presented him the Figure of my Nativity, which I had been calculating all night long, accompanied with his own Directions. Very true it is, that he knew of himself that it was mine; but then the Opposition of Saturn to my Ascendant in the third Degree, which is my third Year, he made a doubt of it, not believing that I had escaped so fatal a direction.

Thereupon requesting him to tell me what it was, *A Shipwreck*, said he, *wherein I should absolutely perish*. This answer, more convincing to me than that of *Thrasibulus* to *Tiberius* in the Island of *Rhodes*, made me stand in Admiration. Afterwards searching by what means I might avoid the danger, he observed that Venus came to my assistance, by correcting the Malignity of Saturn.

This lucky Accident having encouraged me to make a farther Progress in a Study, whereby I thought to have raised my self above Humanity, I fell to it seriously, and spent six Months in the examination of *Ptolomy*, till I came to that passage, where he says, That they whose *Horoscope* or *Ascendant* the Leg of *Capricorn* governs, should be troubled with Diseases in the Legs; which is one of the grand Maxims held at this day by the Astrologers, as are all the rest of this great Master in their Art.

But then said I to my self 'tis not the immoveable Point or space of the Heavens which influences, but rather the Constellation which is there placed, of which the Leg makes a part, and from whence that twelfth Part of the *Zodiac* derived its name, in the time of *Ptolomy*, above seventeen Ages ago. Now every Age the Stars of the Figure advancing a degree from the East to the West, they ought to have recoiled as much. Nevertheless our Astrologers at present call those Parts or Spaces by the same name,



and ground their Predictions thereupon, as if the Figure were still fixed in the same place. Besides supposing that the Leg of *Capricorn* had not changed place, who does not discern that this Maxim was grounded upon the Relation of one Limb to another purely Imaginary, there being nothing of Reality in any of these Figures; so that the Foundation of their Art appearing to me so vain, I took a disliking to the Science it self. Many other Reasons also so cleanly convinced me of the falsity of it, that at length I quite and clean abandoned it. Seeing that if the Astrologer lit upon a past Accident for once, I attribute it, as the Learned Persons of this Country of the Sun do, merely to Chance, which sometimes may produce a Truth among thousands of Lies.

From the Mathematics they pass to Grammar learning, withal at the same time to write and speak well; and among all the other Dialects the *Attic* there prevails, in regard that they have not had any Commerce with Foreign Nations, whence proceeds the Corruption of Languages; whereby it comes to pass, that they have preserved the purity of their own, as have also some Villages of *Greece* in *Europe*, where they speak the pure litteral Greek; for that living at a distance from the Sea, and in a Country of difficult access, they enjoy the same good Fortune. For which, besides the Testimony of *Davity*,

I have also the Authority of the Reverend and Learned *Papa, Michael* of *Epirus*, who but lately assured me at *Venice*, that he had met with such in his Travels.

By this time their Judgments being rightly informed, they become more fit to read Philosophy, which they learn in the last place. They have also their bodily Exercises, being taught at the same time to handle their Arms both Rapier and Back-sword, to shoot with their Bows, and to ride the managed Horse, in a place appointed for that purpose, where also are admitted the Manufacture Apprentices.

They never teach Logic nor Rhetoric; Alleging that those two Sciences are as natural to a Man as to go, or to make use of his Hands; and that no man can arrive to be an exquisite Logician, or a perfect Orator that has

not an excelling Genius that way. However they give their Scholars certain general Precepts, very much agreeing with the Maxims of the *Epicureans*.

They also read and expound in their Schools *Aristotle, Plato, Socrates, Epicurus, Democritus, Thales, Diogenes*, and all the ancient Philosophers, of which we have only the Names; and whose writings they preserve; leaving to their Scholars to choose what Opinion they think most probable.

They also permit them to read the Poets, though very much incensed against them, for their Invention of Fables concerning Deities that never were. For by the Converse which I had among them I found that their knowledge in Philosophy was altogether bounded by Sense, which they take for the only Rule of their Reasoning, the Extravagancies of which are to be moderated and corrected by themselves, being persuaded that what cannot be apprehended by the Sense, is not at all, nor can be the object of our Meditations.

To which when I answered that the contrary was taught in our Schools, that is to say that Reason corrected the Sense, they looked upon it as ridiculous, as if a Blind man should go about to correct his Guide.

They generally believe the Eternity of the first matter, not being able to conceive how any thing should be made out of nothing; that the World with all its varieties was produced by the sympathy and antipathy of the first Body's, which as they had no beginning will have no ending.

They make some Bodies moveable of themselves; others by the impulse of those only in a void space. They acknowledge no other Cause but one, which is the Material. For all which Opinions of theirs I do not here produce their several Reasons, as designing at present only a Historical Relation; which else would require a larger Volume by it self, which perhaps I may hereafter put to public view.

If any one begin to broach new Opinions they cite him before the Council, who examine them, and if they find them ill grounded, the Person is not commanded to recant, but only to hold his Peace, under the Penalty of being put into the number of the *Scandalous*; a List of whose names is

affix'd to the Door of the Temple, there to remain to perpetuity: an affliction, which next to exile, they stand most in fear of.

Their Library more spacious than the *Vatican*, is so much the more Curious, by how much it is furnished with an infinite number of Authors, of which we know not so much as the Names, and such as lived before *Aristotle*.

Those they call the ancient Authors; for the Modern they esteem to be those that wrote after their settlement, which is above Two thousand years ago. They shewed me also Translations of *Egyptian* Books, which make the World to be much more ancient than we believe it to be; our Chronology being no more than a Great Grand Child of theirs

As for Printing tho' they well know what it is, yet they make no use of it; so that all their Books are in Manuscript, either in Parchment or Paper, in the Greek Language, in regard they know no other; unless it be the *Tartarian*, which by what means some of them come to understand I shall relate in due place.

They distinguish their Books according to the Quality of the Subjects. And if any Author of their own writes any thing new, his Book is not admitted into this Noble Society of Volumes, till it has had the Approbation of the Council of Thirty: Private Men may have it before, but few care for it till then; so great a veneration they have for the Judgment of that most noble Assembly, all composed of learned and chosen Men, the flower of Philosophers, as are also the two hundred and seventy.

Among the Legislators, I saw the Pentateuch of *Moses*, translated by the care of *Alexander*, and sent to his Master *Aristotle*, as some Lines under his own hand, at the end of *Deuteronomy*, witness.

I asked them their Sentiments concerning that Law; to which they answered that they had a great esteem for the Moral part, disliked his Sacrifices, condemned his Ceremonies, and for his Historical part, some they deem'd probable, the rest very improbable: One of the Company

added that he was a Philosopher, that he had too enigmatically described the Generation of the World, and of the Creatures therein to a blockish sort of People, incapable to apprehend it by methodical Reasoning: That he believed with *Moses*, that man was produced out of the Earth, and that without doubt he had borrowed that Opinion from the learning of the *Egyptians*, among whom he confesses himself to have had his Education.

At length I came to the Book which was left by the *French* man of whom I have already made mention. They kept it apart, not knowing where to range it, because they did not understand it: I found it to be a New Testament. Whereupon they earnestly requested me to translate it for them, if I thought it worth my while. Upon which I pulled out a Greek Testament out of my Pocket, that had been my *Vade Mecum* in all my Travels, and by way of prevention, instead of a Translation, said I, here is the Original, which you may read at your leisure, because I do here present it to your Library.

At which they were overjoyed, and gave me a thousand Thanks. After which they led me into the Apartment where all their Curiosities were kept; and there I beheld a Collection of all that ever the Bosom of Nature produced, or ever was invented by Art.

Among the rest I saw several Cases of Letters with all the furniture belonging to a Printing-House; several sorts of Fire arms, of which they praised the Invention, but condemned the use as treacherous and cruel; *Pyrobolic* Mirrors, that cast forth Fire in a moment; a flying Engine; Prospective Glasses, by which I could distinguish in the Moon Hillocks, Valleys, Meadows, Forests, and if not Animals, at least some small moving Machines.

They also shewed me in the same place, Monsters, half men, half beasts, of I know not what kind, preserved in Crystals filled with Spirit of Wine. Microscopes, shewing all the Vital Parts of a Hand-worm, and of all those little Insects flying in the Air, which the most piercing Eye could hardly discern without the assistance of these Glasses: Curious Watches and Clocks, of which they make no use, as believing them superfluous, in regard that being so expert as they are in Astronomy, they can tell what

hour it is either by day or night; for that the Air is not there much subject to be overcast. As for their Climate their own Astronomical Observations reckon it two and forty Degrees, far from the Equinoctial Line; and their own Meridian is the first in their own Maps.

Now tho' they inhabit a Country abounding in all things that may render Life agreeable and commodious, yet they live after a most sparing and austere manner. For they affect not the delicious tastes of Drink or costly Viands, unless when they are sick, or make great Banquets, which they never do but only upon certain Occasions, and that very rarely, as at Weddings, the Birth of their Children, Receptions of Strangers or the like, without being thereto constrained, however by any Laws or Decrees.

They eat about some three hours after they rise in a Morning; but their chief Meals are in the Evening about three hours before they go to bed. Their Magazines furnish them with course Food, Bread and Wine; but for Venison and Fish they eat none, but what they hunt and catch themselves, or what their Children send them from their Country Houses.

Their Habit is plain, made of Wool dyed of a Violet Colour for the Men, and white for the Women; which is the only distinction of their two Sexes. As to the fashion, it is the same used all along by the Ancients, with a Stole upon their Shoulders after the manner of the *Venetians*, to cover them in the Country from the Sun, or when they are forced to go in the Rain.

As to other things, bareheaded and bare footed, only in a Leather Sandal lin'd within side with Wool. They that have Jewels may wear them; and as for the three hundred they are distinguished by their Scarlet habit, which none besides are allowed to wear.

There are no professed Physicians among them, for they all understand Physic. 'Tis very true that in difficult Cases they call a Philosopher, who comes upon the same Conditions as their Pleaders without any Fee: Their usual Remedies they take from Trees, Herbs and Roots growing in their own Grounds, which have the same Qualities, with Cassia, Senna, and Scammony, and with which they suddenly cure all Distempers that are

curable. For in regard that Noble Science is there practised for no advantage of gain, the Philosopher who is sent for never seeks to prolong the Cure; besides that making up their Prescriptions themselves, they have nothing to fear on the Apothecaries part, whose Avarice or *qui pro quo* often times does the Patient more injury than the Distemper it self.

There is not a Surgeon nor a Barber to be seen, for they never let blood, as not being to be persuaded that they ought to wound a Patient to cure him; or that the Blood which is the seat of the Soul, with which it has so strict an Alliance, that it seems to be inseparable, ought to be spilt to make it better, seeing that which remains in the Body is as bad as before the Blood letting; but that it is better corrected by *Catharticks*, which separate from its Mass the Humours which infect it, without taking away that which is good, and that the quantity of it may be diminished at any time by Diet, Exercise, and Sweating.

As to Wounds and Bruises, they proceed after the same method as in Fevers; that is to say, they cure themselves with the assistance of a Philosopher if need require. The Women shave and trim their Husbands, of whom they are so jealous, that they will not suffer any bodies hands to come near their Faces but their own.

The Philosophers have also specific Remedies for the Diseases of the Soul, the continual use of which fortifies the Memory and purifies the Wit in such a manner, that they will make a Dunce Ingenious. It is a Composition of which we have the ingredients in this part of the World; and of which I have often made use since my return into Europe, with good success as well to my self as to others. You see there none that are troubled with the Gout, in regard they are both sober, temperate, and active; besides that the Continnence of the two Sexes is so great, that there is no harbour there for that same Disease which the *Italians* call the *French*.

If a sick Person be given over as past recovery, there is no need of a Comforter, because they do not conceive there is any evil in death, which they look upon as only a mere Cessation from Action and Thought, which may possibly return one day, if the Particles from whence the same Action and Thought derived their first beginning should happen to reunite. The

Children burn the Body of their Parents deceased in their own Gardens, and scatter their Ashes upon the Earth; believing that the enlivening Atoms are charioted up in the Flames to their first Original, which they believe to be the Sun; and by their mixture of the Ashes with the Earth, they believe that in eating the Plants which proceed from thence, that they enliven the more gross and terrestrial Portion of their Parents.

To speak the truth, I attribute the goodness of the Air which they breath in those Parts, partly to this Custom, which renders it so free from those Infections which the stinking Exhalations of the Bodies interred in our Cities are the certain cause of among us.

In regard their Commerce is not great, 'tis not very possible should be Rich. However they are not poor neither; for that the fertility of the Soil furnishes them with all things necessary for the support and pleasure of Life, and to spare. So that they send the superfluity of their Provisions and Manufactures once a year to a Fair that is held between the Confines of this State, and the *Great Moguls* Country, where they Barter their Commodities for Pearls, Diamonds, and other Precious Stones, or else for Gold and Silver coined, for the benefit of the Public Treasure, which surpasses in value those of St. *Denis*, *Loretto* and St. *Mark*, put them altogether tho' they be the Richest that I have seen in Europe.

Nor do they prohibit private Persons from sending their Goods thither, and Trading upon their own accounts. For after they are out of their times, and have done that Service which is required from them for the Benefit of the Country Farms, or otherwise, till they come to be Thirty years of Age, they have then liberty to work at home, for the Ornament of themselves and their Houses.

Besides, that whatever they do for the Service of the Commonwealth is sure to be publicly rewarded; and with this wealth, either purchased by their Industry or their Virtue, they feast and give Portions to their Children when they marry them.

Now although they lye surrounded by the *Tartarians*, yet are they not at War with anybody:

For the Great *Kam*, who has always had a high esteem for them, by reason of their Integrity, permits them to live in Peace and Tranquillity one among another.

In acknowledgment of which favour, they furnish him at all times with a small Regiment of 300. Men, under Thirty years of Age, who go to serve him voluntarily, and all the time that they stay there, is looked upon as if they had spent it in the Service of the State.

These 300 choose themselves their own Colonel, who swears fidelity to the Great *Kam*; who at his first arrival presents him with very fair Arms and Weapons, and gives him leave to make choice of six Leutenants, to Command every one under him Fifty Men a piece.

Nor do they ever return from his Service without a considerable Reward; and they that signalise themselves by any extraordinary Achievement, are rewarded moreover according to their Merit. Thus it is that they come to understand the *Tartarian* Language, of which the People of this Country make use in their Commerce by the assistance of one or two of these Interpreters, who are deputed by the Council to attend the Fair.

When they are ready to March to the Great *Kam*, the Council gives them an Order to take Arms out of the *Arsenal*, which is always furnished to Arm Sixty thousand Men upon occasion. Their Offensive Arms are a Bow, a Scimitar, a Mace of Iron, a Javelin, and a Pike; their Defensive only a Buckler and a Helmet.

All the while that I conversed with them I could not find that they had any Notion of God after our manner; in regard that as I have said, their Philosophy solely depends upon Sense. As for those Deities which either Poetry, Fear, or Imagination has set up, they are too wise to acknowledge so that I have nothing to say concerning their Religion, except you call Religion that which they believe and practise concerning the Sun.

For they unanimously hold that Planet to be the most Lovely, the most Powerful, and the most Beneficent of all the Beings. They are persuaded that it is the Soul of the World, and that the Beams of the Sun being



incorporated into the Creatures give motion to their Corporeal Mass, the external Figure of which makes the Principal difference which we see between them. Though they do not deny but that their different Internal Operations may proceed as well from the variety of little Bodies, with which they are mixed, as from the Beams of the Sun more or less purified.

They assert the Sun to be a Globe of Fire exactly rarified, and shining in the Center of the World, as being the heart which animates all the Parts of it; and the Element or Principle of Souls to which they all return upon their separation from the Body, as the Water returns to the Sea, discharging it self from the Land.

Every tenth day of the year they go to the Temple to be there when the Sun Rises; and as soon as the Sun appears through one of those holes which mark out the Degrees of the *Eccliptic*, the or Priestess, who is chosen for the excellency of her Beauty out of all the Virgins in their Territory, ascends the uppermost Step that serves instead of a Triposs, clad in a Vestment of Cloth of Gold, with open and hanging Sleeves, whence, her Arms come forth covered with a fine Linen shift, which is fastened together between her Elbows and her Shoulders with a Bracelet of Diamonds; her head Crowned with a Garland of Flowers, a Necklace of large Pearls about her neck; two Emerald Pendants Pear-fashioned, hanging at her Ears, her Hair dishevelled, crisped and curling without Art, and carelessly flowing down her Breast and Back; her Mantle clasped under her Chin, with an Oriental Girasol, weighing thirty Carats, and enchased in Diamonds, of which a great number glittered upon her Fingers.

To this Priestess thus encountered, a most lovely Youth presents her with a little Casket of Gold curiously wrought, out of which she takes a certain quantity of Perfumes, which she throws into the Perfumer of which I have already spoken; after the performance of which Ceremony, presently you hear a noise of Trumpets placed upon the Cornish, and after that a Symphony of excellent Voices and Instruments chosen out of the School, who sing the following Stanza's, the Hautboys and Violins intermixing their harmony by turns.

*Let us sing that Glorious Star*

*In splendid Lustre past compare,  
And his surpassing Power extol,  
Glorious and Ineffable.  
He the Worlds Soul does all command,  
Filling the Air the Sea and Land,  
And penetrating Depths profound,  
Impregnates all that's under ground,  
As by the first Decrees of Fate  
To him we owe our Mortal State;  
So dowe hope, this Life once done,  
All to return to him the Sun.*

The People below also repeat these *Stanzas*, keeping time to their Voices with a confused but merry dance, while the Priestess is busily employed in supplying the Censer with Incense; who after she has sufficiently embalmed all the People with her Perfumes, ascending by the middle of the Roof, goes up to the Sun it self to refresh him with a costly Repast; for they believe him to be nourished with the Exhalations which ascend to him incessantly, as well from the Earth as from the other Planets, by the Order of Circulation, which they acknowledge to be in the great World as well as in the *Microcosm*.

The rest of the day they spend in Pastimes and diverting themselves, either in their Houses, or in their Delightful Vicinities, which consist in Meadows, Groves or Fishponds, which are formed by the Concourse of the adjoining Rivulets.

From the Principal Outlets of the City, you walk to the Confines of their Country Houses, under the Shade of long Rows of Elms planted in a straight Line, which affords the pleasure also of a fair Prospect, to those that promenade through the Chief Streets, at the end of every one of which there stands a Portal all of costly Architecture, which at night are only barred with a single Draw-bridge about the height of a Man, as being made rather to terminate the sight than for any defence.

For the City has no more than one single Moat of running Water, to prevent the entrance of Wild Beasts, (which rarely happens) nevertheless they do

adventure so far, by reason they are continually hunted by the Youth of the Country that are put to manure the Land. Besides that they breed up great Mastiff Dogs so strong and so courageous, that they will encounter with success the most Savage of Wild Beasts, against which they only exercise their fierceness, being no less tame in the Company of Men, whose Guardians they seem to be, taking their Rounds day and night about the Fields, with their Iron Collars stuck with sharp Nails.

When the Hunters take a Lyon, or any such dangerous and mischievous Creature, they nail him to a Tree at the Avenues into the Territories, as formerly the *Carthaginians* did upon their Walls. And indeed the small number of those Wild Beasts which is to be found in a Country whither the numerous Herds and Flocks of Cattle are sufficient Baits to entice them, shews them to be terrified by such Executions.

Their Tillage and rural Habitations take their beginning at about a Mile distance from the City Moat, all the Delightful space between being allotted for public Recreation.

Their year which begins just at the Winter Solstice, is divided into six and thirty *Decades* of days, and so they count the first, second, &c. day of every *Decade*; and the time which remains till the Point of Revolution, they call the *Surplusage*; and pass it altogether as they do the tenth day of every *Decade*. By which means they avoid the Fopperies and Trifles of *Bissextiles* and *Epacts*, which the most cautious corrections of our calenders cannot free from mistakes.

They begin their *Epochs* from the Solstice next ensuing the Installation of *Misargyrus*, and adjust their Chronology by his Successors, whose Portraitures to the Life they preserve in their Treasury, to the number of One hundred and fourscore, till the time of *Philopoemen*, their Chief President at the time when I was there.

And this is all the Chief recompense of their Supreme Presidents for all their care and pains in the Government of the State; the Public Causes two fair Medals of his Face to be cast in Gold, of which the one is laid up in the Treasury, the other is bestowed upon the Person himself, who leaves

it to his Family at his death, as a Mark of Honour to encourage his Posterity to follow his Steps. In a word, for a Conclusion of all that can be said touching the Manners and Customs of these People, I must needs aver, that they are so regular and just, that the Age of Gold may seem to continue still among them. They mutually assist each other in all their Affairs, and love one another to that Degree, that you would take them all for Brethren.

Thus therefore having taken a view of all that was to be seen in this admirable City, I spent the best part of my Time with *Eugenes*, either in the Schools, or in the Library; where I was present at their Readings and Disputes. For besides the lesser Apartments appointed for their youth, there is one large Hall where the married People of both Sexes meet every Morning and Evening, to hear the Discourses of Physic and Morality which the Philosophers there make in their several Turns; and where they take all the Liberty which our Preachers assume to reprehend Vice.

Their Disputes contain nothing of the Pedantic, there is not to be heard *I deny your Major*, or *I prove my Minor*. The Head of the School propounds a *Thesis*, which a Scholar undertaking maintains with the best Arguments he can produce, and is then opposed by another; after which three Philosophers give their judgment who has done best.

As to their Pronunciation it agrees with that of our Critics; in which they differ from our *European* Greeks; and I made it my Business also to turn over the Books of several Ancient Philosophers, which we want, the suppression of which, though falsely, is laid to the charge of *Aristotle's* Ambition. By the reading of which I found the Modesty of those Great Men, who never asserted their Opinions like Arrogant Dogmatists, but only as Doubts, or as Answers which to them seemed probable, in satisfaction of the Questions which were to them proposed.

So that *Anaxagoras's* Fire, *Thales's* Water, *Democritus's* Attomes, set forth by another whose name I have forgot, are only means to explain the Generation of things which to them seemed probable, being there supported by Chemical Experiences without asserting any thing Positive. Among their Authors of *Mythology* I found the *Greek* New Testament which I had presented them. Of which I demanded the Reason from the

Library Keeper: who answered me, That he had observed most excellent Precepts of Morality therein; but by reason of a Celestial Genealogy, and some other particulars, that did not seem rationally to be believed, he had ranked it among those Volumes, by advice of his Council composed of Four other Philosophers, deputed as he was, by the Thirty.

Thereupon I took an occasion to unfold to them the Principles of the Christian Religion, so universally believed by the Princes and Potentates of Europe; however without making any progress among them, because I had to do with People that acknowledged no other Authority but that of Sense and Reason, which cannot apprehend the Mysteries of Faith.

But when I came to tell them of one Nature in three Persons, of two Natures in one Person, and one invisible incorporeal Deity, who was All in All, and All in every Part; born in a Stable, Crucified upon a Cross, and reproducing himself every day in a thousand Parts of the World to be swallowed by his Adorers, they began to discourse among themselves that I was frantic, and talked already of sending me among the mad Folks, so that I was forced to change my Language.

If there be such a God, said one to me, as you describe, who would be Worshipped by all the Earth according to the Religion which you propose, and that this Faith is the only way to gain Heaven, and shun everlasting Torment, it had become his Wisdom, his Goodness and his Omni-potency, to have caused it to have been divulged abroad at first through all the Universe, after the clearest and most intelligible manner imaginable, to prevent the ruin of so many Men who have perished according to your Principles, for these sixteen Centuries past, because they never heard of any such thing.

Instead of exposing an Innocent Son to the severity of Torment, he should have sent him into the World with an Equipage answerable to his Birth, that he might have been heard with more respect; with an Army to render him formidable; and with Lightning in his hand to terrify those that would not obey his Law. Here I showed them the necessity of Christ's Humility, unfolding to them the Mystery of our Redemption; and giving them to understand that there was no other way for the Redeemer to expiate our

Crimes, and fully to satisfy the Justice of the Father. Where is that Judge, replied my Antagonist, that would condemn an Innocent Son for the sake of Criminals? especially it being in his sole and only Power to save by a mere amnesty.

Notwithstanding all this, after I had laid before them all that the *Sorbon*, and the best Divines of the Church had taught me, of most profound and most refined concerning these Matters, I was constrained to put an end to my Dispute, in regard those Gentlemen denying my Foundations, it was impossible for me to make any breach in their Belief.

I remained a whole Month in this Sun-adoring Country, sometimes in the City, sometimes in the Country, whither I kept some of the Citizens Company, who went to make merry with their Children. And indeed I could willingly have ended my days in this place, had not the Remembrance of my Friends and my Affairs in Europe obliged me to return.

Which I did, after I had taken leave of the Senate, who ordered that I should be furnished with a Wagon to the Borders of their Territories; and that the Archon of the last Country Farm should in my behalf agree with a *Tartar* to conduct me to the *Caspian* Sea. I must confess I made a Proposition to *Eugenes* and some others, to have taken a Journey into *Europe*; but they very frankly told me, That there was not any thing which I had related to them, concerning our Parts of the World that bred in them the least Inclination to undergo so great a trouble.

Upon that I presented my Friend with an Emerald surrounded with Diamonds; and he presented me with the Works of *Democritus*, and *Thales* the *Milesian*, together with a certain Stone, which our Lapidaries know not what to make of. After that taking leave of my Friend upon the Frontiers, whether he had accompanied me, as well out of friendship, as by the Orders of the Thirty, in hopes to see each other again, I betook my self to the Conduct of my *Tartar*, who taking a nearer but more difficult way than what I had travelled before, gave me opportunity of seeing several Countries, not much unlike those Beautiful and Charming Grooms

that adorn the *Alps* of *Switzerland*, of which I intend to give a Description, if these my present Travels find a favourable reception.

In six Weeks time I came to a Village by the Sea-side, where to comfort me for the loss of *Eugenes*, I had the happiness to meet with *Monthresor*, who after the usual Embraces, and Tender Expressions, which such an unexpected meeting could invent, gave me an accompt, how that after he had been carried away by the impetuosity of the Current, he entered into a deep Water, salt and still; which made him believe himself to be in the Sea, where he often launched himself forth according to the Art of swimming; that at first he found some resistance at the top, which made him swim between the two Waters, darting himself forth withal the strength he could, till at length he gained the Shore of the Sea that washes this Coast.

I asked him what he saw remarkable under that same *Tartarian Pausillipus*. To which he answered that by the thick darkness of that dreadful Cave, though it were at Noon day, he could make no Observation by his sight, but that his Ears were terrified with a Horrid Whistling, of which he had no time to examine the Reason, in regard his Thoughts were all employed how to save himself.

After that we made a Relation one to another of our past Adventures, while we staid to embark in a Fisher boat, like those of *Marteguois*, and so swift that it brought us to *Santa Maria* in four days, from whence we held the same Course backward as we had done forward.

Returning through *Athens* I visited my Host *Epiphanes*, who received me with a great deal of joy, returning me a thousand thanks for the good Effects of my *Antipodagricon*, finding himself absolutely freed from the Tormenting pains of the Gout by the use of it.

And I should have been much more glad to find my self so Instrumental in the Recovery of a Person from whom I had received so much kindness, had not my Joy been abated by the news which I received at the same time of the death of *Demetrius* and *Constantine*. From *Athens* I had a design to have taken a Journey to *Parnassus*, but understanding I should see

nothing but a Mountain, like to other Hills, with out any Footsteps of Antiquity, I laid aside those thoughts. For I am not of the humour of many Men that put themselves to a great deal of trouble, merely that they may be able to say they have been at such or such a place when mentioned in Company.

If the Beauties of a Country do not draw me thither, there must be at least some remainder of those that formerly inhabited those Parts, whence I may in some measure understand the Fashions of Living, and Customs of a People whom History has represented to the World with Applause; nor is the knowledge of the Manners and Customs of the present Inhabitants, able to make a Parallel between them and their ancestors unworthy a Man of Wit; and therefore above all things I fly to a place where once Learning flourished.

If a Traveller does not propose to himself these Advantages, he will find himself often deceived, in regard he will not see the fourth part of what he expects, upon reading of Relations, no less flattering and deceitful than Paintings, that generally represent Faces much fairer then they are; unless it be that a Man is desirous to know of himself the Situation of Places, which I have found to be very much mistaken in the best Maps.

From *Athens* we returned to *Naples*, whose delicious Climate constrained *Monthresor* to stop there. For my own part I returned into *France*, where after I had experimented all the Rigours of a Cruel Fortune, in the year 1676, I embarked at *Rochel* in an *English* Vessel, which brought me to *Plymouth* the 28th. of *September*, having a desire to terminate my Travels and my days in this Kingdom. But the Enemy of my repose would suffer me to take no rest, having found out new necessities for me to revisit as well *France*, as several other parts of *Europe*, through Roads not common, where I have made several Remarks, which I shall communicate to Public view, when I understand what kind of entertainment this my first Volume has received:

For nature not being wholly shut up in one small Corner, it behoves a Philosopher to sound for Experience in various Parts, which he cannot otherwise do than by Travelling; else the Company of Learned Men and



rare Wits, which are in Kingdoms and Countries like so many *Phoenixes*, is not to be acquired, but by a strict survey of those Kingdoms. And indeed by the means of these two assistancies it was, that I found what I sought for in the Study of Philosophy, which of all the Studies I have laboured in, even to the maintaining of General Theses, concerning all that could be known, is that which I have taken most delight in all my Life time for these thirty years together.

I have applied my self solely to it, renouncing all the rest, excepting only Physic, which following like her Daughter so close at the heels, no less deserved my Courtship. Besides that the exact knowledge of the Body of Man, which she promises her followers, making me hope that she would favour my designs of diving into the Secrets of Nature, bred in me a strong Inclination from that time forward to apply my self devoutly to that Science.

And the Progress which I made both in the one and the other seemed sufficient to my Friends to importune me to take the Degree of Doctor in both Faculties. Wherein I proved successful with all the Honour that an Honest Man could wish for, during a Winter that I sojourned at *Padua*, after I had undergone the utmost rigours of a strict Examination both in Public and Private.

Nor was it less than I desired; tho' being informed of my Birth, they would have treated me more Nobly, that is to say, they would have passed me without Examination. However though I hold my self highly honoured with these two Degrees, yet I do not pretend to value my self upon that of Physic as being too mean and prostituted to the most ignorant in the *Esculapian* School, who arrive to be no more than bare Mountebanks; besides that the Faculty is extremely decried by the Dishonour done it by idle and silly Practitioners.

Neither do I practise it my self, as well to avoid the Reproaches to which a Physician is exposed if he fail of success which often befalls him, as for that my Constitution will not brook that nastiness and stench, which Physician is forced to swallow for his Breakfast, when he comes to do his Duty; according to the Verse, *Stercus & Urina medici sunt prandia prima.*

To what purpose, then (will some object) are all those noble Secrets which you have acquired in your Travels? What will become of your *Pneumatopharmacon*, that will create a Memory and Understanding in those that want it? that excellent Remedy against the Gravel, and that other which unfetters Gouty Feet, extirpating the Cause of the Distemper? To which I answer; these are Medicins which I give to such as think it worth their while to desire them, where I live at my House in *Beaufort Buildings* in the *Strand*, in the Court that goes from the *Fountain Tavern* to the Water-side.



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