THE HISTORY OF PERSIA.

CONTAINING,
The Lives and Memorable Actions of its Kings from the first Erecting of that Monarchy to this Time; an exact Description of all its Dominions; a curious Account of India, China, Tartary, Kerman, Arabia, Nisabur, and the Islands of Ceylon and Timor; as also of all Cities occasionally mention'd, as Schiras, Samarkand, Bokara, &c. Manners and Customs of those People, Persian Worshippers of Fire; Plants, Beasts, Product, and Trade.

WITH

Many instructive and pleasant Digressions, being remarkable Stories or Passages, occasionally occurring, as Strange Burials; Burning of the Dead; Liquors of several Countries; Hunting; Fishing; Practice of Physick; famous Physicians in the East; Actions of Tamerlan, &c.

To which is Added,

An Abridgment of the Lives of the Kings of Hormuz, orOrmuz.

The Persian History written in Arabick, by Mirkond, a famous Eastern Author; that of Ormuz, by Torunxa, King of that Island, both of them Translated into Spanish, by Antony Teixiera, who liv'd several Years in Persia and India; and now render'd into English.

By Captain JOHN STEVENS.

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THE

PREFACE.

Persia is at this time, and has been for several Ages, one of the great Eastern Monarchies, and yet the Accounts we have hitherto had of it in English have been no better than Fragments. Several Travellers have described the Country, and given us the Lives of some of their latter Kings; the Turkish History here and there has something of them occasionally; other Books make mention of the Conquests of it by the Tartars and the Sarazens. A complete History of that Kingdom from its Foundation to this Time has been still wanting, and is what the Publick is here presented with, as a Work doubtless acceptable to all curious Persons, the Spanish from which it is now translated being...
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ing very scarce, and the Arabick from which that was taken very little understood. All Nations have their fabulous Originals, and therefore it is hop'd none will condemn this Work for what may appear Romantick in its remotest Antiquity; for it is but reasonable to allow the Persians the same Liberty we take our selves as to those Primitive Times. Nor are we to conclude that all those Things which may perhaps appear to us incredible are absolutely false, since it is most certain that the Asiatick Nations were civiliz'd, and had the use of Letters long before us, and consequently their Histories may with Truth extend much further than ours. The Judicious will not be apt to condemn Things slightly; being sensible that there is nothing perfect in this World, and for those Ages which are something remote from the first Original of that Kingdom, there does not appear to be the least just Cause of Objection against what is here said of them. Not to detain the Reader too long, we shall now give him as much of Teixeira's Spanish Preface to his Translation from the Arabick, as is proper for the understanding of the Motives that induc'd him to write, and of his Performance. His Words are as follows.

Having,
P R E F A C E.

Having, in my Youth, been addict-ed to reading of History, I was often at a stand on Account of the Disagree-ment there is among Authors about the same Things. This I more parti-cularly observ’d in what has been vari-ously and confusedly transmitted to us in Writing by those who went before us concerning the Kings of Persia and their Succession; among which Authors are Procopius, Agathius, Genebrardus, Zonaras, Tornamira, and several others; whose Relations are so uncertain, that they seldom agree in any Point. I la-bour’d under this Uneasiness for some time, ’till going over to India, and the Eastern Pars, and travelling there I came to Ormuz, and the Dominions of Persia; where the same Curiosity still possesseing me, I laid hold of the Op-portunity to resolve my Doubts, and to that End, and to discover the true History of those Kings and Antiquities, I began to make Inquiry after them, but found my self more perplex’d than before; for when I ask’d for Cyrus, Artabanus, Ahasuerus, and others men- tion’d by our Greek and Latin Histori-rians, I could hear nothing of them, or their Actions, agreeable to what these have related of them. At length, ha-ving acquainted some Persians, Men of 

A 3 Know-
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Knowledge and well read, with my Desire, after much Discourse they advis’d me, since I design’d to know the History of their Kings, to take up with what had been writ of them in their Chronicles, the Authors whereof being nearer at Hand, deliver’d their Actions with less Confusion and more Certainty than those of other Nations, who were often mis-led either by Prejudice, or Distance, or both of them. I lik’d the Advice, and in order to make the true use of it, enquir’d and was inform’d, that the History in greatest Reputation among them was one they call Tarik Mirkond, that is, Mirkond’s Chronicle, which I purchas’d, and having perus’d, and finding him very extensive and universal as to the Affairs of Persia, I extracted as much as the Publick is here presented with, concerning the Number and Succession of their Kings, from the first of them to him that is now reigning, which being altogether new and not publish’d by any other, I thought might be acceptable.

It is not my Design to argue upon doubtful Points, or to confute the Opinions of others, but only briefly to relate what the Persians have preserv’d by Tradition, and is confirm’d as Truth by
by their Writings; and since they look upon it as such, it is reasonable we should do so too; for we ought rather to believe the Natives, who speak like Eye-witnesses, than Strangers in this Particular; so that this History of ours may be of use for the perfecting of others, which have hitherto been very imperfect. The Portuguese Historian, John de Barros, makes mention of Mirkond's Chronicle in his Decads, but for want of understanding the Language, could give us no more than the Name.

Besides the short Account of the Kings, this Book contains some Curiosities, most of them taken notice of in the Margent, which I have inserted, as believing them pat to the Purpose and diverting. I am sensible that some of them might have been more properly plac'd in the Second Book; but having at first design'd to publish only the First, they were plac'd there, and I thought it not worth while afterwards to remove them; the Reader may give entire Credit to them, for they were either seen by my self, or receiv'd from Persons I believe as I would my own Eyes.

The Proper Names either of Men, or of Places, or of other Things, may perhaps
haps be thought harsh and difficult of Pronunciation, which I could easily have adapted to our Language; but thought it better to give them their own Sound, by reason the altering of them generally creates Confusion; for had those who have writ, or translated Histories, been always careful to give Men and Places their Proper Names, without any Alteration, there would be less Confusion in reading of them. And in regard that this Book may happen to be read by some Person that has attain'd the Knowledge of the Persian and Arabick Languages, who may call in Question any of the Etymologies I produce upon Occasion, I desire such to take Notice, that the more universal Languages are, the more they vary in their Terminations, according to the Provinces they are us'd in, whereof there are Instances enough in our own and in the French, Latin, and Greek Tongues.

The Calculation of Time, according to the Persians, is to be seen in general in the First Book; but much more particularly in the Second, their Method being still observ'd. It is possible I may have committed some Mistake in reducing the Years of their Era, to our Year of CHRIST, by reason of the diffe-
difference of the Lunar Year us'd by them, and the Solar by us; I did my best, and if any other can and will reduce it to a greater Exactness, I shall be very well pleas'd, and return him now Thanks before-hand.

Together with the Kings of Persia, I give a Relation of those of Harmuz, or Ormuz, &c.

Thus far our Author Teixeira; to which I shall only add, that the short Supplement made to his Kings of Persia, to continue them down from his Time to ours, is collected from the Turkish History, and the best Modern Travellers, as Thevenot, Tavernier, Chardin, Gemelli, &c. and that it was not made longer, lest it should be thought not to bear Proportion with the rest of the History.
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THE

HISTORY

OF

PERSIA.

Book. I.

CHAP. I.

Of the First King of Persia, and his Original, according to Mirkond, the most Renowned Historian of that Nation.

When the Waters of the universal Deluge had ceas'd, and Noah, his Children and Posterity spread themselves over the Face of the Earth, and began to fill it, as they were enjoyn'd by God; many Families assembled themselves together in several Parts of the World, building Towns, and still multiplying, whilst every one endeavour'd to advance himself, tho' it were to the Detriment of his Neighbour, as will appear in the Sequel of this Work. Then did Pride,
and Ambition particularly take Possession of the Inhabitants of the Province of Aderbaion, where this History is to commence. The Natives of it for want of a Prince, or some Person to govern them, liv'd in continual Trouble and Uneasiness, every Man aspiring to be Chief, and aiming by force to lord it o'er the rest; so that some endeavouring to bear Sway, and others refusing to submit to it, they did one another great harm; these various Inclinations occasioning Tumults, Wars, Rapin, Oppression, Slaughter, and many other Mischiefs; such is, and was, even then in that naked, and ignorant Age, the Power of an inordinate Desire of Rule. The Province of Azerbaion, or Aderbaion, as it is now call'd, and whose Capital is the famous City Tabriz, or Tauris, was the noblest, and most populous at that time, which made Men contend the more eagerly for the Dominion of it. The Natives considering their present Sufferings, and apprehending still greater Misfortunes, consulted about the means to redress the Grievances they then lay under, and prevent those they fear'd might ensue, and resolv'd to chuse a Person among themselves to whom the Government should be committed. The Power of electing was given to such as were thought the best qualified, who pitch'd upon four, and out of them chose one, whose Name was Kayumarvas, as being the most accomplisht'd of them, and known to be prudent, brave, generous, affable, and endu'd with all other Virtues, requisite in a good Governor. The Choice was approv'd by all Persons, with great Applause. He was not then present, but being attended, they unanimously importuned him to accept
accept of what was offer'd, in return for having been chosen, and preferr'd above all the rest. He endeavour'd long to excusze himself; but at length yielding to Importunity, and preferring the publiek Good before his own private Satisfaction, he consented to take up- on him the Government, and being condu- cted to a publiek Place, was there in the Pre- sence of all the People, clad in a Sort of Garment different from what was commonly us'd, and as a particular Mark of Royalty, they put on his Head a kind of Cap, call'd in their Tongue Tāge, being equivalent to a Tāge Crown among us, and the same Name they still give to the great Caps the Kings of Persia now wear, and to any other high Covering for the Head; and the Cocks Comb is also call'd Tāge, whence also the Herb our Botani- sts call Cnissa Gallinae, is by them nam'd Tāge Corns, signifying the same. Thus was Kayum- marras receiv'd as King, all Persons kis- sing his Foot, in Token of Vassallage, a Custom us'd to this Day in that Kingdom.

According to Tarik Mirkond, the Persian Historian, Kayummarras was the Son of Aram, the Son of Shem, the Son of Noah, whom the Persians call Adam Assāni, that is, the second Adam, for his being the second Father of Mankind. As soon as Kayummarras was made King, he enjoyn'd all Men under severe Penalties, to call him Adam; whence sprung an Error among the Persian Pagans, which was the second Father of Mankind.

The Gentiles in the Persian Tongue are cal- led by three several Names, which are Mayucy, Mauri, and Gaor yazdi, whereof the last is Gaor
the most us’d for the following Reason. The Indian Gentiles of Guzarat, or Cambaya, commonly known by the Name of Baneans, among their other Superstitions, observe one of worshipping Cows, which the Persians call Gao, and him that worships them Gaor, as they do the Cow-herd Gaopon, and the Herb we call Buglofs, or Cows Tongue, they name Gaorabon, signifying the same Thing, from Gao, a Cow, and Zabon the Tongue, taken from the Arabick, which calls it Lecen al Asor, which is the same, and hence it is that the Persians signifies any Gentile by this Denomination of Gaor. Therefore they give the same Title to those, who held this Opinion concerning Kayumarras, adding the Epithet of Yazdi, signifying the Gentiles of Yazd, a City in Persia, the Chief Residence of those Antient Natives, who adhering to their former Paganism, have to this Day refus’d to embrace either the Sect of Mabomet, or that of Halil: These worship the Sun, and the Fire, which they have most carefully, and religiously kept lighted, without being once extinguish’d for a moment, above Three Thousand Years, on a Mountain, a Days Journey from Yazd, call’d Albors Kuyb, that is, Mount Abbors, or by another Name Azex quedah, signifying the Houfe, or Mansion of the Fire, to attend the which many Persons are continually employ’d. This Sect was formerly follow’d by all those Nations comprehended under the general Name of Persia, which were many, and very great; and they persist’d in it, with very little Alteration, till the Conquest of the Arabs, who introduc’d theirs among most of them; and the other is preserv’d among these few Gentiles; who are
so strict Observers of it, that he is reckoned very unfortunate, who dies off that Mountain where the Fire is kept, and therefore they cause themselves to be carry’d thither from Places very remote, for fear of losing the Advantages they Hope to reap by dying there. They still observe the Custom of their Ancestors in burying of the dead; and when any happen to live to a great Age; they do not stay still they die naturally, but carry them to that, or some other Mountain, where they put them into certain Caves, they have there made in such manner, that the old Wretches are there left standing, and without any Provision but the Air, and so they are abandon’d and continue till they expire; and the Wind there blowing fresh, dries up all their Moisture; so that they are preserv’d entire, without Corruption for many Ages; and thither they resort to offer them sweet Herbs, fragrant Flowers, and the like, having an extraordinary Opinion of those that die so. When any one dies young, being in doubt of his Salvation, for they look upon it as most certain, that the old Men above spoken of must be fav’d, they make fast the dead Body on an Ass, so as it may fit upright, and on his Head tie a Vessel, with a wide Mouth, full of four Cream, in the Persian call’d Mast, which also signifies, a Skin, such as is us’d to carry Liquor in. With the same Cream they daub his Face, and Eyes, and then whipping the Ass, make him run about the Fields, where abundance of Crows light on him, Custom having made this familiar to them, and some peck at the Cream on his Head, others at that on his Face and Eyes, when those who follow,
follow, observe whether the Eye they peck'd first was the right, and if so, they conclude he is safe; but if the left be first struck at, they agree he is damn'd. The Heathens, who live in Bengal, along the River Ganges, which they call Ganga, do not much differ from these in their Opinion, and Practice; for when they grow weary of Life, either on Account of Age, or Sickness, they cause themselves to be laid near the River, with a large Vessel of Water close stopp'd, ty'd to their Neck, to the End, that when the Flood rises as far as that reaches, or the Current where that comes not, it may carry them off, and they may sink immediately; and he whom the Water happens to leave, is look'd upon as a grievous Sinner. Those who die upon Land, and are cast into the River, which is the common Burial Place of the devout Sort, if they happen to be carry'd up and down by the Tide, without being devour'd by some Alligator, whereof there are great Numbers and monstrous large, they are ill look'd upon, and suppos'd to be Persons that suffer there for some grievous Sins. On the other side, if the Alligators snap them as soon as cast into the Water, they are judg'd, and reputed to have been good Livers. It is also well known, that the Japonese use to put themselves into Fones, being a Sort of Vessels, with Provisions, and launch out into the Sea, where having great Stones ty'd about their Necks, they make a Hole in the Boat, and so sink with it; believing they go to a better and easier Life, and take the Provision to serve them by the way. Some Indians in other Parts have a Custom very opposite to that we have mention'd.
tion'd of Bengale, as at the River of Cranganor, near Cochin, on the Malabar Coast, where there are some monstrous large Alligators; for here when any Man is to clear himself of some heinous Crime laid to his Charge, as Theft, Adultery, Murder, or the like, he is obliged to swim over the River, which is not very broad, and if in crossing he meets no Alligator, or is not hurt by any, he is clear'd; but if he is devour'd, they conclude him guilty, tho' he never was so, and this Opinion is not to be remov'd. In a Parcel of Islands thinly inhabited, lying between those of Nicobar, and those of Tanazarim toward the Gulph of Bengale, there lives a People so barbarous, that they eat Man's Flesh, and neither spare Father, or Mother, Brethren, or Relations, when grown old, and decrepit. They make them get up into a Tree, which they below shake, and move with all their Strength, to see whether those above will fall down, which if they do, either through Weakness, or want of hold, they say, they are ripe and fit to eat, and accordingly devour them; but if they hold fast, and will not drop, they leave them, alledging they are not come to Maturity. Many more such extravagant Customs are to be found among the Eastern Nations, which I omit for Brevity sake.

Mirkond and all the Persian Historians agree, that Kayumarras was the first King of Persia, and the first that settled the Exercise of Justice, and defended it against all Enemies, that offer'd to disturb its Quiet.
CHAP. II.

Of the War in Damoand, upon the Death of Nacek Son to Kayumarras.

Kayumarras was married, and had Children, his Eldest Son Nacek, being addicted to Solitude, and the Study of Natural Philosophy, liv’d retir’d, with his Wife, upon one of the Mountains of Damoand, a City then standing in the Province of Aderbaion, which gave Name to the Mountain, and at present in that of Hierah, and being a well meaning Man, and of a solid Judgment, his Father us’d sometimes, when he had leisure to go spend some time with him. One Day he went to visit him passing into the most private Part of his little House, he found him dead of many grievous Wounds, and tho’ the strictest search was made, the Occasion of his Death could not be discover’d at that time, nor could his Wife, who was afterwards found, give any Account of it. His Funeral Rites were perform’d, with general Lamentation, which according to the Custom of that Age, and Nation, consisted in putting the dead Body into a Hole, or Grave, and there burning it with a great Fire made over.

This Custom of burning the Dead Bodies was much practis’d through all the World, and is still kept up in India, and many other Eastern Parts, among the Gentiles. Nor do they only use to burn the Dead, but the Living also, it being very common for the Wives of the deceas’d to cast themselves in-
to the same Fire with them, and such as Women do it are reputed Women of Worth, and faithful to their Husbands; whereas those who do not are contemned, and look'd upon as worthless, and void of all Sense of Honour. And it is remarkable that when Princes die, not only their Wives, and best beloved Women, but even their Concubines are burnt with them; as happen'd whilst I was in India, when the Naighe of Madure, a Place between Malabar and Coromandel, dying, four Hundred of his Women were burnt with him. Tho' several have writ concerning it, the manner of burning them is this. They dig a Pit in the ground, the Depth of a tall Man, and a half, if need be, then the Body being laid in it, they pile abundance of Wood on it very orderly, that it may the better take Fire, and such as are able to do this with Sanders, wild Eagle Wood, and sometimes the better Sort, and other precious Trees; over which they pour a Quantity of Oyl, and Butter, that the Fire may take the better. All Things being thus prepar'd, they bring the Widow that is to be burnt, from her House to that Place, attended by all her Kindred, and other People, clad, and adorn'd the best she can afford, and to show she comes of her own Will, and is easy in her Mind, she chews Beete by the way, being a certain Herb I shall speak of hereafter, which they usually chew upon solemn Occasions, and at other Times. When in Sight of the Place, she begins to take off those Ornaments that are about her, as Rings, Bracelets, Chains, Pendants, Jewels worn about the Ankles, and Rich Silks, bestowing them on whom she pleases, and throwing some-
thing into the Pile, then taking leave with Expressions of Joy, and the great Love she bore her Husband, casts herself into the Fire, which immediately blazes upon all sides, and consumes her in a moment. Some do it much against their Wills, prevail'd on by Importunity, and almost compell'd; and others upon this occasion, where there happened to be Portuguese Soldiers, have told them, they would become Christians, if they would rescue them from that Danger. This is practis'd only among the Gentiles, of whom there are others who have very different Customs, which I pass by, to return to Kayumarras.

He having perform'd Nacek's Funeral Rites, return'd home disconsolate, and very desirous to know who had committed that barbarous Act; which at length he obtain'd, being inform'd, it had been done by the Robbers of the Adjacent Countries; who breaking into his Palace, found his Son there and murder'd him. Kayumarras letting slip no Opportunity to obtain his Revenge, at length compass'd it, upon Intelligence, that his Enemies had settled in the Country of Macarek, which signifies, the Lands to the Eastward. He set out with a good Force, and found them in the Country of Tabrastam, where he fought, and overthrew them, killing many, and taking a great Number of Prisoners, whom he employ'd in building a City he there founded, to secure those Parts, calling it Balk, for the following reason. Kayumarras had a Brother in the Land of Megareb, which signifies Westward, who came as far as Damaoand, from the Place of his Residence, to visit him, and not meeting
him there, went on to the Place where he heard he was. Kayumarras saw, and knew him, and after loving Embraces, to express the Satisfaction he receiv'd in seeing him, call'd the City he was building. Balk, which signifies a Hug, as it is call'd to this Day, being one of the best in the Province of Uzbek, populous, wealthy, and warlike, as are the rest in those Parts. Having put it into a good Posture, and plac'd Inhabitants in it, with all Necessaries for a Defence, he return'd to Damas and; and being afterwards at Peace, founded the Cities of Shabbar, which he made his Court, Arduel, Kabulstan, Komuz, Macron, Naciben, which is Ninive, Gerion, Sagiston, and Gomi; all of them Subject to the Crown of Persia, but standing in several Provinces, as shall be observ'd when Occasion offers.

Chap. III.

The Birth of Siamek, Second King of Persia, Grandson to Kayumarras, to whom he resigns the Government, and his Death.

N aek at his Death, left his Wife with Child, who was in due season deliver'd of a Son, call'd Siamek, whom his Grandfather Kayumarras caus'd to be educated, and instructed, as became such a Person, and when come to years of Maturity, by the Consent of the People, resign'd up the Government into his Hands, and withdrew himself to live at Ease. Siamek being en-
thron'd, marry'd; but very soon after, being inform'd that some Enemy ravag'd his Country, he went out to oppose them, and coming to a Battle, obtain'd the Victory, which cost him very dear, being mortally wounded. He caus'd himself to be speedily carry'd into his Tent, where his Wife was big with Child, and directing his Discourse to the Infant still in the Womb, desir'd, if it prov'd a Man, to revenge his Death, having spoken which Words he expir'd, to the great Grief of all the Kingdom. Kayumarras took upon him the Government again, and soon after Siamek's Wife was deliver'd of a Son, whom they call Ouxangh. At this time the Enemies again invaded the Lands of Persia, against whom Kayumarras march'd, and overthrew them, taking many Prisoners, some of whom he burnt, being inform'd they had been guilty of the Death of the Princes. After this Victory obtain'd, he again retir'd, and dy'd, when he had reign'd Forty Years, leaving the Province of Aderbaian, and the others he had subdu'd in a flourishing and peaceable Condition. Kayumarras having been so much engag'd in Wars, is reputed the Inventor of most sorts of Weapons us'd in those Parts, and particularly of all Furniture for Horses.
Chap. IV.

Of Ouxangh, Third King of Persia, and his Death.

Ouxangh, as soon as of Age, was plac'd on the Throne, and govern'd during his Life to the Satisfaction of all Men. He married, and had a Son call'd Tamurés. His Enemies breaking into his Dominions with an Army, surpriz'd him on a Mountain near Damoand, where he was wounded on the Head with a Stone, whereof he dy'd, when he had reign'd Fifty Years.

Chap. V.

Of Tamurés Divband, Fourth King of Persia.

Ouxangh being dead, his Son Tamurés, surnam'd Divband, that is, Devil Binder was set up in his Place. The Persians call the Devil by these Three Names, Div, Fandôn, and Geyton; and in regard, that Tamures gain'd many notable Victories over his Enemies, whom the Persians dreaded, and hated, as they did the Devil, therefore they gave him the Title of Divband, signifying, a Subduer, and Imprisoner of Devils. The Arabs call the Devil Beliz, as also Geitano, which seems to be the same as Satan.

Tamurés Divband considering the Damages sustaine'd by his Subjects, during the late Wars,
Wars, remitted all Taxes for Three Years. He was brave, and of a Martial Spirit; yet no less prudent, addicted to Peace, and a Favourer of wise Men, whom he sought after, and caus'd to be brought from remote Parts, bestowing great Favours on them, that by their Advice he might maintain Justice, and Peace in his Dominions; and he was very fond of hunting. He created the first Wazir in Persia, whom we corruptly call Vizier, being the supreme Governor of the Kingdom, under the King; tho' all of them have not this Sovereign Power. By his Advice Tamurés plac'd Garrisons in all the Frontier Towns of Aderbaion, or to speak more extensively of Persia. This Province of Aderbaion, as I hinted above, is one of the chiefest in Persia, from which that Monarchy derives its Original. Some will have Tauris, its Capital, to have been formerly call'd Ecbatana, which was taken by the Turk Selim from Schah Thamas King of Persia, as many have observ'd, and afterwards recover'd by Schah Aba's. The many Victories obtain'd by Tamurés over his Enemies were the occasion, that all the neighbouring Princes, who before acknowledg'd no Superior, as also others more remote, and powerful, submitted themselves to him, putting their Dominions under his Government, and Protection. This extraordinary Prosperity was follow'd by a tedious Dearth throughout Persia, which destroy'd abundance of People, and Cattle; nor did Tamurés himself escape, for he fell sick, and dy'd at the City of Balk, in the Province of Uzbek, when he had reign'd Thirty Years.

CHAP.
Chap. VI.

Of Iambexed, Fifth King of Persia.

Tamoës Divoband was succeeded by Iambexed, who some say was his Son, others his Brother, or his Nephew; a Man of an extraordinary Judgment, and Prudence, and no less Resolution. He extended his Empire over seven large Provinces, all govern'd by his Laws, and improv'd by his Care, which he continually employ'd, to maintain them in Peace, and free from contagious Diftermperers. To this purpose he made use of the Learning of Faælæœf Rabony, and Faeæœxa Gorres, Famous Physicians, two famous Physicians, that flourish'd in his time; and calling to mind the great Calamity, and Famine under Tamurês, he resolv'd to provide against the like Misfortune, causing many large Granaries to be built, in which he laid up great Store of Provifions, against a time of need. He invented Coats of Mail, Ponyards, and other Weapons; as also the use of Gold Ornaments, Precious Stones, and sundry Jewels; caus'd Silks of several Colours to be wove, and wore Garments of them; took Delight in Aromatical Odours, and sweet Scents, which he caus'd to be brought from remote Parts, with much Expence; and drank Wine moderately, as reckning it good, and wholesome in a small Quantity, and some will have him to be the Inventor of it in Persia. Iambexed had a Woman Slave, whom he entirely lov'd, for her extraordinary Beauty; she happen'd to be taken with a violent Pain in the Head, which
which no Remedies could remove; so that despairing of any Relief, she shut herself up privately in a Room, where Iambred kept his Wine very cheerily, whereof she drank a good Dose, and finding herself more at Ease some Hours after, repeated it so often, till she was perfectly cur'd. She told the King what she had done, who from that time valued Wine much the more, for its Virtue, and having restored her to Health.

Of Wine. The Use of Wine is very Antient, and therefore no Wonder it should be now so universal throughout the World, for I believe there is no Nation but what delights in it; and those who have not the true Wine made of Grapes, either through Want of Industry, or because the Soil or Climate will not produce it, have some other Sort of Liquor, instead of it, to make merry upon their Festivals. There is Plenty of excellent Wine in Persia, which in their Language they call Scharab, and the Natives drink it extravagantly, carrying great Quantities of it conceal'd in Bottles, put up in Chests, as if it were Persian Rose Water, to Labor, in the Great Mogul's Country. At Ormuz, and Mogstan, and all along the Coast of Arabia, on the Persian Gulph, they make Two Sorts of Liquors; the one, whereof the Principal Ingredients are Dates, and Liquorice Leaves, they call Arequi, from Areca, a Persian Word, signifying Sweat, which Name they give it by way of Preference before all others. This is the strongest, and most dangerous Liquor that ever was invented, and such as it is, there are very notable Drinkers of it. Another Sort is made of Raisins infused in cold Water, to a fixed Quantity and Proportion,

Arach Liquor. Wine of Raisins.
tion, which ferments of it self, and then settles, and is us'd, being reckned good and wholesome; and I have seen it made in Syria. In India they draw Wine from the Substance of the Coco, call'd a Palm Tree, from the Resemblance there is between them, and this is done two ways. Sura flows of it self from the Branches, cut for that purpose, into Vessels, plac'd to receive it. This they distil, and call the Spirit Orraca, or according to us Arack, which is also very strong, and sometimes they put Raisins into it, which takes off much of the Harshness, and makes it softer, and the older it is, the better, which is not so in the Liquor made of Water and Raisins. There is another Sort drawn by distilling, from another Species of Palm Tree, call'd Nipa, growing in marshy Grounds; this is much softer, pleasanter, as clear as Water, and said to be very wholesome. Abundance is made, and Ships loaded with it in Pegu, Tanaifarim, Malaca, and the Philippine Islands; but that of Tanaifarim is better than all the rest. In Arracam, and Pegu, they make a Liquor of rotten Rice, and call it Pamplis, [but we Arack] and it is us'd at Manila, and in China, where there are several Sorts of Liquors. The chiefest of these is that made of Lechyas, a kind of Fruit like Strawberries, but larger, and for its Excellency they call it Mandarine Wine, so we call all Persons having any Command in China. In the Country of the Cafres, or Blacks of the South Part of Africk, next to Mozambique, they make Drink of Miller, and call it Huyembe, or Pembe. In Bengal, Huyembe about the Ganges, they make another Liquor or Pembe of Rice, call'd Modo, [and by us as the others
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others above Arack.] In Mexico they make Drink of Maguey, a Plant very like that the Aloes comes from, but much larger and thicker; other Indians do it with Yuca. In short, there is an almost infinite Number of Wines, or Liquors, us'd by several Nations; besides other Customs grown so habitual, that they cannot live without them. For instance, the Betle in the East, so call'd in Malabar; in the Canara, and Guzarat Languages Pam; in the Persian, and Arabick Tumbul; in the Malayian, Sire, and at Manila, Buno, being a Leaf well known, not unlike the Plantain, which generally all Sorts of Persons, from the Prince to the Peasant, chew all Day, mix'd with a Nut they call Areca, but by the Persians and Arabs Areca, and a little soft Lime, made of Oyster Shells. With it they treat Friends at their coming in, and going away; Princes give it as a Token of their Favour, and Lovers to express their Affection. It is good against all Pains in the Stomach, preceding from Cold; for the Teeth and Gums, strengthening, and preserving them, and causing a sweet Breath; and for these and other Reasons, they carry it to other Countries, where it does not grow, and they put a great Value upon it.

Next follows the Opium, by the Eastern Nations generally call'd Asion, most universally us'd by the Mahometans. The Persians by way of Preference call it Teriaca, that is, Treacle, so highly do they esteem this Gum, which naturally flows from the Stems of the Poppies without any other Mixture, or Composition. The Poor make use of the Rhinds, and a Decoction of them in-
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...lead of Opium; and therefore because the said Rhinds are call'd Paste, they give those that make use of it the Name of Paste, as they do that of Asfoni, to those that use Opium; both which being spoken in Anger, are reproachful and injurious Words. According to the Persians, the use of this Gum was first brought up by Princes, and great Commanders, whose Rest is disturb'd by weighty Cares, and therefore they took it to sleep; and the common Sort being so apt to follow their Example, they soon fell into the same Practice; by which means it became so universal, that there are very few but what take it; and I have seen some die in several Parts for want of it, and others by taking more than they were us'd to; for it is a deadly Poison. There are two principal Sorts of it in the East, the Malva growing at Malve; and the Mecere, brought from Mecere, that is, the City Cairo in Egypt.

There is another Liquor much us'd throughout all Turkey, Arabia, Persia, and Syria, which they call Kaoab, and we Coffee, which being so universally known, needs not be described; but those Nations reckon it good for the Stomach against Wind, and the Hemorrhoids, and that it creates an Appetite. The Cha, or Tea is as common in China, and no less known in our Parts; as is also the Chocolate, first brought from New Spain.

In the Kingdoms of Gujarat, and Cambodia, the Natives Season every thing they Asa eat with, Asa fetida, whereof I shall speak hereafter, and they reckon no Meat palatable without it, and therefore they rub the Vessels they dress their Diet in with...
it, and tho' it be unsavory, and of a loath-some scent to such as are not us'd to it, to them Cus-tom has made it pleasant and relish-able, and the want of it is very grie-vous to them, because they reckon it pre-serves their Health. Others generally drink hot Water, as on the Coast of Coromandel, and in China, where they make a Sort of Tin Vessels, with Cloth Cales and Cover-ings, where it keeps hot a whole Day, or longer. Others commonly chew Maftick, particularly in Perfia, where they call it Maftaguy, and with it scent the Water they drink; as the great Men do with Amber, which they call by this same Name, and Abundance of it is us'd in Perfia, and Ara-bia, brought from India; but much more from the Coast of Melinde, and all that of the Blacks in Africk, along the Indian Sea, which they call of Zanguybar, that is, the Sea of the Blacks, from Zanguy, Black, and Bar, the Sea. The Portugese corrup-tly call it Zanzibar, and we Zanguebar: On the Shore of this Coast, near the Town of Brava, in the Year 1523, was found a Piece of Ambergreece, of such a monstrous Magni-tude, that a Man sitting upon a Camel on the one side of it, could not be seen on the other. Tabacco is much us'd in most Parts of the World, either in Smoke, or Snuff, and some pretend to commend it. Thus we find there is no enumerating the Inventions of Men to please themselves in eating, drinking, and the like.

To return to Isambxed, he resided for the most Part in the Province, and City of Sagiftam; and that he might be the nearer to take care of all Parts of his Dominions upon occasion,
occasion, he founded a City in a most convenient Place, being almost the Center of them, and gave it the Name of Schiraz. This is the Metropolis of the Kingdom properly call'd Persia, whose Name is communicated to all the rest that are subject to it. The Natives call this Kingdom Parz, as do the Arabs, baiting that they having no Letter P, make use of F, and pronounce it Farz.

I could never learn the Etymology, and Original of this Name, tho' I have endeavour'd it; and tho' I am not ignorant of the great Difference Antient Authors make between the Persians, and the Parthians; I shall not think it any Presumption in me to affirm, they were both the same People, comparing the Name they retain of Parz, with that of Parthian; and besides the Resemblance of the Names, they differ not much from the Parthians in manners, and their Way of living and fighting. Besides, after I was acquainted with that Country, enquiring among Persons in our Parts, who were well vers'd in History, for the Situation of Parthia, they could never ascertain it, but after taking all their Dimensions, at last concluded placing it in Persia. However it be, the Kingdom is call'd Parz, and the Natives, or any thing belonging to it Parzy, that is of Persia; for the γ at the End signifies of, as if we should say of Spain. Schiraz, as I said before, is the Capital of this Kingdom, founded by Iambxed, being Twelve Farsanges in Compass, and each Farsang is Three Thousand Paces. It is cold, as lying to the Northward; tho' Tauris is much colder, being the Metropolis of Aderbaion before spoken of. The Inhabitants of Schiraz are
are a fair People, for the most Part beautiful, and well shap'd. It abounds in all things necessary for the Support of Life, and Delight. The Language is easy, of no difficult Pronunciation; besides that it is universal, not only through the Dominions of Persia, but in others remote; there being few Parts in the East, where the Persian Tongue is unknown. This Language is divided into Three Sorts call'd Schirazy, Robabi, and Harmusi. The first is the politest and most regular, spoken at Schiraz: The second the vulgar, not so much refin'd and embellish'd: The third has many very improper Expressions, and is more coarse and unpolish'd, us'd in the Island of Ormuz. Besides this universal Language, common to all Countries under the Dominion of the King of Persia, every Province has its peculiar Tongue, as we in Europe have besides the Latin. This is none of the largest Kingdoms the King of Persia rules, but rather the least of them, and yet it contains some considerable Towns, and Cities, which I shall speak of in particular as they occur: From Schiraz they carry to other Parts Provisions, Wool, Hides, and other Commodities it abounds in, as also vast Quantities of most excellent distill'd Rose Water, I say distill'd, to distinguish it from that which is made by Decoction. The Quantity made here is so great, that all the East is plentifully furnish'd with it from Schiraz. Here is also found that second Sort of bitter Cofus, by the Persians, and Arabs commonly call'd Kof; but by the first of them more particularly Kof talk, that is, bitter Cofus, to distinguish it from the ordinary Sort brought from
from India, which they name Koft Scherin, that is, Sweet Coftus.

When Iambxed had built the City Schiraz, and settled his Court in it, he apply'd himself to regulate the Government, which till then had been confus'd, and disorderly. He committed the general Care of it to Men of known Wisdom; gave a distinct Jurisdiction to Soldiery; order'd the Husbandmen, and Peasants not to intermeddle with other Affairs, and prescrib'd Bounds to Handicrafts, giving Rules, and Methods to them all, so that each Condition might be satisf'd in their Calling. He enacted wholesome Laws, and study'd the Good of all his People, by which means Persia, in his Days, enjoy'd Peace, Plenty, and Health, till all this Prosperity was converted into Misery, and Trouble, for Iambxed, puff'd up with Success, and Prosperity, and attributing all to his own Wisdom, and Power, caus'd himself to be ador'd as a God, ordering his Statues to be set up in publick Places, and all Persons to pay him divine Honours under Pain of Death. This his Folly, and Presumption was not long unpunish'd; for a famous General, call'd Abad, Kinsman to Iambxed, revolting in the Province of Sagistan, rais'd a powerful Army, and gave the Command of it to his Nephew Zoaabh, who march'd to Schiraz, where he found Iambxed ready to receive him, with no less numerous Forces, whom he fought, and routed. Iambxed fled, but was taken, and brought to Zoaabh, who caus'd him to be kill'd in his Presence; leaving a very young Son call'd Frambdun, by a Woman.
Woman whose Name was Framak; who hearing of Iambxed's Disaster, absconded with her Son, where she could not be found.

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CHAP. VII.

Zoahk usurps the Crown of Persia, and is the Sixth King, makes Search for Frayhdun; Koaah rifes, and kills him, and puts Fraydhun into Possession of the Kingdom.

Zoahk, the Usurper took Possession of the Throne, being Nephew to Iambxed, descended from Kayumarras, and Son to Helwan, a Renowned Man, lineally descended in a direct Line from the Kings of Arabia. This Zoahk was much addicted to the Study of Natural Philosophy, and well skill'd in it; but in other Respects of a perverse Inclination, passionate, deform'd, of a dreadful Countenance, and hated by all Men. He had a long Life, and much of it healthy; but after he had been some time settled in the Government, he fell sick of a Distemper, the Physicians could never find any Cure for. Being in Despair of recovering, and mov'd by the Instigation of the Devil, at the Persecution of some Sorcerer, he fancy'd nothing could cure him, but an Oyntment made fresh every Day, with Men's Brains, and was so positive in this Conceit, that he immediately put
put it in Execution, causing many Persons of both Sexes, and all Ages to be kill'd. This horrid Practice was the occasion of much Slaughter throughout the City; which mov'd the wiser sort to speak to Zoahk, and persuad'e him, not to make use of so inhuman a Medicin; and they prevail'd that he should supply it with Sheeps Brains, instead of those of Men, alledging many Reasons, why they were more proper for the end he design'd them. Yet neither did these, nor the others afford any Relief to his Disease, which is said to have been caus'd by Two Worms, or Snakes that gnaw'd his Vitals. In this Misery he liv'd some Years, during which time, he is reported one Night to have Dreamt, that Three Men came up to him, one of which kill'd him with a stroke of a Club on the Head, and the other Two, taking off his Girdle, ty'd his Feet with it, and dragg'd him to the Mountains of Damoand.

Girdles, or Sashes ever were, and still are Badges of Honour, and Dignity in Persia, and by their Workmanship, and the matter they are made of, the Quality of each Person is known, and therefore we make mention of them. The Golden is Nobler than that which is of Silver, that which is adorn'd with precious Stones, more honourable than either, and others of smaller value proportionably less. Thus every Man at Court wears a Sash, or Girdle suitable to his Post; but new marry'd People, during the Wedding Solemnity, are allow'd to wear Sashes, or Feathers, which are also Tokens of Nobility, and I have seen some of them. These Girdles are generally
generally like those formerly worn by the Women in Spain, and Portugal. Nor is this only us'd in Persia; for in China, the principal Distinction of the Mandarines, who are the Magistrates, and Officers, to denote their Post, and Authority, is a Girdle and a particular sort of Cap, without which they cannot sit in Judgment, or give any Orders; nor whilst they have them on can they be Try'd, or Punish'd; but must first be stripp'd of these Ornaments. To this purpose I will here tell what hap'n'd in China, to a Portuguese, that was made a Mandarine, when first that Nation Trad'd thither. He was by that King rais'd to the Dignity of a Judge, and happen'd to Convict a Chinese Mandarine, his Inferior, of some Offence, which deserv'd Punishment, which generally among the People of that Country consists in Bastinadoing, with a sort of Cudgels they call Hupos. The Portuguese was so hot, and hasty, that he caus'd him to be Bastinado'd with the Ensigns of his Dignity on; which was so highly resented, that he was depos'd, and all his Nation declar'd incapable of any Employment ever after. This was afterwards confirm'd upon Experience of their Injustice, which hap'n'd in this manner. A Slave belonging to a Portuguese having kill'd a Chinese, was taken by those People, and proceed'd against to Conviction; then they carry'd the Prisoner before the Portuguese Judge, residing at Macao, a Portuguese Colony in an Island, on the Coast of China, near the City of Canton. They brought the Criminal, and laid the Process before the said Judge in Court; for him to give Judgment.
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ment, according to the Laws of Portugal. He to save that Man, and for his own In-
terest acquitted him, for it was affirm'd, that the Master of the Slave had corrupted
him, with the Promise of a Babar of Silk, which is Three Hundred Weight. The
Chineses being sensible of this insolent Proceeding, deliver'd the Slave; but for the
future were more upon their Guard. They behav'd themselves after a quite different
manner, in a Case, which is a great Demonstration of their Integrity, and I will
briefly recount, as well worthy to be known. A Butcher was accus'd of Fraud, in the
Weight of the Meat he Sold, as being an Ounce short in every Case, consisting of
Twenty Ounces, upon Conviction, it was adjudg'd that for as long a time as he had
practis'd that Cheat, he should in every Case, or Twenty Ounces allow as much
more as he had before given short, to the end that thus the Publick might receive
Satisfaction the same way it had been wrong'd. The Judgment was executed, and
when the time was expir'd, they hang'd the Butcher for the Offence he had been
guilty of, and thus he sufferers'd the Punish'd, and made Restitution. Such is the Gov-
ernment of the Chineses, who among the rest have this Law, that if a Merchant
Breaks, the Creditor that trusted him last with Goods, or Mony, has the Preference
before all others, and is first Paid. The Reason they allledge for it is, because say
they, it's most just that the Goods found should belong to the last that dealt with
him, and not to those before, all whose Stock is spent, and gone. To return to the
the Girdles, or Sashis, it appears they denote some Preheminence among the Java-nese, tho' they are a barbarous, and unpoliished People, and they look upon them as principal Ornaments, and signs of Gentility; for the best Commodity that can be carry'd among them is, a sort of Girdles, made at Cambaya, in India, thence transported to Malaca, and so to Java, being made of Silk, curiously wrought, call'd Patolas, well known among the Indian Merchants, some whereof are for Kings, and Princes, others for Noblemen, and others for the common Sort. We also read in the Book of Maccabees Chap. 10. That

In Egypt, Alexander, King of Egypt, intending to honour Jonathan, sent him a Gold Girdle, then usually worn by the Kings Kindred, Relations, and Favourites; and thus much may suffice touching Girdles.

To return to Zoabk, he wak'd out of his Dream, crying out aloud; call'd together all his Wife Men, and told them his Dream. They declar'd, it was their Opinion he would be depriv'd of his Kingdom, and Life. He apprehended that Difafter might be brought upon him by Fryahdun, the Son of Jamshed; for whom he caus'd strict search to be made, was inform'd where he was, and went himself to find him; but his Mother Framak hid him: Zoabk inrag'd that he could not find him, vented his Malice upon Aspeon, Father to Framak, and kill'd him. When he was gone, Framak to remove all Suspicion there might be grounded on her continuing in that Place, went away, recommending the Care of her Son to a Herdsman. Zoabk made a second search for Fryahdun.
Frabdun, whom, and himself the Cow-herd hid in a Cave, he had made for that purpose, and not being to be found, Zoabk reveng’d himself on the Cows, causing many of them to be Slaughter’d. In the City Hisphaon, or Ispsban, as we call it, being the Capital of the Province of Hierak, in Persia, and sometimes the Residence of it's Kings, lived a powerful, and brave Man, call’d Kaoab, with the Addition of Angar, which Kaoab in the Persian, signifies a Smith, and for his living in Hisphaon, they farther gave him the Name of Hisphaony. Zoabk had kill’d Two Sons of his, Men of Worth, and Note, and he thirsting after Revenge, conspir’d with others that were disgusted at Zoabk, to surprize Zoabk’s Garrison at Hisphaon, as accordingly they did, killing, and taking many Prisoners, so that they made themselves Masters of the City. Having provided for the Security of the Place Kaoab rais’d all the Forces he could, and began to overrun the Lands of Persia, taking several Cities, which surrender’d without any Opposition. Zoabk’s Forces attack’d him several times, and were as often overthrown. He encourag’d by Success, regulated his Army, and march’d directly towards Damaoand, the Residence of Zoabk, in his way taking the City Hrey, formerly Capital of the Kingdom of the same Name, adjoyning to Korason.

This City of Hrey is Famous, both for it’s Hrey City Greatness, and for some things it is stor’d with, among which I shall only speak of the Manna, in regard it is the best, and purest hitherto known in the World, and great Quantities of it are transported thence to Ormuz, and from that City throughout all the
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the East. Manna in the Persian Tongue is called Schir quést, signifying the Milk of the Tree Quést, from Schir, which is Milk in their Language; tho' it also signifies a Lion, and Quést is the Name of the Tree it flows from. There is also much of it gather'd about another City of Persia, call'd Rey Scharear, in the Province of Hierak, but not so good. There is another Sort of Manna in several Parts of Persia, which they call Toraniabin, very like the Seed of dry Coriander, growing upon a sort of Plant like wild Thistles, and this is extraordinary fine, and safe; and as such the Persians commonly give it to Infants, and Women with Child, when out of order, and double the Quantity of what they administer of the other. On the Coast of Africk, towards the Indian Sea, near Mozambique, are Two Islands, Aniza, and Que-rinba, where there is also a considerable Quantity of Manna gather'd; but much inferior to all that above mention'd in Goodness; for whereas that of Persia is White, Soft, Sweet, well Tafted, and in Grains, like those of Frankincense, or Mastick; that of the said Islands is hard, in Lumps, of a brownish Red, hot in the Mouth, and not so Laxative, tho' it's Operation is good. From Bazora, a City at the bottom of the Persian Gulph, on the Rivers Tigris, and Euphrates, is brought a sort of Manna in Skins, being like thick Honey. All Manna whatsoever is the Gum of a Tree, produc'd as others are; and what they tell of the Dew, and other Stories relating to it, are all Inventions, or Misc-informations.

As soon as Kaoah Angar Hisphaony had possesse'd himself of Hrey, he took a Review of his
his Forces, and acquainted them, that all he had done till then, proceeded from his Zeal for the Liberty of his Country; that now the Enemy was before them, at a small Distance, and therefore before he came to a Battle, he thought it convenient to find out a Person that should govern them, in case it pleas’d God to give him the Victory. They all unanimously saluted him King, alleging, that Honour was due to none but him for his Valour, and Worth. He excus’d himself, declaring he would not fully all his Actions with the Title of an Usurper. Fraybdun was propos’d, he caus’d him to be found out, brought into the Army, and Proclaim’d King, delivering up to him all the Treasure he had. Then ranging their Battle, they March’d towards Zoahk, who advanc’d to meet them. The Battle prov’d Bloody, but Zoahk was routed, and taken; and being brought before Fraybdun, they dash’d out his Brains with a Club, then taking off his Girdle, ty’d his Feet with it, and dragg’d him to the Mountains of Damaand, as he had Dreamt. Zoahk by the Persians extolling his Knowledge in natural Philosophy, by his long Life, and the Similitude of the Names, may be suppos’d to be the same as Zoroastes.

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CHAP. VIII.

Frayhdu'n, the Seventh King of Persia, being rais'd to the Throne of Persia, entertains, and honours Kaoah, marries, and has Children, they make War among themselves, and other Particulars till his Death.

The aforesaid Victory being obtain'd over Zoakb, upon whose Death Frayhdu'n was seated on the Throne of Persia, he apply'd himself to the Government of it, and having settled all things at Home, sent Kaoah, whom he appointed General of all his Forces, with a considerable Army towards Mogareb, that is, the Western Countries; and his own Kinman Garracef with another towards Maxarek, that is, the East, to Conquer. Kaoah spent 20 Years abroad, during which time he subdued several Kingdoms, and Provinces, and at the end of it Frayhdu'n call'd him home, and made him Lord of Hisphoan, and Aderbaion. He was well receiv'd by those People, whom he govern'd to theirs, and the Kings liking for Ten Years, and then dy'd, much Regretted by Frayhdu'n, who left his Goods to his Relations, and sent for his Children to Court, whom he Honour'd and Prefer'd.

Frayhdu'n took to Wife a Daughter of Zoakb, whom he had kill'd, and besides an elder Son call'd Irege, by a Noble Persian Woman, had Two by this, whom he nam'd Salur, and Tur, which Two prov'd Wicked, and
and of their Grandfather Zoabk's Disposition. Irege was Courteous, and Affable, and therefore belov'd, honour'd, and respected by all Men, which was a great Satisfaction to his Father, who lov'd him better than the others. Persia at that time flourish'd in Peace, and Power, and Frayhdon, who labour'd under Age, and Infirmities, intending to settle the Affairs of his Kingdom, Assemblyed the Nobility, and proposing to them the Affair of the Succession, ask'd their Advice about it. They all unanimously Voted for Irege, which was pleasing to Frayhdon; yet believing it might be a means to prevent Troubles, he divided his Dominions among them after this manner. To Salm he gave Magareb, that is, the Western Countries; to Tur, Macearek, or the Eastern, and to Irege, Persia, Assyria, Mesopotamia, with the Title of King, and Sovereignty over his Brothers. Having assign'd each of them the Limits of their Jurisdiction, he sent the Two, with each an Army, into their Dominions, that is Salm into the West, and Tur to the East.

Turan built by Tur. It being come into the Dominions his Father had given him, pitch'd upon a Place he thought most convenient, where he founded a City, from his Name call'd Turon, as was that whole Kingdom, and Country Turkestan, which it still retains. The City is seat'd above the Caspian Sea, at a small distance Eastward, in the Lands call'd Maurenabar. This was the first Rize, and Original of the Turks, and hence they came and poss'ts'd themselves of what they now hold. So that the City, and Kingdom of Turon and Turkestan, signifying the Province,
or Country of Tur, had their Names from this Tur, and not from the Teucri, nor Thracians, and in the same manner they call the Lands, or Region of India, Indusiam; that of Arabia, Arabistan; and that of the Rumes, or Romans, Rumestam; and the Men of Tyron, or Turkestam, the Persians, and Arabs call, Turk, or Turkman. This shows how ridiculous, and groundless any other Original assign'd to the Turks is; and for as much as these Two Names of Turk, and Rume, are generally confounded, especially by the Portugueses in the East, as not knowing the difference there is between them, I will here briefly give an Account of it. Tho' there are several Nations serving in the Turkish Armies, they are commonly reduc'd to these Two Sorts of Turks, and Rumes. The first are those, we have but now spoken of, or their Offspring, who leaving the Country of Turkestam, invaded Persia, as they had done several times before, and will appear in the Sequel of this History. These in process of time, advancing still forward, at last possessed themselves of the Empire of Constantinople, which they still hold, and is by us call'd Turky, because subject to the Turks, and their chief Place of Residence. The Persians, Arabs, and other Eastern Nations, call all those Rumes who serve under the Turkish Banners, and came not from Turkestam, nor are descended from those that did, and the Word signifies the same as Romans, for when Constantine the Great translated the Empire from Rome to Byzantium, calling it Constantinople, that is, the City of Constantine, by the Persians nam'd Constantin, and by
by the Turks, and Arabs corruptly Istambol, the Greeks call'd those that came with him Romi, importing Romans, and the Turks and Persians pronouncing the Word amis, say Rumi; and by this Denomination they always did, and still do distinguish all that are of those Parts, whether Greeks, or of any other Nation formerly subject to the Grecian Empire, but more properly the Greeks themselves. Thus Turk, or Turkman signifies a Man come from Turkestan, and Rumi as it were a Roman, signifies a Greek; and the Name of Frangue denotes any Christian whatsoever, because the French were the first known in those Parts, which they enter'd with their Arms. Hence it is that as we call the Venereal Disease, the French Pox, so the Persians call it, Doney Franguy, signifying the same. The Canarines, an Eastern Nation in India, with some small corruption, name the Portugueses, and white European Christians Franguy, and the Pox Fringuy. I say the white and European Christians, to distinguish them from the Black ones of the East, whom they call by the Name of Nasarab, being an Arabic Word, which the Portugueses pronounce Nasaranes, (and doubtless comes from Nazareth.) By what has been said, it will be easy for the future to understand, that when we shall have occasion to speak of Turin, or Turkestan, it signifies Turky; not that Country we now call so, on account of it's being subject to the Turks, but that properly so call'd above the Caspian Sea, whence those People came. So when we mention Rumestan, it imports the Roman, or
or Constantinopolitan Empire, and by the King of the Rumes, or of Rumeistan is meant the Roman, or Greek Emperor, and at present the Grand Seignior; tho' they also give him the Title of Caesar Rumy, that is, Roman Caesar, as shall be observ'd in its Place.

To return to Salm, and Tur, they were both dissatisfy'd to be Subject to a Bastard Brother, resolv'd to cast off the Yoke, and having advis'd together by Letter, took the Field with each of them an Army. They joyn'd in the Province of Aderbaion, and thence writ to their Father Fraybdun, complaining of the wrong he did in preferring their Bastard Brother before them, which was the Occasion of their advancing to that Place, yet as soon as he was depos'd from that Honour, and Sovereignty, they would immediately return peaceably from whence they came, otherwise they should be oblig'd to maintain their Right. This was a great Surprize to Fraybdun, who order'd Iregé to prepare to meet them with all possible Speed. Iregé was for composing this Difference by fair means without Bloodshed, and therefore propos'd to his Father, to go treat with them, who would not content, but reprov'd him severely. Yet he being zealous for the Peace, and Welfare of the Kingdom, and hoping to prevail upon his Brothers, went away to them, taking along with him several of the wisest, and gravest Men about the Court. They having obtain'd their Wishes, as soon as they had him, chop'd off his Head, and sent it to his Father, who
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who being touch'd at that dismal Sight, rent his Garments, expressing most grievous Sorrow. Irego left a Son, call'd Manucher, whom Fraybdun substituted in his Father's Place, and he made War on Salm, and Tur, never desisting till he had overthrown them in Battle. They, to save their Lives, lay down among the Dead, but being carefully fought after, were found, and brought before Manucher, who as he fate on Horseback cut off Tur's Head, with his Sword; and Salm drop'd down Dead with Fear. Thus they both ended their Days, and of their Armies, above 20000 Men were made Prisoners, besides those that fled and werekill'd. Fraybdun was now become Blind, and very Sickly, so that when Manucher came to him, after his Victory, not seeing, he ask'd who he was? He answer'd, I am your Grandson Manucher, the Revenger of Irego's Blood, and Slayer of Salm, and Tur. Fraybdun hearing these Words, embrac'd, and kissing him often, with extraordinary Tokens of Affection, and Joy, took the Tage, or Golden Cap, which was the same as the Crown among us, from his own Head, and put it on his, as a Confirmation of his bestowing the Kingdom on him. Then appointing Som, the Son of Narimon, a brave, and wise Man, his Wazir, or Prime Vizier, he died well pleas'd. Fraybdun was a good King, Wife, and a favourer of such as the dios.

According to the Persian Computation, they tell
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tell us, that Abraham liv’d in the Days of this King Fraybdun.

CHAP. XIX.

Of Manucher the Eighth King of Persia.

Manucher, the Son of Irege, and Grandson of Fraybdun, having taken upon him the Government of his Kingdoms, and considering the great extent thereof, sent his Wazier, or Vizier Som Narimon to rule the Eastern Parts. During his Residence there he had a Son Born to him, who came into the World cover’d all over with thick white Hair. Som Narimon was much surpriz’d, and concern’d at this unusual Birth, gave the Infant the Name of Zal, and took Care of his Education. Manucher hearing of this Child, sent for him, he was carry’d to Court by his Father, and the King having seen him, consulted his Wife Men about that strange Accident, who all assur’d him, the Boy would prove a renowned Warrior. The King took a Kindness to him, and order’d he should be left at Court, where he was bred up, till of Age to be assistant to his Father Som Narimon, to whom he then went, and being found of a pregnant Wit, was by him appointed Governor of the Lands of Nimrued, that is, the Southern Country, where Zal resided, spending what leisure time he had in Hunting. He hap’ned
once to be so intent upon that Sport, that passing beyond his own Limits, he enter'd upon the Government of Kabulstam, which was also subordinate to his Father, who had put it under the Direction of one of his Commanders call'd Merabb. This Man being inform'd of his coming, went out to meet and receive him, with Presents of very great Value, and having kiss'd his Hand, set up Tents for him in the Field, according to his Quality, and return'd home himself, where he never ceas'd extolling Zal's Virtue, good Qualities, and Bravery, before his Wife, and a most beautiful Daughter he had, call'd Rudabah. This so far prevail'd upon the Maiden, that she fell in Love, without seeing him, which she contriv'd to let him know, and to that purpose sent many beautiful Women Slaves she had into the Fields, to gather Flowers, with Orders in their Return home, to pass by Zal's Tent, who saw them, and ask'd, who they were? Answer was made, that they were Slaves belonging to the beautiful Rudabah, Daughter to Merabb, whose Form and Perfections were highly extoll'd. Zal soon find himself inclin'd to love, and contriv'd to have some Messages pass between them, till at length they had a private Interview, joyn'd Hands, and made a solemn Engagement to marry one another. This done, Zal took his leave of Merabb, and return'd to Numruz, where he was so melancholy, and restless, for the Want of Rudabah's Company, that not being able any longer to bear it, he went away to his Father Som Narimon, whom he acquainted with his Pasion,
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...son, begging they might both go to Court, to obtain the King’s Leave for him to marry, which his Father could not refuse him. Accordingly they repair’d to the King’s Presence, who, tho’ with some Reluctancy, gave his Consent. They return’d to Kabulstam, where the Nuptials of Zal, and Rudabah were celebrated, the Fruit whereof was a Son call’d Roftam, for whose sake this is to particularly mention’d, because we shall have much occasion to speak of him hereafter.

Afrafiab rebels.

Manucher had now govern’d his Dominions in Peace, for the space of Fifty Years, when a Commander call’d Afrasiab, the Son of Paxangb, King of Turquestam, rebell’d in that Country, on Pretence of revenging the Death of Tur, raising Men, and forming an Army, to invade Persia. Manucher met, and gave him Battle, but was overthrown, and pursu’d by Afrasiab to the Fortress of Amal, where he shut himself up, and was besieged by his Enemy, who having in vain summow’d him to surrender, resolve’d not to depart till he was Master of the Place. His Commanders were of another Opinion, because the Fort was impregnable, and well provided with all Necessaries, besides, that Winter was at Hand, and they wanted Provisions. However Afrasiab was positive, not to depart, and they no less resolute not to stay, which he understanding, and apprehending some ill Consequence, he propos’d some Accommodation with Manucher. The Treaty was manag’d by one Arexe, a wise and experienced Man, who brought it to a Conclusion, appointing the famous River Jebun, the Boundary...
Boundary between Persia, and Turkestam.
The Peace being ratify’d on both sides, Afrasiam made peace.
Manucher departing the Fortresses of Amal, took his way through the City Rey, to Sagistam, where he kept his Court. No sooner had Afrasiam left Persia, than Manucher began to raise Forces against him, and hearing of it return’d, and wasted that Country; but Manucher fell upon him with such fury, that he was routed, and many of his Men taken.
Manucher having reign’d many Years, and being grown old and sickly, dy’d, leaving the Crown to his Son Naudar, with much prudent and wholesome Advice for the Government of his People.

CHAP. X.

Of Naudar, the Ninth King of Persia, who is taken, and kill’d by Afrasiam.

The News of Manucher’s Death, and Naudar’s succeeding in the Throne, was soon brought into Turkestam, where Puzangh the King of that Country, and Father to Afrasiam, calling together his Sons, advis’d them not to let slip such an Opportunity. Afrasiam, as best acquainted with the Affairs of Persia, was the forwardest, and gathering an Army of Four Hundred Thousand Horse and Foot, march’d towards Sagistam. Naudar hearing of it, immediately sent Orders to Som Narimon, Father to Zal, who still govern’d Kabulstam, tho’ very old,
to joyn him as soon as possible, with all
the Forces he could gather, which he did,
and they consulted together what was best
to be done. Som advanc’d to meet Afrasiab,
but dy’d by the way of Age, which much
rejoyc’d Afrasiab. Naudar thinking Som was
before him, marched with the rest of the
Troops, by the way of Mazandaron, and
when he least thought of it, met with the
Enemy, halted, and encamped. It was an
Antient Custom in the Wars between the
Persians, and their Neighbour Nations, to
begin their Battles by single Combats, after
which the Armies engag’d. Thus both Par-
ties being in Sight, a Soldier call’d Bazmon
come forward from among the Turks, to
give the Challenge, and was answer’d on
the Persian Side by one Kabad, Grandson
to Kavah Angar, before spokon of in the
Life of Fraybdun. They fought, and Kabad
kill’d Bazmon, returning to the Camp with
his Spoils. The Turks provok’d by this
Disgrace, immediately drew out and fell
upon Naudar. In the Heat of the Battle
there fell such a heavy Rain, and it grew
so dark, that the Two Armies were parted.
Naudar was sufficiently convinc’d by this
first Shock, that he was not able to with-
stand Afrasiab; and therefore calling Two
Sons he had with him, the one call’d Thum,
and the other Gošam, he bid them go away
to Sagifam, with Caren Brother to that Ko-
bad, who fought in single Combat, where
gathering their Family and Treaure, they
should convey them to Abbors Kuh; which
as was said before is the Mountain, where
the Heathen Persians to this Day keep, and
worship the Fire. Afrasiab was inform’d of
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The Orders Naundar had given, and sent after them one of his Commanders call'd Kurishbon, who overtook and engag'd them. Ca- reen was kill'd, but the Princes escap'd. In the mean while, Afrasiab perceiving that Naundar dismay'd, attack'd him again, and overthrew him, killing abundance of Persians, and taking all that escap'd alive contrary to his own Inclination; for he order'd they should be all put to the Sword, but his Brother Agarirès obstructed it. Naudar and most of his Commanders were made Prisoners, whom Afrasiab caus'd to be secure'd in a Fort. After this Victory, Afrasiab sent away one of his Commanders with Thirty Thousand Men to Sagistam Naundar's Court, which he easily gain'd. The Fame of this Victory was soon spread abroad, and being brought to Mereh, Father in Law to Zal, he speedily made up a considerable Present, of valuable Things, and sent it to Afrasiab, giving him to understand, that he was descendent from the Family of Zorakh his Kinsman, and Subject to the Kings of Persia by Compulsion; but that since there was Kindred between them, he was more willing to serve him, and pay the same he had done to the others. At the same time, he gave Advice very privately, and with all Expedition to his Son in Law Zal, of what was transacting. He hearing it, gather'd some Forces, and making all possible hast came to Sagistam, which being unprovided, he easily posses'd himself of. Afrasiab was much concern'd at this Accident, and in a Rage order'd Naundar's Head to be cut off, who dy'd thus, when he had reign'd Seven Years.

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Chap. XI.

Afrasiab subdues Persia; the Persians assisted by his Brother Agarires, revolt against him, for which he puts him to Death.

Afrasiab having subdu'd Persia, his Father Panangh became King of it, and Turkestan; but Afrasiab govern'd tyrannically, which provok'd the Persians to conspire against him, imploring the Assistance of Agarires, by the Interposition of one Kabaren, a wife and brave Persian. He directed them to call Zal, and begin the War, and they should soon see how much he would do for them. Zal, who was then at Sagistan, was sent to, who came speedily, and having provided all Things, commenc'd the War, sending Ghexuad, a famous Commander towards Tabraustam, to stir up those Countries. This could not be done so privately, but that Afrasiab had notice of it, who being thoroughly inform'd of what was in hand, and that his Brother Agarires held Intelligence with the Persians, caus'd him to be kill'd. Zal was much concern'd at his Death, and made use of it to incense the Persians against the Turks, marching towards them with his Forces, and tho' they were stronger, did not refuse to come to a Battle; which having lasted all the Day with great Slaughter, Night parted them, without any visible Advantage on either side. They both return'd to their Camps, where they continued...
tin'd Seven Months with many Skirmishes, wherein abundance of Men were destroy'd. Both Camps suffer'd equally through Want, and contagious Distempers, which oblig'd them to propose some Accommodation, and Afrasiab was content to retire to Turon, quitt-ting Persia, after he had been possess'd of it Twelve Years.

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C H A P. XII.

Of Bazab the Tenth King of Persia.

Afrasiab being expell'd, the Persians put the Government into the Hands of Bazab, of the Blood Royal, and above Eighty Years of Age when he enter'd upon it; and being so old took his Nephew Garzacef for his Associate in the Throne. This Bazab taking into Consideration, the Miseries and Hardships the Persians lay under, by reason of the late Wars, endeavour'd to preserve Peace, during his Reign, which he did, and for his Life, which was not long, generously remitted all Taxes, that the People might recover their Losses. His good Government.

For the Improvement of the Country he brought into it Two Rivers from afar off, the Names whereof were Habyn, and Raz Habyn. He never had any Treasure, nor endeavour'd to have it; but as soon as any considerable Sum of Mony came into his Hands, distributed it among his Officers, and Soldiers; yet was a great Epicure, and much
much addicted to eating, and drinking, so that he invented several ways of dressing Meat; and this is all that Mirkond says of him, worth observing.

CHAP. XIII.

Of Kaykobad the Eleventh King of Persia; Afrasiab overthrown in Battle, and Peace restor'd.

Kaykobad, the Grandson of Naundar, succeeded Bazab in the Throne, and appointed Rostam, the Son of Zal, and Grandson of Som, General of his Army. Forces were rais'd, and the King march'd, attended by Merabb, Grandfather to Rostam, Ghexuad, Kahareen, and other famous Commanders. Afrasiab met him with a more numerous Army, and they came to a Battle, in which Rostam perform'd such Feats, that Afrasiab in a Fear, demanded a Truce for Two Days, which was granted, he propos'd in Council to treat of Peace, and offer'd it to Kaykobad, who would have accepted of it, but that the Persians were averse. The Fight was renew'd, and Afrasiab rout'd in this second Engagement. In the Heat of the Action, Rostam desir'd to have Afrasiab shown him, whom as soon as he saw, he encounter'd, and being wonderful strong, easily forc'd him out of his Saddle, and binding his Feet with a Rope, which all Persian Soldiers did then, and still use.
to carry about them, to draw Water out of Wells, and for other Purposes, dragg'd him along among the dead, as he gallop'd. But Afrasiab being subtle, loo's'd himself, and made fast a dead Body in his stead, so dexterously, that he was not perceiv'd, and by that means made his Escape at this time. Roostam came before the King, well pleas'd, believing he had brought Afrasiab, and presented him as such; but discovering his Mistake, was out of Countenance, and begg'd his Pardon, promising he would not be so impos'd upon another time. Afrasiab made his way into Turkestam, whence he sent an Embassador to Kaykobad, suing for Peace, which was granted. Then Kaykobad generously distributed his Treasure among his Men, and drew back into his own Country, where he behav'd himself as became a just, and good Prince, during the rest of his Life. At length, he grew blind, and other Diseases coming on, dy'd at Hisphame, or Isphahan, the Capital of Hierach, where he kept his Court, leaving his Son Kaykam to succeed him.
Kaykaus the Twelfth King of Peria, reduces Mazandaron, which had rebell'd; passes on into Arabia, where he marries; returns to Persia, and what happen'd there, till his Death.

Kaykaus, as was said above, ascended the Throne, after his Father Kaykobad's Death. A Persian Commander, taking the Advantage of the late Broils, had rebell'd, with the City, and Province of Mazandaron. Kaykaus march'd against him, and laid Siege to the Place, which was strong, and well flor'd with Men, and Provisions, so that he attack'd it in vain. Hereupon he pretended to be in Want, and held Intelligence with the besieged, who being inweigh'd by the great Price he gave for all Sorts of Food, fold it without any Consideration, and the Quantity being great, soon felt the Want, which made them fall into the Hands of Kaykaus, who could never have reduc'd them any other way.

This City of Mazandaron is one of the famousst in those Parts, seated beyond the Country of Gueyion Northwards, near the Caspian Sea. The Natives are a robust warlike People, and reckned among the other Subjects of the King of Persia. In the Year 1597, when I was that way, one Malek Sultan Mahomet, a Persian of singular Courage, and Bravery, was Governor of that City, and Province. He had one Arm
considerably longer than the other, so that it reach'd below his Knee, and about that time gave a notable Testimony of his Va-lour; for an Enemy making an Inroad into his Country, with Seven Thousand Men, he opposed him with only Three Hundred, fought, and defeated him in open Field, killing a great Number of his Men. To this pur-pose I remember, that in the City of Cochim, there was a Citizen that I convers'd with many times, whose Right Arm was very remarkably bigger than the Left; and the Gentiles of Coromandel, where he was born, in the City of St. Thomas, paid him extra-ordinary Respect, as a wonderful Creature; for the Eastern Heathens do great Honour to any thing that is out of the common Course of Nature, looking upon it as su-pernatural; as among Trees to any that is remarkably bigger than the rest of that kind; so as an Ox with Two Heads, as I saw once at Goa; or a Stone of any extra-ordinary Shape, or Figure. For this Reason, that the Pagans might not have the Occa-sion offer'd them, that Citizen was forbid travelling through those Countries, without special Leave.

Mazandaron being reduc'd, Kaykaws took a Progress through his Dominions, till he came into Arabia, between which and Per-sia was that great Limb of the Sea call'd the Gulph of Persia. An Arabian King, whose Name was Zoulzogar, met him, they fought, the Arabian was routed, and fled, abandoning his Country, and the best Fortress he had, where his whole Family was, and with it a most beautiful Daughter. A Treaty of Peace
Peace was set on foot, and concluded, on Condition, that Zaulzogar, should give his Daughter Saudaba, that was her Name, in Marriage to Kaykaus. She was brought by one of her Brothers, with a Thousand beautiful Women Slaves, and the Nuptials were celebrated, with general Satisfaction. Whilst this was doing in Arabia, Afrasiab enter'd the Dominions of Persia with an Army, doing much Harm; but was repuls'd by Kaykaus's Garrisons. He having setteld the Affairs of the Kingdom of Ammon, and the other Lands he posses'd in Arabia, return'd to Persia, with his Wife Saudaba, where he bestow'd the Governments of Sagiftam, and Kabultam, on Rostam, with very great Privileges, and Immunities. Before Kaykaus went into Arabia, he had a Son, call'd Syavex, carefully educated by Rostam, virtuous, and beloved by all Men, which was not pleasing to Saudaba, who resolv'd to set him at Variance with the King. To this Purpose, she pretended to love, and made him acquainted with it, whereupon he shunnd her as much as possible. She waited her Opportunity, when the King had very much Company, and ran in weeping, tearing her Hair, and shrieking, declaring that Syavex would have ravish'd her. Syavex was secur'd, but upon Examination came off clear. The King would have had her burnt, had not Intreaties, and the Love he bore her prevail'd.

News was brought that Afrasiab, taking a Compass above the River Jehun, was marching towards Balk, a City of Note, in the Province of Uzbek. Kaykaus sent his Son
Son Syavex against him, with Twelve Thousand Horse, and the same Number of Foot, and Orders to pass by Sagisam, and take Rostam along with him, with all the Forces he could gather. Syavex did so, and was honourably receiv'd by Rostam, whence they march'd together, and encamp'd within Two Leagues of the Enemy. Whilst they lay thus expecting to ingage, it is reported, that Afrasiab dreamt Three Nights following, that if he fought, he should be defeated, and dangerously wounded. This repeated Dream terrify'd him, and he had Thoughts of making Peace, which he communicated with his Brother Garceres, who manag'd the Affair so well with Syavex, Rostam, and their Council, that they consented to it. Kaykaus being acquainted with it, was much offended, and immediately sent away his Uncle Thus, the Son of Naudar, with Letters of Reproof to Syavex, and Orders to pursue Afrasiab, and give him Battle, wherever he could be found, and in Case of Refusal, to deliver up the Army to the Conduct of Thus. Rostam took it ill, that the King did not approve of what had been done by Syavex, and himself, and therefore left the Army, and went away to Kabulsam. Afrasiab had a Commander in his Army, call'd Pirond Vayfa, with whom Syavex was acquainted, and entertain'd a friendly Correspondence, to whom he went, and was by him joyfully conducted to Afrasiab. He accordingly went out a considerable way to meet, and lead him to his Tent, where in Token of Affection, he gave him a Daughter of his own, call'd Franghys, to Wife. Garceres, Brother
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Brother to Afrasiab, did not approve of his Match, as neither the other great Men of his Court, who thought their Honour concern'd, and conspir'd to murder Syavex, and the inform'd of it, acquainted his Wife Franguy's, then with Child by him, desiring in Case he dy'd, and she was deliver'd of a Son, she would give him to any Persian that should desire it. Many Days did not pass before the Conspirators slew Syavex, and would have done the same by Franguy's, to destroy the Infant she had in her Womb, but Pirond Vayfa secur'd her, and she was deliver'd of a Son, whom they call'd Kaykoozrao, and by the fame Pirond Vayfa caus'd to be privately brought up in the Country, till Guyu, the Son of Gudarz, afterwards carry'd him into Persia.

The Death of Syavex was much lamented throughout all Persia, and more particularly by his Father, who resolv'd to revenge it, and therefore sent Rostam with a considerable Army, and positive Orders to fight Afrasiab, which he did, and routed him, killing his Brother Garceres, and the same Fate would have befallen him, had he not fled in time. Rostam was returning victorious, when News was brought him, that Schaydah Afrasiab's Son, march'd after him, with a fresh Army; Rostam halted to expect him, with Fayborz, Son to King Kaykau, and Brother to the murder'd Syavex. This Prince knowing Schaydah in the Battle, ran at him with his Launce, and bore him down to the Ground dead. The Turks fled, and he pursu'd his Victory as far as Turon, Afrasiab's Court, and Capital of Turkestan, which was plunder'd.
plunder'd by the Persians, of all the vast Treasures laid up in it. Franguy's Widow to Syavex, was in that Place, to whom Rostam sent to desire she would show him her Son, she excus'd herself, saying, she knew not what was become of him. Rostam return'd into Persia, where he was honour'd, and rewarded by the King, and went back to his Government.

King Kaykauus was very desirous to bring Kaykozrao, his Grandson Kaykozrao, Son to Syavex, and Franguy's, who was at Turon, into Persia, and to this Effect, sent Guyu, the Son of Gundorx, a noble Persian, very well qualify'd, into Turquestam. He manag'd so well, that coming to Turon, he saw Franguy and Kaykozrao, and prevail'd with them to go away into Persia, without any other Attendance, but Guyu himself, and Pirond Vajsa, who being inform'd of their Departure, overtook them on the Road, and went on to Court, where they were receiv'd, and entertain'd by the King, as became such Persons. Some time after, Kaykauus being sensible of the great Worth, and many Virtues of his Grandson Kaykozrao, appointed him General of his Army, and bestow'd signal Favourites on Guyu for his good Service. Thus, Unkle to Kaykauus, and Frayborz his Son, were much offend'd, that Kaykozrao who was his Grandson, and had the Blood of the greatest Enemies of Persia, should be prefer'd before them. This occasion'd Factions, the Factions at one for Frayborz, supported by his Unkle Court. Thus; the other for Kaykozrao, which Guyu took Part with. The King could not reconcile these Enmities, and therefore to prevent
prevent ill Consequences did thus. One Bahaman was Governor of the City Ardavel, and being in Rebellion, ravag’d the Lands of Persia. Kaykaua form’d Two Armies, equal in Numbers, and Experience, and putting one of the Pretenders at the Head of each, told them, that he who first reduc’d that Enemy should have the Preference. They were both satisfy’d, and set forward. Frayborz going foremost, did nothing worth speaking of; but Kaykrao fighting Bahaman, overthrew him, and reduc’d the City Ardavel, then returning to Court was declar’d King, and Guju his General Kaykaua retiring, when he had reign’d many Years.

Ardavel, or Ardavil, for it is call’d by both Names, is a City in the Province of Aderbaion, in Persia, a few Days Journey from Tabris, or Taurus, not large, but well known, on Account of its being the Birth Place of Scheque Aydar, Father to Scheque, Scha or Ishmael Suphy, who govern’d Persia, when the Portu- guese began to trade, and conquer in those Parts, and it was he that Alfonso de Albu- querque corresponded with by Letters. Now in regard that in Portugal, and throughout all Spain, they vulgarly call all the Kings of Persia, Sophys, tho’ they are not so, I will briefly declare the Signification of this Name, and its Original. All the Mahometan Sects which have been, and still continue numer- ous, are reduc’d to Two Heads. That of the Sunys, follow’d by the Turks, and Arabs, and others who observe Mahomet’s Alcoran, without any Comments, or Expositions; and that of the Schyahys, being the Persians, and all the Followers of Morts Aly. Of this last was
was Scheque Aydar, Father to Scheque Ishmael, who held as his Father had done, being always extraordinary zealous of his vain and cursed Sect; on which Account he practis’d inhuman, and incredible Cruelties on the Professors of the other Sect, in his Conquest of Persia, pretending to aim at nothing, but the Salvation of Souls. Now for as much as in Persia, they commonly give the Name of Sufy to one that forsakes the World, and devotes himself to the Service of God, therefore this Man’s Party gave him the Title of Sufy, for his Zeal towards his Sect. Not long before him, Hhalila had revolted in Persia, and for the same Reason was call’d Sufy Hhalila. So that Sufy is no proper Name, nor belonging to every King, but an Adjective, signifying, a Religious Man, or one that has left the World, and wholly applies himself to serve God, which plainly appears, in as much as none, after him above mention’d, bore that Surname; and there is a great Number of Sufys throughout all Persia, who are all Religious Men. I have made this Digression on Account of Ardavel, the Place where Scheque Ishmael was born, of whom more shall be said in its Place. According to the Persian Computation, this King Kaykaus was contemporary with Solomon, whom they call Soleimon ben David, that is, Solomon the Son of David.
Of Kaykoozrao, the Thirteenth King of Persia; he makes War on his Grandfather Afrasiab, King of Turkeftam, for which Reason his Son Syavex differs with him, and goes over to Turon; the End of Afrasiab, and Two of his Sons.

Kaykoozrao succeeded his Grandfather Kaykaus in the Throne of Persia, and reconcil'd past Differences by his Generosity, and Affability. He restor'd Justice, which had been much laid aside, call'd an Assembly of his chief Men, to whom he propos'd his Design of making War upon the Turks, in Revenge for their murdering his Father, which they all approv'd, and promis'd to stand by him. He presently sent his Unkle Frayborz, Brother to his Father, and his Unkle Tush, the Son of Naudar, with Thirty Thousand Horse to ravage the Country of Turkeftam. Kaykoozrao had a Son call'd Syavex, who being offended that his Father should make War on his Great Grandfather, went away from him to Turon. Pirond Vaysa, who, as has been said, came into Persia with Guyu, when he brought Kaykoozrao, and his Mother Franguys, was marry'd there, and had a Son he call'd Ferud, whom when of Age he sent into Turkeftam, and follow'd after himself. The King lov'd this Youth, as if he had been his own Child, and therefore when he sent Frayborz into
into Turkeštan, understanding that Ferud kept Garrison in a Fortress, he earnestly charg'd his Commanders to keep at a distance from it; yet they, upon some occasion, pass'd close by it, and Ferud sally-ing out, was kill'd in Fight. The King kill'd, being inform'd of it, was very much concern'd, and understanding that Thub had been the cause of it, sent for him to Court, where he was disgrac'd, and thrown into Prison. Frayborz, and Gudarz prosecuted the War against the Turks, wherein they were unsuccessful; for Pirond Vayfa meeting, overthrew them, with a great Slaughter of Persians, and among them of Seventy Gentlemen of the Family of Gudarz, who, with Frayborz, fled hastily into Persia. The King sent Gudarz again, with another Army, and Thub, who was again receiv'd into Favour. He march'd towards Turon, but met the Enemy ravaging Persia, whom he ingaged, and not being able to stand their Shock, retir'd hastily to the Mountain Damoand, where he Intrench'd, and the Turks Besieg'd him, securing all the Passes. The Fame of this Siege brought Two other Kings, neighbouring upon the Turks, with their Armies to affist them. The one of them was call'd Hhabbon, and the other Schangol, which made the Persians look upon themselves as lost. Kaykozrao hearing the Danger his Troops were in, made hast to relieve them, sent for Rostam, who advanc'd with what Forces he could gather, marching incessantly till he came up with the Enemy. The Persians had notice of his coming, and perceiving he was near, Rostam routs the Turks.
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came down from the Mountain; but being attack'd in Front, and Rear, were entirely defeated, most of them slain, and among them Hbakhon, one of the confederate Kings. This did not satisfy Kaykoyrav, who forming Four several Armies, sent them as many ways to invade Turkestam, the greatest, which went by the way of Balk, being commanded by Gudarz, whom Pirond Vaysa oppos'd, with the best of Four Turkish Armies, Afrasiab sent to oppose the Persians. They ingag'd, the Turks were quite routed, and Pirond Vaysa slain, whose Head was sent to Kaykoyrav, and he much lamented at the sight of it, because he had been bred by him. Above 100000 Turks were taken in this War, with 11 Prime Commanders. Fayborzh rewarded all those who had serv'd upon these occasions, giving Fayborzh the Lands of Kyche, by the Portugueses call'd Cache, and those of Macron, which are Kingdoms lying between Goadel, and the Abindos, at the Mouth of the Gulph of Persia.

Third overthrow of them. Afrasiab recruited his Army, and put it under the Command of another of his Sons, who March'd with it to Kaorrasm, the Boundary of the Turkish Dominions, where the Persian Forces lay, by whom they were overthrown, and Afrasiab's Son kill'd. He not thinking himself safe in a Fortresses, where he lay, fled, and that Place fell into the Hands of Kaykoyrav, with his Wife and Daughters, who were by him honourably receiv'd, and entertain'd. Some Months after Afrasiab was taken, and put to Death. This tedious War being thus happily
pilly ended, and all things well settled, Kaykozaeo retir'd from Court, and having no Sons, transferr'd the Crown to Loraspb, Grandson to a Brother of Kaykaus, and his own second Cousin, contrary to the Inclination of some Great ones. Not long after he dy'd, having first restor'd all the Kaykoz-Lands, and Possessions his Predecessors had taken from his Subjects, and paid all his Debts. He favour'd the Poor, administr'd impartial Justice, maintain'd the Soldiers at his own Charge; and never undertook any important Affair without mature Advice. In his Days there were two famous Philosophers in Persia, the one call'd Hbore, Two Philo-the other Lokman. Of this last the Persians sophers. still have some Works of an extraordinary Wit, and among the rest a Book of Com-parisons, and Examples, very like Esops, and I am of Opinion he was the same Man, for Speaking of his Life, they say Esop. he was a great Philosopher, Slave to anoth-er, Deform'd, but very Witty, and that he was condemn'd to Death; all that hes-itates me is their affirming that he was a few; and when they would commend a Man's Wisdom, they say, there is no need of teaching Lokman.

CHAP.
C H A P. X V I.

Of Lorasph, the Fourteenth King of Persia; his Son Gustasph rebels, flies into Turkestam, marries there, stirs up a War against his Father, is brought back into Persia, and other Accidents till his Death.

Lorasph ascended the Throne, for want of any other nearer ally’d to it, being as has been said, Grandson to a Brother of Kaykauz, and second Cousin to Kaykoozrao. His Promotion was oppos’d by some, and particularly by Zal, Father to Roftam, because he was known to be of a harsh, and cruel Temper; yet he prevail’d, and was proclaim’d King. He set out from Hisphaam, or Isphahan, and took a Progress through his Dominions, as far as Balk, whence he sent Gudarz with an Army, into Mesopotamia, Syria, and Palestine; who behav’d himself so well upon that Expedition, that he soon subdu’d the Country of Babel, that is Babylon, Dimesk, and Scham, being that of Damaceus, and then marching to Beyt almocadas, signifying Jerusalem, an Arabick Name, from Beyt, a House, and almocadas, of the Holy ones, the King of that Place submitted himself, ingaging to become Tributary, and delivering up some Men of Note, as Hostages, for the performance. These Gudarz flew a few Days after, upon Intelligence, that the Jews had rebell’d against their King, on Ac-
count of the Agreement made with him, and design’d to make War on him. Here-
upon Gudarz, returning, attack’d the City, Jerusalem and took it by Storm, at which time the Persians exercised great Cruelty, carrying them away a great Number of Jews Captives into Persia. Gudarz having obtain’d these, and other Victories, return’d into Persia.

King Loraspb had Two Sons, the elder Gustaph called Gustaph, and the younger Zarir. Gu-
SontoLo-
staspb was Haughty, high Minded, and Tur-
ralph rebelent, and some restless Spirits finding he was well dispos’d, persuad’d him to Rebel against his Father, and Usurp the Crown, being Seconded by a considerable Part of it. His Father took the Field, with what Forces he could gather, and oblig’d him to quit the Kingdom, as being too weak to maintain his Ground. The better to compass it, he went off alone in a Disguise, and fled into Turkestam, where he married that Kings Daughter, without being known, which hap’ned after this manner. It was an antient Custom in Turkestam, when the King was to marry a Daughter, for all the People then residing about the Court, to meet in a Field appointed for that purpose, in the best Dress they were able, and being drawn up in Order, the Father led the Bride by one Hand, and in the other she carry’d a Gold Ball, of the shape and bigness of an Orange, set with Precious Stones. Being come to the Place, where the People waited, she walk’d all over it, very particularly observing every Person in it, and at last gave the Ball to him she lik’d best, and he was by Law her Husband.
band. It hap'ned, that a Daughter of the Kings was going to chuse a Husband, just as Gustasph came to the Court, and he, out of Curiosity went away, as he was in his riding Apparel, to the Place appointed, only to see Fashions. Fortune so order'd it, that the Bride took a Fancy to, and gave him the Ball. The King her Father, was very much concern'd at it, because Gustasph was not known, and the great Men there present complain'd, however the Custom was observ'd, and they were marry'd. To prevent the like for the future, a Law was enacted, that the King's Daughters should not from that time be given to any but such as had Parts, and Quality to deserve them. The King had still Two others, extraordinary Beautiful, who were su'd for by Two Sons of a neighbouring King, to whom he promis'd them, in case each of them would deliver up to him one of Two Rebels, who did great Harm in his Dominions. They thought this a very difficult Condition, and Enterprize; but Gustasph's Valour beginning now to be known, they so far prevail'd with him, by the Mediation of Friends, that he alone undertook that Affair, and pretending to go abroad a Hunting, with a suitable Retinue, soon took, kill'd, and deliver'd them to the Two Brothers, who were in his Company, and they presented them to the King, who thereupon gave them his Daughters. Some few Days after, the King Riding at Tilt, Gustasph did it so dexterously, and with such a Grace, that the King highly commended him, and he answer'd, it was
no wonder he should manage a Lance so
dexterously a Horseback, who had been
able to rid the Country of those Rebels,
that infested it. The King heard it, and
being assured of the Truth, was better satis-
fy’d; tho’ he knew so well how to dif-
femble that none thoroughly knew him.
This Tilting is much us’d in those Coun-
tries, and I have seen it done several times
by King Ferrogasfo, at Ormuz, with all his
Nobility, so regularly, that it could not
have been better perform’d on Foot.

What has been said concerning the Cu-
tom of Marrying in Persia, will not be
surprising to such as are acquainted with
the several Rites observ’d by the Eastern
Nations in Matrimony, some of which I
do not mention, as not thinking it lawful
to write them; it is enough to know, that
the World being so wide, there must needs
be various Customs, and Manners in it,
which being strange to us, appear unac-
countable. Gustasfo held in mind the un-
kindness his Father Lorasfo had always
shown him, and meditated Revenge; herein
much differing from his Father, who was
very much concern’d at his Absence, and
could not guess what was become of him.
The undutiful Son, being thus bent, per-
waded his Father in Law, to forbear pay-
ing Tribute to his Father Lorasfo, and make
War on him. The Turk did it, but with
no good Will, and sent an Embassador to
declare the War. Lorasfo was somewhat
surpriz’d at it, and inquiring of the Embas-
fador into the occasion of it, because he
did not think that which he allegd’d suf-
ficient
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ficient, was inform'd, that it was caus'd by a Stranger, being a Man of Valour, who through an unexpected Accident had marry'd the King's Daughter; and inquiring into the matter, was perfwaded, that must be his Son Gustaspb, which being fix'd in his Mind, he sent his younger Son Zarir, Brother to Gustaspb along with the Embassador, and by him a Tace, or Royal Diadem, to the end that when he had receiv'd it, he might come away, and take Possession of the Throne. Gustaspb had notice of what was doing, and went out to meet them, long before they came to the Court, without acquainting his Father in Law. He met his Brother Zarir, put the Tace on his Head, and was by all the Company pro-claim'd King of Persia. This done he sent for his Father in Law, who seeing him in that Posture, was much surpriz'd, thinking it had been some Treason, and that he intended to Usurp the Crown; but being inform'd of the Truth, rest'd satisfy'd, and embrac'd him. Gustaspb took his leave, and went away into Persia, taking his Wife Ka-
tabun, so the King's Daughter that gave him the Gold Ball was call'd, a great Retinue, and many Camels richly loded, along with him. His Father Loraspb receiv'd him with singular Tokens of Affection, which afterwards increas'd, on Account of the many Services he did him; and a few Years after resign'd up the Crown to him, retir-
ing from Court, to live a solitary Life, in which he continued some time, and dy'd, giving his Son much wholesome Ad-
vice.
vice. Lorasph had the Surname of Balkah, because he resided for the most Part at Balk.

CHAP. XVII.

Of Gustasph, the Fifteenth King of Persia; he Wars on the King of Turk-stan, on Account of Worshipping the Fire, with various Success; his Son Sphandiar kill’d by Roftam, and other Accidents till his Death.

WHEN Lorasph, or according to others Loraefph, withdrew from Court, Gustasph, or Gustasf was already receiv’d as King, being a Man brave in War, and discreet in Peace; but much addicted to the Worship of Fire, and so zealous in that Superstition, as to wage War on those that would not follow it; as he did on Ariaph, or Ariahf, King of Turon, because he sent him a Reproof, in Answer to a Letter, wherein he persuad’d him to embrace the Sect of Zardust, or Zoroastes, which is that of the Fire Worshippers. In speaking above of the City Tabriss, or Tauris, I said it was the Capital of the Province of Aderbaion, or Azarbaion, which in the Calange Language, being what is spoken in that Country, signifies, the Province of Fire, and as has been already mention’d, this Sect took it’s Original there, giving it’s Name to the Country, and that of Zardust, signifying, Friend of the Fire, to him that
that follows it; tho' Zar, in the universal Language of Persia, which is very different from those of particular Places, signifies Mony, and Aazar, a Thousand, and Zahar, Poylon, or Gaul; and they call the, Fire, Assen. Gustasph being offended at the little Respect Ariasph had shown in reproving him, took the Field, attended by his Brother Zarir, and his Son Sbandiar, and march'd with the greatest Force he could raise towards Turon. Ariasph met him, and was overthrown, with the Slaughter of all his Sons, and Brothers; after which Gustasph took Turon, plunder'd it, and return'd to Persia. There upon some Jealousy conceived, he secur'd his Son Sbandiar, in a Fortress, call'd Guerdub, that is, round Mountain, in the Country of Rudbar.

Whilst this was doing in Persia, Ariasph gather'd a considerable Army, and entering it, took the City Balk, plunder'd it, carry'd off some of Gustasph's Daughters, and not so satisfy'd, pierc'd farther in, with such Celerity, that Gustasph not daring to expect him, retir'd in haste. A Council was call'd, and resolv'd that Sbandiar should be releas'd, and have the Charge of the War, both which he refus'd; but at length, at the earnest intreaty of his Brother Jamasph, and his Father promising, in case he return'd Victorious, to resign up the Kingdom to him, he set forward, with a numerous Army; met Ariasph, fought him, obtain'd a compleat Victory, and returning home was met by his Father, who after Congratulating his Success, represen-
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be val'd, whilst his Sist'rs still remain'd in Captivity. Shame, and his Duty pre-vailing, he pick'd 24,000 Men out of all his Army, 12,000 Horse, and as many Foot, and taking his younger Brother Buxutan along with him, purf'd the Enemy to a certain Place, where the Road divided it self into Three severall Branches, all of them leading to Turon. He chose the longest, but most passable of them, which had plenty of Pasture, along which he sent the Forces, under his Brother Buxutan's Command, with Orders, that when they came to a certain Place, near Parvindez, they should lay themselves so secretly in Ambush, that no notice might be taken in Turon; and when he discover'd many great Fires lighted near the City, he should assault it, with all possible Fury. Buxutan march'd along that way, with the Forces, and Sphandiar, with a few Companions, disguiz'd like Merchants, took another call'd Aphtkhon, signifying, Seven Kings, or Lords, which was Seven, or Eight Days Journey, taking along with him all the Jewels, and other Things of Value there were among them, being very considerable; for it was, and still is the Custom of the Persisans, to carry all the Jewels, and other costly Ornaments they have, with them to the Wars. The Uzbek's do just the contrary, for being Uzbek a Warlike People, they take nothing with them, but lean swift Horses, strong Bows, and Quivers full of Arrows, with which Equipage, and flying as they Fight, they have gain'd much Land from the Persians, in our Days, whereof I have often heard them complain, saying, they can never ob-
tain any considerable Victory over the Uzbek, because they carry so little abroad with them, besides their Arms, whereas they the Persians, practice the contrary; which has been the occasion of this Hint. Sphandiar soon came to Turon, with his Companions, all representing Merchants, and as such appear'd before Arisph, with the Jewels he carry'd, and manag'd that Prince so dexterously, that he caus'd him to be lodg'd in his own Palace. Advice being brought Sphandiar, that his Brother Buxutan was in the Place he had appointed, with his Troops, he desir'd leave of the King to give him, and his Court an Entertainment, in the Field the next day, which was admitted, and under colour of preparing for it, he had the opportunity of making great Fires, near the Wall. Buxutan seeing them, secur'd the Avenues, and assaulted the City, making a dreadful Slaughter of the Inhabitants, and plundering the Place, of all the Booty receiv'd only Two Rarities, which he sent to his Father. The one, a Royal Throne of Gold, set with Precious Stones, of exquisite Workmanship; and the other a white Elephant. Next he releas'd his Sisters, and having deliver'd them to his Brother Buxutan, to be conducted home, he took a compass about the Mountains, to see the Indian Sea, where he compell'd some Nations to embrace his vain Superstition of Worshipping the Fire.

This done he return'd into Persia, and was well receiv'd by his Father, who instead of resigning the Kingdom, put him upon very dangerous Enterprizes, yet still he always came off well. At last he would have
him go seek out Rostam, who was withdrawn to Sisvon, and had not been to pay his Respects to him since his Accession to the Throne. He did so, much against his Will, in Obedience to his Father, whom he told, those were all delays to put off the performance of his Promise, and an Injustice towards Rostam, who had deserv'd so well. However, he set out for Sisvon, where Rostam resided, taking along with him a Son he had, call'd Bahaman; who when they came near, went before, and from a Hill saw Rostam, who was then a Hunting, perform such Feats of Strength, and Dexterity, that he was astonish'd, and fully persuad'd, there would be no carrying him away, against his Will. He went up to him, discover'd who he was, and that his Father Sbandiar was coming. Rostam went to meet him, they Saluted, the occasion of his coming was handled, and Rostam excus'd himself, alleging, that he had been exempt from that Duty; but that in any case of necessity, they should always find him very ready. Sbandiar insisted upon his going, and Rostam positively refus'd, so that they came to Words, and challenge'd one another. Sbandiar was reckon'd one of the bravest Men of Persia, and consequently put Rostam hard to it: but was at last overcome, and so desperately Wounded, Kill'd by that he soon dy'd. Before his end, he recomm'd his Son Bahaman to Rostam, and his Body to his Brother Buxutan, who caus'd it to be afterwards convey'd into Persia, where he was honourably bury'd.

His Father Gustaph was much troubled at this Misfortune; but not knowing how to help
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Gustasphe, help himself, at present, march'd with his Army against the King of Turkeftam, then ravaging his Country, whom he Fought, and Vanquish'd. Returning to his Court, he sent for his Grandson Bahaman, the Son of Sphandiar, who was still at Sifon, to whom he surrender'd the Kingdom, and retir'd himself, to lead a solitary Life, in a Place call'd Ghoxghzar, that is, the costly Pleasure Hous, which being very delightful, and artificial, the Persians say was contriv'd by Soleyman ben Daud, or Solomon the Son of Dauid, adding other such Fables, for the more Grandeur. This Place is Ten Farsanghes, that is Thirty Miles from Schiras, Gustasphe founded the City Asuartah, in the Province of Maurenabar; had himself the Surname of Herbon, and dy'd a few Years after his Resignation.

CHAP. XVIII.

Of Bahaman Daraz Daz, the Sixteenth King of Persia, his Life, and Death.

Bahaman

Gustasphe, as he has said, left the Throne to his Grandson Bahaman, surnam'd Daraz Daft, which signifies, of the long Hand, for Daft in the Persian Language, is a Hand, and Daraz, Long. They also give him the Name of Ardxir, which they use most commonly in the Persian Chronicles, but not being his proper Name, and only, given him on account of a pleasant Accident, before he was born, I will here briefly relate it. Whilst he was yet in his Mo-
thers Womb, a famous Astrologer came to wait upon his Grandfather Gustaspb, and his Father Sphandiar, who being both together, Ardxir, or after the usual Salutation, he directed his Discourse to Sphandiar, and presenting him with a little Basket, said, he knew nothing more proper to offer his Son that would be born, than what he there brought. When uncover’d, it appear’d to be a Vessel with Milk, and a little Meal. They were very well pleas’d with the Wise Man’s Prediction, valuing the Offering, and form’d him a Name of those they call’d such things by, being Ardxir, and he was better known by it, than by his own, which was Bahaman; for in the Persian, Ard is Meal, and Xir Milk, both of them making Ardxir, whence the Greeks, and Latins, call’d him Artaxerxes; and from Daraz Daft, came Longimanus, signifying the same Thing; and hence some of his Successors had Ardxir for their proper Name.

This Bahaman Daraz Daft, or Ardxir, was of a graceful Presence, his right Hand, and Arm were considerably longer than the left, and he had all the good Qualities that can be wish’d for in a good Prince; but above all, was so zealous for the publick good, that when he sent any Judges, or Magistrates upon a Circuit through his Kingdom, he at the same time under Hand, employ’d others he confided in, to follow, and be Spies on all their Actions, to give him an Account of them, and if they behav’d themselves well, they were rewarded, or if otherwise severely punish’d. After governing for the space of a Year, he held an Assembly of his Nobility, whom he inform’d
The History of Persia.

Ardxir's Integrity form'd, how desirous he was to proceed uprightly in all Respects, and desir'd they would, without any Fear, or Apprehension publickly acquaint him with any thing that was in him blame-worthy, that he might mend it; and that in case, he was not fit to govern well they should depose him; for it was better for him to obey one that knew how to rule, than to be himself in Authority, to the Detriment of the Kingdom. They all highly commended his good Intention, and loudly pray'd to God for his Life, and Prosperity; and after settling some Affairs, he dismis'd them. Ardxir re-built many publick Structures, that were gone to Ruin, and regulated the Government. Next he apply'd himself to revenge his Father Sphandiar's Death, and having rais'd a good Army, march'd towards Siston. About half way, News was brought him, that Rostam was dead, and his Son Framarz was advancing against him, with considerable Forces. The Two Armies engag'd, and Ardxir came off victorious, tho' it cost him many Men; but Framarz, Rostam's Son, and some of his Kindred were kill'd; and his Grandfather Zal, who still Liv'd, taken. Ardxir returning home Victorious, leaving a Kinjmans of his own to govern Siston, and Kabul. He wag'd War by his Generals in Syria, and Palestine, reducing them under his Obedience, and abundance of Jews were carry'd Prisoners into Persia.

Ardxir had a Son, call'd Safan, who prov'd a great Philosopher, and Astrologer, and left the Court to apply himself wholly to his Studies, nor did he ever aspire to the Crown, tho' he saw his Father taken away.
In fine Ardezir dy'd, to the unspeakable Ardezir Grief of all his People, leaving his Wife Hoo-dies. may with Child of a Son, which she was de-

liver'd of, after his Death. In the Days of this Ardezir flourish'd Hypocrates, whom the Persians call Bokorat; as also Democrates, whom they name Dimocrates, and they have the Writings of both. They have those of Plato, by them call'd Aphlatum; of Socrates, by them pronounce'd Sokorat, of Aristotle, whom they call Araso, and Arastatalis, and of Galen, whom they name Gialemus. In short they preferre, and highly extol the Works of these, and several other Greeks; and it is very frequent among the Persians, who value themselves for Learning, and even for good breeding in their common Discourse, to intersperse some Quotations, Sentences, or Opinions of those Men, and such of their own, as have writ, which are many, some whereof I shall call to mind, as Occasion offers.

King Ardezir, or Bahaman daraz, daft was us'd to say, that no Door ought to be shut in a Princes House.

We said, that Ardezir marching against Rostaam's Death, found him dead, and he having been so much spoken of in this History, it will be proper to be more particular, as to the manner of his End, repeating all that Mir-kond writes concerning it. Rostaam had a Brother, call'd Schayad, whom he had intrusted to oversee his Lands, take Care of them, and receive his Rents. Schayad going into Kabul, upon this Account fell in Love with a very beautiful Daughter of the Governor of that Country, and ask'd her of the Father, who perceiving him so much enamour'd, stood off the more, the eagerer he seem'd; till at
last he consented, upon Schayad's promising to deliver him from his Subjection to Roštam, by contriving his Death. This being resolvd, Schayad return'd to Sisfon, where talking with his Brother Roštam, he complain'd to him a-gainst the Governor of Kabul, alledging he had contemn'd, flighted, and treated him very ill. Roštam was in a Passion, reflecting on his Brother, as a Coward, and a poor spirited Man, and would have rais'd Forces to chastize the Governor. Schayad oppos'd it, alledging his Presence was sufficient to set all Things right, which Roštam gave Credit to. He set out with his Brother Zanada, another Kinsman of his, and a few Servants, for Kabul. Schayad under hand sent word to his Father in Law, who set out from Kabul, to meet him on the Road, having laid many Men in Ambush along it. When Roštam came up, he knelt down, and begg'd his Pardon, as if he repented his past Faults. Roštam forgave him, and the Governor desir'd he would go rest him, at a Pleasure House of his, guiding of him in such manner, that he fell into one of the Pits, he had provided for that purpose, cover'd over with Grass and Leaves, and within full of Brambles, which so sorely gur'd Roštam and his Horse, that he dy'd there. But finding himself betray'd, without any Hope, of Deliverance, after much upbraiding them, he desir'd, they would give him a Bow, and some Arrows, to defend himself against the wild Beasts, that they might not devour him alive. They did so, and he clapping Two Arrows into it, let them fly with such force, that tho' his Brother, and the Governor ran for shelter to a Tree, they overtook, and kill'd
kill'd them, and thus ended Rostam and his Murderers. It is very usual in Persia, to shoot Two or Three Arrows out of a Bow at once, especially in Battles. The Persian History tells us, that Rostam shot them thro' the Tree, which is contrary to Reason; but agrees well with the Wonders they tell us of his Strength, and Exploits, whereof there are as many Books in the Persian Tongue, in Verse, and Prose, as there are among us of Orlando Furioso, the Knight of the Sun, Don Bellianis of Grecce, and such like, and this may suffice as to the Death of Rostam; but having so often spoken of Kabul, we will say something of it, for the better Understanding of what is past.

Kabul is a Kingdom, formerly subject to Kabul Persia, and bordering upon India. It was in antient times, Three Months Journey from Kabul to Labor, now the Court of the Great Mogol, and Center of all India; and now it is perform'd in Twenty, or Five and Twenty Days; and the Reason of it was, the great Compass taken about, for Fear of the many Robbers. One of the Kings of Kabul resolving to put a Stop to this Mischief, caus'd several strong Houses, in the Nature of Inns, to be built along the strait way, at certain Distances from one another, with Men to defend them, and secure Travellers. These being kept up, and much frequented, many of them by degrees grew up to be Cities, and Towns of Note, as they continue to this Day, Kabul being their Metropolis. This gives its Name to one Sort of that Medicinal Fruit, they call Mirabolans, to which the Arabs and Persians give one general Name of Alilah.
and the Gentiles of India corruptly as they do by other Names, Arare. Thus they say Alilah Zard, yellow Mirabolans, Alilah Kabuly, Mirabolans of Kabul, which our Physicians also call Kebulos. Dr. Garcia Dorta, treated sufficiently of these, and the rest; but was not acquainted with a wonderful large Sort of these Kebulos, which I have seen; for I saw a Mirabolan that weigh'd Sixteen Ounces, in the Hands of an Idolater Merchant, whose Name was Loghea Bangasaly, and another weighing Twelve Ounces in the Hands of a Portuguese Gentleman; differing in nothing from the common Kebulos, but in Magnitude. They would have made me believe, that these extraordinary large ones had such a laxative Faculty, that only holding of them some time in the Hand would give a Stool. I try'd and found it to be false; but was satisfy'd that an Infusion, or Decocition of it, was loosening, and very good against Fevers, and bloody Fluxes; and thus much as to the Kebulos. The River Behat, one of the Five that compose the Indus, of which we shall speak elsewhere has its Rife near Kabul.
CHAP. XIX.

Homay Wife to Ardahir, and Queen of Persia, after her Husband's Death is deliver'd of a Son, who is cast into a River, and comes afterwards to be King.

Ardahir being dead, Queen Homay his Wife, took the Government upon her, being with Child, as has been said. Five Months after she was deliver'd of a most beautiful Son. Astrologers being call'd to calculate his Nativity; they all agreed, that Child would be Father of one, that would occasion mighty Calamities in that Kingdom. Many were of Opinion he should be kill'd; but natural Affection prevailing, the Mother would not consent, and caus'd a wooden Chest to be made, into which she put a small Cradle, with the Child, and several Jewels of Value, that if any poor Person should happen to find the Infant, he might have wherewithal to maintain him, and thus was he cast into the River Jehun, whose rapid Stream soon carry'd him very far off, and he was left a ground in a Place, where a Poor Man was washing Linnen on the Bank, for in the Eastern Parts the Men follow that Business, and are call'd Maynotos. This Man seeing the Chest in the Water, and wondering what it might be, drew out, and open'd it, where he found that beautiful Infant, with the Jewels that had been laid by him. His Beauty and Wealth made the Washerman sensible, that the Parents must be
be great. The Child being carry'd home, was carefully educated by his Wife, and call'd Darab, a Name compounded from the Chest, and the River he was found in, for Dar the Persian Tongue signifies a Plank, or Piece of Timber, and Ab, Water, so the Two Words put together made Darab, denoting his being found in a Chest in the Water; and this is he, whom we, after the Darab is Latins, call Darius. Darab being grown up, the Washerman would have put him to some ordinary Trade he should fancy; but acquainting him with his Design, he was much offended, as having an Aversion to such mean Imployments, and wholly inclin'd to the Exercise of Arms. The good Man being acquainted with his Humour, set him out the best he could, and sent him to seek his Fortune. Queen Homay was at that time, raising a mighty Army, to be sent against Russ.

His mighty mestam. Darab lifted himself in it, and perform'd such Feats upon all occasions, that nothing was so much talk'd of as his Actions. That War being ended, the Army return'd, and the General giving Queen Homay an Account of his Success, highly extoll'd the Bravery of a particular new rais'd Soldier. The Queen desir'd to see him, and being brought before her, ask'd his Name, Parents, and Country. He told her his Name was Darab, and that he knew no Parents he had, but a poor Washerman and his Wife, farther adding, how he came to be so call'd, and the manner of his finding, as they had inform'd him. By this he was discover'd to be her Son, and farther Enquiry being made; the resign'd up the Kingdom to him, after having govern'd it above Thirty Two Years.

Homay
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Homay founded the City of Gerbaton, and erected a Thousand Pyramids of a wonderful Structure, throughout Persia, which Alexander the Great afterwards caus'd to be thrown down.

CHAP. XX.

Of Darab Kebar, the Seventeenth King of Persia, he makes War on Phaylacus, or Philip of Macedon, and other Accidents till his Death.

Darab the Son of Homay, enter'd upon the This Da-
Government of Persia, with the general 
Applause, and Approbation of the whole Kingdom, on Account of the mighty Hopes 
conceiv'd of him, which prov'd not abortive, 
for he excell'd many of his Predecessors, that 
were reckon'd among the best, in Goodness, 
and Wisdom; and as such was both fear'd, 
and believ'd, as well by his own People, as 
by the neighbouring Princes; excepting Phay-
lacus King of Tunon, that is, Philip King of Philip of 
Macedon, Father to Alexander the Great, who 
growing haughty with the Victories he had 
obtain'd in Greece, refus'd to pay the Tribute 
his Predecessors had, for many Years past 
been under to the Kings of Persia, and then 
made War on Darab, who overthrew him 
firstly by his Generals, and then in Person, so 
that Phaylacus fled into a Fortress, where he 
besieg'd him. A Treaty was set on foot, 
and at length concluded, by which Phaylacus, 
and his Successors were oblig'd to pay Darab, 
and his, Forty Thousand Pieces of Gold 
Yearly.
The History of Persia.

Yearly. Darab demanded of Phylacus a very beautiful Daughter he had, for his Wife, which was granted, and he carry'd her home, but soon after put her away, because she had a flinking Breath. About this time Karimah, Wife to Phylacus, or as we call her Olympia, prov'd with Child, but not by her Husband, as is reported, and was deliver'd of a Son, call'd Ascander, that is, Alexander. Darab having put an End to this War, return'd into Persia, where he soon after dy'd, when he had reign'd 4 Years, leaving the Kingdom to his Son Darab, the Second.

CHAP. XXI.

Of Darab Seguer, or Kucheck, that is, Darius the Little, Eighteenth King of Persia; Ascander, or Alexander the Great, invades his Dominions, defeats him, and he is murder'd by his own Subjects.

Darab's ill Qualities.

Darab the Little, or the Second, Son to Darab the 1st, succeeded his Father in the Throne of Persia. He was viciously inclin'd, discourteous, surly in his Answers, deform'd, and of a frightful Aspect, for which ill Qualities he was as much hated by his own People, and Strangers, as his Father had been belov'd. The Persians took such a Dislike to him, that they resolv'd to submit themselves to Ascander, that is Alexander, the Son of Philip, to whom all the Wazirs, or Viziers, unanimously sent Letters, inviting him to raise the greatest Army he could, and
and enter Persia, they being agreed to receive him for their Sovereign; and the better to conceal the Practice, they advis'd him, to begin the Breach, by refusing to pay the Forty Thousand Pieces of Gold agreed upon between his Father, and Darab the Great. Alexander, who was of a martial Disposition, laying hold of so favourable an Opportunity as was offer'd him, took their Advice, and with-held the Tribute. Darab sent an Embassador to demand it, to whom Alexander made Answer, that he was dead, who us'd to pay Tribute. Darab sent a second Embassy, and Refuses to with it a Huckle Bone, and a Shepherds Hook, a Sack full of the Seed call'd Sesamum, and a Cheef of Mony. What these Things meant is variously interpreted by the Persian Writers, the greater Number agree, that the Two first denoted his being a mere Boy, unsettled, and void of Judgment, from Persian Children's playing with Huckle Bones, and the wandring Life of Shepherds; the Sack of Sesamum, which is a very small Seed, signify'd the innumerable Multitude of Men he had in his Dominions; and the Mony shew'd the vast Quantity of Gold, and Silver he was Master of. Thus all together imply'd that he plainly discover'd his youthful Folly, by presuming so rashly to provoke a Monarch that had such Numbers of Men, and so much Plenty of Mony, when his own Power was so inconsiderable. For it ever was, and still is much practis'd among the Eastern Nations, to express themselves by Figures, and Comparisons. Alexander had taken the Field, Alexander enters Asia, when this Embassy reach'd him, having an Army not numerous, but compos'd of brave Troops, and turning all those Things Darius fent.
fent him, to such a Signification as foreboded his Success, he march’d out of Greece, and enter’d Asia, without any considerable Opposition.

Builds Alexandria. In Egypt he pitch’d upon a convenient Harbour, on which he founded a City, from his Name call’d Alexandria, which is, Alexandria, and took Mezere, that is, Grand Cairo.

Grand Cairo. This City whose Fame has spread throughout the World, is now so well known, that nothing new can be said of it, unless in Relation to its Name. It ever, and still is the Capital of all Egypt, as appears by the Tradition, and Writings of the Natives. It was the Memphis of the Latins, and the Mezrah of the Jews, from which last, the Arabs, Persians, and Turks, by Corruption deriv’d Mezere. There hapned the Tryal of Joseph’s Chastity, the whole Distance from the first Situation being but one Mile, where are still to be seen the Ruins of the Granaries, he caus’d to be built, to provide against the ensuing Famine. There the Prophet Moses was born, and cast into the River, which washes the Walls of the City; and this is so well confirm’d by the Resemblance of the Names, that there seems to be no Room left to doubt of it. Concerning the Name of Cairo, usually given it among us, Mirkond, in the Fourth Part of his History, speaking of the Califs of Cairo, which he, after many Revolutions, brings under the Dominion of a Prince call’d Mobez, under the Name of Mezere, tells us what follows. That this Mobez sent from Damascus, a Slave of his, who was a Renowned General, and Conqueror, by Name Jawar Kadem, to govern that City, which was brought under his Do-
The History of Persia.

mition; and he to secure it, erected close by a Fortres, which he nam'd Kayreh, in Honour of one of his Master's Wives, so call'd. This new Structure, in Proceeds of time increas'd to such a Degree, that the Name of Mezer was almost forgot, and the Place is scarce known by any other than the new one of Kayreh, especially in Europe, where with some little Corruption, we pronounce it Cairo. The same Prince also pos-

sessed himself of Scham, and Dimesk, which is almost the same thing, being the City Da-

mascus, and Scham, all the Country from the River Euphrates to that City inclusive. They also call Damascus, Bebeot Daniab, that is, the Paradise of the World, and this Distinction may serve for other Places where it is men-

tion'd in this History.

Alexander mov'd thence into Armenia, where he receiv'd a Letter from Darab, conjuring him to desist from that Enterprize, and intermixing Threats, and fair Words to dissuade him. He answer'd, that Crowns and King-

doms, did not belong to those Men who posses'd them, but to God, who gave, and took them away, as he thought fit. Thus he dismiss'd the Embassadors, march'd after them, and in the Province of Aderbaion, fought one of Darab's Generals, that met him, whom he overthrew, and without los-

ing any time, advance'd into the Country of Gueylon.

Gueylon was formerly a large Kingdom, and is now reduced into a Province, divided into Five Governments, all of them subject to the Crown of Persia. The Persians give it the general Name of Gueylon, or Guylon, and the Natives call it End safet, signifying, white G 2

India.
The History of Persia.

India, because it is pleasant, and delightful, to distinguish it from the true India, properly so call'd, and which they reckon dismal; and therefore they metaphorically give the Name of India to any Place they would represent, wretched, and horrid, as our Poets do by Tartary. Of the Five Governments the Province of Gueylon is divided into, the First is call'd Raxt, a Name taken from its chief City, which in the Year 1595, when I write this, was in the Possession of Ismehed Khan. The Second takes its Name from the City Gaxhar, then govern'd by Syavex, both of them Princes of great Note. The Third is call'd Laion, like its Metropolis, and in it is the famous City Delmon, or Delimon, so much spoken of, in the Fourth and Fifth Books of Mirkond. This was govern'd by Khan Hamed, whom the Turk Selim took, when he reduc'd the City Tauris, and kept him at Bagdat. The Fourth Government call'd Langor Kanon, as well as its Capital City, was at that time under Amir Amza Khan, a Man of great Worth, and Valour, who had Eleven Brothers with him, all of them famous Men. The Fifth Government, for the same Reason as the others call'd Kudam, was in the Hands of Komron Mirzah. Next follows Mazandaron, already spoken of, which having combin'd with some Parts of this Province of Gueylon, in the Year 1593, rebell'd against Scha Abas, King of Persia, who to suppress them, march'd thither hastily, with Twenty Thousand Horse, in the Year 1594, and not knowing how to get over a broad and rapid River, because it was not fordable, and the Boats were all carry'd away, to prevent Delays, and giving the
the Enemy time to go strong, he clapp'd Spurs to his Horse, and leap'd in, which he had no sooner done, but all his Men follow'd him; yet it had like to have cost him dear, for he was very near being lost himself, and Four Thousand of his Men were drown'd. The rest got over safe with him, and reduc'd the Country; tho' with too much Severity, for he is said to have made that speedy Conquest, with the Slaughter of above Sixty Thousand Men. He did this in Imitation of his Grandfather, Schab Ishmael Suphi, or Sophy, who marching to Bagdat, with Sixteen Thousand Horse, and not being able to ford the River it stands on, because much swell'd at that time, did the same, and lost Twelve Thousand Men, and falling unexpected on the City, with the Four Thousand he had left, took it. Gueylon lies along the Caspian Sea, which takes Caspian Name from it, being by the Persians call'd Daria Gueylany, that is, the Sea of Gueylon. It is Salt, in Shape Oval, and has no visible Communication with the Ocean. They reckon it somewhat above Three Hundred Farlangues in length, that is, Nine Hundred Miles, is subject to violent Storms, and bears large Vessels, but flat bottom'd, having Ports belonging to several Kingdoms, in which there is a mighty Trade. One of these is Kefah, a very considerable Harbour, and City, belonging to the Tartars. The River Astrarban, on which the Muscovites have a Town, falls into it, with others of Note. In Winter a great Part of it is froze up, and it has much Fish. Thus much may suffice, that we may return to Alexander, or Alexander.
The History of Persia.

He departing the Province of GueyIon, took a Compaʃ about by that of Nacudumyν, where a great City presuming to oppoʃe him, he caus'd it to be burnt down to the Ground. Thence he enter'd Persia, Darab met him with an innumerable Army, they came to a Battle, which was obstinate, and bloody; Ascander got the Day, and Darab fled, leaving behind him most of his Men dead, with all his Treasures, and his Wives, and Daughters, who were taken by Ascander, many of those that escap'd follow'd Darab, most whereof were drowned, passing a River, which being frozen over, some went fore-most, to try whether it would bear, and being found sound, Darab cross'd it, but then the rest coming on in a Throng, it fail'd, and most of them perish'd. When Darab was out of his Enemies Reach, he tender'd him other Terms, offering, in case he would restore him his Wives, and Daughters, and quit his Dominions, to give him all the Revenues thereof, for some Years. Whilst these Proposals were making, he sent Embassadors to the Kings of Maxarek, and India, his Subjects, and Friends, who being inform'd of his Misfortune, soon succour'd him so powerfully, that he is said to have had a greater Army than the First. Ascander made a Jeʃ of the Terms offer'd him by Darab, they met again, and the latter was the Second Time overthrown, who fled to a Fortress, where Two of his Favourites stab'd him, and thinking he was dead, fled to Ascander's Camp, who hearing of this Villany, march'd with all possible Speed to find out Darab. He found him at the last Gasp, paying him great Respect, with many Tokens of Sorrow, and abundance...
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abundance of Tears, calling Heaven to wit-
ness that he was innocent of that Murder. 
Darab return'd him Thanks, signifying he be-
liev'd him, and desiring he would punish the 
Traytors, and be pleas'd to take to Wife his 
Daughter Roxangh, and not suffer his Domi-
nions to fall into any other Hands. Aescander 
promis'd to perform his Request, and Darab 
dy'd, uttering many melancholy Reflections, 
and Sentences, concerning the Misery of 
human Life, and the Uncertainty of Temp-
oral Prosperity; all which Mirkond sets 
down at large. He reign'd 14 Years.

CHAP. XXII.

Aescander, or Alexander the Great, Nineteenth King of Persia, subdues that 
Kingdom, and what else hapned till his Death.

Ascander, or Sakandar, so call'd by the 
Persians, Turks, and Arabs, and by an-
other Name Zulkarnhen, being the same we 
call Alexander the Great, was of such a haughty 
Disposition, that tho' he was become 
Master of so considerable a Part of the World, 
yet he thought it all too little. He exten-
ded his Empire over all Greece, Hyeraken, Per-
sia, India, and Tartary; and whereas here is 
frequent Mention made of Hyeraken. I will 
briefly say as much as may suffice for the 
better Understanding of what follows. The 
Arabs and Persians, assign this Name of Hyerak 
to Two Regions, and for a Boundary Province.
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between them assign, formerly the City of Babylon, and now that of Bagdat, seated not far from where the other stood. The one of them next to Persia, including several Kingdoms, and Principalities subject to it, and among them the Province properly call’d Hyerak, the Metropolis whereof, as has been already said, is the famous City of Hishbaon, or Ispahan, which Part is generally call’d Hyerak Agemnom, that is, the Persian Hyerak. The other is that of Babylon, or Bagdat towards Arabia, all which Country it includes, as also Egypt, and other Provinces, and this they call Hyerak Arab, that is, the Arabian Hyerak; and to express both together, they say Hyeraken, that is, the Two Hyeraks, which short Exposition will render this Word intelligible, when it shall occur.

All the Persian Historians agree, that A§cander was not Son to Philip, whom they call Phaylacus; but that he was his Wives, and add that in the Reign of Philip, a Subject of his, whose Name was Kolus, fell in Love with the Queen, and believing the likeliest means to enjoy her was to kill her Husband, he put it in Execution. A§cander came up in the midst of the Confusion, attended by Barakus, one of his prime Commanders, and meeting the Traytor Kolus, slew him, with his own Hand. Then he return’d to the Place, where his Father Philip was expiring, gave dismal Token of Sorrow, and Affliction. Philip being sensible of his Death, plac’d A§cander amidst all the great Men then present, desiring they would admit him for their King, as they accordingly did. Then he put him into the Hands of Aristotle, charging him, that as he had till then been his Instru-
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He, should most carefully continue so to be for the future, directing him what course he was to follow, to govern himself and his Subjects equitably. This done he dy'd, and Ascends the Throne.

Alexander succeeded him, immediately undertaking to settle his Kingdom, which at that time, was somewhat turbulent. Having perform'd that, and subdu'd the Countries of Magareb en yunon, which are those of Greece, lying west of Macedon, he rais'd the best Army he was able, and relying on the Promises made him by the Grandees of Persia, mov'd thither, where he succeed'd as has been mention'd in the foregoing Chapter.

He seiz'd those that had murder'd Darab, Marries Roxana, and ap-points Governors.

whom he executed in the most rigid manner; and then as he had promis'd, marry'd his Daughter Ruxangh, a Name signifying, the Light that spreads from a Candle, or Flambeau. The Kingdom of Persia he committed to a Kinsman of Darab, and divided the rest into Ninety Governments, and put them under so many of his Commanders. He caus'd Three Books to be translated out of the Persian Tongue into Greek; one of them was call'd Teb, which treat'd of Physick, another nam'd Noiun, of Astrology, and Mathematics, Noiun, signifying Stars; and a Third of Philosophy. On the River tbun he founded a City, call'd Marwob; another in Korazon, by the Name of Heras, and that of Samarkand, in Uzbek. Having settl'd the Affairs of Persia, he depart'd thence, towards the South East, travelling through uncooth, and dangerous ways, till he came into India.

India having been so exactly describ'd by many, I shall give no farther Account of it, than briefly to observe, what the Persians and Arabs
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Arabs mean, when they speak of India, which they express by the Word Indusiam, that is, the Region of India. This Country reaches from the River Indus, being in the Kingdom of Sinde, the Residence of the Abindi, a Nation well known, call'd in their own Tongue Abind, taken from the Persians, and signifying Water of India, or of the River Indus, from Ab, Water, and Ind, India. So that the Coast of India, begins at the End of the Kingdom of Macran, with the River Indus, which waters the Lands of the Kingdom of Sinde; so call'd by the Natives, from a River of the same Name, which is the greatest of Five, that compose the Indus. However the Persians, and Arabs, call this Kingdom Dowl, and in Persia, and at Labor, in the Mogul's Country, they also usually call the Indus, Pang Ab, that is, Five Waters, from the Five Rivers, that meet in it. One of these, as has been said already, is Behat, rising near Kabul, towards Persia; a second is Chanah, coming from Quexmir, a Province Fifteen Days Journey from Labor; the third Rawy, springs near Labor, the Mogul's Country, and almost the Heart, and Center of all that is call'd India. The others come from remoter Parts, the one being call'd Via, and the other Send, which gives Name to the Country, and Kingdom the Portugueses vulgarly call Sinde. All these Rivers, tho' their Courses differ, meet at Bakar, a Pass on the River Indus, equally distant from Labor, and from the Sea. Below it is the Fort of Seivon, to secure the Passage of the River downwards. Lower down towards the Sea, yet far distant from it is Tatah, a famous City, Capital of the Kingdom of Send, or Sinde, where the Portugueses
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Guzes drive a great Trade. Down this River, from Labor runs a great number of Kistes, and Chapuzes, being large Vessels, laden with several Sorts of Commodities, great Quantities of Calicoes, of various Kinds, Sugars, Indigo, Cotton, and many other things brought from the Kingdoms of Labor, Multan, Agrab, Dela, Mandon, Sytrab, Utrad, &c. to be Shipp'd off at Bandel, and thence transported to Ormuz, whether most of it all is convey'd in Portuguese, and Moorish Ships. [Note, this was when the Portuguese were Powerful in India, for now their Trade is inconsiderable.]

From the Kingdom, and City of Utrad, last nam'd, some things are brought which I will mention, because I think them singular, tho' they do not belong to this History. They bring from thence Sal Gem, which is found in that same Country, and the Natives call it Geukar, from Kar, Salt, and Geu, Barley, because it is made of the Dew that falls, and congeals in the Fields of Barley; and we to imitate them, take the Words by halves, and say Salgeu, but more corruptly Sal Gem. Hence also comes the Spikenard, in the Arabick, and Persian call'd Sembul Tis, the sweet scented Stem; and both those Nations call the Celestial Sign of Virgo by this Name of Sambul. From Utrad also comes the most excellent Ingo, which our Physicians call Asfa fetida. This Gum is mostly Asfa fetida found in Three Places, in Utrad, as has been said, and that we have thence is very pure, and not so bitter; the second Sort is found at Duzgun, in Persia, a Town near Liston, between Komron, and Lar, a City about 30 Leagues from Harmuz, or Ormuz; the Third is brought from the Province of Karazon, in Persia.
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Persia. There are Two Sorts of Plants that produce this Gum; the one is a tall Shrub, with small Leaves, like those of Rue, and this produces but little; the other is a Root like a Raddih, which shoots out large, and tender Stalks, and the Leaf is very like that of the Infernal Fig-tree. In some Places they Plant them, in others they grow wild, and delight in Mountains, and uncooth Places. Most of it is gather'd about the end of Autumn, for they make Incisions in the Plants, towards the end of the Summer, and then they begin to Weep. In the Year 1596, I had Four Roots at Harmuz, or Ormuz, which I had caus'd to be brought me from Duzgun, very like the great Tynames, that come from Guinea, and of so strong a scent, that there was no enduring the House for them, and tho' I kept them Eight Months, they never perish'd, nor lost their Scent. The Arabs call this Gum by several Names, the chief whereof are, Haltir, Samakte, Habibheis, Zaesfa; the Persians name it Inghza; the Baneans of Cambaya call that of Utrad, In-gub, and that of Persia, Ingara, I have said so much, because it is so highly in Request in the Eastern Parts.

Next follows the Kingdom of Cache, which besides Calicoes, and much Oyl made of the Seed call'd Semanum, and others, breeds many Horses, from the Name of the Country call'd Kachis, and these very well supply the want of Spanish, Arabian, and Persian Horses. Some Ports, and Lands, lye betwixt this Kingdom, and that of Cambaya, which is not large, but extraordinary Wealthy, tho' it has no Mines of Gold, or Silver. There are Three Sorts of Plants that enrich this Kingdom,
dom, being the Cotton, Indigo, and Asion, which is the Opium of the Greeks, and the Arabs, for want of the Letter p, insert the f, making Osion, by the Vulgar corruptly Ason. Those who have not seen it, can scarce believe, what immense Quantities of these Three Sorts are continually exported from that Kingdom. Besides, it produces much Sugar, and curious Stones as Cristal, Alabaster, Porphiry, Jasper, Lake, Agats, and others, which the Natives cut very curiously; nor do they want Diamonds, Cats Eyes, and many other Commodities of Value. This Kingdom is by the Natives call’d Guzaratte, and the Portugueses give it the Name of Cambaya, from a City in it, where they drove a great Trade, tho’ the Capital of it is one up the Inland call’d Hamet Ewat, that is, Homed’s City, that being the Name of the King that founded it. The Inhabitants of it are divided into Mahometans and Gentiles, but above the Two Thirds one of the latter, yet not all of one Opinion, as I shall soon show; tho’ almost all of them being Pythagoreans, hold the Immortality of the Soul, and that it receives Reward, or Punishment in its Metempsychosis, or Transmigration; for they say, that when a Man dies, according as he liv’d virtuously, or wickedly, the Soul passeth from his Body into another good, or bad Creature, and from that afterwards either mends, or grows worse, and so on ad infinitum. This is the Reason why they Worship Cows, and they were so much recommended to them by Remah, a Law-giver of theirs, whom they honour as a God, because they are tame, useful, well kept Creatures, and proper, as they think, to receive the Souls of the
the Juff; besides many more Absurdities they hold. Hence it is they use so much Charity towards all Beasts, and Birds, which they will neither eat, nor kill, alledging the Souls of humane Creatures are Transmigrated into them. So prevalent is this Notion, that in the City of Cambanet, which the Portuguezes call Cambayet, and is the same as Cambaya, they have a publick Hospital, in which they Cure all sorts of sick Creatures, tho’ at the same time they take little, or no Care at all of sick Men, or of the Poor, that beg for Relief, to whom their Answer is, God did you Harm, and we too. Thus they spend vast Sums of Mony on Follies, and Superstitions, as hap’ned whilst I was in India, in the City of Diu, where a Pagan Banaan Merchant spent Ten, or Twelve Thousand Ducats, to celebrate the Wedding of a Cow and a Bull, I will not say Thirty Thousand, as was then affirm’d, because I will be within Compass. This was done in the City of Diu, on the Coast of the Kingdom of Cambaya, where the Portuguezes have that famous Fortress, so much talk’d of for the mighty Victories they obtain’d in it, at several times, and since I have nam’d it, and it will not be straying from the Kingdom of Cambaya, I will observe one Curiosity concerning it, which few have taken Notice of. The Name, the Natives and other Indians give to this City is Diu, pronouncing the e at the end, extraordinary soft; and this is no proper Name, but generical, signifying an Island, as they say Ange Diu, the five Islands; Naladiu or Diu Town. dive, which the Portuguezes, pronounce Madiva, Four Islands, Selandive, the Island Ceylon; so that Diu, is call’d Dive, the Island, signifying
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signifying it's Prehemenence above all others; and when in Speaking, or Writing, they would distinguish it from others, they call it D ive Nowlaka, that is the Island of the Nine Millions. The Reason they give for it is, because the Daughter of the Lord of the Island formerly begging a Boon of her Father, he granted her all the Income of the Custom House for that Day, and it amounted to Nine Leques, being Nine Millions of that Country Mony, whence it had the Name of D ive Nowlaka; thus we see that Div, or D ive signifies an Island, and is no proper Name. There is great variety of Seets among the People of Cambaya, insomuch, that it is rare to find a House whose Inhabitants are all of one Opinion, without differing in some Point. Some of them eat Flesh, and others not; some will eat, but not kill it, and others both kill, and eat it. Some may kill, and eat certain Creatures, but neither eat, nor kill others; some there are that eat no Flesh, but do Fish. Many live upon Milk, and Herbs; others refuse to eat red Blites, a very common Herb in India, alledging there is Blood in them, which they are forbidden to shed. They will not eat any Portuguese Preserves, besides other Reasons, because the Sugar is clarify'd with Eggs. Some eat at certain Hours out of Superstition, and others at quite different, as Cambayans, who must not eat after the Sun is set; and what is very remarkable, they are most strict Observers, of their Diabolical Ceremonies, and the most abstemious of any People in the Universe, and I have heard of, and seen incredible Instances of their Faiths, which I purposely omit, not to exceed my intended Brevity, but I shall
I shall hint something, as occasion offers. Before I pass from Cambaya to any other of the Kingdoms comprehended under the general Name of India, I must observe, that all the Natives of this Guzaratte Kingdom, are call’d by the general Name of Vanean, and the Portuguses corruptly pronounce Baneeans, whereof there is a great Number of Families, Races, and distinct Sects, and among them Three Principal above all the rest, and these are call’d Jon Kah, Mexery, and Baman. The Difference between the Two first is, that those of Mexery have Idols, and worship them, which those of Jon Kah do not, but acknowledge one only God of Heaven, whom they adore, and acknowledge as Sovereign Beginning, and End of all Things; however it is lawful for them to intermarry with one another, and to eat together, their Customs being the same in all other Respects. The other Race Baman, whom we call Brachmans, are those who serve in the Temples of the Idols, marry People, and perform the like Functions. Some of these live upon Charity, but may not eat, or drink in the Houses of the Baneeans. These have a large City, call’d Byzanzalagar, in the midst of the Kingdom of Guzaratte, with other Towns about it, wherein are about Thirty Thousand Houses of them, a People formerly poor, and despising the World; at present they live upon Tillage, and breeding of Cattel, and some of them are very rich. These generally marry but one Wife, but may if they please, have two, which is not allow’d the Baneeans, and if the Wife dies, they may not take another; but when the Husband dies, the Wife may marry again.
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The contrary is us’d in the other Races, where the Wife dying, the Man may marry again; but if the Woman is once a Widow, she must ever continue so. None of these Three Races may kill, or shed Blood. It is not without some Cause that I have said so much as to this particular, for else I should be obliged to do it hereafter, and it is better now.

Dekan is the next Kingdom that follows, its Capital is Hamedananger, the Lands of Cole, and Choute, and others of considerable Extent, lying between. In this Kingdom is the City of Chaul, belonging to the Portuguese. To the Southward of this lies the Kingdom of Cunkan, whereof Bizapor, or Cunkan. Bizapor is the Metropolis, and within it is comprehended the Island and City of Goa, subject to the Portuguese. Then goes on Barcelor, and the Country of Canara, vulgarly Canara, call’d the Kingdom of the Chatims, that is, of Merchants, because it is a sort of Common-wealth, govern’d by the Citizens, who are all Merchants, and in India a Merchant is call’d Chatim, and thence the Kingdom of Chatims, which is no Name of Contempt, but reckned honourable. The Persians call it Saudagar; the Malayans, Quelin; the Chinese, Queve. Thus the Name of India, or Indostan, among the Persians and Arabs, is reckned to extend to this Kingdom, and speaking of the Countries which follow farther on, commonly included by us under the Name of India, they call them by their particular Names, extending the general Name no farther than the Sea Coast; tho’ there are many large Kingdoms up the Inland, comprehended in India, as may be seen in those who undertake...
undertake to describe it, that being foreign from my purpose.

At the Time when Alexander enter'd India, the chief and mightiest of the Kings then reigning in it, was For. Our Histories, it is well known, call him Porus; but as has been said, the Arabs having no P in their Alphabet, instead of it substitute F, and I, to avoid Confusion, write it as the Persians do. But if it should be ask'd, why the Persians follow the Arabs in this particular, since the Letter P is us'd in Persia; I answer, that when the Arabs enter'd, and subdu'd Persia, they brought in their own Characters, and way of writing, which the Persians so entirely apply'd themselves to, that their own was totally lost, and forgotten; so that there is not at present one Man in Persia, that understands their Antient Letters; for having often seen some Plates of Metal, with antient Inscriptions on them, I have made Enquiry after the meaning of them, and Men well vers'd in their Antiquities, and very studious have told me, that was Forz kadin, after the old Fashion, and therefore I should find no Man that understood it. So that the Persian Alphabet, and manner of writing is entirely lost, and extinct; and they have taken up the Arabick Letters, and from that Nation they have also taken many Words, and Expressions, which they pronounce like 'em, in Arabick, especially as to natural Things. Nor is this any Wonder, considering that in Spain, and more particularly in Portugal, by their long Continuance among us, they have left many Words of theirs, such as, Camiza, a Shirt; Arros, Rice; Azyte, Oyl; Ayntuna, an Olive; Romam, & Pomgranate; Ta-
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mara, a Tamarind; Aselgas, white Beets; A-
zucar, Sugar; Alsayate, a Taylor; Alveytar,
a Farrier; Aldea, a Village, and many more.

To return to Ascander, or Alexander, ha-
v ing enter'd India, and being inform'd of Porus,
For's mighty Power, he writ to acquaint him
with his coming, and to perswade him peace-
ably to submit. For, or Porus met him with
his Army, was overthrown, and fled; yet
rais'd new Forces, and ask'd Succours of all
those that were able to send any. Having
thus gather'd considerable Forces, he march'd
again towards Alexander, with whom he had
several Rancounters, which took up Twenty
Days, with much Slaughter of the Greeks.
Ascander was at a Nonplus, and apprehen-
sive of a greater Loss, and thinking that the
safest way, challeng'd For to single Combat,
which he accepted of. Being come together,
with equal Resolution, and Weapons, in the
Heat of the Fight, a loud Cry was rais'd in
For's own Tent, which made him forget
himself, and look back, to see what it might
mean; Ascander observ'ing that favourable
Opportunity, would not let it slip; but gave
him such a Wound, that he dropt down dead. And kill'd.

No sooner was this known, than all the In-
dians fled several ways, so that in a short
time, there was not one to be seen in the
Field, and Ascander had an open Passage in-
to those Countries. He resolv'd to go on,
as far as Brahma, where I said before the
Bamans, or Brachmans resided, being Men
that made no Account of this World, and he
would go thither, only to see and converse
with them. They hearing of it, sent to de-
sire he would save himself that Trouble,
since he could neither get Gold, nor Silver,
nor extend his Dominions by it. This rather serv’d to make Alexander the more eager, who causing his Army to incamp, order’d they should lie still till he return’d, and taking some particular Friends along with him, went away to see the Brachmans. Being come to the Place, he stood amaz’d at their Course of Life, Austerity, and Poverty; for they living strictly up to the Law of Nature, fed upon nothing but Herbs, and Fruit; were clad in Skins of Beasts, and spent their time in commendable Employments. He discours’d them, and being pleas’d with their way of living, offer’d them his Friendship. They defir’d him to turn back, without proceeding any farther; but that he told them he could not do, because he was sent. Having taken his Leave, he return’d to the Camp, to prosecute his Conquests. It has been declared before, that Bizanlagar, which is the Province of Brahema, is in the Kingdom of Guzanatte, or Cambaya, and thither Tarik Mirkond says Alexander went, and I believe those People from it had the Name of Brachmans, as they are call’d in writing, and by us; whether it was the proper Denomination of those People, or differently and corruptly pronounc’d by other Nations, as frequently happens, and the Portugueses now call them Bramanes, tho’ they name themselves Baman, or Bamaq. Nor is there any doubt to be made, but that these are the same, for tho’ in Process of time they may have vary’d something in their Ceremonies, and manner of living, however these are still the Priests, or Ministers of the Idol Temples, and in them is the Spiritual Government of the Gentils; and even some Kingdoms are go-

Who they were, or were, or
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worn'd in Temporals by them, as those of Cochim, and Porkah, where none can be Kings but Bamans, or Brackmans. Enough has been writ of these Men, their Manners, and the Superstition of a white Thread they wear, by way of Distinction, about their Neck, next the Skin, and then crossing from the left Shoulder to the right side, and therefore I shall not speak of these Things.

However, I will say something of another Sort of Vagabonds there is in the East, commonly call'd Fugus, and by the Portugueses Fugues, being like Pilgrims, who stroul from one Kingdom to another, upon long Pilgrimages. According to ancient Custom, as many of these, as possibly can, at a certain time of the Year, repair to the upper Cannor, a Town on the Indian Coast of Malabar, near to a Portuguese Fort, which took Name from it; and there among themselves, they chuse a Chief, as it were a High Priest, to whom they are all subject in Spirituals. After the Election they all return to their Pilgrimages, travelling through several Countries, exercising themselves, as they say, in Virtue, good Works, and an Exemplar Life. There are Two Sorts of these People, the one Mahometans, call'd Kalandars, the other Heathens, being the Fugus; both of them wander about, live poorly upon Charity, and are ill clad; but in all Places they pass thro' they are free, priviledg'd, respected, and look'd upon as good Livers, as the Moral Philosophers were formerly. Some of these are acquainted with Stones, Herbs, and other Simples of singular Virtue, and Efficacy, which they have learnt by ranging up and down, and scarce any of them are free from much

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much Fraud, and Knavery. The Mahometan Kalendars, travelling through colder Countries, especially Persia, and Turkestan, are better clad, wearing Felts, Sheep Skins, great Caps of the same, Stockins, and Shoes, or Buskins. They have something of Jesters, delight in carrying a green Nosegay, or a Flower, or the like, in their Hands, which they offer to any well drees'd Man they meet, reciting, at the same time a few Persian, or Arabick Verses, containing some Sentence, to incline him to give them an Alms; and tho' they range many Countries, they live for the most Part in Towns. The Fojays, who are Gentiles, wander in hotter Countries, wear less Cloaths, are fonder of the open Fields, and Deserts, practice more Austerity, value themselves upon leading a penitent Life, and in reality do it, in their way, to such a Degree, that it is amazing; for some of them live several Days successively without eating, or drinking the least Bit, or Drop, which is very frequent among the Indian Gentiles, who do wonders of this Sort. I saw one, whose Name was Ranu, that liv'd Ten Days, and Nights in a Cave on a Mountain, and because I admir'd it, they laugh'd at me, affirming there were others, who fasted much longer, which I afterwards found to be true. Tho' many Persons at several times, and in different Places, all agreeing in the same thing affirm'd me, that a Woman was brought before the Great Mogol, who had liv'd Four Months, without eating, or drinking; yet I dare not vouch for the Truth of it, as being a thing incredible; and yet some of them I had it from were very reputable. When I came from
from the Island of Ceylon, for Goa, in the Year 1588, with one that was presently after Viceroy of India, our Fleet came to an Anchor off of Barcelor, being desirous to see that Portuguese Fortrefs, and the City of the same Name, which they call, the upper Bar- Barcelor
elor, Capital of Canara, and the Kingdom of City.
the Chatins, above spoken of, I got leave to go a shore, and having travell’d about a League and a half, along a pleasant Road, for so far the City is from the Fortrefs, and enter’d, I found it of a considerable Ex
tent, enclos’d with a Ditch, and Wall, in which there are Loopholes; being conven
tiently seated, on the Bank of a large, and delightful River. The Houses well built of Timber, the Temples, which are numerous, of Lime, and Stone, and in the midst of the City, one larger than all the rest, square, after the manner of our Cloisters, with a fort of Chappel, just within the door, made in the Nature of a Carriage, and an Idol in it. All the rest about the Square, being Galleries, and Dormitories, or Cels to lodge the Barmans, or Brachmans, who are the Priests, or Ministers belonging to the Temple. Without the Gate, and opposite to it, 6 or 7 Paces distant, on a plain Spot, stood a square Pedestal of Lime, and Stone, about 30 spaces high, full of Niches on all the 4 sides, and these serve for Candles, where there are Lights at Night, and on the Top was a curious large Candlesstick of Metal. I enter’d the City as soon as it was Day, and at the Foot of that Pedestal or Pile, saw a Joguy, of a large Stature, brawny, black, and deformed, sitting on the Ground, without any Cloaths, or Covering, but a little dirty
dirty Clout, which cover'd his Nakedness. In his Hand he held a wooden Fork, about two Spans long, on which he sometimes rested one Arm, then the other, and then his Legs, having Ashes all round him, some of which he took every now and then, and strew'd on his Head. This was at the latter End of March, when the Heat is very violent in those Countries. Having made this Observation, I went on to see the rest of the City, and returning that way at noon, found the Joguy sitting in the scorching Sun as patiently, and sedately, as if he had been in the coolest, and most delightful House. So he continu'd till the Evening, when after Sun set, others came to him, to whom he stood up, and they having brought Boughs, lighted a Fire, and made new Ashes, some of which they strew'd on their Heads, turning their Faces towards the West; then after a Prayer, they parted, and every one went his way, and he return'd to his Post. I enquir'd, whether he had been long there, and they told me several Years, and that neither Heat nor Rain drove him away, nor did he ever stir, unless compell'd by some Necessity of Nature. I have mention'd this I saw myself as an Instance, to show what those Wretches endure, and how much Pains they take to go to the Devil, and how little we do to gain Heaven. Such sort of Men are all the Joguys, of whom I have said so much, on Account of what this History mentions of the Austerity of the Inhabitants of Brahma.

Ascander proceeded on to the remotest Parts of India, where he met with a mighty King, call'd Keyd, who was 300 Years of Age. They convers'd together, with much Show
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Show of Kindness, and Affection; and Alexander having taken his Leave, Ascender travell’d Eastward, till he came to China, where Kha Khou King of that Country came out to meet him, and they agreed peaceably, contracting Amity; in Token whereof Kha Khou gave Rich Presents made by that King.

Alexan-

der

in

China.

being little above 4 Marks of Gold, and a

Mark is 8 Ounces; 1000 Pieces of rich white Silk; 5000 Garments of Diha, an extraordinary rich Sort of Silk, much worn in the East, by Kings and Princes, 100 Swords, the Hills of Gold, set with Stones; 100 good Horses, richly accoutred; 100000 Ounces of Musk; 200 Pounds of Calambo rich Wood, and a great Quantity of the finest and most valuable Furs. It seems ridiculous, and groundless, to say, that Alexander went as far as China, as Mirkond tells us, when it is doubtful, whether ever he reach’d India, therefore to give the better Colour to what I have writ, delivering it, as I found it; the Reader is to observe, that it is very usual with the Persians to give the Name of Chin, to all that is beyond the Provinces of Maurenabar, being all Tartary, Ketbo Kothan, by us commonly call’d Cathay, China, and other Countries lying that way. Thus they call the King, or Sovereign of Tartary, King of China, making this a general Name, as we do that of India, comprizing in it all the East Countries, because the true India lies that way; so that as we by the Name of India, denote all that lies Eastward of it, in the same manner the Persians, because China lies East of them, include under that Denomination all the remote Regions bearing that way from.
from them. This is the Reason why they call Rhubarb, *Revand Chin*, that is Rhubarb of China, because the best and greatest Quantity of it, comes from *Gax Khar*, or *Kax Ghar*, a City on the Frontiers of Uzbek, near Kethao Ketham, or Cathay; thus distinguishing it from another Sort growing in Persia, and Karasen, which they name *Revand Aspy*, that is Horse Rhubarb, because us'd for curing of Horses. The Portuguese also bring it from China, of which I have seen some good, but not so excellent as the other, nor will it keep so long. Some have pretended, that the Reason why this is not so good, or lasting as the other, which comes by the way of Persia, is because the Chinese boil it, to make use of the Decoction; but they are deceiv'd, for in Reality, it is not so good of itself; besides that it is brought by Sea from China to India, which Country, especially those Parts inhabited by the Portuguese, are extremely damp, and if it is kept there but never so short a time, being of Necessity to be carry'd by Sea again, it must decay, and lose much of its Virtue. The Rhubarb Plant, is like the Turnip, consisting of a short Stalk, with small Leaves, rising but little. They pull it up when ripe, and when cut into such Pieces, as are brought over to us, they run Threads through, and hang them a drying in the Air. Some Author has writ, that they strung them, to hang about the Necks of Cartell, in order to Exportation, as being prohibited; but he was misinform'd, for it neither is, nor ever was prohibited, and there is such Plenty where it grows, that a Man being almost 36 Ounces Weight, is generally sold for a Sady, being just half a Royal, or Three
Three Pence. Thus it appears, that *Khan Chiny*, with whom *Mirkond* tells us, *Alexander* made Peace, was the King of *Tartary*, *Tartar* as we call it, or as the *Persians* name it *Tatar*, *Empire*. and the Inhabitants of those Parts *Tataron*, as we do *Tartars*, whose Empire they usually divide into Two Parts. The one is next to *Europe*, above the *Cassian Sea*, the *Metropolis* whereof is *Kefah*, on the Bank of the said Sea. The other being the principal, bordering on *China*, properly call’d *Khan balek*, signifying the Kings, or Lords City, from *Balek*, City, and *Khan*, King, or Lord. I know there are those that write it *Balu*, but it ought to be *Balek*. This is the Great *Tartar’s Court*, of whose Wealth and Grandeur, this is a sufficient Testimony, that it generally has a Garrison of Sixty Thousand Men within the Walls, and tho’ this seems extravagant, there is nothing more certain; for I making a Question of it, enquir’d and was fully convain’d of the Truth. *Chinguys Khan* was King of those Parts, and the first that brought those Nations into *Persia*, of whom something shall be said in its Place. There is much very pure Gold in those Parts, which perhaps is the same with that of *Pachim* and *Szechuan*, or *Fuechao*, in *China*, and extraordinary fine. Thence also comes the greatest Quantity of *Musk*, by the *Arabs*, and *Persians*, call’d Of *Musk*, *Mexk*, *Mesk*, or *Musk*. The *Persians* also call a Mouche, *Moxb*, not that those sweet-scented ones of *India*, which exhale a most fragrant Odour, are any thing a kin to the Creatures that produce the Musk; for these are call’d *Gazelles*, being large almost of the Species of *Deer*, or very like them; whereas the others are very small Mice, like those we call
call Shrews. All the Musk that comes not from China, is much more pure and excellent, as is that brought through Bengal, Pegu, and other Parts; and the Reason this is better, is, because it falls not into the Hands of the Chinese, who cannot endure to let any thing pass without Sophistication.

All these Nations, whether Uzbeks, Tartars, or those Khetao Khotan, or Cathay, differ little from the Chinese in Aspect, or Habit. They are fair, well limb'd, have small sunk Eyes, and thin frizly Beards. There is enough writ upon this Subject, for which reason I do not dilate farther upon it. Neither will I say much of the Calamba, it being well known to all Men, that the best comes from the Kingdom of Champa, neighbouring upon China, and the next to it from Kacho Chin, which the Portuguese vulgarly call Cochinchina, and it is wonderful, that very often one and the same Trunk of a Tree produces the Calamba, the Eagle Wood, or Lignum Aloes, and another Sort of Wood, different from them both, which I have seen several times, and this is the Reason, why, when they fall these Trees, they cast them into Bogs, or the Ouze of Rivers, to the End the useless Wood may there rot, and consume, and the good be preserv'd. Some thing of this Sort is also found in the Woods of Malaca, and the neighbouring Kingdom of Pan, which the Portuguese call Pao. The Arabs and Persians call the Eagle Wood, or Lignum Aloes, Ud; and the Calamba, Kalumbuck. Having spoken briefly of this precious Wood, I will say something Sandal, or not amiss of the Sandal, or Sanders, whose Virtue is not inferior to the other. The white, for there is no distinct Species of the yellow,
yellow, but only the white, through some Accident, contracts something of that Colour. This white I say, grows in the Island Timor, 500 Leagues distant from Malaca, and is call'd in the Language of the said Island Chandava, whence the Arabs and Persians, corruptly name it Sandal, as we do from them. The Trees grow on high craggy dry Cliffs, and produce a Sort of Fruit like the Bay Berries, but square, which being eaten by the Birds, they evacuate it again, with their Excrement, in several Places, whence new Trees grow up, as happens with the Cloves in the Molucco Islands. These Sandal Trees, before they are cut down, are try'd cutting out a Piece as we do with Melons, to see whether they are fit to fall; as also to know whether it be Sandal, or another Sort of Wood, which is sometimes so like it, that the Eye can scarce distinguish between them.

In this Island of Timor there daily happen very strange Accidents, to the Portuguese that fail thither for Sandal, occasion'd by the Brutality of the Natives, which perhaps is not to be match'd, and whereof I will say something, for the Diversion of the Reader. These People do not sail upon the Sea, nor do they understand any thing of it; and it is a known Truth, that the use of Fire is very new among them, having liv'd all past Ages without it. Among other ridiculous Opinions they hold, one is, that all those who die there, go to live at Malaca, and it has happened there, that a Portuguese Ship going thither to trade, and one of the Seamen somewhat resembling the Son of a Native, that was dead, the Father laid hold of him, crying, my dear Child, how could you be so forgetful; why
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did you stay so long, without taking Compassion of 3. Comicalme, who are quite weary of expecting you, and looking to your Buffaloes, and Goats? There they are all multiply'd, take them, for I must repose my self. The Portuguese being a fly Fellow, receiv'd all that was offer'd him, and exchang'd it for a considerable Quantity of Sandal, with which he return'd home. A well known Inhabitant of Malaca, going in a Ship of his own to this Island, arriv'd in a Port of it, at the time when the King of that Place was lamenting the Death of his Father, who was newly departed this Life. He went a shore, visit'd the King, and mixing among his People, made the best show he was able of weeping with them; the King looking up on him as a good natur'd Man, loaded his Ship with Sandal, and dismiss'd him. Another came into another Port, upon the like occasion, the King desir'd him to restore his Father to Life; the Portuguese answer'd, he knew the King of Malaca, so they call'd the Governor, was the Person that must raise the dead, as they said; but that he had no orders from him for so doing; but that to serve him, he would carry his Father along with him, and desire him to do it speedily. The King was well pleas'd, the Portuguese carry'd the Carcase aboard, taking it in on one side, and throwing it over into the Sea, on the other, with a good Weight of Stones to it; and this good Service was requited with his whole Lading. A Thousand such Accidents as this have hapned there.

Medicinal Woods. There are other Sorts of Wood of singular Virtue in this Island; yet not so valuable, because they are not become a Commodity among them are, Vidare pute, signifying white.
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white Apple, and Vidare labor, that is, Sea Apple, in the Malayn Language, which are of singular use, against several Diseases. In Solor, another Island close by, is another Sort by the Portugueses call'd Pao de Solor, that is, Solor Wood, of no less Virtue. There is also a Composition, or Antidote against Poison, which they call Belyla, being the Name of a Mahometan who invented it, and is like Shoemakers Wax, held in great Esteem. The Natives of Timor generally eat Buffalo's, and Goats Flesh, with the Blood, Skin, and Hair, scarce heated at the Fire; and some Herbs and Roots; the rest of their Customs are suitable, and yet so prevalent is the Avarice of those who trade thither, that rather than be disappointed of Sandal, when they visit their Kings, they sit down among their Subjects, not on Chairs, or on Carpets spread upon the Ground, and feed upon this Diet, and whatsoever else the King orders them, which is all wretched. To purchase Sandal, they carry Gold, mix'd with a third or fourth Part of Silver; Loyas, being a Sort of Laton, brought from China, whereof they make Bracelets; Patolas, which a kind of Callicoes from India, and other things. There is also Red Sandal, or Sanders, but in a Country very remote from Timor, that is, in India, on the Coast of Coromandel, about the City of St. Thomas, or Meliapur. Great Quantities of both Sorts are carry'd to China, Bengale, Cambaya, Pegu, Arabia, and Persia. Diba mention'd above is an extraordinary rich Silk, worn in the East, by Kings and Princes. The weight the Portugueses in India generally call Mao, is by the Persians nam'd Man, and Men, being the same as Mina, the Value, and Quantity whereof
whereof varies according to the several Countries. Zachyrey Koarrazmza, which with us signifies Zachary, King of Koarrazm, a famous Physician, who writ a Book very like that of Mesue, us’d in Persia, treats very fully of these Weights and Measures, and calls this we speak of Min. On the Coaft of Melinde, they name it Mayna; the Reader will excuse this Digression, for I omit many things to avoid being tedious.

Alexander the Great dies.

To return to Afcander, he having receiv’d those Presents already mention’d from Hbakon Chiny, took leave of him, and directing his course towards Maxarek, subduing fèveral Nations by the way, return’d into the West. At Hermex, near Aureg, in the Territory of Babylon, he fell sick, and dy’d; when he had liv’d 36 Years, and reign’d 17, having been Soveraign of 22 large Provinces in the 3 Parts of the World. The Kings of Thirteen of them always attended him. The Persians extol the Life, and Actions of Afcander, as wonderful, and have writ many Books in Verse and Profe, upon that Subject, full of abundance of excellent Flights, and Sentences; and Mirkond spends much time upon this Relation, delivering some things, which seem incredible; but my Design being only to treat of the Kings of Persia, laying down their right Succession from one to another, I do not pretend to be too particular. Thus we will conclude the Life of Afcander, whom the Persians reckon among their Kings, and allow 14 years to his Reign.
CHAP. XXIII.

Of the Inter-regnum in Persia.

Upon the Death of Alexander, all Things were full of Confusion and Disorder, throughout his Dominions; and in Persia there hapned an Inter-regnum, which lasted 72 Years; during which time it was govern'd by Wazirs, or Viziers, being Regents; till at last their Rule expiring, the Kingdom was restor'd to the Race of the former Kings, which was continu'd as follows.

CHAP. XXIV.

Of Schapur, or Sapor, the Twentieth King of Persia.

The 72 Year after the Death of Alexander, during which Persia was govern'd by Wazirs, or Viziers; being expir'd, the Crown was conferr'd upon Schapur, or Sapor, Darab's Kin'sman, whose Brother Mirkond calls him, according to the common way of speaking us'd among the Persians, and Arabians, who call any near Relation Brother, and even in Holy Writ this fame Expression is so us'd. Nothing remarkable worth mentioning hapned during the Reign of this Schapur, nor do they write any more concerning him.
CHAP. XXV.

Of Ardshir Babar Khon, the Twenty First King of Persia.

Ardshir Baba Khon succeeded Schapor in the Throne, was a good King, and gave general Satisfaction during his Reign. According to the Persian Chronology, this King rule'd at the time when our Saviour Jesus Christ was upon Earth, and tho' several Objections may be made, I shall not undertake the Controversy, because I have only undertaken to deliver what I found written, always sticking to my intended Brevity.

Ardshir reign'd in the Days of our Saviour.

[Here must be some Casma in the Persian History, for from the Death of Alexander to the Birth of Christ, there pass'd about 220 Years, by which we may guess those People have little, or no Account of their Affairs, from the Death of that Monarch, till the Incarnation of our Lord.] This King's Surname was Baba Khon, which in the Persian signifies the same as Abu Malek, in the Arabick, that is, Father and Lord, or Father King; for the Persians vulgarly call a Father Pedar, but when they speak of any Person, to whom particular Respect is due, by the Name of Father, they use this Word Baba, as Baba Adam, Baba Noe, Father Adam, and Father Noah. Khon, or Khan is a Title of Honour signifying King, or Lord, and so in the Arabick, Abu is Father, and Malek King, of which Titles I shall say something more hereafter.
CHAP. XXVI.

Of Schapur Zabel Ketaf, the Twenty Second King of Persia.

Ardschir Baba Khon dying, the Crown of Persia devolv'd upon Schapur Zabel Ketaf, who being an Infant, and a Brother he had younger, the Tuition of him was committed to an Uncle of his, Brother to his Father, nam'd Ardschir, and Son to Hormoz, whom many of the Great Men would have made King, and several of the Persian Historians reckon him as such; but Mirkond says he refus'd it, allaying that Heat, and Desire of Change by his extraordinary Prudence. After he had govern'd some Years, during his Nephew's Minority, the Administration was put into the young King's Hands, at a convenient time, which Schapur Zabel Ketaf manage'd to the general Satisfaction of all Men, being a virtuous and prudent Prince. Such Monarchs never wanting Enemies, it hapned that Schapur lying asleep in his Tent in the Night, some Persons never known enter'd it, and stabb'd him; then going out, cut the Cords that held it up, so that it fell upon him, and the Night being rainy and windy, they gave out, it had been thrown down by the Storm, and had kill'd him. Thus ended Schapur Zabel Ketaf, whose Death was much lamented throughout all Persia, by reason of his Goodness.
Of Baharon Kermonxa, the Twenty Third King of Persia.

It was mention'd before, that Schapur Zabbel Ketaf had a younger Brother, call'd Baharon, whom he had made Governor of Kermon, whence he had the Sirname of Kermon Scha, signifying Babaron King of Kermon. This Kermon is a large, and Principal Province of Persia, between it and the Country of Karazon, famous in the East for some particular Commodities it affords, which I will briefly mention. It has a City of the same Name, which communicates it to all the Province. Speaking of Schiras, the Capital of Pars, or Persia, I took notice, it abounded in Rose Water; but besides others of less Note, there are 4 Principal Places, where it is made in great Quantities. The best, which is distill'd, they make at Schiras, and Yazd; the other not so good, as being made by Decoction, and Infusion, and therefore soon decaying, at Kermon, and Duzgun. The Rose Water in Persia is call'd by Two Several Names; Gulab, which is Rose Water; and Areka Gul, the Sweat of the Rose, a Name proper enough for that which is distill'd. Of that which is made by Decoction, a very great Quantity is every Year exported to all the Eastern Parts. Carpets, by the Persians call'd Kalichey, are made in Three Parts of Persia, the richest, finest, and highest priz'd, at Yazd, some of which I have seen so curiously wrought, that they were valu'd at above
above a Thousand Ducats a piece; so that when they speak of a Tazd Carpet, which Carpets.
in Portuguese, they corruptly call Dodiz, it is
to be understood of the finest, and best. The
next in Goodness are of this Kingdom of
Kerman, and the Third those of Karaxon.
There are some also made at Agra, Bengale,
and Cambaya, but not fine. The Name of
Acutifa, by which the Portuguese call a Car-
pet, had its Original before the Kings of
Ormuz, went over to live in the Island of Ge-
run, where they since resided, and resum'd
their former Title; the Mart or Fair was kept
in another Island, call'd Keys, as I observ'd
in speaking of Ormuz. The Arabian Mer-
chants, who went thither to trade, both go-
ing and coming always pass'd through Katifa,
a Port on the Continent of Arabia, in the
Government of Jazaph, opposite to the Island
Barben, or Baharen, and thence convey'd
their Goods to several Parts. Now Carpets
being one of their Principal Commodities,
when any ask'd whence they brought them;
they answer'd, Al Catifa, that is, from Cat-
ifa, and thence the Name was given. So the
Seed Pearl in Spanish, and Portuguese call'd
Aljofer, took it from the greatest Quantity
of it being taken on the Coast of Fulfar, a
Port of Arabia, in the same Gulph of Persia,
that is, from Al Fulfar, signifying, of Fulfar,
whence corruptly Aljofer; tho' since that
time better Fisheries have been discover'd in
other Parts. Kerman also produces Tity, Tity,
which the Persians call Tityab, and is found
only in this Province, and only upon one
Mountain, 12 Farlagues, that is 36 Miles
distant from the City, whence it is carry'd
to all Parts of the World, in great Quantities.
It is made by moulding the Earth of the Mountain with fair Water, wherewith they cover a Sort of Earthen Moulds, which they afterwards bake, as Potters do their Ware, and then taking it off the Moulds, the Tuttly remains. This they send in Chests to sell at Ormuz, and those who buy, divide it into Tuttly, Stone, of which there is a great Quantity, and Duff; each of which is sold by itself, and all is made use of. Dr. Garcia Dorta was misinform'd, for in his Dialogues of the Simples of India, he says, the Tuttly is made of the Ashes of a certain Tree, and Fruit, call'd Gume. It is true there is a Sort of Fruit in Persia, call'd Gaon, of the Shape and Bigness of large Cherry Stones, cover'd with a thin green, and Orange colour Peel, or Film, which the Natives use by way of Diversion, as we do in picking of Pine Apple Kernels, and they say, the Effect is quite contrary to that of the Tuttly, which is made in Kermun, as has been said. There is another thing no less useful in the Province of Kermun, which is to be found in no other Country, being the Herb against the Worms, by the Persians call'd Dram nub Kermuny, that is, the Medicine brought from Kermun, or the Medicine against the Worms, for Dram nub is the proper Name of that Simple, and Kermun is equivocal, signifying the Kingdom of that Name, and the Worms. Hence corruptly comes the Word Crimson, of Kermuz, because made of the Scarlet Worms, and so among Physicians is the Composition call'd Alkermez; for Kermuz is the Singular Number, and Kermun the Plural. This puts me in mind of a Story, a famous Persian Poet, call'd Cociia Yafex, that is, Prophet, tells in his ingenious Works in Rhime.
He feigns, that a Prince walking over a Field, heard a Voice, that call'd him by his Name. Persian. Turning that way, he saw a Skull, which he went up to, and ask'd, who it was that knew, and nam'd him. The Skull answer'd, you must know, I was a Man, as you are, and wore a Targe, that is, a Crown, or Royal Diadem, on my Head; I conquer'd, and subdu'd many Countries, and only wanted to reduce Kermon. I made ready for the Enterprize, and when I thought to assault Kermon, was my self attack'd, and devour'd by Kermon, (that is, by Worms, as has been explicated above) therefore do you take warning by me, &c. This in the Persian, taking the double meaning of the Word Kermon, runs very well. Kermon also produces the Surmah, which is a certain black transparent Stone, looking as if it were strew'd with black Sand. a Stone for the Eyes.

There are Two Sorts of it; the one coming from Kermon, and Karazon, being the best, and most valu'd; and another call'd Moky, because it comes from Mecca, or Moka, in the red Sea. The Arabs, Persians, and Indians make much use of this Stone, to cure sore Eyes, being of great Virtue compounded with other Simples; as also by way of Ornament, Men and Women blacking their Eyes with it, which they think sets them off very much. But a Persian Lover was not of this Opinion, who seeing his Mistress's Eyes smear'd with this Surmah, tho' it is likely her own were black, and beautiful, as most of the Persian Women have them, among other amorous Expressions, said to her, Chefsy Siah dary Surmah obe tacyon; which is as much as to say, why do you use Surmah, when there is no need of it, since your Eyes are black, and
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and beautiful. It is likely this Jezebel made use of this Stone to black her Eyes, when she look'd out of the Window, to please Jefu, who order'd her to be kill'd. This may suffice, as to the Province of Kermón, where Babaron was Governor.

He was speedily advis'd of his Brother's unfortunate Death, and his own Accession to the Throne, which he took Possession of, without any Opposition. Babaron was of a graceful Presence, a sound Judgment, and prudent Conduct, so that he govern'd his Dominions in Years with general Applause; at the End whereof there hapned a Division in the Court, follow'd by such a Mutiny, that he was fain to go in Person to appease it, but when he had almost done it, a Kinman of his, who waited such an Opportunity, to destroy him, let fly an Arrow, from amidst the Crowd, and aim'd so well, that it pierc'd his Bowels, and he dropped down dead, to the great Regret of all his People, who liv'd contentedly under him.

CHAP. XXVIII.

Of Yazd Gerd, the Twenty Fourth King of Persia.

As soon as Babaron was dead, the Persians proclaim'd his Son Yazd Gerd King. He, before his Accession to the Throne was so much honour'd, and respected by all Men, that every one endeavour'd to serve, and please him, and he was thought to deserve it. But as soon as crown'd, his Behaviour alter'd
alter'd with his Fortune; for he became haughty, cruel, and covetous, and was al-
ways most obfinate, and implacable, when Gerd a fu'd to for Mercy in humblest manner. He was wont to say, there were Three Things from which no Mercy could be hop'd, or expected; and these were Fire, the Sea, and an angry King. Being marry'd, he liv'd discontented, because tho' his Wife had bore several Children, none of them liv'd. In the Heighth of this Dissatisfaction, his Queen prov'd with Child, and at her time was de-

er'd of a Son they call'd Babaron, who li-

ing longer than any of the others, all which had dy'd within the Month, put his Parents in hopes that he would thrive. His Father Yazd Gerd, who wish'd for his Life, by the Advice of the Physicians, caus'd him to be nurs'd from the Court, in a Part of Arabia, putting of him into the Hands of a King that was his Subject, call'd Neaman Ben Amarah ulkeys, a Man of much Integrity; who car-

y'd the Infant home with him, into his own Country, which enjoy'd a serene, and tem-

perate Air, causing him to be bred as became such a Person. When he was come to Years of Discretion, Neaman his Tutor dy'd, leaving a Son call'd Manzar in his Place, a Man of as much Worth, and Fidelity as the Father. In the mean while, Yazd Gerd govern'd his Kingdom with general Dislike, and Hatred of all the People, by Reason of his Wicked-

ness, and Tyranny, which he continu'd to the End of his Days, and that was suitable to his Life. As he ride one Day looking upon a Horse, he highly valu'd that Crea-
ture, without any Provocation gave him such a kick, that he dropp'd down dead, and ne'er spoke.
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spoke one Word. The News of his Death spread abroad throughout the Kingdom, was very little lamented, and he reign'd 22 years, and 5 Months. The Great Men consulted about the Succession, and fell into hot Debates, some insisting that the ancient Course of Succession should not be interrupted, whilst others fearing left Babaron should prove as bad as his Father, allegd'd, that the Crown ought to be bestow'd on one that might deserve it by his Virtue. This Party being numerous and strong, prevail'd, and enthron'd Kezere Khozrao, a near Kinsman of the late King, who tho' he had some good Qualities, was most recommended by Bribery, and large Promises. Babaron, who was in Arabia, receiv'd the News of his Father's Death, and of these Commotions, and Innovations at the same time, and advising with Manzar the Son of Neaman, ask'd his Assistance for recovering the Kingdom, which belong'd to him of Right, and had been usurp'd by Kezere Khozrao. Manzar espous'd his Quarrel, furnish'd him with 10000 Horse to set forward, and follow'd himself with 30000 more, making up 40000. His Approach perplex'd the Persians, and many of the prime Men joyn'd him; but Kezere Khozrao met him with a numerous Army. Some were much concern'd at the publick Danger, and propos'd an Accommodation, before they came to Blows, which they mag'd so dexterously, that Babaron was receiv'd as King, and Kezere Khozrao, whom several Persian Historians reckon among their Kings, was the 1st that acknowledg'd him.

He submits and Babaron is receiv'd.
CHAP. XXIX.

Of Baharon Gur, the Twenty Fifth King of Persia.

Baharon being posses'd of the Throne, the first Thing he did, was at the Request of Manzar, to grant a general Pardon to all those, who had been against him, during the late Troubles; bestowing many Favours on others. He restored the Administration of Justice, and adorned his Dominions with many magnificent publick Structures, building some new, and repairing such as were decay'd with Age. Manzar, who had bred him up, and been the occasion of recovering his Crown, was sent home with much Honour, and considerable Rewards; leaving one of his Sons at Court, where he was prefer'd. Baharon was much belov'd both by his own Subjects and Strangers, for his Generosity and Affability; and put brave and discreet Men into all his Fortresses and Frontiers, to govern, and defend them. His Dominions enjoy'd Peace, and Tranquility, so that his Reign was reckoned most fortunate; for the Persians wholly addic'd themselves to Pleasure, without any Application to the Exercice of Arms, which they almost look'd upon as useless, having liv'd so long in Peace. In the Height of this Prosperity, Advice was brought from Karazon, that Hha Khon Chiny, King of Tartar, or Tartary, observing the Negligence of the Persians, was broke into Tartars their Territories, with an Army of 25,000 Men, doing much Harm. The Persians were at a Loss, the great ones met, attended Ba-

haron,
baron, represented to him the imminent Danger, desiring he would apply some speedy Remedy. He return'd a cold Answer, making little Account of what they said; but ordered all Things to be made ready to go a hunting. There were 7 Kings his Subjects, who continually resided at Court, whom he acquainted with his Design of going abroad, to divert himself. They attended him, with a small Retinue, and he picking out 300 chosen Men of his Guard, went into the Country with a great Number of Hawks, Faulcons, Gerfaulcons, Hounds, and other Things for Sport, which made all Men conclude him an insignificant Mad Man.

The Persian Kings, and great Men ever were, and still are much addicted to hunting, which costs them a great Part of their Estates, and they reckon it an Employment becoming their Grandeur. Hence Baharoon had the Surname of Gur given him. Gur is a Persian equivocal Word, of a double meaning, as signifying, the Beast we call a wild Ass, which this King singularly affected to hunt, and it is also the Grave or Cave, in which a dead Body is bury'd. For this Reason, when Baharoon dy'd, among other ingenious Elegies, several Poets made on him, there was one, which took notice, that Baharoon who always was in pursuit of, and taking Gur, that is, the wild Asses, was himself then taken by Gur, that is the Grave, which makes a pleasant Quibble in the Persian Tongue. This Sport is practic'd in Persia, and other Eastern Parts, with Birds, and four footed Beasts; the Hawks are flown at Birds, as is us'd among us; as also at other Creatures, as Deer, Gazelles, Hares, and others, for some Falcons, and
and other such Birds of Prey, being bred to it, and let fly at those Creatures, fasten on their Heads, whence they peck at their Eyes, and other parts, which stops their Flight, till the Huntsmen come in, and take them. They have several ways of Hunting with Beasts. They make use of Ounces, or Leopards tam’d for the purpose, which they carry on Carts in the Armies; and private Persons on Horseback behind them, on Iron Plates, that they may not hurt the Horse with their Claws. They have also great numbers of Hounds, and Grey-hounds very good, and extraordinary swift. The Game is the same we have here, and some over and above, as the Gazel, Gazelles, being a sort of Deer, but slenderer in the Body, the Horns sharp, straight, and twisted, the Eyes large, and extraordinary sparkling, in somuch that the Persians to extol a Ladies Eyes, say they are like the Gazel’s, so they call this Creature, whose Flesh is very wholesome, and well tasted. There is a sort of wild Sheep, by the Persians call’d Pagen, these, Pagen, as well as the Gazelles, are always in craggy Places, and differ little from our common Sheep, having that they are thicker Body’d, and larger, and wonderful strong; for I saw one ty’d to a Brass Demy Falconet, and he drew it after him, without any Difficulty. Their Horns are like those of our Sheep, but each of them as big as half a Hoop of a Pipe, thick, and standing back so far that they cover their hind Quarters, Nature having providently made them so, to the end that when being hard drove by the Huntsmen, and Dogs, they throw themselves off the Cliffs, and Rocks, always chusing the most dangerous Place, they may do it, without receiv-
ving any Hurt; thus they cast themselves headlong on their Horns, and tumbling safely upon them, can avoid those that pursue them. There is another pleasant way of Hunting Deer with Deer, us'd in India, which is done by having some tame, and bred to hand, which when they would make Sport, they carry abroad into the Field, with a Cord on their Horns, and a Noose in it. Being thus turn'd loose, they go away to find others of their Kind, which are very numerous, and coming up to them, touch their Horns, as it were in kindness, and being well taught, put their Horns into the Noose, so that they are taken. This is very frequent, in the Countries of Damam and Bazaim, and the others they call Northern in India. There are also wild Cows, differing much from the common sort in Whiteness, and Strength, of whose Tails they make Combals, much valued among both Northern, and Southern Indians, to drive the Flies away. Elephants are likewise Hunted, but several ways, for in the Land of the Cafres, or Blacks, being that Part of Africk, which is wash'd by the Indian Ocean, about Mozambique, Mombaza, Melinde, and the other Nations, and Kingdoms where we Trade, the Natives making no other Advantage of the Elephants, but their Teeth, drive them into Pits cover'd over, where they kill them. In the Kingdoms of Arracan, and Syam, they erect a fort of Redout, in the thickest part of the Woods, with a round Spot enclos'd by Two, or Three Hedges, one without another, all of Masts, and mighty Timbers, and having gather'd a great multitude of People, they beat the Wood, making a hideous Noise of Shouts, and In-


fruments, and the Elephants frightened at it, run into that Place at Two little Doors, which have Draw-bridges to them; when a Number is got in, they shut the Doors, and there by Beating, Hunger, Threats, and good Words, tame them by degrees, so that they come out very gentle, and fit for Service. In the Island of Ceylon, they take them by Love, and it is no Wonder that Men should be so ensnared, since it happens to the Beasts; for they send a tame Female, which they generally call Alcabi, into the Woods, with a Cornaca, being an Indian that knows how to talk to, and govern an Elephant, conveniently ty’d under the Females Belly, who being come among the other Elephants, tells her what she is to do, and how she is to provoke them, and when he finds they are in Lust, he bids her return home, and they follow her very gently, till they are in a Place where they are afterwards tam’d. The Elephants lie down to sleep on the Ground, like all other Creatures, and have no difficulty in rising. Being so large, they travel very fast, without going out of their Pace. There are great Numbers of them throughout all the East, and it is observ’d, that those of other Countries pay a Respect to those of Ceylon. The story of their honouring the Moon, is a meer Fable, as is that of their Washing themselves when she is new, and their way of Copulation, for the Male, and Female generate like other Beasts, all whom they far excel in Sense, and Instinct. Only the Male Elephants have those great Teeth, we call Ivory, and the Spaniards Marfil, from the Arabick, and Peruvian Alfil, a Tooth. The female Elephants have not those great Teeth; but
but in the Year 1590, when John Correa Brito was Governor of the Fortress of Columbo, in Ceylon, a female Elephant bred two of those Teeth, at Saitavaca, the Court of Raju, the last Heathen King of that Island, which he looked upon as a great Blessing, and the like was never known in all the East. The Kings in those Parts make much Account of these Creatures for their Service in Peace, and War; and there are some that keep great numbers of them, as Gelaladin, the Great Mogol, who had 2000; Bramah, King of Pegu, when in his Prosperity, the like number, or more, and some of them so highly valued, that they washed their Feet in Silver Basins. A white Elephant the King of Siam had, among the rest, was the Occasion of his Ruin, as is affirmed, having caus’d bloody Wars, thus much concerning the Elephants.

It is a mere Fable, some tell that the Rhinoceros, whom the Portugueses call Bada, overcomes the Elephant, for I have several times seen Rhinoceros run away at the very sight of an Elephant. These Creatures are sometimes Hunted, and taken in the East, their Horn being of singular Virtue against Poison, and some Distempers; especially the Horn of those they take in Bengal, Orracam, and Siam, for those of Africa, tho’ larger, are not counted so good. There are great numbers of Tigers, throughout all the East, many of which are taken several ways, whereof I will relate one, because it is very remarkable. On the Coast of Manar, near the Island of Ceylon, they are taken by Men fighting with them Hand to Hand, after this manner. A Man Arms his left Arm, as far as the Elbow, with a Gauntlet of Plates, full of Points, very Substantial,
flantial, having another on his right Arm, and a sharp Poniard in his Hand; then holding out the left Arm for the Beast to seize, when he springs, he stabs him so fast in the Belly, that the Tiger drops down dead; and some Men are so dexterous at it, that they are in little danger; yet it has, and does still cost many others their Lives, because these, and all others throughout the East, are extraordinary large and fierce. The Mountain Nayres, who are the Heathen Gentiles of Malabar in India, value themselves very much upon killing of Tigers, with whose Skins they cover their Bucklers, by way of Trophy. There are infinite Numbers of them in Bengale, which is Part of India beyond the Ganges, where the Natives call them Bagha, and they are so daring, as to swim that rapid River Ganges, half way over in the Night, and snatching Men out of Boats, return back with them to Land. Bengale abounds in Cattle, and Game above any Country in the World, there being greater Herds of Deer, Cows, Buffaloes, Swine, and such like Creatures, than there are Flocks of Sheep among us; and yet the Tigers venture so hard to catch a Man, as has been said. I endeavoured to discover the Reason of it, and could find none but this. The Tiger, tho' wonderful fierce, is no swift Creature, but heavy and slow, in comparison of other Animals, and this is a certain Truth, known to me by long ocular Experience; notwithstanding some cry them up as prodigiously swift, and fleet. Thus any Beast that is aware, can easily make its Escape, and consequently, they are for the most Part hungry, and seek out for Men, who are not so nimble, or cautious.
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Some fancy it is because Man's Flesh and Blood is sweeter to them; but that is a vulgar Notion, and this I deliver as the true Cause. There are also Tigers at Malaca, and in the neighbouring Parts, but thes are not so dreadful as the others, yet us'd to come up to the Houses, and carry away the People out of them, so that being numerous and frequent, the Inhabitants liv'd very uneasy, till a Holy Bishop commanded them not to come within Two Leagues about the City, and from that Day they never were within the Bounds assigned them. This I was assured of in that City by ancient creditable Persons.

Fishing being a Sort of Sport or Game, it will not be amiss to speak of some ways, it is us'd in the East, which are worth observing. There is no Fishery in Persia, but what is inconsiderable, along the Gulph of Persia, and some up the Inland on the Caspian Sea. On the River Send, or Indus, where the extreme Poverty of the Fishermen does not permit them to keep Boats, they use an odd Method, swimming, with their Belly and Breast, on the Mouth of a great Earthen Pot, and thus striking out with their Feet, they swim and fish, putting what they catch into the Pot, till the Current drives them ashore. There they take the Pot upon their Back, and return to their first Post, whence they launch out again into the Water, and so repeat it as often as they think fit. In this same River the Indians use to take great Numbers of Water Fowl, by means of a Pot full of Holes they put their Heads into; which the Historian Gonzalo Fernandez de Oviedo, in his History of America, tells us was us'd by the Natives of Santo Domingo, and reckons it wonderf...
wonderful. In the Streight of Sincapura, and Romanya, which is between Malaca, and for, to the Southward, the Seleotes being a People born, bred, and living on the Sea, in very little Boats, sometimes maintaining themselves by fishing, and sometimes by robbing, sell the fish, as it is swimming in the Water, and having agreed upon the Price, they strike, and deliver it to the Buyer, being so dexterous, that they never miss it. The same is said to be done at Canton in China. When these Seleotes marry off a Daughter, they give her in Portion, one of their little Boats, with Marriage two Oars, and the Bride, and Bridegroom, being put into it, are committed to the Tide, which they suffer to carry them ashore, and that Part they stick upon is their Habitation, when on Land; provided it be not already possess’d by others; for if it is, they put out again, till they come to a Place that is clear.

In Japan, besides the common Sorts of Fisheries, which are many, and plentiful, especially for Tunny Fish, and Pilchards, there is one very curious, perform’d by Sea Crows, in Japan, which being turn’d into the Sea, with their Throats ty’d up, that they may not swallow the Fish, are so well taught, that they bring what they take into the Boat. I believe what I am going to say, will be look’d upon as inconsiderable; but I will relate it to show the Providence of Nature. In the Bay of Mascate, a Town of Arabia, and Portuguese Fortress, within the Persian Gulph, in 23 Degrees and a half of North Latitude, that is, just under the Tropick of Cancer, there is vast Plenty of Fish, much whereof is carry’d in Pickle to all Parts of India, and there being such Abundance, it is so easy to take, that

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very often, when the Cats are hungry, they come down to the Shore, and standing close to the Water, put their Tail into it, on which some small Fish fasten, and as soon as the Cat feels them, he jerks his Tail out upon the Land, and feeds on them. This seems very strange, but will not be so surprizing, if we consider, the extraordinary ways many Creatures have to supply their Wants. This will still appear the more credible, by what hapned to me in that very Bay, in the year 1587, when coming thither with Ships of War, I accidentally took notice, that the Galley Slaves were fishing between the Oars, and seeing them put their Hands into the Water, and take out Fishes, without any other Instrument, I was amaz'd, enquir'd into the Reason of it, and found, that having a Bit of Fish ty'd to their Thumbs, on the inside, when the Fishes come to bite, they laid hold of them with their Hands, and took them up; and for the more Certainty, I did the same, and catch'd several.

There are also in the East, Sea Horses, Sea Cows, Sea Swine, and one they call the Woman Fish, from the great resemblance of it's Vessell of Generation with a Womans, and this last chiefly on the Coast of Melinde, where the native Moors have often made use of it, in beastly manner, and would then carry it to fell in the Market; which their Cazicts looking upon as abominable, they oblige the Fishermen not to fell any Woman Fish till it has been first brought before them, where they are to Swear solemnly, on the Musaph, which is the Book of their Law, that they have not had Copulation with it. If rather than be forsworn they confess they have, all the
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The Penalty is, that they must not sell it; but if they Swear, they are then at Liberty to dispose of it. This is a well known Truth, and I was fully satisfy'd of it, whilst I continu'd on that Coast. Of its Bones they generally make Beads, Rings, and other such things, being said to be of singular Virtue for stopping any bloody Flux; but of this, and many other things, cry'd up by the multitude in the East Indies as Miraculous, I curiously made tryal for many Years, without finding any effect, tho' at the same time I own there are in the East many Simples of wonderful Virtue, and strange Qualities. There are in several Parts, great numbers of dreadful Crocodiles, or Alligators; as in Africa, in the Rivers of Cuama, and many others; in the Ganges, at Bengal; in the Kingdoms of Pegu and Tanasarim; and more of a larger size at Malaca, in which River they devour Men most days; for the Natives making much use of that River, and continually going into it, either to wash them, or for some other end, the Crocodiles come up softly, and taking hold of their Legs drag them away, past hope of Relief, for they sink under Water, and are never seen again. Some of them are taken now and then, but considering their vast Numbers, that signifies nothing. When Don John de Gama, Brother to the Count de Vizcaya, was Governor of Malaca, there was a Native of the Country in it, who going some times to the Bank of the River of St. Jerome, which washes the City Walls, utter'd some Words, which drew the Crocodiles thither, then he pronounc'd some others, and taking one or two of them, threw a Rope about their Necks, and so led them about the City.
City, being come to the Governors House, he commanded them to make their Obey-
fance; which they did; then he conducted them back to the Shore, where he dismissed them, and they went away very gently. This he did several times, till at last, one Day having perhaps been deficient in his Charm, when he was near the River, one of the Crocodiles being dismissed, struck him with his Tail on the Head, whereof he dropt down dead. That there is a Possibility of such charming is taught us by the Royal Prophet, Psal. 58, besides that we see it daily practis’d in India, where the Gentiles commonly carry very large and hideous Snakes charm’d, about the Streets, and into the Houses, making them dance to a Pipe, and wind them about their Necks, with many other such Motions, handling them without receiving any Hurt; and tho’ some attribute this to their having no Teeth, which they say, are taken out when they are little, yet Experience shows the contrary, for it has been sometimes known, that when they were provoked, or not so fully circumcised by the Charm, as they ought to be, they have done much Mischief among the Standers by. Having spoken of the Cro-
codiles, there occurs to me an Accident of one, worthy to be known, which being most certainly true, I will insert, for the Satisfa-
cation of the Reader. When Francis Silva de Menezes was Governor of Malaca, he sent Don Francis Tello de Menezes, Governor of the Phi-
ippine Islands, Presents, and among other Things was a small young Elephant, with his Cornaca, being the Indian that manag’d him. This Elephant feeding about in the Island of Manila, was thirsty, and went away
away to the River of Paranaque, which was
hard by, to drink. Going into the Water, a Crocodile came, and laid hold on one of
his Fore Feet, so fast, that for all the Ele-
phant struggled, he could not break loose;
till being inrag’d, he thrust his Trunk under
Water, and with it drew the Crocodile a
shore, where he found enough to do with
him; but at last, setting one Foot upon his
Belly, and pulling his Legs, one after an-
other, with his Trunk, he quarter’d him. I
was myself in June 1600, at the very Place,
on the River Paranaque, where this had hap-
ned, but a few Days before. I was told of
another Fight between a Tiger and a Croco-
dile, in the Rivers of Cuama, as a certain
Truth; but that they both perish’d.

I will not say so much of Birds and Fowl,
for fear of tiring the Reader. In the King-
dom of Champa, lying between Cambaya and
Cochinchina, on the Southern Indian Sea, all
along its Coast, there is a Sort of Birds, not
unlike Swallows, which at a certain time of
the Year are in Luft, and whilst that Lasts
have a Slaver, or glutinous Moisture flowing
from their Beaks, wherewith provident Na-
ture directing them, they build wonderful
artificial Nefts about the Cliffs, and Rocks;
laying one Slaver upon another, till when
dry’d, it becomes a perfect Neft, in the Shape
of a large Spoon, only the Edges higher
rais’d. The Luft ending, and the Neft being
finish’d, almost at the same time, they lay
their Eggs, and hatch their young in them.
There are such Numbers of these Nefts, built
after this manner, that they every Year gather
many Picos, or Quintals, that is, Hundred
Weight of them, which are carry’d as a good
Commodity
Commodity to China, and there sold for 50 Toheis, or more a Quintal, or Hundred Weight, and that is near an Hundred Ducats; and they eat them, saying, they are very good for the Stomach, and Brain; and some Portugueses, who have tasted of them, highly commend them. In the Year 1597, going from Goa to Malaca, we had extraordinary Calms at Sea, and I being desirous to see a small Island, lying opposite to us, call'd Pulo Farra, that is, Farra Island, went ashore, and among other Things I saw, and took notice of in it, were these Birds, and their Nefts, of which I carry'd a good Quantity aboard, and to Malaca, where I gave them to the Chineses, who valued them very much. Nor do I think that less strange of the Gallinuelas, or little Hens, at the Moluccos, whose Eggs being put into a Box, or other close Place, in a few Days hatch of themselves, without any Help, and if Care is not taken, when they open the Place, they fly away. I could speak of a Thousand Things, 'no less remarkable, were it not that I must return to Baharon Gur, from whom we have long stray'd.

He, attended as was said above, struck into the Woods, sporting as he went, and taking the contrary to that way which went to Karasen, where the Enemy was. He had left one Narfy, a Kinsman of his, whom some Persian Historians reckon among the Kings, to govern in his Absence; by whose Content and Approbation, the Prime Men of the Kingdom, believing that Baharon was fled, sent Embassadors to Hha Khon Chiny, to propose an Accommodation, that so they might at any Rate be deliver'd from the Mischiefs they dreaded. Hha Khon did not reject the Offer,
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Offer, but gave Ear to it, and being assur'd how Affairs stood, and that Baharon was fled, concluded himself safe, so that the first Heat abating, he and his Forces became the less watchful. Baharon being gone far from the City, travell'd hastily through Aderbain and Armenia, where picking only 2000 Horse out of the Garrisons, that were known to be Men of Resolution, he set forward with those, and such as attended him before, and mov'd with incredible Celerity, through by ways, and as privately as possible towards the Enemy. Being come pretty near, he sent Three Spies, as many several ways, to take a particular Account of the Enemies Posture, and Numbers, and return with it as they did, informing him, that the Enemy lay in supine Negligence, and Security, wholly indulging themselves in Vice, Wine, and Sleep. Baharon, without losing any time, divided his small Company, which might amount to about 4000 Men, but those good ones, into Four Parties, and waiting for a very dark Night, attack'd the Enemies Camp in Four several Places, with Kettle Drums beating, and Trumpets sounding, and this so furiously, that they being wholly surpriz'd, never offer'd to make Head; but betook themselves to flight, and were entirely defeated. Baharon made directly to Hba Khon's Tent, where he was arming himself in haste, and cut off his Head before he could be ready. Then pursu'd those that fled, chas'd them as far as the River Jechun, with a mighty Slaughter. Some Persian Historians vary a little in their Relation of this Victory; but this we have deliver'd, is accounted the Truth. Baharon having thus put an End to the War with Hba Khon.
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Khos Chiny, King of the Tartars, and fled Affairs in those Parts, return'd into Persia, loaded with Honour and Treasure, to the great Admiration of his People, who receiv'd him with universal Applause.

He was very desirous to see some Part of India, towards which he took his Way, with a small Number of Followers, leaving the Government again to Narfy, who is now also reckn'd King of Persia, and another time after. Babaron in India pretended to be Wazir, or Vizier to the King of Persia, and to have left him in Discontent, so that he was receiv'd into the Service of the greatest King there, perform'd many considerable Actions in his Service, and obtain'd signal Victories over his Enemies, for which the King did not only raise him in Dignity, but gave him his only Daughter to Wife. Babaron being marry'd, thought there was no longer occasion to conceal himself, and thereupon discover'd who he was to his Father in Law, who was not well pleas'd, apprehending some Innovation; for Babaron being generally believ'd for his excellent Qualities, before he was known, he fear'd that Affection might then increase, to his own Prejudice. But Babaron had other Thoughts, and to dispel his Jealousy, return'd into his own Kingdom, offering him some Lands belonging to the Crown of Persia, that border'd on his. After some Days Rest, he sent one of his Generals with a potent Army, to make an Incursion into the Lands of Rumestan, which is the Roman Empire, where many Places submitted to him, without any Opposition. Babaron himself with another Army, march'd into Arabia, and besides other Provinces, sub'd
du'd the Kingdom of Hamon, being the Country of the Amanites, which still retains the same Name. It is to be obser'd that there is a Difference betwixt Hyman, and Hamon, tho' they are both Kingdoms in Arabia, neighbouring on that of Saba, in the same Region, the Dominion of that Queen, that went to Jerusalem, only to see Solomon; for this is an adjacent Country, and the way from it short, and frequented; whereas that of Abyssinia, whence some would bring that Queen, is very remote from Arabia.

Since I have mention'd Arabia, I think fit to declare, that it produces no Gold nor Silver, nor any valuable Metal; neither has it Spice or Aromatic Drugs, except Frankincense, which the Persians call Kondoruch, and the Arabs, Loban. From this Word came our Name for the Gum Benjamin, by them call'd Loban Faoy, that is, Frankincense of Faoy, and we corruptly Benjamin. It is found in several Parts of Pegu, there is much and very good in the Kingdom of Olanion, and so in Siam, and Cambaya, whither the Javanese bring great Quantities, and likewise in Sunda, and in Sumatra it is very white, and valuable; and it might be gather'd in the Woods of Malaca, if look'd after, for there is enough of it. But the Frankincense is found only in Arabia, and Dofar is the Place that produces the best. Much Amber is also found only in Arabia, and carry'd down the Red Sea to India, and all the Eastern Parts. Physicians call this Karab, a Name taken from the Arabick, which is Karaback, compos'd of Kaf, a Straw, and Robah, to draw: a very proper Compound, on Account of that Quality in the Amber. On the Coast of Melinde is found a Sort of Gum...
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Gum very like to it, call'd Sandarox. Arabia produces some Myrrh; tho' the greatest Quantity is brought from the other Side of the Red Sea, in Ethiopia, in Africk; and there is some of it on the Coast of Melinde, where the common Name of it is Bolo, and among the Guzaratts of Camhaya, Regata Bolo. The Arabs call it Morro, which is no proper Name, but taken from its Quality, and signifying bitter, because it is so in such a Degree, and thence the Latins adapted it to their Language. The Persians call it a Morrobad, that is, Myrrh against the Wind. Tho' a great Part of Arabia be barren, all the rest is fertile and plentiful, and every where abounds in that famous Medicine, our Physicians call Sebenu Arthos, and vulgarly Squinend, or Camels Meat, because the Camels feed on it, and the Spaniards give it the Name of Paja Mecca Straw, as growing about Mecca in Arabia. This Region is well known to be almost square, the Sea washing Three Sides of it; on the West the Red Sea, dividing it from Africk; on the South, the Indian Ocean; and on the East the Gulph of Persia, or of Omuz, parting it from Persia; and the fourth Side which is on the North, is shut in with Rivers, making it almost an Island. It seldom rains in Arabia, towards the Sea Coast, which is all extraordinary craggy, but not without Ports, as some have writ. Up the Inland, it rains in the proper Seasons. On that side next to Persia, in Summer there reigns a Wind of a very strange Quality, by the Natives call'd Surim, and is very near the South West, being so hot and dry, that it scorches up all it comes at, shrivels the Skin, parches the Face and Hands,
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in such Sort, that a Scurf like Bran comes off them, and in short where-ever it touches the Body, feels like a Flame of Fire; and yet when it blows hardest, the Water is cooler than at any other time; and if a Man keeps in a close House, warm clad, tho' it be in Summer, and the Sun then intollerable hot, yet he feels it not, but is rather cool; and notwithstanding these unaccountable Effects of this Wind, it so softens the Strings of Lutes, or the like, that they can never be tun'd, whilst it lasts. The Arabs next the Sea are a very poor miserable People, most of them living on dry Fish, Dates, and Lime Juice, and therefore very many of them are troubled with the Leprosy. Arabia produces all Sorts of Fruit in Perfection, and an incredible Quantity of Dates; but above all great Numbers of noble Horses, whereof Arabian whole Ship Loads are carry'd over into India, fromOrmuz, and Mascate. The best either of Arabia, or Persia, are those of Lasab, a noted Province near the Island Barhen, or Babarem, and one of those the Turk is possessed of in that Region, of which this may suffice, to return to Baharon.

He, after performing many memorable Exploits, in his Conquest, one Night, pur-suing the Enemy he had vanquish'd, ran un-Baharon's expectedly into a Bog, where he was left, Death, and never seen again. His People were ignorant of it, by reason of the Night; but being told of it in the Morning, search'd about carefully, without finding him. This was the End of Baharon when he had reign'd 43 Years, leaving a Son call'd Yazd Gerd.

CHAP.
Of Yazd Gerd, the Twenty Sixth King of Persia.

Upon the Death of Baharon Gur, his Son Yazd Gerd succeeded in the Throne of Persia, who following his Father's Example, appointed his Kinsman Nasim Supreme Governor of the Kingdom, and on this Account some reckon him the third Time as King. Yazd Gerd was so upright in the Administration of Justice, that no Motive could divert him from it, which gain'd him the entire Love and Affection of his Subjects. In the Fourteenth Year of his Reign, he rais'd Forces, in Order to make War on the King of Rumestan, but they came not to Blows, matters being accommodated between them. Yazd Gerd had Two Sons, the eldest call'd Pherez, the younger Hormoz, this most belov'd by his Father, who desiring to leave him his Successor, remov'd Pherez from about his Person, sending him to govern the Province of Nimrus, to the End that being absent, he might not obstruct his Brother's Succession, and the People might be the better affected to the latter. This King dy'd after a Reign of 18 Years, leaving the Crown to his younger Son Hormoz; and had the Surname of Sepulduxt, that is, Lover of the Soldiers.
Of Hormoz, the Twenty Seventh King of Persia.

Hormoz, the younger Son succeeded his Father Yazd Gerd, with the general Approbation of all Men; but they had soon Cause to repent, for being naturally wicked, he had dissembled, till possess'd of the Throne, and his Temper prevailing, he soon behav'd himself so as converted all that Love into Hatred, and Aversion. Pheryz the elder Brother, whom the Father had unjustly depriv'd of his Right, was inform'd of it, and laying hold of that Opportunity, made use of his Friends that had Power, many of whom assist'd him, and among them was the King of Abelah, to whom Pheryz agreed to resign the Lands of Termed, which are above Karason, between his and Nimrus, upon Condition he furnish'd him with Thirty Thousand Horse, with these and what other Forces he could raise, Pheryz enter'd Persia, and was met by his Brother Hormoz, at the Head of a numerous Army, whom he routed, took, and some Days after, put to Death. Pheryz reign'd but one Year, and had the Sirname of Fairzand, that is, Son.
Of Pheruz, the Twenty Eighth King of Persia.

Pheruz being possess'd of the Kingdom of Persia, apply'd himself to the Government, and suspecting, that his Brother Hormuz conspire'd against him, with Three of his Favourites, stript off all their Heads. The First Year of the Reign of Pheruz is cry'd up as most fortunate, as the next Seven are lamented for being most miserable, and destructive, occasion'd by a dreadful Dearth, which last'd so long, that all Persia was under a desolating Famine, for all the Springs were dry'd up, and the fame is reported of the famous River Jebun, and of the Degilab, or Tigris, great Numbers of People perish'd, and the Fields were cover'd with Birds, and Beasts, that dy'd for Want of Water. Pheruz was much concern'd at this Calamity, and did all he could to redress it, but the Mischief was so great, that all his Care and Generosity could not put a stop to it. Considering how little all his Endeavours avail'd, he gather'd great Multitudes of People, with whom he went about the Fields, doing Penance, and begging Mercy of God, which they continu'd for many Days, till it rain'd, the Land being moistned began to bear, and the Evil ceas'd.

Some Provinces complain'd to Pheruz, that the King of Abtelah molest'd them with Incursions,
Incurions. This was he, to whom Pheruz had restored the Lands of Termed, for the Succour of Thirty Thousand Men he sent him to recover Persia. Abtelah, the Lands of Termed, for the Succour of Thirty Thousand Men he sent him to recover Persia. Abtelah, Athio, and Tornamira, write of the King of Abtelah, calling him of the Eutalytas, in whose Pits they say, Phe-Abtelah
ruz dy'd, giving him the Name of Peruzzas, which is not to be thought strange, because of the Affinity there is between the P and F in the Persian and Arabick Writing, and even in the Pronunciation. Now thes they call Eutalytas, the Persians name, Abtelah; which signifies Water of Gold, being a Nation to the Northward of Persia, Pheruz being inform'd of these Incursions, prepar'd to make War on him. Goz Nawaz, so the King of Abtelah was call'd, and signifies a skillful Musician, hearing of it, was concern'd and troubled, knowing he was inferior to the Persians in Power, and to the Bravery of Pheruz. A Wazir or Vizier of his finding him in this Perplexity, offer'd to rescue him from that Danger, if he would promise when he was dead, to be kind to his Wife and Children, for his good Service. The King promis'd, the Wazir took his leave, and caus-

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ing his own Nose, Hands and Feet to be cut off, was left by his own Order in a Place. Pheruz must of Necessity pass by. There he was found by that King's Army, which was then marching, and carry'd into his Presence. Pheruz wondering to see him in that Condition, ask'd who he was, and how he came to be so mangled. He an-

swer'd in doleful manner, that he had been Wazir to Goz Nawaz King of Abtelah, whom he had advis'd to forbear making War on Persia, because it would not succeed; and that
that the King was so far from giving Ear to his Advice, that for his Boldness in speaking the Truth, he had order'd him to be so butcher'd and expos'd in the Woods, where having neither Hands nor Feet to help himself, he must be devour'd by the wild Beasts. Pheruz astonish'd at that Account, which he believ'd to be true, comforted him, with the Hopes of speedy Revenge, for that and other Cruelties the King of Abtelah had been guilty of. Pheruz would have gone on the common way; but the Wazir pretending to be desirous of Revenge, told him, if he would march by his Direction, he would be very speedily with his Enemy, and surprize them. Pheruz order'd the Army to follow him, and he led them so well, that most of them perish'd through Hunger and Thirst, Pheruz with those few that surviv'd, falling into the Hands of Gox Nawaz, who using Mercy, set them at Liberty upon certain Conditions, one whereof was, that Pheruz should be oblig'd not to make War on him again, either in Person, or by his Generals. He granted every thing to obtain his Liberty, and return'd into Persia, where he immediately began to raise Men to renew the War. His People tho' they us'd their Endeavours, could not dissuade him. The Country of Siskom was at this time govern'd by Susarab, a Kinsman of Pheruz, whom several Persian Historians reckon among the Kings of Persia, and do it twice, tho' he was the same Man, once in this Place, and again afterwards. Pheruz sent for this Man, whom he left to govern the Kingdom, and take care of Two Sons he had, the one call'd Belax, and the other Ko-
had, with Instructions how to behave himself, and then set forwards himself, taking along with him an only Daughter he had, of singular Beauty, and excellently qualify'd. Being come near to Abtelab, Gox Nawaz sent to require he would observe what had been stipulated between them, which Pheruz would not hearken to. Gox Nawaz had dug many large Pits full of Water in the way, so artificially cover'd, that no Man would imagine there had been any such thing; and finding Pheruz positive to carry on the War, retir'd as if he fled, drawing Pheruz's Forces, which pursu'd towards the Place where the Pits were, into which Pheruz himself, and most of his Men fell, and there perish'd; such as escap'd that End being made Prisoners, and among them Pheruz's beautiful Daughter. Susarab who as has been said, was left to govern Persia, having Intelligence of his Disaster, gather'd a considerable Army, and marching towards Abtelab, oblig'd that King to accept of Peace, which was concluded, upon Condition, that all the Prisoners and Plunder should be restor'd, as also Pheruz's Daughter, with whom Gox Nawaz part'd much against his Will, as being in Love with her. Susarab return'd to Persia, where he enthron'd Belax, eldest Son to Pheruz, and Khabad the younger, who aspir'd to the Crown, being offended, went away to serve the King of Turkestan. Pheruz reign'd Twenty Six Years.
Belax the Elder Son of Phenix, being as
was said proclaim'd King of Persia, his
younger Brother Kobad was disappointed, and
went away to Turkestam, attended by Bzarmeber the Son of Sufarah, his Bosom Friend.
This Bzarmeber was marry'd, and had his
Family at Nixabur, wherefore he desir'd Kobad
to take that Road, because he could ther entertain and divert him, which was accor-
dingly done. Bzarmeber among the rest had
a very beautiful Daughter, call'd Zarmeber,
with whom Kobad was much taken. Her
Father perceiving, he offer'd her to him,
which was accepted, and they were marry'd.
She conceiv'd, and was afterwards deliver'd
of a Son, who bore the Name of Anuxiron,
or Nauxirvon, for it is pronounce'd both ways.
Some time after the Wedding, Kobad leaving
his Wife in her Fathers House, went on to
Turkestam, where he put himself into the
Service of Hba Khon Chiiny, who then reign'd
there, and continu'd in it Four Years. Those
being expir'd, Hba Khon to reward his Ser-
vice, gave him a good Army, with which
he march'd towards Persia, against his Bro-
ther King Belax, who then govern'd to the
Satisfaction of all his Subjects. In his way,
Kobad call'd at Nixabur, where his Wife
Zarmeber resided, with whom he stay'd some
Days, very well pleas'd with her, and with
his Son, whom by reason of his Absence he
had
had not seen before. When he was about setting out from Nizabur, Advice was brought King him, that his Brother Belax had dy’d suddenly, after reigning Five Years.

**Nizabur is a Province subject to the Crown** of Persia, lying between Karafon, Uzbek, and Tatar, a large Country, and full of great Deserts and barren Sands, which are confidently reported to be in continual Motion, like boiling Water. The Persian Histories inform us, that Teymur lang, by us call’d Tamerlan, of whom I shall speak elsewhere, caus’d 40,000 Tamerlans Cruelty, Persons to be slaughter’d in this Province, in one Day, which is not to be wonder’d at, considering what is said of his Cruelty. In this Kingdom of Nizabur, are found those Blew Stones, that are worn in Rings, by us call’d Turky Stones, and with good Reason, because Nizabur borders on Turkestan. Having mention’d Stones, it will not be amiss in this Place, briefly to deliver what occurs to me concerning them. No Province of Persia, produces any precious Stones, tho’ some have writ the contrary, unless we give that Name to these Turky Stones, which the Persians put some Value upon, but small; or else to the Bezoars, of which the exceilently best are found in Persia. The Persians call any Stone Sangh, and the Bezoar Stones the best.

**Ager; but the Bezoar Stone the Persians by way of Preference name Pazabar, which signifies an Antidote, or more exactly a Defence, or a Restorative against Poison; from Zabar, the general Name for all Poison, and Pazabar a Defence, or Restorative; and the Arabick wanting the Letter P, they substitute F or B in its Place, and instead of Pazabar, say Bazabar, which we with some Corruption...**
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...tion pronounce Bezaar. This is the true meaning of the Word, which is not deriv'd from its being fold in the Bazar or Market, for they never were fold there. In the Province of Parz or Persia, there is a well known Territory, call'd Sthabanon, from a City in it of the same Name, standing Three Days Journey from the City Lava, or Lar. Its Fields abound in a Sort of Herb, very like to Zafron, here abundance of Sheep graze, and in their Bellies these Stones are found, which being better, and of more Excellency than all others are so highly valu'd, that the King of Persia keeps Officers there to secure all the Stones for his Ule, which are above a certain Weight. The same was practis'd by the King of Pegu in his Dominions, in Relation to precious Stones. It easily appears when those Sheep, which differ but little from ours have any Stone in them, because according as they have one or more, great or small, they are proportionably sick, or well, heavy, or active. That Pature is the efficient Cause of those Stones; for the Sheep, if remov'd from thence, breed none in other Parts. It is remarkable, that all the Inhabitants of this Province of Sthabanon, are bald headed, which the Persians call Kachel. This being observ'd by a Servant of the King of Persia, Schba Abas, he begg'd of his Master, as a Reward of all his Service, that every Kachel, that is, bald Pate in the Kingdom, should be oblig'd to pay him a Scherashin, being about a Ducat. Schba Abas look'd upon his Request as ridiculous, and as such granted it, but the Petitioner who was no Fool, took such Care in collecting of it, that he soon became rich; and the
King being inform'd of the Mystery, which before he understood not, was much amaz'd, but could not recall what was done.

Besides these Bezoar Stones of Persia, there are others in India, and those of the Island de las Vacas, or of Cows, near Manar, between Ceylon, and the Coast of Coromandel, are the second best. These breed in Goats, and Thirteen of them have been found in one of those Beasts, and not small ones. In this Island it was sufficiently made out, that the Pature was the Matter of those Stones; for a dreadful Inundation of the Sea Water hapning in the Year 1585, all along that Coast, this Island of Cows was quite overflown, and being full of Sea Water, the Pature was spoil'd. The Goats being then carry'd to other Ports, bred no Stones; but some Years after the Land recover'd, the Salt being spent, and produc'd good Pature, and the Goats being carry'd again into the Island, bred Stones as before.

The Third in Goodness are the Bezoars of the South, I mean of Malaca, Pam, Patene, Borneo, Maniarmacem, and other Ports, where there are great Numbers of them. But the best, as has been said, are those of Persia, which I have seen work wonderful Effects in Cases of Poison. The Bezoar Stones are sometimes counterfeited, but it is easy to know them, which may be done two ways; the one, taking into ones Hand a little Lime work'd up with Water, and sprinkling the Stone with it; if the Lime turns yellow, without wafting the Stone, it is not falfé. A better and furer way is, to weigh the Counter-Stone, and put it into a Porringer full of Lime Water, there let it lie six or seven Hours, then.
then take it out, and weigh it; if it continues entire, and weighs no more than before, it is good and right, but if it breaks, dissolves, or weighs more, it is a Counterfeit. The Bezoar Stone is successfully us’d against all Sorts of Poison, whether inward, or outward, and in short against all Distempers. The Persians take it by way of Prevention, from the 26th of March forward, which they call New Ru’s, that is, New Day, because they reckon that the beginning of the Solar Year. At Mexico in America, by the Natives call’d Tenus tizlan, signifying the City of Tunas, being the Fruit born by the Tree the Cochineel breeds on, I saw Bezoar Stones enough, which were they as good as they are great, would be of an inestimable Value; but their Virtue being little or none, they are scarce worth anything. The largest Bezoar Stone I ever saw in Persia, that was perfectly good, and I have seen many, weigh’d 1 Meticales and a half, which amounts to Two Ounces and a half, little over or under.

From the Top of a Mountain, in the same Province of Sthahanon, and the Clefs of a Rock, issues a Sort of Liquor, which the King of Persia appoints Persons of Reputation to secure, and the whole Quantity gather’d in a Year amounts to about Thirty Meticales, little more or less, which is about Five Ounces. The Persians call it Momnaby Khony, that is, precious Mummy produc’d by the Earth, which is wholly preserv’d for the King; and they say, this is an almost miraculous Antidote against all Sorts of Poison, and for healing up all inward Ruptures, and even the Fractures of Limbs.
The King of Persia makes Presents of very small Quantities of it, yet highly valu'd to the Princes he is in Amity with. Therefore the Persians say their Kings enjoy Health, by means of this Monnaby Kony, and the Turks with their Terra sigillata.

The Eastern Makometans make use of another Antidote, by them call'd Pazar Khony, signifying the Antidote coming from the Earth, being a Sort of Bitumen, found at Moxulpatan in India, very wholesome, but not like the last. There are many other Stones breeding in the Craws of Creatures, and of singular Virtues; as that taken from the Ape, 'very like the Bezoar; that which comes from Deer, brought from Solor, as large as a Tennis Ball, crusty and scaly without, spongy and soft within, having a little bitter; but beyond them all is the Porcupines Stone, bred in the Maw of that Creature, which is of such Virtue and Excellency, that none but those who have had the Experience, can give entire Credit to it. Of this I am an Eye Witness, having seen the Effects of it in several Places, at sundry times, and particularly at the City of Cochin, in the Years 1590, and 1591, where the Governor that then was, spent Two Porcupines Stones he had, in the Service of the poor, and needy, doing Wonders against a Disease more dangerous and violent than the Plague, which reign'd Two whole Years, and carry'd off People in Four or Five Hours. This Distemper was a Cholerica Paffio, by the Indians call'd Moxxy, and by the Portuguese's Mordexim, being a Sort of Colick. The Water this Stone has been insus'd in, is good in all
all Diseases, and may be given with Safety, except to Women with Child, to whom it may be prejudicial, by reason of its excessive Bitterness. These Stones are found in Syaka, a Kingdom very near that of Malaca, and are sold like the Bezoars of that Country, by the Weight they call Mazes, each Maz being an 8th Part and a Half of an Ounce, a Grain over or under. To be satisfy’d, whether the Creatures these Stones breed in, answer’d the Name that is given them, I caus’d one to be brought me from Syaka, when I was at Malaca, and found it was a perfect Porcupine, no way differing from the common Sort. There is another Sort of Stone in the East, greenish without, but white when pounded, call’d of the Islands, or of Cananor, which is also Medicinal.

Tho’ the finding of precions Stones be so generally known, especially in India; I will briefly mention how and where some of them are had, that I may not be thought tedious.

Diamants. The Diamants of Bifnaga and Narisinga, are dug out of the Rocks, and those we have from Malaca are taken out of the Water. Lave is a Kingdom and River of the same Name, subject to the King of Maniar Mas’en, where in the Woods grows the true Rata, being a Sort of Stalks, like Vine Branches of great Value, generally from 50 to 100 Fadom in Length, allowing Ten Spans to a Fadom. This Kingdom is on the South Coast of the great Island of Borneo, whence

Camphir of Borneo. comes the true and pure Camphir, call’d Kapur and Kapbur, throughout all the East, Arabia, and Persia. It is scrap’d from the Heart of the Trunk of the Tree, it grows on like the
the Rozin on the Pine Tree, with a Sort of Iron Claws, and is thrown into clear Water, which being often chang'd, it fines by Degrees, till perfectly pure; and such is that of Sumatra, but that of China is foul, and of little Value, compar'd with this. It is generally reckoned cold, I know not upon what Grounds, there being so much to be alledged against it. But let us leave this, which belongs not to us, and return to the River La-fe, whose Stream is extraordinary rapid, and the Natives along its Banks very poor, and miserable. These People when the River is much swollen, and impetuous, on Account of the Floods falling from the Mountains, cast themselves from a certain Place into the Water, and diving down to the bottom, with each of them a Schareta, that is, half a Coco Shell, which when they come to the Ground in the middle of the River they fill, and clap close to their Breast, that the Water may not carry it away, then they come up, and for the most Part get to Land half a League below the Place where they leap'd in, where they find the Kings Officers, who ply all along the Shore, and they must not take the Schareta, which as I said is like a small wooden Bowl from their Breast, till one of those Officers is by, who sees what there is in it, and sometimes they find several good Diamants, and other times more. All that they take is for the King, and the Fishers have some small matter for their Pains, but they now and then make their Advantage unobserv'd. Thus all these Diamants go to the King, and from him to the Merchants, who carry them to Patane, Pam, Sunda,
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da, and other Parts, and some few to Malaca, whither they us’d all to be sent formerly; but since the Dealers all refus’d to trade there, by reason of the many Wrongs the Governors have done them. This is the Method of fishing for Diamants at Love, to which Place Reason shows they are brought down by the Floods, from the Mountains that produce them.

The Rubies by the Persians and Arabs, call’d Yacut, come from the Kingdoms of Kevelam and Cablam, being the same we have from Pegu, and the finest; from which some Kingdoms they also bring Saphires. The Kingdom of Siam also affords Rubies, but neither so many, nor so good; and those of China are the worst of all, as being soft, and of a pale Colour. I forbear to speak of Spinels, Garnets, Amethysts, Cornelians, Agates, Milk, and Blood Stones, and Cats Eyes, the best of which are in Ceylon, because there are none of these in Persia. Nor is there any of the Coco Stone, which comes from Jaoa, there being but one in a Coco, but not in every one. It is small and round, not unlike a common Fishes Eye in Shape and Bigness, smooth, of a good Lustre, and extraordinary hard. It is said to have some Virtue, and is worn in Rings, like a Pearl.

The Hardness of this Stone puts me in mind of the Ignorance of those, who contrary to good Sense, positively maintain the invincible Firmness of the Diamant, whereas it breaks like any other Stone, still granting that it is harder than any of them; and yet, tho’ it be never so hard and strong, I shall not think it so safe from breaking be-
tween the Hammer and the Anvil, as under a Knife or such like Instrument dipp’d in Goats Blood. I remember there is a Sort of Herb along the Coast of Coromandel, as also at Malaca, and it grows about the Streets, being small and little regarded; if the small tender Roots of it be chew’d, so that the Teeth remain full of its Juice and Moiture, and than any Stone, tho’ never so hard, be taken into the Mouth, and chew’d, it will dissolve into Daft so easily, as neither to hurt the Teeth, nor give the least Trouble, which I have often try’d my self, and seen done by others; a Quality wherein we ought to admire the Works of our Creator, who has given it such Efficacy. No less wonderful is another in the Island of Ceylon, which was presented to a Governor of Columbo’s Wife, being much like an Ear of Wheat, but black and bearded. This had such Virtue for facilitating the Birth, that if it was not immediately taken away from the Thigh, as soon as the Child was brought forth, it would draw the very Bowels after it, several Experiments whereof were made, and I my self am Witnes to what hapned to the Owner herself with it. She being with Child, this Plant was restor’d to her, by some Person it had been lent to, and she put it into a Box, which a Slave thrust under her Mistresses Bed, who soon miscarry’d, and there follow’d such a Flux of Blood, that there was no stopping it, and she was at Deaths Door, whereupon it was thought fit to give her the Blessed Sacrament, and something being wanted out of the Box, they open’d and found the Herb or Plant, which
which made them recollect, whether the Force of it might be such as to affect the sick Woman at that Distanse; they carry'd it away to another House, immediately the Flux of Blood ceas'd, and she perfectly recover'd. This hapned at Goa, and I was present. I have not mention'd the Names of these Plants, because the first has none, and they who had the other knew not the Name of it, which I could not learn, tho' I endeavour'd it afterwards, when I was in Ceylon. I pass by another, which thrown into a Vessel of Water consolidates it, as Milk is by Runnet, and others of wonderful Quality found in the East, because these Things are foreign from the matter in Hand.

Lapis Judaicus. Cambaya, is found that our Physicians call Lapis Judaicus, and the Persians and Arabians Ager Alyud, that is, Stone of Juda, or of the Jew; as also Zeytun Ben Israel, the Olie of the Son of Israel; because it is very like an Olive. Persia also produces Ager Armery, that is, the Armenus Lapis of our Physicians, otherwise call'd Lapis Lazuli. Ager as has been saied before in Arabick, signifies a Stone, and thence came the Name of the River in Spain call'd Guadalagara, which should be Wedal Ager, that is, the Stony River. In the Gulph of Persia, near the Island Gerun, or Ormuz, there are Quarries under Water, whence they take much Stone; us'd by the Natives for building, because it is very soft, and they call it Sangh May, that is, Fish Stone because it grows in the Sea, and is soft, but this is more一脚}
most observable, that it grows as fast as taken away. The same is found in the Sea of Malaca, where the Portuguese used it, not for much for building, as for making of Lime, which they say is excellent. Before I conclude with this Chapter, I will mention Three or Four Things worth observing, that occur to me. The first of an Ape I saw, that had a Bezoar Stone found in his Thigh, which being broken to see the Center or Foundation of it, for they have all something that they grow about, as a Straw, Herb, bit of Stick, and sometimes a Date Stone, the Center of this was found to be the Head of an Arrow. Nor was it unlike to this that hapned at Ormuz, where intending to make Trial of a Schamama of Amber, being a Ball not made by Art, but form’d by Nature, prickling it with a hot Needle, it split in two, and in the midst of it, I found a small Beak, and some Feathers, with some bits of small Shells, which did not only surprize me, but many others who were well acquainted with such Things. I forgot, when I spoke above of the Swines Stone to mention, that a Citizen of Cochim desiring to borrow one, of the Governor I there spoke of, a Woman Slave taking it out of the Vessel, where he kept it in Infusion, as soon as she had it in her hand, it fell into small bits, tho’ she did not handle it roughly, nor was the Stone so soft as to be dissolved by the Water. Upon Enquiry the Cause of it appear’d to be, that the Slave had then her Monthly Courses on her; such is the Force of that Venom, and no Wonder, for at Goa in a Neighbours’ Garden, I saw
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I saw a most stately Tree wither away and die; in a few Days, only because some Linen that had been infected with that Filth, was hung on it to dry; and it was not the Weather that made it wither, for there is but one Tree in all India, which looses its Leaves in the rainy Season, which as well as its Fruit is call'd Ambare. Let us now proceed to Kobad, who has been long laid aside.

CHAP. XXXIV.

Of Kobad the Thirtieth King of Persia.

We said before, that the News of Belzax's Death, was brought to his Brother Kobad to Nixabur, whilst he stay'd at his Father in Law's House, diverting himself with his Wife Zarneber, and his Son Anuxiron; and being at the same time invited to receive the Crown, because his Brother had left no Issue, he set out speedily with his Forces for Persia, and was there honourably receiv'd. Sufarab, as has been said, still govern'd the Kingdom, and was generally respected and belov'd by all Men, for his good Qualities; but Kobad was not well pleas'd to see him in such Authority, and being offended at it, sent for one Schapur, a bold and renowned Commander, who liv'd remote from Court, whom he acquainted with his Design, giving him Orders to kill Sufarab. Schapur a few Days after, went to visit him, and picking a quarrel in Discourse, slew him.
In the tenth Year of the Reign of Kobad, one Mezdahek came into Persia, from the Coun-

ty of Stabahar, and began to propagate a new braches a

sect, adding fresh Follies to the ancient. He

afflum'd the Title of a Prophet, pretending

that the Fire spoke to him, and discover'd high

Mysteries, imposing the Belief of it on the

vulgar Sort, by means of some jugling Tricks.

He would have all Things in common, Goods,

Women, Children, and the Rest; prohibited

killing any thing that had Life, and many oth-

er Absurdities. Some, and those no small

Number, tho' they were sensible of the Falsh-

hood of his Doctrine, follow'd him, for the

sake of a Lewd Life, and among them was Ko-

bad, the King, who highly commended him,

and his Followers, honouring and respecting

him, as a holy Man. The Great, and Wife

Men of the Nation considering the King's Dan-

ger, address'd him, desiring he would desist,

and either banish, or put Mezdahek to death.

After several Remonstrances, to which he ne-

ver would give Ear, they unanimously de-

pos'd, and secur'd him in Prison; enthroning

Jamosch, a near Kinsman of his, who is by some

reckon'd among the Kings of Persia. Kobad

being secur'd, the Persians design'd to seize,

and kill Mezdahek, but could not, by Reason

of the Multitude that follow'd him, and the

great Care he took of his Person; however,

he fail'd not of his Deserts, as we shall soon

see. Kobad had a most beautiful Sitter, with

whom he fell in Love, and was marry'd to

her, by Dispensation from Mezdahek, who was

not nice in point of Conscience. She seeing

her Brother and Husband secur'd, and pre-

vail'd upon by this double Tye of Kindred,

to contriv'd how to rescue him. The Method

she
she pitch'd upon, was to dress herself in the richest Apparel and Jewels she had, which added much Lustrue to her Beaury, and thus went to the Prison in which Kobad was detain'd, where, what with Gifts, and what with unlawful Promises, she prevail'd upon the Guards to permit her to lie there that Night. Her Bed was brought, which in the Morning she roll'd up, with Kobad in it, and so caus'd it to be carried to her House, she staying behind to amuse the Guard, whilst he made his Escape, as he did with such Privacy and Expedition, that they never miss'd him, till it was too late. Being got out of the Dominions of Persia, he made to those of Abtelab, designing to procure Forces of that King, to recover his Crown. That King gave him a favourable Reception, and tho' not immediately, yet some Years after, furnish'd him with 30000 Horse, with which Force, and others he gather'd, Kobad enter'd Persia, at that Time in an Uproar, it being hotly controverted, whether he should be receiv'd peaceably, or as an Enemy. It was at last concluded to lay aside their Arms, and submit, and the first that put himself into his Hands was Jamasp, to whom the Government had been committed, when he was secure. Kobad rewarded his Submission, by Pardoning, and Fogetting all past Offences. The Rest of his Life he spent in Reforming the Government. He was addicted to Building; founded the Cities of Bardab, Guania, and others of less Note, and died a Natural Death, when he had Reign'd 43 Years.
Of Kesere Anuxiron, the 31st King of Persia.

Kesere Anuxiron, or Nauxirvan, for it is writ both ways, Son to Kobad, by his Wife Zarmekir, succeeded him in the Throne; and being a virtuous Prince, was much belov'd by his own Subjects, and Strangers. After Redressing all Abuses, which he seriously apply'd himself to, the first thing he did, was to condemn Mezdak, and all his Followers to Death, executing it with such Rigor, that they were soon utterly extirpated, tho' there was an almost infinite Multitude of them. Persia being deliver'd from those pernicious People, he contriv'd to have his Dominions govern'd with more Ease to the King, dividing them all into four Wazir, or Vizierships, that is, Governments, each of which he put into the Hands of able and trufly Persians, ally'd to him in Blood. The first of these Governments contain'd the Countries of Karazou, Sagistan, Ker-ments of mon, and Maurenabar; the 2d, those of Hispha- on, or Isphahan, Kom, Aderbajan, and Armenia; the 3d, Pars, or Persia, properly so call'd, and Abwa; and the 4th, Hyerak beyond Babylon, and the Lands of Rumeistan, that is, Greece.

Having thus setled his Affairs, he rais'd Kesere's Forces, and subdued the Countries of Tackor, Corquests, star, Zabulstam, Kabulstam, Juganian, and Ab- and Losees. telab. Whilft he was buty about these Con- quests, Kha Khon Chiny, King of Tatar, or Tar- tary, invaded his Dominions, with a mighty Army, and posses's'd himself of Barshax, Ferana, Kaix, Nesaf, Samarkand, and Bukara. The two
last Countries nam'd, having given Birth to
two famous Men, it will be proper, in this
Place to give some short Account of both the
Provinces, and Persons.

Samarkand, a most noble City, in the Coun-
try of Maurenabar, built according to the Per-
sians, by Alexander the Great, Son to Philip of
Macedon, was the Native Country of the re-
nowned Teymur Langh, whom we commonly
call Tamerlan. He was nobly descended, and
no Carrier, nor Shepherd, nor Robber, nor
of any such Original, as is pretended; but a
Soldier by Profession, and of the Blood Royal
of Chinguishkan, King of the Tartars, of whom
something shall be said hereafter. Tho' his
Person was nothing graceful, as being lame of
an Arm, and a Leg, and blind of one Eye, yet
by his Valour he came to Lord it over the
greatest Part of the East. To those that sub-
mitted he shew'd Mercy, and exercised the
utmost Cruelty on such as oppos'd him. His
proper Name was Teymur, and he had the ad-
ditional Nick-name of Langh, which signifies,
Lame, and we corruptly call him Tamerlan.
He was also call'd Teymur Khan, that is, Lord,
or King Teymur; and the Persians frequently
give him the Title of Sabaybkharon, importing
as much as Lord, or Disposer of Fortune. The
Persians have a very curious Book, in no vul-
gar Stile, of the Life and Actions of Teymur.
He had several Sons, who at his Death divi-
ded his Dominions, till Time overthrew that
Monarchy. The Great Mogul, one of the
mightiest Monarchs in the World, according
to the Notion of the Persians, who say there are
only five Kings in being, those of Turkey, Persia,
Tartary, China, and the Mogul, whose Domi-
nion extends from the River Ganges to the
King-
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Kingdom of Makron, on the Gulph of Persia, comprehending many very large Kingdoms and Provinces, most of them wealthy, and civili\liz'd. He is a Mahometan, but of a different Sort from all the Rest, as following no particular Sect, but pretending to make a New one. He causes himself to be worship\d by his Subjects, as something Divine, has always certain Clerks about him, whose whole Business is to write down all he says and does; resides one part of the Year at Labor, a great and populous City, and the other at Agra, not inferior to the former, and both Capitals of two noble Kingdoms, up the Inland of India; and five or six Kings, his Subjects generally attend him at Court. He constantly keeps a sort of Fair, thrice in a Year, within his own Palace, to which none but Women are admitted, amounting to above 2000, all of them of Quality, and many Wives to the greatest Men, with a strong Guard of Eunuchs, and he, for his Diversion, plays the Broker of all that is there brought and sold, being Things of very considerable Value, and has a certain Allowance per Cent for Brokerage. Then at the End of the Fair, which lasts eight Days, he presents her he likes best with all his Gettings. The Mogol gave a very rich String of Beads to the Son of a Favorite, and his Foster Brother, who was a great General, call'd Azys Kokah, well known in India, in my Time; for his extraordinary Valour in the Conquest of the Kingdoms of Cambaya, and Sinde; call'd by another Name Nababo, which is a Title of Honour and Dignity. The Mogol, as has been said, had given his Son the String of Beads, who presented it as a precious Jewel, to a Lady he was in Love with. She going to the Fair, car-
carried it with her, where that Prince saw, and knew it, and therefore disgrac'd the Youth, judging him unworthy of his Esteem, who lo little valu'd his Favours. There lyes no Objection against calling these Beads; for the Mahometans and Gentiles use them after their Manner. Galahadin Akbar [this was the Mogol reigning at the Time when the Author writ] keeps abundance of Women, brought from all Parts of his Dominions. The beautifullest of them live in a separate Apartment, guarded by Eunuchs, and no Man is to pass along the Street it joynts to, on Pain of Death. The King, when he thinks fit, walks along the Galleries of that Apartment, and they being lodg'd in private Chambers, like Cels, when he passeth by, come to their Doors, to make the Sumbaya, that is, to do him Reverence. He views them in his Way, and throws his Handkerchief to her he likes best, which she keeps, to return him at Night, this being his Method of choosing her he has a Mind to. This Monarch's Wealth, and Treasure is inestimable, and his Power very great; for he generally has above 200000 Horse in the Field, and almost an equal number of Servants, and Hangers on follow the Army, besides the constant Garri-
sions in several Parts of his Dominions, and the Foot are never reckon'd, as being innum-
erable. He had three Sons, among whom he divided his Dominions, two of whom are living. The Eldest, call'd Xequb Patseha, who made War on his Father, tho' they are since agreed; and the Youngest, whose Name is Sa-
bel Xa Patseha; Pary Patseha, the second of them died a natural Death, in the Year 1602. The Mogols, being true Tartars, and descended of them, are a warlike haughty People, think
themselves the bravest Men in the World, and generally fight on Horseback, causing themselves to be bound to their Horses when they engage, for the more Safety. Their Weapons are a Lance, and a Cofa, that is a Shield, or Buckler, Turkish Bows and Arrows, Muskets, Cannon, Coats of Mail, Cymiters, and the like. They are addicted to Gluttony, fond of Wine, and very sensual. As soon as the married Men perceive their Wives are with Child, they have no more to do with them, looking upon it as abominable, and therefore upbraid the Portuguezes with it, as a Reproach, using this Work Bethchoch, which signifies, one that lies with his own Daughter. They are fair of Complexion, with Red in their Faces. I must forbear to say more of them, that I may return to the History.

But I must first speak of the other Man, born in the City of Bokara, in the Province of Uzbek, and that was the famous Physician, Avicen. His proper Name was Boaly, and so the Persians, who highly value his Writings, call him; but his whole Title is, Secheue Reis Boaly Sina, or Eben Sina, signifying, the Lord Boaly, Son to Sina; and from this last Expression Eben Sina, I am of Opinion, we have by Corruption made the Name of Avicen. This great Man's Life is so well known that it will be needless to repeat it. He was a Noble Man; but not Prince of Uzbek, nor born at Cordova, nor a Spaniard, and write much more than we have of his, particularly a Volume containing 20 Books of Musick, which the Persians call Musique Boaly, that is, Boaly's Musick, which is extraordinary ingenuous and artificial, and he compos'd it, to shew his Ability, on Occasion of the Lamentation
tation he heard in a Mosque, for a dead Man.
He chose rather to write all his Works in Ar-
bick than in his Mother Persian Tongue, be-
cause the Arabick was more universal, and ele-
gant. The Persians tell wonderful Stories of
his Wit, which they extol, as more than hu-
man; but they blame him, for having an ill
Opinion of their Mahometan Sect. I cannot
but admire at those, who call all Physicians
Barbarians, that are not Greeks, or Latins, as
being ignorant of the Extent of the World,
and what it contains, what they know of it
being much less than what they are Strangers
to. There have been and still are in Persia,
Arabia, and India, many Physicians, so excel-
 lent in their Art, that they are fit to be Pro-
 fessors in any Country. If I have been any
thing tedious in this Particular, the Reader
may excuse me, for we must not always write
of Wars and Conquests, and if he delights in
them, he shall have enough in the second Part:
I must therefore observe, that the Arabs, Per-
sians, and Eastern Gentiles, especially those of
India, in the Lands of Decan, Cuncan, Balagate,
and Multan, that is, in the Country of Labor,
have the Knowledge of, and practice Phyick,
in the same Manner as the Greeks and Latins,
or with very little Difference, dividing it into
three Sects, which are the Empirick, the Me-
thodick, and the Rational; and in most other
Countries, tho' never so barbarous, they have
Physicians, more or less skillful, as I shall soon
show. The Persians and Arabs call one that is
a Physician and Philosopher, Alyn, and an Em-
pirick, Tabib; adding the Title from the Coun-
try where they studied, as Akim Mesery, a
Physician of Grand Cairo; Akim Sembazy, a Phy-
sician
fcian of Schyras, as we say, a Doctor of Padua, Paris, or Salamanca; and since they follow Hippocrates, Galen, Avicen, and others, it is needless to speak of their Method of Curing, only that they seldom let Blood. The Persians are so much addicted to the Use of Physick, that besides all the publick Apothecaries Shops, which are as many as the Physicians, for every Doctor has his own Apothecary, every private Man that is able, has his private Shop at home, so plentifully furnish'd, and with such excellent Drugs, that it were to be wish'd our Apothecaries were so well stock'd. They there call them by the Name of Attar. And whereas we find it written in Alfonso de Albuquerque's Commentaries, that Coasa Attar defended the Island of Ormuz against him, the Reader is to take Notice, that it should be Atab, which was his proper Name. The Persians have another more honourable Name for Physicians, which is Mulak, and signifies Master, or Teacher, either of their Religion, or of any speculative Science; and I have known Physicians, Astrologers, and Mathematicians so call'd, as Mulak Jacob, Mulak Kodbadia, Mulak Ezab, and many more. This Word Mulak is Arabick, and the same as Muley us'd by the People of Barbary, tho' they have there made it to denote higher Honour and Dignity. I said this Title was only given to Masters of Sciences; because Masters in Arts are call'd Osta, or Ostab. The Persians have another Sort of Physicians, which are Women, whom they generally call Dayab, and these cure Women, and Children, a Custom so fixt, that they seldom call any other Physician to them. They make use of all our Physical Simples, Persia and Arabia being plentifully fur-
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furnish'd with them all, besides many others we have not of our own, as the true Anomum, Rhubarb, Spica, Senna, Colcas, Castor, Turdis, and a thousand more. In India there are Physicians, among whom those call'd Pandytos, are Learned, and able Philosophers, and I have often heard them dispute with our Divines and Physicians, about natural Things, and speak well to the Purpose, and that is the Meaning of the Word Pandytos. These are taught in publick Schools they have up the Country, and their Doctrine and Science is written in a Language different from the Vulgar. Another Sort are Empiricks, but both are Apothecaries; as well as Physicians, and when they go to visit a Patient carry along with them a little Bag, and a Glass with the common Medicines, and leave the sick Person behind what he is to take. They have some Medicines of wonderful Effect, in several Cases. In Molaca, Pam, Peru, Patane, Sumatra, Sunda, Java, Borneo, and all those Southern Countries and Islands, the Women practice Physick, and are call'd Babu, signifying a Physician. Their Method is as barbarous as their way of living, for they reduce all Distempers to two Sorts, distinguish'd by these Names, Capiala, being every kind of Fever, and Takana, signifying a Disease caus'd by the Air, and whereas in the Malayan Language, all Medicines are call'd Uba, they presently have Recourse to Uba Tacana, and Uba Capiala; besides a thousand several Sorceries, Ceremonies, and Inventions, which provoke Laughter, and sometimes cost dear. The Chinese have Physicians, and tho' I have seen some of them Methodical, the greater number are Empiricks; and some of them follow the Practice
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Practice of Albucazir, altogether by Fire, burning that instead of Iron, they cauterize with burning dry'd Herbs. It is Time we leave this Digression, and return to Kefere Anuxiron.

He being inform'd of the Irruption made by Hba Kbon Chiny, sent his Son Hormoz a-gainst him, with all the Forces that could be gather'd, who marching as expeditiously as was possible, incamp'd at a small Distance from him, whence he harras'd him in such manner, by Stratagems, Alarms, and Skirmishes, that, after much Damage receiv'd, he drew off in a Consternation, quitting all he had gain'd, and Hormoz return'd to Persia, well satisfy'd with the Honour of this Success, which was not small. The War with Hba Kbon, King of Tartar, being ended, Advice was brought, that Kaled Ben Julas Guasanii, the King of Rumestan's General, had invaded the Lands of Manzar, King of Arabia, his Subject, and after making great Havock and Slaughter, in which were some Kindred of Manzar, was going off with a considerable Booty. Kefere Anuxiron sent an Embassador to complain of this Wrong to the King of Rumestan, demanding Satisfaction, and that Kaled should be punish'd; but the Emperor made no Account of Anuxiron's Embassy. Hereupon Kefere Anuxiron march'd with his Forces against the Empire, and entering Fazirat, which is Mesopotamia, possess'd himself of Dara, Mediney, Raba, and Kanseeria; then penetrating into Syria, took Halep, or Aleppo, Antioch, and other Places. In fine, he oblig'd the King of Rumestan to sue for Peace, which was concluded, upon Condition, that he should pay Anuxiron a heavy yearly Tribute, and he quitted Xum, Fazirat, Keyaz, Hyamon, Thaef, Bargre, and Homan, all Lands of
of the Empire, he had possess'd himself of during this Expedition.

Anuxiron had some years since marry'd a most beautiful Christian Lady of Gurgistan. The same was lately done, by Xa Abbas, now reigning in Persia [that is, when the Author writ.] who took to Wife one of the same Race, by whom he has Sons and Daughters. All the Difference between them being, that Kese Anuxiron was a Gentile, and Xa Abbas a Mahometan, of the Sect of the Xyabys. By that Christian Woman, whom Anuxiron took much Pains to pervert, tho' he continu'd steadfast in her Faith, he had a Son, call'd Nuxzad. The Mother carefully bred him up, from his Cradle, in the Evangelical Doctrine, from which his Father could never remove him, either by Threats, or fair Means, and being provok'd at his Constancy, caus'd him to be close confin'd, and very ill us'd, all which had no Effect on his Resolution. At this Time some Communions hapned in the Lands of Scham, which is Syria, which Anuxiron was oblig'd to go in Person to quell. Being there, with his Army he fell so dangerously ill, that it was reported, and believ'd in Persia, he would never recover. Nuxzad hearing of it, in his Confinement, found Means to escape, and gathering all the Christians there were in the Kingdom, being no small number, besides abundance of other Soldiers, having possess'd himself of all his Father's Treasures, generously distributed them among his Forces; putting new Governours and Garrisons into the strong Holds of the Kingdom, and turning out those his Father had left. Anuxiron having soon Intelligence of these Troubles, order'd Rambarzim, his General in Hez Rabk to march, with the greatest Force he could
could make against Nuxzad, and endeavour to rout him; and take special care, he should not be kill'd, but only taken, if possible, and secure in such honourable manner, as became his person. Rambarzim accordingly march'd against Nuxzad, who had made one Sebamos Rumi his General. They came to a battle, and victory seem'd to incline to Nuxzad, which Rambarzim observing, he press'd on among his men, fighting like a private soldier, whereat his army, taking fresh courage, gave such a charge, that Nuxzad's forces were broken, and put to flight. At this time an arrow hit Nuxzad on the breast, and pierce'd him through, notwithstanding his rich armour, of which wound he died in a few days. Rambarzim was very much concern'd; but there being no remedy, caus'd him to be buried in a pompous manner after the Christian fashion, he having begg'd it as his last request of his mother, protesting that he died for, and in the faith of Christ. Revere Anuxiron recover'd of his sickness, and having pacify'd the commotions in Ceylon, return'd to Persia, where all the late disorders being compos'd, he recruited his army, and made a great interruption into India, as far as Selandive, with whose king he concluded a peace, on condition he should pay him an acknowledgment.

Selandive, as I said before, is the island of Ceylon, so call'd by the Persians and Arabs, which is Ceylon. ther it be the Trapobana of the ancients, or no, may be controverted by those it belongs to. All things relating to this island, are very well known, so that there is nothing new to say of it. There are some noted ports in it, and Gale Port. Gale is one of the chiefest, whence the natives...
tives are call’d Chingalas; because when the Chinese Traded from China throughout the Southern Sea, that of India, and as far as Ormus, in the Gulph of Persia, the King then Reigning in China, persuaded himself, that being so potent, he might possess himself of all the Countries his Subjects fail’d to. To this Purpose he fitted out a mighty Navy, which in a great Storm was shattered and dispers’d into several Parts, and some Ships arriv’d at Gale, where the Chinese manag’d the Natives so well, that besides admitting them to settle there, they inter-married, and the Offspring of them were call’d Chingalas, which Name afterwards extended to all the Inhabitants of the Island, and they still retain it. Here is also the Port of Chyalo, which in their Language signifies, a Fishery, because there was one of Pearls, being the greatest and most celebrated in the Universe; which I shall give an Account of, when I speak of Barben or Baharem. In this same Island is the Port of Colombo, a Town and Fortress [formerly] belonging to the Portugueses, bravely defended by them against the Kings of that Island, as were many others mention’d in the Histories of India. Ceylon produces neither Gold, Silver, nor any other precious Metal, nor Stones of Value, except Cats-Eyes, which are the finest in the World; and some Rubies, and it is much doubted, whether these be found in the Island, or brought from abroad; but it has Ivory, the great Cardamum, much Areka, which is the Fusel of Avicen, and what renders it most famous, is the vast Quantity of excellent Cinnamon growing in it, which far surpasses all that grows in other Parts, and there is very much Difference even between that which grows...
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grows in the very Island; for that is best, which
they gather in the Woods of Columbo, and Sey-
tawaca, formerly the Habitation of the Native
Kings, since conquer'd by the Portugesees [and
taken from them by the Dutch, who still keep it,]
and that brought from Candea, another King-
dom of the Island, is of less Value. Next fol-
lows that which the Portugesees call Canola do
Mato, that is, Wood, or Wild Cinnamon, the
best of which is that growing in the Kingdom
of Coulam, and that of Cochín not so good.
There is also Cinnamon in the Island of Timor,
whence the White Sandal or Sanders is brought,
and in Cochinchina, whence we have the Eagle
Wood, or Lignum Aloe; as also in the Island
Mindanao, near the Moluccas, which affords no
Gold, as Couto falsely informs us, and has no-	hing but Weapons, as the Spaniards found at
the Expence of so many Lives, under the Go-
vernour Stephen Rodriguez de Figueiroa, who
died there, that they thought fit to abandon
it. I have seen and had Cinnamon from all
those Parts, brought on my Account, when I
was at Malaca; and that of Mindanao I after-
wards saw in the Philippine Islands. All these
Sorts are inferior to that of Ceylon, and per-
haps the Defect may be in not gathering, and
improving it rightly; for the Tree is every
where the same, being like the Laurel, in Leaf,
and Berry. The Persians and Arabs call that of
Ceylon, Dar Chiny Seylany, that is, Wood of the
Chinese at Ceylon; because the Chinese carried
it from Ceylon to Ormuz, or Keys, and Persia,
when they mannag'd that Trade. The wild
Cinnamon they call Kerfah, and the China Root,
Chub Chiny. For the better Understanding of
what Doctor Garcia Dorta has written some-
what confusedly concerning Cinnamon, I must
observe
observe that the Malayans, call Liquorice, and Cinnamon by the same Name, which is, Kayo Maniz, signifying, Sweet Wood, from Kayo, Wood, and Maniz, Sweet, and to avoid Mistakes, they call the Cinnamon, Kayo Maniz Selam, or sweet Wood of Ceylon, because brought from thence, and the Liquorice, Kayo Maniz Chin, sweet Wood of China, as coming from that Country to Malaca; and because Hamama, which signifies Pes Columbae, or Pigeons Foot, and is the Amomum, was a Medicine so highly valu'd for its Virtue, therefore considering the Fragrancy, Sweetness, and Excellency of Cinnamon, by way of Commendation, they call'd it Chin Hamama, that is Chinese Hamama, whence the Latins made Cinnamomum, and this explains what Doctor Doria said of the Cinnamon. Before we leave the Woods where the Cinnamon grows in Ceylon, I will mention the Custom of a certain People living in them, which is worth being known. These Barbarians are call'd Pachas, dwelling in the Woods and Thickets, naked, and feeding on the Fruit of them; but their main Sustenance is Venison, whereof there is great Plenty in the Island, and they kill abundance with their Bows and Arrows. Then they put a great deal of Honey into the hollowest Trunks of the oldest worm-eaten Trees they can find, and fill them quite up with that Flesh, which they let lye there, till a Time of Need, and then use it, being preserv'd in the Honey from Corruption, and then they take it out and eat it without any other Dressing; which I thought fit to mention, as a very strange Sustenance. This will seem a tolerable Sustenance enough, to such as shall reflect on that of the Inhabitants of the Island.
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The Island of Nicobar, who eat the Fish raw, as it is taken out of the Water, without any other Cookery, or Seasoning; and the Arabs living by the Sea-side, as was hinted before, generally feed on raw dried Fish, with the Juice of Limons, and Tamarinds, and Dates. This is not so bad as devouring Human Flesh, as the Savages did little above an hundred Years since, before they embrac’d Mahometanism; and the Blacks call’d Zimbis, still do it; not sparing their own People, as was seen 10 or 12 Years since, when 70 or 8000 of them marching in a Body, through the Inland of Africa, to find out the Country of India, or of the Panno, as they said, as soon as any of their Company fell sick, they kill’d, divided, and eat them. These People ended their Progress at Melinda and Monbaza, being destroy’d by the Portugueses.

To this Purpose I remember a very pleasant Practice of certain Blacks, Natives of those Parts, who following the Exercise of Arms, cannot be Knighted after their Manner, till they have presented the King with one or more privy Members of their Enemies, slain by them in War, as a Token of their Valour, which done, they assign them Lands, and Cows. Of this I am an Eye-Witness, and they are call’d Moceguejos. This is something like what Saul requir’d of David his Son-in-Law, that to receive his Wife, he should bring him the Fore-Skins of the Philistines. The People of Pegu, in their Time of Declining, whilst I was yet in India, were reduc’d to such Famine, as to keep publick Shambles of Man’s Flesh, killing one another as every one was strongest. To conclude with the Chingalas, they are naturally inclin’d to the Exercise of War-like Arms.
Arms, in which they have, and still do perform incredible feats, some of which I have seen. They work curiously in ivory, and Chrystal, of which last the island affords some quantity, and make very neat firelocks. Thus much may suffice of them, and their island, that I may return into Persia, to

Anuxiron, whose sovereignty extended over the lands of Maurenabar, Karason, Darbend, Abezran, Hyama, Tabarsam, Gerion, part of India, Kermon, Parz, or Persia, Aderbajon, Hjerakben, Faxirat, Homan, as far as Hyaman in Arabia, and many others towards Magareb, in Rumelien, that is, in Greece, or the provinces of the Empire of Constantinople. In this king's time were brought out of India, into Persia, two very famous books of Philosophy, the one called Kelilah, and the other Wademana, and the game of Chefs, which the Indians sent to the Persians to represent the uncertainty and mutability of this life, which is a continual warfare, and that therefore, being in perpetual strife, every man ought to be directed by prudence and knowledge. To this, Mirkond says, the Persians answer'd, sending them in return the game of tables, and declaring, that tho' wisdom and prudence were requisite for the well-ordering of life, yet there must be some assistance of fortune, as they might perceive by that game. Both Indians and Persians use chefs and tables very much, and many of them understand those games to perfection. Tho' I know how many several opinions there are concerning the first invention of chefs, I should think it no presumption to say, it was first found out in those parts; for besides other reasons I have for it, one is, that in most places where the same is used, they
they retain the same Names the Persians give the several Pieces, or at least not much alter'd, calling the King Schah, and the Queen Wazir, being the next Person to the Sovereign; the Bishop Fil, that is, Elephant; the Knight, Aphi or Faraz, that is, a Horse; the Pawn, Peada, signifying, a Foot-Soldier; what we call Check, they name Schah, which is, as it were giving notice to the King, and for Check Mate, they say Schamanse, importing in their Language, the King is Dead. Now, whereas some affirm, that the Game of Chess by the Persians call'd Sebatrank, that is the King's Game, or Diversions, was invented at Babylon, it is very reasonable to believe, that we had it from the Persians, Babylon having been often, and for a long Time subject to Persia, and so near to it.

Kesere Anuxiron was learned, and a Favourer of such Persons; he had many Sons, but none equal to Hormez, whom he therefore enthron'd before his Death, which hapned when he had reign'd 48 Years, strictly charging him to preserve Peace and Unity, and be kind to his Subjects. Mirkond dilates very much upon this King's Virtues, his Greatness of Mind, and the Prosperity of Persia under him, which I omit for Brevity. Anuxiron had the additional Title of Adel, on Account of his extraordinary Integrity, in the Administration of Justice, a Virtue peculiar to him, for in the Persian Tongue, Justice, and a just Man are both call'd Adel. It will not be improper in this Place to observe, that as we in our Parts, beside their proper Name, and the common Title of Kings, sometimes give our Monarchs a distinctive Appellation, expressing some Virtue or Vice, that prevails in them, as the Wise,
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The Chaste, the Great, the Cruel, the Just, of Glorious Memory, and the like, to the same is practis'd not only among the Kings of Persia, but of other Eastern Parts. The Persians call a King Schas or Patscha, as also Sabayb, which, as has been said, signifies Sovereign; and whereas it is mention'd in the Histories of India, speaking of the Taking of Goa, that the Prince of it was call'd Sabaidaclan, it ought to be Sabayb Aden Kan, signifying Sovereign, and King of Justice. They also use another very haughty Name, which is Kodakon, denoting something of Divinity, for in the Persian, Kodak, is God. Thus the King of Phya assum'd a Name, signifying the living God; and tho' the Persians call their Kings by any of the aforesaid Names, adding any Epithets that suit them, as has been mention'd of some of them; when in their Histories they speak of foreign Kings, they generally give them the same Titles they have in their own Countries, as Xar to the King of Gurgeston, as his own Subjects do. The Arabs call the King Sultan or Malek, the Latter whereof also signifies an Angel. Sometimes they call him Xeque, which being the Word for an Ancient Man, is more generally apply'd to the Head, or Chief of a Town or Hord, as we might say a Ruler, or Petty King. The Turks use Hban or Khan or Khon, or Bejk, which we pronounce Beg, and this last Title is generally given to Commanders, and Persons in great Honour and Dignity, as Don is among us. The People of Tartar, whom we call Tartars, call their King Kha Khon and Khan. The Persians and Arabs call the Emperor of Constantinople, or of the Romans, Khan Kor Rumy, or Kayfair Rum, which is the same as Roman Caesar. The Eastern Gentiles use Rao or
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or Raio, for the common Name of King; and the Mahometans, besides their proper Names, have other Appellatives left them by their Forefathers, and continu'd as if they were their own, like the Pharaohs, and the Ptolomeys. Such is that of the King of Decan, where Chaul a City belonging to the Portugueses stands, whom we vulgarly call Nixa Maluco, instead of Nezah al Moluco, signifying the Spear, that is, the Defence of the Kingdom. They also call him Malek, that is King, and the Portugueses corruptly Melik. This Word puts me in mind of the Etymology of the Hebr Physicians call Melilot, and the Vulgar Kings Crown, which seems to be deriv'd from its Arabick Name, Equelilal Malek, being the same thing. The King of Campan or Balagate in India, where the City of Goa stands, is call'd Adel Khan or Adel Scha, importing King, or Lord of Justice, and the Portugueses corruptly name him Dialcan or Hidalcan. The proper Name of the Monarch, whom we call the Great Mogol is Gelaladin, and his Appellative Akbar. Kebar in Arabick is Great, and the A'bet before it, is a negative Preposition, both which join'd together import Matchless, being the same Expres- sion the Arabs use for God, saying, Alab Kebar Akebar, which is, Great matchless God, and so Gelaledin is call'd Akbar. In that Part of Africa by the Portugueses call'd Cafraria, or the Land of the Cafres, they have two common Names for their Princes; the first of them is Mune, very like that they have in Congo and Angola, where they call their Prince or Lord Manni; the other is Mongana, and I remember that, when in those Parts, I knew one Mongana Bolay Agy, who was of the Blood Royal, and therefore call'd Mongana; Bolay was his proper
proper Name, and *Agī* imports sanctify'd. Because this is a ridiculous Blindness and comical Story, or indeed rather to be pity'd and lamented, I will relate it. All the *Mahometans* believe, and look upon it as an undoubted Truth, that such of them as go in Pilgrimage to Mecca, and are there at the solemn Festival, kept in September; whatsoever they be, are sanctify'd, and safe, and need do no more to go to Heaven, and therefore they give all such the Name of *Agī*, many of whom I have known, and among them, one that was Porter to King Ferragus Schi. His Name was Amir Hamed *Agī*, who liv'd very contented on Account of his Pilgrimage, looking upon his Salvation as most certain. I us'd to ask him, If he thought so why he labour'd, and took any more Pains, in going to the Mosque, performing the *Sala and Komaz*, which is their Prayers, and Fasting their *Ramadan*. He answer'd, *He had no need of doing it for himself, but did it for others, who had not merited so much*, or obtain'd that Mercy. Such is the Darkness, and Stupidity those Wretches live in. The Reader I hope will pardon this Digression, and we will proceed to treat of *Hormoz*, who after the Death of his Father *Kesere Anuxiron* ascended the Throne of Persia.

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**C H A P. XXXVI.**

*Of Hormoz or Hormisida, the 32th King of Persia.*

*HORMOZ*, the Son *Kesere Anuxiron*, by *Hormoz's* a Daughter of the King of *Tatar* or *Tartary*; *Tartary*, succeeded his Father in the Kingdom of
of Persia. He was before accounted a good Prince, but chang'd his Behaviour with his Fortune, becoming Cruel, Vicious and Tyrannical, and being such, begun to grow jealous, and that he might have none to fear, put to Death all the great Men in his Dominions, and depriv'd all Judges of their Employments, thinking it indecent that there should be any other Judge besides himself. It is positively affirm'd, that during the first twelve Years of his Government, he slew 13000 Men of Note in his Dominions, besides a great Number not reckon'd, and many voluntarily banish'd themselves, to be out of the Reach of that Plague.

The Emperor of Constantinople, understanding how Affairs stood in Persia, would not let slip the Opportunity of recovering the Lands that had belong'd to the Empire, but arm'd and unexpectedly invaded the Territories of Nabichea, which according to the Persian Tradition is Ninive, by them, and the Arabs now call'd Mosul in Darkeb or Karamite, which they look upon as undoubted, affirming it was thither that Nebhanber went to Preach, so the Persians call a Prophet, and the Arabs Naby, who being cast into the Sea, was swallowed by a great Fish. If this be so, Ninive was never quite destroy'd, for that City still flourishes and is very thriving. The Emperor being come into the Territory of Nabichon, sent to acquaint Hormoz, that in case the Lands belonging to the Empire, were restor'd to him, he would return, without doing any Harm. The Answer not being satisfactory, he proceeded farther ravaging all Armenia and Aderbajan; and sending two of his Generals call'd Abas Awal, and Homon Azarek, with a sufficient Force against Babylon, and its Territory, which they utter-
utterly ruin'd and destroy'd. Schabaxa, Unkle to
Hormoz, as being his Mother's Brother, was King
of Tatar or Tartary, who seeing the Difficulties his
Nephew was in, raise'd an Army of 40,000
Men, not to assist him, but to conquer his Do-
minions, passing the River Jebun, and subdu-
ing Karsan. Hormoz was then sensible of his
Folly, and felt the Want of so many great
Men he had cause'd to be slain. In this Con-
fusion, he assembled his Council, where it was
resolv'd, that the Emperor of Rumeftan should
have the Lands he demanded, and him;
and that Side being secur'd, they should con-
vert their Arms against the Tartar. This was
accordingly done, and they sent for one Ba-
baron Chuby, a Persian Commander, then Go-
vernour on the Frontiers of Armenia, and the
bravest Man then known. He being come
to Court, prepar'd without losing Time, to
march against Schabaxa Hba Khon Chiny, and
Tho' offer'd a numerous Army, would not
take along with him above 12,000 experience'd
Soldiers, all of them between 30 and 40 Years
of Age. Barbaron Chuby was much cenfr'd;
for presuming to march against so potent an
Enemy, with so small a Force; but he be-
hav'd himself so well, that soon after News
was brought of a great Slaughter he had made
of the Tartars, with the Death of their King.
They rallying set up his Son, who continu'd
the War, with no better Success; for after se-
veral small Actions, he was overthrown, and
taken. Barbaron Chuby having thus destroy'd
the Tartars, took 250 Camels loaded with Mo-
ney, Gold and Silver, besides much more va-
luable Booty, which he sent by his Son to
King Hormoz; by whom these and all his
other good Services were ill rewarded, for the
Malice of Babaron's Enemies prevailing, he caus'd him to be secur'd at his Return. Babaron was highly provok'd at this Ingratitude, and finding Means to escape, resolv'd to be reveng'd, perswading Khozrao Parves, eldest Son to Hormoz, since he was of Right, Heir to the Crown, to enter upon the Possession immediately. Khozrao gave Ear to him, coin-ing Money in his own Name, with his Arms, and calling himself King of Persia. Two Unc- lcs by his Mothers Side supported him, the one call'd Bandukye, the other Bostär. Hormoz, being inform'd of these Practices, thought to have disappointed them, by securing their Per- sons, but they knowing it, prevented it by Flight. Khozrao Parvez went away into Ar- Hormez menia, and thence to Aderbaion; the King's two Brothers in Law were taken, but breaking the Prison, gather'd all the Strength they could, fell suddenly upon Hormoz, took him, and put out his Eyes. Khozrao Parvez hearing what had happen'd, return'd into Persia, and after causing himself to be receiv'd as King, begg'd Pardon of his Father, who granted it, on Con- dition he should punish those who had put out his Eyes, which he promis'd, but did not perform, till well settled on the Throne.

In the mean while, Babaron Chuby having rais'd a considerable Army, began to range through Persia, with a Design to make himself Master of it. Khozrao Parvez met him, was overthrown, and fled to Constantinople, attended by his two Uncles, who advis'd him to lessen the number of his Enemies, cutting off his Father, that he might have less to fear. Khozrao Parvez giving no Ear to their Advice, and they fearing there was no Safety for them whilst Hormoz liv'd, made an Excuse to withdraw
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draw themselves from Parvez, and going where Hormoz was, strangled him with a Bowstring, and thus ended Hormoz. Khozrao Parvez, who, as has been said, fled to Rumelia, after being defeated by Babaron Chuby, manag'd his Business so well there, that the Emperor not only gave him his Daughter to Wife, but 100000 Men, under the Conduct of his Son, whom the Persians call Benathus, for the Recovery of his Dominions; and in Return Khozrao Parvez presented him with a large Piece of our Saviour's Cross, his Father Hormoz had. With those Forces Khozrao set forward, and was joyn'd by his Uncle Bandukye. Babaron Chuby, who by some is reckond among the Kings of Persia, met him, and three of his Prime Officers came forward, challenging any other three. Parvez arm'd himself, and went out against them alone, much against his Brother-in-Law's Will. They fought Man to Man, and Khozrao behav'd himself so bravely, that he overcame them all one after another, which Babaron Chuby's Men admiring, they forsook him, and went over, and he thus abandon'd, quitted Persia, and fled into Turkestan, where he serv'd Aba Khon Chiny, and was afterwards kill'd.

C H A P. XXXVII.

Of Khozrao Parvez, or Cofroe, the 33th King of Persia.

Khosrao Parvez having surmounted all his Misfortunes, and being peaceably seated on the Throne of Persia, remember'd the Promise he had made his Father, and securing his Unkles Bostam and Bandukye, who had
had murder'd him, caus'd them to be executed in a dreadful Manner. In the 14th Year of his Reign, the Greeks rebelling against their Emperor, kill'd him and his Son Benathus, who as was said had accompany'd Khozrao into Persia, another Brother of his narrowly Escaping to Khozrao, who receiv'd and entertain'd him very honourably, and raising a numerous Army put him at the Head of it, with able Generals, to recover his Empire. They march'd through Syria and Palesine, towards Constantinople, ravaging the Country, taking and destroying infinite numbers of People. The Greeks, after the Murder of their Emperor, had enthron'd one Ariol, that is, Heraclius, a Man of singular Wisdom and Valour, who hearing of the Approach of the Persians, rais'd Forces, march'd, and fought them, killing 10000 in the first Battle, the Rest flying till they return'd into Persia. About the 30th Year of Khozrao's Reign, the wicked Impostor Mahomet appear'd in Arabia, assuming the Title of a Prophet, and under that usurp'd Denomination, writ to several Princes and great Men in those Parts, beseeching and requiring them in the Name of God, to receive and embrace his false Doctrine. Among the Rest he writ to, Khozrao Parvez was one, but so far from giving any Ear to his Enthusiasms, that he spoke the worst that could be of him.

The Original of that infernal Wretch Mahomet being so well known, it will be needless first Rise.

to spend much Time in speaking of it; however, considering how much they differ, who pretend to write of it, I will with my usual Brevity deliver what I several times heard from the Persians and Arabs, which is, That Mahomet was an Arab without any Mixture, no
no Slave, but free, and when a Boy, serv’d a Merchant, going with him to Fairs, from one Place to another. Seeing him once upon a Journey, without any Shelter against the scorching Heat of the Sun, he caus’d a Fratly Tree to sprout up, on a sudden to shade him, which we may suppose was the Work of the Devil. His Master having seen this Wonder, and others they tell held him in great Esteem for the future. His Reputation still increas- ing, the Master hapned to dye, and he marry’d his Mistresses. She was rich and of good Parentage, which much enhanc’d the Opinion conceive’d of his Sanctity. Upon these Motives, and his own Natural Subtily he ground- ed his wild Sect, falling one Day unexpectedly with those of his Faction, upon the Idols the Arabs ador’d, which he cast down and beat in Pieces, teaching the People to adore one onely God of Heaven; yet mixing with it all the Venom contain’d in his Alcoran; sometimes using Force, and sometimes Art, which they call Knowledge and Revelations, thus to bring about the Mischiefs, he and his Follow- ers have brought upon the World; God in his just and infcrutable Judgments permitting it. This is what the Persians and Arabs generally lay of his first Rife.

To return to our History, Khozrao Paruz, being in the City of Madakem, one Night dreamt, that the said City was wall’d round, and had 11 Towers about it, all which decay’d, and fell to the Ground, one after another, till the City was left open. He awak’d out of his Dream in much Fear and Confusion, call’d his Astrologers, and Soothsayers, de- fining they would expound his Dream. One among the rest told him, That the 11 Towers
were so many Kings or Governours of Persia, that were to succeed him, after whom that Monarchy of Persia would fall. This put Khozrao upon contriving Means, to prevent that Ruin, which he could not; but among other Extravagancies, believing that might be occasion'd by Discord betwixt his Sons, he caus'd them all to be apprehended, ordering that none of them should be permitted to talk, or converse with any Body, not so much as with their own Wives and Children. Xarear, one of them, besides his other Wives, had one he singularly lov'd for her extraordinary Beauty, her Name Xerin, which in the Persian Tongue properly signifies Sweet, tho' it is vulgarly taken for any thing that is excellent, and accordingly they say, Doney Xerin, a perfect fine Pearl, whence the Portugalises call fine Pearls, Aljosar Xerino. There is a Book in the Persian Tongue, in most ingenious Verse, full of noble Flights, and call'd Khozrao Xerin, highly valu'd by the Persians, as it well deserves, and the whole Subject of it is another Lady call'd Xerin, and the mighty things done for her Sake by two Lovers; the one of them a Prince, whose Name was Khozrao, but not this we now write of, the other one Ferat, a Person of a lower Rank. Xarear thinking on his Xerin, was much afflicted that he could not see her, and Love being full of Invention and Contrivance, he found one to ease his Pain. He counterfeited Sickness, wanted to be Blooded, Xerin came disguis'd like a Surgeon, was admitted into the Prison, and from that Interview she prov'd with Child, and was deliver'd of a Son, who was call'd Taadgerd, and bred up in his Grandfather Khozrao Parvez's Court, till the Age of 5 Years, without his Knowledge. Being then told
told of it, he would have kill’d him, and was very positive in his Resolution; yet the Mother said so much, and shed such abundance of Tears, that she prevail’d, he should not be murder’d there, but expos’d in the Woods to wild Beasts. This is to be observ’d, and car-ried in Mind, for the better Understanding of what shall soon be said at the End of this first Part. Old Age, and Fear of losing his Crown made Khozrao Parvez furious, timorous, cruel, covetous, haughty and hateful to his Subjects, of whom he order’d many to be slaver’d, without any other Reason or Provocation, but his own Fancy; among whom was Keaman, Grand-son to Manzar, who had done him considerable Service. Khozrao Parvez had reign’d 38 Years, when the Persians, no longer able to endure his Tyranny, unani- mously depos’d, and deliver’d him up into the Custody of a trusty Commander, enthroning his Son Kobad Schirughe in his Stead. This hap- pen’d in the 9th Year of the Mahometan Era, call’d Hegira, which was much about 631 of CHRIST. Khozrao Parvez is the same we call Cyprian and Areol, above mention’d, as King of Rumeftam, is the Emperor Heraclius.

CHAP. XXXVIII.

Of Kobad Schirughe, or Siroes, the 34th King of Persia.

The Persians, thinking to mend them- selves, having depos’d Khozrao Parvez, and enthron’d his Son Kobad Schirughe, soon re- pented; for as soon as he found himself fix,
The first thing he contriv’d, among other Enormities, was to murder his Father, then a Prisoner, and yet as bad as he had been, and so much hated by all Men, there was none that would embrue his Hands in his Blood. However some time after, one Mede Ormoz, Son to one Mordonscha, whom Parvez had order’d to be slain, undertook the Deed. This Man entering the Prison, where Khozrao Parvez lay, without any other Ceremony accosted him with these Words: *It is just to kill him that kill’d my Father, and so struck off his Head;* then returning to the King, well pleas’d with the Action, and telling him what he had said and done; Kebad repeated the same Words, *It is just that I kill him who kill’d my Father, and caus’d him to be put to Death.* Kebad being thus deliver’d from the Burden of a Father, which he thought lay heavy upon him, thought fit also to rid himself of his Brothers, and accordingly gave Orders to his Wazirs or Viziers, and Governors, who executed them so punctually, that of fifteen Brethren he had, none escap’d, but two Sisters were fav’d on Account of their Sex. This was follow’d by so great a Famine, and Pestilence, as reduc’d Persia to Extremity: These Miseries and Calamities encourag’d Kebad’s two Sisters, the eldest call’d Turondot, and the younger Azarmydoct, to reprove him severely, alleging, That God scourg’d them so heavily, and yet threaten’d worse for his Sins and Enormities, and particularly for the base Murder of his Father and Brothers; and therefore bid him repent, and mend his Life, and to fear God, and be ashamed of his Impiety. These and such other Expressions deliver’d by Kebad Xranye’s Sisters, made such an Impression, and were so much
much resented by him, that he fell sick with mere Anguish of Mind, and soon dy'd, having reign'd but eight Months, leaving only one Son an Infant, call'd Ardhir Schirughe, who succeeded him in the Throne.

C H A P. XXXIX.

Of Ardhir Schirughe, the 35th King of Persia.

A RDHIR Schirughe was but seven Years of Age, when he succeeded his Father Kobar. One Scharear, a Kinsman of his, otherwise call'd Gher Khan, at that Time Governor of the Province of Agem, hearing that an Infant was proclaim'd, and thinking that a proper Opportunity, gather'd all the best Forces he could, and coming to Court, upon very slight Pretences, murder'd the Child, and many others that attempted to defend him, and usurp'd the Kingdom, with the Assistance of the Soldiers he brought with him. Ardhir Schirughe enjoy'd the Title of King 50 Days.

C H A P. XL.

Of Scharear, or Siahriar, Usurper of Persia, reckoned the 36th King.

SCHAR EK having destroy'd Ardhir, as has been said, posses'd himself of Persia, in spite of all that oppos'd him, and tho' he us'd all possible Means to gain the good Will of the great Men of the Nation, he could nev-
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There were three Brothers then at Court, Men of Birth, and Soldiers of Valour, who were much concern'd, and could not bear, that a Tyrant of such small Power, should keep them under. Upon this Motive they conspir'd to kill him, as they did, waiting one Day till he was taking Horse, at the Gate, where they laid hold, throw down, and flabb'd him in several Places; being assisted by the Multitude, who long'd to be rid of him. This hapned when he had reign'd a Year, tho' some say but 40 Days.

C H A P. XLI.

Of Joon, the 37th King of Persia.

The Persians being deliver'd from the Joon dyse, Tyranny of Schavare, bestow'd the Crown on Joon Schir, of the Family of the former Kings; his Name signifying a beautiful Lion, or a Lion-like Youth: He was Nephew to Bakaron Chuby, who made War on Khozrao Parvez, and gave Hopes he might have prov'd a generous Prince, had not Death cut him off, when he had reign'd but one Year.

C H A P. XLII.

Of Turon Doct, Queen of Persia, the 38th in the Royal Descent.

Turon Doct, eldest Daughter to Khozrao Parvez, succeeded Joon Schir. Turon is the proper Name of a Woman, and Doct in the Turon Doct rules well, and dyse.
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the Persian signifies a Maiden, or Virgin, as Dokter does a Sister. This was a Wise and prudent Queen, pacify'd her Kingdom, making Examples of several turbulent Persons that disturb'd it, restor'd Justice, rebuilt many publick Structures ruin'd by Time, made one of the three Brothers that had kill'd Scharear Prime Wazir, or Vizier, maintain'd Peace, and Amity with the King of the Rumes, or Emperor of Constantinople; and at the Time the Persians were highly pleas'd with her, she was snatch'd away by Death, having reign'd but 16 Months.

C H A P. XLIII.

Of Jafancedah, the 39th Monarch of Persia.

Upon the Death of Turon Doki the Persians confess'd the Kingdom on Jafancedah, of the Blood Royal, about whose Election there was much Strife; and being at last admitted, when they came to put the Tace, or as we may call it, the Crown on his Head, he said, It was very heavy, and did not fit him. Some affirm, he said it in Reference to the Weight of the Government, others, that it was out of mere Ignorance; However it was, the Persians, who were dissatisfy'd with him, made this a Motive to dispossess him, which they did in a Shamful Manner, when he had reign'd but 6 Days.

CHAP.
CHAP. XLIV.

Of Azarmy Dokt, Queen of Persia, and the 40th Sovereign.

Jasancedab being deposite, the Government was committed to Azarmy Dokt, younger Daughter to Khozrao Parvez, and Sister to Turon Dokt, a most beautifull and understanding Lady. Ferrog Hormoz, a famous Commander had govern’d the Province of Karason, ever since the Reign of Khozrao Parvez; he hearing the Fame of Azarmy Dokt, and invited by the Disposition of the Affairs of the Kingdom, left a Son he had in his Place, and went away to Court, to make Love to the New Queen, which he did with so much Importunity and Presumption, that she to save her Honour, was oblig’d to order him to be put to Death, which was accordingly executed. The News of his End, being carry’d into Karason, the Son he had left there in his Stead, was so ingag’d, that he march’d into Persia with a numerous Army, and surprizing the Court, put the Queen to a cruel Death, notwithstanding the many Intreaties made, and Tears shed for her. She govern’d but six Months.

CHAP. XLV.

Of Kesere, the 41st King of Persia.

Kesere, whose Father Jasancedab, we said before, had been deposite for Incapacity, was proclaim’d King, after the Murder of Azarmy Dokt. He proving no wiser than
than his Father, nor his Government, or Life any better, by his Indiscretion, gave his Subjects Occasion to murder him also in a very few Days.

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**C H A P. XLVI.**

**Of Ferrogzad, the 42th King of Persia.**

It was said in the Reign of Kobad Schirugbe, that he murder'd his Father and 15 Brothers, which caus'd all that were a kins to him, and could escape, to fly, for Fear of their Lives, some of whom return'd into Persia after his Death, and among them Ferrogzad, Son to Kobad, and Grand-son to Khozrao Parvez, who being known, was declar'd King, and would have been a good one, as appear'd by the short Time of his Reign, which was not above a Month, at the End of which he was poison'd by a Slave of his own.

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**C H A P. XLVII.**

**Of Yazdgerd, the 43th and last King of Persia, of this Race.**

It was mention'd in the Life of Khozrao Parvez, that he having cast all his own Sons into Prison, one of them called Scharet, had there by his Wife Scherin, a Son call'd Yardgerd, who being afterwards found out by his Grand-father was expos'd to wild Beasts. He being left in a Wood, by those that had been entrusted, was found by some Shepherds, who took
took Compassion on him, and bred him up, without knowing who he was; but some time after his Birth and Descent came to be known, and he encourag'd by it, went away to Court, in such good Time, that being acknowledg'd, he was proclaim'd King of Persia, and govern'd 19 Years; at the End whereof, the Period of that Monarchy being now come, there came vast Multitudes of Turks out of Turan, or Turkestan, who entering Khiva and, destroy'd all those Countries, obliging Yazdgerd, that went out to meet them to retire to Karason. There he receiv'd Advice, that the Arabs, Mahomet's Commanders, invaded his Dominions on the other Side. He march'd against, and soon came near them, but return'd to Karason without Fighting, where he dy'd suddenly, having been King 20 Years, and the last of the Persians descended from Kayumarraz. In him ended that Persian Monarchy, and was transferr'd to the Califs, Successors to Mahomet, who settled their Court at Kufa, and next at Bagdad, or Bagdat, as will appear in the Second Book of this History, which follows with the same Brevity as this First.

The END of the first Book.
THE HISTORY OF PERSIA.

Book II.

Chap. I.

Which of the Arabs, and at what Time they subdued Persia.

The Irruption of the Arabs into Persia, put all Things there into such Confusion and Disorder, that a thousand Difficulties must needs occur in giving an Account of them. I shall therefore endeavour, as far as may be, to avoid all Controversy, not departing from my intended Brevity, and following as hitherto, Tarik Myr-kond, and his Method, only laying down the Succession of the Kings, according to my Promise in the Beginning of this Work, reducing into a small Compass, what he delivers at large in
in considerable Volumes, whose Style and Authority has the first Place among the Persian Writers.

To follow the said Author, according to the Chronology of that Nation, Persia fell under the Dominion of the Arabs in the Year 33 of the Hegira, which is the Mahometan Era, or Computation of Time, wherein there seems to be some Difference between the Persians and the Arabs. It being a Matter of much Difficulty exactly to reconcile the different Chronologies, I shall always therein follow our Historian, placing the Year of our Lord in the Margin, upon the most remarkable Occurrences, according to the best of my Knowledge, freely submitting my Judgment to any better Opinion. Mirkondo tells us, that Mahamed, whom we vulgarly call Mahomet, reign'd ten Years, and he dying, after much Strife, was succeeded by Abubakar, with the Title of Kalesab or Calif, which was first given to him, and then continu'd to all his Successors. Being to speak of the Kalesabs or Califs, and the Califship, it will be convenient, before we proceed any farther, to explain the Meaning of that Title, which came from those Tyrants, erecting their Sovereignty under the specious Pretence of Zeal for Religion and Sanctity, who therefore took to themselves Names, denoting their Pride and Hypocrisy, as is that of Kalesab or Calif, properly signifying what in Latin we call, A Deo Datus, given by God, or the Gift of God, which the Turks and Persians call, Quoda verdy, or Ala verdy, being the same Thing, and a Name very proper considering their Actions, for they seem to have been given by God, for a Scourge to all those Nations they have conquer'd. I know, there are
are those that give it another Interpretation, but this is the true one, taken from the Arabick Root, and the Matter being of no great Consequence, needs not be further contorted. To return to the Course of our History.

Abubakar held the Government two Years and a half, and he dying was succeeded by Homar, who held it 10 Years and a half, at the End whereof he enter’d Persia, and subdued it, in the Reign of Tazdgerd, the last King, as was said in the first Book. From this Time the Califs are reckon’d Sovereigns of Persia; but it is to be observ’d, that the Califs here spoken of are those of Bagadd or Bagdat, by the Mahometans reckon’d Mahomet’s true Successors. Homar dying, Osman or

Osman the 3d. Ottman succeeded in that Empire, as third Calif, and held it 11 Years and a half. After him follow’d Aly, by the Persians call’d Mortis

Aly the 4th. Aly, Nephew, and Son in Law to Mahomet, who having rul’d 4 Years and a half, was murder’d by one of his own Servans, at the City Cufa in Arabia. His Body was bury’d in the Desert, as I have observ’d in the Relation of my Journey from India to Italy. Upon his Death there ensu’d great Di traction among the Arabs, about the Succession to the Califship, some being for Acem or Hacem, Son to the deceas’d Aly; and others for Marowa, Son to Saffon, the Son of Harb, of the Hord or Tribe of Benhumyx, and after much Contention, the Califship was confer’d on Acem, who enjoy’d it but 6 Months, and Maruva succeed’d; of whom we shall speak in the next Chapter, nothing remarkable having occur’d in Persia during this Time.

CHAP
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C H A P. II.

Of Mawya the 6th Calif and Sovereign of Persia.

A C E M, the Son of Aly, and Grand-son to Mahomet, being dead, the Calisship devolv'd upon Mawya, the Son of Saffon, the Son of Harb, of the Hord, or Tribe of Eben Aumya, in the 41 Year of the Hegira, who was unanimously receiv'd, and acknowledg'd by all the Mahometans. Tho' he undertook very considerable Wars, during his Reign, there was none worth speaking of in Persia. One Abda-la Zyaad, a famous Commander, had been very affisting to him in his Pretensions, to reward which Service he gave him the Sovereignty of the City Bazora, seat'd near the Conflux of the two Rivers Tigris and Euphrates, where they fall jointly into the Gulph of Persia, as shall be said in another Place. Mawya held the Calisship 20 Years, and dy'd in An. 682; the 61st of the Hegira, leaving his Son Yhezid in his Place.

C H A P. III.

Of Yhezid, the 7th Calif and Sovereign of Persia.

YHEZID succeeded his Father Mawya in the Calisship, and consequently in the Sovereignty of Persia. Ocem, Son to Aly, Grand-son to Mahomet, and Brother to Acem, made War on him, and was kill'd in the Plains of
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of Kalbelah, where the City Mexet Ocem now stands, in which I was, being founded in that Desert, out of Devotion to his Tomb. Abdala Zuber, an Arabian Commander, pretending to revenge the Death of Ocem, took up Arms against Thezid, and maintaine'd a bloody War against him, as long as he liv'd, his whole Reign being but 3 Years. After his Death, he made a greater Progress, possesseing himself of Arabia, Persia, Aderbajen and Karasun, when he return'd to Egypt, and thence to Mecca; a City in Arabia, and a noted Port on the Red Sea, and what hapned to him, we shall say hereafter. Mawya succeeded his Father Thezid, in the Year 64 of the Hegira.

C H A P. IV.

Mawya, the 8th Calif and Sovereign of Persia, soon depos'd.

M Aywa, 2d Son to Thezid, and Grandson to Mawya the first, was upon his Father's Death promoted to the Califfship, and depos'd again 40 Days after, by the Multitude, on Account of his Incapacity. Great Strife ensu'd about chusing another Calif, there being many Pretenders to it; but at length it was carry'd by Marwan, then Son of Akam Eben Humya, near Kinsman to the depos'd Calif, who being at Damascus during those Confusions, had usurp'd that Title and Sovereignty, and being strongly supported by Abdala Zjad, who we said was made Lord of Bazora, fix'd himself on the Throne.
Marwan, 9th Calif. The Arabs make War on him, and destroy Cufa; he marches against and overthrows them, and at his Return is murder'd by his Wife.

Marwan, Kinsman to Mawya, and of his own Tribe, obtain'd the Califhip at 80 Years of Age. He was not so universally acknowledg'd, but that great Forces of Arabs of Mecca oblig'd him to take the Field, who refusing to own him, were for transferring that Empire to the Descendants of Ali, looking on all others as Usurpers. To this Purpose, a great Multitude of them took up Arms against Marwan, under the Command of one Soliman Ben Moraeb; and after ranging about, attack'd Cufa, then a famous City in Arabia, and chief Residence of the Califs, now extinct, which they destroy'd, making a terrible Slaughter of all they found of the Tribe of Benhunya, of which Marwan was; who, being inform'd of the Enemies Design and March, mov'd towards and meeting them at Orfa, a City in Mesopotamia, so call'd at present, as also Raha, and formerly Ur, where the Chaldeans would have burnt the Patriarch Abraham, for owning and worshipping only one God, he fought and routed them, killing Soliman their General. Marwan having obtain'd this Victory, return'd home well pleas'd; but his Wife was not so, being much griev'd at the Death of Soliman, and many more of her near Relations; and to ease her self of that Trouble, and
and at once revenge her many Kindred slain in the War, when they were both a Bed together at Night, and he asleep, she strangled him, when he was 81 Years of Age, and had reign'd a Year, in that of the Hegira 65. His Son Abdul Malek succeeded him.

CHAP. VI.

Abdel Malek, 10th Calif; the Schijahs make War on him in Persia with various Success, and other Accidents till his Death.

Abdel Malek, Son to the late Marwan, succeeded his Father. He liv'd not long in Peace, for a Commander of the Schijahis, who are the Followers of Aly, whose Name was Moktar Eben Ebiabed Sacafo, soon made War on him, supported by one Ibrahim Aschior, who marching into Hyerak, possess'd themselves of it; as also of Aderbaion, Diarbek and Awa, Kingdoms and Provinces of Persia and Mesopotamia, all which sided with them in this Undertaking, wherein such Cruelty was us'd, that no Person whatsoever of the opposite side, whether great or small, was sparr'd. Abdel Malek march'd against them with 70000 good fighting Men, and after some time spent in the Field, gave the Command of his Army to Abdala Ziad, for him to seek them out, as he did, and met Ibrahim Aschior, whom he fought, and was himself defeated and kill'd, after he had been 44 Years Lord of Baxora. Mokter conferr'd the Government of the Lands of Jazirey, which
which is Mesopotamia, on Ibrahim Malek, and
that of Bazora on Masaeb Ben Zober, Brother
to Abdula Zober. This Man afterwards made Moktar
War on Mokter, and coming to a Battle, killed.
routed and kill'd him. Some time after Ab-
del Malek, the Calif, march'd again with his
Forces against Mazaeb Zober in Hyerack or
Persia, whom he fought and flew, recovering Mazaeb
all those Lands, and having concluded this and Abda-
Expedition, return'd to Damascus; whence he
sent Oige, or Asiage Benjusset, with an
Army against Abdala Zober, who still held out
in Rebellion at Mecca, whom he fought, van-
quish'd and flew. His Death gave Peace to
Abdel Malek and his Dominions; and he,
as a Reward for his many Services, gave Of-
riage the Government of the Lands of Aye-
rahben and Karason. In the Year of the He-
gira 83, Abdel Malek founded a large and po-
pulous City in Mesopotamia, which he called
Waceb, signifying the Middle, because seated
in the midst between the two Rivers near
Corna, whereof only the Ruins now remain.
Abdel Malek having pacified his Dominions,
and having reign'd 21 Years and a Month,
dy'd in the 86th of the Hegira, leaving four
Sons, Oelid, Soliman, Thezid and Oxon.


C H A P. VII.

Oelid, the 11th Calif, extends his Empire in Persia; he possesseth himself of all the Lands of Maurenahar, Koaerrazm and Turkefsam; infects the Dominions of the Roman Empire; his and Oiafs's Death.

Oelid, Son to Abdel Malek, upon the Death of his Father was own'd as Calif, and exceeded him in Wealth and Power, extending his Empire considerably, under the Conduct of his Generals. One of them, call'd Kofeybah Eben Mofelem, by his Order march'd from Karafon towards Turkefsam, and possesse'd himself of all the Lands of Maurenahar and Koaerrazm. Another, whose Name was Mofeleima Ben Abdel Malek, with a powerful Army invaded the Roman or Grecian Empire, advancing towards Constantinople; and having subdu'd and destroy'd many Provinces, oblig'd the Emperor to pay him a certain Tribute. Oelid, besides being dreadful to his Neighbours, and indefatigable in Warlike Toils and Expeditions, was much addicted to Building, and consequently erected many remarkable and noble Structures in several Places; but the most remarkable was the Mosque at Damascus, whose Structure and Magnificence is still admir'd by all that behold it. In this Oelid's Reign, and in the Year of the Hegira 96, Oiafs dy'd at Karafon, being the Commander we saied was sent to govern those Provinces, at 45 Years of Age; and is saied to have been so cruel, that he
he there flew in time of Peace, during his Government, above 100000 Men, besides the almost innumerable Multitude that perish'd in the Wars he made and Battles he fought. He left 30000 Slaves of several Nations, which is a Testimony of his Grandeur and Power. About the end of this same Year, the Calif Qoliel dy'd at the same Age, when he had reign'd 9 Years and 8 Months, and was succeeded by his Brother Solyman.

C H A P. VIII.

Solyman, 12th Calif, subdues the Provinces of Gerion and Tabaristan in Persia.

Solyman, Son to Abdel Malek, and Brother to Qoliel, was enthron'd in his Place. He wanted not Employment in Persia, the Provinces whereof, tho' reduc'd under the Dominion of the Califfs, were always inclin'd to revolt, sometimes one, and sometimes another. Among the rest there were two, which had not been conquer'd, being those of Gerion and Tabaristan, whither he sent Terid Eben M kalep, an able Commander, with a sufficient Force, who made War on and subdued them. During the Reign of Solyman, by the Advice of Jafor Barmaky, his Vizier, the Value of Money was settled in Persia, which till then had been very uncertain, to the great Detriment of the People. Solyman having reign'd two Years and six Months, dy'd at Damascus of a violent Pleurisy, leaving one Hamar, his Cousin German, to succeed him.
Hamar, 13th Calif, the Descendants of Abas, make War on him, and he is imprison'd.

Hamar, or Homar, Son to Abdala Azar, the Son of Marwan, Cousin German to the late Soliman, was rais'd to the Califship. Some say he usurp'd it by Force, tho' oppos'd by Solymans Brothers; others that he advance'd him before his Death. However it was, he remain'd possessor of the Empire. He was extraordinary zealous and superstitious in his Sect. About the Year of the Hegira 100, the Race of Abas, Unkle to Mahomet, rebell'd against Hamar, and made War on him, claiming a Right to the Califship, and particularly one Aly Eben Abas; who sending Embassadors to several Princes, excited and endeavour'd to persuade them to cast off their Obedience to Hamar, and own him for their Sovereign, in regard to his rightful Title to that Empire. Whilst he was managing these Affairs, Oxon, Son to Abdel Malek, Brother to Solymans, the late Calif, poison'd Hamar, whereof he dy'd in the 4th Yerr of his Age, when he had reign'd two Years and five Months in the 101 of the Hegira.

Ann. 720.

Ann. 721.
C H A P. X.

Yhezid the 2d, and 14th Calif. Abu Mocem makes War on him in Karason, in favour of Aly Ben Abas, which lasts till his Death.

Upon the Death of Hamar, the Calif-ship was conferr’d on Yhezid, third Son to Abdel Malek. Soon after he was enthron’d, one Abu Mocem Karason declair’d in Karason for Aly Ben Abas, rebelling against Yhezid, and making War on him for two Years continually; at the end whereof Yhezid dy’d, without having done any thing memorable, when he had reign’d four Years and eight Months, and in the 105th of the Hegira. He was succeed by his Brother Oxon, who we said poison’d Hamar.

C H A P. XI.

Oxon, 15th Calif, and Lord of Persia.

Oxon, Brother to the late Yhezid, upon his Death obtain’d the Califship, and quell’d some Commotions that happen’d in Persia, wherein he was well serv’d by two Commanders of Note called Nacer Sayar and Tucef Eben Hamar el Sacasy, both whom he appointed Governours; Sayar of the Lands of Karason, and Tucef Eben Hamar of Hyerakhen; whereupon those Kingdoms of Persia continu’d peaceable, and without any considerable
able Disturbance, during all the Reign of Oxon, which lasted 19 Years and eight Months, and he dy'd in the 124th of the Hegira.

C H A P. XII.

Oelid the 2d, 16th Calif, and Lord of Persia.

O, the Son of Yhezid, was created Calif upon the Death of Oxon, and maintain'd War against the Race of Abas, of whom was slain one Abdulah Ben Abaz, a prime Pretender to the Califship, by whose Death he thought himself more securely setled in the Empire; and the more to establish himself, he caus'd two Sons of the late Abdulah to be sworn his Successors in the Government, hoping by that Means to appease that Family. One of the two was call'd Ebrabem el Safa. However all this Precaution avail'd him little, for being himself ill-natur'd, and of an unsufferable Temper, he soon became so universally odious, and particularly to the Soldiers, that he was murder'd by them, when he had reign'd 14 Months.

C H A P. XIII.

Yhezid the 3d, 17th Calif, and Lord of Persia.

Y, Son to Oelid, commonly call'd Yhezid Nokkes, that is, the Senseless, because he again re-assert'd all that his Predecessors
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cessors had granted away, came to the Government at 40 Years of Age, and held it about six Months, at the end whereof he dy'd at Damascus.

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C H A P. XIV.

Ebrahim, 14th Calif, deposed by Marwan, who usurps, seizes and murders him.

Upon the Death of Yezid, the Califship was conferr'd on Ebrahim his Brother, who having held it but two Months, and being discover'd to be a Man of no Spirit, several Persons insulted him, and among them Marwan, one of his own Tribe, who rebell'd and seiz'd him; and after three Months Imprisonment, order'd him to be kill'd, thrusting himself into the Throne.

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C H A P. XV.

Marwan the 2d, 19th Calif, and last of the Tribe of Ben Humya; Affairs of Persia during his Reign.

Marwan having intruded himself into the Califship, all things were presently in Discord among Mahometans. The Province of Karafom was then govern'd by Nacer Sayar, as was said in the 11th Chapter, and he made War on Malab, who govern'd the Kingdom of Kerman, which prov'd
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prov'd tedious and bloody. The Tribe or Family of Abas rose in Arms at Mar Wo, and the two Governours of Karafon and Kermon enter'd into a Confederacy against them. Both Sides made great Preparations for this War, and coming at length to a Battel, the Partisans of Abas overthrew the two Viceroy's, killing him of Kermon with above 10000 Men of the Faction of Benhumia; the Governour of Karafon flying to Sawa, where he was kill'd. One Abu Mocelem had been left to command in the Province of Karafon, and he laying hold of that Opportunity usurp'd that Country. Not to satisfy'd, but still aspiring to more, he sent Kata bey Eben Exabib with a considerable Army to posses himself of Hierak, as he did; nor did he stop there, but proceeded as far as Ousa in Arabia. Marwan was then at Wacet with his Army, and advance'd towards him. Both meeting in the Night near the River Euphrates, they immediately engag'd, and so violent was the Shock given by Marwan's Forces, that it obliged Kata bey's Troops to retire towards the River, into which Kata bey fell, and was drowned, unperceiv'd by his own Men, who believing he was still among them, gave such a vigorous Charge upon Marwan, that they overthrew him. It was now near break of Day, and as soon as it clear'd up, Kata bey was miss'd, in whose stead they presently appointed his Son Acem General. He without losing any Time pursu'd the Enemy, who fled to Ousa, and meeting there with Safa, of the Family of Abas, and one of the two whom Oelud the 2d had caus'd to be sworn his Successors, as was said in the 12th Chapter, they proclaim'd him Calif against his Will. Safa being thus posses'd of the Empire, sent an-
other Safa, with Abdula and Abdsame, all three of them his Uncles, with Forces against Marwan; who having rally'd his Troops, was again return'd near the River Euphrates. There they found and gave him Battel, wherein Marwan being routed fled to Meceere, that is Grand Cairo in Egypt, where he was taken and kill'd in the Year of the Hegira 132, with fourscore more Men of Note, of the Race of Eben Humia, and for all those who were dead before, if they knew where they had been bury'd, they took them up and burnt their Bones, without sparing any one of all they could find of that Tribe, except one Hamar Ben Abdala Azis, on whom, for his extraordinary Goodness, all the adverse Party had Compassion, and spair'd him, granting him his Life and Liberty; such is the Power of Virtue even among Enemies. Marwan had reign'd 5 Years, when he dy'd, and in him ended the Rule of the Family of Ben Humia, which was transferr'd to those of Eben Abas, who held it many Years, as will appear.

C H A P. XVI.

Safah 20th Calif, and first of the Tribe or Race of Eben Abas.

Safa the Son of Abdala, the Son of Aly, the Race of Abas ascends the Throne, he appointed two of his Uncles, the one call'd Abdula, to govern the Dominions of Syria, Egypt and Africk, as Subject to him;
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and the other nam’d Daud or David, for those of Medina and Mecca. He sent his own Brother Abujafar, to quell some Troubles there were in the Country of Wacet, which he did, and when return’d, sent him to Karason. This Karason, by the Portugueses generally call’d Corazon or Corasone, is a considerable Province, and one of the most noted in Persia, for Extent, Plenty and Wealth. It contains several great Cities, the Metropolis whereof is call’d Mexad, where Ismael Sophy and his Successors lye bury’d. It is encompass’d with a strong Wall, on which are three hundred Towers, about a Musquet Shot distant from each other; the Country about it very fertile and well-fruit’d; the Natives are fair Complexion’d, Beautiful, and Warlike; their Manners and Customs the same as those of the other Persians. I have given this short Account of it, because we shall have much Occasion to speak of it in this History. The famous River Jehun parts this Province of Karason from those of Turon or Turkestan and Usbek, and the Country again beyond that, the Persians call Maurenabar; which signifies, beyond the River, and is to the Northward; which is requisite to be observ’d for the better Understanding of what shall be said of these Provinces. Abusalem, as was said above, had usurp’d the Sovereignty of the Province Karason, or as we now call it Chorason, who upon the Arrival of Abujafar, the Calif’s Brother, not only submitted, and put himself into his Power, but serv’d and assisted him in all Points with great Loyalty; which well deserves to be taken notice of at that Time, and among those People, considering how faithless and unconstant they then were. So far employ’d, as his Grand Vizier, one Abusalemah, a Man of singular
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lar Capacity, whom he particularly affected, for his good Service; yet suspecting that he had some Designs against his Person and Crown, he caus'd him to be put to Death, and conferr'd the Dignity of Wazir or Vizier, which has been said above to be Prime Minister, on Kaled Barmaqui, who well deserv'd it for his Wisdom. Safa was Calif four Years and nine Safa days. Months, and dy'd in the Year of the Hegira 136, which is of CHRIST 754. His Brother Abujaftar succeeded him, he having to order'd it before his Death.

C H A P. XVII.

Abu-Jafar 21th Calif, puts to Death the Governor of Karafon, for intending to rebel; reduces the Rebels of Mecca and Bazora; builds the City of Bagdat on the River Tigris, and dyes on the Way to Mecca.

Abujaftar upon the Death of his Brother, got Possession of the Califship, and was no sooner seated on the Throne, than Advice was brought him, that Abusalem, Governor of Karafon, who we said above had been so courteous towards him, when he visited that Province in his Brother's Days, did design to rebel. He contriv'd to get him into his Hands, and Rebellion put him to Death, by which Means Persia was in Arabia kept in some Tranquillity; but it was not so quell'd, in Arabia, where the People of Mecca and Arabia had revolted, against whom he sent his Generals, with a sufficient Power, who subdu'd them, tho' not without much Bloodshed. In
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the Year of the Hegira 147, which is of CHRIST 763, Abujaifar set out from Cufa, took a Progress through several of his Kingdoms, crossed the Country of Mesopotamia, and coming to the River Tigris, was so taken with the Situation, the Fertility of the Country, and the Conveniency of the Place to attend to all Parts of his Dominions, that he there founded a large Town, which on Account of the many and pleasant Orchards about it, they call’d Bagdad, from Bagh, a Persian Word, signifying a Garden or Orchard; which I shall treat of more particularly in another Place. Abujaifar, having been Calif 23 Years, dy’d on his Way to Mecca, in the Desert call’d Bir Maymun, that is, Maymun’s Well, being the Name of the Person that caus’d it to be made; in the Year of the Hegira 159, and of Christ 777:

C H A P. XVIII.

Mahady Bila 22th Calif, and what hapned in his Time.

Mahady Bila, Son to Abujaifar, succeeded his Father, and govern’d peaceably till the 4th Year of his Reign, when a Commander call’d Akem Ben Oxem, who had been Secretary to Abu Masalem, the Governor of Karafon, put to Death by Abujaifar, having a considerable Body of Men, attempted to usurp those Provinces. This Man had lost one Eye, his Countenance was frightful, and his Disposition Diabolical. Not content with aspiring to be a King, the Devil prevail’d with him so far, as to require to be worshipp’d as a God.
God, and therefore he cover'd his Face with a Veil, saying, that Men were not worthy to see it; and as such Monsters never want Followers, by reason of the Libertinism and Disorders they allow of, many adher'd to this Hel-lish Deceiver, and either through Fear or Ignorance, he was admitted by some Provinces. Mahady the Calif, hearing this News, drew together a considerable Army, and sent it against him, under the Command of Monsaeb, who advance'd into Karason, with all possible Expedition. Akem's Kindred and Adherents understanding how great a Power was marching against him, to shun the Danger and secure their own Lives, poison'd him, and hid his dead Body, where it could never be found, giving out that he was gone up into Heaven. However Monsaeb, when he had settled those Countries in Peace, perceiving that Akem was not to be found dead nor alive, took full Revenge on his Children, Kindred and Followers, burning as many of them as he could get into his Hands, which was no small Number. This hapned in the Year of the Hegira 163, and of CHRIST 781. Thus no other remarkable Accident hapned in Persia till the Year 169 of the Hegira and of CHRIST 786, when Mahady Bily'd, in the 43th Year of his Age, having been Calif 10 Years and one Month.
Elady Bila Muza Ben Mahady 23d Calif.

Elady Bila Muza, Son to Mahady, succeed ed him, and enjoy'd that Dignity but a short Time; for tho' a graceful and sprightly Youth he reign'd but one Year and 3 Months, and dy'd in the Year of the Hegira 170, of CHRIST 787, much lamented, because he was a very affable and good natur'd Prince.

CHAP. XX.

Araxid Bila Harun, 24th Calif.

Araxid Bila Harun Eben Mahady, Brother to the deceas'd Elady, succeeded him in the Throne, and made Kyahya Kaled Bermaky, a Man of great Wisdom and Conduct, his Wazir, or Prime Vizier. Araxid had four Sons; Mamed Hamin, to whom he committed all he had possesse'd from Aleppo Westward; Mahamun, whom he plac'd over Persia, Karasen, and all those Parts; the third, Kacem, whom he made Governour of the Provinces of Aderbaion and Diarbeck; but the fourth called Matafom, being then in Disgrace, was left unprovided for, tho' he afterwards made his Lot good. In the Year of the Hegira 187, and of CHRIST 804, Araxid put to Death the Beramequas, Men of a noble Family, and his Wazirs, or Viziers, upon suspi-
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...tion that they designed to murder him; and put Faziel Eben Errabya into their Places.

Three Years after the Forces of the Roman or Grecian Empire, made War on him, against whom he sent his Army, which not only expelled them his Dominions, but broke into that Empire with such Fury, that they oblig'd the Emperor to sue for Peace, and purchase it for a great Sum of Money. When this War was ended, another broke out in Maurenabar, where one Rash Eben Nacer of Samarkand had assum'd the Title of King, against whom Araxid march'd in Person; but was cut off by Death in the way, ending his Days at Thus, the capital City of the Kingdom, or Province of that Name; when he had reign'd 23 Years, in the Year of the Hegira 193, which is of CHRIST 810.

C H A P. XXI.

Mahamed Amin, 25th Calif; he makes War on his Brother Mahamun, by whom he is defeated and killed.

Araxid Harun had appointed his Son Mahamed Amin to succeed him in the Caliphip, who being accordingly rais'd to it, resented the Dividing of the Empire among so many, which his Father had been possess'd of alone. This Thought perplexing him, his first Care was to raise a mighty Army, with which he order'd his Generals to invade Persia. His Brother Mahamun, who we said had been left by his Father possess'd of that Kingdom, being jealous of Mahamed Amin's Pre-
Preparations, was upon his Guard, and perceiving the Design was against him, sent his Wazir, or Vizier, Taker Ben Ocem, to oppose his Brother, with the greatest Force he could gather. Naker gave the Enemy Battle, overthrew and pursu'd him to Bagdat, which he also enter'd by Force, and took the Calif Mahamed Amin, whom he carried back half way, and then put him to Death, when he had reign'd four Years and seventh Months.

C H A P. XXII.

Mahamun Ben Arun, 26th Calif.

Mahamun Ben Arun, Brother to the late Amin, was proclaim'd Calif, and appointed Fazele Ben Saleb, a Wife and Politick Man, his Wazir, or Vizier. This Man, during his Authority, with great Industry and Charge, caus'd all the Books of Philosophy, Mathematicks, Astrology and Physick, that could be found to be translated out of the Greek and Syrian Languages into Arabick. All Persia was in Peace, when one Babek Corandin rebell'd in the Province of Aderbaion, against whom he sent his Forces, which were defeated; and when the War had continu'd some time in those Parts, they were at last oblig'd to come to an Agreement. In the Year of the Hegira 205, which is of CHRIST 821, the Calif Mahamun sent Taker Zulemin to govern the Province of Karason, who set out immediately for his Government; but when he was there, Mahamun repented, being inform'd that Taker aspir'd higher, than to be
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Governour under another; for which Rea-
son, to prevent further Danger, he order'd
Hamed Abichaled to prepare to march against
him. When he was upon his Departure,
News was brought of Taker's Death, at which
the Calif was well pleas'd; yet remembering
how well Taker had serv'd him, he conferr'd
that Government on a Son of his call'd Talake
Ben Taker. Abdula Ben Taker, another Son of
Taker had gone with him to Karasun with the
Pot of Captain General of the Army, who,
when his Father dy'd, was march'd with an
Army, to make War on the Usbecks, for refus-
ing to embrace his Sect. Returning Victori-
ous from that Expedition, he found his Fa-
ther dead, and his Brother posses'd of the
Government, which he highly resented; but
his Brother Talake, with the Calif's Consent,
admitted him as his Companion, with equal
Power in the Government. Thus Persia con-
tinu'd in Peace as long as Mahamun liv'd, who
dy'd in the Year of the Hegira 210, and of
CHRIST 826, when he had reign'd 12
Years and 7 Months.

CHAP. XXIII.

Abu Ezach Matacon, 27th Calif; he
builds the City Samarrah; Wars in Per-
sia, and other Accidents till his Death.

Abu Ezach Matacon, Son to Harun, whom
his Father, upon some Disguft, had
disinherited; his Brother Mamun dying, was
rais'd to the Califship. He, upon his coming
to the Throne, founded a City to the
North-
Northward of Bagdat, three Miles from the River Tigris, which he call’d Samarrah, which having in a short time grown up to be very considerable, afterwards declin’d so much, that at present only the Ruins of it are to be seen. Upon the Death of Mamun, Bahel Coramdin had rebell’d again in Adberaion, against whom the Calif sent his Army, by which he was overthrown and taken, and the Calif caus’d his Hands and Feet to be cut off, and him to be hang’d. There were also some Commotions in the Province of Karafon.

The Province of Sifton lies below thosc of Karafon and Kermon, towards the Persian Gulph, and it has Persia, to which it is subject, on the one side, and the Kingdom of Macron, bordering upon India on the other. In this Province of Sifton, a private Man rebell’d at this time, and finding many Followers, made himself Master of a considerable Part of it by Force of Arms. This being under the Government of Karafon, Talake, who command’d there, drew together his Forces, and march’d against Amzab, so the Rebel was call’d, whom he fought and defeated; but returning to Karafon, he fell sick and dy’d in the Year of the Hegira 213, of CHRIST 829; leaving the Government to his Son Aly Ben Talake, on whom several neighbour Princes under the Jurisdiction of Persia made War, and he was kill’d in a Fight at Nizabur. His Death did not put an end to the War, which rather seem’d to grow the hotter by it. Abu Ezab Metacon at this time made War on the Grecian Empire, and obtain’d some Victories, but dy’d at 48 Years of Age, in the Year of the Hegira 217, of CHRIST 833, when he had reign’d 8 Years. He had eight Sons and eight
eight Daughters, and 8000 Slaves, and took eight Cities, Capitals of eight Kingdoms, whose eight Kings he put to Death, and left behind him eight Millions of Gold in his Treasury. He was a great Warrior, and at the same time very affable and generous, much belov'd by all Men, and more particularly by the Soldiers.

C H A P. XXIV.

Wacek, 28th Calif, and all that happen'd in Persia till his Death.

Wacek succeeded his Father Matacem in the Califship, and did nothing remarkable during his Reign. Upon the Death of Aly Ben Takale, his Uncle Abdula Ben Taker had the Government of Karafon conferr'd on him, during whose Administration, notwithstanding those Lands are generally extraordinary fruitful, there happen'd a dreadful and universal Famine, occasion'd by Drought, which continu'd almost three Years, so that the Country was almost dispeopled; but great Rains ensuing the Earth produc'd as before, so that the Natives return'd to their Dwellings. About this time the Persian Mahometans combin'd together against their Heathen Countrymen, commonly call'd Mayasf, being those that worship Fire, as has been laid in the first Book, who are still very numerous in Persia, and made a mighty Slaughter among them. At this same time dy'd Abdula Taker in Karafon, leaving his Son Taker Ben Abdula in his Place, who was confirm'd in it by the Calif
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Wacek, and he dy'd two Years after, having reign'd five Years and nine Months, in the Ann. 833. Year of the Hegira 222, and of CHRIST 838, leaving the Empire to his Brother Almoto Wakel Bila Jasfar.

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C H A P. XXV.

Almoto Wakel Bila Jasfar, 29th Calif.

Almoto Wakel Bila Jasfar, Brother to the deceas'd Calif, ascended the Throne upon his Death. The Race of Aly made War on him in Persia, taking for their Preterence the Death of his Son Ocem, because he us'd all possible means to obstruct the Pilgrimage to his Tomb, which is at Mexat Ocem, in the Desert of Kalbelah, where I was in the Year of our Lord 1604; and the better to keep them away, he caus'd the River Euphrates to be let out in several Places, to cut off the Passage by drowning the Fields, which was easy enough to be done, by reason of the Flatness of that Desert, which I give a more particular Account of in my Travels. During the Reign of the Calif Almoto Wakel, dy'd Taker Ben Abdula, and the Government of Karason was conferr'd on his Son Mahamed Ben Taker; and he gave the Lands of Tabaristan to his Unkle Solyman, Brother to his Father, for his Support; but he enjoy'd them not long, as we shall soon see. Almoto Wakel call'd Monsacer Bila, being ambitious of Rule, the sooner to attain it, caus'd his Father to be murder'd by his Slaves, in the Year of the Hegira 224, and of CHRIST 850, when he had reign'd 12 Years.
Montacer Bila, 30th Calif.

Montacer Bila Hamed, having murder'd his Father, took upon him the Title of Calif, which he enjoy'd but six Months, at the end whereof he dy'd.

C H A P. XXVII.

Abul Abas Hamed, 31st Calif, murder'd by his Slaves.

Abul Abas Hamed, Son to Mahamed, the Son of Montacer, Cousin German to the deceas'd Montacer, succeeded him; and having reign'd five Years and nine Months ill approv'd of, was seiz'd by the Soldiers, and closely confin'd, where he dy'd for Hunger. The Affairs of Persia were at this time in some Confusion; for in the Province of Tabaristan, which we said above was given by Taher to his Unkle Solyman, one Acem Ben Zeyd Alawy, which signifies one of the great ones, or those that are near to God; because he was of the Family of Aly, rebell'd, and posses'd himself of that Country, obliging Solyman to take his Flight to Bagdar, where Moafa Hbin, who was then Calif, gave him a favourable Reception, and did him much Honour. Acem Ben Zeyd Alawy, having secur'd the Province to himself by placing good Garisons, broke farther into Persia, and pos-

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bar, Zenion and Casbin, which he held till the Year of the Hegira 271, when he lost them again, as we shall soon see. This happen'd in the Year of the Hegira 245, which is of CHRIST 860.

CHAP. XXVIII.

Mosta Hhin, 32d Calif.

The Soldiers having, as was said above, murder'd the Calif Abul Abas Hamed, there ensu'd great Strife among the Mahometans about creating another, which after several Months ended in the Election of Mosta Hhin, Kinsman to the last, but somewhat remote, who enjoy'd it not long; for at the end of 16 Months he fell sick and dy'd; what was mention'd in the foregoing Chapter happen'd in his Time.

CHAP. XXIX.

Almater Bila, 33d Calif, recovers some of the Lands that had been seiz'd by Acem Ben Zeyd, and is murder'd by his Soldiers.

Almater Bila succeeded in the Caliphship, and rais'd Forces to reduce Acem Ben Zeyd, which he put under the Condu of one Muzza Ben Buka, who enter'd Persia, fought the Enemy, obtain'd a Victory, and recover'd the City Rey Xarear, Casbin, Habar and Zenion. Duke Alawy, Brother to Acem Ben Zeyd, fled after
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after his Defeat to Tabarestam, where he dy'd in the Year of the Hegira 272, which is of Christ 886. Another Brother of his, call'd Mahamed Eben Zeyd, remain'd in his Place, who held that Province till the Year of the Hegira 287, when he was kill'd by Mahamed Ben Haron Samany. Whilst these Things happen'd in Persia, the Soldiers taking a Dis-like to the Calif Almatetz Bila, murder'd him; for as he was bathing in a hot House, they broke in, and whilst he was in that violent Heat, made him drink a Pot of very cold Water, which occasion'd his speedy Death, when he had rul'd three Years and a half.

C H A P. XXX.

Motady Bila, 34th Calif.

Upon the Death of Almatetz, the Califship was conferr'd on Motady Bila, who held it but 11 Months, at the end where-of he was murder'd by the Soldiers, and was succeeded by Almat Hamed Bila.

C H A P. XXXI.

Almat Hamed Bila, 35th Calif; and what happen'd under him in Persia.

Almat Hamed Bila, upon the Death of Motady, ascended the Throne of the Califs; and to secure himself against his Kindred and Friends, for as the World went then,
then, the nearest Kin were most to be suspected, he sent them all away with Commands to the Countries of Hyaman and Medina, in Arabia. In regard that we have often occasion in this History to mention Medina, it is convenient to inform the Reader, that this is not the particular Name of a Place, but signifies a City, or Town, and therefore they generally add another to it, to express what Town they speak of, as among us we say Medina Celi, Medina Sidonia, Medina del Campo; but that of Arabia, the Persians and Arabs, by way of Excellency, as the Chief of all Cities, call absolutely Medina, tho' sometimes they also name it Medina el Nabi, that is, the City of the Prophet; because there Mahomet first broach'd his hellish Sect, and was himself there bury'd; and to this Place it is the Mahometans resort, when they say they go to Mecca, tho' it be quite another Place; for Medina is an Inland Town, four Days Journey distant from Mecca, or Mokab, which is a Maritime City, seated on the Bank of the Red Sea, and the principal Mart of the Mahometans that sail from those Parts to the Eastward; and because that those, who come from the East, Land at Mecca, therefore they say they are bound for Mecca, and so say those who go from these Western Parts; because when their Pilgrimage is perform'd, they go on to Mecca, to Trade with the Ships that resort thither with Goods for India, and other Eastern Parts. This City being on the Shore of the Red Sea, and the most considerable within that Gulph, therefore the Portuguese call that the Streights of Mecca. Thus the Reader is inform'd concerning Medina and Mecca, which is upon this Gulph I have here
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To return to Persia, it was about this time full of Confusion and Troubles, whereof I shall mention the principal Heads, according to my usual Brevity. A new Commander appear'd there at this time, call'd Yacub Leis, who, with no great Number of Men, ravag'd the Country of Sisdom, and posses's'd himself of the Capital of the same Name, whence he made some Excursions into the Province of Karafon, going on successively as far as Harat in Maurenabar, where Mahamed Ben Taber had a Garifon, which Yacub Leis attack'd, and took the City. Thence he turn'd back against Mahamed Ben Taber, who, as has been said, was Governour of Karafon, and hearing of his coming, left him the Country, and fled to Nixabur. On the other side, Acem Ben Zeyd Alawy carry'd on his Conquests, and made himself Master of the Lands of Gerion, which shut up Mahamed Ben Taber, who, having no other Recourse, gather'd all the Forces he was able, march'd against Yacub Leis, fought him, and was overthrown, leaving him a considerable Booty, with the Provinces of Sisfon and Karafon, and to Acem Ben Zeyd Alawy that of Gerion as far as Rey Xarcer. Himself, attended by a few, fled back to Nixabur, whither Yacub Leis pursu'd him. Abdula Salch, Wazir, or Vizier, to Taber, met him on the Way alone, and ask'd him, By what Authority he rais'd and prosecuted the War? For, if he had any from the Calif, no Opposition should be made, upon his producing it. Yacub Leis drawing his Sword, answer'd, That was by Title and Authority. Abdula Salch re-turn'd res.
turn’d with this Answer to Taher, who, tho’ he
endeavour’d it, could not obtain any rea-
nable Terms from Leis. In fine, they came
to another Battel, and Taher was taken and
kill’d, being the last of the Name who held
that Government, and of a nobler Disposition
and greater Virtue, than any of his Predecess-
sors. The better to show how wonderful the
Affairs of Yacub Leis were, and the unaccount-
able Accidents in the Life of Man, I will
give a short Account of his, without deviating
from my History.

In the Province of Sisom in Persia, liv’d
one brought up to the Trade they call Rug,
which with us is the same as a Brazier, whose
Name was Leis. This Man had three Sons,
Yacub, Hamer and Aly, of which Yacub was
brought up to his Father’s Trade, and being
yet but a Boy, when he began to earn some
small Wages, he spent part of it to maintain
himself, and laid up the Rest to make merry
at his leisure Hours among other Boys, his
Friends and Acquaintance, among whom he
laid out the little he had in Eating and mean
Diversion. This he continu’d till grown up
to Maturity, and with him his Companions,
with whom from Children’s Sports and Mock
Fights, he advanc’d to the Real; so that Ya-
cub aspiring to something above a Brazier, and
having won them by his Generosity, which is
ever very powerful, they being now dispos’d
to follow him, arm’d themselves the best they
could, and begun to rob on the High-ways,
always practising his natural Free-heartedness
towards his Companions, who call’d him their
Captain, and using Compassion towards the
unfortunate Persons that fell into his Hands,
treating them with Moderation, taking the
least part of what they had, and distributing it among his Men, without reserving any thing to himself. At this Time, Taher Ben Abdula, above spoken of, was Governor of Karafon, to whom Travellers complain’d of those Robberies; and soon after he was inform’d, that one Salekh Ben Azar, being joyn’d by Yasub Leis, who now had enter’d himself and his Men into Pay, as their Captain, had broke into the Territories of Sisom, and plunder’d that City. Taher Ben Abdula sent his Forces against them, and drove them out of Sisom.

Soon after, Taher dying, and his Son Mahamed Ben Taher succeeding him in the Government, another Commander, call’d Dram Ben Nacer, follow’d by the same Leis, broke into the same Country, and posses’d himself of it; and Dram intending to carry on his Conquests, committed the Care of Sisom to Yasub Leis. Taher laid his Business so well, that he took Dram Ben Nacer, and sent him Prisoner to Bagdat, where the Calif kept him close confin’d for a long Time. Yasub Leis taking all Advantages, and being now free from any Subjection to Dram, took upon him the Sovereignty of Sisom, behaving himself so discreetly, that he daily gain’d the Love of his People. He fortify’d that City, and having garrison’d it, and other convenient Places throughout the Province, made some Incursions into Karafon; which he enter’d in the Year of the Hegira 253, of CHRIST An. 868, with a numerous Army, and reduc’d it under his Dominion. Next he posses’d himself of Kerat and Fuxangh, and advance’d to Kermon, and took it, driving out the Garrison plac’d in that Kingdom by the Governour of Schiras, whom he also besieg’d in that City, which not being tenable, he surrender’d, and there his
Men had an extraordinary Booty, whereof he took nothing to himself but twenty Faulcons, that had belong'd to the Lord of Schiras, ten whereof were white, and the other ten of several Colours, and 200 Manes of pure Musk, being 450 Pounds, which, together with the Faulcons, he sent as a Present to the Calif of Bagdat, offering to serve him to the utmost of his Power. Having settled his Affairs there, he return'd to Sisdom, and in the Year of the Hegira 257, which is of CHRIST 872, being inform'd there were Commotions at Schiras, he return'd thither to secure it. The Calif, who was not well pleas'd with Yacub Leis and his Proceedings, sent him Orders immediately to depart Schiras, and the Dominions of Persia, without ever presuming to return, but contenting himself with what he had already unjustly usurp'd. Yacub Leis was not then in a Condition to contest his Authority, but obey'd and departed Persia, retiring to Balk in Maurenabar, and thence to Cabul, between Karason and Maurenabar, which Places he subdu'd. Thence he turn'd off to Herat, and so to Nixabur, where he fought Mahamed Ben Taher, and overthrew him, as was said at first. Then directing his March to Karason, and passing by Tabarsan, came to Sary. Tho'se Lands were in the Possession of Aceem Ben Zeyd Alawy, above mention'd, who advanc'd to meet Leis with a well appointed Army. They fought, and Ben Zeyd being routed, fled to Delmon or Delimon or Delon, for it has all those Names, a City in the Province of Geylon. Having remov'd this Obstacle, Yacub Leis held on his Way to Amal, in Quest of Aceem Ben Zeyd. The Winter Season was now come on, and those Countries being very cold, such mighty Snows
Snows and Storms ensu'd, as oblig'd him at that Time to discontinue the Pursuit, with the Loss of 40,000 fighting Men, destroy'd by the hard Weather. The Calif thought this a good Opportunity to check the Power of Leis, and accordingly sent Expresses into all Countries that were under his Dominion, persuading his Governours to revolt; but it fell out quite contrary than the Calif expected; for Mahomed Ben Wacel Tamimy, one of the many Arabian Commanders there were in Persia, conspire'd to destroy the Garrisons the Calif had in the Cities and Fortresses of Persia, and cutting off most of them, secure'd those Places to himself. However, one Muza Ben Bugan, Lord of Bazora, Hamas and Hyamama, Provinces in Arabia, adjoyning to Persia, held for the Calif, and hearing of those Commotions, drew together a considerable Army, which he put under the Command of Abderraman Ben Messek, who mov'd towards Mahamed Ben Wacel Tamimy, whom he engag'd, but was routed and taken. Leis was not idle, during those Troubles, but when he perceiv'd they were at the Height, advance'd towards Persia, which he inva'd to opportunity and with such Vigour, that he soon master'd the whole, slaying all those that contended for it, and finding himself in a Condition to proceed, set forward for Bagdat. The Calif hearing of Leis's Design, contriv'd to stop him by Letters, desiring he would rest satisfy'd, and yeilding up to him all he had already gain'd. He answer'd, he had an earnest Desire to see him, which was the Cause of his Marching to Bagdat, and that nothing should divert him from it. The Calif understanding his Resolution, with all possible Expedition form'd a numerous Army, the Com-
Command whereof he gave to a Brother of his own, ordering him to march against Leis. He did so, and encamp'd close by him, but Leis having other Designs, decamp'd in the Dead of the Night, and march'd through By-ways, till he came again into the Road to Bag-dat, leaving the Calif's Brother in a Consterna- tion, not knowing which way to follow him. Zacub Leis, in the mean while advanc'd with all possible Speed, re-inforcing his Ar- my as he went. He was got about half way, when a violent Pleurisy feiz'd him, and in a Consult of Physicians it was resolv'd he should take a Clyster, which he refus'd, saying, he had rather dye than take it. When his Dis- temper was at the Height, he receiv'd a Mes- sage from the Calif, advising him to proceed no farther. He sat up, as well as he was able, and taking a naked Sword in his right Hand, and a Gerda or Apa, which is an ordi- nary sort of Bread the Persians eat with some Onions, in his left, said to the Messengers, Go tell the Calif, your Master, That if I dye of this Dis temper, Death parts us; if I live, this Sword will clear the Way; but if I lose the Game, I'll lay aside all Pretensions to a Crown, and this Bread and Onions will satisfy me in any remote Place. This said, he dismiss'd them, and the News of his Death came to Bagdat as soon as they; that Distem- per ending his Days in the Year of the Hegira 268, and of CHRIST 882, having been So- vereign of Persia 11 Years. He was an Excel- lent Commander, Brave, Judicious, Generous and Affable, and a strict Observer of Justice. His Cooks every Day dress'd 20 Sheep, five Oxen, and a great Quantity of Fowl, which was always distributed among the Poor, as soon as he had din'd, and he was himself very tem-
temperate in eating. Nothing was found in his Tent of any greater value than his Arms, a Carpet he lay on, and a Cushion or Pillow. He left no issue, and therefore his Brother Hamed Ben Leis succeeded him; who as soon as settled, writ to the Calif, submitting himself, and begging to be receiv’d into favour. The Calif was so well pleas’d, that he not only confirm’d to him the possession of Persia, Karasun, and the other Lands his Brother had acquire’d, but also gave him the Investiture of Hierak, whereof Hisphaon, or Ispahan is the Capital, appointing him at the same Time Schena of Bagdat, which is as much as Supreme Magistrate under the Calif; by whose Leave Hamed Ben Leis gave that Post to Abdula Ben Taber, marching away himself with his Army to Cashin, and thence to the City Rey, leaving one Mahamed Ben Leis, his Kinsman, Governour at Schiras, who, as soon as he was gone, took upon him the Sovereignty of the Kingdom. Hamed Ben Leis return’d, and Mahamed fled, leaving him the Kingdom, and a mighty Booty, of which he sent a noble Present to the Calif; who receiv’d Complaints from several Parts of the Tyranny and Insolence of Hamed Ben Leis, for which Reason he by Edict depriv’d him of all Right to the Lands he had given him, and sent Sayd Ben Mochaleb with an Army, to rout him. Dram, who we said before, had been long a Prisoner at Bagdat, was at this Time with Hamed, and they now both fled with a few Followers. Hamed having afterwards rally’d the Remains of his Army, made another Attempt to recover Schiras, which Mounek, Brother to the Calif, Almat Hamed Bila understanding, he presently
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ently threw himself into Schiras, so that Hamed Ben Leis seeing no Hopes of succeeding there, turn'd back toward Hermon, and pass-ing through Sifom, went away to Karafon; About this Time dy'd Almat Hamed Bila the Calif, when he had been so 23 Years, in that of the Hegira 279, and of CHRIST 893. His Son Matazed Bila Hamed succeeded him.

CHA P. XXXII.

Matazed Bila Hamed, 36th Calif, the Affairs of Persia under him.

Matazed Bila Hamed, the new Calif, was a brave and wise Prince, but much addicteu to Sensuality. Hamed Ben Leis being disappointed of his Design on Schiras, as was said above, retir'd to Karafon, where Ra'faaly Ben Arsoma, a Governour in those Parts, had rebell'd against the Calif, and sied with Ma-bamed Ben Zeyd Alawy; Hamed espousing the Calif's Quarrel, routed and slew him, and then sent his Head to the Calif, who was well pleas'd with this Service, because Ra'faaly had made great Commotions in those Provinces; and to reward Hamed, confer'd on him the Provinces of Karafon, Maurenabar, Purcy, Kermon and Sifom, ordering his Name to be painted on the Military Ensigns, to Honour his Loyalty, and encourage others. This was in the Year of the Hegira 284, and of CHRIST 898; and in 900, Hamed, as an Acknowledgment, sent the Calif a Present consisting of a great Sum of Money, many Vessels of Gold and Silver, a considerable Quantity of Ambrometer, Musk, and Calumba Sweet Wood, and many Vessels of rich Brocade.

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The Country of Maurenaer had been very long peaceable, and almost exempt from any Subjection to Persia, under one Ismael Ben Hamed; against whom Hamed Ben Leis march'd with his Army. Ismael waited his coming, near the River Gehun, which parts Maurenakar from Karafon, where, after some time spent, and several Actions I pass over, to avoid Tedioufnes, Hamed was defeated, and taken by Ismael; who, besides that he was an able Commander, is said to have made War on him at the Request of the Calif, who supply'd him with Men and Money. Ismael treated his Prisoner Hamed very courteously, and having made him swear to be always his Friend, and never to make War on him again upon any Account, carry'd him away to Maurenaer, whence he sent an Account of what had happen'd to the Calif, who order'd him to send Hamed to Bagdat, which he did, and there the Calif caus'd him to be put to Death, when he had reign'd 23 Years. His Death. He had but one Eye, and was extraordinary passionate. Taber Leis, a Grandson of his, by his Son Mabamed, succeeded him.

Ismael before this, in the Year of the Hegira 280, which was of CHRIST 894, had march'd Ismael's out of Maurenaer into Turkeston, where after gaining several Victories over the Turks, he at last in a Battel took the King of that Country, his Father, Wife, and 10000 Men; and to great was the Booty, that every Soldier of his had for his Share 1000 Dinaires of Gold, which amounts to near 15000 Ducats. After these Successes he return'd to Samarkand, whence he march'd with 70000 fighting Men against Hamed Leis, whom he overthrew, as has been said, for which Reason the Calif Ma-
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taxed gave him to Title of King of Maurenabar, Karason, Schiraz, Sifton and Kermon. Ismael being inform'd that Mahamed Ben Zeyd Alawy was preparing at Tabarstam to invade his Lands, writ to him, advising to desist; which the other not regarding, he sent Mahamed Ben Aron Somony to oppose him with a considerable Army, who routed and flew him, taking Possession of the Lands of Giron and Tabarstam, which he govern'd under Ismael. This happen'd in the Year of the Hegira 287, of Christ 901; and in 903, the Calif Mazzed Bila dy'd, having reign'd 9 Years and 9 Months; and his Son Moktafy Bila succeeded him.

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C H A P. XXXIII.

Moktafy Bila, 37th Calif, and Monarch of Persia.

In the Reign of this Prince great Troops of Arabs revolted, and committing many Robberies in Arabia, infested the High-ways, and obstructed the Pilgrimage to Mecca. In Persia, Taber Ben Hamed Ben Hamed Leis, who succeeded his Grand-father in the Kingdom of Sifton, having gather'd the greatest Power he could, invaded the Kingdom, designing to expel all the Calif's Garrisons, as he actually did, and brought it under his own Dominiion. Thence he proceeded to Awas, the Governour whereof Calif Abdula, crav'd Aid of Ismael, King of Maurenabar, who writ to Taber Leis, requiring him to desist from that Enterprize; and he, either through Fear, or Courtefy, advanc'd no farther; which prevai'd
vail'd with Ismael to intercede for him with the Calif, that he would confirm to him the Lands Taber's Father had been possess'd of and he had subdu'd. The Calif comply'd with Ismael, and Taber having obtain'd this Grant, return'd to Sebiras. This happen'd in the Year of the Hegira 293, of CHRIST 907, in which Moktefj dy'd, being spent with luxurious Living, when he had reign'd but four Years. He leaving no Issue, the Empire devolv'd to his Brother Moktader Bila.

C H A P. XXXIV.

Moktader Bila, 38th Calif, and Monarch of Persia.

Under this Calif, Mahamed Ben Arun Somoni, who, as was said before, routed and slew Ben Zeyd Alaway, recover'd the Provinces of Gerion and Tabarsam, and was appointed Governor of them by Ismael, King of Maurenabar, rebell'd and march'd to the City Rey, which he possess'd himself of by Intelligence with some of the Inhabitants. Ismael being inform'd of it, mov'd towards him, Arun fled, and he pursu'd him through Casbin, Zemian and Tabarsam, which he recover'd, but could not take him. He secur'd his own Dominions, and march'd again into Turkestan, subduing other Provinces and Kingdoms, and having taken an inestimable Booty, return'd to Maurenabar, where he dy'd, in the Year of the Hegira 295, of CHRIST 909, leaving the Kingdom to his Son Hamed, whom the Calif confirm'd in it, with additional Honours; because the Califs being look'd upon as
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as Sovereigns, both in Spirituals and Temporals; they did not reckon their Title to what they possessed as altogether good, without their Confirmation, tho' they often dispensed with this Nicety.

Taber being possessed of Schiras, and the other Lands the Calif had restor'd to him, and being abroad a Hunting in the Province of Siisom; Saughery, a Slave to Leis, his Unkle Aly's Son, surpriz'd Schiras, and made himself Master of it. Taber hasted to recover that Place, but being met by Saughery, was routed and taken, with one of his Brothers, and sent Prisoner to Bagdat, when he had reign'd fix Years. Saughery, for the more Security, secur'd Leis, the Son of Aly, under whose Pay he had rose so high; as also another Brother of his call'd Madel, and sent them Prisoners to Bagdat. This happen'd in the Year 300 of the Hegira, and of CHRIST 914.

Hamed, the Son of Tacyb, great Grandson to Leis, found means to escape, being made Prisoner, and finding the Country of Siisom in Confusion, enter'd and subdu'd it in nine Months, killing many of the Disturbers, and dy'd himself soon after, leaving his Cousin German Calif Ben Hamed in his Place. This Man designing to go in Pilgrimage to Mecca and Medina, committed the Government of his Dominions to his Kinsman, Taber Ben Ocem, who, as soon as he was gone, revolted, and refus'd to admit him at his Return. Calif went away to Bokara, in Maurenabar, to crave the Assistance of Mansur, who granted his Request, and he return'd to Siisom, whence Taber was fled for Fear. Calif being restor'd to his Kingdom, and settle'd in Peace, dismisl'd the Forces Mansur had supply'd him with.
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with, and Tamber perceiving him disarm'd, entered Sisom again, and made himself Master of it. Calef was a second time assiested by Mansur, and in his March back to Sisom, was inform'd of Tamber's Death, and that his Son Ocem had succeed'd him, who, upon his Approach, shut himself up in a strong Hold, which Calef so closly besieg'd, that being destitute of all Hopes of holding out, he also had Recourse to Mansur, who writ in his Behalf to Calef; and he for his Sake, permitted Ocem and his Followers to depart towards Bakara, where Mansur gave them Lands to live on. All those Countries were Tributary to Mansur; but Calef being settle'd in Peace, took little Care to pay his Acknowledgment, tho' it was demanded of him; whereupon Mansur sent the fame Ocem against him, with a numerous Army. Calef, not daring to encounter him, withdrew into a Fortress, which was impregnable by Art and Nature. There he was besieg'd for the space of seven Years, which oblig'd Mansur to send another General call'd Aboaly Ben Seniur with more Forces to join Ocem; whereupon Calef abandon'd Dork, so that Fortress was call'd, and left it to Mansur's Forces, and was by him afterwards restor'd to his Kingdom. He had after this many other Wars, with various Success, in one of which his Son Tamber expell'd him the Kingdom, and thrust himself into the Throne. The Father finding no other way to remove him, feign'd himself sick, and caus'd it to be given out, That he was dying, and desir'd to see him; pretending to discover where he had hid much Treasure, and to forgive all his Faults, since he was his Son, and he could not but love him better than any other. The co-

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vetous
vetous and unwary Son, being more credulous than he ought to have been, went to see
his Father, who slew him with his own Hand, and recover'd his Kingdom. After this he ag
ain loft and recover'd it twice, and at last dy'd, leaving it to his Son Abu Ayes.

Hamed Ben Israel, who, upon the Death of
his Father, was settled in the Possession of the
Kingdom of Maurenabar, by Consent of the
Calif Moksader, took a Progress through his
Dominions, and entering Samarcand, seiz'd his
Unkle Ezach, who then govern'd that Pro-
vince, upon suspicion that he had Thoughts
of revolt; but soon after restor'd him to
his Liberty and Government. Tabarzam re-
bell'd twice, and was both times reduc'd, and
the Rebels punish'd. In the Year of the He-
gira 298, of CHRIST 912, he reduc'd Si-
stem, and the next Year gave the Government
of Nixabur to his Cousin Mansur, Son to the
above-mention'd Ezach. In the Year 914, as
he was Hunting, News was brought him that
Tabarzam had revolted a third time, which
made him withdraw discontented into his
Tent, where his Slaves murder'd him that
Night in his Sleep. His Body was carry'd to
Bokara, and there bury'd, when he had
reign'd six Years and four Months. He was
very brave, but passionate and positive, Qua-
lities misc-becoming any Man, and much more
in a Prince. He left a Son call'd Nucere Ben
Hamed, ten Years of Age, whom one Hamed
Ben Hamed Leis, then Scheila, or Governour
of Bokara, took upon his Shoulders, and the Mu-
titude following him about the City, call'd
the Boy to be proclaim'd King, and all Per-
sons to swear Allegiance to him. The Child
thus born about, wept bitterly, and as
Whither they were carrying of him? And whether they design'd to murder him, as they had done his Father? But being affur'd of his Safety, was quiet. Nacere, as has been said, was an Infant, whence ensu'd all the Mischiefs Kingdoms are usually subject too, that have Children for their Kings. Ezach, Unkle to the deceased King, was at Samarkand, he hearing of his Nephew's Death, advanced with his Army to Bokara, where Nacere was, who was otherwise call'd Amir Seyd. He, tho' so young, upon good Advice, sent a Commander, whose Name was Hamuyhe, against him, by whom Ezach was twice defeated, and the last time fled to Samarkand, Hamuyhe pursuing him: Alyas, or Elvas, Son to Ezach, had been left Governour of that City, who hearing of the Approach of Hamuyhe, forsook his Father and fled. Ezach deliver'd himself up to Hamuyhe, who carried him to Bokara, where Nacere, or Amir Seyd, kept him till he dy'd, and upon his Decease his Son Mansur, who was Governour of Nixabur, made War on Nacere, and was join'd by Occem Ben Aly, one of Nacere's Generals, who was discontented. Hamuyhe march'd against them, but before he could engage, was inform'd that Mansur was dead. Occem Ben Aly prosecu-
ted the War by himself, which lasted not long; for in the first Battel fought, he was routed, taken, and carry'd away to Bokara. Nacere had sent one Hamed Ben Sal to govern the Province of Karasen, who usurp'd the Sovereignty of it, and marching with Forces into those of Gerion and Marwo, posses'd himself of them. Hamuyhe, Nacere's General, march'd against, defeated and sent him Prisoner to Bokara, where he dy'd in Gaol, about
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bout the Beginning of the Year of the Hegira 201, and of CHRIST 914. At the same time dy'd the Calif Moktader, having reign'd 7 Years.

C H A P. XXXV.

Jafar Ben Matazed, 39th Calif; Affairs of Persia, during his Reign.

U P O N the Death of Moktader the Califship was bestow'd on his Brother Jafar Ben Matazed, who enjoy'd no more Peace than his Predecessors; for one Leylahe Ben Naaman, made a successful Irruption from the Country of Tabaristan into the neighbouring Provinces. Nacere sent an Army to oppose him, which was defeated in a Battel, fought at Nuchan in the Territory of Tus. Leylahe's victorious Soldiers laying down their Arms, fell to plundering the Enemies Camp, which Nacere's Men observing, they rally'd, and fell on them with such Resolution, that they recover'd the Victory and booty, taking Leylahe Prisoner, whose Head they struck off.

At the same Time, another rebell'd in the City Rey, which Nacere himself recover'd, and leaving Siniur to command there, with a good Garrison, march'd away himself to Maurenabar. In the Year of the Hegira 313, of CHRIST 926, one Axfar Ben Schryuyhe broke into the Dominions of Persia, for the better understanding whereof I will look back a little, with my usual Brevity. One Abusufia, a very poor Persian, but of a noble Family, as descended from the Ancient Kings of Persia, had three Sons, Enmadudauleb Aly, Aces and Akmet, this last is said to have dreamt one Night, that
from his Privities there Issu'd a Fire, which
burnt a considerable part of the Country, and
that the Flame afterwards dividing into three
Parts, continu'd for a long Time. Being
frighted with this Dream, he told it to an A-
strologer, who assur'd him, he should Lord it
over many Provinces, and his three Sons
should succeed him. One Makon Ben Kaly
had then poss'd himself of Tabarzam, Abu-
nia put himself into his Service, with his three
Sons, under the Command of Axsar Ben Schi-
rughe, Mardouge Ben Zad and his Brother Waz-
mugur. Axsar rebell'd against Makon, main-
taining War against him a whole Year, at the
End whereof Makon dy'd, and Axsar poss'd
himself of Rosbandade, Rey, Casbin, Habar, Ze-
non, Taromia and Amendon, in the Territories
whereof he made dreadful Havock. Nacere
march'd against him with a powerful Army;
and after several Encounters, they came to a
Composition, in the Year of the Hegira 317,
and of CHRIST 930. Axsar remaining pos-
s'd of most part of what he had got. Du-
ing Nacere's Absence there had been some
Commotions, which were soon quell'd by his
Presence, but the War did not altogether cease
during his Life.

Whilft these Things hapned in Persia, great
Multitudes of Arabs mutiny'd in Arabia, who
breaking into the Temple of Mecca, plunder'd it
of immense Treasure the Superstitious Devo-
tion of the Moors had laid up there, carrying
away a Stone held by them all in mighty Ve-
neration, which was there at that Time, and
perhaps is still; which they remov'd to Cufa.
The Mahometans tell a thousand Fables con-
cerning this Stone, as that Adam brought it
from the Terrestrial Paradise, when he was ex-
pell'd
pell'd thence; that it afterwards fell into the Hands of Ismael, Abraham's eldest Son, and in Process of time came to be laid up at Mecca. They add, that whereas it was naturally extraordinary white, it turn'd very black upon being touch'd by Sinners, so that it was a sort of Touch-stone for Sins. I have mention'd this Fable, because it is ridiculous, and now return to Calif Jafar, who having been so 20 Years, was in that of the Hegira 320 and of CHRIST 933; murder'd by his Soldiers, who in his Place set up his Brother Kaher Bila Mahamed Ben Matazed.

C H A P. XXXVI.

Kaher Bila Mahamed the 40th; Razy Bila Mahamed the 41th, and Moktasy Bila Ebrahim, the 42th, Califs.

Kaher Bila Mahamed Ben Matazed, Brother to Jafar deceas'd, was advanc'd to the Califship, and held it but a Year and a half, when the Soldiers put out his Eyes; and advance'd to the Throne Razy Bila Mahamed, Son to Moktader, who made one Eben Mokal his Wazir or Vizier, and a few Months after cause'd his right Hand to be cut off, and him to be hang'd, for having writ a Letter of little Moment in his Name, without acquainting him. Till this Time it had continu'd in use, that the Calif should preach themselves, explaining their Sect to the People, but this Man order'd that the Wazirs or Viziers should do it for them. Bila Razy reign'd four Years, and dy'd in that of the Hegira 326, of CHRIST 939. His Brother Moktasy Bila Ebrahim succeeded him, in whose Days there was a mighty Famine in Bagdat, and was
was follow'd by a dreadful Pestilence, so that the Country was almost unpeopled. When Moktafy had reign'd four Years, in the 330th of the Hegira and of CHRIST 943, the Soldiers put out his Eyes, without which he liv'd 24 Years, but his Son Moftachfy Abdela was put in his Place.

CHAP. XXXVII.
Moftachfy Abdela, 34th Calif.

Moftachfy Abdela being enthron'd instead of his blinded Father, to show what hapn'd in his Time, we will return to Nacere, who we said above had compounded with Azfar; who always had Wars to employ him, fell sick of a P.thick, by the Arabs and Persians call'd Zeb, and dy'd in the 38th Year of his Age, which was 331 of the Hegira, and of CHRIST 944, when he had reign'd 28 Years. He was affable, generous, and well belov'd, and caus'd his eldest Son Ismael to be sworn Nacere Sovereign, whilst he was himself yet living: but this Son dy'd before the Father, so that another younger call'd Nueben Nacere succeeded him: we will now leave him, to say something of Abusua and his Sons, who serv'd under Azfar.

He after having made his Composition with Nacere, as was said above, sent Emandudaule Aly, the elder of the three, with his other two Brothers, and some Forces to Carge, and march'd himself towards Hiphaon, the Capital of Hierak, then govern'd for the Calif by one Mozafar Ben Tacut, who not daring to give him Battel, abandon'd the Country, and went a-way to Schiras, where his Father Tacut was.
Governour. Being both joyn'd, they advanc'd together towards the Enemy, whom they met, fought, and routed, and he escap'd by Flight. Emundudaule Aly was at this Time with his two Brothers at Lorestam, Yacut mov'd towards them, and gave the first Charge with his Infantry, who had all Pots full of Napthe, or Bitumen, with lighted Matches to cast in among the Enemy, as they did; but the Wind hapning to be contrary, were so far from doing any Harm to their Adversaries, that the very Men who threw them were burnt. Yacut's Horses being frighted at the Flame, fled full Speed, and he follow'd them, leaving Emundudaule Aly a rich Booty, with abundance of Gold and Silver, which increas'd his Power, and encourag'd his Men, with whom and his Brothers he enter'd Persia, and subdu'd it, without much Bloodshed. He settled his Residence at Schiras, the Capital, which he forbid his Army to plunder, ransoming it with his own Money. Emundudaule took up his Quarters in Yacut's House, and soon after began to grow uneasy for Want of Money to pay his Army, which long in Arrears, demanded it in an insolent Manner. This Care perplexing him, he withdrew into his Bed-chamber, and threw himself on the Bed, where locking up towards the Ceiling he perceiv'd a hideous Snake, several times thrust its Head out at a Hole and draw it back again. Aly in a Fright call'd out ordering the Ceiling, which was of Plaistler, as they are all in Persia, to be pull'd down; and the Snake to be kill'd, no sooner had he spoke but it was done, and that with many other Snakes found there kill'd: but at the same Time was discover'd a mighty Treasure Yacut had hid there, and which prov'd more than enough to pay the Soldiers.

Soon
Soon after hapned another pleasant Accident, which was this. Emanduaule sent for a Pleasant Taylor, to cut out some Garments, and when he was come, through a Mistake, instead of calling for a Yard to measure with, ask'd for a Stick; the Taylor, who had serv'd Tacut, thinking it was to beat him, told him, he might save himself that Trouble, for he would confess all the Truth without it, which was, that he had seventeen Chests in his House, left him to secure by Tacut. Aby was well pleas'd with the Discovery, and the Chests being brought appear'd full of Brocades, all sorts of Silks, and other things of extraordinary Value, whereof the Taylor had his Share.

Whilst these Things hapned in Persia, Nue had succeeded his deceas'd Father in the Government of Maurenahan, Karafon, Nixabur, and other neighbouring Provinces. Hamuyhe, the famous General above spoken of, who had serv'd Nacere, seeing his Son in the Throne, immediately departed his Dominions, fearing lest he should keep in mind some Uneasiness there had been between them before he was King, and revenge himself now he was so. Nue being inform'd of it, writ to him in such affectionate Manner, that Hamuyhe thought good to return, and Nue made him Governour of Samarkand.

Nue made War in several Places, under the Conduct of his Generals, but always unsuccefully. He therefore resolv'd to try his own Fortune, took the Field, and detach'd one Aboaly to the City Rey, who possess'd himself of it, in the Year of the Hegira 333, of Christ An. 946, and was appointed Governour of it, till many Complaints being brought against him, Nue sent Ebrahim Ben Simur to succeed him, whom Aboaly after several Encounters, defeat-
ed twice, and advancing to Bokara, enter’d, and would have burnt it to the Ground, had he not been prevail’d upon by Entreaties to desist. Nue afterwards recovering his Losses made most dreadful Examples of many, who had deserted him, and gone over to his Enemy.

Emandudaule Aly still continu’d at Schiras, where News was brought him, that Mordawege, whom he had serv’d, was murder’d by his Slaves, as he bath’d himself. Hereupon he immediately sent away his Brother Rokna Daule Acem to Hyerak and Rey, who posses’d him self of them; and entering into a Confederacy with Aboaly, who was with Variance Nue, obtain’d of the Calif the Investiture of Karason, which being granted Aboaly went thither, and Nudy’d soon after, for Grief as was reported, leaving his Son Abdul Malek to succeed him. As soon as Emandudaule Aly had dispatch’d his Brother Roknadaule Acem, as was said above, he also sent out the other Mokayzedudaule Achmet to Kerman, which he made himself Master of; and having secur’d it with strong Garrisons, advanced to Bagdat, enter’d it by Force, and having taken the Calif Moschtaby Abdalla, put out his Eyes, when he had reign’d 4 Years and 4 Months, in the Year of the Hegira 334, of CHRIST 947, setting up Mottyah Bila Fazele

Ann. 947. Ben Moktader in his Place.

C H A P. XXXVIII.

Motyah Bila Fazele, 44th Calif.

This Calif being enthron’d, the Superstitious Stone, mention’d above to have been carry’d away by the Arabs from Mecca to
to Cusa, was now ransom'd, for ten times its Weight in Gold, and restor'd to the Place from whence it had been taken. To this purpose I remember a Passage, which being very remarkable, and an Instance of true Christian Zeal, I will briefly insert in this Place. Don Constantine de Braganza, being de Braga, Vice-Roy of India for the Crown of Portugal, among the other noble Actions becoming his high Birth by him perform'd in those Parts, was the Subduing of the Kingdom of Jafana-patan, whence, besides many other Things of Value, was brought away a Monkey's Tooth, held in mighty Veneration, and ador'd by those Heathens, as having belong'd to a Monkey, into which they said one of their Gods had transform'd himself, and done mighty Wonders in rescuing the Wife of one of those Gods, which had been stolen away from him, as may be seen in the Idolatrous Stories of Govinda, Ramak and Quisna. This Monkey's Tooth being carry'd to Goa, the neighbouring Infidels were much concern'd to be depriv'd of a Thing they had so great a Value for, which made them resolve to send a solemn Embassay to Goa, to propose the Ransoming of it. They went and deliver'd their Message, offering a vast Treasure for the Tooth. A Council was call'd to debate about it, and many learned Men admitted, and the Result was, That notwithstanding the Sum offer'd for the Tooth was so considerable, yet they ought rather to prefer their Zeal for God's Honour, and to deprive the Gentiles of so considerable an Object of Idolatry and Scandal. This being resolve'd, they brought the Embassador to the open Place before the Vice-Roy's Palace, which they call Terreiro do Viscoe; that is, the Vice-
Vice-Roy's Court, or Square, and in the Presence of a vast multitude of People, and all the principal Persons in the City, the Tooth was shew'd them, and they ask'd, Whether that was the very Tooth they demanded and offer'd to ransom? They answer'd, with most respectful Awe and Submission, It was. Then immediately before their Faces it was cast into the Fire, prepar'd on purpose, where it was burnt; then taken out again in their Presence, put into a Mortar, and pounded to fine Dust, which they cast into the River that runs close by. Thus giving them to understand what sort of Gods they worshipp'd, and the uncorrupted Zeal of Christian Religion. I have here mention'd this, in reference to what was said of the Arabs ransom'ing their Stone.

Ann. 949. of CHRIST 949, Emandudaule Aly fell sick, and perceiving his End drew near, call'd to him his Nephew Azududaule, Son to his Brother Rocknadaule Acem, appointing him his Successor, and dy'd the beginning of the following Year. About the same time Mawmag-nir being a Hunting, a Wild Boar he had wounded turn'd upon his Horse, dismounted and kill'd him. Besides these, other Princes and famous Generals departed this Life much about the same time, among which were Mo'ezedudaule Achmet at Bagdat; Acem Ben Feruzan in Tabaristan; Kafur Haxidiy at Grand Cairo, and the Emperor of Constantinople; Alowly Ben Machamed Algas at Bokara, and Seffdaule at Damascus. In the Year of the Hegira 345, and of CHRIST 957, there rug'd a great and universal Pestilence throughout Kas and Broils, rason, Koeßarn, and the other Dominions of Per-
Persia; which was follow'd by fresh Commo-
tions and the greatest Confusions, that had
ever been yet, for all Men did what Mischief
they could to others, every one was afraid of
his Neighbour, and no Person thought him-
self safe.

In the height of this Confusion, which laft-
ed some Years, and the Year of the Hegira Ann. 962.
310, which was of CHRIST 962, Abdul Malek, Son to Nue, playing at Bandy a Horse. Mansur
back, as is usual in Persia, and I have seen it succeed
several times, fell from his Horse and dy'd,
when he had reign'd seven Years and six
Months. His Brother Mansur succeeded him.
Albataquin was Wazir, or Vizier, to the late
Abdal Malek, whilst he was living, and now
with all his Might oppos'd the Enthroning of
Mansur, whose Party nevertheless prevail'd,
and Albataquin, attended by 3000 Horse that
adher'd to him, fled to Gazmin. Mansur sent
1500 Men after him, who coming to a Battel on the Borders of Balk, were defeated.
The same Fate attended a second Party sent
after him. Mansur considering his good Fortune, and that he did not design him any far-
ther harm, forbore sending after him any
more, and march'd with his Forces to Hyer-
ack and the City Rey. Rocknadaule Acem,
who was in Possession of that Country, took
the Field, and sent one of his Sons with some
Forces into Karafon, to give Mansur a Diver-
sion. Schanguir, who was Rocknadaule's Gene-
ral, happen'd to die at this time, and his Post
was given to Abul Ocem, who finding both
Princes inclinable, propos'd a Peace, which
was concluded; upon Condition that Rockne-
daule should pay to Mansur 150000 Dinars of
Gold, as a Yearly Tribute, which amounts to
to above 22000 Ducats; and as a farther Confirmation of what had been agreed, Mansur took to Wife Rocknadaule's Niece, Daughter to his Brother. In the Year of the Hegira 363, of CHRIST 977, the Calif Motyab Bila having reign'd 29 Years and 6 Months, was seiz'd with a violent Palpy, which oblig'd him to resign the Government to his Son Tayha Abdel Camin, and he dy'd two Months after, as did Mansur two Years after, when he had reign'd 15 Years, and his Son Nue succeeded him.

C H A P. XXXIX.

Tayha Abdel Carim, 45th Calif.

Tayha Abdel Carim, Son to Motyab, succeeded his Father in the Califiship, as was said above, or in the Year 367 of the Hegira, and of CHRIST 979, dy'd Rocknadaule, leaving his Son Azududaule, King of Hierak, who extended his Dominions considerably. Nue Ben Mansur, who had succeeded his Father in Maurenabar had soon Businesse enough upon his Hands; for tho' Albataquin, who had fled from him, and whom he had Cause to fear, was dead; yet Schabus, the Son of Schamguir, his Father Mansur's General, seiz'd on his Provinces of Gerion and Tabar-stam.

Discord among the Daules. Some Differences arose between Azadudaule and his Brother Fakoradaule, whom the other invaded, and he fled to Kabus, who receiv'd and entertain'd him with extraordinary Civility and Respect, offering to assist him with his Person, and all he was worth. Azadudaule offend-
offended at his Courteisy, march'd against them, and gaining a Battel, recover'd Gerioa
and Tabarlam. Soon after Kabus and Fakora, being assist'd by Nue Ben Mansur, turn'd again
upon Azadadule, and reducing Gerioa, oblige'd him to retire into a Fortres, which
they laid Siege to. Within two Months, the Belieged began to want Provisions, and therefore corrupted one of the Enemies Command-
ers, and rallying on a sudden, as had been concerted between them, the said Commander fled with all his Men, which others obser-
ving they did too, and by that means the Siege was rais'd. *Nue*, who at this time was
at Nixabur (we will here go on with him to the end of his Life, and then return to the
Daules, to avoid Confusion) understanding
the ill Success of his Confederates, order'd
his Wazir, or Vizier, Abul Aceem, to raise fresh
Forces, with which he set out towards Azadaule; but falling sick, desist'd from his Enter-
prise at that time, and Fakorodaule's Brother dying soon after, he became Lord of all
his Dominions. There ensu'd mighty Trou-
bles, which soon ended with the Death of the Ringleaders. At this time dy'd Abul Aceem,
Wazir, or Vizier, to Nue, a very strange Ac-
count whereof was given, viz. That being
with a She Slave, he was extremely fond of, he dy'd suddenly, which was very surprizing
to all that heard of it. He left two Sons, the
one call'd Boaly, who succeeded him in the
Government of Karason and Nixabur; the oth-
er Faech, whom Nue made Wazir, or Vizier,
of Hyerat. These two envying one another,
their Enmity grew so high, that it broke out
into a War. Boaly march'd against Faech, who
fled to Marvo, where he form'd a numerous
Army,
Army, with which he mov'd towards Bokara, Nue was highly offended, and sent against him his two Generals Junabak and Baktunam, with a sufficient Power to curb him, as they did, and he being routed, fled to Balk, whence he proceeded to Tremed, and thence writ to Bokrakham, King of Turkestan, exciting him to make War on Nue. Whilst these Disorders were still afoot, Aboaly Ben Acm writ to Nue, demanding in Return for the mighty Services done by himself and his Forefathers, to him and his Predecessors, to be made supream and only Governour of the Provinces of Karason and Maurenabar. Nue granted it, believing he had a faithful Subject of him. Aboaly being once posses'd of those Lands began to play the Tyrant, and tho' several times admonish'd to behave himself with more Moderation, was so far from complying, that whilst he made his own Preparations, he writ to Bokrakan, King of Turkestan, inviting him to join in invading the Dominions of Nue, which they would conquer and divide between them. Bokrakan was easily perswaded, and they both began to break into those Provinces. Nue sent his General Junaback, who had defeated Faech, to oppose them, but he was routed and sent Prisoner into Turkestan. Nue found himself in Distress by this Loss, and thinking it a prudent Part, in time of need, to make use of Friends and Enemies, was reconcil'd to Faech, and concluding that the Kindness he had shew'd him, had secur'd him to his Interest, sent him to secure Samarkand. As soon as he was there, being inform'd that Bokrakan was advancing towards him, tho' he might have defended himself, he would not;
but leaving all the Country to him, he went away to Bakara, out of mere Spight to Nue, who he pretended had wrong'd him. This Action quite funk all Nue's Resolutions, so that being destitute of all means to oppose the Enemy he left the Kingdoms. Bakrakan with all possible Speed posses'd himself of Samarkand, and proceeded thence to Bakara, where Fæsch join'd him, and was by him dismissed with a good Army, towards Balk and those Parts. Nue skulking about, cross'd the River Gebun, and made a Stand near Hamuxet, where abundance of his People resorted to him by several ways; which daily increasing, and with them the Hopes of Success, Nue writ to Aboaly, putting him in Mind of the Favours he had receiv'd at his Hands, and persuading him, with Promises of still greater Rewards, to return to his Service. Aboaly return'd a plausible Answer, at the same time contriving to kill him. Bakrakan now fell dangerously sick, and no Medicines availing, by the Advice of his Physicians, he return'd towards Turkestan, hoping his own Country Air would recover him, but the Distemper increasing, he dy'd by the way. The People of Bakara being inform'd of it, pursu'd his Army, making a mighty Slaughter of them, and recovering the Booty they were carrying off, which was of an immense Value. Upon this good Success, Nue return'd to his Dominions, where he was receiv'd with universal Joy. The King of Turkestan's Death put Aboaly to a Nonplus, whereupon he resolv'd to put himself into Nue's Hands, which his Brother Fæsch understanding, tho' his mortal Enemy, he procur'd an Interview, to dissuade him from that Design, as he did, and they both resolv'd
to make War jointly on Nue; who before these Troubles had sent a famous General call'd Sabutaquin, to make new Conquests in India, whence he was now return'd victorious, with a mighty Booty and the Reputation of a wonderful Master in the Art of War. Nue gave him the Charge of this War, who gathering what Forces he could, advance'd to Gazneben a famous Territory in Karabon; Aboaly being inform'd of the Preparations that were making against him, thought fit to provide against any Misfortune, and to that End courted the Friendship of Fakorodaule, which he purchas'd with many Presents of great Value. Nue and Sabutaquin set out from Nixabur in Quest of Aboaly, attended by the Governours of Balk, Gerion and Gergetam. Aboaly expected them with a good Army, which Fakorodaule had reinforce'd with some Veteran Troops, and Darub Kabus had joyn'd them with a good Body of Men. These advancing from Hierat, the two Armies encamp'd in Sight of one another. When they were to ingage, Aboaly took upon him the Command of the main Body, committing the right Wing to Faech, and the left to his other Brother call'd Abul Kocem Ben Siniur. Nue gave the Command of his two Wings to able Generals, and was himself in the Center, with Amir Sabutaquin and Seyfadaule. At the first Charge Aboaly's two Wings broke those of Nue, who concluding himself loft, gave such a furious Onset with all the main Body of his Army, as oblig'd his Enemy to give Ground. This was the Posture of Affairs when Darub Kabus deserting Aboaly went over to Nue, which so daunted Aboaly's Troops, that they were easly put to the Rout, and he with his Brother Faech fled to Nixabur. After this Victory and Dividing the
the Spoils, which were very considerable, Nue appointed Mahamud, the Son of Amir Sabutaquin his General, at the Request of his Father, and went away himself to Bokara, Sabutakin to Gazneben and Mahamud to Nixabur; whence the two Brothers Aboaly and Faeoh, withdrew themselves to Gerion, in the Dominions of Eskorodaule, who receiv’d and entertain’d them with much Affection; but they by their ill Carryage so much disgust’d him, that they lost his Favour. Aboaly perceiv’d it, and in Return for all the Favours receiv’d at his Hands would have murder’d him, and usurp’d his Kingdom. Faeoh would not consent to it, but dissuaded him from entertaining any such Thoughts, advising that since Nixabur was ill provided, they should make an Attempt upon it. Mahamud suspected their Design, and gave notice to the King and his Father, demanding some Supplies, but before they could come, the two Brothers defeated him, taking Possession of the Country, and he fled. Sabutaquin being inform’d of what had hapned, march’d his Forces with all possible Speed from Sisom to Nixabur. He found Aboaly at Thass, and gave him Battle, in the Heat of which Mahamud appear’d with the Forces he had rally’d, and falling on the Enemies Rear, they made a dreadful Slaughter of them, most of those that were left alive being taken Prisoners. The two Brothers, with much Difficulty got into Colat, a very strong Place, whence with some small Remains of their routed Army they got away to Marvo. Thence they made Application to Nue for Pardon, who granted it to Aboaly, upon Condition he should not go out of Gerionia without his Leave, which he accepted of, tho’ against Faeoh’s Will, who went away to Ilochkan.
The History of Persia.

kan, King of Turkestan, Successor to Bokrawan. One Abu Abdula, Governour of Koarrazm was an Enemy to Aboaly. This Man surprizing Geronia, carry'd him away Prisoner. The Governour of Geronia, who had him in Charge from Nue, drew out his Forces, attack'd Kat, where the Governour of Koarrazm then was, and with much Expence of Blood took him Prisoner, and recover'd Aboaly. Returning into his own Province, he closely confin'd the Governour of Koarrazm, and treated Aboaly very courteously, feasting him highly every Day, and upon one of them, when they had drank plentifully, Mahamud, the Governour of Geronia, order'd the Governour of Koarrazm to be brought before him, and struck off his Head. This done he writ to Nue, begging Aboaly's Pardon, who answer'd, he had long since forgiven him, and ordering he should be sent to him, because he had Matters of great Moment to communicate to him. Mahamud sent him, and as soon as arriv'd at Bokara, he was closely confin'd, where he dy'd.

His Brother Faech, who had fled to Izechkan, persuad'd him, to make War on Nue, who being inform'd of what was in Agitation, order'd Sabutauquin, with the Troops under his Command, to expect him between Kebx and Nacaf, where he was joyn'd by his Son Mahamud, with a good Body of Men from Nixabur, which with another Supply sent by Nue form'd a potent Army. Things being in this Posture, an Accommodation was propos'd, and concluded on Condition, that Faech should have the Government of Samarkand. This ended all those Confusions in the Year 385 of the Hegira, and of CHRIST 996, Nue enjoying Peace all the rest of his Life, which ended in the Year of
of the Hegira 387, of CHRIST 998, when he had reigned 22 Years, leaving a Son call'd Abul Hares Mansur in his Place.

Whilst these things hapned in the Provinces of Uzbek, Maurenabar and Karason, the lower Parts of Persia were not idle; for the Daules, of whom we shall now treat again, continuing their Broils kept it continually harrasi'd. Azududaula, with whom we broke off above, as soon as he came to the Crown, sent his Son Abul Favares to Kermon, to reduce a Governour of his, who had there revolted from him, whom he overthrew. At this Time dy'd Moezedudaula, King of Bagdat, Brother to Azudu, leaving the Throne to his Son Baktar, and charging him before his Death, in all things relating to the Government, to be advis'd by his Unkle, and some discreet Wazirs or Viziers, he left him. He did quite the contrary, which gave Occasion to Sabutaquin, and after him to Albataquin, to invade his Territories with great numbers of Turks, and advancing as far as Wacet, they brought him to Distress. Baktar de-sir'd Aid of Azudu, who made great Expedition with it, and they overthrew the Turks, pursuing them to Bagdat, where they shut themselves up, and Baktar besieged them. They after performing Wonders in their Defence, being compell'd by Neceffity, abandon'd the City, and went away with the Calif to Tecrit, a Town in Diarbek, on the Banks of the River Tigris. Baktar took the City, and calling home the Calif, deliver'd it up to him. Azududaula was much offended at it, and secur'd his Nephew, but soon after releas'd him. Having put an End to his Expedition, Azududaula bent his Force against Hyerak in Arabia. Baktar during his Ab-sence, invaded his Dominions, making mighty
Havock. The Unkle turn'd back upon him, upon the first Notice, and Bakstair retir'd to Mosul, a great City in Diarbek, where many believe Ninive stood. One Abusaleb was then Governor of it, who joyn'd Bakstair with 10000 Men. The two Armies met at Tecrit, Azududaule obtain'd the Victory, Abusaleb fled, and Bakstair was taken, whose Head his Unkle caus'd to be immediatly struck off, being then 26 Years of Age, and having reign'd eleven Years and some Months. Azududaule lik'd the Country of Mosul, which is very good, and staid there, subduing other Provinces from thence. In the Year of the Hegira 368, and of CHRIST 980. He order'd Bagdat to be rebuilt, because it had been almost ruin'd during the late Troubles. He for some Years eas'd the People of the mighty Taxes they paid, caus'd many Wells to be dug along the Roads; encourag'd the Learned Men of his Sect, Philosophers, Physicians and Poets; gave the Christians that liv'd in his Dominions Leave to build Churches, allowing them something of his own towards the Charge, in the Year of the Hegira 371, and of CHRIST 982 he built a noble Hospital at Bagdat, and endow'd it with a considerable Revenue, and another not inferior to it at Schiraz, and having perform'd many other Works becoming a good Prince, he was seiz'd with a Sara, which is a Frenzy, and dy'd in the Year of the Hegira 372, of Christ 983, when he had liv'd 47 Years, and reign'd 34. He left three Sons, Schersaidaule, Scham- daule, otherwise call'd Abulganiar Marfabane, and the 3d Bahaadane. The two eldest divided the Dominions between them; but were not to satisfy'd. Schersaidaule kept Persia, and Scham- daule Bagdat, whom Scherza seiz'd at an Inter-
view; but Schersa dying, in the Year of the Hegira 379, of CHRIST 990, his Brother Schamsdaule or Abulkaniar Marsabane, who was then a Prisoner, was set at Liberty and enthroned in his Place. This Man made his younger Brother Baohodaule his Associate in the Government, but some Differences arising between them they fell out, and Schamsdaule made War upon the other by Means of one Baydy Ben Hestud Hormoz, who persecuted him to the utmost, and when he had left Hopes of Redress, News was brought him, that the Soldiers having demanded their Pay of Schamsdaule, and he refusing to give it, they mutiny'd, and scaling a strong Hold, where four Sons and some Kinsmen of Baktear, above spoken of, were Prisoners, they set them at Liberty. Then many more joyning them, they assault'd Schiras; Schamsdaule, who was in that City fled, they pursu'd and took him at Dudmon daule's Death. two Farsanges or Leagues from the City, whither he was brought back, and put to Death, with his Mother, after he had reign'd nine Years and 6 Months, in the Year of the Hegira 380, An. 991, and of CHRIST 991. Bohaodaule succeeded him without any Opposition.

Pakorodaule, as has been said above, was King of Gerium. He being ingag'd in a War with Pakorodaule's one Sahayd Hebad, who had more Men and Money, obtain'd a Victory over him, and took a mighty Treasure. Having put an End to this An. 989; and other Wars of no great Consequence, in the Year of the Hegira 378, of CHRIST 989, being in his Fortreis of Tabarak at Dinner, he fell eagerly upon some roasted Beef, and eat Grapes after it extravagantly, which gave him such a terrible Pain in the Stomach, that he expired in a few Hours, his Death was very little lamented.
mented by reason of his tyrannical Life; and there ensu'd such Commotions and Confusions in the City, that they could not find Leisure to bury him, till the unsufferable Stench of his Body oblig'd them to lay it under Ground. He left several Sons, the eldest of which, as yet very young, was call'd Mainuddaule, with whom and his Mother Sayda we shall soon go on. We must now return to Babao Daule, who being advanc'd to the Throne, took into his Service Boaly, that Commander, who made War on him for his Brother, and employ'd him to expel the Sons of Baktear out of Persia. The eldest of them call'd Abu Nacere went away towards Kermon, and falling unexpectedly with some Forces that attended him on Abujsar, who was Governour there, drove him out of that Country, and posses'd himself of it. Babao Daule sent Mouseck against him, who fought and routed him, and as he fled, a Servant of his own met and ran him through, which Death, they say, had been long before foretold him. Mouseck plac'd faithful Governours in Kermon, and being satisfied with his Victory, return'd to the King, who gave him an honourable Reception; but being misrepresented by some of his Enemies, he was seiz'd that very Day, and soon after put to Death. In the first Year of his Reign Babao Daule depos'd the Calif Tayba Abdel Carim Ben Mutya, when he had held it 17 Years and 2 Months, and in his stead set up Kader Bila Hamed Eben Ezach Eben Moubader, to such a Condition was the Califhship then reduc'd. After this Boaly dy'd at Bagaat in the Year of the Hegira 401, and Babao Daule in 401, which is of CHRIST 1013, at the Age of 42 Years and 9 Months, and having reign'd 24.
Kader Bila Hamed, the Son of Moktader, was promoted to be Calif, in the Place of Mu'tza, as was said above, and tho' this Dignity was now come to such a Pass, that only the Name of it seem'd to subsist, the Power being quite lost, yet it still prevail'd a sort of Spiritual Authority and Jurisdiction, and as supreme in that Sense was in some measure respected, according to the more or less religious Disposition of the Princes that sat on the Thrones of the several Kingdoms. Thus the Califs continu'd for several Years longer, sometimes rising and sometimes declining, as the Times prov'd, but always much more inconsiderable than they had been.

It was said above, that Eakare Daule, King of Gerion dy'd of a Surfeit of roast Beef and Grapes. His Son Manindu Daule succeed'd him, and tho' under Age was proclaim'd King, his Mother Sayda, a Woman of extraordinary Wisdom, governing for him, and by her Prudence maintain'd the Kingdom in Peace and Prosperity. The Son grew up, would needs take upon him the Government, and began to bestow Commands without the Advice or Consent of his Mother, which she resenting, retir'd to the Fortres of Tabarak. One Aboaly, who had been made Wazir or Vizier against her Liking, fearing she might occasion some Troubles, if she depart'd the Kingdom, caus'd Guards to be posted on the Roads, to prevent her. His Care prov'd ineffectual, for she found Means to escape, and went away to Kusmatam, where one Badre Aceem Nuyhe was Gouvernour, who being in-
inform'd by her of what had happened between her Son and her, rais'd a considerable Army, and they both march'd against Maindu Daule, who was in the City Rey. The King and his Minister Aboaly were routed and taken, and the Government fell again into the Hands of Sayda, who manag'd it with much Wisdom and Discretion. Mamud Gazney was at this Time King of Karason and Maurenabar, and had been always victorious in Warlike Expeditions quite round him. He now sent an Embassy to Sayda, asking her Consent, that no Money might be current in his Kingdom but his own, coin'd in his Name and bearing his Arms, signifying he should resent a Refusall. She answer'd with a manly Resolution, that were her Husband alive, she would not be very apprehensive of his Threats, because being a Man they two might happen to meet; but that she being a Widow Woman, was fully perswaded, he was of too generous a Temper to wrong her. This appeas'd him for the present. Some time after, she was reconcil'd to her Son, but did not put him into full Possession of the Government; but sent Scham Daule, another Son, Governour to Amadon, and a third call'd Abu Jafar to Is-pahan. She kept the Kingdom in Peace and Quietness till the Year of the Hegira 420, of CHRIST 1030, when she dy'd, and all fell into Confusion; for Sultan Mamud Gazney march'd to Hierak, being joyn'd at Mazander-ron by Manucher, the Son of Kahun, and Grandson to Wax Maguir, of whom mention has been made; yet he believing the others Company might prove dangerous to his Dominions, return'd home on a sudden, departing the Camp without Mamud's Leave; however fearing he might take Offence at it, he endeav
your'd to appease him with many Gifts of great Value, Abundance of Provisions for his Army and 400000 Dinare in Gold, which amount to near 600000 Ducats. But in regard it is long since we left Karafon, it will be proper for us to return thither.

Nisr dying, as was said above, his Son Abul Hares Mansur succeeded him in his Throne, who made Baktuzan his General. Ilkekkan invaded him, as he had done his Father, and being come to Samarkand, was there join'd by Faech, who was Governor there, whom he sent with a sufficient Force to Bokara, the Residence of Mansur. He abandon'd the City, and fled beyond the River Amuye. Faech enter'd the City, and having affirm'd the Citizens, that he came not to wrong the King, but to serve and assist him, he return'd, and being convince'd that what Faech said was real, gave him Baktuzan's Post, and Baktuzan the Government of Karafon. Sabutaquin dy'd about this time, and great Strife ensu'd between his Sons Mamud and Ismael about dividing his Lands and Inheritance, which was decided by the Sword, and Ismael being too weak for Mamud fled. Then Mamud march'd to Karafon, which was his Government, and finding it possi'd by Baktuzan, on whom the King had confer'd it, sent to complain of it by Letter, desiring it might be restor'd to him, who in lieu of it gave him the Government of Balk, Termed and Herat. This did not satisfy Mamud, but in his Discontent he march'd towards Nixabur, where the King was, who not daring to stand him, fled, without stopping, as far as Cerkas, which I suppose to be Circassia. However Mamud, fearing to be look'd upon as a Rebel, turn'd off without seeing Flies from Mamud,
feeing Nixabur. Upon the News hereof Maktuzan was come to assist King Mansur, whom he met returning after his Flight, and complain'd to Faech, that he had not been treated by him with the Honour he expected. Faech laying hold of this Opportunity, disclos'd his Mind, telling him what his Intentions were towards Mansur, against whom they both conspir'd, and put out his Eyes at an Entertainment, when he had reign'd but one Year and seven Months, and enthroning a younger Brother of his call'd Abdel Malek. Mamud hearing what had happen'd, march'd against the Traytors, who not daring to oppose him, made away with speed, Baktusan for Nixabur, the new King with Faech for Bokara, and Abul Gazem Sinjur for Kostam. Thus Mamud remain'd possesse'd of all Karaeon, against whom Baktusan and Faech join'd their Forces again; but Faech dying, the Expedition came to nothing.

Ilechkan, King of Tawon, or Turkestan, hearing of these Troubles, advanc'd with his Army near Bokara, whence he sent to acquaint Abdel Malek, that he was come thither to assist him. The poor Youth giving Credit to his Words, sent the best Commanders he had to return him Thanks, whom Ilechkan secure'd. Abdel Malek in a Fright contriv'd to make his Escape, and absconded till a fair Opportunity offer'd. Ilechkan march'd up to the City, and took it, order'd the Roads, Gares and Walls to be guarded, and a strict Search being made for Abdel Malek, he was found, and sent away to Uskand, where he dy'd in close Confinement. His Subjects proclaim'd a younger Brother of his King, but he held it not long.
This happen'd in the Year of the Hegira An. 1000.

Ilechkan being thus posses'd of Bokara, seiz'd the blind King Abul Hares Mansur, his Brothers Abu Ebrahim Montecer and Abu Yacub, Royal Family, all Sons of Nue, and their two Unkles Abu Zacharia and Abu Saleck, with others of the Royal Family, all whom he confin'd a-part from one another, where they were attended by Ilechkan's Women Slaves, each of them having one appointed to serve him. She that waited on Abu Ebrahim Montecer took a Kindness to him, and resolving to set him at Liberty, cover'd him one Day with her Chadoel, which is a Cloth us'd by the Women like the Veils in Spain, and thus disguis'd she convey'd him out of Prison to a Friends House of hers, where he continu'd conceal'd, till the Search after him was over. Then he departed Bokara, and went away to Koarrazm, where great Numbers resorted to him, so that he sent an Army to Bokara, under the Command of a General call'd Arsalon Balu, who coming to a Battel with Jofar Taquin, Ilechkan's General, defeated and took him, with many other Persons of Note. Arsalon Balu march'd on ravaging the Country, as far as Litle Cantarcy, where he was met by Taquin Kan, Ilechkan's Governour of Samarkand, who was also routed. Montecer return'd to Bokara, where he had a good Reception. Ilechkan makes War on Ilechkan, soon came against him, and Arsalon Balu join'd Montecer, both of them pass'ing the River Gehun. When they came to Nixabur, Amir Nacer, the Son of Mamud, who was Governour there, abandon'd the Country, and fled to Herat, where his Father resided; who understanding what had happen'd, took
the Field with his Forces to meet Montecur, who not daring to meet him, went off by the way of Efferaken to the Dominions of Kabus. This Prince sent to receive him with many Presents of great Value, which, if we may believe Merkand, were ten Horses, with all their Furniture of Gold, thirty of Silver, and thirty of Silk; thirty Camels loaded with rich Carpets, Brocades, and many other Things of Value; fifty Veasts of rich Brocade, and a great Sum of Money, besides Gifts in particular for all his Commanders. Kabus had intended to succour him, and advis’d him to go away to the City Rey, whither he would fend him a considerable Supply, under the Command of his two Sons Darab and Manucher, to secure that Place. He did so, but then changing his Mind, he went away from Rey to Damion, and Darab and Manucher return’d to their Father Kabus. This happen’d in the Year of the Hegira 391, of CHRIST

An. 1002. 1002.

At this time Mamud sent his Son Amir Nacer, with a General call’d Altustax to recover Nixabur. Abul Kacem and Arsalon Balu oppos’d him for Montecur, but lost the Day. Nacer took Nixabur, Montecur fled towards Iburd, Nacer pursu’d him, and he turn’d back towards Gerion. Kabus being inform’d of it, and offended at his Incivility towards him, posted 2000 Men in a Pass to obstruct him entering his Dominions. Montecur took another way, and upon a small Disguist, put Arsalon Balu to Death, which render’d him very odious to all his Men. The War was prosecu’d between him and Nacer with various Success, till at last he was entirely defeated in a Battel, and having lost most of his Men, as he
as he fled with some few Followers, fell into
the Hands of the Turkimans, that is, the Turks,
who live in the open Fields and Deferts with
their Cattle, like the Arabs, as shall be else-
where more particularly describ'd. They
knowing him, as having been in Amity with
his Father, entertain'd him courteously. He
gather'd a good Number of them, and march'd
into Maurenabar, where Bleckkan met him with
a considerable Army. As they lay incamp'd
near one another, the Turkimans one Night
by Surprize fell upon Bleckkan's Camp, and
killing many of his Men, put the rest to
Flight, and return'd to their Hords with the
best Part of the Booty, about the beginning
of the Year 393 of the Hegira, and of
CHRIST 1024. The Turkimans being gone An. 1044
back to their Families, Montecor cross'd the
River Gebun, without Bridge or Boats, because
it was frozen over in that cold Season. The
Turkimans, who had assisted him, repenting
that they had left him any Part of the Booty,
return'd to take it away, but coming to the
River by Day, found it thaw'd, so that they
could not pursue, and he went off safe. One
Abu Jafer, a mean Fellow, who from being
a Highway-Man, was grown up to a Prince,
had possess'd himself of Marwo. Montecor
crav'd some Aid of him, which he not only
refus'd, but oppos'd him. They came to
Blows, and Montecor routed him.

In his way from thence to Iburd, he had an-
other Encounter with Abu Nacer, the Gover-
nour of that Province, which prov'd very bloo-
dy and dangerous, hapning in the Night, but
Abu Nacer was routed, and kill'd. Montecor
finding no place of Safety beyond the River,
repas'd it again, and meeting with the Schena,
or Governour of Bokara, left the most of his Men, and with such as could follow him, he assaulted Bokara by Night, and took it. Ilech Kan hafted thither immediatly, they met in the Territory of Samarkand, fought, and Ilech Kan was overthrown, with whole Plunder Monteces's Army was enrich'd. This was in the Year 394 of the Hegira, and of CHRIST 1005. Ilech Kan having recruited his Army, advanced again towards Monteces, and found him when those who had assist'd him, were gone, and what was worse, one of his Generals went over to Ilech Kan with 4000 Men, which made him despair of being able to stand it, and he fled. Being come to the River Gebun, and finding no possibility of fording it, nor any other Conveniency to cross it, he lay there all that Night, without any other Provision for himself, or Men, but the Beasts that had been kill'd in the Frost. He made several Countermarches to blind the Enemy, till he came to Koebam, always pursu'd and hated on Account of the Inconstancy of his Fortune. He came to Bokara with very few Followers, most of his Men disgusted having deserted to Soleymun and Safay Ilek Kan's Generals. The Governor of Bokara promis'd to assist him, but he knowing that the aforesaid Soleymun and Safy were in Pursuit of him, left the City. Mamud, who was then Lord of Karasun, had committed certain Lands to the Custody of Ebenbeyg, an Arabian Commander. Monteces enter'd his Liberty, and hid himself in a poor House. Maruyh, who was in Search for him, was inform'd of it, attack'd the House at Night, with some Arabs, and kill'd him. Thus ended the troublesome Life of Monteces in the Year of the Hegira 395, of CHRIST 1006.
Mahamud, tho his Enemy was much concern'd at his Death, and kill'd Marub, who had slain him, with exquisite Torments.

Kabus Ben Waxmaguir had been peaceably possed of his Lands, in the Province of Karason, eighteen Years. He was descended from the ancient Kings of Persia, and the only Man that had no share in the late Troubles; for being discreet and rich, he so manag'd his Affairs, that by Dexterity and Presents he gain'd the Affections of those whose Ambition par'd no Man. Amir Sabutaquin, after defeating Abol in Karason, came to Bokara, where he contract'd strict Friendship with Kabus, whom he was very desirous to serve and oblige. Fakoro Daule, as has been said, was Lord of Gerion, him Sabutaquin resolv'd to dispossess, in order to settle Kabus in that Government. To this purpose he borrow'd 10000 Men of Ichb Kan, which with his own Troops would have form'd a considerable Army, and he mov'd to expect them at Balk, but before they could come, Death snatch'd him away. Fakoro Daule dy'd also, and left his Son Mayndu Daule to succeed him, under the Tuition of his Mother Sayda, as was said before. Abul Kacem resided at Kumis, and upon the Death of Sabutaquin took part with Kabus, with whom he agreed to conquer the Lands of the deceas'd Fakoro Daule, and to divide them between themselves. They invaded the Country two several ways. Kabus advanc'd to Nixabur, whence he detach'd Sahed Seharear, one of his Commanders, who meeting with Rostam Marzahab, Unkle to Daule, that was marching with his Forces to defend the Frontiers of Gerion, fought Invades with and routed him. By this Victory he Gerion, not only got a great Booty, but reduc'd a T con-
considerable Parts of the Province under the 
Obedience of Kabus; and they possest’d them-
selves of Amal, a Place of Consequence in the 
Province of Tabarzam. Anas Feruzan advan-
cing to recover this Place, those who were in 
it, with Sfabad Scharear, gave him Battel, which 
he loft, and was made Prisoner, with 20 more 
of his Commanders. These Successes put Ka-
bus in Hopes of greater, and therefore to lose 
no Time, march’d immediately into Gerion, 
where he was proclaim’d King, in the Year 
of the Hegira 400, of CHRIST 1011. He had 
afterwards some Encounters with the Enemy, 
but was always so fortunate, that he reduc’d 
all Gueylon, a very large Province, where he 
plac’d his Son Manucher Governor, sending 
mighty Presents to Mammud, by that means to 
secure himself the better in his new acquir’d 
Dominions. Kabus valu’d himself so much up-
on doing impartial Justice, and was so rigo-
rous in the Execution of it, that tho’ he had 
been before much belov’d, he came to be 
hated for Cruelty, and his People resolving to 
endure him no longer, some rush’d into his 
Tent, in the Camp, whom he with much Diffi-
culty escap’d, and made his Way to Bofham; 
whilst they, venting their Spleen on the Tent, 
plunder’d all they found in it, which was of a 
considerable Value. Next they sent for Man-
ucher, the Son of Kabus, who was Governour of 
Gueylon, offering to enthrone him, upon Con-
dition he should neither revenge the Wrong 
done to his Father, nor any way aid him a-
gainst them. Manucher would have accepted, 
provided his Father consented, but requir’d 
his Leave first, which they would not agree 
to, and he preferring his Duty to his Father 
before the Crown, left them and went away to
to his Father; who having Regard to the Dutifulness of his Son, would not permit him to continue in his Service as he desir’d, but sent him back, resigning up the Crown and all the Right he had to it. Thus Manucher was put into Possession of the Throne, with the Approval of all Men, and Kabus retir’d to live in the Fortrefs of Kasbok, where the People of Gerion, fearing he might whilst living do them some Harm, murder’d him; Manucher at that Time being ignorant who the Assasins were, tho afterwards he discover’d it, and made Examples of them.

Manucher, the Son of Kabus, otherwise call’d Malech Almaly, being possefs’d of the Lands his Father had enjoy’d in the Provinces of Gerion and Geylon, where Maydu Daule had still a good Share, sent Embassadors to Sultan Mamud, to put himself under his Subjection, paying 50000 Dinares a Year, which amounts to about 70000 Ducats. Mamud gave him one of his Daughters to Wife, but soon after the Wedding Manucher dy’d, leaving his Crown to his Brother Darab.

Darab the Son of Kabus and Brother to Manucher, was concern’d, as has been said, in the Troubles that hapned between Nue and Boaly; siding at first with the latter, tho’ afterwards he went over to Nue, upon whose Death he possefs’d himself of his Part of the Kingdom of Gerion, and went to serve his Father, who sent him to Tabarestam to secure his Possessions there. Some Misdemeanours in that Government being laid to his Charge, he clear’d himself before his Father, but taking Offence that he had been accus’d, he went away to Mamud, who receiv’d and entertain’d him honourably; yet he by his ill Behaviour loft Mamud’s Favour.
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Favour, and being sensible of it, stole away to Sebasbar, King of Garvesham, who at the Request of Mamud sent him back. At last he succeeded his Brother in the Throne, where he sat not long.

Here Mirkond informs all the Exploits of Sambutauquin in India, which I omit, as not properly belonging to this History; tho' I shall briefly recount the Actions of his Son Mamud in those Parts, between whom and his Brother Ismael, upon their Father's Death, there ensued much Strife, which was decided by the Sword, as was said above. Ismael being defeated, fled, and Mamud having settled perpetual Amity with Liech Kam, made several Invasions, as his Father had done, into India, where the great Victories he obtain'd, and the Booties he carry'd off, made him powerful and terrible. However, Liech Kam, not regarding the Friendship that had been contracted between them, took the Opportunity of his Absence once, to invade his Country, sending his Kinman Jafar Taquin with Forces to Balk. Arsalon Balu had the Government of Herat and all Gazneben, as far as Bagon, which are large Provinces, under Mamud. The Garrisons of the Places oppos'd Liech Ham and Jafar Taquin. At the same Time Mamud being inform'd of this Breach, left the War he was engag'd in with India, and return'd with all possible Speed to Karafon. He advanc'd towards Jafar Taquin, who broke up his Siege from before Balk and retir'd. Mamud sent Arsalon Balu after him, but Taquin went away into the Province of Maurenabar.

Mocen Ben Tak, one of Mamud's Commanders met him in Serkas, but was defeated and kill'd by Taquin, whom Arsalon Balu still pursu'd, till being attack'd by the People of Gueylon, he was by
by them overthrown, and escap'd with a few Followers to Marwān, where Māmūd expected him; who understanding which Way Taqīn had taken, pursu'd him, marching his Army several Ways, that they might not mis of him. 

Abū Abdūl̄ah, an Arab and one of his Commanders met and routed him. Taqīn having lost a Brother and several Kinsmen, and Persons of Note, that were taken Prisoners, with those few that could escape, pass'd the River Gbehun, and joyn'd ilech Kān, who was much concern'd at this Loss, and being himself unable to begin a new War, begg'd the Assistance of Kader Kān, King of Ketān Kotān, which we call Cattay, who complying with his Request, rais'd a numerous Army in Ketān Kotān, Turkestan and Maurenabār, and having joyn'd ilech Kān, they pass'd the River Gbehun. Māmūd hearing of these mighty Preparations, went away from Tabārstān, where he then was, to Balkh, and March'd thence with a noble Army of Turks, Colomys, Gazneys and Avetgarys to meet him. 

His Enemies. They came to a Battel, and Māmūd's Forces began to give way, which he observing almost in Despair, rush'd into the thick of the Enemies, making a mighty Slaughter, and met with ilech Kān, whom his Elephant toss'd up into the Air. Then Māmūd's Men took Courage again, and pressing upon their Enemies, put them to Flight. This was one of the most bloody Battels that was fought in that Age, and hapned in the Year An. 1008, of the Hegira 397, of CHRIST 1098.

This Victory enabled Sūlṭān Māmūd to proceed in the Performance of his Vow, which was to undertake an Expedition yearly, either in Person or by his Generals into India, to convert those Heathens to his Sect. Being now
now at Leisure, he march'd himself, and was met by Bal, one of the Kings of those Parts, with a numerous Army. The Fight lasted a whole Day, and at length Mamud obtain'd a compleat Victory over the Indians, who leaving behind a rich Booty, and 40 warlike Elephants, retir'd to a Fortres, that was look'd upon as impregnable, as being seated in the midst of a spacious and deep Lake, where they had laid up all the Wealth and Treasure of their Pagods, or Idol Temples, which was inestimable. Mamud besieg'd them, Provisions fell short, they surrend'red, and Mamud entering the Place, took all the Booty, which according to Mirkand, was seven Millions of Drachmas of Gold; 700 Mams of Gold in Ingots, which is 2800 Marks, at 8 Ounces a Mark; a great Quantity of Pearls and precious Stones, and many other things of great Value, all laid up in a House where that Treasure was secur'd. Mamud return'd with this Booty, and what he found in other Places, to Gazneben, leaving trusty Persons to secure the Provinces he had conquer'd in India. This was in the Year of the Hegira 400, of CHRIST 1011. The next Year he made another Expedition, penetrating as far as the Lands of the Gaures, which is Gujarat, Mahamed Ben Sury, General of the Baneans, offer'd to make good a Pass against him, but was routed, and a Son of his taken, who rather than continue in Captivity, made away with himself, taking some Poison carry'd in a Bracelet.

Dreadful Famine. At this time in the Country of Karason, where in several Mothers eat their own Children, and Men and Women devour'd one another, without regard to Age, Sex, or Condition. Ichkan, after losing the mighty Battel above spoken
spoken of, was gone into Maurenabar, and understanding that his own Brother Togan Kan, who had been with him in that Fight, had sent to make his Exculpate to Mamud, he march'd against him; but Mamud interposing, they were reconcil'd. Mamud having compos'd these Troubles, march'd to Bagdat, and laid close Siege to it. The Calif Kader Bila was Mamud takes Bagdat in the City, who seeing no Possibility of making a Defence, surrender'd, and satisfying him with five Millions of Drachmas, every Drachma is a Royal Plate, or Six-pence, Mamud left him, and return'd to Persia. Schivor Abu Nacer, the Son of Abu Mahamed, was possest of the Lands of Gurgehmain ever since the Days of Nue, the Son of Mansur, having had the Government deliver'd up to him, when he was come to Age, by his Father, who retir'd to lead a private Life. When Aboaly rebell'd against Nue, he invaded Schasbar, and drove him out of his Province, and Amir Sabutaguin, Father to Sultan Mamud, receiv'd him into his Service, and having afterwards posses'd himself of those Lands, restor'd him to them. Abu Mahamed afterwards serv'd Mamud, who rewarded him with confirming the Kingdom to him, and many other Favour. Mamud was about marching into India, and would have taken Abu Mahamed with him, who excus'd himself; Mamud took no Notice of it then, but after his Return sent Altun Tax and Arsalon Balu against him; the Father had Recourse to him, whom Mamud treated very honourably, and sent him away to Bagdat, but depriv'd his Son of the Kingdom. He withdrawing into a Fortress, was there taken, and put to the Rack, to oblige him to discover a mighty Treasure he was reported to have; then carry'd to Mamud, who again
again caus'd him to be cruelly scourg'd, and cast into Prison. He sent for the Father from Bagdat, and giving him the Value of all the Possessions he had in Gurgestam, remov'd him to Gazneben, where he gave him better Lands to live on near his Person, and there continu'd till the Year of the Hegira 406, of CHRIST 1016, when he dy'd.

Mamud having settled his Affairs at home, went again into India, where he gain'd mighty Victories, and took an immense Booty. At this time dy'd Maman Koarrazin Scha, and left his Son Aboaly to succeed him. This Prince marry'd one of Mamud's Sisters, by which he gain'd his Friendship, and enjoy'd Peace the short time he liv'd; but after his Death, his Dominions fell to his Brother Maman Ben Maman, who soon after dy'd suddenly, not without suspicion of Poison, suppos'd to have been given him by one of his Commanders, call'd 'Nealataquin. A Son of his succeeded him; but Mamud being concern'd at his Death, and resolv'd to revenge it, march'd his Army into Korrazon. Nealataquin attack'd him one Morning at break of Day by Surprize, with such Vigour, that the Event was long doubtful; but at length Mamud obtain'd the Victory. Nealataquin in his Flight would have cross'd a River, and quarrelling with the Owner of the Boat, because he went too slow, he knew him, and being imboldned by his Condition, with the Help of his Comrades, bound and deliver'd him to Mamud, who was well enough inclin'd to have pardon'd him, but for his Insolence and Disrespect to his Person, caus'd him to be hang'd, bestowing the Government of Korrazon on Altunitax. Mamud, after this, march'd again
again into India, where he gain'd a notable Victory over Gulkand, a Heathen King, who being thus vanquish'd with the Loss of 5000 Men, rather than a beautiful Wife he was extremely fond of, should fall into the Hands of his Enemy, he kill'd her first, and himself after: Mamud made other Expeditions into India, where he overcame the Kings Gipal and Tande-bal, taking a mighty Booty, which Mirkond gives an Account of at large; and I forbear, to observe my usual Brevity. Mamud returning to Gaznebben, built a stately Mosque, as a Thanksgiving for his many Victories, and then entering Persia, possess'd himself of the Cities Rey and Isphahan in Hyerack, both which, as has been said, belong'd to Main du Daule, leaving his Son Masud Governor there, and having been himself two Years in a sickly Condition, dy'd in the Year of the Hegira 421, of Christ 1031. Two Days Anno 1031. before his Decease, he caus'd all that was most valuable in his Treasures to be brought before him, and looking on it wept; but as he said nothing, it is not known what Motive he had; but in regard he order'd all to be carefully laid up again, it is suppos'd it was for Grief that he could no longer enjoy that Wealth. Being at the Point of Death, he sent for his youngest Son, who it is likely was of a Warlike Disposition, and desir'd he would promise, That after his Death, he would carry himself lovingly towards his Brothers, and pay due Respect to the Eldest. The young Man answer'd, He needed not to be concern'd, for he would behave himself towards them, as he would have done himself towards his own.

Whilst these Things happen'd in the Provinces of Karason, Maurenabar and Uzbek, the Affairs
Affairs of Persia were in no better condition; Magidu Daule, the Account of whom we will now bring to a Conclusion, being King of Gerion, was faithfull and negligent in his Government. Mamud, we have just now been speaking of, would not let slip that Opportunity, but sent a General with a considerable Army against him, to whom Magidu Daule submitted, without striking a Stroke, and put himself into his Hands, not questioning, but that since he had no way offended Mamud, he would not deprive him of his Kingdom; but he was deceiv'd, for as soon as ever Mamud was inform'd that he and his Son Abuzcif were taken, he repair'd to the City Rey, and making Search for Magidu's Treasure, found a Million of Dinares in Gold, which is almost a Million and half of Ducats, and the Value of five hundred thousand Dinares in Jewels, besides a great Quantity of Gold and Silver Plate, and other Things of much Value. Mamud caus'd Magidu Daule to be brought before him, and ask'd him, Whether he had read Schanoma, which is the Chronicle of the Kings? He answer'd, He had. Then Mamud ask'd, Whether he could play at Chess? He said, He could; and Mamud proceeded, Tell me then, Did you ever read in the Book, that two Kings ever reign'd together in one Kingdom? Or did you ever see at Chess two Kings upon one Checker? Maindu answering in the Negative, Mamud rebuk'd him severely, sending him, his Son, and his Wazir, or Vizier, to Gazebeh. Here Mamud found a noble Library, which he order'd to be carry'd to Karasfon, whither he went himself, leaving his Son Mafud at Rey, as has been said.

We gave an Account before, how Bahao Daule dying in the Country of Ariam, his Son...
Sultan Daule succeeded him, who sent his brother Gebela Daule to Xiras, and another call'd Abul Favares to Kerman. This last rebell'd, and gathering a mighty Army, mark'd to Schiras, which he possess'd himself of, with other Lands, his Brothers being then absent; but Sultan Daule being inform'd of it hafted thither. Abul Favares not daring to encounter him, retir'd to Kerman. Sultan pursu'd, and he abandon'd that Country, and went away into Karasen, to Hyamin Daule Hamud, who gave him a favourable Reception, and some time after sent one Aby Said Tabi, and a sufficient Force with him, to invade Hyerak. They took Kerman, and proceeding thence into Persia, made themselves Masters of Schiras. Sultan Daule was then at Bagdat, and upon the Receipt of this News, gathering what Forces he could, advanc'd towards Schiras. Abul Favares fled to Kerman, and thence to Amadam, the Government of Schams Daule, the Son of Fakero Daule; and thence again to Fakkey, in the Dominions of Mazabu Daule, who treat'd him honourably. Gelala Daule, Brother to Sultan Daule and Abul Favares, was at this time in Bazora, and writ to the latter very affectionately, desiring he would go to him, and they should both enjoy what he had. An Accommodation was now propos'd and concluded with restoring of Kerman to Abul Favares in the Year of the Hegira 409, of CHRIST 1019. Aceem Ben Bakao Daule was possess'd of some Lands in Diarbeck, and held private Intelligence with one of Sultan's Prime Commanders, which being discover'd, could not be disappointed, without coming to Blows; yet, after several Encounters, they agreed, That Moxaraf Daule should continue Governour
nour of the Lands of Hyerak in Arabia, and Sultan Daule remain poss'd of Awaiz and Persia. When they were both withdrawn to their Governments, Sultan Daule sent Eben Salah, with a good Army to invade Moxaraf Daule, who met him with few, but Veteran Troops, and routed him. Eben Salah in his Flight took up in a Fortress, where he was to closely besieg'd by Moxaraf Daule, that after devouring Rats, and all other loathsome Vermine, he and his Garrison were oblig'd to surrender, upon no other Terms than to have their Lives spar'd. This Victory sunk the Reputation of Sultan Daule very low, and Moxaraf Daule was so much puff'd up with it, that he took the Title of Schachan Scha, which is as much as King of Kings. This happen'd in the Year of the Hegira 411 of Christ.

An. 1021. 1021.

The next Year Moxaraf joining with Gelala Daule, he secur'd Eben Salah, and put out his Eyes. At the same time Gelala Daule was declar'd King of Bagdar, and Abuyaleb his Wazir, or Vizier, being a Pickthanked, and ill natur'd, tho' naturally Warlike, was kill'd by his Soldiers, upon whose Death, by the Mediation of Abul Ganiar, the Son of Sultan Daule, there was a new Accommodation concluded between him and Moxaraf Daule, in the Year of the Hegira 413, of Christ 1023; Sultan remaining poss'd of Persia and Kerman, and Moxaraf of Hyerak in Arabia. Two Years after Sultan Daule dy'd at Scbyraz.

His Son Abul Ganiar was then at Awas, and had Advice sent him by Abu Makarram, one of his Fathers Prime Commanders, with some Troops to attend him on the Road. But the Turks, or Turkymans, for they are the same, who
who were settled at Schiraz, and in Persia, call'd in Abul Favares, Brother to Sultan, who was then in Kermon, who lost no time, but hastened thither with such Expedition, that he was there before his Nephew had made any Motion, and as soon as arriv'd, caus'd Eben Mokarram to be secur'd. Abul Gamar perceiving how the Affairs stood, rais'd Forces, and putting them under the Command of Abul Kasem, the Son of Mokarram, sent him to Schyraz, and follow'd himself, with all the Troops he could draw together. Abul Favares abandon'd that Province, and fled to Kermon. Abul Gamar entring Schiraz, there ensu'd other, no less dangerous, Commotions. Some were for making War on Abul Favares, others were more inclin'd to Peace. Besides, the Soldiers demanded their Pay, and some Bounty over and above of the new King. There was no Money, and the King was a Youth, and unus'd to such Exigences. To avoid Trouble and Uneasiness, he went away to Noaban-
dian, where abundance of his Men dy'd, through the excessive Heat, which oblig'd him to remove from thence to Schabo and Bas-
fo. Abul Favares's Followers, who had been left at Schiraz, sent for him, and he returning, was proclaim'd King. He presently march'd his Army against his Nephew, with whom he agreed, before any Engagement, granting him the Sovereignty of the Lands of Awaz, and keeping Persia to himself. The Friends of Abul Ganimar, who were in Schyraz, and other Parts of Persia, seeing Abul Favares left in Possession of it, went away to Awaz, and being numerous, encourag'd the Youth to have Recourse to Arms again. He advance'd against
against his Uncle, and after several Encounters with him, Abul Fawares proving unsuccessful abandon'd Schyrax, which his Nephew enter'd, and was again saluted King of Persia; of whom we shall soon speak again.

In the Year of the Hegira 416, of CHRIST 1026, Moxarat Daule dy'd at Bagdat, aged 23 Years and some Months, when he had reign'd 10 Years and 25 Days. On his Death, Galala Daule was call'd from Bassora, to succeed him; but he not coming so soon as he should have done, the Government was bestowed on another; which he resenting, march'd against Bagdat.

The Calif Kader endeavour'd to appease him with fair Words and Intreaties, which failing, they came to the Decision of the Sword. Galala being at length totally routed, fled to Bassora, with the Loss of many Men, and a considerable Booty. The next Year a great Multitude of Turks came down upon Bagdat, which they took without any great Opposition, then plunder'd and set fire to it, which consumed the greatest and best part of it. This done, to secure themselves against the Curdes and Arabs inhabiting that Country, they call'd Gelala Daule from Bassora to be King of Bagdat; and upon his Arrival, and going to Kader, the Calif's House, to kiss his Foot, was by him courteously receiv'd. In the Year of the Hegira 419, of CHRIST 1029, the Turks and other Soldiers demanding their Pay, and none being given them, they broke into the House of Aboaly Ben Makula, Wazir, or Vizier, to Gelala, which they plunder'd, carrying away all they found in it, which was of no small Value. Gelala coming to oppose the Mutiny, was by them confin'd to a House, whence they suffer'd him not to depart.
part, till the Calif undertook they should be paid, which he perform'd himself, selling for that Purpose all he had of any Value.

At this time, as was said above, Mamud Goeanya was marching towards the City Rey, to possess himself of it, as he did, and design'd to do by all Persia. Abul Ganiar writ to his Unkle Gelala Daule, telling him, That it was the time for them to unite, and jointly oppose the Enemy, who was invading their Dominions. Gelala was so far from complying, that he rais'd Forces, and enter'd Awaz, plundering it, and carrying away a considerable Sum of Money out of his Nephew's Treafuries. At this time there happen'd much Discord at Basfora, between the Turks and the People of Dialema. Malek Aziiz, Son to Abu Mansur, and Grandson to Gelala Daule, of whom we are speaking, favour'd the Turkish Party, which disquieting the People of Dialema, they went over to Ile, and the War continu'd between them. Abul Ganiar was at Awaz, and taking Advantage of these Troubles, march'd his Army to Basfora, and took it. Thence he proceeded to Wacet, where all the Wealth of Gelala Daule's Kindred and Followers fell into his Hands, and Gelala thinking to have march'd to prevent it, his Troops would not move without their Pay. He wanted Money, and upon that Exigency, would have made use of the richest Inhabitants of Bagdat, desiring to borrow it of them, which drew upon him the general Dislike of the People. Abul Fauares was still in Kermon, and perceiving that all Things were in Confusion, rais'd Forces to invade Persia, but dy'd by the Way; whereupon all the great Men of Kermon, by unanimous Consent, call'd in Abul Garni-
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Garnia, and conferr'd the Government on him; and thus he became King of Persia and Kermon. He immediately drew together a considerable Army, and advanced towards Bagdat. Gelala Daule met him, they fought obstinately; Abul Ganiar was defeated, and fled to Awiz, having lost abundance of Men. Gelala Daule left sufficient Garrisons at Wacer, and return'd to Bagdat in the Year of the

An. 1032. Hegira 422, of CHRIST 1032. At the same time dy'd the Calif Kader, when he had been so 41 Years and 4 Months.

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C H A P. XLI.

Kahem, or Alkahem Beamaryla Abu Jafar Abdula, 47th Calif.

Kahem, or Alkahem Beamaryla Abu Jafar Abdula, the Son of Kader, succeeded his Father in the Califshhip, in as troublsome Times as there had been before. Holding on to our usual Method, we will return to Karafon, where we left Sultan Mamud Gaznebi newly dead, and his Son Muhamed enthron'd in his Place. He had, among others, a Brother call'd Masud, to whom his Father, before his Death, as has been said, had committed the Government of Rey and Isphahen. This Man hearing of his Father's Death, and his Brother's Advancement to the Throne, drew out his Forces and march'd towards Karafon. The People of Isphahen, who hated him for his Cruelty, as soon as he had turn'd his Back, rebell'd, and put the Garrison to the Sword. Masud return'd, laid Siege to the City,
City, enter'd it, punish'd the Ringleaders of the
Revolt, and leaving a double Garifon, march'd
again towards Karafon; by the way writing to
his Brother, that he was going only to visit, and
serve him, for he had Lands sufficient to main-
tain him. Mahamed was not at all pleas'd with
Masud's Compliment, and sent to desire he
would save himself that Trouble, and return
home. Masud took this as a Pretence to be off-
ended, for a less Motive would have serv'd
him, and accordingly he declar'd against Ma-
hamed, whom many Persons often advis'd to be
reconcil'd to his Brother; but he not regard-
ing their Advice, sent one Issuf Sabutaquin against
him, and follow'd himself with all the Forces
he could raise. He stay'd at Tangarabat a whole
Month, to keep the Ramadan, which is their
Time of Fasting, like our Lent. About the lat-
ter End of it, Masud came up unexpected and
besieg'd him. Not long after, by the Treachery
of his Unkle Issuf Sabutaquin, and one Amir Aly,
a considerable Man, Mahamed was seiz'd and
deliver'd up to Masud; who having secur'd
him, punish'd the Traytors as they deserv'd, ca-
sting the Unkle, loaded with Irons, into a Dun-
geon, and hanging Amir. This done, he advanc'd
to Gazneben, taking his Brother Mahamed along
with him, whose Eyes he there caus'd to be put
out; thus remaining possess'd of the Kingdoms
of Karafon and Gazneben, besides Hyerak, which
his Father had given him, the Government
hamed.
whereof he bestow'd on Abusalem Hamduy, in the
Year of the Hegira 422, of CHRIST 1032. His
Unkle Aladaule Ben Kakuya, Brother to his Mo-
ther, whose Daughter he took to Wife, was
made Governour of Ispahan, with Orders to be
afflicting, as far as he could, to Abuzale. Hamed
Ben Ocem Hassoud was made his Wazir, or Vi-
zier.
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Xier. The following Year he sent Altuntax, Governour of Koarrazm against Aly Taquin, who had possess'd himself of Samarcand and Bokara. Altuntax set out by the Way of Hamaybe, reducing all Parts that had revolted. Being come to Samarkand, Aly Tarquin met him with his Army, they incag'd, Altuntax was hard set by reason of an Ambush Taquin had laid for him; yet he obtain'd the Victory, which cost him besides the Loss of many Men, his own Life, and he perceiving it to draw to an End, caus'd his Troops to come to an Accommodation with the Enemy, to secure them from any Danger after his Death, which hapned the next Day. Masud was much concern'd at it, and gave his Post to his Son Aron Ben Altuntax.

In the Year of the Hegira 424, of CHRIST 1034, the Territories of Gibal and Rey in Persia, rebell'd against Masud, as did the Garrisons left by his Father in India. At this time dy'd his Wazir or Vizier Hamed Rea Ocem, a Man of great Wisdom and Conduct, whose Place was given to Abu Nacer Hamed, Wazir or Vizier to Altunta, who was in Koarrazm. In the Year of the Hegira 426, of CHRIST 1036, he march'd with his Army to Geriom and Tabarzam, which he subdu'd. During his Absence, two Turkish Commanders, call'd Togorek, or Togoxelbek, and Jafarbek Salinguis had made some Commotion, but sat still upon his Return. Masud made ready to enter India, contrary to the Advice of all his Council, because the Affairs of the Turks were not yet thoroughly settled. They upon his Absence, began to make In-roads barefac'd, throughout all the Country from Karasen to Persia, with so much Success, that they oblig'd Alao Daud Ben Kakuya and Abusale, to abandon their
vernments with Precipitation, leaving them that Kingdom, which they possessed themselves of, with other adjacent Parts of Persia. During these Troubles Abul Ganiar possessed himself of Tabaristan, in the Year of the Hegira 428, of Christ 1038. By this Time Masud return'd from his Indian Expedition, and two Years after set out again from Gazneben towards Gerium. By the way he was inform'd, that a Robber, who committed many Outrages on the Roads, shelter'd himself with 100 Companions in a Fortrfs near by. He drew them out with a Safe-conduct, but as soon as brought before him, caus'd them all to be hang'd, alledging, that such Criminals ought to be brought to condign Punishment by any Means whatsoever. As he proceeded on his March, some Towns complain'd to him, that Nur Taquin, Governour of Balk, oppress'd them with Tyranny and Extortions. He mov'd towards him with very much Difficulty, because it was Winter and froze hard, and when he had advance'd about half way was inform'd, that one Daud Saliub, a Turkish Commander, was marching to Balk with considerable Forces, to assist Nur Taquin. Masud being unwilling to leave any Enemy behind, turn'd back against Daud. Nur Taquin having notice of this Counter-march, fell upon his Rear, and killing many of his Men, took most of his Baggage. Masud thus roughly handled, held on his Way till he met with Daud Saliub, by whom he was overthrown, and fled to Gazneben, where he put to Death many of the Turks that serv'd under him, because they had misbehav'd themselves in the Battel, and then sent a way to Balk his Son Mandud, attended by Abu Nacer Hamed his Wazir or Vizier, with a considera-
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A considerable number of Troops. He himself taking along his blind Brother and Sons, went away to India. Being come to the Bank of the River Send, which the Persians call Pang Ab, and is the Indus, he and his Favourites pass’d over to rights, leaving his blind Brother, with the Treasure on this Side, under the Direction of a Commander call’d Mustaquim, who looking upon that as a favourable Opportunity, fell with his Men upon the Treasure, and dividing it among themselves, declar’d the blind Man King, he at first refusing, but afterwards contented for Fear of Death, wherewith they threatened him, if he did not comply. With him they pass’d the River, the rest of the Army, submitting to him, and securing Masud, deliver’d him up to him; of whom he took no other Revenge, than to desire he would be satisfied to live quietly in any Place, which Masud agreed to, praying it might be in the Fortress of Kobrakebir, which was granted him with a good Guard. At Parting Masud ask’d his Brother to give him some Money to spend by the Way, and he, being very covetous, order’d him 500 Drachms, which are but five hundred single Royals, or about 12 Pounds ten Shillings. Masud was much concerned at it, but the Person who was to deliver it, gave him of his own 1500 Dinares in Gold, amounting to near 2000 Ducats, which was afterwards well repaid. King Mahamed being sensible of his Incapacity for Government, because of his Blindness, put it into the Hands of his Son Hamed, who by the Advice of a Son of Issif Taquin, and another of Amir Aly Kaxavand, whose Fathers Massud had put to Death, for their Treachery, towards the blind Man, went away privately to Kobra Kebir, and murder’d him, when he
he had reign'd ten Years, having been a brave and generous Prince. His Son Maedud had been left at Balk, where being inform'd of his Father's Misfortune, and Mahamed's Return from India, he march'd to meet him in Gaznehen, with a well disciplin'd Army. They met, and fought, Mahamed was routed and taken, with his Son Hamed, the two Advisers of Masud's Murder and many more Courtiers, who were all immediatly put to Death, except one Abderrayn, Son to the blind Man, whom Maedud pardon'd, because he having gone with his Brother Abderramon, to visit their Unkle Masud, when Prisoner, they found him with a Tage or Crown on his Head, which Abderraman snatch'd off and cast on the Ground, with much Passion and Contempt. Abderrayn blam'd him much for so doing, and taking up the Tage or Diadem, put it again on his Unkle's Head with Expressions full of Compassion. Maedud was inform'd of this Merciful Action, and was now mindful of it to requite him. Maedud caus'd a magnificent Structure to be erected on the Ground where he gain'd this Victory, and call'd it Fat Mahomed Habad, signifying in the Language of Karason, the Place where I gain'd. The Death of Masud occasion'd new Commotions throughout all the Dominions of Persia and India, whence Maedud apprehended some Disturbance from his Brother Mainud, who was there preparing for it, but dy'd suddenly by the Way, by which Means Maurenabar and that Part of India fell to Maedud. However the Salingai Turks inhabiting Maurenabar and Karason would not own him. He sent an Army against them in the Year of the Hegira 455, of CHRIST 1045, which was A. 1045, met by Oloh Arsalom, the Son of Fakarbek, with a considerable Force, who overthrew Maedud's Troops.
Troops. On the other Side, great Numbers of Turks breaking out of Turkestan, into the Lands of Gaomacer and Kandachar to plunder, were entirely routed by Maedud's Garrisons, which drew together to oppose them. At this Time all the Kings in India that were subject to Maedud, revolted, and confederating together, laid Siege to Labor. Maedud sent Relief with all possible Speed, and whilst that was marching, the Besiegers fell at Variance among themselves, so that they had Recourse to Arms: Some of them declar'd for Maedud, and prevail'd against the others; then joyning the Troops sent by him, soon reduc'd the Rest under his Obedience. Maedud marching against the Salingui Turks, who had made themselves Masters of Karason, dy'd by the Way, of the Colick, in the Year of the Hegira 441, of CHRIST 1050, and tho' he left two Sons, yet his Officers and Army gave the Crown to his Brother Aly Ben Masud.


It was said before, in the Life of Maedud, that when he had defeated, and kill'd his Uncle Mahamed, he left none alive of all that Royal Stock, but only one Son of the blind King call'd Abd Rahym, or Abd Rasbid. This Man was then in Custody, and upon the Death of Maedud, a Wazir or Vizier releas'd and proclaim'd him King. Aly Ben Masud finding all things in Confusion, and himself in no Condition to overcome all the Difficulties that presented, fled the Country. Abd Raxid, whose Capacity was not extraordinary, confided so much in Togorel or Tokzel, one of his Commanders, that he not only depriv'd him of his Dominions, but of his Life, as will soon appear.

Confusions. We left Kahem newly made Calif, soon after at Bagdat, whose Promotion, the Soldiers in Bagdat mutiny'd
tiny'd again, plundering the House of Gelala Daule's Wazir or Vizier, and in Hatred to him, proclai
and in Hatred to him, proclaim'd Abul Ganiar King of Bagdat, and sent for him; but he being better advis'd, excus'd himself; and was in the Right; for when his Answer return'd, the Turks had again agreed with Gelala Daule, yet this Reconciliation was not lasting, for they very soon after, throwing off all Respect, committed a thousand In
trenches, and destroy'd the City, setting Fire to it in open Day, that they might have an Opportunity to plunder. In the Year of the Hegira 427, of CHRIST 1037, they openly revolted against Gelala, and would have expell'd him the City, had he not oppos'd them with Wisdom and Resolution. He continu'd in Peace till the next Year, when the General of the Turks was kill'd in a Mutiny, which made them somewhat abate of their Fury. At this Time a Peace was concluded between Gelala and Abul Ganiar; and in the Year of the Hegira 430, of CHRIST 1040, there fell such a Prodigious Frost and Snow in Bagdat and the adjacent Parts, that it lay on the Ground three Spans in Depth; and the River Degila, which is the Tigris, on whole Bank the City stand'd, was frozen over, for the Space of twelve Days; a wonderful thing, considering the Situation of the Place, which I take to be in 34 Degrees of North Latitude. The next Year there hapned fresh Debates between the Turks and Gelala Daule, who brought them a little more under Subjection. In the Year of the Hegira 434, of CHRIST An. 1044, Ebrahem Neali Salinqui, a Turkish Commander breaking into the Persian Province of Hyerak, took Amedon. Tokzelbek did the same after him, and possess'd himself of the City King of Rey, and the following Year Gelala Daule dy'd, Bagdat.
when he had reign’d 17 Years. His Son Abu Mansur was then at Wacet, who being sent for to succeed his Father in the Throne, was so long detained there by Comotions, that they who had sent for him, not able to wait any longer, gave the Government to Abul Ganiar. Tokzelbek was then ranging victorious through Persia, for which Reason Abul Ganiar concluded an Alliance with him, marrying his own Son to a Daughter of Daud Salinqui and Niece to Tokzelbek. The following Year, which was of the Hegira 440, and of CHRIST 1049, Abul Ganiar dy’d in the Province of Kermon, four Years after Gelala Daule, leaving five Sons, viz. Aba Mansur Fulath Soton, that is, Pillar of Steel, Kozrao Feruz, Abu Faber, Abucayd Aboaly and Kay Kozrao. Soton, who was the eldest, went away to Schiras to succeed his Father, but Kozrao Feruz who was there, caus’d himself to be proclaimed King, and changing his Name with his Condition, call’d himself Malek Rhaym. Then gathering a moderate Army, let his Brother Abu Sayd at the Head of it, to go meet Fulad Soton, following after himself with all the Forces he could raise. When they were come near Stabhkar, where Soton was, all the Turks and most of the other Troops went over to him, leaving the two Brothers to themselves: Malek Rhaym retir’d to Awaz, but soon left that Place to his Brother, who still pursued him. Lastly he withdrew to Wacet, with his Brothers Abu Taker, and Abu Sayd, where the War was continu’d with various Success, till the Year of the Hegira 447, of CHRIST 1056, when Malek Rhaym being inform’d, that Takzebek, at the Inflation of Abu Mansur, had possessed himself of Schiras, and most of the Dominions of Persia, and perceiving all Places
full of Divi
tion and Destruc

tion, he made his

 utmost Effort, and raising all the Forces he

was able, march'd and possess'd himself of

Schiraz, and having furnish'd him with all that

was necessary for Defence, return'd to Wacet.

Dis
cord still prevail'd at Bagdat, where one

The Calif

Besantery, a Commander of the Standing For
ces, at the Instigation of the Calif of Damascus

flies from

Bagdat, who was then of the Family of Ismaelga,

conspiri'd against the Calif Kahem, or Alikahem

Beamarila, and press'd him so hard, that he was

oblig'd him to quit the Country, and fly to the

Protection of Fokzelbeck, with whom he had

before contracted some Friendship, and who receiv'd

and promis'd to support him, as he
did. He march'd with him and all his Forces
to Bagdat, which was enter'd by Force, plunder'd,

and destroy'd with Fire and Sword, Bagdat

sparring neither the Living nor the Dead, destroy'd.

whose Tombs were all open'd, to see whether

there was any thing to steal in them. Ma

lek Rhaym was then in Bagdat, and fled

with his Friends, in hopes to escape the Fury

of the Soldiers to the Calif Kahem's House,

who did all he could to save him, but unsuc

cessfully, for he fell into the Hands of Tolzel

bek, who cast him into Prison, where he dy'd.

This did not put an end to the War, which

Abu Sayd continu'd against Mansur, who, after

several Engagements, over-threw his Brother

Abu Sayd in Battle, and kill'd him, securing to

himself the Lands and Title of King of Persia.

One who had been Wazir, or Vizier, to his

Father, held the same Post under him, whom

he put to Death upon Suspicion, and gavethat

Place to one Faziel Ben Acen, or Faziel Huye.

This Man, when well settleth in his Employ

ment, in Requital for such a Favour, receiv'd

of
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of Mansur, confin'd him in a strong hold, where he dy'd; and Fazel Huye assum'd the Title of King of Persia. A Salique Turkish Commander, call'd Malek Manerd, was then in the Province of Kermon, who, being inform'd of what had happen'd, march'd with his Army against Fazel Huye. He fled to another call'd Oleb Arsalem, whose lands he farm'd, and growing very rich by that means, revolted from him; yet not so successfully, but that soon after both he and a Son of his call'd Nuzon all Molk were both taken, and secur'd in the Fortresses of Strabbor, where they dy'd. This was in the Year of the Hegira 448, of CHRIST 1057.

Aboaly Kay Kezrao, the Son of Abul Ganiar, who had succeeded his Father in the Government, voluntarily deliver'd himself up to Oleb Arsalem, who gave him the lands of Naobandian and Aktak to live on, always treating him with much Honour and Civility. He liv'd 40 Years after his Brothers, and dy'd in that of the Hegira 487, of CHRIST 1095, when the Sovereignty and Government of the Family of the Daules in Persia ended in Persia. To speak of Togorel or Tokzelbek, and the Affairs of Persia, we left Abd Raxid, who being inform'd of the Practices of Tokzel against his Person, retir'd to Gaznehen, whither the other pursuing besieg'd him, and entering the City by Force, Abd Raxid withdrew into a Fortress there was in the midst of it. After some Days Siege, Tokzel perceiving he could not take it by Force, prevail'd by Treachery, corrupting the Governour and Garrison, and thus he got Raxid into his Hands, whom he immediately put to Death, with many more of his Kindred and Friends, and took to him-
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self the Title of King, marrying a Sifter of the Deceas’d. A few Days after, as he sat in publick to receive the Compliments of the great Men, as is the Custom in those Parts, ten of the Prime Nobility approach’d together to pay their Submission, and coming up close, drew their Swords and kill’d him. Not long after, Charikir, a Commander, arriv’d there from India, who releas’d out of Prison, where he was confin’d, Ferrogb Zad, the Son of Mas-sud, and Brother to Abd Raxid, whom he set upon the Throne. Daud Salinquah made War on him, but Ferrogb Zad defeated him, and then march’d his Army into Karafon, where he was met by the Generals of Salinquah, King of Turkeftam, whom he also overthrew. At last Olob Arslem, Son to that King, came against him in Person, and routed him, carrying away many of the Gazne’s Prisoners, who were afterwards exchang’d for Turks, that were Prisoners in Gazneben. Ferrogb Zad, having reign’d 6 Years, dy’d, leaving the Crown to his Brother Ebraben Ben Masud. At this same time dy’d Kahem, or Alkahem, the Calif, in the Year of the Hegira 467, of dies. CHRIST 1074, when he had enjoy’d that An. 1074, Dignity 44 Years and 4 Months.

CHAP. XLII.

Almoktedy Bila, the 48th, Almstaber Bila, the 49th, Almoftarxed Bila, the 50th, Raxet Bila, the 51st, and Almoktaf Bila, the 52d Calif.

Almoktedy Bila, Grand-son to Kahem, was, upon his Grand-father’s Death, chosen Calif; in whose Days Persia was not free from Com-
Commotions, but since they did not amount to make any Change in the Government, we shall not lose much time upon them. In the Dominions of Karafon and Maurenabar, Ebrabem, Brother to Ferroghzad, who, upon his Death, succeeded in the Throne, concluded a Peace with the Turks; and having settled Affairs at home, went over into India, where he undertook fresh Conquests, and subdued many Provinces, taking an inestimable Booty, whereof Mirkond gives a large Account. He return'd into Persia, and thinking to enjoy Peace, was inform'd that Malek Scha, King of Turkestan, was making mighty Warlike Preparations to invade him; but he sent Embassadors, who prevail'd with him to desist; and as a farther Bond of Amity, Ebrabem marry'd his Son Masud to a Daughter of Malek Scha. After this, Ebrabem dy'd in the Year of the Hegira 481, which is of CHRIST 1089, leaving the Crown to his Son Masud. In 487, or 1095, the Calif Almoktady Bila dy'd suddenly, when he had rul'd 19 Years and 5 Months.

His Son Almoktader Bila succeeded him. The City of Bagdat, which was at first seated in Mesopotamia, on the Banks of the Tigris, being ruin'd by the over flowing of that River, he remov'd it to the other side of the said River, which was more commodious, where it now stands, opposite to the former, when 25 Califs had reign'd since the first Founding of it by Abu Jafar, and it is worthy to be observ'd, that not one of them dy'd in it. Almoktader Bila enjoy'd Peace almost all the time of his Government, which was 25 Years and 6 Months, at the end whereof he dy'd, in the Year of An. 1119, the Hegira 512, which was of CHRIST 1119.
His Son Almoxstarced Bila Fazele succeeded
him; he prov’d a resolute Martial Man, and
made War on some Persian Princes. Masud
Salinquin, King of Karason, invading some Pro-
vinces of Persia, Almoxstarced oppos’d him, and
fought several Battles, with various Event. At
left the decisive Stroke was given at Maragah,
near Tauriz, where the Calif was routed, and
fled; but being afterwards taken, and deliv-
er’d to Masud, he caus’d him to be put to
Death, in the Year of the Hegira 529, of
CHRIST 1136, when he had reign’d 17 An. 1136.
Years and 2 Months.

Baxet Bila inherited the Califship by his Fa-
ther’s Death, and being resolv’d to revenge
it, rais’d the greatest Force he was able, and
march’d towards Masud, who still ravag’d all
Persia, and had made himself Master of the
greatest Part of it. They met, a Battel was
fought, and Raschat overthrown, who fled to
Tapan, the Capital of Hyercak, in Persia, where
he was afterwards kill’d, having govern’d but
two Years, in the Year of the Hegira 532, of
CHRIST 1139. Masud, after routing and put-
ting him to Death, march’d to Bagdat, where
he was receiv’d, without any Opposition, and
gave the Califship to Almoktayf Bila, Unkle
to the Deceas’d.

Not long after Masud dy’d in Persia, and
every one of his Generals and Governours,
kept what he had been entrusted with. Al-
moktayf took the Field, and recover’d almost
die; all that Masud had posses’d himself of in Per-
sia, which having enjoy’d about 24 Years,
without any considerable Disturbance, he
dy’d in the Year of the Hegira 555, of CHRIST
An. 1161.
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CHAP. XLIII.

Almooftanger Bila Ifsuf, the 53d; Almooftanzy Benur Elah Acen, the 54th; Nacer, or Nacerce Ladinla, the 55th; Alhazer, or Altaker Bila Mahamed, the 56th; Almooftancer Bila Maufor, the 57th; and Almooftacem Bila Abdula, the 58th, and last Calif of Bagdat.

A lmooffanger Bila Ifsuf, Son to the Calif Moktafjy, succeeded his Father. Maufor dy’d in Persia, as was said above, in the Days of this Almooftanger’s Father, leaving his eldest Son Arsalon Scha to succeed him in Gazneben. This King, as soon as seated on the Throne, feiz’d all his Brothers, who were numerous, except one, who made his Escape, call’d Babaron Scha. At this time two Brothers, related to the Royal Family, held the two Governments of Karafon and Hyerack in Persia; Saniar had the former of them, and Mahamed the latter. Babaron flying from his Brother, had Recourse to Saniar, who protected and endeavou’rd to reconcile him to Arsalon Scha, but could not prevail. Saniar espousing Babaron’s Quarrel, rais’d Forces, and advance’d towards Gazneben. Arsalon Scha being inform’d of it, made his Complaint to Mahamed. Saniar’s Brother, who was Governour of Hyerack, who us’d some Endeavours, but could not reconcile them. The War was carry’d on, Saniar march’d his Army to Baf’th, where Abu-fazal, Governour of Sifton, join’d him. Arsalon Scha met them, and coming to a Battel, was routed. An Aunt of his afterwards made them Friends, but Saniar, at the Request of Babaron Scha, had Recourse to Arms again, and having gain’d a second Victory over Arsalon Scha, enter’d Gazneben.
ben, where he had a mighty Booty, and putting Babaron Schba into Possession of that Country, return’d to his own. As soon as he was gone, Arsalon Schba invaded Gazneben, which Babaron Schba abandon’d, and flying to Saniar, was again restor’d by him. Arsalon Schba, not daring to stand him, made the best of his way; but being cloely pursu’d was taken, and deliver’d to Babaron his Brother Babaron, who caus’d him to be immedi-ately put to Death, in the Year of the Hegira 512, of him, and

CHRIST 1119, when he had reign’d 3 Years, and succeed. Babaron was settell’d on the Throne. He prov’d a good Prince, Magnificent, Generous, and well quality’d; a great Lover of natural Sciences; a Favourer of Learned Men, and writ himself some Philosophical Tracts; yet did not Learning make him e’er the les Warlike, for he made some Invasions into India, and into Persia, where he dy’d in the Year of the Hegira 547, of CHRIST 1153, when he had reign’d 35 Years, and left the Crown to his Son Kozrâu Schba.

This new King, not thinking himself safe in these Lands, by reason of the many Tumults, remov’d from thence to Labor in India, whence, returning again to Gazneben, he found that Kingdom in the Possession of Saniar, King of Kavason; and perceiving he could not prevail against him, return’d to Labor, where he dy’d, in the Year of the Hegira 555, of CHRIST 1161, having reign’d 9 Years, and leaving the Crown to his Son Kozrao Malek.

He succeeded his Father in the City Labor, Capital of the Kingdom of Multan, in India, now the Court of the Great Mogul; for Persia, and his other Kingdoms and Dominions were in other Hands, and it requir’d a more Martial and less vitious Disposition than his to retrieve them, which gain’d him the ill Will of all his People, and particularly of the Soldiers. One Sultan Guayacadin Mahamed Guary govern’d a Part of the Country of Gazneben; this Man, after some Incursions made into India, laid Seige to Labor, took it, and carry’d away Kozrao Malek to Gazneben, where he dy’d, in the Year of the Hegira 563, of CHRIST 1169, and in him ended the Family of the Sabatagys. Three Years after dy’d Aslilanger Bila Issuff, the Calif, after enjoying that Dignity 11 Years, which he left to his Son.
Almostanxy Benurelak Aeen, who was a good Prince; generous, and belov’d by his People, rul’d 9 Years and 8 Months, and dy’d in the Year of the Hegira An. 1180. 575, of CHRIST 1180. Nothing remarkable happen’d during his Reign.

Upon his Death, the Califhip devolv’d to his Son Nacer, or Ladinla, who held it 47 Years, in whose Days Bagdat throve very much. During his Reign, the Koarrazmtes invaded the Saltingys, and subdu’d them; and the Tartars, under Chinguy’s Kan, posse’sd themselves of the Lands of Turon and Agem, putting them to Fire and Sword. Nacer dy’d in the Year of the Hegira 622, of CHRIST 1226.

His Son Alhazer Bila Mahamed was made Calif in stead of his Father, and enjoy’d it only 9 Months and 13 Days, dying in the Year of the Hegira 623, of CHRIST 1227, leaving that Dignity to his Son.

Almostacer Bila Mansur, who valu’d himself so much upon being generous, that he became prodigal, and so fell to Poverty. During his Reign, when Per-sia enjoy’d almost an universal Peace, the Mogols or Tartars made their first Incursion into it. When they had posse’dthemselves of some Provinces the Calif Almostancer oppos’d, and oblig’d them to quit most of what they had gain’d, and having given them sever-al other Repulses, dy’d in the 17th Year of his Go-verrnment, of the Hegira 640, and of CHRIST 1244.

His Son

Almostacem Bila Abdula succeeded in the Califship, and was the last of the Family of Ben Habaz. The Tartar Olaky Kan invaded, routed, and kill’d him, when he had been Calif 15 Years and 7 Months, putting all the People of Bagdat to the Sword, as shall be mention’d in the following Chapter, and brief Ac-count of the Mogols or Tartars that ove-ran Persia. In this Man ended the Califs of Bagdat, vulgarly call’d of Babylon, and sometimes of Balidak. There were 37 of this Family, who held that Dignity 523 Years, little over or under. I have mention’d them all, in regard that in the Chronicles of Persia they are reckon’d Monarchs of that Kingdom; and in what remains to be said of the rest of them, I shall observe the same Method that is follow’d by Tavarick and Mirkond, their Historians. The Calif Almostacem dy’d in the Year of the Hegira 655, of CHRIST 1258. CHAP.
CHAP. XLIV.

An Account of the Mogols, or Tartars, that Conquer'd Persia.

In the most Eastern Parts of Asia, not far from Ketao Kozan, which, as has been said, is Cathay, bordering on China, liv'd one Buzan-nier, who by his Valour and other Virtues, made himself Master of most of those Provinces. His Successors, no less potent and active than himself, being possess'd of those Countries, and subduing others, extended their Empire over many Regions of a vast Extent; but my Design being only to treat of those who have been Soveraigns of Persia till our Days, I shall say no more of these than is barely requisite for my Purpose, beginning with Chinguis Kan, the First of them that brought the Mogols or Tartars into Persia, and was the Ninth Descendant from Buzanier, as follows. Chinguis Kan, the Son of Sukhy Badur, that is, the Brave, the Son of Partan Badur, the Son of Fil Kan, the Son of Tomanab Kan, the Son of Bukah Kan, the Son of Buzanier, who is the first above-mention'd, and Eighth Grandfather of Chinguis Kan, with whom we are now to proceed.

Chinguis Kan, the Son of Sukhy Badur, was born in the Year of the Hegira 546, of Christ 1152. When he was thirteen Years of Age his Father died, and being left so Young there follow'd much Contention among those People, about his Succession and Protectorship, and grew to such a Height, that they could not be quell'd till the Year of the Hegira 599, of Christ 1204, when Chinguis Kan over-coming all
all Difficulties, in spight of all those that oppo-
sed it, made himself King, and absolute Mo-
narch of all that his Father and Ancestors had
been posses'd of. His Name before was Ta-
machin, and three Years after he found him-
selk fix'd on the Throne, which was in the

Anno 1207. Year of the Hegira 602, of Christ 1207,
he order'd himself to be call'd Chinguis Kan,
which is said in their Tongue to signifie, King
of Kings. By Degrees he became extraordinary
Powerful, subduing all the Hords, or Tribes of
Tartars, as also the Kingdoms of Ketao Ketan,
Helan, Tartar, and others; and having settled
them all in Peace, in the Year of the Hegira
615, of Christ 1219, he march'd out of his
own Dominions, and advanced with an innum-
erable Army against Mahamad Koarrazm Scha
in Maurenabar, who after some Resistance
made, perceiving how little he was able to do
against so formidable an Enemy, left him his
Dominions, and withdrew into Karason. Chinguis
Kan enter'd Maurenabar in the Year of the
Hegira 620, of Christ 1224, putting every
living Creature he met with to the Sword.
The same he did at Balk, and thence sent
30000 Horse in Pursuit of Mahamud Koarrazm
Scha, who fled before him. They overtook him
at Abishou, in the Province of Gueyron, and
flew him, ravaging all that Country with Fire
and Sword. It is positively affirmed, that the
Mogols or Tartars destroy'd Seven hundred thou-
sand Souls in the City Rey, and the Country
about it; and in the Provinces of Nixabur, a
Million one hundred and fifty thousand, some
say a Million and six hundred thousand Men,
besides Women and Children, and propor-
tionable in several other Provinces. When they
had spent a whole Year ranging about Persia,
and making such dreadful Havock in all Parts, 
Almostzer Bila Mansur Ben Alzaker, the 
Calif of Bagdat, having rais'd the greatest Power 
he was able, both as to Men and other war-
like Preparations, march'd against them, and 
either for that they were divided, and their 
Numbers lefien'd, or because they had a Mind 
to be gone with their Booty, obliq'd them to 
deport almost all Persia, and they return'd to 
Maurenabar, in the Year of the Hegira 623, 
of Christ 1227.

Upon the Death of Mahomed, King of Koar-
rasm, his Son Sultan Gelaladin fled into India, 
whom the Mogols pursu'd, and overtaking him 
near the River Indus, fought and routed him, 
and he retir'd to the Kingdom of Multan, far-
ther up in India. Chinguis Kan having shown 
his Men the way into Persia, and left some Com-
manders there, return'd to Ketoo Kotan, where 
he died in the Year of the Hegira 624, of 
Christ 1228, being Seventy eight Years of 
Age, and having reign'd as absolute Sovereign 
of his Dominions Twenty five. He had Four 
Sons, the Eldest call'd Tuxy Kan, whom his 
Father had constituted Governor of the King-
doms of Daft, Kapechah, Rosi, and Abulgar, 
died Six Months before him; The Second, call'd 
Chagatay Kan, who was Governor of the King-
doms of Maurenabar, Ayger, and Koarrazm, 
held those Dominions till the Year of the Hegira 638, of Christ 1241, when he died; 
The Third, whose Name was Oktay Kan, suc-
cceeded his Father; The Fourth, Tuly Kan, 
to whom his Father, besides some Provinces, 
left all his Treasures, died in the Year of the Hegira 628, of Christ 1232. So that of 
Chinguis Kan's four Sons, only Oktay Kan liv'd 
to enjoy his Inheritance, tho' the others left 
X 2 Sons,
Sons, some of which afterwards succeeded, as shall be said in its Place. Mirkond writes, as a certain Truth, That when Chinguis Kan was born, he brought out a little Blood hard grasp’d in each Hand, which was an Omen of his Cruelty.

Oktay Kan, Third Son to Chinguis Kan, upon his Death, succeeded in the Throne, at the beginning of the Year of the Hegira 626, of Christ 1230. He was as good as his Father had been wicked, and among other Virtues, was singular for Generosity, a Quality well-becoming Princes, and very necessary. Mirkond tell us, He laid out, during the whole Course of his Life in extraordinary Gifts and Presents, 666 Purfes, as the Persians expresses it, each Purse containing 1000 Toman of Gold, and every Toman is worth Sixteen Ducats; so that the whole amounts to Ten Millions six hundred and fiftie thousand Ducats. He appointed Gerbakhon Noyn his Wazir or Vizier, a Martial Man and of great Wisdom, whom he immediately sent against Gelaladin, who we said was withdrawn to Multan, and coming out to oppose him, was routed and slain, the Family of Koarrzam Sche expiring in him. Then he bent his Force against Persia, and reduc’d it all under his Dominion, except Fagdat; and having reign’d Thirteen Years, died in the Year of the Hegira 639, of Christ 1242, of excessive drinking of Wine, leaving a very young Son, call’d Gayuk Kan, for which Reason his Mother held the Government Four Years, and in the Year of the Hegira 643, of Christ 1246, he took it into his own Hands.
The History of Persia.

He approv'd himself a good Prince, being a Lover of Justice, Generous, and no Enemy to Christians, whom he very much favour'd; but was snatch'd away by Death, when he had Reign'd one Year only.

His Successor was Manchu Kan, his Cousin-German, Son to Tuly Kan, and Grandson to Chinuis Kan, a good Prince, brave, generous and affable. He favour'd the Mahometans very much, and was not unkind to the Christians, but hated the Jews, and persecuted them. To his Brother Kabloy Kan he gave the Lands of Ketao Kan, who much enlarg'd his Dominions. This Man founded the great City of Kanbuluk, now the Great Tartar's Court. To another Brother, call'd Ulahku Kan, he gave the Dominions of Persia. Manchu Kan died when he had Reign'd Thirteen Years, in the Year of the Hegira 657, of Christ 1260.

Ulahku Kan succeeded his Brother, came into Persia, as has been said, in the Year of the Hegira 657, of Christ 1256; and to keep himself in Action, attack'd Ismaelya, a City of Consequence, which he took, and spair'd not the Life of any Soul within it. Next he March'd into Hyerak, and subdu'd it. The next Year he March'd his Army to Bagdat, the Calif Almostadum venturing a Battle with him, was Overthrown and Slain, as were his four Sons; the same Fate attended all that were found in Bagdat, and the Country about it, which many say amounted to a Million and six hundred thousand Souls. In the Year of the Hegira 658, of Christ 1257, he proceed'd to Aleppo and Damascus, both which he took, and leaving one Kaptu Kan Governor in those Parts of Syria, return'd himself to Persia, and died at Meragab, near Tauris, in the
Province of Adryan, in the Year of the Hegira 663, of Christ 1266, being the Sixth of his Reign. Before his Death, he divided his Dominions between the three Sons he had; to Haybkay Kan, the Eldest, he gave the Kingdoms of Hyerak, Mazandaion, and Karason; to the Second, call'd Hyaxemet, Aron, that is, Armenia, and Aderbacon; to Tandon, the Third, he left Diarbek and Rabab, which is Mesopotamia. Besides all this, he gave to Atulmok Jaryng, one of his Wazirs, or Viziers, the City of Bagdat, to rebuild it, as he did; and to another, call'd Mabynedim Paroaney, some Lands in Rumestan. At this Time flourished in Persia, Coaja Naciradin Tuffy, a famous Astrologer, who writ a Book, Intituled, Zich el Kong, Of Judgments, and Figures, much celebrated among the Persians. Besides the Three Sons above-mention'd, Ulakku Kan had two others; the one call'd Nicolas Oglan, the other Targabe Kan, and tho' assign'd no Share in their Father's Dividend, yet one of them obtain'd one himself, and so did the Children of the other.

Haybkay Kan, Eldest Son to Ulakku Kan, succeeded him in the Sovereignty of Persia, and had War with Bora Kan, who march'd with an Army against him from Chagatay, in the Year of the Hegira 668, of Christ 1217. Haybkay Kan, ingag'd, defeated, and drove him back to Maurenabar. He Reign'd Seventeen Years, and then died at Amadon, in the Year of the Hegira 680, of Christ 1282.

His Brother Hamed Kan, before call'd Nicudar Oglan, which imports, Nicudar the good Son, ascended the Throne next, turn'd Mahometian, and then chang'd his Name. He Reign'd
Reign'd but two Years and two Months, and
died without performing any Thing remark-
able, in the Year of the Hegira 687, of Christ
1285, when the Crown return'd to the Sons
of Habkay Kan; the Eldest whereof,
Argon Kan, succeeded his Uncle, Reign'd Argon
Seven Years, and died in that of the Hegira Kan.
690, of Christ 1292.

Five Months after the Death of Argon Kan, Ganiatu
his Brother Ganiatu Kan was admitted to the
Government. He was generous, and had
other good Qualities, but fully'd them all by
being extraordinary Lewd and Incestuous.
He would have brought Paper-Money into
Persia, as was us'd in the Provinces of Keťao
Kotan, but it would not be admitted; and
the chief Opposer of it was one Badu Kan,
his own Uncle, who on this Pretence made
War, and slew him in a Battle, when he had
been King three Years, in that of the Hegira
693, of Christ 1295.

Badu Kan, the Son of Turgab, the Son of Badu Kan,
Ulabku Kan, and Uncle to the King that was
slain, as above, succeed'd him in the Throne,
and having ascended it by Force, was oppos'd
by Gazun, the Son of Argon Kan, who march'd
against him out of Karasen, with a numerous
Army, himself and they being all become Ma-
hometans: They met at Nakxoon, where Badu
Kan was defeated and fled, but discover'd, and tak-
en, by a Wazir, or Vizier of Gazun, who con-
vey'd him to Tauris, where he was put to
Death, having Reign'd but one Year.

Gazun, the Son of Argon, the Son of Hab-
kay Kan, the Son of Ulabku Kan, made him-
sel'f King of Persia, upon the Death of Baydu,
and was a great Lover of Justice. In the Year
of the Hegira 696, of Christ 1298, Da-
mascus,
mascus, and some other Parts of Syria, revolted from him, joyning with Bendojar King of Egypt, against whom he march'd his Army and having overthrown him, and reduc'd those Provinces to his obedience, return'd to Persia, and died at Casbin, since the Court of those Kings, in the Year of the Hegira 703, of Christ 1305, when he had Reign'd Eight Years and Nine Months. His Body was buried at Tauris, in Zambgasun, a magnificent Mosque he had built in his Life-time. This is the only Monument of the Princes of this Race that is preserv'd entire to this Day.

Alyaptu King, who afterwards, turning Mahometan, took the Name of Sultan Mahamed Ben Argor, upon the Death of his Brother Gazun, took upon him the Government of Persia, at Twenty three Years of Age. He settled his Residence at Tauris, was extraordinary severe in the Execution of Justice, by which Means he kept his People in Subjection, and ease. This Man first brought up the Custom of taking away the Children of Christians and Jews, to breed them up after his Manner, and be serv'd by them. In the Year of the Hegira 705, of Christ 1306, he founded the City Sultania; and the following Year possessed himself of Gaeybon and Raxt; in 712, which is 1313, he march'd to Scham, or Damascus, which had revolted again; and having recover'd it, return'd to Persia, and died at Sultania in the Year of the Hegira 716, of Christ 1317, having Reign'd Twelve Years and Nine Months.

Sultan Abufayd Babeder Kan, the Son of Alyaptu, inherited his Father's Kingdom at Twelve Years of Age. He chose for his Wazir or Vizier, one Amir Chupon, who had an
extraordinary beautiful marry'd Daughter, with whom the King fell in Love upon Sight; demanded her of the Father, who excus'd himself, alleging she was Marry'd, and in her Husband's Power. Abusayd enrag'd by his violent Passion of Love, took her by Force, killing the Father, the Husband, and all those he thought would oppose him, and gave her the Title of Kandekar, which was the Royal Style, doating on her so violently, as to resign all the Government into her Hands, which she manag'd with much Wisdom and Discretion, whilst he, indulging his Eafe, diverted himself in Reading, being very Bookish. His Person was graceful, and his Judgment sound, and generally spent the Summers in Sultania, and the Winters in Bagdat. He reign'd Nineteen Years, and died in the Year of the Hegira 736, of Christ 1337. By his Death the Power of the Tartars in Persia was divided, every Governor taking upon him the Title of King; and so it continu'd till the coming of Teymur Langh, or Tamerlan, who subdu'd all, as we shall now declare.

Teymur Langh, which signifies Teymur the Tamerlan, Lame, because he was so, as was said in our First Book, and whom we commonly call Tamerlan, was the Son of Bujan Kan, and Thirteenth Successor of Chinguis Kan, from whom he was Descended, and no Robber, nor Carrier, nor Herdsman, as has been already observ'd, but a Martial Man, and Brave as appears by his Actions. He was born at Samar-kand, and addicted himself to Arms, as his Forefathers had done. His Fifth Grandfather, Charachar Nuyon, came out of Tartary with Chinguis Kan; and when he sent his second Son Chogatay Kan to govern the Kingdoms of
Maurenabar, Augor, and Koarrasm. Chagatay Kan took along with him his near Kinman Carachar, whom he appointed his Prime Wazir, or Vizier, and he and his Posterity remain'd in his Service, in Offices suitable to their Quality, till the Days of Teymur. Soorgat Mex Kan and Teymur Langb were Contemporaries, the former being King of Chagatauy, and Teymur his Wazir, or Vizier, or Generalissimo. Soorgat Mex Kan died in the Year of the Hegira 771, of Christ 1370, and upon his Death, by the unanimous Consent of all the People, Teymur Langb was proclaim'd King. When well settled on the Throne, he march'd out of his Kingdom with an innumerable Army, and never undertook any Thing but what prov'd Successful. In the Space of Thirty six Years, which was the length of his Reign, he added to the Kingdoms he had Inherited, those of Maurenabar, Turkestan, Koarrasm, Karasof, Sifton, Indostan, Hyerak, Parz, Kernou, Mazendaron, Aderbaion, and Kusstan, all which, besides others, at his Death, were divided among his Sons and Commanders. It was in the Year of the Hegira 789, of Christ 1388, on account of a Rebellion rais'd against him in Ispahan, the Capital of Hyerak in Persia, march'd thither, and having taken it by Force, put 70000 Men, Women and Children, to the Sword. Tocktamex Kan, who had been by him made King of Kapecakh, rebelling, he sent part of his Army thither, which utterly destroy'd the Country, and Tocktamex Kan fled to Gurgestam. In the Year of the Hegira 803, of Christ 1402, he enter'd Syria, took and destroy'd Aleppo and Damascus; routed Sultan Farache, King of Egypt; turn'd back again to Bagdat, and took it, and thence proceeded
ceed to Ktabka, near Tauris, where he winter'd. The next Year he march'd towards Angora, to meet Sultan Bajazet, the Great Turk, whom he vanquish'd and took, subduing and wasting a great Part of his Dominions; and Bajazet being carried about a Prisoner in his Army, died the ensuing Year. Whilst Teymur was marching against Bajazet, one Kara Issuf assaulted Bagdat, and drove out Sultan Weyshelkong, whom Teymur had appointed Governor there; He returning from Rumestan, sent his Grandson Abubakar against Kara Issuf, who recovering the City, put it again into the Hands of Sultan Wey, as shall be observ'd hereafter. Teymur, after this, went away to Ardivil, where he staid some Time, and gave Xeqe Safy a great Number of Captives, whereof more in its Place. Then leaving Persia he march'd towards Karason, and thence to Samarkand, his Native Country, where he spent some Months in Festivals and Rejoycing, celebrating the Nuptials of many of his People. Lastly, He march'd to Amzar, a Country beyond Catibay, where he died, in the Year of the Hegira 807, of Christ 1405. Teymur Langh, of whose Name I gave some Account in the first Book, had four Sons; the eldest call'd Joon Guyr, who died a Year before his Father, leaving two Sons, Mahamed Sultan and Pir Mahamed. This last Teymur appointed his Successor in the Kingdoms of Gseneben and India, and he was afterwards kill'd by Pir Aly. Teymur's second Son, call'd Hamar Xeqe, being Governor of Persia, whilst his Father was still living, was kill'd in the Fortress of Chormatu, now call'd Kormanat in Lorestam. Mirun Xa, the third, who succeeded in the Government of those Provinces, we said above Ulabku Kan.
The History of Persia.

Kan was possessed of in Hierak, Aderbaion, and onward, as far as Damascus, was kill'd in the Year of the Hegira 810, of Christ 1408, in Aderbaion, by Kara Issuf, the Turkoman, Mirzah Scharok, Teymur's fourth Son, who had always kept his Father Company, succeeded him in the Empire.

Mirzah Scharok, the fourth and youngest Son of Teymur Langh, or Tamerlan, was in Karasun when his Father died at Anzar, and succeeded him in the Throne, tho' he had enough to do to reduce those who were not for owning him in Hyron and Turon. When those Troubles were over, he march'd his Army against Kara Issuf, in Aderbaion, who advanced to meet him, but died in the way. He left two Sons, Mirzah Scandar and Mirza Joonxa, who oppos'd Scharok instead of their Father, but he defeated them, and afterwards took Mirzah Joonxa into his Service, and restored him the Kingdom of Aderbaion. Scharok built a City in Maurenabar, which from his own Name he call'd Scharokya; and in the Year of the Hegira 850, of Christ 1447, died in the City Rey, when he had Reign'd Forty three Years. He had Five Sons; to Mirzah Ologh Beg he gave the Lands of Turkestam and Maurenabar; Ebrabim Sultan, the Second, died before his Father, when he had govern'd Persia Twenty Years, in the Year of the Hegira 838, of Christ 1435, leaving several noble Fabricks and Structures erected during his Government; a Year before him died the Third, call'd Raesfangor; the Fourth, was call'd Mirzah Soyorgat Mekshkon, who died before his Father, being Governor of G anesthesia, and India; the Fifth, Mirzah Mahamed Juguy, died also before his Father.
The People of Samarkand had, when Tamerlan died, proclaim'd King one Sultan Kalil, a Kinsman of his. Against him, a Subject of his, whose Name was Kadabadad Hosceny, took the Field, made him Prisoner, and calling in Xama Joon, King of Mogolstan, or Tartary, deliver'd him into his Hands, with his Dominions. The Tartars being in Possession, put to Death Kadabadad Hosceny, a just Reward of his Treason, and gave Kalil another Kingdom in lieu of his own, where he liv'd contentedly.

Ologh Beg, who whilst his Father Mir Schar-rok was living, govern'd the Provinces of Turkestan and Maurenabar, as soon as he heard of his Death, in the Year of the Hegira 851, of Christ 1448, he went away to Balk; and being there inform'd that Mirzab Alabdalet, his Kinsman, took upon him the Title of King, in the City Herat, in Korason, he mov'd towards and met him at Morgab. They came to a Battle, and Alabdalet being routed, fled to his Brother Mirzab Babor; with him he turn'd again upon Ologh Beg, who abandon'd Herat to them; and retiring to Balk, found that his Son Mirzab Abdelalette, whom he had left there, had Rebell'd. They engag'd, and Ologh Beg loft the Battle and his Life, as did another of his Sons, call'd Mirzab Abd-Razis. This was in the Year of the Hegira 853, of Christ 1450, when Ologh had Rul'd there Forty one Years, but only Two since he succeeded his Father.

Mirzab Abdelalette, having kill'd his Father and Brother, remain'd King, but enjoy'd it not long; for Six Months after, his own Soldiers shot him to Death with their Arrows.

Abdelatife
Reigns Six Months.
His Brother Mirzab Abdula succeeded him; and when he had Reign'd one Year, Mirzab Sultan Abusayd invaded his Dominions, defeated and kill'd him, and so possefs'd himself of the Throne, in the Year of the Hegira 855, of Christ 1452.

Ann. 1542.

Mirzab Sultan Abusayd, the Son of Mahamed, the Son of Mirom Scha, the Son of Tamerlan being King, new Wars broke out between Mirzab Ebrahim and Mirzab Scha Mahamud, of which more hereafter. Mirzab Joon Scha attack'd them both, they fled, and he took Possession of their Dominions. Abusayd march'd against him, but they agreed, without Fighting, dividing the Governments. No sooner was this Matter adjusted, than Mirzab Saniar, with Mirzab Aladaiolet and his Son Mirzab Ebrahim, all of them private Princes, fell upon Abusayd at Saraks, who defeated them, killing Saniar, and putting the others to Flight. Abusayd was possefs'd of the Kingdoms of Badaxon, Gazneben, Kabul, Sifton, and Koarrak. In the Year of the Hegira 872, of Christ 1468, Mirzab Acemhek Ben Alybek Ben Kara Otman kill'd Mirza Joon Scha, upon whose Death Abusayd was call'd in, to take upon him the Government of Kermon, Hyerak, and Adrbaion. Acemhek was jealous of him, and sent an Embassador to treat of Peace, which Abusayd rejected; and thereupon Acemhek expected him at Karabag, being a mountainous Place near Tauriz, whither he was marching, and when Abusayd was within it, secur'd all the Passes, by that Means to distressing him for want of Provisions, that he fled himself, leaving all his Army behind him; but was taken and deliver'd up to Mirzab Tadigah Mahamed, who had joyn'd Acemhek, and
and he put him to Death in the Year of the Hegira 373, of Christ 1469.

Hamed succeeded him in the Kingdom of Maurenahar, and held it Twenty six Years, at the End whereof he died, in the Year of the Hegira 899, of Christ 1495.

Mirzah Babor, Nephew to Hamed, and Grandson to Abusayd, upon his Uncle's Death, inherited the Kingdom of Maurenahar. In the Year of the Hegira 904, Kaybek Kan came against him out of Uzbek, and drove him out of his Kingdom, where no other of the Race of Tamerlan Reign'd afterwards. But Mirzah Babor, being expell'd Maurenahar, retir'd to Gasneben, and thence into India, where he settled; and having Reign'd Thirty eight Years in both Places, died in the Year of the Hegira 937, of Christ 1532. He left two Sons, Homayon Mirzah, and Kamoran Mirzah, who both Reign'd after their Father. Homayon Mirzah posses'd the largest and most wealthy Kingdoms of India. He had a Wazir or Vizier call'd Schyr Kan, who rebell'd, rais'd War, and oblig'd him to abandon his Dominions, and fly into Persia, where Scha Thomas then Reign'd, who furnish'd him with 12000 chosen Men, under the Command of a Prime Commander, call'd Beyram Kan, who taking Homayon along with him, retor'd him to his Kingdoms, reducing them all to their Duty, killing the Rebel Schyr Kan. This Homayon was Father to Gelaladin Akbar, mention'd in our first Book, from whom the present Mogul is descended.

Mirzah Hyadigar, the Son of Mirzah Sultan Babesfangor or Baysangor, the Son of Mirzah Xarrok, the Son of Mahamed, the Son of Mirzah Babesfangor or Baysangor, the Son of Mirzah Xarrok, the Son of...
of Teymur Langh, or Tamerlan, having, as was said above, in the Year of the Hegira 873, of Christ 1469, slain Abusayd, when he was joyn’d with Acembek, was by him furnish’d with an Army, with the which he march’d to Strabat. Ocem Mirzah, the Son of Mansur, the Son of Bakhara, the Son of Hama Schueque, the Son of Teymur, was then King of Karasun, who being inform’d of Hyadiger’s Design, advanc’d with Speed to reliefe Strabat, and ingaging Hyadiger, routed him, in the Year of the Hegira 874, of Christ 1470. After this Defeat he fled to Acembek, who was then at Tauriz, and furnish’d him again with a better Army than the former, and with it he march’d back, to seek out Ocem Mirzah, whom he overthrew, and compell’d to quit the Kingdom, flying toward Pariab and Mayman, on the Side of Balk. Hyadiger being possess’d of the Government, so entirely indulg’d his Ease, Pleasure, and Sensuality, that Ocem being attended by no more than a Thousand choice Men, assaulted him by Night, took and put him to Death, repeating himself on the Throne, in the Year of the Hegira 875, of Christ 1471. In Hyadiger ended the Race of Myr Scharrak.

Ocem, a good King.

Mirzah Sultan Ocem, the Son of Mansur, the Son of Babe Kara, the Son of Hama Schueque, the Son of Teymur, or Tamerlan, who recover’d the Kingdom Hyadiger had depriv’d him of, prov’d a good King, a Lover of Peace, and Justice, and affectionate towards his People. He adorn’d his Dominions with magnificent Structures, one of the chief where-of was a famous Madrasa, or Hospital, for entertaining of the Poor and Pilgrims, a Work becoming so great a Prince. In his Days the
the Usbeks invaded Maurenakar, and possession of those Lands, taking them from the Progeny of Tamerlan, who had held them till that Time. Octem design'd to have opposition, advancement towards them, and died by the way at Wadekis, in the Year of the Hegira 911, of Christ 1506, when he had Reign'd Thirty eight Years and four Months over all Karason, and at the Age of Seventy, Twenty whereof he had been sick of a Palsy, and not able to Ride. He had Fourteen Sons, Ten of whom succeeded him together.

Bahady, or Pedy Amazon, and Muzafar Mirzah, Brothers, and Sons to the late Octem, Reign'd both together at Herat, after their Father's Death, were invaded by Schaybeck, the Usbek; and they finding themselves too weak to oppose him, fled, and left him the Country. Bahady Azamun went away to Kan-dar, and thence to Truxys, whence he return'd with what Forces he could gather, against the Usbek, but was overthrown, and fled into Persia to Schu Ismael, who then Reign'd there, and gave him a favourable Reception, with the Lands of Zambe Gazon, about Tauriz, for his Support, besides Ten Xorafins in Gold every Day for his Table. The Gold Schorasy of Persia is worth Eight Larines, and every Larine about Two Royals Plate, little over or under. Bahady continu'd at Tauriz Seven Years, till that of the Hegira 920, of Christ 1515, when Sultan Selim, the Great Turk, taking that City, carried him away to Constantinople, where he died, in the Year of the Hegira 923, which was of Christ 1518.

Miron Schu, the Third Son of Teymur Langh, or Tamerlan, had two Sons, Mirzah Homar who succeeded him in the Government of...
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Adheraiion, and Abubaka in that of Bagdat. Teymur dying, Homar took upon him the Title of King, and pogetting himself of his Brother's Lands, confin'd him at Sultania; but he corrupting some of his Guards, and killing others that would have stopp'd him, broke Prison, and ranging about Persia, gather'd a considerable Number of Men, with whom he march'd against his Brother; and Homar being defeated, fled towards Kars from, to his Uncle Mirzah Scharok, who gave him Srbust and Mazandaron to live on; but he being of a restless Temper, made War on his Benefactor Scharok, by whom he was also overthrown; and flying through Samarkand towards Morgab, was kill'd by the way, in the Year of the Hegira 809, of Christ 1406.

Ann. 1406.

Mirzah Abubakar, Brother to Homar, Son to Mohamed Schar, and Grandson to Teymur, by his Brother's Death, remain'd peaceable in Tauriz, and was a very brave Commander, but unfortunate; for being invaded by Kara Isuf, the Turk, who fled from Mezere, or Cairo in Egypt, he was twice defeated by him, near the River Euphrates, and his Father kill'd the first Time. Abubakar thus routed, in the Year of the Hegira 810, of Christ 1407, went away to Kermone, and then to Sipson, and returning thence the next Year with a considerable Army, he was kill'd by the way. In him ended the Successors of Chinguis Kan, and Teymur Langb, or Tamerlan, the Tartars, who govern'd Persia, which we will now again speak of more particularly.

CHAP.
Of the Turkish Family of Kara Kuyonlu, that is, the Hord or Tribe of the Black Sheep, who were Sovereigns of Persia.

When Sultan Weyg Helcony was Governor of Bagdat, Kara Mahamed, the Turk, was employ'd in his Service, and for his great Merit by him appointed Chief or Commander of his Hord or Tribe of Kara Kuyonlu, that is, of the Black Sheep, which it is likely was their Ensign or distinctive Mark, and they themselves were call'd Black, for that is the meaning of Kara, by way of difference from the others, whose Ensign or Emblem was a white Sheep, as shall be observ'd hereafter.

It is to be observ'd, that much about the same Time, that the Factions of the Nerl and Bianchi, or the Black and White, divided Italy, those same Names, and the Consequences of them, were predominant in Persia. Kara Mahamed being, as was said, constituted Chief of his Hord, or Tribe, and having so continu'd as long as he liv'd, that Post at his Death devolv'd to his Son Kara Issuf, who in Requital for the Favour bestow'd on his Father and himself, assaulted Bagdat, and took it from Sultan Weyg, on whom Tamerlen had bestow'd it, he being then gone into the Country of Rumestan against Bayjazet; but at his Return, being inform'd of the Treachery of Kara Issuf, he sent his Grandson Abubakar against Kara Issuf, who recover'd and restor'd it to Sultan Weyg Helcony, yet he enjoy'd it not long, being
ing expell'd again by Miram Sch&sbach, who gave it to the same Abubakar, his Son.

Kara Issuf was fled for Safety into Egypt, where the King secur'd him, and he continu'd confin'd till News was brought that Tamerlan was dead. Upon this News Kara Issuf found means to Escape, and making towards Persia, gather'd an Army, with which he durst attack Abubakar. Helcony, who being dispos'd of Bagdat, hover'd about at hand, waiting for some Opportunity to recover it, would not let this slip, but whilst Abubakar was marching towards Kara Issuf, drew near to Bagdat, and took it. At the same time, Kara Issuf and Abubakar met at Naksuan, where Issuf got the Day, and the City Tauriz, which having well provided with all Necessaries for its Defence, he mov'd against Kara Osman Bayandury, then possess'd of the Country of Diarbek, which he abandon'd and fled. Issuf plac'd Garrisons there, and return'd to Tauriz, whence he march'd his Army against Helcony, whom he slew in Battle, and took the City. After this, in the Year of the Hegira 815, of Christ 1413, he went to Schirvan, and entering the Country of Gurgesham, took Constantin, the King of that Nation, in Battle, and brought away Schexne Ebrabom, King of Shirvan, Prisoner to Tauriz, who afterwards ransom'd himself for a great Sum of Money. Kara Issuf also took Sultania, Ctesin, and Taron, and in the Year of the Hegira 821, of Christ

\[\text{Ann. 1420.}\]

1420, march'd to Anteb, a City in Syria, near Aleppo; but Mirzah Scharrok coming against him from Karasok, he desisted from that Enterprise, and went to meet him. Before they could meet, Kara Issuf died at Ojon near Tauriz; and having no Son nor Kinman with him, nor
nor so much as a true Friend, for Tyrants never have any, the Soldiers after plundering his Tent, left him unburied, stripp'd to his Shirt, and his Ears cut off, to take the Jewels he wore in them. Thus he lay in the Field for several Days, till being afterwards found by some that knew him, they in Compassion carry'd and interr'd him at Ergis. He enjoy'd the Title of King Fourteen Years, and died in that of the Hegira 823, of Christ 1421.

He had Six Sons, the Eldest of them Pyr Bud'dan died before his Father; the Second was Amir Scander; the Third Mirzab Joon Schia; the Fourth Schia Mahamed. This last had the Government of Persia Twenty three Years, and in that of the Hegira 833, of Christ 1431, was kill'd by Hamed Hamadony; the Fifth Son was Amir Afsal, who died also before his Father; the Sixth was Abufayd, kill'd by his Brother Amir Scander, of whom we shall speak next.

Amir Scander, Second Son to Kara Issuf, succeeded his Father, in the Year of the Hegira 824, of Christ 1422, and continu'd the War against Mirzab Scharrock, by whom he was overthrown in Mesopotamia. He retir'd towards the River Euphrates, and Scharrock return'd to Tauriz, where they would not admit him, both for Love and Fear of Scander; and therefore thinking his Stay would be to little Purpose, he went to Karasun, and Scander to Tauriz. In the Year of the Hegira 824, of Christ 1426, he Depos'd and put to Death Amir Schamszadin King of Kalat, and in 830, or 1428, he did the same by Sultan Hamed Curd, Governor of the Province of Curdestan. Two Years after he took Sultania, turning out Mirzab Scharrock's Garrison, who being in

form'd
form'd of it, march'd again to Tauriz. Scandan and his Brother Joon Schba went out to meet him, and found him at Salmas not far from Tauriz, where they ingag'd: Scandan was routed, and retir'd in that Condition into the Provinces of Rume Stefan. Yet could not Scharrok this Time neither make himself Master of Tauriz, but returning to Karafon, and recruiting his Army, march'd to the City Ray and took it. There Joon Schba, Brother to Scandan attended, and was reconcil'd to him, and Scharrok gave him the City of Tauriz. Upon this Consideration, Joon Schba arm'd against his Brother Scandan, and obtain'd a Victory over him. Scandan withdrew into Kala Alemak, where Joon Schba besieg'd him; and during the Siege, Schakobad, a Son of Scandan's, tir'd with his Father's ill Fortune, murder'd him. This happened in the Year of the Hegira 841, of Christ 1438, and of his Reign the Sixteenth. He had during his Life kill'd his Brother Abusard upon some Suspicion conceiv'd.

After the Death of Scandan, his Brother Joon Schba posses'd himself of all that had been his, and when well establish'd on the Throne, march'd against the King of Gurgestan, and took him; then moving about to several Parts of Persia, reduc'd them all under his Obedience, expelling from some of them the Garifions plac'd in them by Mirzah Mamr, the Son of Bayfangor, who was dead; all which he perform'd in the Years of the Hegira 856 and 857, of Christ 1453 and 1454, when he also subdu'd Kermon. In 861, which is 1458, he march'd towards Karafon, and the next Year made War on Mirzah Ebrahem, the Son of Aladaolet, whom he defeated. In this Battle
Battle Amir Zadaka Zagatay was kill'd. Sultan Abusayd then reigning at Balk, mov'd against Foon Scha, who made up Matters peaceably with him, because he had receiv'd Advice, that one of his Sons had rebell'd in Tauriz, whither he return'd, and seizing that rebellious Son, closely confin'd him. No sooner was this Insurrection quell'd, but Pyr Budak, another of his Sons, who was Governor of Bagdat, revolted. Foon Scha march'd thither; and after having held him a Year besieged, some well-minded Persons interposing, they agreed. When all Things were adjusted, Mahamedy, Brother to the Rebel, murder'd him, without the Father's Knowledge. Foon Scha return'd to Tauriz, which he was Sovereign of; as also all Aderbaion, Hyerak, Persia, Kerman, and a great Part of Syria. In the Year of the Hegira 872, of Christ 1468, he march'd his Army against Ozun Azembek, Governor of Diarbek, but was forc'd home again by the Severity of the Winter, and took the Field again the next Summer. Foon Scha, either to Sleep the founder, and lay aside all Care, or because he delighted in it, was wont to make himself drunk every Night, and then Sleep till far in the Day. This being his constant Custom, the Army march'd, and he follow'd afterwards, attended by about 1000 Horse of his Guard. Ozun Azembek had Intelligence of it, and taking along with him 5000 chosen Men, lay in wait for and attack'd him so seasonably, and in so proper a Place, that before any Relief could come, he was kill'd, and two of his Sons taken. Mahamed Mirzah, the Eldest, was immediately put to Death, and Iisuf Mirzah had his Eyes put out. Foon Scha reign'd Thirty two Years, liv'd
liv'd Seventy, and was the wickedest and lewdest of all the Princes in those Parts, at that Time.

Acem Aly, Son to Joos Seba, inherited his Father's Kingdom, and all his Treasures, which being very great, and he not over Wise, he rais'd 20000 Horse and Foot, and gave them a Year's Pay before-hand; most of whom having receiv'd it went over to Sultan Abu Sayd, King of Kara Fon, who was then marching against him. He flying from this Enemy, fell upon Ozun Azembek, who defeated and kill'd him; and in him ended the Sovereignty of the Family or Hord of Kara Kuyonlu, in the Year of the Hegira 873, of Christ 1469.

C H A P. XLVI.

Of the Turkish Family, or Hord of Akuyonlu, which is, the Tribe of the White Sheep, by another Name, call'd Bayonduryah, who were Sovereigns of Persia.

The Bayonduris, or Turks of Hord Bayonduriah, took the Name of Akuyonlu, that is, the Hord or Tribe of the White Sheep, in Opposition to those of the Black Sheep, spoken of above in the last Chapter; and the White prevailing against the Black, made themselves Masters of Persia, their Dominion beginning in Ozun Azembek, as follows.
Ozun Azembek, the Son of Alybek, the Son of Osmonbek, the Son of Cotolukbek, was a Turkman, and so expert and fortunate in War, that he subdu’d the best Part of Persia. This is he whom we generally call Usun Cassian. (What is here commonly writ Bek, is otherwise Bey, or Beg, and signifies Lord, being the Addition to the Proper Name.) It has been already mention’d, that Osmon, or Otmonbek, Grandfather to Ozun Azembek, was posses’d of the Country of Diarbek, and expell’d it by Kara Issuf, upon whose Death, Persia, in a second Decent, falling under his Son Joon Scha, Ozun Azembek, who had succed’d his Grandfather, after recovering his own Lands, flew him at an Attack, and then possessing himself of Tauriz and Aderbaion, kill’d Mirzah Sultan Abusayd, who had march’d against him out of Karasof. When Joon Scha was kill’d, as was said above, he had two Sons with him, one whereof was slain with his Father, the other call’d Mirzah Issuf remain’d alive, but had his Eyes put out, and in that Condition retir’d to Xyras, where he continu’d as Sovereign. Ozun Azembek march’d against him, and entering the City by Force, kill’d blind Issuf. Thence he proceed’d to Kerman, which he also made himself Master of, as he afterwards did of Bagdat; and when he had subdu’d Hyerak, Aderbaion, Pars, and other Provinces in Persia, Sultan Mahamed, King of the Rumes, or Great Turk, made War on him, in the Year of the Hegira 876, of Christ 1472, overthrew him at Arzenion, killing his Son, Zeinel Bek, who was Governor of Cazbin, since the Court of Persia. Azembek, after his Defeat, fled to Tauriz, and the Turks return’d to Constantinople. Azembek having reign’d Eleven Years, died
in that of the Hegira 882, of Christ 1478; as did Ogorlu Mahamed, the Eldest of Seven Sons he had, the Second of which was Sultan Kalil, the Third Yamb Mirzah, the Fourth Maciah Mirzah, the Fifth Isif Mirzah, the Sixth Maksudbek, who flew his Brother Sultan Kalil, and the Seventh Zeynelbek, who was kill'd in the War with the Turks.

Sultan Kalil, or Hbalil, ascended the Throne upon his Father's Death, and immediately sent his Brother Yamb Bek to govern the Country of Diarbek. One Moradbek rais'd War against Kalil, who routed and made him fly to the Fortress of Feruzkuk, where one Oxembek Gelony was Commander, who having admitted Moradbek, sent him Prisoner to Kalil, and he order'd him to be put to Death in Karason, where he then was. In the mean while, Yambbek, then Governor of Diarbek, revolted, and march'd his Army to Tauriz, attended by his Brother Maksudbek. Kalil hafted thither, they fought, and he was routed and kill'd by his Brother Maksudbek, when he had Reign'd but Six Months.

Yamb Bek, the Son of Oxun Asembek, having slain his Brother, poss'd himself of the Crown. A Commander of his, call'd Buyandurbek, rebell'd against him, in the Year of the Hegira 886, of Christ 1482, but was by him defeated and kill'd, at Savab near Kom. This same Year Sultan Mahamed, the Son of Sultan Murad, died at Constantinople, and was succeed-ed in the Empire by his Son Sultan Bajazeth. At this Time, Sultan Aydar from Ardavel made War on the Country of Gurgestan, and as he march'd by the way of Xirvan to posses himself of that Kingdom, he was prevented by Farrok Tazer the King of it, who having made
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Application to Tamb Bek for Succour, and receiv'd it, under the Command of Seleymon Bek Bigan, one of his Generals, routed and slew Aydar at Tabasaron, taking two young Sons of his, the eldest call'd Aly Mirzah, the other Seba Ismael, who were secure in the Castle of Sterkfas, and of whom we shall speak hereafter. Tamb Bek having Reign'd Twelve Years and Ten Months, died at Harabage near Tauriz, in the Year of the Hegira 896, of Christ 1492, being but Twenty eight Years of Age.

Baysangor Mirzah, the Son of Tamb Bek, succeeded his Father in the Throne, and being very young, was under the Tuition and Government of Susy Kalil Musullu, one of his Generals. There were great Commotions and Troubles upon his Accession to the Throne, because thole of the Hord of Bayondurjah were for Enthroning of Maziah Mirzah, Uncle to the Infant King, and Brother to his Father; and joyning with him, made War on Susy Kalil, who presently took the Field, and coming to a Battle, Maziah was defeated and kill'd, and his Nephew Rostom Bek, Son to his Brother Maksud, taken and sent to the Fortress of Ale- niak. At this Time, Soleymon Bigen, who we said had routed and slain Xeque, or Sultan Aydar, advanc'd from Diarbek against Kelil, in Defence of Farrok Yazor, King of Schirvan, whom Kalil overthrew and kill'd at Woan. In the mean while, Hayde Sultan Bayundur, who had the Command of some Troops, assaulted Ale- niak, where Rostam Bek was Prisoner, and rescuing him, he was proclaim'd King. He march'd away with them, and many more that joyn'd with him, towards Tauriz, in quest of Baysangor, who abandonning the Country fled away with Kalil to Diarbek. Rostam sent some
Troops after them, which took and put Kalil to Death. Bayshangor escap'd that Time, and Rostam Beg remain'd possess'd of the Kingdom, in the Year of the Hegira 397, of Christ 1493.

Rostam Bek, the Son of Maksud, and Grandson to Ozun Azembek, being rais'd to the Throne, as soon as he came into Tauriz, releas'd Aly Mirzah, or Aly Patza, and Schab Isuma, two Sons of Aydar, that were in Prison, and taking the Field with Aly Mirzah, set out after Bayshangor, who came to meet them at Guania and Barzah, but was there by them routed and slain. After this Victory, Rostam return'd to Tauriz, and Aly Mirzah, with his Leave, went away to Ardavel, his native Country, and Abode of his Father Xequa Aydar. Rostam repeated he had let him go, fearing his Presence and the Memory of his Father might occasion some Commotion, where he presently sent after him, and tho' he stood upon his Guard, he was kill'd. His Brother Schab Isuma made his Escape, and got Safe to Gueylon, where Karkya Mirzah Aly then reign'd, to whom Rostam Bek sent Embassadors, demanding to have him deliver'd up to him, which Karkya refus'd. In the Year of the Hegira 902, of Christ 1498, Hamed Bek, the Son of Ogorlu Mahamed, and Grandson to Ozun Azembek, march'd from Diarbek against Rostam, whom he engag'd near Tauriz, and obtain'd the Victory. Rostam fled to Gurgeslam, where he was kill'd, when he had Reign'd Five Years and Six Months.

Hamed Bek having expell'd Rostam, ascended the Throne. He gave the Government of the Kingdom of Kermon to Haybe Sultan, and that of Persia to Kazambek Pernaque. These two consip'r'd together, and made War upon him,
him, and after some Encounters he was slain in a Battle he loft near Ispahan in the Province of Hyerak. There now remain'd of all the Race of Oszun Azembek, only three Youths, his Grandsons, viz. Sultan Morad, the Son of Tambah, in Xirvan; Alwan Bek, the Son of Issuf Bek, in Aderbaion; and Mahamed Mirzah, Brother to the latter, at Tazd; and among these three were divided all the Dominions of Persia that had been in the Possession of the Hord of Akyonlu.

Alwan Bek, the Son of Issuf Bek, and Grandson to Oszun Azembek, was saluted King of Persia, by Kazembek Pernaque and Gazymbek Bayundai, his Generals and Kingsmen, who were joyn'd at Tauriz by Haybe Sultan, who came from Kermon. Mahamed Mirzah, Brother to Alwan, who was at Tazd, took also upon him the Title of King of Ispahan, or Hyerak, against whom Alwan march'd his Army, and he withdrew, without making any Opposition, into the Fortresses of Stha. Oszem Quiah Geloky was Governor of it, who joyning Mahamed, they both advanc'd towards Alwan, who was then upon his return, and meeting, they came to a Battle, which Alwan loft, and retir'd to Tauriz, whether Mahamed pursu'd. Alwan ventur'd out again, and was again routed, with the Loss of Haybe Sultan, and he flid himself to Diarbek. During these Confusions, the Brothers of Haybe Sultan declar'd Sultan Morad, who was at Xirvan, King of Hyerak, and conducting him thence with a good Army, mov'd in quest of Mahamed Mirzah, whom they met near Ispahan, and ingag'd, where Mahamed was routed and kill'd, when he had Reign'd a Year, in that of the Hegira 905, of Christ 1500.

Alwan Bek reigns.

Is oued by Mahamed.

He is slain by Morad.

Ann. 1500.
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Sultan Morad, the Son of Yamb Bek, by the Death of Mahamed Mirzab, obtain'd the Kingdoms of Pars and Hyerak, and Alwan remain'd posses'd of Tauriz and Aderbaion. In the Year of the Hegira 906, of Christ 1501, they both rais'd Forces, and taking the Field, met at Casbin. There without Blows, by the Interposition of some Persons, they agreed that each should hold what he had. This was a miserable Time throughout all Persia for Robbing, Violence, Famine, Pestilence, and universal Confusion. In the Year of the Hegira 907, of Christ 1502, Schai Ismael, the Son of Scheque Aydar, march'd with his Army from Nakroam to Tauriz, where Alwan resided, who abandoning the Country, fled to Bagdat, and thence to Diarbek, where he afterwards died. Thus Tauriz fell under the Dominion of Schai Ismael, who the next Year, which was 1504, made War on Sultan Morad, who advanc'd from Schiras to meet him. They fought at Amedon, where Morad lost the Day, fled back to Schiras, and thence to Bagdat, where Baribek was Governor, who receiv'd and protected him; but the following Year Schai Ismael came upon him, and both Baribek and Morad left the Place, and fled to Karamon, or Karamania, whence Morad return'd to Diarbek, where the K desert Backs kill'd him, in the Year of the Hegira 920, of Christ 1515, and in him ended the Sovereignty of the Horde of Akuyonly, or of the White Sheep, in Persia.

End of this Race.

Ann. 1515.
WHILST, what has been said above happen'd in Persia, the Progeny of Tuykbon, the Son of Chinguis Kan, reign'd in Usbek. Schaybek Kan, the Son of Budah Sultan, being Sovereign of those great Dominions, march'd out of Usbek, with mighty Numbers of Men, in the Year of the Hegira 900, of Christ 1496, and ranging the Provinces of Maurenahar and Karason for four Years together, posses'd himself of the greatest Part of them, expelling the Successors of Teymur Langh or Tamerlan. In the Year 1508, Sultan Ocem Mirzah dying, as he was going to meet Schaybek Khan, from Herat to Maurenahar, where he rul'd, his Son Pady Azamon Mirzah succeeded him, who not being able to withstand him, fled to Kandar, whence he return'd with what Force he was able to make against Schiabek, was by him defeated, and oblig'd to fly into Persia, to the Protection of Scha Ismael Safy, who treated him honourably. In the Year of the Hegira 916, of Christ 1511, Scha Ismael march'd against Schaybek. They met at Marwo, where Schaybek was kill'd in Battle, when he had Reign'd Twelve Years.

Kuchengy Kan succeeded Schaybek in Maurenahar. In the Year of the Hegira 918, of Christ 1513, Scha Ismael, King of Persia, plac'd Nagemy Sony at the Head of a good Army, and sent him into Maurenahar, where he was joyn'd by Babor, King of India, and they both together fought the Usbecks at Gagidaon, and
and were by them defeated, *Nagem*ony being kill’d, and *Babor* flying back into *India*, in the Year of the *Hegira* 935, of *Christ* 1530. *Kuchengy Kan* march’d with his Victorious Army into *Persia*, at the Time when *Scba Thomas*, the Son of *Scba Ismael*, rang’d there successfully. They met and came to a Battle, which the *Uzbek* loft, and retir’d to *Maurenahar*; whence he again return’d to *Marwo*, and would have again broke into *Persia*; but a Treaty of Peace was set up between him and the *Persians*, which took effect; so that *Kuchengy Kan* went back to *Maurenahar*, where he died that same Year, when he had Reign’d Twenty.

His Son *Abufayd Kan* Reign’d after him Four Years, and died at the End thereof, without doing any Thing remarkable, in the Year of the *Hegira* 939, of *Christ* 1533. *Obeyd Kan*, Cousin-German to the aforesaid *Abufayd*, Son to *Mahamed Kan*, the Brother of *Schaybek*, was declar’d King. This Prince marching his Army out of *Maurenahar* into *Karason*, intended to have enter’d *Persia*, but was prevented by *Scba Thomas*, before whom he fled, without seeing him, abandoning the Country of *Karason*. When *Scba Thomas* was gone home, he return’d a second Time, and very much harras’d that Country, till the Year of the *Hegira* 946, of *Christ* 1540, when he died at *Bokara*, having Reign’d but little above Six Years.

*Abdula Kan*, the Son of *Kuchangy Kan*, succeeded *Obeyd Kan* in the Throne, which he enjoy’d but Six Months, and then died.

*Adelarife Kan*, the Son of *Abdula Kan*, reign’d after his Father, till the Year of the *Hegira* 948, of *Christ* 1542, when he died; and in him ended the Sovereignty of the Successors of *Chinguis Kan* over *Maurenahar*.  

CHAP.
CHA P. XLVIII.

Of Schæ Ismael Sufy, King of Persia, his Origin, and Progeny to this Time.

I will now, with my usual Brevity, give an Account of Schæ, or Scheque Ismael Sufy, or Sufi, and his Successors. He was the Son of Scheque Aydar, the Son of Sultan Juneyd, the Son of Scheque or Xeque Ebrahim, the Son of Xeque or Scheque Aly, the Son of Xeque or Scheque M哲, the Son of Scheque Sufy, and in short, the Thirtieth Descendant from Morts Aly, Nephew and Son-in-Law to Mahomet. When Teymur Langh, or Tamerlan, return'd into Persia Victorious over the Turk Bajazeth, he carried away with him great Numbers of People Captives of several Families, out of Carmania, all whom he intended to put to Death, upon some remarkable Occasion, and with this Resolution he enter'd Ardevel, where he continu'd some Days. At that Time, there liv'd in that City, one Xeque or Scheque Safy, reputed by those People a Saint, and as such, much honour'd and respected. The Fame of his Holy Life and Virtue mov'd Tamerlan to covet his Friendship, and therefore he several Times visit'd him in Person; and when about to depart Ardevel, took his Leave, offering to grant him any Favour he should ask. Xeque Safy, who had been inform'd of Tamerlan's Design to put the Captives to Death, laying hold of that Opportunity, made it his Request, that he would spare them. Tamerlan desiring to oblige him, not only granted their Lives, but deliver'd them up to him, to dispose of.
of them as he thought fit. Schteque Safy receiv'd them all, and having made the best Provision of Cloaths and other Necessaries that he was able, dismiss'd them to return to their own Homes. This general Benefit so far gain'd the Hearts of those People, that both they and the rest that had been left in their Country, to show their Gratitude, often came to visit Safy, bringing him Gifts and Presents; and this so frequently, that few Days pass'd, on which he was not visited by many; and this sort of Acknowledgment their Posterity continu'd to the Race of Safy, till the Days of Sultan Juneyd, his Third Grandson, who liv'd in the Days of joon Xa, or Sha, the Son of Kara Issuf, above spoken of. This Man, considering how those Visits were continu'd, the Multitude of those that made them, both a Foot and a Horseback, the great Authority Juneyd began to be in, and growing jealous of all those Circumstances, order'd him not to receive the Visits of such a Multitude of People. Juneyd resented this heinously, and to avoid a second more disagreeable Command, went away with his Devotees from Ardevel towards Diarbek. Ozun Azem-bek, who then reign'd there, receiv'd him favourably, and gave him to Wife a Sister of his own, call'd Kadiia Katun, who bore him a Son, whom they call'd Aydar. Xeque Juneyd was wont to make some Excursions thence into Gurgestam, under Colour of Zeal for his Sect, compelling those he made Prisoners to embrace it; and thus he continu'd to do, till once entering the Kingdom of Trabizond, and killing the King, he possess'd himself of that Country, and plac'd his Son Aydar on the Throne, who held it after his Father's Death. It happen'd afterwards, that Azem-bek slew joon Sha, as has been
been said; whereupon Aydar remov'd to Ardenel, where he marry'd Alema, the Daughter of Azembek, his own Cousin-German, by whom he had Aly Patxa, and Sha Ismael, who was born in the Year of the Hegira 892, of Christ 1488, and he took the Name of Sufy, or Sofi, for the Reason given in the First Book.

The following Year, Aydar entering the Kingdom of Schyrvan, was kill'd by Farrok Tassar, King of that Country, who routed and flew him, with the Assistance of Tamb Bek, as was observ'd before; and his two Sons Aly Patxa and Sha Ismael were taken; the latter whereof afterwards Sultan Rostam Bek set at Liberty, when he had put to Death Aly Patxa the Eldest. Sha Ismael went away into Gueylon, where he staid Six Years; and then seeing Persia was all in Confusion, with the Troubles occasion'd by those of the Hord of Aku-yanlu, he remov'd into Arzenion, and having there gather'd 7000 Caramanian, devoted to Sufy, of the Tribes, or Families of Esayalu, Xambo, Takalub, Versatlu, Rombo, Zulkaderlu, Auxar, Kayar, Sufiah, Karayadak, and many others that follow'd him, when he was but Fourteen Years of Age, in the Year of the Hegira 906, of Christ 1501, he invaded Shurvan, and engaging Farrok Tassar, who had slain his Father Aydar, overthrew, kill'd, and possess'd himself of his Kingdom. The next Year he made War on Alwan, in Naxion, whence Alwan fled, and Ismael took Tauriz. Having obtain'd this Victory, he instituted the Tage, which is the Turban, or great red Cap, with Twelve Edgings round it, which he gave his Followers as a Mark of Distinction, in Memory of the Twelve Sons of Ozem, the Son of Aly, whom they reckoned as Saints.
and he boasted himself to be Descended from them; and thence that new Soldiery had the Name of Cazel Basch, which signifies Red Heads, from Basch, a Head, and Cazel, Red. This done, he went away to Arzenion, and March'd his Army into the Kingdom of Zulkador; but as soon as he had turn'd his Back, Alwan return'd to Tauriz, to the Relief whereof Ismael halted, and Alwan fled from him to Bagdat, and thence into Diarbek, where he died two Years after. This was in the Year of the Hegira 908, of Christ 1503. Ismael stayed at Tauriz, but sent his Forces into Persia, against Morad Bek, who being defeated by him, with the loss of 10,000 Men, in the Year 1504, abandon'd to him Persia and Kermon, which all fell under the Dominion of Ismael, who went to winter at Kom, and thence sent Elia: Bek with an Army against the City Rey: Ozem Bek Gelobi, General to Kabat Feruz Kuk, lay in the way to meet him, and coming to a Battle, defeated and kill'd him. Ismael being inform'd of this Overthrow, set out immediately in quest of Ozem Bek Gelobi, who retir'd to Feruz Kuk, a Place strong by Art and Nature. Ismael besieged, and finding no other way to reduce him, cut off his Water, which was convey'd from without by Aqueducts, the want whereof oblig'd the Besieged to surrender within a Month. As little while as this War lasted, there died in it 30,000 Men. Having quell'd this Commotion, Ismael set out for Karasun; but as soon as he was gone, one Reish Mahamed Karraby, with some Forces, posses'd himself of Yazd. Ismael turn'd back upon him; and tho' he defended himself Bravely, the City was at length taken, as was Kar- raby, whom Ismael caus'd to be burnt, in the Year
Year of the Hegira 911, of Christ 1506. He mov'd thence to Schiras, where he put out a Proclamation, ordaining, That every Man who had been in the War against his Father Aydar should be put to Death; upon which Edict between 30 and 40,000 Men perished. In the Year of the Hegira 914, of Christ 1509, whilst he was wintering at Turon, Sultan Ozem Mirzah, King of Karafon died, and Schabek Kan, the Usbek, posses'd himself of his Dominions, the dead King's Sons flying to Hyerak.

Ismael march'd his Army into the Country of Rumestan, or the Turks; and having given the Government of Diarbek to Mahamed Kan Esjayalu, in the Year of the Hegira 916, of Christ 1511, advanc'd to Bagdat, where Barbeyk govern'd, who left that City to him and fled to the Turks; and he posses'd himself of it, notwithstanding the Loss of Men he sustaine'd in passing the River Tygris, as was mention'd in the First Book. Hence he proceed'd to Kusitan, which is the same as Susa, the City Susa, or Sus, where Abbasuerus and Esther liv'd, and it still flourishes, which Place he took, and in the Depth of Winter march'd his Forces to Schirvan, Baku, and Darband, and took them. In the Year of the Hegira 914, of Christ 1512, he mov'd into Karafon, against Schaybek Kan, who hearing of his Approach, retir'd to Marwo. Ismael provok'd him to take the Field: He did so, they came to a Battle, which Schaybek Kan loft, together with his Life, and Karafon fell under the Dominion of Ismael.

This Year died Rajazeth the Second, King of the Rumes or Turks, and his Son Selim succeeded him in the Throne, In the Year of Selim, Grand Sig.
the Hegira 919, of Christ 1514, was born 
Xa, or Sha Thamas, the Son of Scha Ismael 
Sufy, or Sofi; and the next Year Selim march'd 
his Army to Arzenion. Ismael was then at 
Ispahan, the Capital of the Province of Hyerak 
in Persia, whence he remov'd to Chalderon, 
where the two Armies met and fought; and 
Ismael being routed, with the loss of 5000 
Men, retir'd to Tauriz, and thence to Gazin. 
Sultan Selim enter'd Tauriz, where he staid but 
a Fortnight, and then return'd to Amasiah. 
This Year the Cazelbas's flew Sultan Morad in 
Diarbek, and brought his Head to Scha Ismael; 
and the next Year Selim took the important 
Fortress of Kemak, and posses'd himself of the 
Lands of Aladaolet and Zulkader, and of Aleppo 
in Syria. In the Year of the Hegira 923, of 
Christ 1518, he subdu'd Diarbeck, which is 
Mesopotamia, and dying in 1521, was succeed-
ed by his Son Soliman. Sha Ismael Sufy, or 
Sofi, having been King of all Persia Twenty 
Years, died in 1525, at the Age of Thirty 
eight. He was resolute in War, formidable 
and undaunted; rather harsh and cruel, than 
mild. He was wont to say, That as there is 
but one God in Heaven, so there ought to be 
but one King upon Earth; and his insatiable 
Ambition made him aspire to be the Man. He 
was much respected, and honour'd by his Sub-
jects, as a religious and holy Person; and some-
times his barbarous Troops would have attri-
buted to him some sort of Divinity; but as 
haughty as he was, he always rejected it. This 
he did most signally one Time; when after 
gaining a costly and most important Victory, 
some saluted him by the Title of a Prophet, 
others of an Angel, and others of a God; and 
not being able to dissuade them from it, he 
caus'd
caus'd a mighty Pit of a great Depth to be
dug, and throwing one of his Shooes into it,
order'd the Man that lov'd himself best to go
fetch it out. No sooner was the Word out of
his Mouth, than some Thousands leap'd in, and
the Moment they were down all the Earth that
had been dug out of it was thrown upon them;
and thus their Ignorance and Barbarity was
chaftiz'd by being Buried alive. He had four
Sons, Schba Thomas the Eldest, the Second
Arias, or Elias Mirzab, the Third Son Mirzab,
and the Fourth Barbon Mirzab.

Schba Thomas, Eldest Son to Schba Ismael Susy,
or Sofi, succeeded him in the Kingdom of Persia,
and was ingag'd in some Wars, the most con-
siderable of them with the Turks. He reign'd
Fifty three Years, and died in the Year of the
Hegira 983, of Chriest 1576, leaving two
Sons, Schba Ismael, and Mahamed the Blind.

Schba Ismael, Eldest Son to Schba Thomas, inher-
ited his Father's Kingdom of Persia, and held
it but one Year and Ten Months, at the end
whereof he died, and left the Crown to his
Blind Brother Mahamed, in the Year 1578.

Schba Mahamed, Second Son to Schba Thomas,
and Brother to Schba Ismael, upon his Death
ascended the Throne, and tho' Blind, govern'd
the Kingdom Seven Years, at the end whereof
he died.

Schba Abas, Son to Blind Mahamed, by his Schba Abas:
Death inherited the Crown of Persia, and is
still reigning, having rule'd Thirty three Years,
during which Time he has undertaken several
Expeditions, the most remarkable whereof were
into Gueylon, which had rebell'd, and by him
reduc'd, with eminent Danger to himself and
Forces, as was said in the First Book. He
march'd to Balk, in Uzbek, which he held
\[\text{some} \]
some Months besieged, and was at last forc'd
to rise without taking it, after sustaining some
Loss. He destroy'd the Kingdom of Lar in
Persia, the King whereof was taken and put
to Death, for offering Violence to, and robbing
the Caravans that pass'd that Way. He
recover'd the City Tauriz from the Turks, who
were in Possession of it since the Days of his
Grandfather Scha Thamas, from whom they
took it, on which Account the Turks continue
the War in Persia. I write no more Particulars
of this King, or his Predecessors, thinking what I
have said sufficient to answer my Undertaking, to
give an Account of the Kings of Persia, and the
Succession of them till our Days, leaving a more ample
Relation to such as have more Ability, Leasure and Curiosity,
and praising God, for that he has been pleas'd
to permit me to put an End to this Abridgment.

Thus far our Author Teixeira; we shall now
add a Brief Account of the Kings of Persia, who
have Reign'd from that Time till our Days.
THE SUPPLEMENT TO
Teixeira's History of Persia.

To what has been above said concerning Sha Abas, in the Thirty third Year of Scha Abas, whose Reign Teixeira concluded his History, we may add what follows. He was call'd the Great for his many considerable Actions, having reduc'd all the great Monarchy of Persia under his Obedience by Force of Arms, tho' but an inconsiderable Part of it own'd him at his first Accession to the Throne. Besides his many warlike Exploits, he is famous for having built a noble Caravansera, or House for Entertainment of Strangers, and most Magnificent Mosque, and the Royal Palace at Isphaham; but the greatest of his Works was cutting through Mountains, to render the River, which runs by that City, Navigable. Nor was he only remarkable for his Success in War and Structures, his prudent Government gain'd him no less Renown, and he was look'd upon as a just Prince. One cruel Action has left a Stain upon his Reputation. Of all his Sons he had only one left, call'd Sepbi Mirza, a Prince
Prince excellently qualify’d and expert at all Weapons. The People had a great Esteem for him, which gave his Father some Jealousie, as fearing he might not wait for his Death to ascend the Throne. His Jealousie was increas’d by this Accident. Sephi Mirza happen’d to let fly the first Arrow at a wild Boar in his Presence, which is a Capital Crime in Persia, no Man being permitted to shoot before the King. However, Scba Abas did not express his Resentment; the Reason why he then suppress’d his Anger, being that Prince’s having no Children; but he soon after getting a Son on a young Woman Slave, he had taken a Fancy to, as Scba Abas’s Affection increas’d towards the Infant, so the Jealousie he had conceiv’d of his Son advanc’d, till being no longer able to conceal it, he caus’d that Prince’s Eyes to be put out. Nor would that satisﬁe him, for being still afraid of him, Blind as he was, he order’d a great Man of the Court to bring him his Head. That Nobleman, surpriz’d at such a Command, refus’d to obey it, saying, He would rather lose his own Head than embrow his Hands in his Prince’s Blood. The King, offended at his Disobedience, Banish’d him, and the next Day having enjoyn’d another Prime Man to do the same, he immediately put it in Execution, and brought him his Son’s Head in a gold Bason. That dismal Object brought him to himself, and not being able to forbear shedding Tears at such a Melancholy Spectacle, turn’d out that Executioner with many Reproachcs, seiz’d all his Estate, and allow’d him only a Mamoudi, that is, about Nine-Pence a Day to subsist on. The other Nobleman, who had so generously refus’d to obey the cruel Command, was soon after re-call’d.
call'd, and had one of the best Governments
in the Kingdom bestow'd on him as a Reward
for his Loyal Disobedience.

Ever since then, all the Male Children of the
Blood Royal are kept shut up in the Haram,
or Women's Apartment, with two or three
Eunuchs, who teach them to Read and Write,
and to shoot with a Bow. They also ride a-
bout the Gardens on an Ass, but never a Horse-
back, nor are they seen by the People. Thus
it was that Schah Abass bred his Grandson. He
reign'd upwards of Forty Years; and died in
the Year of our Lord 1628. Before his Death,
he order'd himself to be buried in some Place
that might be altogether unknown to all Men;
that his Grandson should be immediately upon
his Demise seated on the Throne, and that he
should be call'd Schah Sephi.

As soon as Schah Abass had expir'd, the Ge-
ersals of the Horse and of the Musketeers,
who had receiv'd his last Orders, hastened to
the Palace at Isfahan, where being attended
by many more of the Nobility, they brought
out the young Prince, and proclaim'd him
King; taking off the Vest he had on, and
tearing it, which is a sign of Mourning in
Persia, and putting him on another plain one,
which he wore till Midnight. Then was he
Clad in the Royal Robes, seated on the Throne,
and complimented by all the Nobility, as was
done the next Day by the Commonalty. He
continu'd some Years very unskilfull in the Art
of Reigning, as well by Reason of his tender
Years, as because his Grandfather had in his
Infancy stupify'd him, by taking too much
Opium; for which Reason, the Physicians ad-
vis'd him to drink Wine, to warm his Blood
and
and cheer his Spirits. At length, with these Helps, he came to himself; and the first remarkable Thing he did, was striking off the Head of 

Ali Couli Kan, who had conquer'd the Kingdoms of Lar and Ormus for his Grandfather. He also caus'd three of that General's Sons to be beheaded; as also seven other Prime Men of the Court after his Return to Ispahan; and so by Degrees took the Government into his own Hands. The Occasion and Manner of the Death of those great Men was thus.

It was thought that Schia Abas had left a private Order with the Sultaness and Mirza Tabei, enjoying them to take off those Noblemen as soon as Schia Sephi was well settled on the Throne, and had appointed such Governors in all Parts as he could rely on. Those Gentlemen having got the wind of that Order, and concluding that the Time drew near for putting of it in Execution, prevented Mirza Tabei, by murdering of him one Morning at his Levee, which they immediately acquainted the King with themselves, in a very presumptuous Manner. Schia Sephi dissembled his Resentment, and told them, They had done very well. It is to be observ'd, That the Sultaness and Mirza Tabei held their private Councils at Night, he being cut close, and disappointed all that those great Men us'd to project in the Day. The Sultaness therefore contriv'd their Death. Eight or nine Days after they had committed the Murder, those Persons sitting in Council with the King, an Eunuch came in, which was the Signal for the King to rise; and as soon as he withdrew, the Room was fill'd with Eunuchs, who fell upon Jami Kan and his Accomplices, and struck off their Heads; which,
with their Bodies, were immediately expos’d to the View of the People in the Meydan, or Great Square of Isfahan; and the People in Persia never presuming to examine what the King does, most of them kick’d the Heads about, saying to one another, These are the Heads of the Dogs, who have displeas’d the King.

Having said, that Mirza Tahe was cut Close, which gave him the Liberty of entring the Haram, or Women’s Apartment, it may not be amiss to mention how he came so. Being Governor of Giulan, under Scha Abas, he abus’d one of his Pages in the unnatural Way. The Youth rode Day and Night till he came with his Complaint to the King, who gave him the Government of Giulan, with Orders to send him Mirza Tahe’s Head. That Governor missing his Page, and concluding he was gone to complain, which would be his inevitable Ruin, resolv’d to prevent it by punishing himself, which he accordingly did, cutting off all the Part wherewith he had committed the Crime. In that Condition he caus’d himself to be carried to Court in a Horse-Litter, with an able Surgeon attending; and getting to Isfahan along an uncommon Road, was convey’d in that Condition to the King, to whom he presented the undeniable Testimonials of his Repentance, begging Pardon for his Offence, which was granted, upon Consideration that he had receiv’d a sufficient Punishment, and he sent back to his Government, other Satisfaction being made to the Page. This Man Scha Abas thought worthy to be made Athenat Doulat, or Prime Minister, after his Death, which cost him his Life, as was said above.
The History of Persia:

Shah Sephi being rid of those dangerous great
Men above mention'd, was desirous to have
the Head of Ali Merdan Kan, Governor of
Candahar, of whom he had conceiv'd much
Jealousie, on Account of his prodigious Wealth,
all his Service being of Gold, and his Hou-
shold as Magnificent as the King's. But he
could never compass it; for that Governor,
being press'd to come to Court, and suspec-
ting it was to undergo the same Fate with the
others, deliver'd up the Province of Candahar
to the Mogol, by whom he was much ho-
nour'd and care'st'd. His Wealth was not ac-
quir'd by himself, but came by Inheritance;
for he was descend'd from the ancient Kings
of Candahar, who were of the Tartar Extra-
tion. The Mogol could not honour Ali Mer-
dan Kan more than Shah Sephi did his two Sons,
whom he had in his Power, and whom all
Men expected he would have put to Death.
This Policy of Shah Sephi was afterwards very
advantageous to his Son Shah Abbas the Se-
cond, when he laid Siege to Candahar, with
50,000 Men; for the Mogol's Army being
mostly compos'd of Persians, they call'd to
Mind how kind Shah Sephi had been to Ali
Merdan Kan's two Sons, and therefore made little
Opposition against the King of Persia, who,
accordingly soon recover'd Candahar. The
Mogol being concern'd at that Loss, one Day
ask'd Ali Merdan Kan, how he might re-
cover Candahar, who answer'd, It would be
an easie Matter, if he could find out such an-
other Traitor as himself.

The Reign of Shah Sephi was tyrannical;
whereof I will here give but one Instance.
Returning one Day from the House of the
Kelontor, who is as it were Mayor of the
Town, at Zulfa, where he had been making merry and drank Wine to Excess, as soon as he came to the Palace, he sent for his Sultanness; she, being inform'd that he had drank hard, made no haste to him, so that he fell asleep. Awaking soon after, and not finding the Queen, he sent for her a second time, and she came. As she came into the Room she perceiv'd he was fallen asleep again, and expecting him to awake again, went into a Nich or sort of Closet cover'd by the Hanging, us'd to lay by the Quilts and Bedding. The King awaking again, and still missing the Queen, ask'd in a Passion, why she did not come. The King's Mother, who was no other than a Georgian Slave, and mortally hated the young Sultanness who was Daughter to the King of Georgia, because little Account was made of her, being then in the Room, laid hold of this Opportunity to incense the King against her, and made a Sign with her Hand, to show the young Queen was in the Nich. The King then starting up in a Rage, stab'd that unhappy Princess five or six times, and without any Concern laid him down to sleep again. The next Morning having only a confused Notion of what he had done over Night, he ask'd for the Queen, and being told what had happen'd, he was much concern'd, and immediately sent Orders throughout all the Kingdom, that no Wine should be drank; directing all Governors to stave all Vessels in which any should be found; which was accordingly done in all Places, except the Houses of the English, the Dutch and the Capucins. However this Regulation was of no long Con- tinuance, for the next Year Wine was made and drank as before.
Another time having been entertain'd by a private Person, call'd Gorgia Sulivan, at Sulfa, and drank very hard, the next Day he was much out of Order, and fell into a violent Fever, which had like to have carry'd him off. Some Enemies of that Armenian told him he had made that Entertainment to poison the King, who was dangerously sick, and if he happen'd to die, he must look to himself. The Armenian was in such a Fright at it, that he poison'd himself, and dy'd in two or three Hours after. There was some Show made of enquiring who had put him into that Fright; but great Men at Court being concern'd in it, all was hush'd up. This King reign'd 14 Years, and dy'd in 1642, of excessive drinking, which he was much addicted to.

His Son Schá Abáš the Second was enthron'd at Cashin with the usual Ceremony about the latter end of the same Year, and made his solemn Entry into Isphahan the Beginning of the next. The Day for his Entry being appointed, all the Inhabitants were under Arms, and made a Lane along the Road, without the City, which with abundance of Horse and Foot from all Parts, and other People coming, extended five Leagues in Length. All the Way for two Leagues was cover'd with Brocades of Gold or Silver, Silks and other rich Stuff, which cost the King nothing, the Schá Bandar, or Chief of the Merchants, obliging every one to furnish his Part for that Solemnity. The European Merchants were also order'd to attend the King, and being presented to him, kiss'd his Boot. None rides on the Silks above mention'd but the King, and as soon as he is pass'd, the Mob scrambles for them. When the King was arriv'd in the City, there were
were curious Fire-works in the Meidan, as also Illuminations, and all other Sorts of Rejoicings.

The next Year, 1643, the Prince of the Usbecks came to Isphahan, to crave Succour of the Persian King, against his Sons, who were in Rebellion, and had defeated him in two Battles, in the last of which he had lost an Eye. Schah Abas went out himself to meet and receive him with the greatest Honours, giving him the Left Hand, which in Persia is the most honourable. After having friendly entertain'd him for some Time, he assisted him with 15,000 Horse, 8,000 Foot, and 6,000 Tomans in Mony, being about 200,000 Pounds Sterling, with which he recover'd his Dominions.

Schah Abas was a brave and generous Prince, and a great Lover of Strangers. He understood Drawing, and was nice in all Sorts of curious Workmanship, but he lov'd Wine, like his Father, and having drank to Excess was guilty of some Actions, which would be thought cruel in Europe, and yet in Persia they are look'd upon as just Punishments for disobeying the Prince. It is an establish'd Principle among those People, that they ought to obey the King as they would God, whom he represents, and when a Persian swears by the King's Head, that he will do any thing, he infallibly performs it, and that out of hand.

Schah Abas having one Day drank to Excess in his Haram, or Apartment of the Women, he commanded three Ladies to drink. They excus'd themselves, alluding, that they intended shortly to go in Pilgrimage to Mecca; but the King repeating his Command two or three Times, and they still refusing to obey, he order'd them all to be bound, a great Fire to be lighted,
lighted, and them to be cast into it, where they were burnt.

At another Debauch, the King again desir'd a Lady to drink Wine, and the refusing, he started up and order'd the Chief of the Eunuchs to burn her, as had been done by the other three. He was about performing it, but the Lady prevail'd with her Prayers and Tears to spare her, hoping the King would relent, when the drunken Fit was over, because he had an extraordinary Affection for her. The King awaking, ask'd the Eunuch, whether he had fulfilled his Commands, and he answering, he had thought himself oblig'd to respite the Execution, that Prince was so highly offended, that he caus'd the Eunuch to be immediately burnt, and pardon'd the Lady.

Scha Abas reign'd above 22 Years, and dy'd at a Place call'd Tebzon, in the Year 1664, of an Inflammation in the Throat, occasion'd by excessive drinking, after the Example of his Father. His Body was convey'd to Kom, where he had built his Monument.

As soon as he was dead, the General of the Musketeers, and the chief of the Astrologers, repair'd to the Haram, or Women's Apartment, where they saluted the Prince, King. He prostrated himself at the Gate of the Haram, and then sitting on his Heels, one of them that brought him the News of his Accession to the Throne, according to Custom, put on his Sword, saying, Your Majesty may be pleas'd to remember, that your Slave has had the Honour of girding on this Cymiter. Having so said, he withdrew to go order the Trumpets to sound and the Drums to beat as usual, and all the People hearing that Noise, resorted in the Morning to the Meydan, or great Square, cry-
ing before the Palace Gate, Patscha Salamelek, that is, I salute you Emperor. This is all the Ceremony of Enthroning a King of Persia, only the Cap of the Sopbis is set on his Head, but there is no Crown, or Coronation.

This Monarch was call'd Scha Sefi the Second, and having been always of a weakly Constitution, fell dangerously ill, presently after his Advancement. It is the Custom, upon such Occasions, for all the great Men of the Court, and the Governors of Provinces, as soon as they have Notice of the King's Indisposition, to send each of them a Sum of Money to Court, according to their Ability, or Generosity. It is generally in Gold, and is put into a Gold Balon, adorn'd with precious Stones, which is wav'd three times over the King's Head, uttering these Words at the same Time, Patscha bacheua cawbon olson; that This Money is a Sacrifice for the Health of the King's Head. If the King recovers, all that Money is given to the Poor, with much more added by him and all the Haram; but if he happens to die, it is all put into the Treasury, and the Poor have nothing. The 20th of August, 1667, his Distemper was at the highest, and it was thought he would not have liv'd till the next Day. All the great Men of the Court, seeing him in that Condition, repair'd to the Mosque call'd Babaron, without the City, to pray for his Health, and all of them together gave near 1000 Tomans in Charity to the Poor; being near 4000 Pounds. The next Day all the Armenian Christians were commanded to pray for the King's Health, and they all, as well Clergy as Laymen, went to offer up their Devotions, on the Bank of the River, which is between Isfahan.
Ispahan and Zulpha. They also sent their Kelonzer, or Chief, with 50 Tomans in Gold, to be wav'd over the King's Head; but that is not done with the same Words that are express'd when they wave the Money sent by those who profess the Law of Ali, for they then only utter these Words, Berrai fe sadiku, that is, Design'd for Alms.

The King, a few Days after, was out of Danger, but the Matter was, to restore him to perfect Health. Having been always in a languishing Condition, and his Physicians never able to discover the Cause of his Distemper, he suspected that their Ignorance retarded his Recovery, and two or three of them were therefore ill treated. At Length, the other Physicians, fearing it might be their own Turn next, bethought themselves, that Persia being at the same time afflicted with a Scarcity of Provisions, and the King's Sickness, the Fault must be in the Astrologers, who had not chosen a favourable Hour when the King was set upon the Throne, and therefore persuaded him, that the Ceremony must be performed again, and he change his Name in a more lucky Minute. The King, and his Council, approving of their Notion, the Physicians, and Astrologers together, expected the first unfortunate Day, which, according to their Superstition, was to be follow'd in the Evening by a propitious Hour. Among the Gaures, or original Persians, Worshipers of Fire, there are some, who boast their Descent from the Rustians, who formerly reign'd over Persia and Parthia. On the Morning of the aforesaid unlucky Day, they took one of those Gaures, of that Blood-Royal, and having plac'd him on the Throne, with his
Back against a Figure that represented him to the Life, all the great Men of the Court came to attend him, as if he had been their King, performing all that he commanded. This Scene lasted till the favourable Hour, which was a little before Sun-setting, and then an Officer of the Court came behind, and cut off the Head of the Wooden Statue with his Cymiter; the Gaure then starting up, and running away. That very Moment the King came into the Hall, and the Sofa's Cap being set on his Head, and his Sword girl to his Side, he sat down on the Throne, changing his Name for that of Soliman, which was performed with the usual Ceremonies, the Drums beating, and Trumpets sounding, as before. It was requisite to act this Farce, in order to satisfy the Law, which requires that in order to change his Name, and take Possession of the Throne again, he must expel a Prince that has usurp'd it upon some Pretensions; and therefore they made Choice of a Gaure, who pretended to be descended from the Ancient Kings of Persia, and was, besides, of a different Religion from that of the Government. The King continuing to recover his Health from that Day, and the Price of Provisions abating, the Physicians retriev'd their Credit, and all the Astrologers were disgrac'd, except 2 or 3, look'd upon to be the ablest of them.

Soba Soliman, before his Accession to the Throne, had scarce seen any thing but Women, and black Eunuchs, among whom he had no Opportunity to learn the Art of Government, and was only educated in Cruelty, and Lasciviousness. Being led by his bloody Temper, the first Part of his Reign was extraordinary severe and rigid, of which we have
have a considerable Instance in what he did by one of his Concubines. It is a Custom among the Kings of Persia, to marry their Concubines to Men of low Condition, and accordingly Schah Soliman gave one he was most fond of, to a Scowrer of Cloth; but his Kindness still continuing, he took her again into the Haram, sending her Husband into some remote Parts, with an honourable Employment, after she had Six Children by him. The King being curious, or rather jealous, ask'd her one Day, which of the two she lov'd best; and she answering undauntedly, that it was her Husband, because he had her in a lawful Manner; he, in a Passion, order'd her to be thrown into the River; but his Affection returning upon him, he forgave her, as he did afterwards, having order'd her to be burnt alive, and she continu'd in the Haram after his Death.

He practis'd his Cruelty a long Time, putting to Death many great Men of the Court, upon slight Occasions; but giving himself up afterwards to Drunkenness and Women, he seem'd to bear only the Title of a King, leaving the whole Administration of the Government to Mirza Taber, his prime Minister. This Man was a downright Knave, and not regarding his great Age, which was about 80 Years, because still of a hale Constitution, he regarded only the highest Bidder, and sometimes was so mean as to take a Crown. It was reported of him, that being one Day ask'd by the King, how many Children he had, he answer'd, he did not remember the Number, but that, when he went home, he would send it him in Writing.
Scha Soliman being sometimes urg’d to declare War against the Turks, upon an extraordinary favourable Opportunity, answer’d, that having once concluded a Peace, as requested of him, he ought not to break his Word; and being farther told, that the Grand-Seignior would certainly make War on him, as soon as he was at Peace with the Christian Princes, he reply’d, he should be contented as long as Ispahan was left him.

However, he had War with Sultan Colican, King of the Usbecks, and was a Lofer by it. The Occasion of it was, that the said King’s Brother going in Pilgrimage to Mecca with the Queen, attended by 3000 Tartars, Scha Soliman would permit only 200 of them to come into Ispahan, and a Casket of Jewels being by them left in his Custody, till the Return of those Princes; he understanding that the Queen return’d without her Brother-in-Law, who had dy’d by the Way, made her go by the Way of Sciras, and not by Ispahan, refusing to restore her Jewels.

To conclude with this King, his Reign was not remarkable for any honourable Actions, and therefore it will be convenient to come to the end of it. On Wednesday, the 21st of July, 1694, the King was taken ill, or rather grew worse of his Distempers, occasion’d by Excess of Wine; being apprehensive of the Danger of his Life, he the next Day order’d 3700 Tomans to be distributed among the Poor, and Directions to be sent to all Governors of Provinces, to discharge all Prisoners throughout the Kingdom. Nothing avail’d, for he dy’d the 28th of the aforesaid Month,
Month, at 53 Years of Age, when he had reign'd 30.

Scha Ossen, The next Day his Son, Schô Ossen, was seat-
1694. ed on the Throne, and being advis'd to take
the Name of Schô Ismael, he answer'd, he had
already a Name of his own, and so kept it.
One of his first Actions was, to forbid the
Use of Wine, upon pain of Death; breaking
all the Vessels in the Palace, wherein it had
been kept for his Father. He was 25 Years
of Age when his Father dy'd, and is still
living; but of his Actions, we have hitherto
no particular Account, only, that he did not
Murder, or put out the Eyes of his Brothers,
long after his Exaltation, according to the
barbarous Custom of that Country, and it is
believ'd that he may abrogate it.

The End of the History of Persia.
A BRIEF ACCOUNT
Of the most
Remarkable Provinces,
And which have continu'd longest under the Dominion of Persia.

By Peter Teixeira, Author of the History of Persia.

Persia, by the Natives call'd Pars, or Agem, and thence the Natives Pars, or Agency, being one of the greatest and most renowned Monarchies in the World, cannot be assign'd any certain Boundaries, by reason of its various Extent under several Possessors, whose Dominion sometimes extended over more, and sometimes over fewer Kingdoms and Provinces, of which I will mention those that continu'd longest under its present Government, and were least subject to change, taking Notice of the principal Towns in them, for the more Perspicuity, leaving a more particular Description to Geographers.
Is one of the Provinces of that Kingdom, but not of the largest, whose Capital is Schiras, a great and noble City. It abounds in Corn, Flesh, and Fruit, yields great Quantities of Rose-Water, and Hides, and has a considerable Trade with all the Kingdoms subject to the Crown of Persia. They here wear some Silks of their own Product. Here is also the City Lar, by the Portugueses call'd Lara, which gives Name to the Laris, an extraordinary pure Silver Coin, well known and current throughout all the East. This City is Metropolis of a Kingdom, and in it the best Bows they have in Persia are made. In the Year of our Lord 1593, and in the Month of September, there happen'd such a dreadful Earthquake in this City as overthrew above 1200 Houses, ruin'd most of the Walls, spoilt many Cisterns, for they have no other Water but what they save when it Rains, and kill'd 3000 of the People. There are besides in this Province of Pars, the Towns and Cities of Tarom, Jaharom, Kazru, Laftam, where the Ingo, that is, the Afia Fatida grows, Stakabanon, where the Pagnis graze which have the Bezoar Stones, and the Natives are all Bald; Neriz, whose Mountains are full of Mines of excellent Steel, where they make good Arms, and many Curiosities; Pazab and Dar. Aguerd, renown'd for abounding in Provisions, fresh and dry Fruit, and Rose Water, besides many other Places of less Note.
HYERAK

Is another large and considerable Province of Persia: Its Metropolis is Hisphaoe, or Ispa-haan, a very populous City, sometimes the Residence of the Persian Kings, has a great Trade, and is plentifully supply'd with all Necessaries. Here is also the City Yazd, not so famous for its Bigness, as the delightful Situation, and for the many rich Carpets made in it, which are the best in all the World, much Silk, and excellent Rose Water. Kaxon is noted for the great Quantity of Silk wove in it, and for the Fertility of its Soil for all Sorts of Fruit, among which the Quinces are known by the Name of Kaxon, as being the most delicious. Here are also, Kam, Saoah, Kazbin, the Court of the Kings of Persia, after they left Tauriz, Amedom, Nahanand, Targazin, Damaband, Tabarom, Rey Scharar, where there is much Manna, but not of the purest; and many other Towns of less Note.

ADERBAION, or AZARBAION,

Is another great Province, its Capital the famous City Tauriz, the Court of the Persian Kings, before it was taken by the Turks. This Country abounds in all Things necessary, and drives a great Trade with Russia, Poland, Muscovy, Circassia, Gurgestam, and all the Provinces of Persia. It produces some Silver, and a great Quantity of Allom, and Madder for dyeing. The Natives are commonly called Calonges. The other Towns are Xyrvan, Nakxoan, Hordoobat, Ardauen, or Ardeuil, &c.
GUETLON, or GUILON,

Is another Province subject to Persia, of a great Extent, containing much excellent Land, and lies along the Caspian Sea, which has its Name from it, for the Persians call it Daryah Gueylany, the Sea of Gueylon. It is divided into five Governments, the Capitals whereof are the Cities of Raxt, Laiun, Gaxkhar, Langanarkanon and Kudam. They generally call Gueylon, by the Name of End Safet; that is, White India, because it is a pleasant, temperate and fruitful Country. It borders on Muscovy, which the Persians call Moscau.

There follow along near the Caspian Sea,

Mazandarou, Strabat, Bosam, Sabzabab, Nicabar, where the Turky Stones are found, and other Places, all of them formerly the Capitals of Kingdoms and Provinces, now reduc'd to particular Governments of Persia, but still populous Cities.

KARASON,

The Portugueses generally call it Corason, another Province subject to Persia, containing very considerable Towns and Cities. The chief of them all is Mased, a great and populous City, where the Persian Kings, ever since Seba Ismael Sufy, or Sofi, have their Place of Burial. Here is also the City Thun, large and abounding in rich Silks; Tabos very famous; Kabem, fruitful in Saffron; Hrey, yielding much
much excellent Manna, the Walls of it wash-
ed by the delightful River Habin; Marva,
Herat, and others sufficiently known. They
also export from this Province Carpets, Asfa
fetida, Surma, and other Commodities. It has
plenty of Provisions, and tho' it always be-
long'd to the Persian Kings, yet a great Part
of it is now subject to the Uzbeks, who find-
ing those Kings engag'd in War with the
Turks, invaded their Lands and possefs'd them-
selves of many they have in this Province.

KERMON,

Another Persian Province, lies between it
and Karasun, and takes its Name from a great
City, so call'd; it has many other Towns, but
not very considerable, and yields Rose-Water,
Carpets, Tutty, Wormseed and Surmab, a
Stone good for sore Eyes, and us'd there to
make them black.

The other Provinces of Persia are

Saginam, Tabarstan, Rablestan, Nim-Ruz,
Seba-Har, Sisbon, Curdestan, Lorestan, and seve-
rance others of les Note, which I omit, to avoid
being tedious. Persia for the most part abounds
in Corn, Fleth, new and dry Fruit, both of
the European Sorts, and several others, all at
very reasonable Rates. The Natives are Fair,
Beautiful and well fashion'd; their Habit is the
Turkish, and their Sect, that of Mors Aly,
which differs a little from that of Mahomet.
They generally fight a Horseback, with Spears,
Bucklers, Bows, Arrows, Cymeters, Battle-
Axes,
Axes, Coats of Male, and they ride with short Stirrups. In War they are brave, and endure much Hardship; in Peace, much addicted to Reading, and value themselves upon it; being particularly affected to Poetry, in which some among them have gain'd Renown, and they have many learned Pieces in it. They are very amorous, and acquainted with all speculative Sciences, which their Professors discourse of very judiciously; only their Law has no more Volumes, than only that of their Sect, by which they are wholly govern'd, committing the Administration of Justice to Persons of Integrity. The Men are jealous, and the Women not over Chaste. In short, Persia is one of the polite Monarchies of the World, and none of the least. Mighty Caravans usually resort from all Parts of Persia, to Hormuz or Ormuz, to trade with the Portugueses, and other Christians, Heathens, and Mahometans, residing in that Place, and barter their Commodities, which are Gold, Silver, raw and wrought Silk, Brocades, Carpets, Horses, Madder, Allom, Tuffy, Rheubard, Rose-Water, and several others, for very fine Cloth, and Muslin, Cloves, Cinnamon, Pepper, Cardamon, Ginger, Mace, Nutmeg, Sugar, Tin, Sandal, or Sanders, Sappom, that is Brazil Wood, China-Ware, Musk, Amber-Greese, Lignum Aloes, precious Stones, SeedPearl, Indigo, Lake, &c. The Persians fail upon no Sea, but the Caspian, and some that go into India, take their Passage in Portugueses Ships, or others, with their Leave. (Observe this was writ, when the Portugueses were Masters of Ormuz, since which that Matter is alter'd.) All the Natives of Persia are either Schyay
The History of Persia.

Schyay Mabomotans, which are much the greater Number, or Heathens, call’d Gaor Tazds, or Gauris, who worship Fire, and these tho' numerous, are but few in Comparison of the others; or else Jews, who enjoy their Liberty throughout all the Provinces of Persia, and there may be between eight and ten thousand Families of them; besides a good Number of Armenian and Nestorian Christians.

MAURENAHAR

Is the Name of those Countries, which lye beyond the River Gebun, that divides them from Karason, and it contains Koarraxm and Gazneben, and then follow Turkeftam, Uzbek, Tatar, Ketao Kotan, and very many more no less wealthy and plentiful than warlike.

U Z B E K

Is a Province of vast Extent, and tho' formerly always subject to Persia, is now not only independent, but makes War on that Kingdom, and has gain’d some Lands from it. This Province, as it is so large, contains several Towns and Cities of great Note. The Metropolis of it is Balk; besides which there are Samarkand, where Tamerlan was born; Damarand; Bobara, the Place of Boaly, or A- vincen’s Birth; Kaxghar, and Axkhar, whence we have the best Rhubarb, and many more. The Natives are Warlike, and fight a Horseback, with Bows and Arrows, Spears, Swords, Bucklers, and Battle-Axes, always flying, and they have in our Days much extended their Dominions. Among the rest, they have posses’d them-
themselves of the Kingdom of Kandar, or Kan-
dabar, the King whereof went away to im-
plore the Assistance of the Mogol, purring him-
self under his Subjection; and yet he, tho' so
potent, was not able to restore him. The Uz-
beks have no King by Inheritance, but when
their Commander in Chief dies, they choose an-
other. Their Faces and Beards resemble the
Chineses, their Bodies large and strong, they
speak a little through the Nose, like the Chi-
neses, and have much of them in their Habit,
Countenance and Pronunciation.
A Chronological Table,

Of the Sovereigns of Persia, till the Arabs enter'd that Country, according to Mirkond.

The Years of their Rule are taken from the same Historian. Those distinguish'd by a G, are Governors, though some call them Kings. Such as are link'd together thus, & are the King, and those who govern'd under him. Where there is no Number of Years, the Time that those Persons govern'd is uncertain.

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The History of Persia.

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The next follow the Califs of Bagdad who were Sovereigns of Persia, after the Arabs broke into it.

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Of the Hord or Family of Ben Humya.

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Bb2  Yezyd
The History of Persia.

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Of the Hord or Family of Eben Abas.

| Sasa      | 4 09 | 00   |
| Abu Jafar | 23 01| 00   |
| Mahady Bila | 11 00| 00 |
| Elady Bila Musa | 1 03| 00 |
| Arraxid Bila Harun | 23 07| 00 |
| Mahamed Amin | 4 07| 00 |
| Mahamun     | 12 00| 00   |
| Abu Ezach Matozon | 8 09| 00 |
| Wazek       | 5 00 | 00   |
| Almotowakul Bila Jafar | 12 00| 00 |
| Montacer    | 0 06 | 00   |
| Abul Abas Hamed | 5 09| 00 |

An Interregnum

| Mostahkin   | 1 04 | 00   |
| Almotez Bila | 3 06| 00   |
| Motady Bila | 0 11 | 00   |
| Almat Hamed Bila Hamed | 23 00| 00 |
| Motazed Bila Hamed | 9 09| 00   |
| Moktafy Bila | 4 00| 00   |
| Moktader Bila | 7 00| 00   |
| Jafar       | 20 00| 00   |
| Kaher Bila Mahamed | 1 06| 00 |
| Razy Bila Mahamed | 4 00| 00 |
| Moktafy Bila Ebrahem II. | 4 00| 00 |
| Mostachfy Abdala | 4 04| 00 |
| Mutya Bila Fazele | 29 06| 00 |
| Tahya Abel Karim | 17 02| 00 |
| Kader Bila Hamed | 41 04| 00 |
| Kakem, or Alkakem Beamaryla? | 544 04| 00 |
| Abu Jasor Abdula | 544 04| 00 |

Almok-
The History of Persia.

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<td>Almoftanzy Benur Elah Azen</td>
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<td>08</td>
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<tr>
<td>Nacer, or Nacere Ladiula</td>
<td>47</td>
<td>00</td>
<td>00</td>
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<tr>
<td>Alzaker, or Altaker Bila Mahamed</td>
<td>00</td>
<td>09</td>
<td>00</td>
</tr>
<tr>
<td>Almoftanzer Bila Manfer</td>
<td>17</td>
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</tr>
<tr>
<td>Almoftacem Bila Abdula</td>
<td>15</td>
<td>07</td>
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Mogols, or Tartars, that were Sovereigns of Persia, descended from Chinguis Khan.

<table>
<thead>
<tr>
<th>Name</th>
<th>Years</th>
<th>Mon.</th>
<th>Days</th>
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<tr>
<td>Chinguis Khan</td>
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<tr>
<td>Otkay Khan</td>
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<td>00</td>
<td>00</td>
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<td>Sayurk Khan</td>
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<tr>
<td>Manchu Khan</td>
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<td>00</td>
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<tr>
<td>Ulaku Khan</td>
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<td>Haybak Khan</td>
<td>17</td>
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<td>00</td>
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<tr>
<td>Hamed Khan, or Nicudar Oglan</td>
<td>2</td>
<td>02</td>
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<tr>
<td>Argon Kahn</td>
<td>3</td>
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</tr>
<tr>
<td>Baydu Kahn</td>
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<td>00</td>
<td>00</td>
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<tr>
<td>Gazun Khan,</td>
<td>8</td>
<td>09</td>
<td>00</td>
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<tr>
<td>Alyaptu King, afterwards called Sultans Hamed</td>
<td>12</td>
<td>09</td>
<td>00</td>
</tr>
<tr>
<td>Sultan Abufayd Bahader Khan</td>
<td>19</td>
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Mogols, or Tartars, descended from Tamerlan, who were Sovereigns of Persia.

<table>
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<th>Mon.</th>
<th>Days</th>
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<td>Teymur Langh, or Tamerlan</td>
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<td>00</td>
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<tr>
<td>Mirzah Scharrock</td>
<td>43</td>
<td>00</td>
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<tr>
<td>Oologh Beg</td>
<td>2</td>
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</tr>
<tr>
<td>Mirzah Abdelatifé</td>
<td>0</td>
<td>06</td>
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</table>

B b 3 Mirzah
The History of Persia.

Mirzah Abdula

In Maurenahar, Mirzah Sultan
  Abufaid

Mirzah Sultan Hamed
Mirzah Babor
Mirzah Hyadigar

In Karafon, Mirzah Sultan Ozen

Bahady, or Pedy Azamon,
  and Muzafa Mirzah,
  Brothers, jointly

Myron Schaa
Mirzah Abubakar

Turkynmans of the Hord of Kara Kuyenlu,
that were Sovereigns of Persia.

Kara Iffuf
Amir Scandan
Joon Scha
Acen Aly

Turkynmans of the Hord of Akuyenlu,
that were Sovereigns of Persia.

Ozun Acen Beg
Sultan Kalil
Yacub Beg
Baylangor Mirzah
Rostambek
Haymed Beg
Alwan Beg
Morad Beg

Scha Ismael Sophy, and his Race,
  Sovereigns of Persia.

Scha Ismael Sophi
Scha Thamas

Years, Mon. Days
1 00 00
3 18 00 00
28 00 00
38 00 00
2 00 00
8 04 00
1 00 00
0 00 00
0 00 00
14 00 00
16 00 00
32 00 00
1 00 00
11 00 00
0 06 00
12 10 00
1 00 00
5 06 00
1 00 00
1 00 00
1 00 00
20 00 00
53 00 00
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<th>Name</th>
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<tr>
<td>Scha Ismael</td>
<td>1</td>
<td>00</td>
<td>00</td>
</tr>
<tr>
<td>Scha Mahamed, <em>the Blind</em></td>
<td>7</td>
<td>00</td>
<td>00</td>
</tr>
<tr>
<td>Scha Abas</td>
<td>40</td>
<td>00</td>
<td>00</td>
</tr>
<tr>
<td>Scha Sephi</td>
<td>14</td>
<td>00</td>
<td>00</td>
</tr>
<tr>
<td>Scha Abas II.</td>
<td>22</td>
<td>00</td>
<td>00</td>
</tr>
<tr>
<td>Scha Sephi II.</td>
<td>30</td>
<td>00</td>
<td>00</td>
</tr>
<tr>
<td>Scha Ossen, <em>now living.</em></td>
<td></td>
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A Brief Account

Of the Kingdom of Harmuz, or Ormuz, and of its Kings, till it was subdu'd by the Portugueses, extracted from the History written by Torunxa, King of that City.

Torunxa, King of Harmuz, or Ormuz, having compos'd a Book in his Persian Tongue, both in Prose and Verse, which he calls Scha Noma, that is, a Relation of the King or Kings, and wherein he treats of the first Original of that Kingdom, and the Kings his Predecessors, he begins his History at Adam. For my Part, I shall reduce to a few Leaves the Substance of what he swells out to a considerable Volume, and with my usual Brevity speak of the first founding of that Kingdom, the Number of Kings, their orderly Succession, and whatsoever more may be of Use, and not to be omitted.

Torunxa gives two very different Relations of the erecting of that Kingdom of Harmuz, and the Creation of its first King, leaving every Man to choose that he likes best. He tells us that an Arabian Prince, whose Name was Mahamed
Mahamed Dram Ku, lineally descended from the ancient Stock of the Kings of Sabah, a Province in Arabia, where the Queen that went to visit Solomon reign'd, being ambitious to extend his Dominions, as generally Monarchs are, departed his own Lands, and ranging about with armed Force, subdued those about him, without stopping, till he came to the Shore of the Persian Gulph, by the Portuguese call'd the Gulph of Ormuz, and there persuaded his Men to cross over the Sea with him, assuring them of Success on the Persian Side, where he intended to build a Bandel, or Sea-port Town, which should be more renowned, and of greater Trade, than that of Soar, a Port on the Coast of Arabia, upon the same Gulph, then much frequented by Merchants, and tho' now by the Injury of Time reduced to an inconsiderable Place, yet the Conveniency of its Situation, and the Ruins still remaining, do testify it was formerly a Place of Note, and such I believ'd it to have been, when I saw it.

Having fixt this Resolution, he mov'd with all his Men to Kalayat, a Port in Arabia, on the Persian Gulph, near Cape Rozalgar, where having provided all Necessaries, he embark'd with all his Followers, and crossing the Gulph, arriv'd at Jasques, a Place well known on the Coast of Persia, and running along it to the Northward, put into Koftek, another Port there. Sobra Mahamed had left a Son of his at Kalayat, attended by a Wazir, or Vizier, a discreet Man, with Orders, that in case any Misfortune befell him on the other Side, he should secure that Port for his Retreat. He landed his Men at Koftek, and seeking about for some proper Place to settle on, was inform'd
form'd that a little further up, there was one very fit and commodious for his Design. He march'd thither, and having maturely consider'd and liking it, stay'd there, mark'd out and founded a City, divided the Land, which was not very populous, as he thought fit, and coin'd Mony, whence he had the Name of Dram Ku. He had with him a Son call'd Soleyman, through whose Industry the City increased and prosper'd very much, and there Scha Mahamed resided, governing in Peace and Justice, and being a Man of good Temper, wise and brave, the Governours of Schiras and Kermon, his Neighbours, maintain'd a strict Amity with him. Some Years after the building of Harmuz, Scha Mahamed dy'd, leaving that City in a prosperous Condition to his Son Soleyman.

The other Account Turon Scha gives of the Original of this Kingdom of Hormuz is thus. When Scha Mahamed's Father was King in Arabia, being at War with another, he lost a Battle, and not thinking himself safe in Arabia, crofs'd the Persian Gulph, and landing at Mogostan in Persia, settled there, with his Son Mahamed, who had bore him Company. At that time a tyrannical Prince reign'd in those Parts, who besides the other Wrongs he did his Subjects, oblig'd them to give him the first Night's Lodging with every Maid that was to be marry'd. Mahamed, tho' young, had a great Spirit, and a generous Soul, and therefore taking Compassion on the Oppression of those People, he offer'd to deliver them, tho' it cost him his Life, which he perform'd after this Manner. He pretended to marry a Maiden of Quality, out of the Town, and being himself handsome, and as yet beardless, cloath'd
cloath'd himself in a Woman's Habit, but well arm'd underneath, and thus disguis'd and well attended, they brought him in the Evening to the King, who supposing him to be the Maid he expected, shut himself up with him in a Room, little thinking what he did. Mahamed pretending to be bashful, endeavour'd to gain Time the best he could, 'till a fair Opportunity offer'd, which he laid hold of, and stabb'd him dead. Then hastening out of the Chamber, he acquainted those who waited for him with what he had done, and they immediately proclaim'd Liberty. This Service was so acceptable to all those People, that in Return they agreed to confirm on him the Dignity and Title of the murder'd Tyrant. Thus Mahamed was declar'd King, and took the Stile of Scha Mahamed, signifying King Mahamed, adding the Name of Dramku, on account of the Mony he presently coin'd. Being thus created King, the better to improve his Dominions, he founded the City Harmuz, in a Plain of the same Name, whence all the Kingdom was so call'd, and behav'd himself, as was said above, 'till his Death. This is the most likely Original, the Reader may chuse which he pleases.

Upon the Death of Scha Mahamed Dramku, first King of Harmuz, his Son Soleymon succeeded, and was the second King. He was affable, and well belov'd of all Men for his Virtue and Justice, which gain'd him great Renown, and having reign'd many Years in Peace, he dy'd and left the Crown to his Son Iza, the Third King, who prov'd a good Prince, and under him his People enjoy'd Peace and Prosperity. He made his People apply
apply themselves to Tillage, and planting of Palm-Trees, being himself very afflicting to them, by his Goodness and Favour; and they, in Gratitude, sometimes hazard’d their Lives and Fortunes to serve him, so that he considerably extended his Dominions, and dying was succeeded by his Son.

Laxkary, the fourth King, as good as his Father, a Lover of Justice, and Protector of the Poor, by which Means he gain’d the Affections of his Subjects. Among the rest he had a Son, call’d Kaykobad, to whom for his excellent Qualities, he resign’d the Crown, and retir’d himself from Court, to lead a solitary Life, where he dy’d some Years after.

Kaykobad, the Fifth King, no way degenerated from his Predecessors, but was a Lover of Justice, supported the Needy, curb’d the Great Ones, and dying left the Throne to his Son,

Iza, the Sixth King, and second of that Name, who was a martial Man, undertook some Warlike Expeditions, which prov’d successful. The Kingdom of Harmuz prosper’d under him, and at his Death devolv’d to his Son,

Mamud, the Seventh King, a good Prince, and had many Children. It was the Custom of the Kings of Harmuz, for their own greater Security, and to prevent Commotions, to place all their Kindred, who might aspire to the Crown, in Forts and other Places, remote from their Residence, where they continu’d till farther Orders from the King. For this Reason, Mamud, of whom we here treat, had plac’d a Nephew of his, call’d Mir Schabadin Molongb, in the Fortrefs of Gat, which is in Persia, and in the Lands of Brahem and Mostagam,
Mostagam, as were several others possess'd by the Kings of Harmuz, and subject to the Portugueses in Persia. Mamud was inform'd, that his Nephew contriv'd to kill him, and order'd him to be secur'd, designing to put him to Death, if the Treason were prov'd; but Mir Schabadin Molongb understanding it, fled to the Fortress of Scugon, where he was well receiv'd and care'ss'd by the Governour, who also marry'd him to a Daughter of his own, by whom Schabadin had a Son, call'd Nocerat Reghdar, and a Daughter nam'd Setalkatum Schabadin. In the mean while Mamud dy'd at Harmuz, and his Son Schaxanxa succeeded him, being the Eighth King. He persecuted Molongb, but notwithstanding all his Endeavours could not get him into his Hands. After some Years, great Numbers of Men came out of the Lands of Hyr, making an Irruption into those of Harmuz. Schaxanxa march'd out to oppose them, tho' with a Force much inferior to theirs. Mir Schabadin Molongb understanding the ill Condition his Uncle was in, and thinking this a proper Opportunity to be reconcil'd to him, with his Father-in-Law's Leave, gather'd all the Forces he could, and join'd Schaxanxa. After kissing his Foot, he fell back and follow'd him, attended by his Troops, but the Uncle made him come up to his Side, with Tokens of much Affection. Being come up with their Enemies, they engag'd, and in the Battle Schaxanxa, King of Harmuz was slain, whereupon

Mir Schabadin Molongb was proclam'd King, being the Ninth. He prosecuted the War against the People of Hyr, whom he entirely defeated, and then return'd to Harmuz; where he
he rul'd, to the general Satisfaction of the People. He marry'd his Daughter Set Alkatun Schabadin to Amir Seyfadin Ben Azar, Son to his Brother Aly, King of the Island of Keys. Soon after this Match, Aly dy'd, and the People of Keys, at the Instance of Mir Schabadin, King of Harmuz, receiv'd Amir Seyfadin for their King, who immediately repair'd thither, with his Wife. Not long after dy'd Mir Schabadin Molongb, King of Harmuz, and one Rex Scharear, his Wazir, or Vizier, usurp'd the Kingdom. The People of Keys, as soon as they heard of the Death of Molongh, and the Revolt of Scharear, depos'd Amir Seyfadin from the Throne, and he fearing they might also take his Life, made haste out of the Island, and went away for Harmuz, where he was well receiv'd by all Men. Scharear, who had usurp'd the Crown, was then in the Fortress of Kaream, whither Seyfadin hafted. Scharear, who was in the Place, with ten of his Kindred, took up Arms, and bid every Man shift for himself, and fell his Life dear; but he and they were all kill'd, and Seyfadin remain'd posess'd of the Throne, and was the Tenth King.

The first thing he did was the marrying of three Daughters, Rex Scharear left, to three of the prime Men in his Court. Then calling to Mind, how he had been us'd by the People of Keys, he made War on them, carry'd over his Forces into their Island, and overthrew them, killing many and taking some of the Heads, whom he carry'd away with him; and putting into the Island of Gerun, now called Harmuz, or Ormuz, then not inhabited, flew them there on a Mountain, thence call'd Key Kostoron, that is the Mountain of the Slain, which Name it preserves to this Day.

He
He went thence to Harmuz, where he spent the rest of his Life in Peace, and was succeeded by his Nephew,

Schabadin Mamud, the Eleventh King, and Second of the Name, Son to Iza, who enjoyed Peace all his Days, and did nothing remarkable; but at his Death left the Crown to his Nephew,

Amir Roknaadin Mamud, the Twelfth King, under whom Harmuz prosper'd very much. He kept numerous and good Forces, which gain'd him considerable Victories, and enlarged his Dominions, extending them as far as Zafar. He reign'd 33 Years, and dy'd in that of the Hegira, 676, of Christ, 1278. His Son,

Amir Seyfadin Nocerat, the Thirteenth King, ascended the Throne, and was oppos'd by two Brothers of his own, call'd Amir Kodbadin Thabatan, and Amir Moehzadine Fulad, or Pulad, and tho' most of the Troops favour'd Nocerat, yet could he not prevail against his Brothers, who oblig'd him, and his Mother Babi Banek, to fly the Kingdom. Babi Banek went away to Kerman, which Province was then govern'd by Sultan Gela-ladin Suraget Mex, who gave her a very honourable Reception, and such a Supply of Forces, as restor'd her Son Nocerat to the Throne. However his Brothers did not give over molesting of him, but he took Amir Moehzadin Fulad and put him to Death. Mir Kodbadin Thakanson, the other Brother, being supported by one Malek Seyfadin Abubakra Haony, invaded Hormuz, and coming to a Battle with Nocerat, at Denu, defeated him, and he fled to Komzara, and thence in a Tarranqui, which is a light Boat, pass'd
pas'd over to Laphe, a Port and Town in the
Island Broz, by the Portugueses generally call'd
Queixome. When Nocerat was departed the
Kingdom, the two Companions vary'd so much,
that Malek Seyfadin kill'd Kobadin; and the
People and Soldiers disappoving of Malek's Pro-
ceedings, call'd home Amir Seyfadin Nocerat;
and restor'd him to the Throne, expelling Male-
k. Nocerat being thus again posses'd of the
Kingdom, two other of his Brothers, call'd
Amir Mfasand and Amir Turkon Scha, aspiring
to the Crown, murder'd him basely, and with
him, his Sisters, Bibi Banek and Bibi Neyy.
Amir Seyfadin Nocerat reign'd Twelve Years,
and died in that of the Hegira 689, which
was of CHRIST 1291.

Mfasand, having kill'd his Brother, posses'd
himself of the Kingdom, as 14th King. He
was of a martial Temper, and brave; but so
cruel and stern, that he was soon sensible he
had incur'd the Hatred of all Men, which
made him afraid of his Person, and therefore
he put to Death many of the Nobles and Com-
mons; whereupon most of the Men of Note
repair'd to Amir Babadin Agaz Seyfin. This
Man had been Slave to Nocerat, the late King,
who repos'd much Confidence in him, had
in his Life-time made him Wazir or Vizier of
Kalagat, a Port in Arabia above spoken of.
He pitying the Sufferings and Calamities
of the Kingdom of Harmuz, rais'd Forces,
and transporting them over the Gulph of Persia,
march'd towards Amir Mfasand, whom he
fought and defeated. Mfasand fled to Kermon,
and remov'd thence to Syrion, where he died
several Years after, having Reign'd but Three.
Mird Bahadin Ayaz Seyf, who, as has been said, had been a Slave to Nucrat, having routed Masand, took upon him the Government, as 15th King, and went about to Reform and bring Things into better Order, but was hinder'd by the Troubles that ensu'd for Mir Turkan Schab and Mir Saliak, two Brothers to the banish'd Masand, held Correspondence with him, designing to restore him to the Throne. Ayaz being inform'd of it, seiz'd them, and chopp'd off their Heads, by which Means he had some Quiet. But in the Year of the Hegira 700, which was of Christ 1302, great Swarms of Turks coming out of Turkestan, posses'd themselves of many Lands in Persia, and breaking into the Kingdom of Kermen, came down from thence to that of Harmuz, destroying all as they went; and yet would that have been tolerable, had not the Wealth they found in those Parts invited them to come so often, that the Harmuzians no longer able to bear that Oppression, resolv'd to abandon those Lands, as they did. The Island of Queixome, or Broth, lies near to the Continent of Persia, divided from it by a narrow Arm of the Sea, being about 25 Leagues in Length, and two or three in Breadth. Thither Ayaz order'd the Harmuzians to pass over, which they readily obey'd, taking along with them all they had sav'd from the Fury and Violence of the Turks. When they were got over unto the Island, after some Days rest, Ayaz went out again, and ranging about the Gulph of Persia, fought for some convenient Island among those there are in that Sea, where he might settle with his People. He came to one that was Desart, two Leagues distant from that of Queixome, on a Point whereof was an old Man,
Man, whose Name was Gerun, with his Wife, and liv'd there upon Fishing, furnishing the Ships that sail'd from India to Keys, or from Keys to India, with what he caught; and they giving him in return, Rice, Cloth, and other Things, for Cloathing and Sustenance. This Gerun understanding to what End Ayaz was looking for an Island, advis'd him to go over thither, because he would find no other so fit for his Turn. Ayaz having view'd it, he resolv'd to beg it of the King of Keys, to whom it belong'd, as did all the others in the Gulph of Persia. Keys, so call'd by the Arabs and Persians, and by the Portuguizes, Quays, is a small Island, seat'd in the midst of the Gulph of Baxora, well wooded and water'd, once the Head of a Kingdom, tho' now not inhabited, since the Trade is fallen off, for fear of the Noutaquis and Nickelus, two sorts of Pyrates, continually infesting that Sea. It formerly had all the Trade that has been since remov'd to Ormuz, having lost all by the Wars, and scarce retain'd its Name. The Island of Gerun was subject to Neyn, then reigning in Keys. Whilst Ayaz was there, there came over a Mulah, of sort of Religious Man, call'd Scheque Ismael, born in a Village near the City Lar in Persia, who us'd every Year to go all about those Islands, a begging for himself and for the Poor of his Village. Ayaz discours'd him, and finding he was sufficiently qualify'd, thought fit to employ him to the King of Keys, to obtain of him that Island, either given, or sold, that he might go over to it with his People, promising the Mulah a considerable Reward for his Pains. He undertook it, and manag'd so well, that the King would have given him the Island Gratis, which
which he would not accept of, but that it
should be sold for a certain Sum of Money.
For this Service, it ever after remain'd an esta-
blisht Custom for the Kings of Harmuz every
Year to give the Descendants of that Mulab
some certain Acknowledgement, which I my
self have sometimes seen them come to de-
mand. Having obtain'd the Island of Gerun,
Ayaz and his People went over to Live there,
and remembering their Native Country, they
gave it the same Name of Harmuz or Ormuz,
ths' the Persians and Arabs generally call it
Gerun. However, the ancient Harmuz on the
Continent left not its Name, but retains it to
this Day. Those who Sail the Indian Seas
generally divide the Gulph of Persia into two
Parts. The one they call the Gulph of Har-
muz, which commences at Guadel in Persia,
and Cape Rozolgate in Arabia. The other is
the Gulph of Bazora, which is from Harmuz,
or Gerun, upwards, as far as the City of Ba-
zora, which is at the bottom of the Gulph,
where the two famous Rivers, Tygris and Eu-
phrates, being united, fall into the Sea. In
the midst between these two, thos' the Di-
stance be not equal, for the first is about One
hundred Leagues in Length, and the other
near Two hundred, lies this Island of Har-
muz, or Gerun, as a Boundary, being betwixt
Six and Seven Miles in Compass. It is Five
Miles from the nearest Part of Persia, which
is Dozar, and Nine Leagues from the Coast
of Arabia; this Side is not so clean for great
Ships as the Persian, but yet Navigable.
This small Island has some Things very re-
markable, some whereof I will briefly recount
for the Reader's Satisfaction. Formerly, this
Island Gerun was on Fire, which left it so un-

C 2
couth,
couth, that it is amazing to those that behold it. In it is a high Mountain, that crosses it from Sea to Sea, running East and West. From the Foot of it to the North Point, where the City and Fort stand, being about a Mile, is a Plain somewhat more Level than the rest, but beyond the Mountain there is nothing but horrid Hills, Cliffs, and Rocks. It yields abundance of very transparent Mineral Salt, and extraordinary pure Sulphur; some Mines whereof were discover'd whilst I was there, and a considerable Quantity taken out. During the Winter Season, which some Years lasts long, the Water runs down from the Mountain, and spreads over all the Plain about the City, which afterwards in the Summer, the Sun being there excessive Hot, is naturally converted into Salt. It is wonderful, that this City, which is in Twenty seven Degrees and a half of North Latitude, should in Summer be subject to such prodigious Heats, that they are almost intolerable; and the extremity is such, that it will scarce be believ'd but by such as have had Experience of them. There are in this Island three over-flowing Springs, gushing from several Parts at the Foot of the Mountain, which make three several Rivulets of pure clear Water, but as Salt as that in the Sea; and of this in the very Stream, the Sun makes Salt, which grows so hard, that I have several times gone a Horseback on it, without breaking it, the Water running underneath. Both the Mineral Salt, which is palpably found to grow, and the other Sort, are very Medicinal, but only that which is made of the Water by the Heat of the Sun is us'd for Seasoning of Meat; because the Mineral is so sharp, that instead of preserving Flesh, it corrodes and spoils
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spoils it, or any other thing it is us'd with. However, some ships, and particularly those that come from Cochín, take in their ballast of it to carry to Bengal, where for want of other, it is worth money, for there is none made in all these parts, except in the island of Sundiva. It is likely many provinces in China suffer the same want, the salt there being the King's chief revenue, and therefore most of the Gama-mons the Portugueses carry thence into India are salted or preserv'd with allum. Leaving the salt, left we become insipid; the island of Gerun or Harmuz has two bandels, or bays, one to the East and the other to the West, both of them so form'd that they terminate together in a sandy point, where is now the Portugueses fort, (Note the time when the Author writ, as we have observ'd elsewhere) and it is one of the best in the eastern parts, and of most consequence. There formerly liv'd the old man Gerun, from whom the island had its name. It has no fresh water, but what is gather'd from the rain in cisterns, whereof there are many, and they are a great relief to the poor people in summer. Only at Torunpuque, which is a piece of white salt clay ground, at the end of the island, there is a little fresh water, made use of to water the King's, and the Wazir's, or Vizier's orchards, each of them having one there, which produce whatsoever is planted in perfection, contrary to all the rest of the island, where there is neither tree nor plant, unless in the plain some prickly shrubs bearing a fruit like haws, green all the year about, which they call conar, and some few mallows on the ground, in the spring; also some purging enna, which they call senna moki, that is senna
Sevna of Moka. Of the salt Clay, they make drinking Cups, and Pots to hold Water, which when become fresh, keep the Water cool and give it a curious Taste. I remember, that when I was at Harmuz, in the Year 1596, Ferragut Scha, the King then reigning, who was ancient enough, fell in Love with the Wealth of one Bishatima, an old Woman, Widow to one Rex Bradadin, his Subject, who had been Wazir, or Vizier in the Country of Mogoflan, on the Continent of Persia. She was reported to be worth a vast Sum of Mony, wherupon he offer’d to take her to Wife, but she to divert him from those Thoughts, answer’d, she would marry him when he had made a new Garden, and found another Spring at Turumpuque; looking upon it as impracticable. However the old Man incited by Avarice, lost no Time, but planted a better Orchard than the other he had there before, and discover’d a good Stream of fresh Water; and yet he got not the Money. Near this Place of Turumpuque, among some Rocks, at a small Distance from the Sea, gushes out some brackish Water, which the Native Harmujians call Abdomon, signifying medicinal Water, which drank has a purging Quality, carrying off all Foulness; and abundance of People, at a certain time of the Year, repair thither, and drink it as often as they think convenient, and when they think they are well cleans’d to be fully convinc’d of it, they eat a little Orange or Lemmon, and if they immediately void the Seeds, or Kernels of it downwards, they conclude they are sufficiently purg’d, and then eat. The Island affords much Game, as Gazelles, Creatures like Wild-Goats, Adibes, which are a Sort of Foxes,
Foxes, Patridges, Turtle-Doves, and other Sorts of Fowl, and it is wonderful, that the Island affording no fresh Water, but what has been mention'd, it is not yet known where these Creatures drink. Some pretend that being excessive thirsty, they drink salt Water, and others have invented no less unlikely Fables. The City is not very large, tho' it once was, but the best and noblest Part of it was blown up, to make a spacious Place of Arms, before the Fort. The Houses are well built, of a Stone, which is not very hard, found in the Island, and of that taken out of the Sea, as has been said before, because it is light, and best to withstand the Earthquakes the Island is subject to; and with Mortar made of a fine white Lime, whereof there is great Plenty on the Continent, which they call Gueche. There is another Red Sort in the Island, but not so good. They make use of another Cement for Buildings, whose Foundations lye in the Water; or that are to stand against it, which being very strange to us, I will give a short Account of. They call it Chamr, and it is made of the oldest rotten Dung that can be found in the Dunghils, and having taken off the superficial Part, they make up the rest into round Cakes, which they dry in the Sun, and when thoroughly dry they make a Heap of them and set Fire to it, letting it burn for a certain Time, and what remains is preserved. Then taking a Quantity of it, they lay it on a Floor that is hard and clean; and seven or eight Arabs, who make that their Profession stand about with each of them a Staff, or Beater in his Hand, with which they beat it, laying on all at once, one of them at every Stroke, reckoning in a Tune-
able Voice, from one to a certain Number, all the others at every Blow answering in the same Tone. Thus they work it to a proper Pitch, and then they use it immediately about the Structure; for if it grows cold, and is kept 'till the next Day, it spoils, and becomes unserviceable. This Cement has a particular Virtue for withstanding of the Water, and continues firm many Years under it. Most of the Harmazians are fair and well shaped; the Men polite and genteel, the Women beautiful. They all speak the Persian Tongue, tho' not in Perfection; and are all Mahometans; but some are Schyays, who follow Haly; other Sunneys, Followers of Mahomet, and the King is of these. Besides them there are many Portugese Christians, Armenians, Georgians, Jacobies, and Nestorians; as also Heathen Baneans of Bengal and Cambay, and about 150 Families of Jews. And tho' the Island of itself yields nothing, it is very plentifully supply'd from abroad, and all Things are sold at moderate Rates and by Weight. The Air and Climate is healthy, and there is seldom any Distemper in Summer; for the terrible Heat consumes all peccant Humours with excessive Sweat; but in Autumn they pay for all Disorders committed in the Summer. To conclude, Gerun is a free Mart and Fair, for all the World, where there is continually a Trade for all Commodities that can be desir'd, convey'd thither from several Parts, with a mighty Concourse of Merchants of several Nations, which I do not particularize, that I may return to my Account of the Foundation of New Harmuz, which happen'd, as was said above, in the Year of the Hegira 700, and of Christ 1302; taking its Name from the
the old *Harmuz*, which it still retains, and in 200 Years thrive so fast, as to extend its Do-
minion over the greatest Part of *Arabia*, much 
of *Persia*, and all the Gulph, as far as *Bazora*. 
So it continu’d ’till subdu’d by the *Portugueses*, 
since which Time it began to decline, by rea-
son of the Oppression and Infolencies of the 
*Portugues* Governours and Officers, they be-
ing remote from any that can curb them.

*Ayaz Ceysin* reign’d ten Years in *Harmuz* or 
*Gerun*, at the End whereof some say he dy’d, 
in the Year of the *Hegira* 711, which was of 
*Christ* 1312. Others say, that in the same 
Year, having settled the Affairs of that new 
State, he resign’d the Crown to *Amir Ayzadin* 
*Gordon Schba*, the Son of *Saldor* and of *Biby* 
*Zeynep*, Grandson to the former Kings, and 
he return’d to his *Wazir*, or Viziership at *Ca-
lagat* in *Arabia*, where he some Time after 
dy’d in Peace. The Title of *Bibi*, which I 
have sometimes mention’d, in the *Persian* 
Tongue signifies the same as Lady, or Madam 
among us.

*Amir Ayzadin Gordon Schba*, the sixteenth King 
of the Number of the old, and second of the 
*New Harmuz*, or *Ormuz*, as soon as he ascen-
ded the Throne, thought of ratifying the Peace 
and Amity with *Neim*, the King of *Keys*, of 
whom *Ayaz* had the Island. To this End he 
.sent Embassadors, but propos’d such Terms 
and Conditions, that the King of *Keys* per-
ceiving he intended to alter the Posture of 
Affairs, resolv’d to prevent him. To this 
End, he rais’d Forces to invade him, and for 
the more Surety, made use of the Assistance 
of *Malek Ayzadin*, Governour of *Schipras*. 
The principal Motive, among others, the 
King of *Keys* alleldig’d to justify his making 

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War on Gordon Schia was, that he detain'd the Ships at Harmuz, which were bound from India to Keys, and by that Means wrong'd him of his Duties and Customs. Being join'd by the Governour of Schiras, with a good Number of Men, they both made towards Harmuz, whence Gordon Schia set out with his Army, and went out to meet them at Sirmion, a Village in the Island Brest or Queixome designing to cut off their Water. Whilst he lay there, News was brought him, that ten Sail bound from India for Keys, richly laden, were passing between Harmuz and Larek, an Island four Leagues to the Southward of Harmuz, towards Arabia. He set out with his Fleet to meet them, and after an Engagement took and carry'd them to Harmuz. About this Time the Forces of Keys and Schiras failing along in 120 Terrada's, which are small Vessels, all full of Men, and well provided, were near Sirmion surpriz'd by a dreadful Storm, which are sometimes very dangerous in that Gulph, and the whole Fleet shatter'd, and the ten Ships that escap'd, put into the little Island of Augem, which being very close to that of Brest, they both together form a spacious and safe Harbour. Here the King of Keys was inform'd of Gordon Schia's having taken the Ships coming from India, and being incens'd with this News, he landed his Men, designing, the next Night, to go over to Harmuz. Gordon Schia having Intelligence of his Design, dispos'd his Forces, being about 12000 Men, posting above one Third of them on the Shore, about one thousand Paces from the City, at a Place call'd Karu, proper for the Enemy to land, who accordingly design'd it, but were repuls'd, with the Loss of many Men.
Men and Ships, and putting off to Sea they propos'd a Peace, which the Harmuzians would not consent to; but on the contrary, Gordon Sch a, following the Advice of Sangor Roknadin, his General, resolv'd to fall upon his Enemies by Surprieze, who hearing of it fled, yet not so timely, but that the Harmuzians made much Slaughter among them. Thus roughly handled, they return'd to Keys, whence in the Year of the H e g i r a 714, which was of C h r i s t 1315, they return'd to invade Harmuz with a greater Number of Men and Ships, which beset the Island for the Space of four Months so narrowly, that had not Gordon Sch a provided for it in time, he must have been oblig'd to surrender; but so great a Quantity of Provisions had been brought into the Island, that there was never any want, nor did the Price rise. The King of Keys perceiving how little he prevail'd, propos'd a Peace again with a double Meaning, it was hearken'd to, and the said King and Gordon Sch a agreed to have a Conference on the Shore, to which the King of Keys came in a small Boat, and leaping a-shore, he of Harmuz went to embrace him, when the other who was strong and able laid hold of and forc'd him into the Boat, and thence into his Ship, and immediately set Sail with all his Fleet, the Harmuzians being no way able to obstruct him; and thus he carry'd him away to Keys. Bibi Sultan, Wife to Gordon Sch a, seeing what had happen'd, order'd Malek Guayradin D inur, Son to her Brother Schanxa, to take upon him the Government. Five Months after, the King of Keys return'd again towards Harmuz, bringing King Gordon Sch a Prisoner with him, in one of his Vessels.
When he was about half way, there arose so violent a Tempest, that the whole Fleet was dispersed into several Parts, and most of the Ships cast away; that wherein Gordon Schba was Prisoner being fav'd upon the Shore of Harmuz, whether a Multitude of People resorting, they conducted them with much Joy to the City. Malek Guayaradin Dinar, who had taken upon him the State of a King, would not submit to him; and therefore Gordon Schba took up in the House of one Konia Mamed Kaleh, his Secretary; but not thinking himself safe there, he went over that very Night to the Continent of Persia, and stay'd in the Fort of Minab, which signifies Enamel. Dinar was apprehensive of his Return, and perceiving that all Men forsook him, and went over to Gordon Schba, he left the Island and went away to the Lands of Makron, a Kingdom lying between Persia and India; and Amir Ayzadin Gordon Schba return'd to Harmuz, where he made his Entry and was peaceably receiv'd, and two Years after, being that of the Hegira 717, and of Christ 1318, he dy'd, leaving the Throne to his Son Amir Mobarezadin Babaron Schba, who was the Seventeenth King. The Garrisons in the Forts on the Continent, at the same time proclaim'd his Brother Schba Kodbadin King, and as such conducted him from the Fortress of Barkamin, where he then was, to that of Minab. Babaron Schba hearing of these Commotions, made the necessary Preparations, and set out in quest of, and found him with another of his Brothers call'd Malek Nazomadin, both whom he defeated, and return'd victorious to Harmuz: His Commanders in Chief were Mir Schabadin Issuf, and Mir Tujadin Zanguy.
Amir, the one by Sea and the other by Land. These two fell at Variance about their Prince's Favour, disturbing the Country, whereupon the King seiz'd them both. At this Time the King of Keys again invaded Harmuz; but without any better Success than before, and return'd home dissatisfy'd. Upon this Occasion, the Ring of Harmuz had releas'd those two Commanders out of Prison, and Mir Schabadin Issuf, thinking himself wrong'd, meditated Revenge. The King was defirous to put an End to the Troubles rais'd by his Brothers, who still molested him; to this Purpose he embark'd with some Forces, to pass over to the Continent, and being hinder'd by contrary Winds, went back to lye in his own House that Night. In the Dead of it Mir Schabadin Issuf, with some Horse and Foot, came to the Palace Gate, calling out for him to come out, because Bibi Sultan Salgor was landed on the Island, with an arm'd Force. The King came out upon this Uproar, believing what he heard had been true, and was follow'd by his Mother and his Brother Nazomadin Agan Scha, who had been reconcil'd to him. Mir Schabadin Issuf secur'd them all, and took upon him the Title of King, in the Year of the Hegira 718, and of Christ 1319.

Hereupon the Harmuzians were divided, one Part following Mir Schababin Issuf, and the other Mir Kodbadin, Brother to the Prisoner King, who had defeated him, as was said, on the Continent. Malek Dinor, who we said had fled towards Makron, return'd thence towards Harmuz, with a good Body of Men, giving out that he came to assist Mir Scha Kodbadin; but when he came to the Island, perceiving that Mir Schabadin Issuf's Party prevail'd,
prevail'd, he made Friends with him. Bibi Sultan, Sister to Dinor, and Bibi Nazmalek, Wife to Mir Schabadin Issuf, undertook to reconcile these Differences; but Schabadin, to secure himself, cut off the Heads of the Prisoner King, his Mother, and Brother: Schabadin went over to Kalayat, with Bibi Marian, Wife to Agaz Ceyfin. Schabadin Issuf being now inform'd, that the Forces of Keys were failing towards him, went out to meet them; but when out, return'd home in a Fright. Neither did the People of Keys make any more of it this Time than they had done before. A Year after, Schab Kodbadin came from Kalayat, with Malek Gelaladin Quezy and Koaja Jamaladin Neym, and falling on Harmuz unexpectedly, took it, and secur'd Mir Schabadin Issuf.

Mir Schab Kodbadin, the Son of Gordon Schab, having made himself Master of the Island and Kingdom of Harmuz, immediately put to Death Mir Schabadin Issuf, his Wife Bibi Nazmalek, and his two Sons Mir Emadadin Ozen and Amir Acen, who had been Prisoners in the Fortress of Gat. Not long after, Malek Gelladadin Quezy and Koajq Jamaladin Neym, who had restor'd Schab Kodbadin to the Throne, design'd to kill him, and secure to themselves the Throne; Kodbadin being inform'd of it, would have seiz'd them, but they fled. Gelmaladin Neym was drown'd, crossing the Sea, the other with a few Followers retir'd to Keys. After this, Kodbadin and his Kingdom enjoy'd Peace for Ten Years. Malek Guayazadin had succeeded on the Throne of Keys, upon the Death of the former King. This Man, whilst Kodbadin was in Mestafram, that is, the Continent of Persia, passing the Summer Heats, which
which are insupportable at Harmuz, invaded the island with a good Navy, and had made himself Master of it had it not been defended by Mahamed Sorkab and Ebrabem Salgor, two of Kodbadin’s Porters, to whom he had committed the Guard of it, and who obliged the Enemy to retire against their Will. Sck. Kodbadin being inform’d of it, went over to the island, and fitted out a Fleet with great Expedition, wherewith he sail’d for Keys, assaulted it, and made himself Master of the Island, killing many of the People, and taking King Malek Guayazadin and some of his Relations, whom he afterwards put to Death. Then leaving a good Garrison at Keys, he return’d towards Harmuz, by the way subduing the Island of Barben, much talk’d of throughout the World, as well for the precious Pearls found in its Sea, as for the never failing Springs of fresh Water that rise under it; of both which, since we are come to the said Island, it will be proper to give a short Account.

The Island of Barben, or Babarem, lies in the Gulph of Bazora, between that City and the Island of Gerun or Harmuz, 100 Leagues distant from each of them, and but little remove’d from the Coast of Arabia, opposite to the Port of Katifa, which is in the Government of Lacok, one of those the Turk is poss’d of in those Parts. It is inhabited by Arabs, only the Garrison and Wazir, or Governor, being Persians, having belong’d to the Kingdom of Harmuz, but ever since the Year 1602 poss’d by the King of Persia. The Land is pleasant, and abounds in Fruit, especially Dates, whereof it produces great Quantities, but little Wheat, and some Barley. Rue, which is the most common Food, next
to Dates, is carried thither from Harmuz, of what that Place receives from India. It has several Waters, rather brackish than fresh, the best whereof is that of Nanyah, being a Parcel of extraordinary deep Wells in the midst of the Island. The next is that which they take under the Sea, after this manner. Manama, a Town seated on the Sea Coast, is the chiefest in the Island. In the Sea before this Place, at about three Fathom or three Fathom and a half Depth, there gush out certain Springs of pure fresh Water, free from any ill Quality. There are Men, who live by bringing it up in Skins, with much dexterity and ease, Diving down, and sell it very cheap. Having enquir’d into the Reason of it, some of the oldest Mahometans in the Island, with whom I discours’d about it, told me, That those Springs, in former Times, were upon the Land, remote from the Sea, which having broke in, had overwhelm’d them, as they now are; and hence I have Reason to believe the Island had the Name of Barben, which in Arabick signifies two Seas, from Bar, which is, the Sea, and Hen, two; as it were to express, a fresh and a salt one; tho’ it might also be taken from two considerable Streams which crofs the Island; but the first seems to be the better. The Island of Barben is famous for the many and precious Pearls taken up in the neighbouring Seas, which I will briefly speake of, because so universally known. There are two considerable Pearl Fisheries in the East; the one in the Persian Gulph, which is this of Barben; and the other at Manar in India, in the Channel that runs between the Island of Ceylon, and the Continent we call Tuto Kory, or more properly Tutan Kory, which is Cape Cory, so call’d by
by the Natives, and by the Portuguese, Com-
mory, on the Coast of Coromandel, or Coro Bandel, signifyng, the Port of Rice, because of the
great Quantities ship'd off there for other Ports. The Pearl Fishery at Barben begins
some Years in June, but generally in July, and
lasts all that Month and August. There join together about 200 Tarradas, or Vessels of theirs, 100 of Barben, 50 of Jufufal, and 50 of Nikbelu. They generally go a Fishing to Katar, a Port on the Coast of Arabia, 10 Leagues to the Southward of the Island Barben. As soon an Oyster is brought up, they open it, and take out the Pearl. The Pearls of this Sea surpass all others in Goodness and Weight, I say in Weight, because two Pearls, one of this Place and one of another, being weigh'd, tho' equal in Size and Shape, that of Barben will always be found heaviest. The Pearls publickly sold in this Island every Year amount to 500000 Ducats, besides the Value of 100000 more smother'd for fear of the Wazir, or Governor's Extortions. The Trade of this Island was worth to the Portuguese Governor of Harmuz above 4000 Ducats a Year, besides his own Dealings. In Selling and Buying, the Term of Dealing is by Querates, which we call Caracts, and by Abas, three of which make a Caract; as also by Meticales, each of them being 24 Caracts; and by this they sell the Seed Pearl, after the Rate of 20, 30, 40, &c. to a Metica. The Barbenians fish with a Stone, which carries them down from 12 to 15 Fathom in Depth. Besides this general Fishery at Katar, at the Time above mention'd, there are others of less Note in September, at Nikbelu, Barben, and Jufufal; as also at Mascate, Tene, and Rozal-gate, all within the Gulph of Harmuz; but these
these last are of little Value, tho' sometimes considerable enough for the Undertakers.

The Pearl Fishery at Chilao, so they call the second I nam'd at first, because formerly perform'd in a Port of that Name, in the Island of Ceylon, which was so call'd for this Reason, because Chilao, in the Chingala Language, which is that of the said Island, signifies Fishery. This falls out in April and the beginning of May, a Month or two before that of Barben, being the time when the Sun first begins to draw near to the Equinoctial, and consequently the Summer begins there sooner, and the Sea is then calmer. Between 4 and 500 Vessels meet, each of them carrying from 60 to 90 Men; one third of them are Fishers, whom they call Harvas, that is, Divers; the others they call Mandecas, that is, Helpers, two for each Diver. The Vessels are all distributed to certain Parts, call'd Peitacas, where every Diver lays the Oysters he fetches up apart; the Oysters they call Chipos, which are not to be open'd till a Day appointed by those who Govern there, which is after the Days of the Fishery, being generally two Barlys, and every Barlo is 8 Days. They every Day compute how much has been taken at 100, or 200, or 1000 Chipos, or Oysters for every Vessel, to know when they have done enough, because they will not far exceed the usual Proportion, to keep up the Value of Pearl; and when two Barlys do not suffice, they allow one, or a half more. The Fishers or Divers have Wages, besides that all they take is their own, baring that every Day they give the Owner of the Vessel one Draught, which is to be at the said Owner's Choice, and at the End of the Week they all give him a whole Day.
Day. The Nayque of Madureb, who is Lord of the Country they inhabit, has one Day of the whole Fishery. They also use'd to give another Day, for Pin-Money, to the Portuguese Governor of Manar's Wife, he having the Command of that Sea, but this was taken away by the Jesuits who govern'd all there. They Fish from six to eight Fathom deep, Diving with a Stone. Two Portuguese Galliots us'd to guard this Fishery, because some Malabar Vessels had some times disturb'd the Fishers. The People that resort thither, which among Merchants, Servants, Officers and Fishers, may amount to between fifty and sixty thousand Men, form a Camp, which is pitch'd where the Fishery is carry'd on; for that is not always in the same Place, but sometimes in one and sometimes in another. What is taken every Year amounts to above a Million and a half of Gold. When the Fishery is over, Proclamation is made to open the Chipo, or Oysters, which being done, and the Fish thrown away and the Pearl sav'd, they go over to Tutan Cory, where the Fair is kept, beginning about the middle of June, and lasting July, August and September, and sometimes all October. The Pearl is bought and sold in the Patare, which is like a Custom-house, by Brokers appointed by the Nayque, who has four per cent. of all that is bought there of the Seller; for the Buyer is free; and he has 48 Hours after the Purchase, to return the Goods, if they do not please him; all which is perform'd with much Ease and Integrity. The conceal'd Pearl that is privately sold out of the Patare is considerable, and free from Duty, or the Liberty of Return. The Method and Weight is by Chegos, very easy, but ingenious and sharp.
There is some Pearl in China, but not fine, being only rough and misshapen, which some Portuguese have got Estates by. So much has been writ concerning Pearl, that there remains little to add to it. However, with Submission to those who have treated of it, I cannot but say, it seems to me very unreasonable to believe and assert, that the Pearl is form'd of Dew, because there are very many Objections against it; as the Oyster itself, which being weighty and void of all Motion, cannot rise above the Water to receive the said Dew; much less can it receive any pure at the Bottom, since it must pass through so much Salt Water. Besides, Experience teaches us, that the Oysters which are taken out of the deepest Water have generally the most and the greatest Pearls, and those in the shallowest the least and smallest, which would not be so, were they form'd of the Dew; for then those nearest the Superficies would receive most and the purest of it, and the Sun would have the greater effect on them; for his Power, as an Agent, would be more effectual on what was nearer than what was remoter, whereas we find the contrary. My Opinion is confirm'd by what I have often seen and try'd by my self, and in the Company of Christians, Mahomerans and Heathens, all of them very knowing in what relates to Pearls, having taken from the Oyster Shells, with Instruments made for that purpose, Pearls growing from those very Shells, which either for want of Time, or the Disposition of the Matter, or of Nature, or for some other Cause, were not arriv'd to Perfection, but were still incorporated in the said Shell, of whose Substance they were form'd; and when taken out, polish'd and wrought, they appear'd as if they had been produc'd perfec...
feet by Nature, and sold at very high Rates. This makes me certainly conclude, that they proceed and are form’d from the very Substance of the Shell, and not from any outward Thing, this being very probable, whereas the other Opinion is liable to many Contradictions. This is much confirm’d by the likeness there is in Substance and Colour between the Pearl and the Oyster Shell. Besides, it has been observ’d, and is most certain, that the Flesh of all the Oysters which have Pearl is bruised and crush’d, as it might be where there are any greater or lesser Excrecescencies in the Shell, whereas those which have no Pearl are found and entire, as those may be which have it, but extremely small, which is no small Argument to back my Opinion, yet I submit it to able Judgments. However, I cannot but admire at those Physicians, who to this Day, in their Recipes, order Pearls that are drill’d, or not drill’d, making much Account of that Difference, whose Mistake is unpardonable, since they cannot be excus’d by Ignorance, which cannot be in this Case, or by Custom, which is not allowable; since it is well known that all Pearls are alike for the use of Physick, whether whole, or drill’d by Art, for none have Holes naturally.

Let us now go on with Schab Kodbadin, who having, as we said above, possess’d himself of Barhen, took also Katifa, Karga, and Derab, and subdued all the Coasts of Persia and Arabia, whence he receiv’d a considerable Yearly Income. Schab Kodbadin had a Brother, call’d Nazomadin, whom he lov’d and honour’d in a great Degree, and he in Return contriv’d to Murder him. Kodbadin went over to the Continent to Hunt, and being at that Sport at Rudxur, Nazomadin and all his Confederates preparing...
tending to follow a Hare towards Moridon, got
themselves far from the King, and came to the
Shore of the Dozar, a Rivulet on the Continent
of Persia, opposite to Gerun or Harman, 5 Miles
distant from it, and embarking there, with others
that lay ready for him on Terranques, a sort of
small Vessels, went over to the Island, which
being destitute of the Prime Men, who were
gone over with the King, was easily subdu’d;
and as soon as possess’d of it, he stil’d himself
King. Scha Kodbadin being inform’d which
way his Brother was gone, pursu’d him full
Speed; but when he came to the Side of the
River Dozar, his Brother was landed on the
Island; so that being unable, at that time to
proceed any farther, he staid on the Continent,
and withdrew to Kolongo, whence he sent Ex-
presses to all his Dominions, demanding Men
and other Assistance to reduce his Brother. This
happen’d in the Year of the Hegira 745, of
CHRIST 1345.

Malek Nazomadin having possess’d himself of
the Island of Harman, and stil’d himself King,
sent immediately Advice thereof to all the Do-
minions of that Crown, requiring the Wazirs,
or Governors to own and submit to him, and
promising great Rewards to such as compli’d.
However, none answer’d his Expectation, ex-
cept some Towns of Kirahistan, and these as
soon as the Summer came on, sent to ask some
Forces of him, to defend their Palm-Tree Groves
against the Troops of Kodbadin, which infested
them, so that they could not gather their Dates,
which are the main Support of all those Lands;
giving him to understand, that if he delay’d,
they should be oblig’d to submit themselves to
Kodbadin. Nazomadin, considering the Condition
of those People, resolv’d to go over to the
Continental; but first he founded the Intentions of the Wazirs and Prime Men about Kobbadin; however, all his Practices had no Effect on any of them, except one Homer Soiadin, who was Kobbadin's Chief Porter, and a Colonel in his Army. Nazomadin having gain'd this Man, went over into Persia, and advanc'd towards Kolongon. Kobbadin advanc'd to meet him, they engaging, and in the Heat of the Action, Homer Soiadin went over to Nazomadin with most and the best of the Army. Schaba Kobbadin perceiving it, immediately retir'd towards Fazquez, a Town on the Coast of Persia, 40 Leagues from that where he lost the Battle, and crossing the Gulph, went over into Arabia, and landed at Kalayate, where he continu'd a Year, and by his Presence, that Port throove amain, the Ships bound from India to Harmuz stopping there. Here he receiv'd Advice, that Nazomadin was dead, and had ordain'd in his Will, that the eldest of his two Sons, Schambe and Schadi, should immediately go over to Kalayate, and killing Schaba Kobbadin's Foot, resign the Kingdom into his Hands, because it was his Due; but the young Man did quite contrary. Kobbadin being inform'd of his Brother Nazomadin's Death, seem'd to be much concern'd, and perform'd his Obssequies, after their Manner, with extraordinary Pomp, putting himself and all his Followers into Mourning, and writ very loving and consolatory Letters to his Nephews, offering to look upon them as his own Sons. They little regarding him, behav'd themselves after such a Manner in the Government, that the whole Kingdom was scandaliz'd at their Follies and Cruelties. Kobbadin hearing of the Disorders of his Nephews, prepar'd to invade them, and as he was sailing over to Jaquin, a Town D d 4 in
in Persia, inhabited by Arabs, as many others there are, there met him a great Number of Terradas or Vessels sent by his Nephews in warlike Manner; he ingag'd and defeated them, destroying abundance of the Men. Having obtain'd this Victory, he held on his Voyage to Costab, whence came out to meet him, one Amir Aieb Schamzadin, a Commander of his, who brought a good Number of Men to serve him from old Harmuz. Sailing thence, he made for Gerun, or Harmuz, and came to an Anchor at Karu, on the Coast of that Island, where he landed, and possess'd himself of it. His Nephews perceiving they were undone, and could neither defend themselves, nor fly, deliver'd themselves up to their Uncle, some Persons of Note interposing, and contenting themselves with some moderate Allowance for their Support. The King condescended, and gave them the Island of Barhen to live in, with their Followers. Kodbadin's Return considerably advanc'd the Affairs of Gerun, or Harmuz, which had suffer'd very much under the Government of the two Brothers. Peace ensu'd, Justice was administ'red, the Price of Provisions fell, which till then had been very high; and those who had fled, or been banish'd by the Usurpers, were restor'd to their Houses and Estates. The two Brothers Schambe and Schady were gone to Barhen, where, being of a reflective Nature, they began to raise Men, and gather Vessels, in order to invade Ormuz. King Kodbadin being inform'd of it, embark'd to oppose them, with the greatest Force he could make. Being come to Keys, where Hady then was, he landed his Men; but meeting with much Opposition, he proceeded slowly. Those in the Island were very much frighten'd, and
the King's Men incens'd that they held out so long, and being willing to put an End to that Enterprize, some of them, without Orders, provok'd Schady to engage, which he did not refuse, as having the Advantage, and accordingly obtain'd the Victory, killing many of the Harmuzians, the King, with such as escap'd, retiring to the Sea, whence he immediately made away for Harmuz, and having there recruited his Forces, return'd to Keys. Schady, not thinking himself safe there, abandon'd the Island, and went away to that of Barben, where his Brother was. The King coming to Keys found no Resistance, and having given the Plunder of it to his Soldiers, and left a good Garrison there, return'd to Gerun or Harmuz, intending to set out again to reduce his Nephews that were at Barben. They, as soon as he was gone, gather'd all the Force they could, and went over to Keys, in Hopes to recover it; but when they were half way, most of their Commanders and Soldiers deforted them, and went over to the King. Among the rest were Schamcadin Mamud, Kamaladin Ismael, and Naceradin Mocelek, all Men of the first Rank and Quality. They passing by Keys, gave Notice to Mir Tagab, who govern'd the Island for King Schra Kordbadin, of the coming of the two Brothers Schady and Schambe, that he might be prepar'd to receive them. Then call'd at Lapht, a Port in the Island Brost or Queixome, where Sabekadin was in Garrison; they took him with them to Harmuz, left being suddenly attack'd by the two Brothers he should come to some Misfortune, having but a small Force with him. Schambe, and Schady were not mov'd by the Desertion of their Officers and Soldiers to desert from their Enterprize; but passing by Keys, where
where they were not admitted, arriv'd at Broafr. The King having been timely advertis'd of their coming, had sent his Forces to Broafr, which took up their Quarters at Dargahon, a Town near Lapht. There they had Intelligence of the Arrival of the Enemy, and being resolv'd to attack them, immediately went to Arms, and having waited for them all the Night, at length engag'd them at Break of Day. The King's Party gallantly oppos'd and repuls'd them both by Sea and Land, so that they return'd to Barben, with considerable Loss. The two Brothers being come to their Island, fell at Variance among themselves, each charging the other with the late Disappointment, and the Difference ran so high, that Schady imprison'd Schambe, and would have put him to Death, but was hinder'd by his Mother, who reconcil'd them, and caus'd Schambe to be set at Liberty. He being again loose, departed Barben, went over into Peria, and settled near Schiri-raz, in a Village call'd Fal, whence the Reizes, Sharafos, Noradins, and Bradadins, Wazirs and Governours of the Kingdom of Harmuz, draw their Original. The Governour of Schiras being inform'd of Schambe's Residence at Fal, and who he was, sent for him, and shou'd him much Honour and Favour; on Account of the Friendship that had been between his Father and Ancestors, and himself and his Progenitors. This was the Posture of Affairs at Harmuz, when the Summer came on, which Schaba Kothbiden resolv'd to spend at Nakefsan, a Place in Mogostan, on the Continent of Peria, which is pleasant and abounds in Water and Fruit, both of them wanting at Harmuz. He went over thither with his Followers, and soon
soon after fell sick and dy'd, in the Year of
the Hegira 447, of Christ 1347.

Tiran Scha, Son to Scha Kodbadin, succeed-
ed his Father in the Throne of Harmuz, and
was the Man, who writ the Lives and Actio-
s of the Kings his Predecessors, in the Persian
Tongue, in Prose and Rhime, not so briefly as I
do, but in a large Volume, whence I have collect-
ed this short Account. He was a good King,
lov'd and honour'd by his People. As soon as
seated on the Throne he sent one Mamud Homer,
a Man of Valour and Experience, to govern
the Island of Keys; and tho' Schady, who was at
Barben, knew him to be a good Commander,
yet he did not desist from his Design of in-
vading Keys. Being come thither, after seve-
ral Rencounters, and little done in them, he
had some underhand Practises with a Kinman
of Mamud Homer, with whom he concerted
to deliver him up, on the first Opportunity.
Having form'd this Conspiracy, Schady pre-
tended to come to some Accommodation; and
to that end demanded a Conference with Ma-
mud Homer, who consented to it more readi-
ly than he ought to have done. They had an
Interview, Schady who had a Design in his
Head, continu'd to draw him at some distance
from his Men, and then surprizing him before
he could defend himself, put out his Eyes, or
at least blinded him; a Practice long before
and since practis'd by the Kings of Persia and
Harmuz to secure themselves against those they
might have cause to stand in Fear of, who
were generally their own Kindred. There are
still at Harmuz on a Hill, near the Hermitage
of St. Lucy, a little above a Mile from the Cit-
ty, the Ruins of certain Towers, where the
Kings kept their Kindred, who had been blind-
ed on this Account. The Manner of blinding them was this, they took a Copper Basoon, and making it violent hot at the Fire, pass'd it along three or four, or more times close before the Eyes of the Person that was to be blinded, and thus they loft their Sight, without any other Harm, the Optick Nerves being quite spoilt by the Heat, and the Eyes as fair and clear to look at as before. Mamud Homer being blinded, Schady remain'd possess'd of the Island of Keys. The News of it being brought to Turon Schba, he presently sent out in Quest of Kady, who had Notice so late, that tho' he would have fled and left the Island, he could not, for Turon Schba beset him closely by Sea. It was then Winter, and tho' the Sea was closely observ'd by the King's People, yet it being extremely dark, Schady at length ship'd off in a Tarranquin, or small Vessel, and made to Lapht, a Port in the Island of Queixome. The King being inform'd of it, immediately pursu'd him, and cast Anchor at Dargabon, a Town near to Lapht, in the same Island: they who were with Schady hearing of it, left him alone and fled to the King. Schady finding himself forsaken, got speedily into his Tarranquin, and sail'd towards Barben, with such Expedition, that tho' the King sent the first Moment to sieze him, he was gone. Being come to Barben, Schady dy'd for meer Vexation, leaving a Son very young, on whom King Turon Schba bestow'd his Father's Place. But Schambbe, Brother to the late Schady, who we said was fled to Schyras, hearing of his Brother's Death, hastened to Barben, where finding a fit Disposition of Affairs, he took bloody Revenge of all those, who in the late Troubles between his Brother Schady and himself, had espous'd the
the other Side, killing many of them, without sparing the Infant, Son to his Brother; and many for Fear fled out of the Island. One Mir Ageb, a prime Man, resenting so much Tyranny and Insolence, with the Assistance of his Kindred and others that would follow him, assaulted Schambe's House, and plundering it, kill'd him. Schambe had imprison'd one Aly Mahamed Palaon, a Commander of Note, who was immediately set at Liberty. Mir Ageb thought, with his Assistance, to have usurp'd the Sovereignty of the Island; and he not only consented, but taking along with him another Arabian Commander, of the Tribe, or Hord of Ben Isajah, call'd Schoue Hamed Raxet, went over to the Fortres of Katifà, on the Continent of Arabia, where Schoue Ma-
yed was Governour, of whom Palaon demand-
ed some Forces, to oppose Mir Ageb. The Governour suspecting that these two intended to usurp the Island of Barhen, did not only refuse what they ask'd, but secur'd them, and sent them over, in the Custody of an Officer call'd Aly Maxady, to Harmuz, to Turon Scha; who hearing what had happen'd, embark'd for Barhen and took them along with him. Being come to the Island, Mir Ageb demanded of him the Sovereignty of the Island, in Return for the Service he pretended to have done him in killing of Schambe, which the King refus'd and revolv'd to punish him. Ageb being inform'd of it, departed Manania, the principal Port in the Island, and retir'd to Tbiar, another on the Back of it, where being found by the King's Party, he was brought before him, and had his Head struck off; and finding the two Pris-
oners had not serv'd against him, he gave them their
their Liberty and Preferment. Having settled the Affairs of Barben, Turon Scha had a Mind to see Katifa, which is seated on the Coast of the Continent of Arabia, opposite to the Island, and only parted from it by a narrow Arm of the Sea. He went over with his Forces, and was well receiv’d and entertain’d by Sebeque Maged, and having diverted himself there some Days, return’d to Barben, and thence to Gerun or Harmuz. Thus far is taken from the History of this Turon Scha. He spent the rest of his Life in Peace, and when he had govern’d 30 Years dy’d, in the Year of the Hera 779, of Christ 1378.

Turon Scha’s Sons succeeded him in the Kingdom of Harmuz after this Manner. Mafud the eldest, who enjoy’d it peaceably during his Life.

Shabadin, the Second, in whose Time tho’ there were some Comotions, they were not considerable, but easily quell’d.

Salgor Scha was the third, in whose Days there started up in Persia, Suphy Khalila, mention’d by us in the Account of the Kings of Persia, and posses’d himself of that whole Kingdom, to the very Coast, opposite to Gerun or Harmuz; whether he would fain have pass’d over, but could not, for want of Shipping; and it is said, that for meer Vexation he design’d to have level’d Mountains to fill up the Sea. It is reported, that Salgor, being inform’d of Khalila’s Concern and Trouble, went about the Island and City, singing in the Streets some Persian Verses in this Effect, Dele Durzman bara man Kabab haft, Ke aguerd Aguerd Man darial haft, the Meaning whereof is, My Enemy’s Heart burns, because he sees I am encompass’d by the Seas. At last Khalila went away, without taking from him any thing but what he had on the Continent, where the Kings of Harmuz did and do still possess.
Tho' not so absolutely as before, seventy Leages along the Coast of the Gulph of Persia, and 28 up the Land, wherein are comprehended the Amedizes and Gauls, fierce and warlike Nations. I know not whether the Fiction of Amadis de Gaul was not deriv'd from hence. The Kings of Harmuz enjoy these Lands, paying those of Persia a certain Acknowledgment, which they call Mokararias, that he may not ravage them, as he does sometimes, when the Tribute is held back. It is to be observ'd that this Sophy Kbalila, here spoken of, liv'd long before Ismael Sophy, who reign'd in Persia, when the Portugueses went to Harmuz. Salgor had no other remarkable War besides this, but spent his Days in Peace.

Schawes succeeded in the Throne, upon the Death of Salgor; under whom that Kingdom thro'd considerably, as enjoying Peace, no Disturbance hapning during his Reign. Schawes dying,

Seyfadin inherited the Crown of Harmuz, and was possess'd of it, when the Portugueses, under the Command of Alfonso de Albuquerque, in the Year of our Lord 1507, possess'd themselves of that Kingdom, still allowing the Native Kings to Reign from Father to Son, as they did before; with this difference, that what before they held independent of any Man, they now enjoy by Grant of the King, who bestows on them the Inheritance of the Crown, and they have only the Government of their Mahometan Subjects, and even that with some Restriction. The King may not go out of the Island without the Portugese Governor's Leave, who for some Time us'd to grant it, but afterwards would not. They carry'd themselves in princely Manner, and
had considerable Customs, the best Part where-
of the Portuguese Governors diverted to their
own Use. I proceed no farther in the Affairs
of this Kingdom after this Time, because they
are treated of at large in the Commentaries of
Alfonso de Albuquerque, and the Second De-
cade of Ioao de Bayros. If any curious Person
hapning to be in the Eastern Parts, shall have
a Mind to enquire after the Actions of Alfonso
de Albuquerque, which are truly worthy of
perpetual Fame, let him ask the Mahometans
for Malandy, for they know him by no other
Name, and that is it they give him, when
they mention his Actions. I was some time
puzzled about the Reason and Occasion of that
Name, 'till I was inform'd, that they call him
so, because he came from the Parts about Me-
linde, which they call Maland, and Malandy is
a Man, or other thing that comes from thence;
the Reader is desir'd to be satisfy'd with thus
much, and to pardon all Faults.

Here Teixeira ends his History of the Kings
of Ormuz, and indeed they had nothing left
under the Portuguese Government but the bare
Title and some small Revenue, being Prison-
ers confin'd to that Place, and for the most
Part basely treated by the Governors. That
Island was long since taking from the
Portugueses by the Persians, who continue Ma-
ters of it to this Day.

FINIS.