

invention: viz. they twitch the offender about the wast with a towell, enforcing him to draw vp his breath by often pricking him in the body, vntill they haue drawn him within the compasse of a span; then tying it hard, they cut him off in the middle, and setting the body on a hot plate of copper, which seareth the veines, they so vp-prop him during their cruell pleasure: who not onely retaineth his sense, but the faculties of discourse, vntill he be taken downe; and then departeth in an instant. But little faults are chastised by blowes receiued on the soles of the feet with a bastinado, by hundreds at a time, according to the qualitie of the misdemeanor. A terrible paine that extendeth to all the parts of the body: yet haue I seene them taken for money. The maister also in this sort doth correct his slaue: but parents their children with stripes on the belly. The *Subashie* is as the Constable of a Citie, both to search out and punish offences:

It remaineth now that we speake of the persons of the *Turks*, their dispositions, manners and fashions. They be generally well complexioned, of good statures, and full bodies, proportionably compacted. They nourish no haire about them, but a locke on the crowne, and on their faces onely; esteeming it more cleanly, and to be the better prepared for their superstitious washings. But their beards they weare at full length; the marke of their affected grauitie, and token of freedom, (for slaues haue theirs shauen:) infomuch that they will scoffe at such Christians as cut, or naturally want them, as if suffering themselves to be abused against nature. All of them weare on their heads white Shashes and Turbants, the badge of their religion: as is the folding of the one, and size of the other, of their vocations and qualitie. Shashes are long towells of Callico wound about their heads: Turbants are made like great globes of callico too, & thwarted with roules of the same; hauing little copped caps on the top, of greene or red veluet, being onely worne by persons of ranke, and he the greatest that weareth the greatest, the *Musties* excepted, which ouer-size the Emperours. And though many Orders haue particular ornaments appointed for their heads, yet weare they these promiscuously. It is an especiall fauour in the *Turke* to suffer the Christian tributary Princes and their chiefest Nobles to weare white heads in the Citie: but in them, what better then an apostaticall insinuation? But to begin from the skin: the next that they weare is a smock of callico, with ample sleeues, much longer then their armes: vnder this a paire of calsons of the same, which reach to their ancles, the rest naked; and going in yellow or red slip-shooes, picked at the toe, and plated on the sole: ouer all they weare an halfe-sleeued coate girt vnto them with a towell: their necke all bare: and this within doores is their sommer accoutroment. Ouer all when they go abroad they weare gownes, some with wide halfe sleeues, (which more particularly belong to the *Grecians*,) others with long hanging sleeues and the gownes buttended before: and a third sort worne by the meaner sort, reaching but a little below the knee, with hanging sleeues not much longer then the arme, and open before; but all of them vngathered in the shoulders. In the winter they adde to the former, calsons of cloth, which about the small of the legge are sewed to short smoth buskins of leather without soles, fit for the foote as a gloue for the hand: lining their gownes with furre, as they do their coates; hauing then the sleeues (or quilted waistcoates vnder them) reaching close to their wrists. They weare no gloues. At their girdles they weare long handkerchers, some of them admirable for value and workmanship. They neuer alter their fashions: not greatly differing in the great and vulgar more then in the richnesse. Cloth of tishue, of gold

gold and siluer, veluet, scarlet, sattin, damaske, chamolets, lined with fables, and other costly furies, and with martins, squerrils, foxes, and conyskins; are worne according to their feuerall qualities. But the common weare is violet cloth. They re-
 taine the old worlds custome in giuing change of garments: which they may aptly do, when one vest fitteth all men, and is of eucry mans fashion. The Clergie go much in greene, it being *Mahomets* colour; and his kinsmen in greene shashes, who are called *Emers*, which is Lords: the women also weare something of greene on their heads, to be knowne. There liues not a race of ill-fauoueredet people; branded perhaps by God for the sinne of their seducing ancestor, and their owne wicked assuming of hereditary holinesse. But if a Christian out of ignorance weare greene, he shall haue his clothes torne off from his backe, and perhaps be well beaten. They carry no weapons about them in the Citie; onely they thrust vnder their girdles great crooked knives of a dagger-like size, in sheaths of mettall; the hasts and sheaths of many being set with stones, and some of them worthy five hundred Sultanies. They beare their bodies vp right, of a stately gate, and elated countenance. In their familiar salutations they lay their hands on their bosomes, and a little decline their bodies: but when they salute a person of great ranke, they bow almost to the ground, and kisse the hemme of his garment. The ornaments of their heads they neuer put off vpon any occasion. Some of them perfume their beards with amber, and the insides of their Turbants: and all of them affect cleanlinesse so religiously, that besides their customary lotions, and daily frequenting of the *Bannias*, they neuer so much as make water, but they wash both their hands and priuities: at which businesse they sequester themselves, and couch to the earth, reuiling the Christian whom they see pissing against a wall, and sometimes striking him. This they do to preuent that any part of either excrement should touch their garments, esteeming it a pollution, and hindering the acceptation of prayer, who then are to be most pure both in heart and habite. So slothfull they be, that they neuer walke vp and downe for recreation, nor vse any other exercite but shooting: wherein they take as little paines as may be, sitting on carpets in the shadow, and sending their slaues for their arrowes. They also shoote against earthen wals, euer kept moist in shops and priuate houses for that purpose, standing not aboue sixe paces from the marke, and that with such violence, that the arrow passeth not seldome through: nay I haue seene their arrowes shot by our Embassadour through targets of steele, peeces of brasse two inches thicke; and through wood, with an arrow headed with wood, of eight inches. Their bows are for forme and length, not vnlike the lath of a large crossebow, made of the hornes of Buffoloes, intermixed with sinewes, of admirable workmanship, and some of them exquisitely gilded. Although there be wraflers amongst them, yet they be such as do it to delight the people, and do make it their profession; as do those that walke vpon ropes, wherein the *Turkes* are most expert; going about when they haue done, to eucry particular spectator for his voluntary beneuolence. Of cards and dice they are happily ignorant; but at chesse they will play all the day long: a sport that agreeth well with their sedentary vacancie; wherein notwithstanding they auoid the dishonest hazard of money. The better sort take great delight in their horses, which are beautifull to the eye, and well ridden for seruice; but quickly iaded if held to a good round trot (for amble they do not) in an indifferent iourney. But the *Turkes* do not lightly ride so fast as to put them vnto either. Their saddles be hard and deepe, though not great, plated behind and before; and some of them with siluer, as are their

their massie stirrops, and the raines of their bridles, suted vnto their costly caparisons. When they stand in the stable they feede them for the most part, if not altogether, with barley; being here of small value, and onely seruing for that purpose. They litter them in their owne dung, first dried in the Sunne and puluerated; which keepes their skins cleare, smooth, and shining.

The *Turkes* do greatly reuerence their parents, (so commanded to do by their law) as the Inferior his Superior, and the yong the aged, readily giuing the priority to whom it belongeth, the left hand as they go in the streets preferd before the right, in that made maisters thereby of the sword of the other, and the chiefest place the farthest from the wall: who hie together as if all of a brotherhood. Yet giue they no entertainment vnto one another, nor come there any into their houses but vpon speciall occasion, & those but into the publike parts thereof: their women being neuer seene but by the Nurses and Eunukes which attend on them. Yea so ielous they are, that their sons when they come to growth are separated from them. As their houses are meane, so are their furnitures: hauing nothing on the inside but bare white walls, vnlesse it be some especiall roome, in the house of some of high quality. But the roofes of many of them are curiously seeled with inlaid wood, adorned with gold and azure of an excessiue costlinesse; the greater part of the floore, and that a little aduanced, being couered with *Turkie* carpets, whereon when they tread they do put off their slipshoes. Many of their roomes haue great out windowes, where they sit on cushions in the heate of the day. They lie vpon mattresses, some of silke, some of stained linnen, with bolsters of the same, and quilts that are sutable, but much in their clothes, the cause perhaps that they are so lousie. Nor shame they thereat: many shall you see sit publikely a lousing themselues in the Sunne, and those no meane persons. They haue neither tables nor stooles in their houses, but sit croslegd on the floore at their victuals, all in a ring. In stead of a cloth, they haue a skin spread before them; but the better sort sit about a round boord, standing on a foore not past halfe a foore high, and brimd like a charger. Their dishes haue feete like standing bolles, and are so set one vpon another, that you may eate of each without remouing of any. Their most ordinary food is pillaw, that is, rice which hath bene sod with the fat of mutton. Potrage they vse of sundry kinds, egges fried in hony, tansies, (or something like them) pasties of sundry ingredients: the little flesh which they eate is cut into gob-bets, & either sod, or tosted in a fornace. But I thinke there is more in *London* spent in one day then is in this Citie in twentie. Fish they haue in indifferent quantity. But the commons do commonly feede on herbes, fruits, rootes, onions, garlicke, a beastly kind of vnpressed cheese that lieth in a lumpe; hodgpodges made of flower, milke, and hony, &c. so that they liue for little or nothing, considering their fare, and the plenty of all things. They are waited vpon by their slaues; giuen them, or purchafed with their swords, or money: of these to haue many it is accounted for great riches. When one hath fed sufficiently he riseth, and another taketh his roome, and so continue to do vntill all be satisfied. They eate three times a day: but when they feast they sit all the day long, vnlesse they rise to exonerate nature, and forthwith returne againe. They abstaine from hogs-flesh, from bloud, & from what hath died of it self, vnlesse in cases of necessity. Their vsuall drinke is pure water, yet haue they sundry Sherbets, (so call they the confections which they infuse into it) some made of sugar and lemons, some of violets, and the like, (whereof some are mixed with amber) which the richer sort dissolue therinto. The hony of *Sio* is excellent

cellent for that purpose: and they make another of the iuice of Raisins, of little cost, and most vsually drunke of. Wine is prohibited them by their *Alcoran*: they plant none, they buy none: but now to that liberty they are growne (the naturall *Turke* excepted) that they will quaffe freely when they come to the house of a Christian: insomuch as I haue seene but few go away vnled from the Embassadors table. Yet the feared disorders that might ensue thereof, haue bene an occasion that diuers times all the wine in the Citie hath bene staued (except in Embassadors houses,) & death hath bene made the penalty vnto such as presumed to bring any in. They preferre our beere aboue all other drinks. And considering that wine is forbidden, that water is with the rawest (esp ecially in this Cline) the dearenesse of Sherbets, and plenty of Barley (being here sold not for aboue nine pence a bushel) no doubt but it would proue infinitely profitable to such as should bring in the vse thereof amongst them. Although they be destitute of Tauerne, yet haue they their Coffa-houses, which something resemble them. There sit they chatting most of the day, and sippe of a drinke called Coffa (of the berry that it is made of) in little *China* dishes, as hot as they can suffer it: blacke as soote, and tasting not much vnlike it, (why not that blacke broth which was in vse amongst the *Lacedemonians*?) which helperth, as they say, digestion, and procureth alacrity: many of the coffamen keeping beautifull boyes, who serue as staales to procure them customers. The *Turkes* are also incredible takers of *Opium*, whereof the lesser *Asia* affordeth them plenty: carrying it about them both in peace and warre, which they say expelleth all feare, and makes them couragious: but I rather thinke giddy headed, and turbulent dreamers; by whom, as should seeme by what hath bene said, religiously affected. And perhaps for the selfe same cause they also delight in Tobacco: which they take through reedes that haue ioyned vnto them great heads of wood to containe it. I doubt not but lately taught them, as brought them by the English: and were it not sometimes lookt into (for *Morat Bassa* not long since commanded a pipe to be thrust through the nose of a *Turke*, and so to be led in derision through the Citie,) no question but it would proue a principall commodity. Neuerthelesse they will take it in corners; and are so ignorant therein, that that which in England is not saleable, doth passe here amongst them for most excellent.

They are by their law in generall exhorted to marry, for the propagation of their Religion: and he ill reputed of that forbeareth so to do vntill the age of siue and twentie. Euery man is allowed foure wiues, who are to be of his owne religion: and as many concubine slaues as he is able to keepe of what religion soeuer. For God (saith the *Alcoran*) that is good and gracious, exacteth not of vs what is harsh and burdensome; but permits vs the nightly company of women: well knowing that abstinency in that kind is both grieuous, and impossible. Yet are they to meddle with none but their owne peculiars: the offending woman they drowne, and the man they ganth. They buy their wiues of their parents, and record the contract before the *Cadi*; which they after solemnize in this manner. Many women are inuited by the mother of the Bride to accompany her the night before the marriage day; whereof they spend a great part in feasting: then leade they her into a bath, where they annoint and bathe her. So breaking company they depart vnto their seuerall rests, and in the morning returne to her chamber: where they trick her in her richest ornaments, tying on her silken buskins with knots not easily vnknit. The Bridegroome hauing feasted a number in like manner, in the morning they also reaire to his house, in their best apparell, and gallantly mounted, from whence

whence they set forward by two and by two, to fetch home the Bride, accompanied with musicke, and conducted by the *Sagdich*, who is the nearest of his kindred. Vnto whom the Bride is deliuered with her face close couered: who set astride on horsebacke, hath a Canopy carried ouer her; in such sort as no part of her is to be discerned. So the troupe returning in order as they came: after them are carried in Serpets (a kind of baskets) their presents, and apparell: then followeth she; and lastly her slaues, if any haue bene giuen her. The Bridegroome standeth at his doore to receiue her, who is honoured by his guests (yet go they not in) with sundry presents before their departure. If she be of quality, she is led to the Bridechamber by an Eunuch, where women stand prepared to vndresse her. But the Bridegroome himselfe must vntie her buskins (as among the *Romans* they did their girdles) to which he is faine to apply his teeth. Now he is to entertaine his wiues with an equall respect: alike is their diet, alike is their apparell, alike his beneuolence (for such sweete stuffe is contained in the precepts of their Doctors) vlesse they consent to giue or change turnes; or else they may complaine to the *Cadi*, and procure a diuorcement. But the husband may put away his wife at his pleasure: who may marry vnto another within foure moneths after, provided she proue not with child, and then not vntill so long after her deliery. But if he will haue her againe, he must buy her: and if after the third diuorce, another is first to lie with her, as a punishment inflicted for his leuity. They giue him the reuerence of a maister; they are at no time to deny him their embracements, whom he toucheth not againe vntill they haue bene at the *Bannias*. They receiue chastisement from him; and that they hold to be an argument of his affection. They feede apart, and entermiddle not with household affaires. All that is required at their hands is to content their husbands, to nurse their owne children, and to liue peaceably together: which they do (and which is strange) with no great ieaousie, or enuy. No male accompanies them about twelue yeares old, except they be Eunuchs: and so strictly are they guarded, as seldome seene to looke out at their doores. They be women of elegant beauties, for the most part ruddy, cleare, and smooth as the polished iuory; being neuer ruffled by the weather, and daily frequenting the *Bannias*: but withall by the selfesame meanes they suddenly wither. Great eyes they haue in principall repute: affected both by the *Turkes* and the *Grecians*, as it should seeme from the beginning. For *Mahomet* doth promise women with such, (nay as big as egges) in his imaginary Paradise; which *Homer* attributes, as an especial excellency, vnto

Iuno:

— To whom replies

Adored Iuno with the coves faire eyes.

Huic respondit postea bouinos oculos habens.
Veneranda Iuno. *Hom. Ill.*

And againe,

The great-eye Iuno smileth.

— Risit autem magnis oculis veneranda Iuno. *Ill.*

And of those the blacker they be, the more amiable: insomuch that they put betweene the eye-lids and the eye a certaine blacke powder with a fine long pensil, made of a minerall brought from the kingdome of *Fez*, and called *Alcobole*; which by the not disgracefull staining of the lids doth better set forth the whiteneffe of the eye: and though it trouble for a time, yet it comforteth the sight, and repelleth ill humors. Into the same hue (but likely they naturally are so) do they die their eye-breins,

breis, and eye-browes: (the latter by art made high, halfe circular, and to meeete, if naturally they do not) so do they the haire of their heads:

Leda fuit nigra conspicienda coma.
Ouid. Amil. 2. Eleg. 4.

*And Leda more faire showing
In blacke haire losely flowing.*

as a foyle that maketh the white seeme whiter, and more becomming their other perfections. They part it before in the midst, and pleate it behind, yet sometimes wearing it disheueled. They paint their nailes with a yellowish red. They weare on the top of their heads a cap not vnlike the top of a sugar lose, yet a little flat, of paist-board, and covered with cloth of siluer or tishue. Their vnder garments (which within doores are their vppermost) do little differ from those that be worne by the men, which we will present to the eye to auoyde repetition.



The better fort about the vpper part of their armes, and smalls of their legs weare bracelets, & are elswhere adorned with iewels. When they go abroad they weare ouer all long gownes of violet cloth, or scarlet, tied close before, the large sleeces hanging

hanging ouer their hands; hauing buskins on their legs, and their heads and faces so mabled in fine linnen, that no more is to be seene of them then their eyes: nor that of some, who looke as through the sight of a Beuer. For they are forbidden by the Alcoran to disclose their beauties vnto any, but vnto their fathers and husbands. They neuer stirre forth, but (and then alwaies in troupes) to pray at the graues, and to the publike *Bannias*: which for excellency of buildings are next to their Mosques. But hauing in part already described some of their formes, I will a little treat of their vse: which haue bene in times past, and are at this present, in such request with these nations (as once with the *Romanes*, as may appeare by their regardable ruines) that few but frequent them twice in the weeke, as well for their health, as for delight and cleanlinesse. For the stomacks cruditie, proceeding from their vsuall eating of fruites, and drinking of water, is thereby concocted: which also after exercise and trauell restoreth to the wearied body a wonderfull alacrity.

Yet punisht strait, if you disrobe, and full

To the bath do vndigested viands bring,

Hence sudden deaths, and age intestate bring.

*Pœna ramen præfens, cum tu depe-
nis amicus
Turgidus, & crudum pannonem in
balnea portas.
Hinc subitæ mortes, atque intestatæ
senectus. Lau. Sat. I.*

The men take them vp in the morning, and in the afternoone the women. But both amongst the *Romanes* did ordinarily frequent them together: a custome, as they say, continued in Switserland at this day, and that among the most modest. The men are attended vpon by men, and the women by women. In the outermost roome they put off their clothes: then hauing aporns of stained linnen tied about their waists, they enter the bathes to what degree of heate that they please: for feuerall roomes, and feuerall parts of them are of feuerall temperaturs, as is the water let in by cocks to wash the sweate and filth of the body. The seruitors wash them, rub them, stretch out their ioynts, and cleanse their skins with a peece of rough grogeram: which done, they shaue the heads and bodies of men, or take away the haire with a composition of *Rusina* (a minerall of *Cyprus*) and vnleakt lime: who returning to the place where they left their cloathes, are dried with fresh linnen; and for all this they pay not about three or foure *Aspers*: so little, in that endued with reuenewes by their Founders. But the women, do annoint their bodies with an oyntment made of the earth of *Chios*, which maketh the skin soft, white, and shining; extending thar on the face, and freeing it from wrinkles. Much vnnaturall and filthie lust is said to be committed daily in the remote closets of these darke some *Bannias*: yea women with women; a thing vncredible, if former times had not giuen thereunto both detection, and punishment. They haue generally the sweetest children that euer I saw; partly proceeding from their frequent bathings, and affected cleanlinesse. As we beare ours in our armes, so they do theirs astride on their shoulders.

Now next to their wiues we may speake of their slaues: for litle difference is there made betweene them: who are Christians taken in the wartes, or purchased with their money. Of these there are weekly markets in the Citie, where they are to be sold as horses in Faires: the men being rated according to their faculties, or personall abilities; as the women for their youths and beauties: who are set out in best becoming attires; and with their aspects of pity and affection, endeuour to allure the Christians to buy them, as expecting from them a more easie seruitude,

and

and continuance of religion: when being thrall to the *Turke*, they are often enforced to renounce it for their better entertainment. Of them there be many of excellent outward perfection: and when the buyer hath agreed of the price (but yet conditionally) they are carried aside into a roome. And as those,

— Vbi equos mercantur opertos
Inspiciunt, ne si facies (vt saepe) decora
Molli fulta pedē est, emptorem inducat hiantem.
Quod pulchrae clunes, breue quod caput ardua c. ruit.
Hor. fern. 1. Sat. 2.

*who horses cheapen, search them, and make prooffe,
Lest a good shape, propt by a tender hooffe,
Cheate him that should vncircumspectly buy,
For that short headed, broad-spred, crested high:*

So,

— quod mercem sine fucis gestat aperte
Quod venale habet, ostendit: nec si quid honesti est,
Iactat, habetque palam, quareit quo turpia celet. *Jdem.*

*T' assure you of deceitlesse wares, they shew
All that they sell: nor boast they of the best,
Nor hide the bad, but both giue to the test:*

euē to the search of her mouth, and assurance (if so she be said to be) of her virginity. Their maisters may lie with them, chastise them, exchange, and sell them at their pleasure. But a Christian will not lightly sell her whom he hath layen with, but giue her her libertie. If any of their slaues will become *Mahometans*, they are discharged of their bondage: but if a slaue be a *Turke*, he onely is the better intreated. The *Turkes* do vse their bond-women with little lesse respect then their wiues; and make no difference betweene the children begotten of the one or the other: who liue together without ieaousie, it being allowed by their irreligious religion. Notwithstanding their wiues do onely receiue, as proper vnto them, their Sabbath beneuolence. The old and the most deformed, are put to most drudgery. The men-slaues may compell their maisters before the *Cadie*, to limit the time of their bondage, or set a price of their redemption, or else to sell them vnto another: but whether of the two, they lightly referre to the slaues election. If they be onely fit for labour, they will accept of the time; but if skilfull in any craft, of the price: which expired, or payed, they may returne into their countries. But gally-slaues are seldome released, in regard of their small number, and much employment which they haue for them: nor those that are slaues vnto great ones, to whom the *Cadies* authoritie extends not. Many of the children that the *Turkes* do buy (for their markets do afford of all ages) they castrate, making all smooth as the backe of the hand, (whereof diuers do die in the cutting) who supply the vses of nature with a siluer quill, which they weare in their Turbants. In times past, they did but onely geld them: but being admitted to the free conuerse of their women, it was obserued by some, that they more then befittingly delighted in their societies. For according to the Satyre,

Sunt quas Eunuchi imbelles, & molliā semper
Oscula delectant, & desperatio barbā,
Et quod abortiuo non est opus.
Jnu. Sat. 6.

*with feeble Eunuches some delighted are:
Kisses still soft, chins that of beards despare:
who need force no abortments.*

But others say, that *Selymus* the second, hauing seene a gelding couer a mare, brought in among them that inhumane custome. The first that euer made Eunuch, was *Semyramis*. They are here in great repute with their maisters, trusted with their

their states, the government of their women and houses in their absence: hauing for the most part bene approoued faithfull, wise, and couragious; insomuch as noe a few of them haue come to sit at the sterne of State, (the second Vizer of the Port being now an Eunuke:) and others to the government of armies.

But now speake we of their funerals. After their death, the men by the men, and the women by the women are laid out in the midst of the roome. When diuers of their Priests do assemble, and hauing performed certaine idle ceremonies, (as in wrapping their beades about it, and in the often turning it, inuoking God to haue mercy on the departed) they wash it, shauie it, and shroud it in linnen, which they leaue vntyed both at head and feete. Then lay they the corse on a beare, placing a Turbant at the vpper end, and carry it to the graue with the head forward: some of the Denuises going before with tapers, the Priest singing after, and lastly his friends and acquaintance. But persons of principall qualitie haue their horses led before them, with ensignes trailed on the earth, and other rites of that nature; diuers of the Santons going before, naming of God, and shaking of their heads, and turning about vntill they fall downe giddie. The sides and bottome of the graue are boarded, and a boord laid ouer the corse to keepe the earth from it, leauing a sufficient compasse to kneele in. For they are of opinion that two terrible Angels called *Mongir* and *Guauequir*, do presently repaire vnto the graue, and put the soule againe into the body, as if (saith the Alcoran) a man should put on a shirt: and raising him on his knees, with his head vncouered, (the winding sheet being left vnknit for that purpose) demand of him in particular how he hath behaued himselfe in this life: which if not well, the one strikes him on the head with a hammer nine fathoms into the earth, the other tearing him with an iron hooke; and so continue to torment him vntill the day of iudgement. A Purgatory so feared, that in their Matins they petition God to deliuer them from the examinations of the blacke Angels, the tortures of the graue, and their euill iourney. But if he haue satisfised them in his reply, they vanish away, and two white Angels come in their places, the one laying his arme vnder his head, the other sitting at his feet, and so protect him vntill doomes day. The Emperors, and some of the great *Bassas* (whereof we haue spoken sufficiently before) haue their particular *Mausoleums*. Those of a second condition are buried in their gardens, in sepulchers without couers, filled within aboue the couer with earth, and set with varietie of flowers: according to the custome of the *Pythagoreans*, and vniuersall wishes of the *Ethnicks*:

Lie earth light on their bones, may their graues beare

Fresh fragrant flowers: let spring-tide still liue there.

Dij maiorum ymbri ten' em & sine
pondere terram
Spirantisque crocos, & vna per-
petuum ver. *Perfina.*

They being (as they thought) sensible of burdens, and delighted with saouours, or with the honour therein done them. But the common sort are buried by the high way sides, and fields of most frequencie, adioyning to the Citie, hauing a stone of white marble more then a foot broad and foure feet high, ingrauen with Turkish characters, erected at the head, and another at the feet, the graue betweene lying low like a trough. To these the women flocke euery Thursday in multitudes, weeping ouer their children, husbands, kinsfolks, and dead progenitors; often kissing the stones, and praying for their deliery from the aforesaid blacke tortures: many times leauing bread and meate on their graues (a custome also of the Pagans)

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for dogs and birds to deuoure, as well as to relieue the poore: being held an available almes for the deceassed. The better sort do mourne in white (as for blacke, I neuer saw it worne by a *Turke*) and but for a little season. And the women are not to marry by their law vntill foure moneths and ten dayes after the deaths of their husbands.

To speake a word or two of their sciences and trades: some of them haue some little knowledge in Philosophie. Necessitie hath taught them Physicke; rather had from experience then the grounds of Art. In Astronomie they haue some insight: and many there are that vndertake to tell fortunes. These frequently sit in the streets of the Citie, resorted vnto by such as are to take a iourney, or go about any busines of importance. They haue a good gift in Poetry, wherein they chant their amours in the *Persian* tongue to vile musicke; yet are they forbidden so to do by their law: Gitternes, Harpes and Recorders being their principall instruments. But their lowd instruments do rather affright then delight the hearing. On a time the *Grand Signior* was perswaded to heare some choise *Italian* musicke: but the foolish Musicians (whose wit lay onely in the ends of their fingers) spent so much time in vnseasonable tuning, that he commanded them to auoid; belike esteeming the rest to be answerable. They study not Rhetorick, as sufficiently therein instructed by nature; nor Logick, since it serues as well to delude as informe; and that wisdom (according to the opinion of the Epicures) may be comprehended in plaine and direct expressions. Some there be amongst them that write histories, but few reade them; thinking that none can write of times past truly, since none dare write the truth of the present. Printing they reiect; perhaps for feare lest the vniuersality of learning should subuert their false grounded religion and policy; which is better preserued by an ignorant obedience: moreouer a number that liue by writing, would be vndone, who are for the most part of the Priesthood. The *Turkish* tongue is loftie in sound, but poore of it selfe in substance: for being originally the *Tartarian*, who were needy ignorant pastors, they were constrained to borrow their termes of State and office from the *Persians*, (vpon whose ruines they erected their greatnesse,) of Religion (being formerly Pagans) from the *Arabians*; as they did of maritim names (together with their skill) from the *Greekes* and *Italians*. In *Natolia* it is most generally spoken. They vse (as the *Persians*) the *Arabike* character. In writing they leaue out the vowels, vnlesse it be in the end of a word; so that much is contriued in a little roome. They curiously sleeke their paper, which is thicke; much of it being coloured and dapled like chamolets; done by a tricke they haue in dipping it in the water. They haue Painters amongst them, exquisite in their kind, (for they are not to draw by their law, nor to haue the figure of any thing liuing) yet now many priuaty begin to infringe that precept; and the *Grand Signior* himselfe hath a fanne, whereon the battels of *Hungary* are painted. Colours also they haue, not lesse faire then durable. Euery one hath some trade or other: not so much as the *Grand Signior* excepted. Their trades are lightly such as serue for their owne vses; neither much supplying forreine Marts, nor frequenting them. A lazy people, that worke but by fits; and more esteeme of their ease, then their profit: yet are they excessive couetous. And although they haue not the wit to deceiue (for they be grosse headed) yet haue they the will; breaking all compacts with the Christians that they find discommodious: so that they seldome will deale with them. But with one another they buy and sell onely for ready money; wherein the most of their substance consisteth: the occasion that few suites do

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