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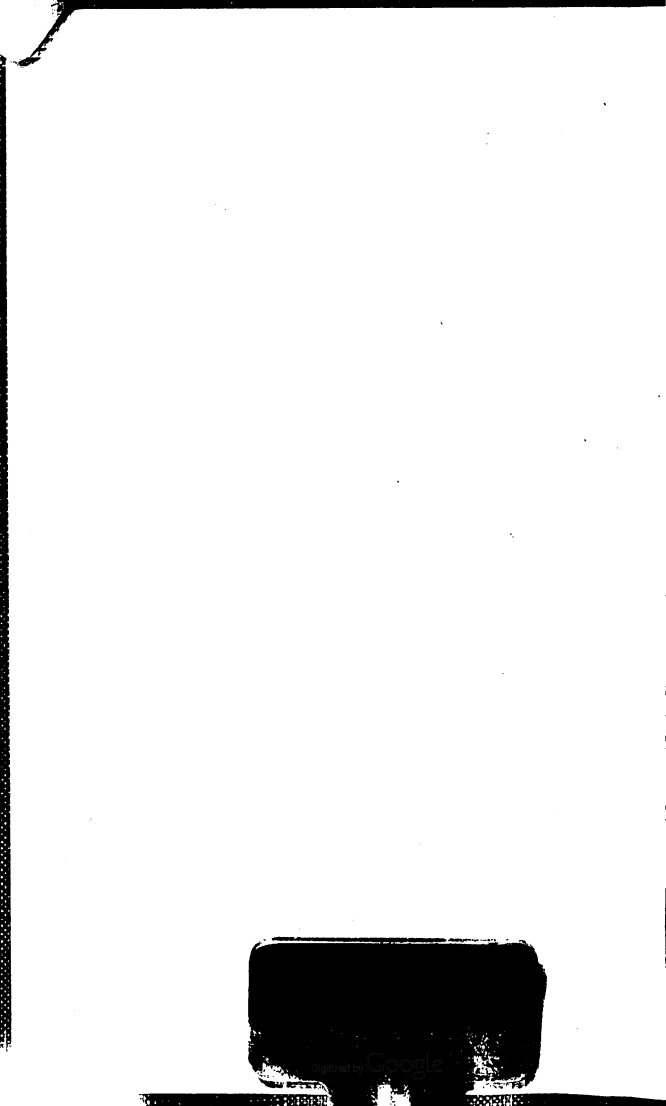
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The REMARKABLE  
**SAYINGS,**  
 APOTHEGMS  
 AND  
**MAXIMS**  
 OF THE  
 Eastern Nations;

Abstracted and translated out of their  
 Books, written in the *Arabian,*  
*Persian* and *Turkish* Language:  
 With REMARKS. By *Monsieur*  
*Galland*, who liv'd many Years  
 in those Countries.

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Translated out of French.

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*London*, Printed for *Richard Baldwin* near  
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*Chancery-Lane*. 1695.

BRITISH MESSINE



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T H E  
P R E F A C E.

**T**HIS Book is divided into two Parts; the first contains the remarkable and witty Sayings of the Eastern Nations, and the second their Maxims. The Reader, who is in any measure acquainted with the Works of the Antients, will easily observe, that the first Title is the Interpretation of that of Apothegms, which Plutarch gave to his Collection of the Remarkable Sayings of the Antient Kings, and Captains, both Greeks and Romans: and Valerius Maximus intitles his *Dicta memoratu digna*, which doubtless is almost the same.

The Design of Plutarch, as he says himself in his Dedication to the Emperor Trajan, was to show what was the Genius



of those Great Men he speaks of; and mine is to set forth both the Genius and Character of the Eastern Nations: For as the Apothegms discover the Solidity of Judgment and Uprightness of Heart, and the witty Sayings and Repartees, the Vivacity and Subtily of Wit, the Reader may perhaps be convinced by the perusing of this Book, that the Eastern Nations come nothing short of the Western in Wit and Judgment.

Under the Name of Eastern People, I include not only the Arabians and Persians, but also the Turks and Tartars, and almost all the other Nations of Asia, to the Borders of China, both Mahometans and Pagans. The Sayings of Ginghiz-khan, and Oghtai-khan, which I have related, prove that the Turks and Tartars, who are the same with the Scythians, have still to this day almost the same Genius and Customs mentioned by Quintus Curtius, and other antient Writers. I attribute the Maxims, which make the second Part of this Work, to all those Nations, because they are abstracted not only from the Books of the Ara-

## THE PREFACE.

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Arabians, but also from those of the Persians and Turks, tho there may be some difference amongst them, the Authors following the particular Genius of their own Country.

I do not design to collect all the remarkable or witty Sayings of the Eastern Nations, no more than Plutarch or Valerius Maximus did those of the Greek and Roman; that Undertaking would be too great: but if this Collection be kindly received, I shall publish a second Volume, having several other Original Pieces to peruse.

The Arabian, Persian and Turkish Books which I have read, or the Observations that I made my self while I travelled into those Countries, have furnished me with the Remarks that I thought necessary for the understanding of this Work. I have made use of them specially to denote the Times wherein the Caliphs, Sultans, and other Princes whom I mention, liv'd; and to make it the more easy and plain, have reduc'd the Years of the Hegira to the Years of the Nativity of Jesus Christ.

I

*I have abstracted this Work, partly from printed Books, and partly from Manuscripts: the Books are the History of the Caliphs by Elmacinus, the History of the Dynasties by Alvu-lfarage, both in Arabic; and the Gulistan, which is a Work of Saadi in Persian.*

*The Manuscripts are the Baharistan of Giami in Persian, writ after the Model of the Gulistan; the Instruction of a King of Mazanderan to his Son in Persian, of which I give a pretty large Account in my Remarks; the Abridgment of the Mahometan History written in Persian, under the Title of select History, translated into the Turkish Language; another Abridgment of the same Story, written also in Persian by Ommia Jahia Cazbin; the History of Ginghiz-khan in Persian, by Mirkhond, which makes part of his general History, containing six Volumes in Folio; the History in Persian of Schah-roch Son of Tamerlan, and of his Successors, by Abdurrizzac Effendi; the universal History of Mehemmed Lari in Persian, of which there is a Translation*  
in

*in the King's Library; the Ottoman History since Sultan Osman to Sultan Selim the first inclusively, written by Cogia Efendi, named otherwise Saad-eddin, Son of a Favourite of the said Selim; the History of the Turkish Poets by Letifi, who liv'd in the Reign of Sultan Soliman; and lastly a Collection of witty Sayings and Jest's in Turkish, amongst which I have chosen those that seemed to me really witty, and that were not against Morals or good Manners.*

*The Maxims are extracted out of those that Orpenius and Golius have promiscuously publish'd with the Arabic Proverbs, out of two Manuscripts, one that I brought with me from Constantinople, and the other, which is to be found in the Library of the late Monsieur Thevenot. I have also made use of the Indian Tables of Bidpai, written in Turkish and Persian, and of several other Books of Morals, both Arabian, Turkish and Persian, in Prose and in Verse.*

I could enlarge my self upon the Natural Parts of the Eastern Nations; but I leave it to the Reader to judge himself, if they deserve the hard Name of Barbarous, which some People have bestowed upon them; and if they have not as much right to lay Claim to Wit and Judgment as any Nation of Europe.

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### ADVERTISEMENT.

**M**iscellanea: Or, a choite Collection of Wise and Ingenious Sayings, &c. of Princes, Philosophers, Statesmen, Courtiers, and others; out of several Antient and Modern Authors: For the pleasurable Entertainment of the Nobility and Gentry of both Sexes. By G. M. Printed for William Lindsey, at the Angel, near Lincolns-Im in Chancery-Lane.

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*The Remarkable Sayings, Apothegms  
and Maxims of the Eastern Nati-  
ons; with Observations upon them.*

1. **A** *Mahometan* consulted *Aischeh*, one of *Mahomet's* Wives, asking her Advice about the Conduct of his Life: *Aischeh* answered; Acknowledg God, command your Tongue, refrain your Anger, get Knowledg, stand firm in your Religion, abstain from Evil, converse with good People, cover the Faults of your Neighbour, assist the Poor with your Alms, and expect Eternity for your Reward.

*Observation.* According to the Mahometan Histories, *Mahomet* had fourteen Wives, amongst whom was this *Aischeh*, Daughter to *Aboubekir*, the first Successor of *Mahomet*. She liv'd nine Years with him, and died a long time after under the Reign of *Calliph Maavia*, she being then 65 Years old.

2. *Hormouzan*, whom the King of *Persia* had intrusted with the Government of *Schouschter*, the Capital City of the Province of *Khousistan*, fought the *Arabs* seventy times, when they conquer'd the King-  
B dom

dom of *Persia*. But at last the *Arabs* took him Prisoner, and brought him to *Omar*, the second Succellor of *Mahomet*, who order'd him to be put to death. Before his Execution, *Hormouzan* call'd for Drink, but the Terror of Death had so much seiz'd upon him, that he had not the Strength to drink the Water that was brought him. Whereupon *Omar* bid him take Heart, for he had nothing to fear till he had drank; but seeing he drunk not, he commanded him to be beheaded. How, cry'd *Hormouzan*, you have given me my Pardon, and don't you keep your word? *Omar* being surpriz'd, and asking how he understood it? You have said, answer'd the Prisoner, I had nothing to fear till I had drank, and I have not drank yet. The Company confess'd *Hormouzan* was in the right, and *Omar* granted him his Life.

*Observations.* It has been observed before me, that *Schouschter* is the antient *Susa*, where the Kings of *Persia* used to winter, it being situated in a very warm Climate, as well as the whole Province of *Khoufistan*, which is still one of the Provinces of the Kingdom of *Persia*, bordering to the *West*, on the *Persian Gulf*.

*Hormouzan* forgot the gracious Pardon of *Omar*, and was one of his Murderers.

3. *Taber*, the Founder of the Empire of the *Taberians*, in the Province of *Khorassan*, had killed the *Calife Emin*, and by that Murder raised *Mamoun*, *Emin's* Brother, to the same

same Dignity. But *Mamoun* who trusted not *Taber*, notwithstanding he was so much beholden to him, sent him into *Khorassan* as his Governour, in order to remove him from Court. Whilst he was in that Station, *Mamoun* declared for *Calife* after him *Ali Riza*, the 8th amongst the 12 *Imams* Successors of *Ali*, and sent him into *Khorassan*; where *Taber* perform'd the Ceremony of the Coronation in the City of *Merou*, and taking the Oath to him, he said, My Right-hand has raised *Mamoun*, and my Left pays the same Duty to you. *Ali Riza* answer'd, The Left-hand that raises an *Imam* to the Throne, may be call'd the Right.

*Observations.* This Action of *Taber*, and the Murder of *Calife Emin*, gave occasion to the calling him *Two-handed*. He died in the Year of the *Hegyra* 210. that is, 825 of our Lord; having taken the Title of King sometime before his Death.

The Saying of *Ali Riza* is ground'd upon this, that being *Ali's* Issue, and consequently *Mahomet's* Offspring, by reason of *Fatima* Daughter to *Mahomet*, whom *Ali* had married, he thought himself worthier of the *Califship* than *Mamoun*, and his Predecessors; whom he, and all the Abettors of *Ali*, look'd upon as Usurpers. His Authority as *Calife*, was acknowledg'd, and Money coined with his Name: but his Power, that was then equal to that of *Mamoun*, lasted only about two Years; for *Mamoun* repenting of his Gift, caused him to be poison'd at *Tous* in *Khorassan*, where he died. After his Death, his Corps was carried and buried in a Place call'd *Senabad*, belonging to the same Town; where a Tomb was erected for him. Since that time, the Mahome-



tan Superstition has drawn thither such vast Numbers of People, that a Town has been built there, with the Name of *Mesched*, signifying the Tomb of a Person that has been put to Death, or rather of a Martyr, because the Mahometans look upon *Ali Riza* as such. For amongst them, those that are put to Death by the Prince's Command, or killed in the War, are call'd *Martyrs*, and believed to be such. The Dévotion at the Tomb of *Ali Riza* does still continue, and the Mahometan Pilgrims do yet resort thither; especially those of *Kborassan*, and the Neighbouring Provinces.

*Kborassan*, of which mention will be yet made in this Book, is a great Province, or rather a considerable Kingdom, on this Side the River *Oxus*; comprehending the Provinces of *Aviana*, *Bactriana*, and the *Paropamisades* of the Antient: The *Uzbecs* are at this time Masters of that Kingdom, together with that of *Mavera-mahar*; that is, of the *Transoxiana* or *Sogdiana*; of which *Samarcand*, named by *Q. Curtius Maracande*, is the Capital.

4. *Jacoub* the Son of *Leits*, who having seized upon the City of *Sistan*, and the Dominions depending upon it, had made himself Sovereign, enter'd the Province of *Kborassan* to subdue it, and went to attack *Mehemmed*, the 5<sup>th</sup> Successor of *Taber*, in the Town of *Nisabor*, which he had chosen for the Capital of his Kingdom. *Mehemmed* hearing of his Approach, sent to assure him that he was ready to submit if he brought Letters with the Seal of the *Calife*; but that he was very much surprized he should come against him in an hostile Manner, without Order. *Jacoub*, who acknowledg'd not the Authority of the *Calife*,

*Calife*, drew his *Scimiter* out of the *Scabbard*, saying, Here's my Order; and so enter'd *Nisabor*: where he made *Mehemmed* Prisoner, with 160 Persons more of his Family, and sent them to the Town of *Sistan* under a strong Guard.

*Observation.* *Leits*, the Father of *Jacoub*, of whom we speak here, was call'd *Leits Saffar*; that is, the Copper-Merchant; because of his Profession: and from that Name *Saffar*, *Jacoub*, together with his Brother *Amrou*, and *Mehemmed* Son to *Taber*, who ran after him, were firnamed *Saffarans*. *Jacoub*, from his Youth, had such a strong Inclination to bear Arms, that his Father endeavoured in vain to bind him to his Trade, and was forced to leave him to himself. When he was Master of his own Actions, he turn'd Highway-Man; but was still so honest, as to leave something to those he robbed. Upon a time he broke into the Treasury of *Dirbem*, Governour of *Sistan* for the *Calife*; and in the Dark, laying his Hand upon something that glitter'd, he put what he laid hold of into his Mouth, believing it was precious Stones: but finding it was *Salt*, he went out without carrying any thing away. The next day the Governor hearing that his Treasury had been broken up, and nothing diminished, made a Proclamation that the Robber might safely discover himself, and that he should not only not be punished, but that he would do all he could to oblige him. Upon this, *Jacoub* appear'd, and the Governor asking him, why he carry'd nothing away? *Jacoub* told him this Story: and added, I thought I was become your Friend by eating of your *Salt*; and that by the Laws of Friendship, I was not allow'd to diminish any thing belonging to you. *Dirbem* gave him some Employment; which he discharged with so much Valour and Conduct, that at last by degrees, he made him General of his Army.

## 6 *The Remarkable Sayings*

But after the Death of *Dirbem*, *Jacoub* laying hold of his Power, expell'd the Sons of *Dirbem*, seized upon *Sistan*; and after that conquer'd *Khorassan*, *Persia*, and several other States; of which he made a vast and powerful Empire. He died in the Year of the *Hegyra* 262. of our Lord 875.

5. *Amron Leis* considerably enlarg'd the Kingdom left to him by his Brother *Jacoub*; and to do it yet more, he resolv'd to destroy the *Calife*, and proclaim'd War against him. But the *Calife* oppos'd to him *Ismail*, the first King of the Family of the *Samanians*; and *Ismail* taking him Prisoner, sent him to the *Calife*. *Amron* was a very magnificent and liberal Prince; so that no less than 300 Camels were employ'd in carrying his Kitchen Utensils when he was in the Field. The Day he was overcome and taken Prisoner by *Ismail*, he saw near him his chief Cook, who had stuck to him; and he ask'd him whether he had any thing to eat? The Cook, that had yet some Flesh left, put it presently on the Fire in a Pot, and went to look for something to treat his Master in his Misfortune the best way he could. In the mean while, a Dog came by chance, and put his Head in the Pot to take away the Meat; but by reason of the Violence of the Fire, he could not do it; but lifting up his Head, the Pot-hook fell on his Neck, and being not able to disentangle himself,

himself, ran away with Pot and all. *Amron* could not forbear laughing: and as one of his chief Keepers wonder'd how a King being Prisoner, could laugh; he answer'd, This Morning 300 Camels were scarce enough to carry what belong'd to my Kitchen, and this Afternoon you see a Dog running away with it all about his Neck.

*Observ.* The *Calife* mention'd here, was *Mutadad*; who kept *Amron* Prisoner two Years: But after the Death of the *Calife*, *Amron* was slighted, and starved in his Prison. *Mutadad* died in the Year of the *Hegyra* 289. of our Lord 901. 1

6. A Slave of *Amron* *Leits* ran away, but being pursu'd was brought back; and that King's Grand *Vizier*, who hated the Slave, solicited *Amron* to put him to Death, suggesting to him, it would be an Instance to deter others. Hereupon the Slave casting himself on the Ground before the King, said; 'Whatever your Majesty will be pleas'd to order as to my Destiny, it must be done; for a Slave cannot find fault with the Judgment of his Lord and Master: but because I have been brought up in your Palace, as a Mark of my Gratitude, I could wish you might not answer for my Blood at the Day of Judgment: And therefore if you desire I should be kill'd, let it be under a Pretence of Justice. *Amron* ask'd him what he meant by that

Pretence? ‘ Suffer me, answer’d the Slave,  
 ‘ to kill the *Vizier*, and then you will be in  
 ‘ the Right in taking away my Life to re-  
 ‘ venge his Death. *Amrou* laugh’d at the Con-  
 ceipt, and ask’d the *Vizier* what he thought  
 of it? The *Vizier* answer’d, I desire your  
 Majesty to forgive the Wretch; he might  
 draw some Misfortune upon me: I have de-  
 serv’d that Answer; not considering that  
 when we design to kill another, we expose  
 our selves to be kill’d as much as him whom  
 we intend to murder.

7. In the first Ages of *Mahometism*, a Ma-  
 hometan said he was God. A Year ago, said  
 some body to him, such a One who pre-  
 tended to be a Prophet, was put to Death;  
 are you not afraid of the like Treatment?  
 O, answered he, they did well to put him  
 to Death, for I had not sent him.

*Observ.* As to that false Prophet put to Death, ’tis  
 observable that the Mahometans hold *Mahomet* for  
 the last of Prophets; after whom God is not to send  
 any other: so that they are perswaded they may safely  
 kill, as Disturbers of the Publick Society, all those that  
 pretend to that Quality.

8. A *Calender* who observ’d not the Fast  
 of *Ramazan*, and took besides the Liberty  
 of drinking Wine, was advis’d that, since  
 he did not fast, he ought at least to forbear  
 drinking Wine. Whereupon he answer’d,  
 I have forsaken the Practice of a Precept, will  
 you

you have me also to forsake the Practice of this Tradition ?

*Observations.* The *Calenders* amongst the Mahome-rans, are a sort of People who forsake Father, Mother, Wife, Children, Relations, and all things; running through the World, and living on the Alms that are given them: but for all that, they are not better Observers of their Religion, as may be seen by this Instance.

*Calender* is also the Chief of a Nation, Tribe, or People. For Instance; In the History of *Scharab* and other Sons and Issue of *Tamerlan*, Heads of 20 or 30000 *Turcomans*, that had pass'd from *Persia* into *Khorassan* to settle themselves there, are call'd *Calenders*. The *Armenians* of *Ispahan*, who inhabited the *Ward* of *Julfa*, have also a Chief named *Calender*; who in that Quality represents the Grievances of his Nation to the King of *Persia*, or his Ministers; and causes the Will of the Court to be put in Execution by those of his Nation.

9. At a certain time, a pretended Prophet was presented to the *Calife Haroun Erreschid*, whose Subject he was. The *Calife* not doubting but the supposed Prophet had his Brains crack'd, sent for his Physicians to advise for a proper Remedy. The Physicians did all agree that bad Food was the Cause of his Lunacy, and said, that a good Diet might conduce to his Cure. Hereupon the *Calife* order'd they should take him into his Kitchen, and feed him well during 40 Days: After which time, the *Calife* caus'd him to be brought to him, and ask'd him,

Whether he was yet a Prophet, and whether the *Angel Gabriel* still came to declare him God's Will? The false Prophet answer'd, Because I am in the Favour of God, he has procur'd me such a good Kitchin, and commands me not to leave it.

*Observations.* *Haroun Erreschid* was the 5th *Calife* of the Family of the *Abbassides*, and died in the Year of the *Hegira* 193. of our *Lord* 808.

The Mahometans hold, that God sends the *Angel Gabriel* on all his Errands; wherefore they believe he has dictated the *Alcoran* to *Mahomet*, and call all the Dreams contained in that Book, the Word of God.

10. A good harmless Man of *Sivri-Hissar* complain'd to one of his Neighbours, of a great Pain in his Eye; and ask'd him, whether he knew any Remedy for it? The Neighbour answer'd, Last Year having a great Tooth-ach, I caused the Tooth to be drawn and I was cur'd; I advise you to use the same Remedy.

*Observation.* *Sivri-Hissar* is a small Town of *Natolia*; the Inhabitants of which are reputed very simple.

11. In the same Town of *Sivri-Hissar*, a Man lock'd up every day his Ax in his Chest; and his Wife asking the Reason of it, he answered, I am afraid lest the Cat should eat it: You jest, replied she, Cats don't eat Axes. The Rogue, says the Husband, has eaten a Liver that cost an *Asper* and a half; why should not she eat this Ax that cost twenty?

*Observation.* An *Asper* is a small silver Coin of the value of two Farthings, that goes current through the Ottoman Empire, and is called by the Turks *Akgeb*, that is *Half-penny*; and the Greeks have translated that word into their Tongue, by that of *ἀσπερ*, that signifies the same: whence our *French* Merchants, and Travellers, have made the word *Asper*, which is more in use than that of *Half-penny*.

12. A Mahometan Woman extream ugly, ask'd her Husband, by whom of her Relations he would allow her to be seen? He answered, by whomsoever you please, provided I never see you.

*Observation.* That Woman being so ugly, it might be asked how the Husband came to marry her? But 'tis easy to answer, that amongst the Mahometans as well as amongst us, Wives are often taken, because Parents will have it so. Besides, they are almost ever taken without being seen on the Face; and when they are married, they may not discover their Face before any body but by their Husband's Leave; it being reckoned a Sin in a Mahometan Wife, to show herself to any other Mahometan besides her Husband. However, I have read in one of their Books, that it is not a Sin in them to show themselves to others that are not Mahometans. The Reason of which may be this, if I understand their Policy: They believe that though their Wives show themselves to Christians, or to Jews, yet they will not be easily corrupted; 1<sup>st</sup>. Because of the Hatred they bear to both, in which they have been educated: And, 2<sup>dly</sup>. because of the severe Punishment, as stoning and drowning, to which those that are convicted of that Crime are condemned. Moreover, they conceive that a great Good may from thence accrue to their Religion; because Christians or Jews being hindred from attempting the Chastity of Mahometan



Mahometan Women, by the Fear of Fire, may by those means fall in love with them, and be brought to forsake their Religion to marry their Mistresses. 'Tis certain that they intend such a thing, which has often proved too successful with them.

13. A *Cadi*, in presence of the Sultan, ask'd a Mahometan, who gave himself out for a Prophet, to prove his Mission by a Miracle? The pretended Prophet said, that his Mission was evident, by reason that he could raise Men from the dead. The *Cadi* replying, that this must be seen, for it was not sufficient to say it. If you believe me not, answered the Prophet, let me have a *Scimitar* that I may cut off your Head, and I'll engage I'll raise you up again. The Sultan asked the *Cadi*, what he had to say against it? He answered, there needs no Miracle; I discharge him, and believe him to be a Prophet.

*Observation.* Upon that Principle, that Prophets must prove their Mission by a Miracle, the Mahometans, who believe that *Mahomet* is the last of Prophets, and that God has prescribed to himself a Law to send none after him, hold also for certain, that he has divided the Moon into two parts with his Finger's End; and upon that false Miracle, they are so blind as to esteem him a Prophet, and to credit whatever is taught in the Alcoran.

14. In the Town of *Samarcand*, a Learned Man took place of a Mahometan, who had the Alcoran by heart. The latter being

ing offended at the Boldness of the former, asked the Company whether the Alcoran or another Book, ought to be preferr'd? The Learned Man, who understood his Meaning, said, the Alcoran undoubtedly, but not the Case of the Alcoran.

*Observations.* Amongst the Mahometans there is a sort of People who make it their business to get the Alcoran by heart, but commonly they know nothing else. They are called by the name of *Hafiz*, derived from a Verb, signifying to *keep in memory*. But as they are commendable only for that, the other Learned Mahometans have not so much Veneration for them as they pretend to; though otherwise they reverence the Alcoran as much as possible.

As the Alcoran is of very great use amongst them, they ordinarily keep it in a Bag of green Cloth, or in a Leather or pasted Box. They also make Leather or pasted Cases for other Books, especially when the Binding is extraordinary, and ought to be carefully preserved.

15. A Christian having turned *Mussulman*, six Months after, his Neighbours observing that he was not very careful of saying the five Prayers, to which he was obliged, as all the other Mahometans, they brought him before a *Cadi*, that he might be punished: the *Cadi* asking him the Reason of his Behaviour, My Lord, says he, when I turn'd *Mussulman*, you expressly told me I was as clean and pure as when I came out of my Mother's Womb. The *Cadi* having own'd it, he added; If it be so, since

I have been but six Months a *Mussulman*, pray tell me whether you oblige Children six Months old to say their Prayers ?

*Observation.* This shows that amongst the Mahometans, Ecclesiastical Causes are judged by the *Cadies* as well as the Civil.

16. Another Mahometan, that did not say his Prayers, was likewise cited to the Court. Now the *Cadi* asking him the Cause of his Neglect : My Lord, says he, I have a Wife and Children to keep ; I am poor, and can earn our Livelihood only by a continual Labour. Well, said the *Cadi*, you shall have two *Aspers* every day, say your Prayers as the others. Sometime after, he was brought again to the *Cadi*, and the Judg was told that the Accused went indeed to Prayers, but that he did not wash himself before. The *Cadi* checkt him extreamly, and asked him, why he did not wash himself ? My Lord, says he, if you desire I should wash my self before Prayers, pray let me have four *Aspers* instead of two ; for I forbear washing for want of time.

*Observation.* Though every one of the Mahometan Prayers be very short, yet including the time they spend in washing themselves, which they do very carefully and leasurely, they cannot perform both within less than half an hour. The five times prescribed for that Exercise are, The Break of Day, Noon, two Hours and a half before Sun-set, Sun-set, and an Hour and half after Sun-set. So that in all the Mahometan Countries, they are generally up very early in any Season whatsoever ;

ever ; for no body is exempted from that Law : Princes, Lords, Gentlemen, People, every one is obliged to it when he's of age.

17. A *Calender* being very hungry, held out his Arm to a Physician that he might feel his Pulse, and know whether he was sick. The Physician finding the *Calender* was troubled with no other Distemper but Hunger, led him to his House, and caused a great Dish of *Pilau* to be brought him. When the *Calender* had sufficiently eaten, he said to the Physician, Doctor, there are twenty other *Calenders* in our Cloyster troubled with the same Disease.

*Observation.* This *Pilau* is made of Rice, dress'd with Butter, Fat or Gravey. But they dress it so, that the Grain remains entire, and is not bruised as when we boil it with Milk, or any other Liquor.

18. A Learned Man that seemed to be a little crack-brain'd, and walked always with his Head lifted up, was commended in a Company, especially for his Skill in Astronomy. *Bassiri*, who was present, said, I don't wonder at it, for he is always looking upon the Stars.

*Observation.* *Bassiri* was a Turkish Poet born on the Borders of *Persia*, who came to the Court of *Constantinople* under the Reign of Sultan *Bajazid*, Son and Successor to Sultan *Mehemmed* the Second ; where he made himself known by his Poetry in Turkish and Persian. *Letifi* speaks of him in his Book concerning the Turkish Poets ; observing that he was pleasant in Conversation ; and had always a Jest at hand. *Bassiri* is an Arabian word,

word, that signifies *the Clear-sighted or Understanding*. We may perhaps have occasion elsewhere to speak of the Names of the Eastern Poets.

19. A Covetous *Calife* received the Venuses made in his Praise ; but for a Reward, gave no more than the Weight of the Book or Writing. A Poet that knew his Way, caused a piece of Poetry he had made for him, to be engraven upon a great Marble Stone ; and when the Engraving was finish'd, he loaded a Camel with it, and order'd it to be carried to the *Calife's* Gate, and to wait for him. In the mean while, he went to attend the *Calife*, and to speak with him about his Work, to know whether he would be pleas'd to have the Marble Stone brought him : No, answered the *Calife*, I won't have it brought, but let's compound.

*Observations.* The Agreement was, that he should have 5000 *Assers*, that is about 125 Livres, or about 10 *l.* which the *Calife* caused to be given to the Author. But as this Reward was by no means proportionable both to his Pains and Expences, 'tis probable it was rather Drachms, a small Silver Money of the *Calife's* Coin : so that the Sum was a little more considerable.

This Piece of Poetry was one of those that are called by the Eastern Nations *Cacideh*; the shortest of which is 50 Distichs, and the longest 100, more or less. The two first Verses rhyme together, and the others but alternately, all upon the same Rhime : so that the longest are upon such Terminations as afford more Rhimes than

than others. This sort of Poetry is chiefly consecrated to the Praise of Princes and Great Men.

20. *Schabrah*, Son to *Timur*, that is *Tamerlan*, was a Prince naturally covetous and sparing. A Potter came to him, and asked him, whether he held for true that Mahometan Doctrine, which teaches that all the *Mussulmans* are Brothers? *Schabrah* answered, He held it for true. Whereupon the Potter reply'd, Since we are all Brothers, is it not an Injustice you should have so great a Treasure, and I should stand in need of a Farthing? Pray give me at least a Brother's Portion. *Schabrah* ordered a Silver Three-pence to be given him: but not being satisfied with it, he said, How is that? Shall I have but so small a Share in so great a Treasure? *Schabrah* sent him back, saying, Go your way, and hold your Tongue; for your Portion would not be so considerable, should all our Brothers know of it.

*Observation.* It is a Turkish Writer who here taxes *Schabrah* with Covetousness and Niggardliness: However, he was a potent Monarch; as will be seen by his History, which is translated out of the Persian into the French Tongue by Mr. *Galand*. One thing only can make him suspected of the Vice he is charged with here, *viz.* that the Learned stuck rather to the Princes his Sons, than to him: but to excuse him, it may be said, that he gave up himself wholly to the Government of his Dominions, that reached from *Persia* to *China*; so that he had not so much Leisure as particularly to examine those that deserved to be rewarded.

21. Before Meals a Covetous Mahometan<sup>n</sup> used to say twice, *Bismi-llah*; that is, *In th<sup>e</sup> Name of God*. His Wife upon a time asking him the Reason of it, he answered, The first time I do it to drive away the Devil, and the second, the Parasites.

*Observation.* The Mahometans use to say *Bismi-llah* not only before Meals, but also when they begin to walk, to work, or to do any thing else.

22. In a Company before Sultan *Mehemmed the 2d*, Emperor of *Constantinople*, some said that *Mirza Khan* had promised 1000 Pieces of Gold to any one that should show so much as one Fault in the Works of the Poets of his Court. Whereupon *Sultan Mehemmed* said, I should quickly exhaust my Treasure should I follow that Example.

*Observations.* *Sultan Mehemmed* is he who took *Constantinople*; and though he had so mean an Opinion of the Poets of his Court, yet there were already good Turkish Poets in his time, as *Letist* testifies.

The word *Mirza* in *Persia*, and *India*, signifies the Son or Relation of a Sovereign, and is said by Abbreviation instead of *Emir Zadeh*; that is in Persian, the Son of an *Emir*. I believe there is a Fault in the Name of the Prince here mentioned, and that he was of *Tamerlan's* Family, and had yet another Name besides those of *Mirza* and *Khan*. The word *Khan* amongst the Tartars, signifies a great Monarch. Those Turkish Emperors that are originally from *Turkestan*, that is part of the Great *Tartary*, take it with the Name of *Sultan*; So that they say, and write, *Sultan Mehemmed Khan*, *Sultan Achmed Khan*, *Sultan Murad Khan*, &c.

23. The

23. The House of an *Imam* was very far from the *Mosque* in which he officiated. The Mahometans that resorted to it, told him once ; Your House is too far, you cannot come every Night to the *Mosque* to say Prayers an Hour and half after Sun-set, and therefore we'll exempt you from it : We shall do well enough amongst our selves without your taking so much Trouble. God bless you, *Mussulmans*, answered the *Imam*, you exempt me from the Night Prayer, I exempt you from that of the Morning.

*Observations.* *Imam* is an Arabian word, signifying the same as the Latin *Antistes* ; that is, the *President of the Sacred Ceremony*. And in that Sense amongst the Mahometans, it denotes him that makes the publick Prayer, not only in the *Mosque*, but in any Place whatsoever ; whilst those that stand behind imitate his Kneelings, Prostrations, and other Gestures.

The Turks call in their Tongue that Night Prayer *Jatxinamaz* ; that is, *Prayer going to Bed*.

24. A Mahometan that was frightfully ugly, met with a Looking-glass in his way ; which he took up, and saw himself in it : but perceiving himself so mis-shapen, he flung it down in a Rage, saying, Had'st thou been good for something, People would not have thrown thee away.

25. A *Calife* sitting at Table, a roasted Lamb being served up before him, there came an Inhabitant of *Arabia Deserta* : The *Calife* desired him to come near, and sit at his



his Table. The Arabian did so, and began to eat with an extraordinary Greediness. The *Calife* being displeas'd at his Clownishness, said, You are very cruel to cut that poor Lamb in pieces with as great a Rage as if his Dam had butted you with her Horns? You are very compassionate, answered the Arabian, and see me eat it with as much Sorrow as if its Mother had been your Nurse.

*Observation.* These Arabians are not so mannerly as those that live in Cities; but for all that, they have pretty good Sense and Judgment, and live together with more Fairness and Honesty than the other Arabians.

26. *Behloul* was desired to tell over the Fools of the Town of *Basra*, where he was born: You ask, answered he, an impossible thing; but for the Learned, they may indeed be reckoned, for they are not very numerous.

*Observations.* *Basra*, according to our Geographers, is the Town *Balsora*, upon the *Persian Gulf*.

*Behloul* was a Learned Man of the Court of the *Calife Haroun Erreschid*, who was very witty. *Behloul* is an Arabick Word, signifying a Jester, especially one that is of a pleasant Humour; whence comes the Arabian Proverb, *He that's of a pleasant Humour, dances without a Fidler*: where the word *Behloul* is used in that Sense. This *Behloul* had probably another Name; and this seems but a Nick-name, by which however he's now best known.

27. *Beh-*

27. *Behloul* coming to attend the *Calife*, the Grand Vizier said to him; *Behloul*, I have good News for you, the *Calife* makes you Overseer of the Apes and Swine of his Dominions: Then prepare your self, replied *Behloul*, to obey my Commands, for you are one of my Subjects.

27. A Learned Man wrote to a Friend, whilst a troublesome busy Fellow, that stood near, look'd over his Shoulder to see what he was writing: The Learned Man perceiving it, broke off the Matter of his Letter to write the following words; If an impertinent busy Fellow, that stands near me, did not look over what I write, I would have written you several other things, which must be kept to our selves. The Fellow having read it, said, I swear I neither look'd upon, nor read what you wrote: The Learned Man answered, You Sot, why then do you speak as you do?

29. A Weaver that had entrusted a School-Master with something, came to demand it again, whilst the Master was sitting at his Door, leaning upon a Cushion, and giving their Lesson to his Scholars that sat about him. Sir, says he to the School-master, I want the thing I have entrusted you with, I desire you to restore it me. The School-master ask'd him to sit down, and to wait till the Lesson was finish'd: But the Weaver  
being

being in haste, and the Lesson lasting somewhat long, as he perceived the School-master shaking his Head, which was customary with him when giving his Scholars their Lesson, he fancied that the Lesson consisted in nothing else but shaking his Head and so said ; Pray, Sir, rise and go for me ; I'll keep your Place, and shake my Head for you while you fetch what's mine, because I cannot stay. Which made both Master and Scholars fall a laughing.

*Observations.* It must be understood, that this School-master sat cross-leg'd, or his Heels inward, upon a Carpet or Matt, after the Custom of the East.

'Tis also customary amongst the Mahometans, thro' all the East, to shake or nod the Head backwards and forwards when they read ; as we see by this Instance, that this School-master, and the Children that were under him did ; though as to the Master, perhaps he might have abstained from it, but it was his Custom. The Jews shake also their Heads in the Synagogues, whilst they say their Prayers ; but side-ways, and not backwards and forwards, as the former : Both pretend, that this Nodding or Agitation makes 'em more attentive in their Prayers.

30. In a very dark Night a blind Man walk'd through the Streets with a Light in his Hands, and a Pitcher of Water upon his Back. A Night-walker met him, and said, you Fool, what do you do with that Light ? Are not Night and Day both alike to you ? 'Tis not for my self, answered the blind Man, laughing, that I carry this Light ;  
but

but for such heedless Fellows as you are, lest they should jostle against me, and break my Pitcher.

31. A Learned Man, extraordinary ugly, talking with a Friend in the Street, a pretty Lady going by stop'd, and look'd stedfastly upon him for some time ; after which, she went her way. The Learned Man sent his Servant after her, to know what she would have. She answered, Tell your Master I had committed a grievous Sin with my Eyes, and I look'd about for a Punishment proportionable to my Offence ; and I thought none was so great, as to be staring upon his ugly Face.

32. The same Learned Man related the following Story : I never received a greater Mortification than this ; A Lady upon a time took me by the Hand in the Street, and brought me to a Founder's Shop ; to whom she said, *Just so ; you understand me* : After which, she left me. I was the more surprized at this Accident, that I could not understand what she would be at, and desired the Founder to explain it to me. He told me, That Lady came to have me cast the Figure of the Devil ; and I answered, I had no Pattern for it : She has met with you, and brought you to my Shop that I might take you for my Pattern.

33. A Mahometan, who had a very long Nose, and was 50 Years of age, courted a Lady; and said he was not fickle and unconstant, as young People used to be; especially that he was very patient, how troublesome soever a Wife might prove. The Lady answered, It must needs be so; for had you not the Patience to bear with a Wife, how should you have born with your Nose for 50 Years?

34. A Mahometan very neat and fine, seeing another that went mean and neglected, and did not care to be shaved, told him, If you don't take off your Beard, your Face and Head will be alike.

*Observation.* Though the Mahometans, especially married Men, suffer their Beards to grow; yet for all that, they take a great care to have it shav'd down about their Cheeks and round their Face, and cut their Beard with Scissors, so that one Hair may not be longer than another, which quite alters the Air of the Face.

35. One of *Ali's* Race quarrelling with another Mahometan, asked him, Why are you my Enemy, whilst Religion obliges you to say in your Prayers; *O God bless Mahomet, and his Posterity?* The other answer'd, The Prayer says, those of his Posterity that are good and pure, but you are not of that Number.

*Observation.* The Race of *Ali* is considered in *Persia*, both by reason of *Ali* and *Fatima* his Wife, Daughter

to *Mahomet*; because they are reckon'd as descended from *Mahomet* by *Fatima*. The *Xeriffs* are the same amongst the Turks, as the Posterity of *Ali* amongst the Persians. But the Turks believe not, with the Persians, that *Ali's* Race are the true Successors of *Mahomet* to the Dignity of *Calife*, and derive not the Nobility of their *Xeriffs* from thence, but from *Fatima*, of whom they are descended.

36. An Inhabitant of *Arabia Deserta*, sat at Table with the *Calife*, who spy'd a Hair on the Morfel he was putting to his Mouth; Arabian, said the *Calife*, hold, take off the Hair that is upon your Meat. The Arabian answer'd, There's no eating at a Table where the Master looks so narrowly upon his Guests, that he perceives even a Hair upon the Morfels they are eating. And upon this he rose, swearing never to eat more at a *Calife's* Table.

37. A very rich Mahometan dying during a Tyrant's Reign, the Tyrant's Vizier cited the Deceased's Son before him, and ask'd him an Account of what his Father had left. The Son gave it very exactly, and added at the End; My Father has made you and me Co-heirs, and equal Sharers of all his Goods. The Vizier laughed in himself at the Wit of the Son, and was satisfied with taking one half of the Estate for his Master's Use.

38. A Turk being ask'd what he would choose rather, either to plunder to Day, or  
C
to

to enter into Paradise to Morrow? He answer'd; I'll take, plunder, and rob to Day whatever pleases me; and am ready to enter to Morrow into Hell, to keep company with *Pharaoh*.

*Observation.* The Turk mention'd here, is not a Turk of *Constantinople*, nor of the Empire of the *Grand Signior*; but one of those of *Turkestan* in *Great Tartary*, who live upon Plunder, and from time to time make Excursions out of their Country, into others on this Side the River *Oxus*; or list themselves Souldiers under other Princes. Though the Turks of *Constantinople* draw their Original from one of those Excursions, yet they will not own that Name; and give it only to the Mahometan Clowns of *Natolia* and *Remelia*: so that amongst them, a *Turk* is as much as a clownish, rustical, uncivil and ill-bred Person.

39. A poor Man asking an Alms at the Door of a great House, the Porter told him, Go your ways, there's no body at home. The poor Man reply'd, I ask for a Bit of Bread, and not for the People of the House.

40. As the Son of a Mahometan was a dying, the Father order'd the Washer to come. His Servants told him, he is not yet dead, you must wait a little. The Father answer'd, That's no matter, he'll be dead before they have half wash'd him.

*Observation.* The Mahometans are very careful in washing the Bodies of the Deceased, before they bury them; it being an indispensable Ceremony of their Religion.

41. A Handicraft Man being ask'd, Who was the elder, his Brother or he? I am the elder, answer'd he; but when my Brother shall be a Year older, he shall be as old as I am.

42. A Mahometan being at the point of Death, a Bigot that had a stinking Breath breath'd under his Nose his dull Admonitions, wishing him to pronounce their Profession of Faith; and the more the dying Man turn'd his Head aside, the more the other was offensive. At last, the dying Man, not knowing how to free himself, told him, Pray give me leave to die purely, and no longer infect me with your poisonous Breath, more intolerable to me than Death it self.

*Observation.* Every one knows, that this Confession of Faith consists in these words, *La ilah illa-llah, Mehemmed resoul-ullah*; *There is no other God but God, Mahomet is his Messenger.* The Mahometans endeavour as much as possible, to have them pronounced by the dying Persons; as believing those Words necessary to enter into their Paradise.

43. A hunch-back'd Fellow being ask'd, What he would choose rather; either that God should make him as streight as other Men, or all other Men as crooked as himself? He answer'd, I would rather have them hunch-back'd, that I might have the



Pleasure to look upon them with as much Contempt as they have done upon me.

44. Some Friends went to walk into the Country with very good Provisions, and rested to eat them under a Shade in a very pleasant Place : A Dog coming near them, one of the Company threw him a Stone as if it had been a Piece of Meat : the Dog smelt to it, and went his way ; and though afterwards they call'd never so often, yet he would not come. Whereupon one of the Company said, Do you know what the Dog fancies with himself ? these are covetous miserable Wretches, thinks he ; hang them, they eat nothing but Stone ; a Dog would not live with 'em.

45. A Son was ask'd, Whether he wished the Death of his Father, that he might have his Estate ? he answer'd, No, but I could wish some-body would kill the old Chuff, that with the Inheritance I might also get the Price of his Blood.

*Observation.* Amongst the Mahometans, the Blood of one that has been kill'd is always paid for, either at the Cost of the Murderer, or of the Neighbours of the Place where the Murder has been committed ; or in some other manner.

46. A Persian Poet read very indifferent Verses of his own to a Man of Sense, telling him, he had made them in the Necessary House : I don't question that, answer'd

answer'd the Gentleman, for they smell on't.

47. A Poet came to a Physician, and told him he had something at his Heart which from time to time caused Faintings and Tremblings, and all the Hair of his Body to stand an end. The Physician being of a pleasant Humour, and knowing his Man, ask'd him, Whether he had not wrote Verses, which he had not yet rehearsed? The Poet own'd it. Out with them then, said the Physician: so the Poet recited; and then the Doctor said, Now go home, those Verses lay at your Heart, but at last the Obstruction is remov'd.

48. A Preacher that made very scurvy Verses, affected to quote them in his Sermons; and sometimes said, I have made these at Prayers. At last one of his Hearers, offended at his Pride and Vanity, interrupted him, and said, Verses made at Prayers are as inconsiderable, as the Prayers during which they were made.

49. A Persian Scribler read to the famous Poet *Giarni*, a wretched *Gazel* of his composition, and made him observe, how artfully he had avoided the Letter *Elif* through the whole Poem. You would still do better, reply'd *Giarni*, should you take out of it all the Letters of the Alphabet.

*Observations.* A *Gazel* is a Piece of Poetry much in fashion amongst the Persians and Turks: The two first Verses rhyme together, and the first Verse of the following Distichs terminate on the Rhime of the first Distich; but the second Verse does not rhyme at all. This Piece consists at least of 5 Distichs, and I have seen some of 11, 12 and 13. Commonly the Poet inserts his Name in the last Distich or the last but one, when the *Gazel* is somewhat long. All the Poets of any note amongst them, make a Series of *Gazels* rhimed by Alphabetical Order; which when brought to a Body, is call'd *Divan*. The very same word signifies likewise a Body of People that make up a Council, and withal the Place where they assemble. Thus at *the Port*, they say, *the Grand Vizier presides at the Divan*: the Grand Vizier, the other Viziers, the two *Caditiskers*, the *Reis Kittib*, and the *Nischanga* meet thrice a Week in the *Divan*, where they have each his Place. Love is the ordinary Subject of *Gazels*: However, *Hafis*, *Giarni*, and other Persian Poets, treat of the most sublime Matters of mystical Divinity, in their *Gazels*, under the Allegorical Terms of Love and Voluptuousness.

*Giarni* is one of the greatest Persian Poets. It appears by his *Baharistan*, that he was most famous in the Reign of *Mirza Sultan Hussein*, the last of *Tamerlan's* Race who possess'd the Kingdoms of *Khorassan* and *Persia*: He died in the Year 898 of the *Hegyra*, of our Lord 1483. being 81 Years of Age, according to the History of the Persian Poets, written by *Sami*, a Prince of the Family of the present *Sophies* of *Persia*. He has composed a great Number of Works in Verse and Prose; and there are amongst his Pieces of Poetry five *Divans*; that is, five perfect Collections of *Gazels* by Alphabetical Order. He is commonly call'd *Meulana Giarni*: *Meulana* being an Arabian Word that signifies our *Master*, is a Title given to the Learned either in Divinity,

Divinity, Law, or other Sciences; and is as a Surname to those that have distinguished themselves from the rest, as our Doctors take the Title of *Magister Noster*.

That *Gazel* in which there was no *Elif*, gives me occasion to observe, that such an Affectation has been in fashion amongst the Greeks, who have made entire Poems wherein a certain Letter of the Alphabet was not to be found.

50. *Messibi* and *Schemi*, two Turkish Poets and Friends, having been together on a Day from *Constantinople* to *Galata*, to ogle the Women at Church; another Poet said, that *Messibi* the Mussulman went with a *Wax Candle* to the Christians Church.

*Observation.* The Jest, such as it is, partly consists in that *Messibi* signifies in Arabick a *Christian*, and *Schemi* a *Wax Candle*. *Messibi* and *Schemi* liv'd in the Reign of *Sultan Soliman*, as *Letifi* relates in his *History of the Turkish Poets*.

51. The Physician *Mehemmed*, Son to *Zekerin*, being in company with some of his Disciples, met with a mad Man that star'd a while upon him, and then grinn'd and laugh'd in his Face. Assoon as *Mehemmed* was come home, he order'd some *Epithymum* to be prepar'd, and took it. His Disciples ask'd him, Why he took that Remedy, since he seem'd not to stand in need of it? Because that brain-sick Fellow laugh'd at me, return'd he; for, I doubt, he would scarce have done so, had he not read in my Face some of that Melancholy which he has but

too much of, and the Sight of which pleas'd him ; as Birds of a Feather flock together.

*Observations.* That *Mebemmed*, Son of *Zekeria*, is that famous Arabian Physician known by the Name of *Raxis*; which is not his proper Name, but an appellative Name of the Town *Rei* in the Kingdom of *Persia*, where he was born ; according to the Rules of the Arabick Grammar, as from *Paris* we make *Parisian*. Thus *Raxis* was not an Arabian, but a Persian ; and if he be call'd an Arabian Physician, 'tis because he has written in Arabick, and withal practis'd and taught the Physick of the Arabians. Those that are acquainted with Plants, know that *Epithymum* is the Dodder which grows about Thyme by Filaments or Threads, still in use amongst Physicians to purge Melancholy.

This Observation of the Life of *Raxis* is drawn from the Persian Instruction of *Emir Ousor el Maali Kikiaous* King of *Mazanderan*, for his Son *Ghilar Schah*, under the Title of *Kabous-nameh*. This King lived in the 5th Century of the *Hegyra*, since he observes in his Book that he went in Pilgrimage to *Mecca* in the Reign of *Calife Caim-Billah*, in the Year of the *Hegyra* 420. of our Lord 1029.

52. A Woman consulting *Bouzourgembir*, Vizier to *Khosrou* King of *Persia*, upon some Affair, to which t'other could give her no Answer : she said to him, Shame on you, must you be in so high a Station, and not able to give me an Answer ? the King's Favour and Salary are finely bestowed. *Bouzourgembir* only answer'd ; I am not paid for what I know not, but for what I know.

*Observa-*

*Observation.* *Khofron* is that same King of *Persia* who is call'd *Nouschirvan* and *Anouschirvan*, under whom *Mahomet* was born, and *Bonxourgembir* was his first Minister. The Eastern Writers speak of *Nouschirvan* as the Pattern of a perfect Prince, and of *Bonxourgembir* as an Example to all Ministers of State.

53. A Taylor of *Samarcand*, living near the Gate that led to the burying Place, had by his Shop-board an earthen Pot hanging on a Nail; into which he threw a little Stone when any Corps passed by: and at the end of every Moon he told over the Stones that were in his Pot, to know the Number of the Deceased. At last the Taylor died himself; and sometime after, one that knew nothing of his Death, seeing his Shop shut up, ask'd what was become of him? So one of the Neighbours of the Deceased answer'd, The Taylor's gone to the Pot as well as the rest.

*Observation.* *Kikjaous* relates that Story in his Instruction for the Prince his Son; where he makes him remember, that we must all die both old and young.

54. A young Man given to Jestings, met with an old Man a hundred Years of Age; who went almost double, and could hardly support himself with a Staff: Hark ye me, *Scheich*, what did this same Bow of yours cost you, cry'd he, that I may buy me such a one? The old Man answer'd, If God give you Life, and you have but Patience, you shall have one like this for nothing.

## 34. *The Remarkable Sayings*

*Observation.* - *Scheich* signifies an old Man, but is also a Title of Honour and Dignity: for it appears by the Histories of the East, that it is given to the Sons of the Great; as we find in the History of *Tamerlan*, *Mirza Omer Scheich*, one of his Sons.

55. *Kikiaous* King of *Mazanderan*, in his Instruction for his Son, relates the following Story. *Camil* one of my Father's *Chiaoux*, being 70 Years of Age, had a mind to buy a Horse: A Jockey brought one that seem'd fine and strong, and the *Chiaoux* bought him. Now sometime after, he look'd into his Mouth, and found 'twas an old Horse: so he sold him off to another out of hand. I ask'd him, Why he parted with the Horse, and why the other bought him? He answer'd; He who bought it of me, is a young Man, unacquainted with the Inconveniences of old Age, and so is excusable for having been deceived by the out-side: but I should not, had I kept the old Jade, while I so well know what a wretched thing 'tis to be old.

56. A King of *Persia*, in a Passion, deposed his Grand Vizier, and put another in his room: however, as he was satisfied with his former Services, he told him he might choose in his Dominions what Place he best lik'd, to enjoy there, with his Family, what he had got by his Bounty. The Vizier answer'd; As for the Wealth your Majesty has so liberally bestowed upon me, I have no  
need

need of it; and I entreat you to take it again: but if your Majesty has yet some Affection for me, I most earnestly beg for my abode some Desert Village, which I may people and cultivate by my Care, and the Industry of my Domesticks. The King gave order to look about for some such Village as he desired; but after a most exact Enquiry, the Commissioners reported, that they could not find so much as one. The King told it to the deposed Vizier; who then said to him, I knew very well, Sir, that there was not so much as one waste Place in all the Dominions your Majesty had entrusted to my Care: so that what I have done was, that you might be inform'd in what State I restore them to you, and that my Successors may give as good an Account of them as I do my self.

*Observation.* *Kikiazous* observes, that the King was so well satisfied with the Ingenuity of his Vizier, that he desired him to forget what was past, and restored him to his former Dignity. This King was one of the Kings of *Persia* that reigned before the Birth of *Mahomet*: Which joined to other Testimonies, shows that there were Histories of those Kings that might be lost in the Time of *Kikiazous*; but of which many things were still known by Tradition.

57. In the Reign of *Sultan Mahmoud Sebeckeghin*, the Governour of the Town of *Nisa* in *Khorassan*, ruin'd a very rich Merchant, and imprison'd him. The Merchant making



making his Escape, went to *Gaznin*, the Seat of the *Sultan*; where he cast himself at his Feet, asking Justice. *Sultan Mahmoud* order'd a Letter should be given him, directed to the Governour; enjoining him to restore whatever he had taken from the Merchant. The Governour read the Letter; but, thinking the Merchant would ne're take the Trouble to go again to Court, did nothing of what was enjoin'd him. But the Merchant was not so easily wearied, and went back to *Gaznin*; and watching his Opportunity when the *Sultan* went out of his Palace, ask'd Justice a second time, with Sighs and Tears, against the disobedient Governour. The *Sultan* order'd he should have another Letter: But the Merchant represented to him, that he had already carried a Letter from his Majesty which the Governour had not obey'd, and that it was not likely he should obey this. *Sultan Mahmoud*, who was intent upon other things, answer'd; I cannot help it, I can do nothing but write to him: but if he obey not, put his Head under thy Feet. The Merchant reply'd, I beg your Majesty's Pardon, he himself will trample my Head under his Feet when he receives this second Letter. The *Sultan* came to himself, and said; I am mistaken, 'tis my part, and not thine, to punish him. At the same time,

he

he dispatch'd Officers to the Provost of the Town of *Nisa*, with Orders to restore to the Merchant what-ever belonged to him, and to hang the Governour. The Provost executed the Orders ; and when they brought the Governour to the Gallows, the *Sultan's* Letter was carry'd before him, a Crier proclaiming that this was the just Punishment of those that did not obey the Prince their Master's Orders.

*Observations.* *Sultan Mahmoud Sebecteghin* was Son to *Sebecteghin*, who was at first a Slave at the Court of the *Samanians*, that promoted him to the chief Offices in their Dominions, with such advantageous Circumstances, that at last he succeeded them in the Sovereignty of the Province of *Khorassan* : After his Death *Sultan Mahmoud* succeeded him, and enlarg'd his Dominions by great Conquests in the *East-Indies*. He reigned in the 4th Age of the *Hegyra*, that is in our 10th Century, and chose *Garnin*, a Town on the Borders of the *East-Indies*, for the Seat of his Empire, preferring it before *Bokhara*, where the *Samanians* used to reside, that he might be nearer his Conquests, and still at hand to assist them.

*Nisa* is a considerable Town of *Khorassan*, famous for its excellent Pasture-ground, and good Horses.

58. *Sultan Mansoud*, Son to *Sultan Mahmoud Sebecteghin*, was a brave Warrior, but understood not the Art of Governing like his Father. Whilst he indulg'd himself in Pleasures, charm'd with Consorts of Musick amidst the Ladies of his Palace, the Governours of his Provinces, and his Troops,

liv'd with the utmost Licentiousness, and committed great Violences. A Woman that had been misus'd, came to make her Complaint; and he gave her a Letter to the Governour, of whom she complain'd. But the Governour performing nothing of what was commanded him, she went again to the *Sultan*, and crowding through a Throng of Petitioners, repeated her Complaint. *Sultan Masoud* order'd her a second Letter: and as she represented that the Governour had not obeyed the first, and the *Sultan* said he could not help it, she replied with great Boldness; Give your Provinces to be govern'd, to such as will obey your Letters; and spend not your time in Diversions, whilst your Subjects, the Creatures of God, groan under the Tyranny of your Governours.

59. The Physician *Hareth* said; Though this Life be always too short, yet to live long, we must eat in the Morning, wear light Clothes, and use Women soberly. By the Lightness of Clothes, he understood that we ought to avoid being loaded with Debts, or being cas'd up within a Stone-Doublet.

*Observation.* This Physician was an Arabian of the Town *Taief*, who practis'd Physick first in *Persia*, and then in his own Country, in the Time of *Mabomet*. However, 'tis not sure that he was a *Mabometan*; but 'tis certain he was born a *Heathen*.

60. The *Calife Mansour* had for his Physician *George* Son to *Bachtjeschoua*, whom he lov'd, though he was a Christian, because he had cur'd him of a very dangerous Disease. *George*, being already pretty old, fell sick: The *Calife* would needs see him, and order'd he should be brought to him the most convenient Way; which was done. The *Calife* ask'd him, How he did? And the Physician having satisfied him in that, entreated him to grant him Leave to return to his Country; urging his Desire to see his Family before his Death, especially his only Son, and to be buried with his Ancestors after his Death. The *Calife* said, Doctor, fear God, and turn *Mussulman*, I promise you Paradise. The Physician answer'd, 'Twill be Paradise to me to be where my Fathers are.

*Observations.* *Abul-pharagi*, who relates this Story, adds; that the *Calife* having laugh'd at the Physician's Answer, did what he could to detain him: but at last granted him his Request, and sent him back with a Present of 10000 Pieces of Gold, each the Value of a French Gold-Crown. Which shows, that the Gift was not inconsiderable. This Physician was originally of *Giondi Sabor*, a Town of *Persia*; whither he was conducted by an Eunuch, that had Orders to cause his Corps to be carried thither, if he chanced to die by the way, that he might be interr'd according to his Desire; but he got thither alive.

The *Calife Mansour* was call'd *Abongiasar Mansour*, and was the Tenth of the Family of the *Abbassides*. He dy'd

not

not far from *Mecca*, whither he was gone in Pilgrimage, in the Year of the *Hegyra* 158, of our Lord 774.

61. *John*, Son to *Mesue*, Physician to the *Calife Haroun Erreschid*, was given to Jest-ing: yet *Gabriel* another Physician, was too hard for him in the Presence of *Ibrahim* the *Calife's* Brother: for *Gabriel* having said to him, You are my Brother, the Son of my Father; *Mesue* said to the *Calife's* Brother; My Lord, I beg of your Lordship to bear witness; for I intend to share his Father's Estate with him. But *Gabriel* answer'd, Hold, Brother, this cannot be; remember that Bastards are no Heirs.

*Observations.* *Mesue* was of *Syria*, and *Haroun Erreschid*, who had call'd him to his Court, caused him to translate into *Arabick* the *Antient Physicians*, and other *Greek Works*. And being very Learned, he set up a School at *Bagdat*, where he taught all sorts of Sciences.

*Gabriel* was Grandson to *George* Son of *Bachtjeschoua*, mention'd in the foregoing History, and Physician to the Court of *Haroun Erreschid*, near whom he got in great Credit on occasion of a Lady of his Palace. This Lady stretching her self, her arm remained stiff, so that she could not use it. All the Unctions and Fomentations the Physicians could think of, were applied in vain. At last *Gabriel* was call'd; and being told, after what Manner the Rigidity had seiz'd her, assur'd the *Calife* he knew an infallible Means to cure her; only he desired he would not take amiss what he was to do before him and the whole Company, when the Lady should come. She came by the *Calife's* Order; and as soon as she appear'd, *Gabriel* ran to her, and stooping took hold

hold of the lower end of her Coat, as though he would have taken it up. The Lady surpriz'd at it, her Colour chang'd, and she stretch'd down that Arm, which was stiff before, 'to the very bottom of her Coat, lest the Physician should take it up. Presently he cried out to the *Calife*, that she was cur'd. And indeed from that Moment, the Lady mov'd her Arm as freely as if it had never been hurt. The *Calife* was so pleas'd with it, that he order'd 500000 *Drachms* to the Physician. Those *Drachms* were a Silver Coin of the Value of about a *Shilling*; so that the whole Sum amounted to 350000 *Livers*; that is, 26923 Pounds one Shilling and six Pence.

62. The *Calife Vathek Billa* angled upon the River *Tygris*, and *Mesue* his Physician was near him. The *Calife* sorry he could catch nothing, said to *Mesue*; Thou unlucky Wretch be gone, thou marrest my good Fortune. *Mesue*, incens'd at this hard Usage, said to the *Calife*; Emperor of the Faithful, accuse me not unjustly: I own my Father was no more than a common Citizen of *Khouz*, and my Mother *Recala* had been a Slave; yet I have attain'd to the Happiness of being the Favourite of many *Califes*, of Eating and Drinking with them, and being a Sharer in their Pleasures: and by their Kindness I am grown rich, even beyond my Expectation. Now such a Man cannot be call'd unlucky: But if you'll be pleas'd to give me leave, I will tell you who may truly be call'd unhappy. The *Calife* declaring he might explain himself, he added; 'Tis a  
 Lord

Lord descended from four *Califes*, whom God has made *Calife* too ; but who regardless of his Dignity, Grandeur and Palace, sits in a poor Cottage of 20 Cubits compass, exposed to a Blast of Wind that may drown him, and does the Work of the poorest and vilest sort of Men.

*Observations.* *Abul-pharage* observes, that the *Calife* was highly incensed at the Boldness of *Mesue* ; but that the Presence of *Mutevekkel ala-llah* his Brother and Successor, hindred him from showing his Resentment.

The *Calife Vathek Billah* died in the Year of the *Hegyra* 232, of our Lord 846.

63. The Physician *Bachtjeschona* went to attend the *Calife Mutevekkel ala-llah*, and found him alone. He sat down by him, as he us'd to do ; and his Gown being somewhat unstitched at the lower end, the *Calife* discoursing with him, insensibly rip'd it up to the Girdle. Now the Matter of which they discours'd, caused the *Calife* to put this Question to the Doctor ; By what Token they knew it to be high time to bind a Madman ? *Bachtjeschona* answer'd, We bind him when he's so mad as to rip up his Physician's Gown to the very Girdle.

*Observations.* *Abul-pharage* relates, that the *Calife* laugh'd so heartily at the Physician's Answer, that he fell back on the Carpet on which he sat ; and at the same time order'd him a very rich Gown, and a considerable Sum of Money.

This *Bachtjeschona* was Son to that *Gabriel*, whom we have lately mention'd ; but notwithstanding this great Fami-

Familiarity with the *Calife*, a Treat which he presum'd to give that Prince, was fatal to the Giver : for the *Calife* was so highly offended at his Sumptuousness and Wealth, that sometime after he banish'd him from Court, and extorted great Sums of Money from him. 'Tis observ'd, that the Sale only of the Wood, Wine, Coals, and other Provisions of his House, amounted to very near 3000 Pounds Sterling.

64. *Mohammed*, Son of *Zekeria*, or rather *Razis*, of whom we have already spoke, being grown blind in his old Age ; a Quack proffer'd to couch him, and so restore him his Sight. *Razis* ask'd him, how many Tunicles the Eye was made of ? The Empirick answer'd, he knew not ; however, he was sure he could cure him. *Razis* replied ; He that knows not how many Tunicles the Eye is compos'd of, shall never touch my Eyes. His Friends and Relations urg'd him to it, alledging that he ventur'd nothing, though the Operation should not succeed ; and that he might recover his Sight if it were successful. But he still excus'd it, saying, I have seen the World so long, that I desire not to see it any more.

65. The *Calife Caber Billah*, having entrusted *Sinan*, the Son of his Physician *Thabur*, with the Examination of those that would profess Physick ; a comely grave old Man happen'd to come to him, and was received with all the Honour due to his Age and Appearance. He had no sooner desired  
him



him to sit down, but he declared he would listen with pleasure to the good things he expected from him; and ask'd him, of whom he had learned Physick? Upon that Question, the old Man pull'd out of his Sleeve a Paper full of Pieces of Gold, which he put on the Carpet before *Sinan*, desiring him to accept of them. Then he added, I must freely own I can neither read nor write; but I have a Family, and I must maintain them: which obliges me to entertain you not to hinder me from that Way of living I have hitherto followed. *Sinan* smiled, and said, You shall, provided you visit no Patients whose Disease is unknown to you, and prescribe neither Bleeding nor Purging, but in those Diseases which you are very well acquainted with. The old Man answer'd, It was his Method, and that he never order'd any thing besides *Oxymel* and *Juleps*. The next Day a brisk and handsome young Man, well accoutred, came to him upon the same account. *Sinan* ask'd him, of whom he had learned Physick? He answer'd, of his Father; who was the old Man, to whom he had given Power the Day before to practise Physick. *Sinan* reply'd, He's a brave Man, do you use his Method? The young Man answer'd, Yes: so *Sinan*, having charg'd him to observe it well, sent him back with Power to practise

practise Physick, as he had done his Father.

*Observations.* The Calife Caber Billah was call'd *Abou Mansour* before his coming to the Throne, and succeeded *Muhseder Billa*, in the Year of the *Hegyra* 320, of our Lord 932. He reigned a Year and seven Months.

The first Physician of the *Grand Signior* has, as well as this Physician of the *Calife*, the Power of examining those who take upon them to profess Physick at *Constantinople*.

66. A Greek Quack of *Antiochia* had agreed for a Sum of Money to cure a Man of a Tertian Ague : but instead of performing his Promise, the Remedies he gave him changed the Tertian into a Semi-tertian ; so that the Patient's Relations would not suffer him to come any more. Well then, said he, pay me half the Sum promis'd, since I have expell'd half the Sickness. He was so ignorant as to insist upon the Name, and seem'd to believe that the Semi-tertian is less than the Tertian Fever, though it is double the Tertian : And whatever could be said to him, he still demanded half the Money.

67. An Egyptian Lady sent for a famous Astrologer, and desired him to tell her what it was that troubled her Mind. The Astrologer erected a Scheme, and made a tedious Descant upon each of the Celestial Houses in his Figure ; which he set off with the less Grace, as being vex'd with perceiving the  
Lady

Lady was not to be edified with his elaborate Non-sense : At last he held his Tongue, and the Lady threw him *a Drachm*, or as you should say, *a Shilling*. The No-Conjurer seeing how little she gave him, added, that by his Figure he could perceive she was none of the most generous or richest : She told him this was the first Truth he had said. Then the Astrologer, looking still upon his Scheme, ask'd her, Whether she had lost any thing ? Yes, said she, the Money I gave you.

68. The Learned of *India* own'd the great Wisdom, and other Talents of *Bouzourgembir* ; but found fault with him for wearying with Expectation those that consulted him. *Bouzourgembir* hearing of their Reproach, said, 'Tis fitter I should think upon what I have to say, than that I should repent of having said something amiss.

69. A King had pass'd Sentence of Death upon a Criminal ; who having but his Tongue in his Power, bellow'd out a thousand Curses against the King : The King having ask'd what he said, one of his *Viziers*, who would not heighten his Resentment against the condemn'd Malefactor, answer'd ; The Criminal, Sir, says that God loves those who moderate their Anger, and pardon those who have offended them. Upon this, the King, moved with Compassion, pardon'd the Prisoner. Another *Vizier*,

*Vizier*, who hated him that had spoken to the King, said; Men of our Quality and Character ought not to tell Lies to their Sovereigns: that abandon'd Wretch has revil'd the King, and spoken unworthy things against his Majesty. The King angry at that Discourse, said; The Lie of thy Brother *Vizier* pleases me better than thy Truth.

*Observation.* The first Chapter of *Gulistan*, begins with this little Story; but I must observe by the way, that *Gentius*, who has translated it into Latin, did not well understand the Place: His Words are, *Lingua quam callebat, convitiis regem proscindere cepit.* He ought to have translated, *Lingua quam habebat, or qua illi supererat;* and to have understood it as I have done.

70. A King had no Love for one of his Sons, because he was little, and his Looks not so taking as his Brothers. On a certain Day, this Prince perceiving that his Father look'd upon him with Contempt; Sir, says he, a wise and prudent diminutive Man, is better than a dull and stupid over-grown Sor; whatever is big and bulky, is not always the most precious: the Sheep is white and neat, and the Elephant ugly and unclean.

*Observation.* Time shew'd that this Prince had more Heart than his Brothers; for he signalized himself in the War, whilst his Brothers had not the Courage to face the Enemy.

71. A King having embarked at one of his Ports, was no sooner on Board but one of

of his Pages began to tremble for Fear, and howl most hideously : And whatever could be said to quiet him, his Howlings and his Fears increas'd ; so that the King was disturbed with them. At last one of the Prince's Retinue said, That if his Majesty would give him Leave, he would find means to make him hold his Tongue. The King having consented, the other caus'd the Page to be thrown over-board ; but the Sea-men being fore-warn'd of what they were to do, plung'd him only twice or thrice, and drew him up again by the Hair, just as he laid hold on the Rudder of the Ship, believing they really design'd to drown him. When they had drawn him up, he slunk into a Corner, and was as still as he was loud before. The King being well pleas'd with the Cure, ask'd the Man who had wrought it, the Reason of it : The Page answer'd, He neither knew before what it is to be plung'd into the Sea, nor what it is to be freed from the Fear of immediate Drowning ; so that the Danger he had been in, makes him better relish the Pleasure of having escaped.

72. *Hormouz* King of *Persia*, after he was raised to the Throne, caused his Father's Viziers to be imprison'd : He was ask'd what Crimes they had committed to deserve this hard Usage ? I do not know that they are guilty of any, answer'd the King. But notwith-

notwithstanding the repeated Assurances I have given them of my Goodness and Clemency, I perceive they are still possessed with Fear, and put no Confidence in my Words: This makes me fear lest they plot my Ruin; and in this I have followed the Counsel of the Politicians, who say, We must fear him that fears us.

*Observation.* Of four antient Kings of *Persia*, named *Hormouz*, as will be observed hereafter, this is the first or the second of that Name, because both were good Princes. The third was a Tyrant, and the fourth reigned but one Year.

73. A King of the *Arabians* being decrepit with Age, and on his Death-bed, a Courier came to tell him that his Troops had taken a certain Town, made the Garrison Prisoners of War, and caused the People to submit to his Obedience. Upon this, with a deep sigh, he cry'd, This News is nothing to me, it concerns my Enemies.

*Observation.* He understood his Heirs, whom he look'd upon as his Enemies.

74. *Hagiage* was a Governour of *Arabia* under the Reign of *Calife Abd'ulmelec*, Son to *Mervan* of the Family of the *Ommiades*, but extremely hated by reason of his Exactions and Cruelties. Once, meeting with a *Derviche* of *Bagdat*, he recommended himself to his Prayers. Presently the *Derviche* lifting his Eyes to Heaven, said,  
D Great

Great God, take his Soul. *Hagiage* was not satisfied with that Prayer, but murmur'd at it. But the *Derviche* replied: It is good for you and for all the *Mussulmans*.

*Observation.* *Abul-pharage* in his History calls this Governour *Hagiage*, Son to *Jousouf*, and the Author of the *Gulistan*, *Haglaga Jousouf*. It must also be observed, that *Abdulmelec* Son to *Mervan* was made *Calife* in the 60th Year of the *Hegyra*, and therefore the Author of the *Gulistan* is mistaken when he says that this *Derviche* was of *Bagdat*, since this Town was not built till the 145th Year of the *Hegyra*, of our Lord 762.

75. A Prince succeeding the King his Father, became Master of a considerable Treasure, of which he was very liberal to his Troops and other Subjects. One of his Favourites imprudently playing the Privy-Counsellor, said to him, Your Ancestors, Sir, have hoarded up this Treasure with great Trouble and Care: You ought not then to lavish it away with so much Profuseness as you do. You know not what may happen to you hereafter, and you have prying Enemies that eye you: Take care lest you should fall in want. The King, incensed at that Advice, reply'd; God has given me a Kingdom to enjoy it, and to be liberal, and not barely to be the Keeper of a Treasure.

76. Venison was roasted for *Nouschirvan* King of *Persia*, in the very place where he had hunted it himself: But when he went

to

to sit down to eat it, no Salt was to be found ; so a Page was sent to the next Village for some, and order'd by *Nouschirvan* to pay for it, lest it should become an evil Custom, and the Village should suffer. A Courtier said, that was not worth speaking of, neither could he see what Harm could arise from it. But *Nouschirvan* replied : All the Vexations in the World have proceeded from small Beginnings, and afterwards have so much increased, that they have attain'd that fatal height we see them at.

77. 'Tis past Dispute, that the Lion is the noblest, and the Ass the vilest of all Beasts ; yet the Wise say, An Ass that carries his Burden, is better than a Lion that devours Men.

78. A griping Woodmonger bought Wood of the poor Peasants at a low rate, and sold it very dear to the Rich. One Night a Fire broke out in his Kitchen, and spread till it reach'd his vast Stores of Wood, and consumed them altogether. Sometime after, while he said, I don't know how the Fire begun in my House ; one of the Company told him, It broke out by the Smoke that went out of the Heart of the Poor whom your Covetousness has undone.

79. A *Wrestling-Master* of 360 Tricks of his Art, had taught 359 to one of his Disciples, and kept but one for himself. The



Scholar being young and active, had made so good use of his Master's Lessons, that he made bold to challenge him: The Master accepted the Challenge, and they both appeared before the *Sultan*, and a great Crowd of People. The Master, who knew very well that his Scholar was stronger than he, gave him no time to make an Advantage of it, but presently lifted him up very artfully from the Ground with both Hands, and threw him over his Head upon the Ground, which caus'd the Spectators to give a joyful Shout. The *Sultan* rewarded the Master and blam'd the Scholar, who yet said he had not been overcome by Force, but meerly by a Trick of the Art, that had been concealed from him. The Master replied; I grant it, I had kept it for such a day as this, according to the Maxim of the Wise: That how great soever our Affections be for a Man, we must never give him such an Advantage over us, as might cause him to prevail if he became our Enemy.

*Observations.* There are yet Wrestlers among the Eastern Nations, like those of the Antients: These have nothing on when they wrestle, except Leather Breeches from the Knees to the Loins, and they besmear their Body with Oil for that purpose.

80. A King passed by a *Derviche*, who did not so much as lift up his Head to look upon him. The King being one of those who

who are offended at the least thing, was incensed at this want of Respect, and said : This sort of dirty Fellows in Rags are meer Brutes. The Vizier also said to the *Derviche*, Why do you not pay to the King the Respect that is due to him ? The *Derviche* answer'd ; Let the King expect Veneration from those that expect his Favour : but know that Kings are established for the Preservation of their Subjects ; but that the same Obligation lies not upon Subjects to pay Respect to Kings. The King having heard his bold Discourse, desired the *Derviche* to ask him something. I only ask, said the *Derviche*, that you may let me alone.

*Observation.* *Diogenes* made very near the same Complement to *Alexander*, which is not strange ; for most of these *Derviches* are, properly speaking, the Sectators of that Chief of the *Cynick* Philosophers : they affect to show the same Indifference for the things of this World.

81. *Nouschirvan* in his Council was debating a very weighty Affair : The Viziers propos'd every one his Opinion ; *Nouschirvan* propos'd also his. *Bouzourgembir* follow'd it, and being asked, Why he had preferr'd the King's Opinion to those of the Viziers ? he answer'd ; The Success of the Affair in Hand is uncertain, and therefore I thought it was better to follow the King's Advice, that we might be free from his

Anger if the thing proved unsuccessful.

82. A wandering Rascal who had assum'd the Dress of one of *Ali's* Progeny, came to a *Metropolis* with the *Caravan* of the Pilgrims of *Mecca*, and reported everywhere that he came from that Pilgrimage. Having intruded into the Court, he read to the King a piece of Poetry, of which he pretended to be the Author. One of the chief Officers newly come from the Army, said to the King; I have seen him at *Basra* on the Festival Day of the Sacrifice, how can he say he has perform'd the Pilgrimage of *Mecca*? Besides his Father is a Christian of the Town of *Malatia*. What Relation is there between a Nephew of *Ali* and a Christian? Besides, the Poetry he had recited as his own was discover'd to be the Poet *Enveri's*. The King, who perceiv'd he was a Cheat, order'd him some Blows, and Banishment. At this Order my Gentleman threw himself at the King's Feet, saying: I beseech your Majesty to give me leave to say but one word for my self, and I'll submit to any Punishment whatever, if what I say be not true. The King consented, and said, What hast thou to say? Travellers, reply'd he, may lie by Authority.

*Observations.* The Pilgrims of *Mecca* celebrate the Festival of the Sacrifice on the Mountain *Ararat*, where they offer every one a Sheep: But since on that Day  
the

the pretended Pilgrim was at *Basra* on the Persian Gulf, which is very far from that Mountain *Ararat*; 'tis an infallible Sign he was not a Pilgrim of *Mecca*.

*Malatia* is a Town of *Natolia* in the ancient *Cappadocia*.

*Enveri* is an Ancient Persian Poet.

83. Two Brothers were in Posts very different from each other: One was in the Service of the *Sultan*, and the other earn'd his Livelihood by the Sweat of his Brows; so that one lived at Ease, and the other had much ado to get Bread. The Rich said to the Poor, Why don't you get into the *Sultan's* Service as I have done; you would free your self from so many Plagues you must undergo? The Poor replied; And you, why do you not work to free your self from such a contemptible Slavery.

84. A Courier came to *Nouschirvan*, and told him, that God had freed him from an Enemy. He ask'd, Are you not also to tell me that I shall always live, and never die?

85. In the same *Nouschirvan's* Council, where he was present, an Affair was debating, and every *Vizier* except *Bouzourgembir* deliver'd his Opinion. The others asking the Reason of his Silence, he answer'd, *Viziers* are like Physicians, who give Remedies to the Sick only when they are in great danger: You all say so many good things, that I were to blame should I add any thing of my own.

86. *The Calife Haroun Erreschid*, having conquer'd *Egypt*, placed there one *Cosaib*, the vilest of his Slaves, for a Governour. The Reason he gave for it was, his Indignation against *Pharaoh*, who would have been taken for a God. Now *Cosaib* was a Negro, as dull and rustick as may be imagin'd ; as he show'd himself in several Occasions, especially in this. The Husband-men in hopes of some Diminution of the Taxes they lay under, presented him a Petition upon an Inundation of the *Nile* ; which had unhappily destroyed all the *Cotton* they had sown. *Cosaib* answer'd ; You ought to have sown *Wool*, it would not have been lost.

87. *Alexander the Great* was ask'd, How he had been able to subdue the East and the West ? a thing which other Monarchs of riper Years had not been able to perform with greater Treasures, State and Forces. He answer'd ; I did no Harm to the Nations I conquer'd with God's Assistance, and never said any thing but Good of the Kings with whom I had to do.

*Observation.* *Alexander the Great* is famous amongst the Mahometans under the Name of *Iskender* ; but they are divided as to the Nation whence he was originally. Some write that he was Son to *Darab* King of *Persia* ; and that having ascended the Throne after *Dara* his elder Brother, the same with *Darius*, he conquer'd the whole World. Others come nearer the Truth, saying he was the Son of *Phillip*. Both agree as to the Extent  
of

of his Conquests; and ascribe him very great Wisdom improv'd by *Aristotle* his Master. They say likewise, that in the Course of his Victories, he sought for the *Fountain of Life*: but it was only discover'd by *Hizir* General of his Army; and in their Meaning this *Hizir* is the same with *Elijah*, who is not dead, because he drank of this Water. They likewise call'd him the *Horned*, because of his great Power in the East, and in the West. I am almost perswaded that the Eastern Nations have given him that Denomination on occasion of the Greek Medals of *Lysimachus*, especially those of Silver; where he is represented with Horns: and that those Medals being fallen into their Hands, they took them for Medals of *Alexander*, because they could not read *Greek*; so that they could not distinguish one from the other: Besides, that those Medals being larger than those of *Alexander*, those Nations seem the more excusable for having inferr'd from their Largeness and Beauty, that they were rather made for *Alexander* than for any other.

88. A *Derviche* being invited to the *Sultan's* Table, did eat much less than he us'd to do at home, to make his Sobriety observable; and after the Meal, made his Prayer longer than others, that he might raise a proportionable Opinion of his Devotion. When he came home, he order'd some Meat to be got ready, saying that he would eat. His Son who had some Wit, said to him, But, Father, have you not eaten at the King's Table? Not much, answer'd the *Derviche*, lest either he or his Courtiers should say, I am a great Eater. The Son replied, Then, Father, I doubt you must say your Prayer

ver again ; for I fancy 'tis little better than the Meal.

*Observation.* On occasion of this Son of the *Derviche*, it is good to observe, that though the *Derviches* lead an austere Life, which might perswade us they have some relation to Monks and Friars ; yet most or all of them are married, except the *Calenders*. The Mahometans find no fault with it, having this Maxim amongst them ; That there is no monastic Life in the Mussulman Religion, *La rubbaniet filistam* ; by which they mean, that the *Vow of Chastity is not admitted among them.*

89. The Author of the *Gulistān*, writing concerning himself, has these words : While I was very young, I us'd to watch and read the *Alcoran* : One Night, as I was in that Exercise, and all our Family asleep except my Father, near whom I was ; See, Father, said I to him, none so much as lifts up his Head to pray to God ; but all are so fast asleep, that they seem to be dead. My Father stop'd my Mouth, saying, It were better you should sleep as they do, than to observe their Faults as you do.

90. In an Assembly a Person of Quality was commended for his Prudence, and a very honourable Character given of him. The Party concern'd lifted up his Head, and said ; I am such as I know my self to be.

91. A King ask'd a *Derviche*, Whether he did sometimes remember him in his Prayers ?

ers? Yes, answered the *Derviche*, I remember you when I don't think on God.

92. A devout Man saw in a Dream a King in Paradise, and a *Derviche* in Hell; and being surprized at it, would needs know why he had seen them both in Places so different from those in which they are imagined to be after Death? It was answer'd him, That the King was in Paradise for having lov'd the *Derviches*, and the *Derviche* in Hell for his servile Dependance on Kings.

93. A certain *Derviche* who eat 10 Pound of Bread *per diem*, and spent the whole Night in Prayers, was told by a Man of Sense, that it were better for him to sleep, and eat but half so much Bread.

94. The Author of *Gulistan* says further, in speaking of himself; I was a Slave at *Tripoli* amongst the Franks, and a certain Friend from *Halep* knowing me as he pass'd by, redeem'd me for ten Pieces of Gold, and carried me with him to *Halep*; where he gave me his Daughter in Marriage, and an hundred Pieces with her for her Portion. But being a wicked ill-tongu'd Scold, she reproach'd me sometime after with my Poverty, and told me that her Father had redeem'd me from the Chains of the Franks for ten Pieces. I answer'd, It is true he procur'd my Liberty for ten Pieces, but he made me your Slave for a hundred.



95. A certain King being about an Affair of great Importance, made a Vow that if he accomplish'd his Design, he would distribute a considerable Sum amongst the *Derviches*. The Affair succeeding according to his Desire; the King that he might be as good as his Word, put the Money in a Purse, and gave it to an Officer to distribute: but the Officer knowing what sort of Men the *Derviches* were, kept the Purse till Night; and restoring it to the King, told him he could find never a *Derviche*. How's that, answered the King, I know there are above 400 in the Town. The Officer replied, Sir, the *Derviches* take no Money, and those who do are no *Derviches*.

96. One having ask'd a certain Learned Man, what he thought of the Distribution of Bread settled upon the *Derviches*? He was answer'd, that if the *Derviches* did eat with a Design to make themselves stronger for the Service of God, they might lawfully eat thereof; but if they become *Derviches* only that they may eat, they eat their own Damnation.

97. A *Derviche* having left his Convent, and betaken himself to hear the Lectures of a Professor in a certain College; I ask'd him, (says the Author of *Gulistan*) seeing he had chang'd his Profession, What Difference he found betwixt a Learned Man and a *Derviche*?

*Derviche*? He answer'd, That a *Derviche* did withdraw himself from the Waves and Tempests of the World, but a Learned Man did also withdraw others.

*Observation.* The *Derviches* amongst the Mahometans don't enter into such strict Vows as the Religious amongst the Papists; but do freely quit their Habit, Rule and Cloister, to embrace what other Profession they please. The Mahometans have a great Number of Colleges founded by Sultans, and private Persons; where there are Pensions settled upon Professors to teach those things which are necessary for acquiring the Title of *Learned*, at which they arrive by degrees, as our Doctors do in the Universities of *Europe*; and the Sciences which they learn, are all of them concerning Religion and the Laws, which amongst them are inseparable.

98. A Mahometan who had given many Proofs of his extraordinary Strength, being in such a Passion that he was stark mad, and foam'd at the Mouth, a certain Sage who knew him, seeing him in that Condition, enquir'd what was the Matter; and understanding that some Body had spoke ill of him, answer'd, How, can that Wretch carry a thousand Weight, and is he not able to bear one Word?

*Observation.* That it is more emphatical in the Persian; for the same Word that signifies to carry or bear, signifies also to bear up under, or to support.

99. An old Man of *Bagdat* having married his Daughter to a Shoe-maker, he kiss'd her so hard, that he bit her Lip till  
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it bled again : whereupon the old Man told him, that his Daughter's Lips were not of Leather.

100. A Learned Man being at a loss how to dispose of his Daughter she was so very ugly, though she had a vast Portion, did at last marry her to a blind Man. That same Year an Empirick, who restor'd the Blind to their Sight, arriv'd in the Island of *Serendib* ; and the Learned Man being ask'd why he did not make use of him for his Son-in-Law, he answered, I am afraid, if he could see, that he would put away my Daughter she is so very ugly ; and therefore it is better that he continue blind.

*Observation.* *Serendib* is the same with the Island of *Ceylon*, and that which the Antients call'd *Taprobane*.

101. A *Derviche* speaking to a King who had no great Esteem for those of his Profession, says to him, We have neither the Might nor Power which you have in this World, yet we live more contentedly than you ; Death will at last make us equal, and at the Day of Judgment we shall have the Advantage to be above you.

*Observation.* The Mahomerans do expect a Day of universal Judgment as well as we, for the Punishment of the Wicked, and the Reward of the Just.

102. In the City of *Halep* a poor African said to some rich Merchants, who were assembled together ; Gentlemen, if you who  
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are rich, would do what in Equity you are obliged to do; and if we poor Men could be therewith contented, there would be no more Beggars in the World.

103. There were two Princes, Sons to a King of *Egypt*; the one of which applied himself to the Study of Sciences, and the other to heap up Riches: The latter became King, and upbraided his Brother as having but little of the World for his share. But the Prince replied, Brother, I bless God that I have the Inheritance of the Prophets, that is, Wisdom, for my Share; whereas your's is only the Lot of *Pharaoh* and *Haman*, viz. the Kingdom of *Egypt*.

*Observation.* This *Pharaoh*, according to the Mahometan Traditions, is he who was drowned in the *Red-Sea*; and *Haman* was his Chief Minister, who put his wicked Designs in Execution. He was also, according to them, the first of the Egyptian Kings named *Pharaoh*, and of a very low Extract. His History they give thus; That his Father was one *Massab* a Cow-keeper, who dying, and leaving him an Infant, his Mother bred him a Joiner; but not liking that Trade, he put himself Prentice to a Coster-monger, but did not continue long at that Employment neither. Then he fell a Merchandizing; but was also disgusted with that way of Living, because at a certain Pass they exacted a Toll of him equal in value to his Merchandise; so that out of Spite, he turn'd Highway-man. At last he found Means to post himself at one of the Gates of the Metropolis of *Egypt*, to demand a Toll in the King's Name of every thing that came in or went out, tho without any Warrant; but being discovered, by exacting the same

same Toll on the Corps of one of the King's Daughters who was going to be interred, he redeem'd himself from Death by the great Sums which he had amass'd. Fortune however did not abandon him, he found a Way still to be made Captain of the Watch; and when advanced to that Charge, had an express Order from the King of *Egypt* to put to Death all those whom he found abroad in the Night. The King himself going abroad one Night to communicate some secret Affair to one of his Ministers, without giving notice thereof to *Pharaoh*, was seiz'd by the Watch; who would not believe him to be the King, and brought him before *Pharaoh*, who would not believe him neither, but forc'd him to a-light from his Horse, and cut off his Head: And after the Action, having discovered that it was really the King, finding himself strong enough he went and forc'd the Palace, and declar'd himself King. He introduc'd Idol-worship, and would be own'd as God himself. In fine, he pursued the Israelites, and was drown'd in the *Red-Sea*. All these Particulars are to be found in the History of the Prophets of *Kesani*.

104. A King of *Persia* sent a Physician to *Mahomet*, who staid some Years in *Arabia* without any Practice; whereat being aggrieved, he presented himself to *Mahomet*, and, complaining, told him, that those who had a Right to command him, had sent him thither to profess Physick, but that no Body had made use of him; so that he had never found any Occasion to let them see what he could do. *Mahomet* answer'd, It is the Custom of our Country not to eat but when we are hungry, and to leave off with an Appetite. The Physician replied, That's the  
Way

Way to preserve Health, and have no need of a Doctor; and taking his Leave, return'd to *Persia*.

105. *Ardeschir Babekan* King of *Persia*, ask'd of an Arabian Physician, how much Nourishment was needful *per diem*? who answer'd, One hundred Drachms: the King said, that was not enough to furnish Strength. The Physician replied, that's enough to carry you; but if you take more, you must carry it.

*Observation.* *Ardeschir Babekan* was the first of that Race of the Kings of *Persia*, who reign'd until such time as they were expell'd by the Mahometans. His Father's Name was *Sasan*; whence it came to pass, that he and the following Kings were call'd *Sasanians*, according to the Ancient History of the Persians, or what remains of it in the Arabian Writings.

106. Two *Sophies* of the City of *Vasete* took Meat of a Butcher upon Credit, and did not pay him; whereupon he dunn'd them every Day with ill Language, which put 'em to mighty Shame; but they bore it patiently, because they had no Money. A certain witty Man who perceiv'd how it was with them, told that it was much easier to entertain their Appetites with the hopes of good Cheer, than to entertain the Butcher with the hopes of his Pay.

*Observations.* The *Sophies* are the most eminent and noted of all the Religious Mahometans, both because of their Orthodox Sentiments as to Religion, the Regulation

tion of their Life, and the Purity of their Morals, according to the Original of their Name, which signifies *Pure* and *chosen Ones*. The Kings of *Persia*, of the present Race, are also call'd by the Name of *Sophi*, as deriving their Original from *Mouca Cassim* the seventh of the 12 *Imams*, who died about the Year of the *Hegira* 183, and of *Christ* 799. pretending that the Sect of *Ali*, from which the 12 *Imams* are descended, is the best and most pure, because their Ancestors have always distinguish'd themselves by a singular Zeal for the Mahometan Religion.

The City of *Vafete* was formerly a considerable Town in that Part of *Arabia* which carries the Name of *Erak*.

107. An officious Mahometan entertain'd a *Derviche* belonging to a very rich Man, and told him he was perswaded that that Man would be very bountiful to him if he were well inform'd of his Poverty; nay, he was at the trouble himself to go to the rich Man's Gate, and procure him Entrance. The *Derviche* went in, but seeing the Man melancholy and hanging his Lip, he came out again immediately, without so much as speaking one word to him. His Guide, who waited for him, ask'd why he came out so speedily? To which he answer'd, I did not like his Looks; I acquit him from all the Charity that ever I expected from him.

108. *Hatemtai* was in his time the most bountiful and freehearted of all the Arabians; and being ask'd, If ever he had seen or heard of any one Man who had a nobler Heart

Heart than himself? He answer'd, That one Day after I had made a Sacrifice of forty Camels, I went out to the Fields with some Arabian Lords, and seeing a Man who had gathered a Burden of dry Thorns to burn, I ask'd him, why he did not go to *Hatemtai*, where there was a great Concourse of People to partake of his Feast? he answered me, He that can furnish himself Bread by his own Labour, needs not be obliged to *Hatemtai*: This Man, said he, had a nobler Soul than I.

109. A certain King having need of a Sum of Money to give the Tartars to prevent their IncurSIONS into his Country, understood that a Beggar had a very considerable Sum by him; and sending for him, demanded part of it in loan, promising that it should be repaid as soon as the Revenues came in. The Beggar answered, That it would be very unworthy in his Majesty to defile his Hands with that Money which he had scrap'd together by Begging. To which the King replied, That he needed not trouble himself about that; it was to be given to the Tartars, so that it would be such Men such Money.

*Observation.* These Tartars are those of *Grand Tartary*, who have been always accustomed to make IncurSIONS upon their Neighbours; and from them the *Crim Tartars*, though they have been separated a long time, do



do still retain this Custom ; which hath cost the Germans and Poles so many Thousands of Men since the beginning of the last War.

110. The Author of *Gulistan*, from whom we have had some of the preceding Articles, speaks of himself in the following Terms: I knew, says he, a Merchant who travelled with a hundred Camels loaden with Merchandize, and had forty Slaves and Domesticks to wait upon him. One Day he got me along with him into his Ware-house, and entertain'd me the whole Night with a Discourse which had no end: He told me that he had such a Man for his Partner at *Turquestan*, such and such Funds in the *Indies*. Then he shew'd me a Bond due to him for so much Money in such a Province, and told me that he had such a Man bound for such another Sum ; and then changing his Note, he said that he design'd to settle himself in *Alexandria*, because there they had a good Air : but correcting himself forthwith, No, says he, I will not go thither, the African Sea is too dangerous ; I have a Mind to take one Journey more, and after that will retire to a Corner of the World, and leave off Trading. I ask'd him what Journey that was ? He answered, that he would carry Sulphur from *Persia* into *China*, where it is sold at a great Price ; from thence I will bring *China-Ware* to sell in *Greece* ; and from

from *Greece*, I will carry Stuffs of Gold to the *Indies*; from the *Indies*, I will bring Steel to *Halep*; from *Halep*, I will trade with Glass into *Arabia Fœlix*; and from *Arabia Fœlix*, I will carry painted Cloths into *Persia*; and when I have done this, I will bid farewell to Trade, which is carried on by so many toilsom Journies, and spend the rest of my days in a Shop. He spoke so much upon this Subject, that at last he made himself weary, and concluded with an Address to me to tell him something of what I had seen and learn'd in my Travels: To which I answered, by asking him if he had ever heard what a certain Traveller said when he fell from his Camel in the Desert of *Gour*, viz. That there were only two things which were capable of filling the covetous Man's Eye, viz. Sobriety, or the Earth which is thrown upon him after his Death.

*Observations.* This Narrative is not only excellent for the Character which it gives of a Merchant who sets no Bounds to his Avarice, but is also curious in imparting to us after what Manner, and with what Sorts of Merchandize they trade in the *Levant*. Those long Journies above-mentioned, are at this very Day undertaken by Land; and oftentimes one Man performs them all, and sometimes more.

*Turquestan* is a Province of *Great Tartary*, of vast Extent, of which the City of *Caschgav* is the Metropolis: It took its Name from the Turks who inhabit the same; and from thence it is that vast Swarms of People of that Name have come at different times, of which the Turks  
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who do now enjoy the Empire of *Constantinople*, are part.

By the *African Sea*, the Author of *Gulistan* understand the *Mediterranean*, which washes the Coast of *Africa* on the South: And as to his calling it dangerous, it was because the Christians were Masters of it in his time, and that the Mahometans had not a free Trade therein.

The Desert of *Gour* lies upon the River *Jordan*, betwixt *Damascus* and the *Dead-Sea*, through which lie the Road from *Syria* to *Arabia*. There is also a Country of this Name near the River *Indus*, which borders upon the *Khorassan*.

III. The same Author of *Gulistan* says of himself, that a certain Man of little Sense, but big and fat, and richly cloth'd, passing by on a brave Arabian Horse, and having a huge Turban upon his Head, he was ask'd, What he thought of the Brocard with which that great Fellow was cloth'd? To which he answer'd, That it was just like sorry Writing in Characters of Gold.

*Observation.* At this very Day those belonging to the Law in *Constantinople*, viz. the *Mufti*, the *Cadileskers*, the *Mullas*, or the *Cadis* of the first degree, wear Turbans of a surprizing Bigness; for without an Hyperbole, there are some of them almost two Foot broad. They are made with very much Art and Curiosity; and though they be so mighty large, yet are very light, there being nothing in them but the finest of Cloth and Cotton: and when any of these Gentlemen fall short of the Capacity which they ought to have, then wo be to him; for the Turks in imitation of the Author of *Gulistan*, make their Mocks at him and his big Turban.

112. An Highway-Man ask'd a Beggar if he were not ashamed to hold out his Hand to every Body that he met, and beg Money? The Beggar answered, It is better to hold out the Hand to obtain a Farthing, than to have it cut off for robbing a Penny.

113. A Merchant having had a considerable Loss, forbid his Son to speak of it to any Body: the Youth promis'd to obey, but ask'd what Advantage he should have by his Silence? The Father answer'd, that thereby we shall only have one Misfortune to bear instead of two, *viz.* the Loss it self, and our Neighbours rejoicing at it.

114. A certain young Man who had made a great progress in his Studies, but naturally timorous and reserv'd, being at a time among other Students, did not speak one word: His Father thereupon says to him, Son, why don't you also show us something of what you know? The young Man answered; Because I am afraid that something be also ask'd at me that I know not.

115. *Galen* seeing a base common Fellow treat a Man of Learning in a scurrilous manner, said concerning the Learned Man, that he would not have had any thing to do with the other, if he had been really a Man of Letters.

*Observation.* *Galen* was not only a Physician, but a great Philosopher; and therefore we have no Reason

to wonder that *Saadi* should have mentioned this witty Saying of his; which he might have learned from some Greek Book translated into Arabick, or from some Learned Christian in his Travels.

116. The Courtiers of *Sultan Mahomet Sebesteghin* ask'd at *Hassan de Meimend*, Grand Vizier to that Prince, what the *Sultan* said to him concerning a certain Affair? The Vizier begg'd their Pardon, saying, that he would take care how he inform'd those of any thing, who knew every thing. They replied; You are Minister of State, and the *Sultan* will not stoop so low as to communicate to such as we, what he will communicate to you. The Vizier rejoin'd, that's because he knows that I will tell it to no Body, and therefore you don't do well to ask me such Questions.

*Observation.* *Meimend* is a City of *Kherassan*, the Birth-place of the Grand Vizier to *Sultan Mahomet Sebesteghin*.

117. *Saadi* says also, in speaking of himself, that he was about buying a House: but not fully resolved on it, when a certain Jew said to him, I am one of the Elders of the Quarter; you cannot make Application to a fitter Man than my self, to tell you what that House is, buy it upon my word, I'll engage to you that it has no fault. Whereupon I answered him, says *Saadi*, it has one great one, viz. to have such a Neighbour as you.

*Obfer-*

*Observation.* That though the Mahometans have a great Aversion for all those who are not of their Religion, yet they hate the Jews more than they do the Christians; and therefore it was, that *Saadi* was unwilling to hire an House in that Quarter where there were Jews.

118. A Poet going to see a Captain of Robbers, repeated some Verses which he had made in his Commendation; but instead of being pleas'd with his Verses, he ordered him to be strip'd and chas'd out of the Village, and set the Dogs after him. The Poet stoop'd to take up a Stone to defend himself against the Dogs; but it was frozen so hard that he could not pull it up: whereupon the Poet said, These Highway-Men are wicked People, they let loose the Dogs, and fasten the Stones.

*Observation.* The Author of *Gulistan* adds, that this witty Saying made the Captain of the Highway-Men laugh, who heard it from a Window; so that he call'd to the Poet to ask what he pleas'd, and he should have it. The Poet answered him, If you have a mind to do me a Kindness, I demand no more but the Garment that you have robb'd me of: The Captain of the Highway-Men taking Compassion on him, did not only restore his own, but gave him another furr'd Vest.

119. An Husband lost his Wife, who was a great Beauty; but her Mother, who was very hateful to him, dwelt still with him by virtue of a Clause in the Agreement at her Daughter's Marriage, in case she survived her. A Friend ask'd him, How he took with

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the Loss of his Wife? To which he answered, That I am not so much troubled that my Wife is dead, as that her Mother is alive.

120. I lodg'd, says the Author of *Gulistan*, with an old rich Man at *Diarbekir*, who never had any Children but one Son, who was then in Company: the old Man told me, that God had often heard his Prayers in a Valley not far from the Town, where great Devotion used to be perform'd near a certain Tree. His Son, who heard those Words, said, with a low Voice, to his Comrades, I wish I knew where that Tree were, I would go thither, and pray for my Father's Death.

*Observation.* *Diarbekir* is a great City of *Mesopotamia*, which our Geographers call by the Name of that same City; and being upon the Grand Signior's Frontiers towards *Persia*, there's a *Bassa* there who hath divers *Sangiacs* under him.

121. The same Author says of himself; That by an Excess of youthful Folly and Passion, he did once on a time abuse his Mother with ill Language; who being vex'd at his bitter Taunts, retir'd to a Corner with Tears in her Eyes, and said to me, Now that you have the Strength of a Lion, you have forgot that you were once young, as appears by your being unsensible of what I have done for you: You would not treat me

me thus as you do, if you remembered the Time of your Infancy, and how I hugg'd you in my Bosom.

122 The Son of a certain covetous Wretch being dangerously ill, his Friends advised the Father either to cause the *Alcoran* to be read, or to offer a Sacrifice, saying, that perhaps it might prevail with God to restore his Son's Health. The Father, thinking upon this about the space of a Moment, said; It's best to read the *Alcoran*, because the Flock is at too great a distance. One of those who heard this Answer, said, He prefers the Reading of the *Alcoran*, because that is only Lip-labour; but the Money that he must have expended for a Sacrifice, lies at the bottom of his Heart.

*Observation.* The Mahometans read, or cause to be read, either the whole *Alcoran*, or Parts of it, on divers Occasions, as for the Soul of the Deceased, for one that is sick, before a Battel, in publick Calamities, and other pressing Necessities, as believing it a proper Method to appease the Wrath of God; and they do also sacrifice Sheep upon the same account. *Schahrooh* Son of *Tamerlan*, being about to give Battel to *Emir Cara Jousof*, who had declared himself King of *Persia*, and establish'd his Throne at *Tauriz*, ordered the Chapter of Conquest, which is the 48th of the *Alcoran*, and contains 29 Verses, to be read 12000 times by the *Hafiz*; that is, those who have the *Alcoran* by Heart, and followed his Army.

123. A certain old Man being ask'd, why he did not marry? answered, that he did



not care for old Women : To which it was replied, that it were easy for him who was rich, to find a young one. To which he re-join'd, seeing I do not care for old Women, because I am old my self, how do you think that a young Woman should have any Inclination or Love towards me ?

124. A certain Sage said to an Indian who learned to throw Wild-fire, That Trade is not proper for you, whose House is built of Cane.

*Observation.* The Eastern People speak often of this Wild-fire; and by their Account of it, it would seem that they make use of *Bitumen* in the Composition.

125. A Mahometan who was a silly Fellow, and had sore Eyes, address'd himself to a Farrier for a Cure, who applied the same Plaister to him that he us'd to do to the Horses : whereupon the Man became blind, and made his Complaints to the Courts of Justice. The *Cadis* being inform'd of the Matter of Fact, chas'd him away, saying, Be gone, you have no Cause of Action against this Man; for you would never have gone to a Farrier instead of a Physician, if you had not been an Ass.

126. A Son being sat in a Church-yard on the Tomb of his Father, who had left him a great Estate, discours'd thus to the Son of a poor Man : My Father's Tomb is of Marble, his Epitaph writ in Characters of Gold, and

and the Pavement round the same of regular inlaid Work : But your Father's Tomb, what is it ? two Bricks, one at Head and another at Feet, with two Inch thick of Mould upon his Corps. The poor Man's Son answer'd, Hold your Peace ; for before your Father shall be able to move the Stone, with which he is covered, at the Day of Judgment, my Father will be arriv'd in Paradise.

*Observation.* It is the Custom of the Mahometans to put one Stone at the Foot, and another at the Head of the Tombs of their Deceased ; and according to the Person's Estate, those Stones are the more or less polished or adorn'd : and often-times they put fine white Marble instead of the Stones ; and then the Marble or Stone is in form of a Column, and very often with a Turban cut out upon the Head thereof, conformable to the Profession of the Deceased ; or with a Woman's Head-dress if it be that of a Woman : and upon the Column there is usually an Epitaph in Sculpture, or in Characters engraven in Relief ; for I do not remember that I have seen any engraven hollow, as we do usually in *Europe*. The Epitaph does for the most part contain the Profession of the Mahometan Religion, the Name and Quality of the Deceased, with an Invitation to those that pass by to repeat the first Chapter of the *Alcoran* for the repose of his Soul. And some of them are in Characters of Gold. The richer Sort are at great Expence in Representations, and in the Neighbouring Buildings ; as Mosques, Hospitals, Fountains and Schools, with Revenues for their Maintenance. The publick Burying-places are always without the Gates of the Cities ; and none are interred in the Cities but Princes, and Persons of great Note, who are buried

with their Families near the Mosques which they found. This same Method is observed in Villages and Country Towns, where the Burying-places are always a-part from the rest of the Houses, and along by the High-way, that those who pass by may be thereby excited to pray for the Souls of those who are interred there: And besides the Stones and Marble, there are Places where the Friends of the Deceased plant Rosemary, or some other Plant, at the Head and Feet of the Deceased: And in some Places, Women go on Fridays and Saturdays over the Sepulchres of their Husbands, or other Relations and Friends.

127. *The Great Iskender, or Alexander the Great*, having taken a certain Town, he was inform'd that there was a Philosopher of great Note in the same; and ordering him to be brought before him, he was amaz'd to see him such a deformed Fellow, and could not forbear to utter some words, which signified as much: The Philosopher understood him, and although he was in great disorder, because of the Sacking of his Country; yet answered, smiling, It is true that I am deformed; but you must consider my Body as the Scabbard, whereof my Soul is the Sword, and that it is the Sword which cuts and not the Scabbard.

*Observation.* I don't remember this Passage of *Alexander the Great* in any Greek or Latin Author, nor never heard that any of 'em did mention it; neither do I find that any of the Philosophers, whose Names are come to our Knowledge, did ever mention it; and in effect, it favours more of the Sagacity of the Eastern People, than of the Greeks. But however that is, it deserves to be remark'd;

remark'd; and the Easterlings not knowing the true Author, may be allow'd to ascribe it to *Alexander the Great*, whom they have rank'd amongst the Heroes of their Country.

128. A Philosopher said, I have writ 50 Volumes of Philosophy, but they did not please me; I extracted 60 Maxims out of them, neither did they give me Satisfaction; In fine, I pick'd out 4 from amongst those 60, wherein I found what I sought for, which are as follow, *viz.*

Never esteem Women so much as you do Men; for a Woman is always a Woman, let her Birth and Quality be never so good.

Let your Riches be as great as possible, set not your Heart upon them, because the Revolutions of Time scatter them.

Discover your Secrets to no Body, no not to your most intimate Friends; because it happens oft-times that Friends fall out, and then become Enemies to one another.

Set your Heart upon nothing in the World but Knowledge, accompanied with good Works, for you will be found criminal at the Hour of Death if you despise that.

129. The Philosophers of the *Indies* had a Library so large, that no fewer than 1000 Camels were sufficient to transport it. Their King wish'd that they would make an Abridgment of it; and then they reduced it

to 100 Camels Load; and after many other Retrenchments, this Abridgment was brought into four Maxims: The First concerned Kings, saying that they ought to be just. The Second respected the People, saying that they ought to be pliable and obedient. The Third regarded Health, and ordered that we should not eat but when we are hungry: And the Fourth recommended it to Women to turn away their Eyes from Strangers, and to hide their Countenance from those to whom they were not allowed to show it.

*Observation.* As to that of the Library carried by Camels, *Sahab* Son to *Ibad*, who was Grand Vizier to two Kings of *Persia* of the Boian Race, a great Lover of Learning, and who died in the 385 of the *Hegira*, and the 995 of *Christ*, had a Library which was always carried after him by 400 Camels, even in those Campaigns which he was obliged to make. The Grand Vizier *Kapruhi*, who was killed at the Battel of *Salankement*, had a well furnish'd Library, and never went to any Place without several Coffers full of Books; for he spent all the Time that he could spare from his Business in Reading or Teaching, which he practised particularly at the beginning of this last War with the Emperor, when he had no Employment till after the Death of the Grand Vizier *Cava Mustapha Pacha*, who procured his Disgrace because he was the only Man in Council who opposed him as to the Declaring of that War: and during that Interval, he gave a Lesson every Day to 60 Scholars, whom he did also maintain and clothe. There are many perhaps who will not believe this, because they have not been accustomed to see such things; but this was transacted upon a Theatre publick enough, viz. in the Middle of *Constantinople*.

130. Four potent Monarchs, in different Places of the Earth, did each of them utter a Remarkable Saying much to the same purpose. One of them, a King of *Persia*, said, That he never repented of having held his Peace ; but that he had repented full sore of several things that he had spoken. Another, being Emperor of *Greece*, said, My Power over that which I have not spoken, is far greater than over that which I have spoken, for I can no more conceal that which I have once uttered. The third, being an Emperor of *China*, said, It is much more vexations to speak those things which we ought not to speak, than easy to conceal our Repentance for having said it. The last was an Indian King, who expressed himself thus ; I am not Master of that which I have once spoken, but I dispose of what I have not spoken as I please ; and can say it, or not say it, according as I list.

*Observation.* Instead of the Emperor of *Greece*, the Text of *Gulistan* says, Emperor of *Roum* ; which is the same thing, because in general under the Name of *Roum*, the Easterlings understood all those Countries which were possessed by the Romans ; and though from the Romans those Countries passed to the Greeks, yet they always retain'd the Name of *Rome* because of their first Original ; at which we have no reason to wonder : For ever since the Time of the Romans, the Greeks have been called *Ρωμαίοι*, and call themselves so to this Day. The word *Roum* in particular, is also simply taken for the Countries which the *Selgiucides* possess.

in *Anatolia*, whose Capital was *Iconium*; and this did occasion their assuming to themselves the Title of Kings of *Rom*. The Reason of this was, because the Emperor of *Constantinople* having defended that Country a long time against the Mahomerans, who called them by the Name of the Emperors of *Rom*, the first who seiz'd that Country, and render'd themselves Masters thereof, afterward affected to be call'd by that same Name.

131. Three Sages, one of them a Greek, another an Indian, and the third *Bonzongemhir*, discours'd together in presence of the King of *Persia*; and the Subject of their Conversation was upon that Question, *viz.* Which of all things was the most grievous? The Grecian Sage answer'd, Old Age overwhelmed with Infirmities, Poverty and Want. The Indian Sage answer'd, Sicknes, and to be impatient under it. But *Bonzongemhir* replied; The Approach of Death under want of good Works: to whom all the Company agreed.

132. A Physician being ask'd, What was the best Time to eat; replied, It's best for the rich Man to eat when he is hungry, and for the poor Man to eat when he can get it.

133. A Philosopher forbid his Son ever to go out in a Morning without eating; for in that Case he would be of a better Temper of Mind; and if affronted by any Body, would suffer it more patiently: for Hunger, says he, dries and turns the Brains up-side-

down,

Obser-

*Observation.* I know not whether the Easterlings do it because of this Maxim, which is very true and full of good Sense; but generally they eat betimes, and ordinarily before their Morning-Prayers, which they say before Sun-rising: and what they eat then is Milk, Liquid Confections, and other cool things, but no Meat; after which they drink Coffee. It is certain that the serious, cloudy, and melancholy Air which one may perceive is those that are fasting in a Morning, does but too much prove the Necessity of putting this Maxim in practice.

134. *Bonzourgemkir* being ask'd, Who was the justest King? answered, It is he under whose Reign good Men are most at ease, and ill Men are most afraid.

135. The Arabians said to *Hagiage* their Governour, who treated them roughly; Fear God, and don't torment the *Mussulmans* with your vexatious Doings, *Hagiage* who was eloquent, went up to the Seat of Justice: and haranging them, said, God hath set me over you to be your Governour; and though I should die, you would be nothing the happier, for God hath many Servants such as I am; and when I am dead, perhaps I shall be succeeded by a Governour more wicked than I.

136. *Alexander the Great* depriv'd an Officer of his Imployment, and gave him another of less Value; with which the Officer was contented; Some-time after *Alexander the Great* saw the said Officer, and ask'd him,



him, How he took with his New Office ? He answered respectfully, It is not the Office which makes him who exercises the same, any thing the more noble or considerable ; but the Office becomes noble and considerable by the good Conduct of him who is in it.

*Observation.* Alexander the Great was very well satisfied with this Answer, and restored the Officer to his first Employment. In the Eastern Courts which are very stormy, the Courtiers have need of these sorts of Examples, to prevent their falling into despair if they happen to be obliged to go back, after having been advanced in Service.

137. A certain *Derviche* us'd to visit a Sultan very familiarly ; but he observ'd one Day that the Sultan did not look so kindly upon him as he had usually done, and thinking what might be the Cause, conjectured that it might be because he came to him too often : whereupon he forbore to visit, and make his court to him as he was wont to do. Some time after the Sultan met him, and ask'd, Why he forbore to visit him ? The *Derviche* answered, I thought it better to have your Majesty ask me that Question, than to witness your Displeasure at my seeing you too often.

138. A Favourite . . . . . to *Cobad* King of *Persia*, had a great deal of trouble to keep in his Horse, which would needs

needs be up foot-sides with the King's *Cobad* taking notice of it, demanded of him what Regard Subjects ought to have for their King when they . . . . . The Favourite answered, The principal thing they are to observe, is not to let their Horse eat so much Barley, as was customary, the Night before they are to have the Honour . . . . . that so they may avoid such confusion as I am in at present.

*Observation.* *Cobad* King of *Persia* was Father to *Nouschirvan*, who succeeded him; in whose Reign *Mahomet* was born. In the *Levant* they give Barley to their Horses, and not Oats, they not being so common as Barley there..

139. *Nouschirvan*, King of *Persia*, having treated all his Court with a magnificent Feast on the Day of *Neuroux*, observ'd during the Treat, that a Prince, one of his Kinsmen, hid one of the Golden Cups under his Arm, but took no notice of it. When the Guests rose from Table, the Officer who had the Charge of the Golden Vessels, cried, Let no Man go out, for he miss'd one of his Golden Cups, and must have it again. *Nouschirvan* answered, Don't trouble your self about that, he that took it will not restore it, and he who saw him take it will not tell who is the Thief.

*Observation.* *Neuroux* is the Day when the Sun entered into *Aries*, and signifies the New-Day, because among the *Persians* it is the first Day of the Solar Year; which

which was observ'd in the Reigns of the ancient Persian Kings, but the Mahometans observe the Lunar Year. Yet the Persians continue ever since to celebrate that Solemn Festival upon the Day of *Neurouz*, by a great Treat to their Court; and at that time they drink all their Wine in Golden Cups, as may be seen by the Relations of the Travellers of our Time.

140. *Hormouz* King of *Persia*, Son of *Sapor*, bought a Bargain of Pearls, which cost him 100000 Pieces of Gold, but he was not pleas'd with them. One Day his Grand Vizier told him that a Merchant offered 200000 for them, and that the Gain being so considerable, he would do well to sell them, seeing his Majesty did not like them. *Hormouz* answered, 100000 Pieces of Gold which we have disburs'd, is a small thing for us; and the other 100000 which you propose, is a Gain too inconsiderable for a King: and besides, if we play the Merchant, who must act the King's Part, and what will become of the Merchants?

*Observation.* There were four Kings of *Persia* named *Hormouz*, according to the Catalogue that we have in the Eastern Histories; and he who is mentioned here, was the first of the Name, and third of the fourth, and last Race of the Ancient Kings of *Persia*; which the same Historians call *Sasanians*, from *Sasan* Father of *Ardeschir Babacan* the first King of that Race. *Sapor* his Father caus'd *Tchendi Sapor* in the *Rhoingistan* to be built, from whence came the Physician *Bachjeschau*, of whom we spoke before. There was another *Sapor* King of *Persia* before this; but he was of the *Ascanian* Race, as the *Easterlings* call it, and are the same whom we call

*Artaxides.*

**Ariacides.** He was Successor to *Ask*, who gave the Name to all the Race, and rendred himself so formidable to the Romans. Of *Ask* the Greeks and Romans made *Afak*, and from *Afack*, *Arfack*; whence came the Name of *Arsacides*.

141. During the Minority of *Sapor*, Son to *Hormanz* King of *Persia*, *Tair* Prince of the Arabians made a cruel War upon the Persians; wherein he pillaged the Capital of the Kingdom, and made *Sapor's* Sister a Slave. But when *Sapor* came of Age to govern himself, he attacked *Tair*, and took him in a Fortrefs by the Treachery of *Metaca* his own Daughter, who opened the Gate of the Fortrefs; and having rid himself of *Tair*, he made a great Slaughter of the Arabians: and being at last wearied of his Butchery, that he might render his Cruelty so much the greater by a lingring Death, he ordered that they should only break the Shoulder-Bones of such as they met. *Melik*, one of *Mahomet's* Ancestors, ask'd him, What Animosity it was that inspir'd him with so much Cruelty against the Arabians? *Sapor* answered, The Astrologers have told me, that the Destroyer of the Kings of *Persia* was to be born amongst the Arabians; and it is in hatred of him, that I exercise this Cruelty whereof you complain. *Melik* replied, It may be that the Astrologers are mistaken; and if it should happen as they say, it were better  
better

better for you to cause this Butchery to cease, that so he may entertain less Prejudice against the Persians when that time comes.

*Observation.* Sapor, mentioned in this Article, is the 2d of the Name of the Race of the *Sasanians*, as his Father *Armourz* was in like manner the 2d of that Name of that same Race; and because of his Cruelty in breaking their Shoulders, the Arabians gave him the Name of *Sapor Zou l'etaf*; i. e. the Shoulder-Breaker: and thus they did always distinguish him from others, when they spoke of him in their Books.

142. A very young Highway-Man was brought before a *Calife*; who commanded that his Right-hand should be cut off, saying, that so the *Mussulmans* might not be exposed to his Robberies any more. The Highway-Man begg'd the *Calife's* Mercy, saying, God made me with both Hands, I pray you don't suffer me to be made Left-handed. The *Calife* commanded still to cut off his Hand, for it was against the Will of God that Robbers should be suffered. The Criminal's Mother being present, answered, O Emperor of the Faithful, he is my Son, and gets my Living by the Labour of his Hands, I beseech you that you would not suffer him to be maim'd for my sake. The *Calife* persisted in his Resolution, and said, I will not take his Crime upon me. His Mother insisted, and said, O Emperor consider his Crime as one of those for which you beg,  
**God's**

God's Pardon every Day : Whereupon the *Calife* granted what was desired in favour of the Highway-Man.

*Observation.* Emperor of the Faithful, or Believers, is the true Interpretation of the Title of *Emirelmoumenin*, which the *Califes* have arrogated to themselves ; as did the Arabian Kings, and other Mahometan Princes in *Spam*, according to their Example. *Osmond*, second Successor to *Mahomet*, was the first who assum'd it instead of the Title of *God's Successor*, which they gave him at first, that being thought too long, as *Aboutsavage* hath observed.

143. A Criminal being brought to a *Calife*, he condemn'd him to the Punishment which he deserved. The Criminal says to the *Calife*, O Emperor of the Faithful, it is Justice to take Vengeance for a Crime, but it is a Vertue not to revenge one's self ; and if it be so, it is not sutable to the Dignity of a *Calife* to prefer Vengeance to Vertue. The *Calife* being pleas'd with the ingenious Saying, pardon'd him.

144. A young Man of the Family of *Hafchem*, which is a considerable Family amongst the Arabians, had offended a Person of Note ; whereof they complain'd to his Uncle, under whose Government he was. The Nephew perceiving that his Uncle was about to chastise him, says to him ; Uncle, I was not in my right Senses when I did that thing, but remember that you do that in your right Senses which you are about to do.

145. *Hagiage* examin'd an Arabian Lady who was taken with the Rebels; but she cast her Eyes downward, and did not regard him: One of those who sat by said, *Hagiage* speaks to you, don't you regard him? She answered, I should think that I offended God if I regarded such a Man whom God does not regard.

*Observation.* We have already observed that *Hagiage* was Governour of *Arabia*, and one that committed great Cruelties.

146. One ask'd of *Alexander the Great*, By what Methods he arriv'd at such a Degree of Glory and Greatness? He answered, By the good Treatment which I always gave to my Enemies, and by the Care that I took to keep my Friends constant in the Amity which they had for me.

147. *Alexander the Great* being with his Generals, one of them said, Sir, God hath given us a great and potent Empire; take many Wives, that so having divers Sons, your Name may be preserv'd to Posterity. *Alexander* answered, It is not the Sons who perpetuate the Memory of their Fathers, but their own good Actions and Manners: Neither should it become such a great Conqueror as I am, to suffer himself to be conquer'd by Women, after I my self have conquered the Universe.

148. Under

148. Under the Reign of *Sultan Mahmoud*, *Seideghin Fakhr-edde-Vlet* King of *Ispahan*, of *Rei*, *Korn*, *Kaschan*, and the Province of *Catristan* in the *Khorassan*, died, and left for Successor his Son *Meged-edde-Vlet* very young. During his Minority *Seideh* his Mother, a Princess of extraordinary Wisdom, administered the Government with the general Approbation of all the People of the Kingdom. When he came of Age to reign himself, being found incapable of such a Charge, they left him only the Title of King, while *Seideh* continued the Administration. *Sultan Mahmoud* King of *Maveran-nahar*, *Turquestan*, and the greatest Part of *Khorassan*, and the *Indies*, being puff'd up with the Possession of those powerful Dominions, sent an Ambassador to this Queen, ordering her to acknowledge him for King, to make Prayers be said in his Name in all those Mosques which depended upon her, and to coin all her Money with his Stamp; but if she refus'd to submit to these Conditions, he would come in Person to seize *Rei* and *Ispahan*, and cut her off. The Ambassador presented the Letter, which was fill'd with those Menaces; and having read it, *Seideh* said to him, In answer to *Sultan Mahmoud's* Letter, you may tell him what I am about to say to you; So long as the King my Husband lived, I was in a continual Fear that  
your



your Master would attaque *Rei* and *Ispaharr* ; but as soon as he died, that Fear vanish'd, because *Sultan Mahmoud* being a very wise Prince, I persuaded my self that he would not employ his Arms against a Woman : but seeing I am deceived, I take God to witness that I will not fly if he come to attack me ; but that I will wait for him without fear, to assert my good Pretensions and Right by Arms : If I have the good Fortune to obtain the Victory, I will make it known to all the Universe that I have conquered the great *Sultan Mahmoud* ; which will be an immortal Glory for me to conquer him who hath conquered a hundred Kings : But if I be overcome, *Sultan Mahmoud* will have nothing to boast of, but that he hath conquered a Woman.

*Observations.* *Seidib* was Daughter of one who was Uncle to the Mother of *Kikjaous* King of *Maxandran*, as he takes notice himself in relating that Part of the History for his Son's Instruction, of which we have spoke already. That same Part is also related in the Select History, which is also an Abridgment of the Mahometan History in Persian.

*Fakhr-edde-Vlet* King of *Persia*, the Seventh of the Race of *Boieh*, who began to reign in the 321 of the *Hegyra*, and of Jesus Christ 933, by *Ali* Son of *Boieh* ; and this *Boieh* pretended that her Original was from *Boheram Gour* the Ancient, King of *Persia*, of the Race of the *Sasaniens*. *Fakhr-edde-Vlet* reigned eleven Years, and died in the Year of the *Hegyra*

387, of Christ 997. *Sabeb Ismail* Son of *Ibad*, who made his Bibliotheque be carried after him to the Campagn by 400 Camels, as we mentioned formerly, was his Grand Vizier.

*Stideb* disarm'd *Mahmoud Sebettoghin* by her Constancy, and this resolute Answer; but as soon as she died, he dethron'd *Meged-edde-Vlet*, and made him die in Prison.

149. One having ask'd an Arabian, What he thought of Riches? he answered, They are Childrens Play, give and take.

150. *Schems-elmaali* King of *Gergian* and *Tabaristan*, or, which is the same, King of *Mazanderan*, was endowed with excellent Qualities; but was extremely passionate, and would kill his Subjects on the Spot for the least Trifle, never sending any to Prison, or observing the least Form of Justice: But his Subjects growing weary at last, laid Hands on him, and shutting him up in Prison, where he died, said to him; Lo, this hath befallen you for depriving so many People of their Lives. He replied, It is because I cut off too few; for I had not been here to Day, if I had destroyed every one of you.

*Observation.* *Schems-elmaali* called himself *Schems-elmaali Cabous*, and was Grandfather to *Kikiaus*, Author of the Instruction that we have already mentioned oftner than once; which he intituled *Cabousnameh*, in honour of him. He was starv'd to Death by Cold in that

that Prison in the 403 of the *Higra*, because they put him in there without his Clothes, as they had surprized him, and would not so much as allow him what they gave Horses for their Litter; although he begg'd the same as a Favour; and that which they litter Horses with in the *Levant*, is dry Horse-dung. *Schams, elmah* was learned in Astronomy, and divers other Sciences; and left several Works both in Prose and Verse written in Persian.

151. *Nouschirvan* King of *Persia* ask'd at one of the Grecian Emperors, by an Ambassadors, By what Methods he became so firm and stable in his Empire? The Emperor answered him, We employ none but such Persons as are experienc'd in the Administration of our Affairs; we promise nothing but what we perform; we punish no Body according to the Height of our own Passion, but according to the Merit of their Crime; we give Employments to none but Persons of Quality, and take Advice from none but Persons of good Sense.

152. That same *Nouschirvan* would have this engraved upon his Tomb: All that we have sent before us is our Treasure; and he that would rather reward Evil than Good, is not worthy to live quietly.

*Observation.* By that Expression, All that we have sent before us, *Nouschirvan* meant all his Good Works.

153. *Plato* said that Hunger is a Cloud which rains Knowledge and Eloquence; and Satiety

Satiety is another Cloud which rains Ignorance and Dulness. He said further, When the Belly is empty, the Body becomes Spirit; but when it is full, the Spirit becomes Body. He said moreover, That the Soul finds its rest in sleeping a little, the Heart in few Disquiets, and the Tongue in Silence.

*Observation.* I don't know that those remarkable Words of *Plato* are to be read in his Works; or that they are to be found in any of our Antient Authors. I found them in a Collection of different Matters in Arabian, Persian, and the Turkish Language, which I brought from *Constantinople*. He who collected them, cites his Author whence he had every Article, except in some places, as in this, which I think worthy of its room here.

154. A Poet read some Verses to an *Emir* which he had made in his Praise; and as he read them, the *Emir* said, That is well, that is well: The Poet finished his Reading, but the *Emir* said nothing else to him. Upon which Silence, the Poet told him you say, that is well, that is well; but that won't buy Meal.

*Observation.* By the Name of *Emir*, we are to understand the General of an Army, or Governour of a Province.

155. One told *Alexander the Great* that a certain Prince, whom he had not yet conquered, was able and experienced in Martial Affairs, and that therefore it were advisable to surprize and attaque him by Night.

To

To which he replied, What will People say of me, if I overcome him as a Robber?

156. One demanded of a wise Man, What a Friend was? He answered, That it is a Word which hath no Signification.

157. The Sage *Lozman* being on his Death-bed, sent for his Son; and as he gave him his Blessing, said to him, My Son, that which I would more especially recommend to you now in the last Moments of my Life, is to observe six Maxims, which comprehend all the Morals of the Antients and Moderns.

Never engage your self to the World, but in proportion to the short Duration of your Life.

Serve the Lord your God with all that Zeal, that the Occasions which you have of his Help does require.

Labour for Eternity which abides you, and consider the Time of its Duration.

Do your utmost to rid your self of Contention, whence one can never get out again after they have been once thrown headlong into it.

If you be in haste to commit Sin, consider before-hand what Strength you have to bear the Fire of Hell, and the Chastisement of God.

When you have a mind to sin, seek for a Place where God cannot see you.

*Observa-*

*Observation.* The Eastern People have a Collection of Tables under the Name of *Locman*, whom they call *the Wise*, and give much the same Account of him that the Greeks do of *Æsop*; but they do neither agree as to the Time when he flourish'd, nor his Country: some hold that he was one of the Patriarchs, and *Job's* Sister's Son; others write, that he was contemporary with *David*, and was 30 Years at his Court; but most say, that he was an Abyssine, and by Consequence a Black, and Slave to a Merchant. And all agree, that he was a Man of consummate Prudence and Wisdom, and endued with an extraordinary Quickness of Wit. His Tomb is according to them at *Remlah*, the same that we call *Ramab* in the Holy Land, betwixt *Jerusalem* and *Joppa*. *Mahomet* speaks of him in the 31<sup>st</sup> Chapter, or otherwise the 31<sup>st</sup> Sourate of the Alcoran, which is called the Sourate of *Locman*.

158. *Locman* being ask'd from whom he learn'd his Vertue? answered, From those that had none, for I abstain'd from every thing that I observ'd vitious in their Actions.

159. *Ali* recommended to his Sons *Hassan* and *Hussain* to practise the following Directions; My Children, says he, never despise any Man, look upon your Superiours as your Fathers, upon your Equals as Brethren, and Inferiours as Children.

160. *Hagiage*, who was afterwards Governour of *Arabia*, besieged the City of *Mecca*, and *Abdullah* the Son of *Zebir* defended the same; who being reduced to Extremity, and perceiving that he was in ha-

zard to be taken by Storm, retired to his own Habitation: Whereupon his Mother said to him, Son, if you fight for a good Cause, it cannot be maintain'd but by your Sword; return then to the Battel, and consider that you fall a Martyr if you be slain. *Abdullah* answered, Mother, I am not afraid of Death, but hate to have my Head cut off after I am dead. His Mother replied, Son, the Sheep after its Throat is cut, feels no Pain when it's roasted.

*Observations.* After the Death of *Caliph Maavia*, Son to *Iezid*, this *Abdullah* possessed himself of *Mecca*, with its Dependancies, and several other Countries, and maintain'd himself above nine Years, till he was killed in the last Assault at taking of the Place. After his Death *Hagiage* cut off his Head, which he sent to *Medina*, and affixed his Body to a Cross.

This Siege of *Mecca*, and the Death of *Abdullah* happen'd in the 71st of the *Hegira*, and the 690th Year of Christ.

The Mahometans never make War but some way or other Religion is concern'd in it, and therefore they look upon all those who are killed as Martyrs.

161. The *Caliph Mehdi*, Father of *Caliph Haroun Erreschid*, was in the Temple of *Mecca*, and said to a certain *Mansour*, If you want any thing, ask it of me. The *Mansour* answered, It would be a Shame for me to ask any thing that I needed from any other but God, in the Temple of God.

*Observation.* According to the Mahometan Tradition, the Temple of *Mecca* was the first Temple consecrated

erected to God; and they will have it to have been built by *Adam*, and rebuilt afterward by *Abraham* and *Ishmael*, and therefore they make it one of the five Precepts of their Religion to go thither in Pilgrimage.

162. The *Caliph Haroun Erreschid* having a mind to reward *Bakht Jeschoua*, who cur'd him of an Apoplexy, made him his Physician, and allowed him the same Salary that he did to the Captain of his Guards, saying, The latter guards my Body, but *Bakht Jeschoua* guards my Soul.

*Observation.* *Bakht Jeschoua* is the same with *George* the Son of *Bakht Jeschoua*, mentioned before: He was very young when he cur'd *Haroun Erreschid* of that Apoplexy, which was the first thing that rais'd his Fortune at the Court of the *Caliph's*.

163. The *Caliph Mamoun*, Son of *Haroun Erreschid*, took great Delight in giving Pardons, and said, If it were known what Pleasure I have in pardoning, all Criminals would make Application to me to feel the Effects of my Clemency.

*Observation.* *Mamoun* was not only a sweet-natur'd, mild and merciful Prince, as appears by this Piece of his History, but also very liberal and skilful in the Art of Governing, and was moreover the most learned of all the *Caliph's*; and being an Admirer of Philosophy and the Mathematicks, caus'd several Books of those Sciences to be translated from the Greek and Syriack into Arabick. He was also well versed in Astronomy, and ordered several Astronomical Tables to be composed, which were called *Mamoun's Tables*.

164. The *Caliph Vathik Billah* being at the Point of Death, said, All Men are alike,  
 F 2 and



and become equal at the Hour of Death, from which Kings, Subjects, nor no Man is exempted; and then addressing himself to God, said, Thou whose Kingdom doth never perish, have Mercy upon him whose Kingdom is perishing.

*Observation.* The *Caliph Vathik Billab* was Grandson to *Caliph Haroun Erreschid*, and Nephew to *Mamoun*: His Father to whom he succeeded was called *Mutasssem Billab*. He was valiant and bountiful, and being a Lover of Poësie, he always made Poets welcome to his Court, and was their Benefactor. He reigned only five Years and some Months, and died in the Year of the *Hegira* 231. and of Jesus Christ 845.

165. The *Caliph Muterid Billab* stood in need of Money to prepare for a Campagne, and was informed, that one of the *Magi* who dwelt at *Bagdat* had great Sums in ready Cash: and having called for him, demanded a Loan of the same; to which the *Wise Man* answered, that it was at his Service: Upon this Frankness the *Caliph* ask'd him if he had an entire Confidence in him, and if he was not afraid that he would never restore him his Money? He answered, God hath entrusted you with the Government of his Servants who acknowledg your Power, and the Publick believe that they may trust your Word, and that you govern with Justice; and after all this can I be afraid to trust you with my Estate?

*Obser-*

*Observation.* This Caliph died at Bagdat in the 289th Year of the *Hegira*, and the 901st of Christ.

166. *Gelal-Eddeyless Melec Schach*, one of the first Sultans of the Family of the *Selgiucides*, who reign'd in *Persia*, did one Day say his Prayers to *Mesched* in the *Khorassan*, at the Tomb of *Ali Riza*, when one of his Brothers rebelled against him: as he came from Prayers, he ask'd of his Grand Vizier, if he could guess what he had prayed to God for? The Grand Vizier answered, You have prayed that he would grant you the Victory against your Brother. The Sultan replied, I did not pray so, but thus, " Lord, if my Brother be more fit to govern the *Mussulmans* than I, give him the Victory against me; but if I be more proper than he, grant me the Victory against him.

*Observation.* Those Sultans or Kings called *Selgiucides* take their Denomination from *Selgiuc*, the General of a mighty Inundation of Turks who passed the *Oxus* into the *Khorassan* in the Reign of *Mahmoud Sebeckteghin*, who is mentioned before. *Dagrubeg*, Grandson to *Selgiuc*, began their Empire, which was divided into divers Branches, in the 429th of the *Hegira*, and 1037th of Jesus Christ. Some Authors have very corruptly called him *Tangrolipix*, and Monsieur *Bespier* in his Notes upon *Ricant's* State of the Ottoman Empire hath taken a great deal of Pains to find out the Correction of it; that of *Togrubeg* is the best, and he might have also found out *Dagrubeg*, if he had known that the Turks pronounce the Arabick *Ti* as *D*: but this he could not know, for the little Turkish Language which he under-

stood

stood he learn'd in *Normandy*. Nor does that Word come from *Tangri*, which signifies God in Turkish, as he pretends, but from *Drags*, which signifies Right; and *Dogrulbeg* signifies the right Lord. *Gelal-Eddevelett Melek-Schach*, which another Author calls *Gelal-Eddin*, was the third Sultan after *Dogrulbeg*, and died in the Year of the *Hegira* 485. and of Jesus Christ 1092.

167. The *Caliph Soliman*, who was of comely Personage, look'd upon himself in a Glass, in Presence of one of his Ladies, and said, I am the King of the Youth. The Lady replied, You would be the finest Merchandize in the World, and the most sought after, if you were to live always; but Man is not eternal, and I know no other fault in you but that you are mortal.

*Observation.* The *Caliph Soliman* was the 7th of the Race of the *Ommiades*, who did reign before the *Abassides*: He died in the 99th Year of the *Hegira*; *Anno Christi* 717.

168. At his Return from the unsuccessful Siege of *Moussol*, *Salah-din* King of *Egypt* and *Syria* fell into a very dangerous Distemper, which had well nigh cost him his Life. *Nassir Eddin Mehemmed* his Cousin hearing the News of it, wrote forthwith to *Damascus* from *Hims*, where he himself was, to sollicite those whom he thought his Friends, to order it so that he might be declared Sultan in case *Salah-din* should die: But *Salah-din* recovering, a little time after, *Nassir Eddin Mehemmed* fell sick and died himself: *Salah-din*,

him, who had been informed of his Procedure, seiz'd all his Estate and Riches, and some time after had a Desire to see his Son, whom he had left behind him, of about ten Years of Age; who being brought before him, the Sultan knowing that there was Care taken of his Education, ask'd of him, what part of the Alcoran he was reading: To the Surprize of all that were about him, he answered wittily and boldly, that he was at that Verse which says, that those who devour the Estates of Orphans are Tyrants.

*Observations.* *Salahbdin* is that *Saladin* who is so famous in our Histories of the *Croisades*, and retook *Jernsalem* in the 58<sup>th</sup> of the *Magirah*, and of Christ 1189, four Years after the Siege of *Moussoul* here spoken of, which was the first Enterprize that ever miscarried with him. When he came before the Place, *Sultan Atabek Arzeddin Masoud* demanded Peace, and offered to quit him all *Syria*; but *Salahbdin* being over-ruled by his Council, continued the Siege, which *Arzeddin* sustained with so much Vigour, that he was constrained to raise it with Shame, and retire, after having made a Peace far less advantageous than that which he had rejected.

*Hims* is the Name which the Arabians give to the City of *Emessa* in *Syria*.

169. In a Battel which *Gingbizkhan* won, the Officers of the contrary Army did Wonders, which retarded his Victory for some time; *Gingbizkhan* seeing them, said with Admiration, that a Monarch who hath such brave Fellows in his Service may live very securely.

*Observations.* There are none almost but those few who understand the Oriental Books that have heard any thing considerable of *Gingbizkhan*: But the Publick are to hope for this Advantage from his History, that *M. de la Croix* the Father hath collected from several Arabian, Persian and Turkish Authors, which he is about Printing. Mean while being to report some of his remarkable Sayings taken out of *Mirkbond*, one of his Historians, I shall only acquaint you passingly, to give you some Idea of his Grandeur, that by his Conquests he became Emperor of *Great Tartary*, *China*, the *Indies*, *Persia*, and all those Countries which lie on the South of *Muscovy* upon the Caspian and Black Seas. He died in the Year of the *Hegira* 624. and of *Jesus Christ* 1226.

The Victory above-mentioned he gain'd from *Taiank Khan* King of best part of the *Greater Tartary*, in which that King was so wounded as he died in a few Days after; and this Victory opened the way to all the other Conquests which rais'd *Gingbizhan* to that Height of Grandeur already mentioned.

170. *Gioungikhan* prayed *Gingbizkan* his Father to spare the Life of a young Prince of *Mecrit* who was very dexterous at his Bow, his Father and two Brethren being killed just before in a bloody Battel. *Gingbizkan* refused, and said to him, the People of *Mecrit* are those whom of all People of the World we have least Reason to trust. The Prince of whom you now speak is at present no more than a Pismire, but may in time grow a Serpent: And moreover, a Prince has never less Cause to dread an Enemy than when he hath put him in his Grave.

*Obser-*

*Observations.* Giougikhan was the eldest Son of Ginghamkan, who gave him the absolute Command over all the Country from the Great Tartary to the Caspian Sea, and the Euxin Sea, a part of Muscovy being included therein. He died some time before Ginghamkan.

The Country of Micrit is a Province of Mogolistan, in the Greater Tartary, whose King and People had traversed Ginghamkan's Designs in his Youth, and entered into all the Leagues which were formed against him; and therefore there's no Reason to wonder that he would not listen to the Intreaties of his Son Giougi, but sacrific'd that young Prince to his own Resentment.

171. Ginghamkan seeing his Sons and next-est Kinsmen assembled about him, drew an Arrow out of his Quiver, and broke it; then he drew out two and broke them both at once; and so he did by three, and by four: but at last took out so many that it was not possible for him to break them, and then discoursed to them as follows; My Children, says he, the same thing will befall you that hath happened to these Arrows: Your Ruin will be unavoidable if you fall by one or two at a time into the Hands of your Enemies; but if you be strictly united together, it will never be in the Power of any to hurt or destroy you. And to perswade them yet more to such an Union, he told them further, that in the time of a great Frost a Serpent which had divers Heads would have crept into a Hole to prevent its being frozen to Death, but the Heads did so embarrass one another, that he found it

impossible to creep into any Hole, and so was killed by the Frost; but at the same time another which had but one Head and many Tails, sheltered it self in the first Hole it met with, and so sav'd its Life.

*Observation.* *Ginghizkan* succeeded in his Design of establishing a good Correspondence in his Family, which continued for many Years amongst his Posterity, who preserv'd for a long time that great and potent Empire which was form'd under the Absolute Sovereignty of one: But he who had the Government did not obtain the same by the Right of Succession or Priority of Age, but by Election with the Consent of all the rest in a general Meeting, where they agreed that the Person elected should enjoy the same Authority with which *Ginghizkan* did reign: which will be made appear more fully in the History of *Ginghizkan* and his Successors, when the same is published.

172. *Ginghizkan* had taken into his Service the Secretary of a Mahometan King whom he had conquered, to employ him in his Dispatches; and having occasion to write to the King of *Monssoul* to demand Passage for a Detachment of Troops that he was sending toward that side, he sent for this Secretary, and told him in very precise Terms what he would have writ: The Secretary being accustomed to a pompous Stile, and abounding with Emphatical Titles, which all the Mahometan Princes of that time did arrogate to themselves, wrote a Letter in Arabick, garnish'd with fine Thoughts and curious Words, and presented

it to *Ginghizkan* for his Approbation, who caus'd it to be interpreted to him in Mogul, which was his Language; but he found it of a Stile contrary to what he intended, and told the Secretary, that that was not it which he had ordered him to write. The Secretary would have defended himself, and answered, that that was the ordinary manner of writing to Kings. *Ginghizkan*, who would not bear with any Body's making Replies to him, repartee'd in Anger, You have a Rebel's Heart, and have writ in such Terms to *Bedr-eddin* (which was the King of *Moussoul's* Name) as will render him more haughty upon reading my Letter, and less disposed to do that which I demand.

*Observations.* *Ginghizkan* did not content himself with this Reprimand, but did also cause the Secretary to be slain for being so bold as not to do precisely what he commanded.

*Bedr-eddin* King of *Moussoul* was at first no other than chief Minister of State in that Kingdom under *Arx-eddin Masoud*, of the Race of the *Atabucks*, to whom he succeeded after his Death. He reigned long, and died in the 659th of the *Hegira*, and 1260th of *Jesus Christ*.

The Reader will not be displeas'd if we exhibit the Contents of the Letter which *Ginghizkan* wrote to the King of *Moussoul* in his own Stile. It is reported by *Mirkhond* as follows; The Great God hath given to me and my People the Empire of the Surface of the Earth. All those who submit without Compulsion have their Lives, Goods, Estates and Children safe. God who is eternal knows what is to befall them. If *Bedr-eddin* submit himself, and give Passage to our Troops, it shall be well with him. If he do



otherwise, what will become of his Country, his Riches, and the City of Moussoul, when once we shall come before it with all our Troops? *Ginghizkan* and his Successors assum'd no other Title than that of *Khan*.

173. *Ginghizkan* having rendred himself Master of the City of *Bokhara*, assembled the Inhabitans, and making an Harangue to them, said, amongst other things; People, your Crimes must needs be very enormous, since the Anger of the Almighty hath sent me against you, who am one of the Scourges of his Throne.

*Observation.* *Bokhara* is a City of *Maveranaban* or *Transoxiana*, which was very large, rich, and well peopled; but *Ginghizkan* after he rendred himself Master of it, ordered Fire to be set thereunto; and being for the most part built of Wood, it was burnt down in one Day, all but the Great Mosque, and some Houses built with Brick. *Ogtaikhan*, Son and Successor to *Ginghizkan*, caus'd it to be rebuilt. It continued famous in the Reign of *Tamertan* and his Successors, and subsists still under the Reign of the *Uzbics*.

174. After the Destruction of the City of *Bokhara* by *Ginghizkan*, the People of *Khorassan* demanded of one of the Inhabitants who had fled thither, if the Desolation made there by the *Moguls* was so great as reported? he answered in Persian, which was his Language, in these few Words, They came, they destroy'd, they burnt, they kill'd, and carried away.

*Observation.* Having spoken of the burning of *Bokhara* in the foregoing Observation, I shall speak one Word of the Blood shed there by the Army of *Ginghizkan*:

*kan*: That same Day on which they came before it 20000 Men sallied in the Evening to surprize them, but the Moguls perceiving it, made so great a Slaughter amongst them, that there were but a very few who return'd into the City; and next Morning at Sun-rising the Inhabitants having observ'd from the Ramparts that the Fields look'd like a great Lake of Blood (as *Mirkbond* expresses it) they capitulated and opened their Gates.

175. A Scheich of great Reputation and Learning dwelling in the City of *Kharezem*, the Capital of the Kingdom of that same Name, when *Gingbizkan* came out of *Great Tartary* to extend his Conquests towards the West. The Mahometans about him understanding that he design'd to lay Siege to that Town, by the three Princes his Sons, pray'd him to be so kind as to give the Scheich notice to retire elsewhere. *Gingbizkan* granted them that Favour, and notice was given to the Scheich from him, that he would do wisely to go out of the Town to prevent his being Partaker of the Misfortunes of his Fellow-Citizens if the Town should happen to be taken by Storm, as it was, for in that Case the Inhabitants would all be destroyed. The Scheich refused to go out of the Town, answering, that he had Kinsfolks, Allies, Friends and Disciples in the Town, so that he should be criminal not only before God, but also before Men, if he did abandon them.

*Obfer-*

*Observations.* This *Scheich*, whose Name was *Negem-uddin Kebri*, was kill'd in the sacking of *Kharezem*; but though he was of a great Age, he kill'd divers of the *Moguls* who forced his House, before he fell himself.

Without speaking of the *Khartzemians*, who were killed in the last Assault, by which they were forced after having held out six Months Siege, *Mirkbond* reports, that the *Moguls*, when they became Masters of the Town, made all the Inhabitants go out, according to their Custom when they took a Place, and made them Slaves, *viz.* the Merchants and Tradesmen, with the Women and Children that were above 14 Years of Age, and distributed the rest amongst the Soldiers to be killed. He adds, That the Soldiers were above 100000; and that Historians affirm, that each Soldier had 24 to kill for his Share; which if true, there were above two Millions and 400000 Souls cut off in that Slaughter alone. It may well be doubted whether one Town could contain so many People; but we must consider that the City was very large, as being a Capital, and that the Inhabitants of the Neighbouring City, and the adjacent Country, fled thither before the Siege.

176. *Ginghizkan* being at *Bokhara* after his great Conquests on this Side the *Oxus*, and about to return into his own Country, the *Great Tartary*, where he died sometime after his Arrival, had a Conference with two Mahometan Doctors concerning their Religion, which he was very desirous to understand; and having said divers remarkable and sensible things on this Occasion, they deserve to have a Place here.

The Mahometan Doctor, who took the Speech upon him, says to him ; ‘ The *Mus-*  
‘ *sulmans* acknowledg one only God, the  
‘ Creator of all things, who hath none like  
‘ him. To this *Gingbizkan* replied ; ‘ That  
‘ he had no Reluctancy to believe the same  
‘ thing. The Doctor added ; ‘ The Al-  
‘ mighty and most Holy God, hath sent an  
‘ Ambassador to his Servants, by whose  
‘ Means he teaches them what they are to  
‘ do, so as they may do Good and avoid  
‘ Evil : Which was no way dis-relishing to  
*Gingbizkan*, no more than the other ; so that  
he answered in these Terms : ‘ I who am  
‘ the Servant of God, dispatch Messengers  
‘ every Day to acquaint my Subjects with  
‘ what I would have them to do, or not to  
‘ do ; and I make Ordinances for the Dis-  
‘ cipline of my Armies. The Doctor went  
on, and said ; ‘ This Ambassador hath  
‘ fix’d certain Times for Prayer ; during  
‘ which, he hath commanded us to give over  
‘ all Labour and Occupation to worship  
‘ God. Perceiving that *Gingbizkan* agreed  
also to this, he added ; ‘ That he hath also  
‘ commanded us to fast one entire Month in  
‘ the Year. *Gingbizkan* replied ; ‘ It is but  
‘ just to eat according to Rule one Month,  
‘ to acknowledg the Favours of the Lord,  
‘ after having spent eleven in eating with-  
‘ out Rule or Management. The Mahome-

tan went on, and said; ' The Ambassador  
 ' hath also commanded the Rich to give half  
 ' of what Money they have each Year to the  
 ' Poor. *Gingbizkan* commended that Sta-  
 ' tute exceedingly, and said; ' The Eternal  
 ' God hath created all things indifferently  
 ' for all Men; and therefore it's reasonable  
 ' that those who have an advantageous  
 ' Share, should impart to those who have  
 ' not. The Doctor added, ' That the Ma-  
 ' hometans have further an exprefs Com-  
 ' mandment to go in Pilgrimage to the  
 ' Temple of God at *Mecca*, there to adore  
 ' him. To which *Gingbizkan* answered;  
 ' All the World is God's House; we may  
 ' meet with him from all Parts of the  
 ' World: God can hear from the Place  
 ' where I am now, as well as from the Tem-  
 ' ple which you speak of.

*Observations.* The Doctor who maintain'd this Dis-  
 course, concluded from *Gingbizkan's* Answers, that he  
 was a Mahometan; but his Colleague maintain'd the  
 contrary, because *Gingbizkan* did not acknowledg the  
 Necessity of a Pilgrimage to *Mecca*: which was very  
 remarkable; for as *Mirkbond* hath observed, it is cer-  
 tain that *Gingbizkan* was not addicted to any particular  
 Religion of the People that he had subdued, but left  
 every one to the Liberty of professing what they would,  
 and constrained no Body to embrace that which he  
 professed himself. On the contrary, he had an Esteem  
 for all Persons of Learning and Merit, without any re-  
 gard to their Religion, as appears by his History; and  
 as *Mirkbond* observes, it was one of the great Qualities  
 that

that recommended him. And if we consider his Religion by the particular Entertainment with these Doctors, the Circumstances of his own History, and that of his Predecessors, it would seem that we may affirm, that their Religion had not degenerated very much from that which *Japhet*, or his Posterity, brought into *Tartary*.

Whether that Opinion was imbib'd by the Arabians in the Time of *Mabomet*, that *Abraham* and *Ishmael* built a Temple to God at *Mecca*, or that *Mabomet* invented it himself, it is that which gave him occasion to make it an Article of his Religion, that every one of his Followers should go thither in Pilgrimage at least once in their Life-time. And they observe it to this Day, there being few of them who are able that do it not, believe that they ought to do it, or at least design to do it.

177. It was told to *Ogtai Khan*, the Son of *Gingbiz Khan*, and his Successor in those great and powerful Dominions which he left behind him, that it was found in a certain Book, that the Treasury of *Afrasiab*, an ancient King of *Turquestan*, was in such a Place not far from his Capital, which they thought would be very welcome News to *Ogtai Khan*; but he would not hear of it, and said, We have no need of other Mens Treasures, seeing we distribute that which we have to the Servants of God, and our Subjects.

*Observations.* *Ogtai* was 3d Son to *Gingbiz Khan*, who declared him his Successor by his Testament in preference to *Giagatai* his 2d Son, who submitted to his Father's Will, and acknowledged *Ogtai* as his Sovereign in a General Meeting of the States, when he was confirmed, about two Years after the Death of *Gingbiz Khan*. That Convention could not be held sooner, because

Cause so much Time was at least requisite for those who compos'd it to come to the Place of meeting, from the remotest Parts of *Ginghizkan's* Empire. *Ogtaikhan* died in the Year of the *Hegyra* 639, and of *Jesus Christ* 1241. He was a merciful and peaceable Prince, and above all very liberal; as appears by the following Articles.

*Ogtai* was particularly called *Kaan* instead of *Khan*, according to the corrupt and coarse Way of Pronunciation amongst the *Moguls*; says *Mirkhond*.

178. A Merchant presented *Ogtaikhan* a Bonnet of the Fashion of *Khorassan*, at such time as he was a little in Wine. The Bonnet pleased him, and he ordered the Merchant a Bill of 200 *Balisches*. The Bill was drawn and delivered; but the Officers who were to pay it, did not, as thinking it an excessive Reward for a Bonnet, and that the *Khan* had not considered it in the Condition that he was then in. The Merchant appeared next Day, and the Officers presented the Bill to the *Khan*, who remembered very well that he had ordered it; but instead of that, ordered the Merchant a Bill of 300. The Officers deferred the Payment of that, as they had done of the former. The Merchant complained of it, and the *Khan* ordered him a Third of 600 *Balisches*; and the Officers were forced to pay it. *Ogtai* being the most moderate Prince of the World, did not fall in a Passion with them for retarding the Execution of his Will; but ask'd at them, if there was any thing in the World that

was

was eternal? The Officers answered, There was nothing. He replied, That was not true; for a good Name, and the Remembrance of good Actions are to endure for ever: In the mean time, by your Delays in distributing my Bounty, because you imagine that I do it in Wine, makes it appear that you are my Enemies, seeing you would not have me spoken of in the World.

*Observation.* That a *Mogul Balische* is worth about 500 French Livres, or 41 l. 13 s. 4 d. English: so that by the Sum which *Ogtaikhan* ordered the Merchant for his Bonnet, we may judg of his Liberality. But here follows another Instance thereof, which is no less surprizing.

79. A Persian of the City *Schiraz* presented himself before *Ogtaikhan*, and acquainted him, that upon the Fame of his bounty he was come from the Middle of *Persia*, to implore his Assistance, to acquit himself of a Debt of 500 *Balisches*: *Ogtai* received him very kindly, and ordered him 1000 *Balisches*. His Ministers remonstrated, and told him, That that was not Bounty, but Prodigality to give more than was demanded. *Ogtai* replied; The poor Man hath travelled through the Desarts, and over the Mountains, upon the Fame of our Liberality; and that which he asks is not sufficient to pay his Debts, nor for the Charges of his Journey which he hath made,



made, and that which he must make again to return home.

*Observation.* *Schiraz* is the Capital of that Part of that Kingdom of *Persia*, which is properly called by the Name. *Dela* the Persian, who is here spoken of, travelled almost from the farthest Part of the *Great Tartary* to *China*, to the Court of *Ogtaikhan*; who had therefore a Regard to his great Confidence in his Liberality upon which he had undertaken so great a Journey.

180. *Ogtaikhan* passing by the Market of *Caracoroum* his Capital, saw Jujubes, and commanded one of his Officers to buy him some. The Officer obeyed, and returned laden with Jujubes. *Ogtai* says to him Surely such a great Quantity as you have there, have cost above a *Balische*. The Officer thinking to make his Court, answered, That they did not cost above the 4th Part, and that was also twice as much as they were worth. *Ogtai* answered him angrily; There was never a *Chapman* of my Quality that went by that Merchant's Door till now; and therefore commanded him to carry him ten *Balisches*.

*Observation.* *Caracoroum* in *Great Tartary*, was the Birth-place of *Gingbirkan*, and the Patrimony which fell to him by his Ancestors; so that he made it the Capital of his Empire. Under the Reigns of his Successors, it became a very Great City by the Confluence of People, who came thither from all Parts of the World.

181. A Merchant having lost a Purse with a considerable Sum, and a great Number of Jewels, publish'd that he would give one half to him who should bring it back. A Mahometan, who found it, carried it to him; but he would not give him any thing, alledging that the whole was not there. The Affair came to *Ogtaikhan's* Ears, who would take Cognizance thereof himself. The Mahometan swore, That the Bag was entire, and that he had taken nothing out of it: and the Merchant did also make Oath, That it had both more Silver and Jewels. *Ogtaikhan* gave Sentence, and bid the Mahometan take the Purse, and keep it until he to whom it belong'd came to demand it: and for the Merchant, let him go, and seek that which he hath lost elsewhere; for by his own Confession, this Purse is not his.

182. *Timour* being Master of *Anatolia*, after the Defeat of *Sultan Bajazet Ildirim*, had a Mind to see the *Scheich Koutbeddin* of *Nice* upon the Reputation of his Doctrine, and the Retired Life which he professed. The *Scheich* took the Liberty to tell him, that it was a Thing unworthy of a Conqueror to massacre the Servants of God, and sack the Countries as he did: Those who aspire to Glory, ought to refrain from shedding innocent Blood. The Mussulman Religion  
which

which you profess, requires you to protect the Country where it is flourishing. *Timour* answered; *Scheich*, each Encampment that I make, the Entrance of my Pavilion opened in the Evening towards the East and in the Morning I find it opened towards the West: Moreover, when I march on Horse-backs, 50 Horse-men who are visible only to my self, march before me, and serve me instead of Guides. The *Scheich* replied, I thought you to be a wise Prince but that which you now say, lets me see that I am deceived. *Timour* replied, How? The *Scheich* answered, because you glory in turning all things topsy-turvy, like a Devil.

*Observations.* *Timour* is the true Name of *Tamerlane* and the Word of *Tamerlan* is a Corruption of *Tamur Lank*, i. e. *Timour the Lame*, being called so apparently by those who had Reason not to love him; but it ought not to be us'd amongst us, who never had any Cause to be angry with him.

As *Timour* came from *Persia* to *Anatolia*, he entered his Pavilion by an Entrance which look'd towards the East; but came out of the same on the West-side, because he advanced towards the West. He had no better Answer to give to *Scheich*, and therefore he answered him thus by way of Railery.

183. *Timour* being one day in a Bath with several of his Emirs, and the Turkish Poet *Abmedi*, whom he entertained as a Man of Learning and Wit: he asked at *Abmedi*

If my Emirs whom you see there, were to be sold, what Price would you value them at? *Almed* rated each of them as he thought fit; and when he had done, *Timour* asked him, And what do ye value me at? He answered, at 24 Aspers. *Timour* replied; Your Estimation is not just; the Linnen-cloth with which I am girded is worth so much more. *Almed* replied, I speak only of the Linnen; for as for your Person, it is not worth a half-penny.

*Observations.* It's easy to think that such Conversation might happen amongst those who bought and sold Men every day, as it is practised still throughout the *Levant*, and particularly in *Baths*; where it is easy to judge of the good Disposition, or Defects of every one's Body.

According to what hath been formerly observed, 40 Aspers make 40 French Sols.

*Timour* was not angry at the Poet's Boldness; on the contrary, he listen'd to his Railery, and did not only laugh at the Pleasantness of his Discourse, but presented him with all the things which he made use of on that Occasion; as Basons, and great Cups of Silver and Gold, and Vessels of the same Metal, to pour out Water in.

The Mahometans both Men and Women, do for Decency's sake cover themselves from the Shoulders downward in the Bath with a blue Linnen Cloth, which hides all behind and before down to their very Feet; then so there is nothing seen which may offend Modesty: And this Cloth they call *Fota*, which is the Word made use of by *Effendi* in relating this Story. They bathe also in cold Water with the same Modesty, but make use rather of Calico than Linnen. If the same Precautions were us'd in *France*, the Ladies would not be reproach'd

reproach'd with their Walk in the Summer-time along the River, without St. Bernard's Gate.

*Abmedi* was of *Sultan Bajazet Ildirim's* Court, and after that *Timour* withdrew from *Anatolia*; he yielded himself to *Emir Soliman* Son to the same *Bajazet*, and dedicated the History of *Alexander the Great* to him in Verse, which he had compos'd under the Title of *Iskander Nameh*.

184. *Timour* having one Day dispatch'd a Courier for an Affair of Consequence; that he might make the more haste, gave him Power when he should stand in need to take all the Horses which he found in his way, without regard to those that they belonged to, be their Quality what it would. As he pass'd by a Meadow, he saw some fine Horses, and would have taken one of them instead of that which he rode on: But the Horse-keepers oppos'd his Design, and broke his Head when they found that he would use Violence: So that being forc'd to withdraw in this Condition, he shew'd his bloody Head to *Timour*, and complain'd of the ill Treatment which he had met with. *Timour* being in a Rage, commanded the Master of the Horses and his Servants, to be enquir'd after, and put to Death. But those who had received that Commission, understanding that they belonged to *Mouph-ti Saadeddin*, would not put the same in execution, because of the Dignity of the Person, until they had given *Timour* notice of

it, and knew his Mind further. When *Timour* understood whose the Horses were, his Anger was appeas'd ; and sending for the Courier, says to him, If my Son *Schabroh* had done any such thing, nothing could have prevented my putting him to Death : but how can I revenge my self upon a Man who hath not his Equal in the World, a Man whose Pen commands not only in the Countries subject to me, but also Abroad, and in such Climates as my Sword can never reach ?

*Observation.* This *Moultzi* was Native of a Place in the Neighbourhood of *Herat*, which was called *Tastagan* : And because of his Abilities, he was consulted by all those Countries that professed *Mahomet's* Religion ; and therefore *Timour* was willing to preserve that Respect for him which he had acquir'd by his great Authority.

185. *Mirza Omer*, Grandson to *Timour*, being banish'd from the Countries which his Grandfather had left him in Conjunction with *Mirza Miranschach* his Father, and *Mirza Ababckir* his eldest Brother, he fled to *Khorassan* to *Schabroh* his Uncle ; who did not only receive him kindly, but made him also Sovereign of *Mazanderan*, which he conquered a little time after his Arrival. But *Mirza Omer* was no sooner settled in his Kingdom, than he revolted and  
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declared

declared War against *Schahroob* his Uncle and Benefactor. When *Schahroob* heard the News of this Rebellion, one of his Officers, in whom he had abundance of Confidence, and who had given him Advice not to treat that Prince so kindly as he had done, put him in mind of what he had the Honour to say to him upon this Subject, *viz.* That there was no Likelihood of his living in a better Understanding with an Uncle, than he had done with his Father and Brother, and now the Event had made it appear that he was not mistaken. *Schahroob* answered; We have done him no Evil, and the Kingdom which we gave him, did not belong to us: Know that Kingdoms belong to God, and he gives and takes them away as he pleases.

*Observation.* *Mirza Omer* did not prosper long in his Ingratitude; for *Schahroob* overtook him in *Barel* almost without stroke of Sword: And as he fled through *Schahroob's* Dominions, he was seiz'd and carried before the Conqueror, having a great Wound which he had received in defending himself. *Schahroob* was still so kind as to give him a Physician and Chirurgion, and sent him to his Capital to be cur'd, but he died by the Way.

186. *Schahroob* gave the Kingdoms which depended on him to his Sons, his Kindred, or Emirs; but ordinarily on Condition of

a Tribute, and that they should coin Money with his Stamp. He did moreover give each of them such Advice as he thought needful for their governing well; and most part of his Counsels are collected by *Abdurrazas Efendi* his Historiographer. He said to his Son *Mirza Ulug-Beg*, when he made him King of *Maverannahar* or *Transoxiana*, and *Turkestan*; The Almighty made us this high Present which we now enjoy, and hath gratified us with that absolute Authority that I do at this time possess, without any regard to my Weakness and Faults: A Sovereign who is convinced of the Worth of an Empire, ought in the first place to return Thanks for his Kindnesses: He ought to be tender and compassionate towards all those who are in Adversity; and to remember what God said to the Prophet *David*, whom he establish'd as his Vice-gerent upon the Earth, *To render Justice to Men.* Entertain Learned Men with Veneration and Respect, and don't go astray from the Precepts of the Law, nor of those who have explained it: Maintain those who are the Interpreters thereof in their Honours and Dignities; and do your utmost to make the Judges do their Duty according to the Laws. Take the People of the Country under your particu-



lar Protection, so that none may vex them ; but that on the contrary, they may have all manner of Justice done them, for it's they who contribute to the Support and Encrease of the Revenues of the State. Govern your Souldiery with pleasant Looks and good Words, for they are the Strength and Stay of your Kingdom. Take care also that they be duly paid ; and augment the Salaries of such as signalize themselves, and expose their Lives for the Preservation of the Publick ; but chastise those who come short of their Duty. In fine, take care that you never depart from Justice upon any Occasion ; and entrust your Frontiers to none but Governors of great Experience, who will take care to keep the Fortresses in good Repair.

*Observations.* *Ulugbeg* the eldest of *Schahroob's* Sons reigned a long time in the Kingdom of *Maveranuchar* and *Turquestan* during his Father's time. After his Death he had some Wars to maintain his Right of Succession to the Country which his Father left him at his Death, but he was quickly disturb'd in his Possession by Factions which were form'd against him, and particularly by the Revolt of his own Son *Mirza-Abdulletif*: for that unnatural Wretch made War upon him, overcame him, and committed a Parricide on his Person ; so much the more detestable, that he had not only acquitted himself well as to his Valour, but was also bountiful, wise and learned ; by which, and his Love for learned Men, he obtain'd a Reputation which distinguish'd

flinguish'd him from all the Princes of his time. In effect the Observator which he built at *Samarcand* will perpetuate his Fame; for thither he drew Mathematicians and Astronomers, who from their Observations publish'd Astronomical Tables.

The Alcoran being the Foundation of the Religion and Civil Laws of the Mahometans, the Interpreters of that Book have acquired great Authority amongst them; and therefore *Schabrob*, who understood it very well, and observ'd religiously what it contain'd, recommended it to his Son to have a Veneration for them, and to maintain them in their Honours and Dignities, as one of the principal Means to get the Love of the People, who cannot bear it with Patience to see the Chiefs of their Religion, and those who have the Administration of the same, despised and ill-treated.

187. That same *Schabrob* said to *Mirza Mehemmed Gehangir*, one of his Nephews, when he gave him a considerable Principality on the Condition before mentioned; To the end that you may carry your self as you ought, consider that God never deprives those who do Good, of the Reward which they deserve: Be merciful and good towards those who depend upon you, because they are God's Creatures. Command your Officers not to treat them harshly, but to cherish the Poor, and to observe the Laws and Statutes. And as to your own particular Concern, do nothing but with Prudence and Wisdom; and set the good Advice

126 *The Remarkable Sayings*  
vice which I give always before you.

188. He said also to *Mirza Kidon*, another of his Nephews, to whom he gave the Kingdom of *Candahar* with its Dependancies; Exercise Justice, and be not guilty of Vexation, Injustice nor Tyranny, for that is the way to ruine your self: Forget not that Kingdoms which are govern'd by just and equitable Princes, altho Infidels, continue a long time, but that the Reigns of Tyrants is never of long Duration. Behave your self with Moderation and Wisdom in every thing. Take Care of your Reputation, and to draw the Blessing of your Subjects upon you by your Liberality and Bounty; and thus you may reign a long time.

*Observations.* *Mirza Kidon* was the Son of *Mirza Pir Mehemmed*, Son of *Mirza Gehangir*, the eldest Son of *Timour*: and *Mirza Gehangir* died while his Father was alive. After his Death *Timour* gave the Kingdom of *Candahar* to *Mirza Pir Mehemmed*, who made the Town of *Balkh* his Capital; but his Reign continued not long after *Timour's* Death, for he was assassinated by *Pir Ali Tex*, whom he entrusted with the Administration of his Government. *Schabroh* chastised this Rebel, and in the first place gave *Balkh* and its Dependances to *Mirza Kidon*; and some time after the Kingdom of *Candahar*. But this Prince did not follow *Schabroh's* Advice as he ought to have done: He rebelled some Years after, but was taken, and *Schabroh* contented himself with keeping him in Prison.

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The Mahometans persuade themselves that their Religion is true, and know that just Kings of other Religions, as Christians and Pagans, do reign, and have reigned a long time; and therefore it is that they made this Maxim which *Schahroob* makes use of here to persuade *Mirza Kidan*, that being of the true Religion, as he believ'd, his Reign should *a fortiori* be of a long Continuance by a good Administration of Justice.

189. He said also to *Mirza Baikra*, another of his Kinsmen, when he gave him the Countries of *Hamadan* and *Lovistan*; Exercise Justice over the People with whom I entrust you; govern them peaceably and gently, and take care that no Man attempt to treat them harshly: Take the same Care of the Poor and Mean that you do of the Rich and Great: Protect the Merchants and Tradesmen, they are the Birds of the Commonwealth, and bring Plenty into the same by their Traffick and Commerce.

*Observations.* *Mirza Baikra* took no more care to improve *Schahroob's* Instructions than *Mirza Kidan* did, and became a Rebel also like him: But *Schahroob* was also indulgent to him, as he was to *Mirza Kidan*.

In calling the Merchants the Birds of the Commonwealth *Schahroob* alluded to those which transport Merchandize from Kingdom to Kingdom, as is still practised in the *Levant*.

190. He said, moreover, to *Mirza Ibrahim Sultan* his Son, when he establish'd him  
G. 4. King

King of *Persia* in the City of *Schiraz*, The greatest Glory of a Kingdom consists in having numerous Troops, a great Train, Following, and Equipage; but its chief Strength consists in having a good Counsel, keeping their Frontiers well fortified, the Passes well guarded, in preserving their Subjects from Oppression, and maintaining Religion: Thanks be to God, my Son, I know that you have no need of Advice, yet my fatherly Affection obliges me to tell you, that you ought to carry your self so as your Subjects may bless you when they sit under the Shadow of your Clemency and Bounty, and have a true Relish of the Pleasures of a quiet and peaceable Life under a good Government. In order to this take care that your Officers exact nothing from them but according to Justice, and that they don't exceed the Limits of the Law in levying the Revenues of the Kingdom. By this Conduct you and I shall both of us be esteem'd, prais'd and bless'd, and our Subjects will wish us all manner of Happiness; and those powerful Motives will prevent our falling short of our Duty. I hope that you will practise all these things, for I am perswaded that you aspire to be as glorious a Monarch as any upon Earth.

Obser-

*Observation.* *Mirza Ibrahim Sultan* made a good Use of the excellent Education and those good Advices, which *Schahrob* gave him on making him King of *Persia*, in the 827th of the *Hegira*, and 1414th of *Jesus Christ*. His Seat was in the City of *Schiraz*, where he died in the 838th of the *Hegira*, and 1434th of *Christ*, *Schahrob* his Father being still alive. He lov'd Vertue, and those who profess'd it, but particularly learned Men, to whom he gave great Gifts, and chiefly to *Scherefeddin Ali* of the City of *Yezd*, who wrote the Life of *Timour* or *Tamerlan* in *Persian*, which *M. de la Croix junior* hath translated into *French*, that the Publick may have the Benefit of the same, as being the best History of that Conqueror, all that have hitherto been publish'd being defective in abundance of things.

191. *Schahrob* had disposed of the Kingdom of *Persia* to *Mirza Iskender* one of his Nephews, before he gave it to *Mirza Ibrahim Sultan*, but *Mirza Iskender's* Loyalty was not long-liv'd. *Schahrob* would not believe the first News which he had of his Revolt; and upon the Representation made to him by his Ministers, that his Empire would never be in Peace while that Prince liv'd: He answered, that they spake like wise Politicians; but if through Ignorance or Heat of Youth my Son *Mirza Iskender* is hurried on to this foolish Enterprize, it may be that good Advice will oblige him to come to himself, and acknowledg his Fault; but if he do not, then it belongs to us to take such Measures

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sure as may prevent his disturbing the Peace of our Subjects.

*Obstructions.* *Mirza Iskander* was Son to *Mirza Omer Schich*, one of the Sons of *Timur*; and *Schabrob* had given him the Kingdom of *Persia* after the Death of *Mirza Fir Abbenad*, the other of *Mirza Omer Schich's* Sons. Upon the certain News of his Revolt *Schabrob* attempted to reclaim him by a kind Letter; but understanding his Obstinacy, he march'd and took the City of *Ispahan* from him by force, which he had taken from *Mirza Rustem*: *Mirza Iskander* fled, but being overtaken by some Horsemen, they brought him to *Schabrob*, who put him into the Hands of his Brother *Rustem*, whom he ordered to take care of him, and comfort him; but *Mirza Rustem* put out his Eyes, that so he might render him incapable of raising any farther Commotions, or attempting the Kingdom again.

From those remarkable Sayings of *Schabrob* and other Particulars of his Life, which we have related in pursuance of this Design, we may easily judg that his History deserves to be published; and it is so much the more considerable, that it includes a Reign of 42 Years full of singular Occurrences: for *Schabrob* began to reign Anno 1404, and died in 1446. And for *Abderrizack Efendi* the Author, he was his *Man* and Judg of his Army when it was in the Field, his Father having had the same Employments before him: And he was besides employ'd by *Schabrob* in divers Embassies; so that what is writ, is from very good Memoirs: And this History, together with that of his Son *Schabrob* and his Successors, almost to the Beginning of the *Sophies* of *Persia*, who reign at this Day, by that same Author is translated into French from the Persian, and ready for the Press.

192. In the Reign of *Ulugbeg* King of *Maverannabar* and *Turquistan*, *Kadi Zadeh Roumi*, who was very learned in the Mathematics, was Professor at *Samarcand*, in a College with three other Professors, where he taught with so much Reputation, that those Professors attended his Lessons with their Scholars, after which each of them taught their own Lessons in their several Schools. *Ulugbeg* displaced one of these Professors, and put another in his Place, which occasion'd *Kadi Zadeh Roumi* to keep at home, and teach no more Lessons. *Ulugbeg* having notice thereof, thought he had been sick; and having a great Veneration for him, because of his Learning, he went to see him, and found him in perfect Health; and asking why he discontinued his Lessons, *Kadizadeh* answered, A certain *Scheich* did once give me Advice not to engage in any Court-Employment, because Courtiers were subject to be displaced, and I engaged in a Professor's Place, thinking it had not been a Court-Employment; but now I understand the contrary by my Colleague's Disgrace, and therefore retired, for fear of being expos'd to the like Affront.

*Observations.* *Ulugbeg* took this Answer in good part, and did not only restore the deposed Professor, but made an Oath that he would never depose any other.

*Kadi-*



*Kadizadeh Roumi* was called otherwise *Mouca Pacha*, and was Son to one *Cadis* of *Brouffe*, in the Reign of Sultan *Murad I.* Son to Sultan *Orkhan*; and therefore he was called *Kadizadeh Roumi*, i. e. the Son of *Cadol* of the Country of *Roum* in *Khorassan*, whither he went upon account of the Reputation of the learned Mahometans of that Kingdom, which did then flourish. He understood the Mathematicks, and was one of those concerned in *Ulugbeg's* Astronomical Tables, but he died before they were finish'd and publish'd. These Particulars are reported by *Cogia Esfendi*, in his Ottoman History, towards the End of the Reign of Sultan *Murad I.* where he mentions the learned Men who were famous at that time.

193. A Mahometan seeing an Arabian Book, whose Text was in red Letters, with short Notes in black, so that there was more red than black, said, that they look'd like Flies upon Beef.

194. *Schems-eddin Mehemmed Fanari Cadis* of *Brouffe*, in the Reign of Sultan *Bajazet Ildirim*, was worth 150000 Sequins, and had a great Train and Equipage. In the mean time he affected to appear Poor, by a very plain Sute, and a little Turban, though the Cadis of his Rank wore them very large: And whereas he bought his Clothes with Money made of the Silk of his own Worms, to excuse the Riches which he had from other Places, and the Splendor of his House, he said, I cannot gain

gain any more by the Labour of my Hands.

*Observations.* 140000 Sequins make about a Million of Livers in French Money.

This *Cadis*, who was very learned, hath writ several Books, which are much esteemed by the Turks, and was called by the Name of *Fanari*, because he was born in the Village *Fanar*.

195. The Poet *Scheichi* was poor, and sold a Medicine for sore Eyes to gain his Livelihood : but having sore Eyes himself, and not making use of his own Remedy, one who had need of it bought as much from him one Day as came to an Asper; and paid him two : *Scheichi* would have returned one, but his Chapman refused it, telling him, that the one was for the Medicine that he had bought for his own Use, and the other I give you, says he, to take as much to rub your own Eyes, for I perceive you stand in need of it.

*Observation.* This Poet liv'd in the Reign of Sultan *Murad II.* who won the Battel of *Varna*. By the Check he had given him on this Occasion, he did so well comprehend how ridiculous it was to sell a Medicine to others which he did not make use of himself, though he stood in need of it, that he never thought on't but he laugh'd heartily.

196. Sultan *Murad II.* after having gain'd the Battel of *Varna*, went through the Field

Field, and view'd the dead Bodies of the Christians, and said to *Azab Beg*, one of his Favourites who was near his Person, that he was amaz'd, that amongst all those Christians there was not one whose Beard was not black: *Azab Beg* answered, If there had been one among them whose Beard was white, they had never thought upon such an ill-contriv'd Design, in which it was apparent the Heat of Youth had engaged them.

*Observation.* The Battel of *Varna* was won by Sultan *Murad II.* in the Year of the *Hegira* 848. and of *Jesus Christ* 1444. He died in the Year of the *Hegira* 859. and of *Christ* 1451.

197. A Pacha, who every time that he retir'd to the Apartment of his Wives, after having been in publick to give Audience, caus'd the Drums to be beat, had a mind to jear a Poet who did often make his Court to him, and ask'd him, if when he went home, he did not cough, to give his People notice that it was he. The Poet, who was himself very good at *Raillery*, and understood what he meant, replied, My Quality is not great enough to imitate such a Pacha as you, who have Drums beating before you.

*Obfer-*

*Observations.* The Governors of Provinces amongst the Turks, are called *Pacha's*; which according to some, is a Persian Word, and contracted from *Pai Schah*; which is to say, the King's Foot, because the *Pacha's* represent the Royal Authority in those Places where Kings themselves cannot come.

The Drums here spoke of, are little ones about half a Foot Diameter. The *Pacha's* have also great Drums, Trumpets and Hautbois, which play before them as they march, and at publick Ceremonies, all on Horseback.

198. *Ali* said, that he heard *Mahomet* say, When Alms goes from the Hand of the Giver, before it comes into that of the Receiver, it utters five fine Sayings to him who gives it: ' I was little, and you have  
' made me great: I was small in Quantity,  
' but you have multiplied me: I was an  
' Enemy, but you have rendred me Amia-  
' ble: I was a Passenger, and you have  
' made me Permanent: You were my Guar-  
' dian, and now I am your Guard.

*Observations.* Alms is here taken passively, i. e. for that which is given in Alms.

*Ali* is *Mahomet's* Son-in-Law, and the Fourth of his Successors; of whom we have formerly made mention.

199. A *Cadis* arriving at a Place where he was to exercise his Function, lodg'd with the Governour, who did his best to treat him handsomly. In Conversation, the Governour

vernour says to the *Cadis*; May one without offence ask your Name? The *Cadis* answered, They look'd upon me to be so very severe in those Places where I was *Cadis* before I came hither, that they never call'd me any otherwise than *Azrail*, which is the Name of the Angel of Death. The Governour fell a laughing, and said, And I, my Lord, am known by the Name of *Cara Scheitan*; that is to say, the *Black Devil*: Never could two better meet together than you and I, to bring the People under our Charge to Reason; for I assure you that they are very troublesome, and inclin'd to Rebellion, and that there's no way to tame them: Therefore let's act by Concert; and while you deprive them of Life, I will take care to make them renounce their Religion, otherwise they will never submit.

*Observations.* The Offices of *Cadis* amongst the Mahometans, and particularly among the Turks, are neither vendible for Life, nor Hereditary. They are distributed by the *Cadileskers*, according to Capacity and Merit, and are chang'd every two Years: At the End of which, the *Cadis* are obliged to return to *Constantinople* to sollicite to be imployed elsewhere, unless they have an Agent, or a Friend to sollicite for them that they may be sent to another Place immediately, after the two Years are finished. They pay but one Tax for drawing their Patents; by virtue whereof, they do exercise their Office; and that falls to the *Cadileskers*,

*Cadileskers*, who dispatch them in the Grand Signior's Name. There are also some other Fees which belong to the *Cadileskers* Officers.

The Mahometans believe that there's an Angel whom they call *Azzail*, i. e. *Azziel*, whose Office it is to bereave dying People of their Souls. This they have either borrowed from the Jews, or communicated to them who have one that they call the Angel of Death, and a Destroying Angel, named *Samael*; the one they represent with a Sword, and the other with a Bow and Arrows. Monsieur *Gaulmin*, in his Notes on the Life of *Moses*, which he translated out of Hebrew into Latin, makes mention of him on occasion of the Dialogue betwixt *Samael* and *Moses* before his Death. He observes also that the Jews in *Germany*, when any one dies among them, throw the Water out of all the Pots and other Vessels which are in the House, out of a superstitious Conceit that the Angel of Death hath wash'd his Sword in them with which he bereft the Deceased of his Soul.

The Turks are ingenious above all other Nations at giving Names to People, according as they please or displease them, and spare no Person of what Rank soever: And thus they named *Scheitan*, who had been *Pacha* of *Candia*, the brave *Pacha* for maintaining the first Siege of *Buda* so gallantly against the Imperialists, and never giving his Souldiers rest, but keeping them continually in Action: And of late we have heard of *Expian Pacha*, i. e. the *Leopard Pacha*; and oftentimes of *Pachas Schahm*, i. e. *Falcon Pachas*: They have also Satyrical Names.

And thus they call'd a Favourite of *Sultan Mehemmed IV. Coul Oglou*, because of his Birth; that is to say, Son of a Janisary. They give also Names from Defects of the Body; and so have a great Number of *Topals*,  
*Kiors*.

*Kiers and Nafets*, whom they denominate the Lame, the One-ey'd, or thin-Beard.

200. A Stammering Man being a bargaining for a Fur at *Constantinople*, vex'd the Leather-feller mightily, because he took so much time to express himself. The Leather-feller having ask'd, What he would do with it? He answered, but stammering always excessively, That he would make use of it in Winter. The Leather-feller replied, The Winter will be over by that time you can speak it; and when will you make use of it then?

201. One of *Ali's* Off-spring standing in need of Wood, went out betimes in a Morning to wait for the Peasants as they came to Town to sell it, but with intension to buy it only from one whose Name should be *Ali*: So that as every Peasant arrived, he ask'd his Name: One called himself *Abau-bekir*, another's Name was *Quser*, a third *Osman*, and a fourth by another; so that he let them all pass without buying any Wood: and having attended till it was almost night, as an Addition to his Trouble, it begun to rain; so that as he was ready to despair, he saw a lame Man walking before an *Afs* laden with sorry Wood, and very ill

ill sorted. He went near him, and ask'd his Name : The Lame Man answered *Ali* : The other enquir'd, how he sold his Ass's Load? He answered, Have a little Patience, I am in Company with another who follows me, you shall bargain with him. *Ali's* Descendant answered, Poltron that thou art, thou sellest Wood after having been *Calife*, and say'st thou hast a Partner; can't you do your own Business without a Partner?

*Observation.* *Ali* was the 4th *Calife* after *Mahomet*, as I have already observed; but that Dignity which ought to have gone to his Successors after him, fell first upon the *Ommiades*, and then upon the *Abbassides*; so that the Reprimand of *Ali's* Descendant is founded upon that Point of History.

102. There was never any Man seen who had so little Beard as *Kuseb Tchelebi*; who was thus named, because of that Singularity: He had none at all upon his Chin, and not above 25 for his Mustachos. The Poet *Bassiri* complaining to him of his Poverty, he answered, I wonder that you are poor, for I have been told that you had abundance of Money. *Bassiri* replied, My Lord, I have no more than there's Hair in your Mustachos.

*Observations.* We mentioned the Poet *Bassiri* formerly; and I have already observed, that *Kuseb* signifies a Man that hath little Beard.

*Tchelebi.*



*Tchelebi* is a Title of Honour given to Persons of good Birth. The Word is probably derived from the Persian Word *Geleb* or *Tcheleb*; which signifies the first Flowers, or first Fruits, and every thing that comes to Maturity before its ordinary time. This Original pleases me much, because the Turks give this Name particularly to handsom young People of good Parentage, who are pleasant, well-bred, and of greater Wit than is usual for their Years. Others will have it, that it comes from *Tcheleb* an old Turkish Word, which signifies God; but this Etymology seems to me to be too far fetch'd.

203. The Jews at *Constantinople* having a Controversy with the Turks about Paradise, maintain'd that they alone should have entrance thereinto. The Turks ask'd, Seeing your Opinion is so, where do you think then that we shall be placed? The Jews, not daring to be so bold as to say that the Turks should be wholly excluded, answered only; That they should be without the Walls, and look upon them. This Dispute coming to the Ears of the Grand Vizier, he said, That seeing the Jews place us without the Walls of Paradise, it is but just that they should furnish us with Pavilions, to defend us from the Injuries of the Weather.

*Observations.* At the same time the Grand Vizier tax'd the Jews over and above their ordinary Tribute, a certain Sum for the Grand Signior's Pavilions, which they pay to this day.

I never read this in any Book, but it's commonly talk'd of at *Constantinople*, where I heard it.

204. The World appeared to *Isa* the Son of *Mary*, in the Form of a decrepit old Woman. *Isa* ask'd her, How many Husbands she had had? The old Woman answered, So great a Number that it is not possible to tell. *Isa* replied, They are dead in all likelihood, and abandon'd you at their Death. She answered again, On the contrary, it is I who killed them, and deprived them of Life. *Isa* replied, Seeing it is so, it's a Wonder that any other, after having seen how you treated the rest, should have any Love for you, and that they don't take Example by them.

*Observation.* That *Isa* signifies Jesus Christ among the Arabians, who ascribe many other Sayings to him that are not to be found in the New Testament, but are nevertheless very edifying: And here follows another which is no less remarkable.

205. In the Time of *Isa* three Travellers found a Treasure in their Way, and said, We be hungry, let one of us go and buy something to eat. One of them went accordingly, with an Intention to bring them some Victuals; but he says within himself, I will poison the Provisions, that so they may die as they eat, and I shall enjoy all the  
Trea-

Treasure alone; and he put Poison amongst the Victuals accordingly: But the other two, who had form'd the like Design against him in his Absence, murdered him upon his return, and so became Masters of the Treasury. But after they had slain him, they did eat of the poison'd Meat, and both of them died. *Isa* passed by this Place with his Apostles, and says to them; Behold, what sort of a Thing the World is: See after what Manner it treated those three Persons; Wo be to him who asks riches of it.

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THE

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THE  
MAXIMS

OF THE

*Eastern Nations.*

**T**HE Fear of God is the greatest of Perfections, and Vice the greatest of Imperfections.

The Fear of God purifies the Heart.

I fear God, and next unto God, I only fear those who do not fear him.

The Fear of God is the safest Harbour.

Piety is the greatest Wisdom, and Impiety the greatest of Follies.

The Worship we pay to God mortifies Lust.

In serving the Devil we run to Perdition; but in serving God we serve our selves.

We sin too much in sinning once, but a thousand Acts of Worship are not sufficient to honour God as we ought to do.

Do not despise God in swearing by his Name, lest he should despise you.

Whoever betrays his Religion for the sake of the World is miserably mistaken.

We cannot know our selves well unless we know our Creator.

He whose Lust prevails over his Reason, must Perish.

Did Man consider his End, and the transitoriness of this Life, he would be struck with horror at his proceedings, and at the deceit of them.

Life is a dream out of which Death only awakens us.

The Life of Man is a Road towards Death.

Men are more apt to follow the corrupted Manners of their Times, than the good Examples of their Forefathers.

Virtue, Science, and true Learning, are the main things which render us estimable.

Those are not Orphans who have lost their Father; but those who want Science and good Education.

Want of good sense is the worst degree of Poverty.

Nothing conceals a Man's want of sense better than silence.

Sence is the richest of all Possessions.

We create many Friends by the mildness of our Conversation.

Vanity proceeds from want of Judgment.

Revenge does not argue greatness of Soul.

Science in a Child is a Diadem, and Wisdom a golden Collar.

Those are absolutely wretched who sink under the weight of Misfortunes.

Those who love Virtue do not always practise it, and those who practise it, do not do it with all the Perfection that is necessary.

Clownishness and Incivility breed Discord, even among Relations.

The Heart of the Foolish is in his Mouth, and the Tongue of the Wise is in his Heart.

He that abandons himself heedlessly to his hopes, runs to his own ruine.

Envy has no rest.

When you receive favours do not make your self unworthy of them for want of Gratitude.

The desire of Vengeance is an invincible obstacle to live happy and contented.

When you have an advantage over your Enemy, forgive him, to express your acknowledgments to Heaven for that advantage.

You deprive your self of the Honour you receive by a Friend's Visit, in not receiving him kindly.

It is not safe to rely on the Word of a cross ill-natur'd Man.

When you are joyful, you need desire no other revenge on him who envies your happiness than the mortification he receives by it.

How advantageous is Science to him who possesses it, since it is of so great a value that it is not to be purchas'd by Money.

Three things sooner or later undo a Man; his Wife when another possesses her Heart, a Snake in his Bosom, and a heedless Friend.

Nothing obtains Pardon sooner than Repentance.

'Tis a folly to appear before a Judge without being call'd; 'tis a greater yet to speak without being question'd; and that which is worse than either is to boast of being learn'd.

The most dangerous Illness is want of good sense.

## 4 *Maxims of the*

Of all Vices, Vanity and Litigiousness are those which Men least correct themselves of.

Our discourse occasions the Good or Evil which happens to us.

It is not amiss to make Visits, but we must not do it so often, as to give those we visit cause to say, it is enough.

It is an affront to reprehend any body before Company.

- Few words are a sign of perfect Wisdom.

- Humility is a powerful means to obtain what we love.

The true Service of God in a Prince is to remain within his bounds, to maintain Treaties, to be contented with what he has, and patiently to suffer the privation of what he has not.

In obliging one to ask Pardon a second time, we remember that we have been abus'd.

A General who Acts is more necessary than a General who Speaks.

Nothing is so like Flowers planted on a Dunghil, as the Favours we bestow on Ignorant or mean Persons.

Whatever Community, Company, or Society you are in, never engage your self on any thing relating to Publick Affairs; seeing that if you succeed, the Company will attribute it to themselves, and if you have no success, every one will impute the fault to you.

When Men suffer Impatiently, Vexations and Troubles cause far more torment than when they suffer with Patience.

When the Soul is ready to take its flight, what matters it whether we dye upon the Throne or upon the Dust?

## *Eastern Nations.*

3

The more our Enemies Malice is conceal'd, the more it behoves us to be diffident of it.

Take Example by those who have preceded you, and strive to do Good.

Be not negligent, and then others will not be negligent towards you.

Take and give with Equity.

We need not wonder that those, who desire and seek after things which are not proper for them, fall into unexpected Misfortunes.

Wealth remains no longer in the hands of Liberal Persons than Patience in the Heart of a Lover, and Water in a Sieve.

As soon as a Man delights in hearing Slanders, he is of the number of the Slanderers.

What Men suffer for this World covers the Heart with darkness; but what they suffer for the World to come fills it with light.

Fortune and Glory have so strict a relation together, that he who has no Fortune has no Glory.

The greatest Tranquility we can enjoy is that which we enjoy when we desire nothing.

Men seldom obtain what they desire, when they prosecute it with too much eagerness.

Why do you upbraid me with the Sin I have committed, since God forgives it me?

He who drives a Jest too far, never fails of being hated or despis'd.

The Man who truly deserves the Title of Man, is known by the following Marks. Whatever accident befalls him he remains Immovable; he is humble in Greatness; he discovers no weakness in occasions which require Courage; he aims at nothing but Honour and Reputation, and if he be not Learned, at least he is a Lover of Learning.



The Condition of him who obeys his Passions is worse than that of a miserable Slave.

The Conqueror must be satisfied with his Victory, and forgive the Vanquish'd.

We often labour hard to succeed in an Affair which creates nothing but Trouble in the sequel.

An Officer who has lost his Place, must behave himself as if he enjoy'd it still.

Those are free who desire nothing; but those are Slaves who rely on their Hopes.

Learn Sciences before you Marry.

The Council of the Wise stands in lieu of Predictions.

He who observes what passes in the World, takes Example by it, either to do good, or to avoid the defects he observes in it.

Tho' you had two hundred excellent Qualifications in you, they would prove uselefs, if Fortune be against you.

The most vexatious of all Affairs is to have Enmity.

Endeavour to get sincere Friends that you may live under the shadow of their Protection, they will add to your Joy in Prosperity, and will comfort you in Adversity.

We do not know what we do when our Heart is wounded.

Be sincere, tho' your sincerity were to cost your Life.

Men are Wise, proportionably to the good Education they have had.

Do not trust, you will live in Liberty.

Modesty forsakes us, as soon as we abandon our selves to unlawful Pleasures.

The Wise practice three things particularly: They forsake the World before the World forsakes

sakes them. They build their Tombs before it is time to enter into them, and do all things in order to be agreeable to God before they come before him.

Whoever Commands those who are below him too Imperiously, often finds a Master who Commands him in the like manner.

Do not Sin, you will have the less Grief at the hour of your Death.

It is scarce impossible not to succeed in what we undertake, when we advise before hand.

Take care what Family you contract an Alliance with in marrying your Son, because the Root communicates its Illness to the Stem, and to the Branches.

Those who have a consideration for, and behave themselves justly towards every body, succeed in their Undertakings.

Greediness occasions Poverty; but those are Rich who desire nothing.

Too much Familiarity breeds detraction, and Friends are not far from Enmity when they censure all things.

Whoever entertains you with the faults of others, designs to serve you in the same kind.

The more Men hope, the less they obtain; because hope is often a means not to obtain what they expect.

Whoever pardons his Inferiors meets with Protection from those who are above him.

Always give a favourable construction to your Friends behaviour, until you find something to tire your Patience.

Observe your Friends, except those you are sure of; but you can never be sure of a Friend unless he has the fear of God before his Eyes.

## *Maxims of the*

**Love your Friends with caution.**

**The most perfect Pleasures in the World are mix'd with Afflictions.**

Whoever considers Consequences with too much attention, is not commonly a Man of **Courage.**

**The World is a Hell for the Good, and a Paradise for the Wicked.**

**God's decrees render the finest Projects in the World useless.**

**Precautions are vain where God commands.**

**Never enquire into things which are to come; but inform your self of those which are past, in order to improve by them.**

**Gratuities shut the Mouth of those who have ill Intentions against us.**

**Wine, tho' never so violent, deprives us no more of Reason than an irregular Passion.**

**True Nobility consists in the Virtue, not the Number of our Fore-fathers.**

**The best Inclination proceeds from good Education.**

**It is better to Hammer Iron upon an Anvil than to stand Idle before a Prince.**

**Advise in your Affairs with those who fear God.**

**Nothing is more vexatious than Poverty. Nevertheless Dishonesty is worse yet, and therefore Wisdom is an inestimable Treasure.**

**Men never meet with ill success, when they are sensible what they are capable of.**

**Nothing induces Men more to shun us than the good Opinion we have of our selves.**

**The Miser has the Vexation to find his House a perfect solitude.**

The more Men love to jest, the more troubles they create to themselves.

Whoever has lost his Modesty has a dead Heart.

It is a piece of Imprudence to refuse the Favours which are offer'd us: We may chance to meet with a denial, when we stand most in need of them.

The Poor must learn Sciences to become Rich, and the Rich for an Ornament.

We must suit our selves to the Weakness of our Inferiors, to receive that Service from them which we stand in need of.

All prospers to him who avoids Covetousness, Anger, and Lust.

The Fool shews himself by his Discourse.

Whoever has forsaken all things to devote himself to a retir'd Life, must have no complaisance for any one.

The Tongue of the Wise regulates it self according to the motions of his Heart.

Do not return the Good that is done to you with Ingratitude.

In all other cases the Husband must appear a Child in respect to his Wife; but he must shew himself a Man when she desires what he has.

We discover our most secret thoughts by our Discourse, and by our Looks.

It is better to possess an Art fit to get our Livelyhood by, than to hold out our hand to beg for it.

The Miser runs directly into Poverty, he lives like a Beggar in this World; but he will be call'd to a Rich account in the day of Judgment.

Those that are happy in their Riches are known by the care they take to return God thanks for them.

Integrity is paid by Integrity.

The greatest advantages we can procure to our Children, is to give them a good Education.

Who can cure the Frensie of a Man that would be thought a Hero, and yet hurts no body?

Return good for Evil, and you will obtain the Victory.

We ought to look on him as our Brother, who relieves us with his Fortune, and not on him who is only related to us by Blood, and forsakes us.

The Friends of this Age are the Spies of our Actions.

Men have the advantage over Beasts by Speech; but Beasts are preferable to Men, unless their Speech is attended with good sense.

Misfortunes must be conceal'd under the Veil of a gay and modest outside towards every body.

Patience overcomes all things.

The mildness which is most agreeable to God, is that of a Just Prince, who is easie of Access; but the barbarity which is most odious to him, is that of a violent passionate Ruler.

The greatest Enemy we have is our Lust.

Good Actions are the blessing of our Life.

The greatest Misfortunes are occasion'd by the Tongue.

Whatever Nation a Man is born in, he is only estimable according to his Industry to recommend himself.

We must acquire that towards the end of our Life, which we have neglected at the beginning.

He who has left the World, and still Courts the Rich, is still of the World.

A sign of Plenty is to have many Friends at our Table.

Do not constrain your Daughters to take deform'd Husbands; because they love what you love.

God bless him who discovers our Vices to us.

Three things ruin Men: Vanity, Covetousness, and Lust.

The wisest Man is he who has most complaisance for others.

We may avoid the Punishments of Heaven by Repentance; but we cannot free our selves from the Tongues of Men.

The Body feeds on Meat, and the Soul on good Actions.

Do not put off the good Actions you may do to day, till to morrow.

Whoever does not know Evil, falls into Evil.

The goodness of a Discourse consists in briefness.

The Company of good Men is a Treasure.

True Glory comes from God.

Two things are inseparable from Falshood, many Promises and many Excuses.

A sweet-temper'd affable Man stands in need of no Man's assistance.

Advise Relations and Friends to see and to visit each other; but never advise them to live near one another.

Fullsome nasty Discourse is less tolerable than stuttishness in Eating.

**Cheats, Lyars, and all sorts of Persons who lead Irregular Lives, are drunk with the Prosperity which attends them in all things; but that Drunkenness is the just reward of their ill Actions.**

**Those who possess an Art possess a Treasure.**

**Read Poetry, 'tis a sign of good Inclinations.**

**The best way to live in quiet is to keep a check over our Passions.**

**The truest Friend is he who puts us in the right way.**

**A Man's genius is known by Conversation.**

**A good Friend is known by his steadiness in keeping his Word.**

**The best Wife is she who Loves her Husband and gets many Children.**

**Increase your Children and your Family; you do not know that it is on their account you find wherewith to subsist.**

**The best remedy in all Afflictions is to submit to the Will of God.**

**A Man's Wit is known by his Words; and his Birth by his Actions.**

**It is vain to speak Truth where it produces no effect.**

**The best way always to be joyful and contented, is to have many Friends.**

**Avoid the Friendship of a Fool. Tho' he designs to serve you, he will prove hurtful to you.**

**The Miser has no more advantage by his Money than if he had Stones in his Coffers.**

**All the Felicity of Kings consists in administering Justice,**

We say, *The Age is Corrupted.* We speak improperly, 'tis not the Age, but the Men of the Age who are corrupted.

To commit one fault is too much, and it is not enough always to do our Duty.

Whoever is in necessity, resembles a Mad-man, who has no other way to follow but that of his ill Fate.

The remembrance of having been young only creates regret.

Drunkenness is the Gate through which we pass towards forbidden things.

Nothing comforts more than the sight of a sincere Friend.

Tranquility and quiet are the sole comforts of Life.

We grieve for want of Riches, and we In-tangle our selves in the love of them when we enjoy them.

Science is above whatever we think most sublime.

Business is troublesome ; but Idleness is pernicious.

Birth is the harbinger of Death.

The good choice of a Friend shows the sense of him who makes it.

Friendship renews among Friends when ever they meet.

The comprehension of God consists in the difficulty of comprehending him.

'Tis better to apply our selves to imbellish our Soul than our Body.

Ill conduct must be look'd upon as a Preci-pice out of which it is hard to escape.

Let your Heart be pure and clean before God. Be generally Civil towards all Men. Master



your Passions ; be submissive to your Superiours, and bear their Imperfections. Advise with the Wise. Be mild towards your Enemies ; respectful towards the Learned ; and silent before the Ignorant.

By the ill Conduct of Men it is easie to judge of what they conceal most.

New Troubles are always the most vexatious.

Complaints are the Weapons of the weak.

No ill accidents are to be fear'd with Patience ; but no good can be expected with impatience.

Useless Discourses dishonour Wisdom.

Death is a Cup which all Men must Drink, and the Grave is a Gate through which they all must pass.

What precedes Death is more dreadful than Death it self ; but Death is more tolerable than what follows it.

Affairs go ill when Wealth is possess'd by Men who cannot make a good use of it, when the Sword is in the hand of those who cannot wield it ; and when those who are indued with Wisdom do not know how to improve it.

Avarice is the Punishment of the Rich.

A Rich Man who is Covetous is poorer than a poor Man who is Liberal.

Three things fall on the head of him who practises them : Injustice, Disingenuity, and Deceit.

One of the Laws of Friendship is to lay aside Ceremony.

Whoever walks uprightly can never stray.

Whoever Writes, and does not reflect on what he Writes, loses half his Life, like him who Reads and does not understand what he Reads.

Silence prevents Troubles.

It is strange that Men will Inhabit Sumptuous Palaces, knowing that the Grave is their true abode.

We need not fear the attempts of the Wicked when we have good Friends.

The Ignorant conceals his Ignorance by silence.

Whether you Pardon or Punish, use no vain Words, lest Men should not believe you when you Pardon, or fear you when you threaten.

The most grievous offence is that which proceeds from a Friend.

Do not threaten to chastise more rigorously than the Crime deserves. If you do it you will be unjust; and if you do it not you will be guilty of a Lye.

The worst of Crimes is to abandon Religion to follow the Vanity of the World.

You will not be expos'd to be reprehended by others, if you reprehend your self.

Happy is he who has Riches and puts them to a good use.

Do not affect to be losed when you promise.

We may say that Life is long when it is free from Vexation and Afflictions.

When Good offers it self to you embrace it; but reject Evil as soon as it appears to surprise you.

Whoever submits to the Will of his Enemy exposes himself to an inevitable ruine.

The Tyranny of Kings is more tolerable than the Insurrection of Subjects.

The Groans of the Oppressed are not useless. The Life of a Tyrant is not lasting.

The length of discourse makes Men forget part of it; and yet it is contrary to the Intention of those who speak.

Memory is preferable to a vast Library of Books.

Be Mild and Complaisant, and you will meet with an equal return.

It is no wonder that a Man should suffer, and yet be Patient; but we have reason to admire him who suffers, and blesses God for his Sufferings.

Perfect Health is a Treasure.

Do not mix your Secret with those things you expose in Publick, you will find the benefit of it.

Conceal no circumstance from him you take advice from, for the evil it might occasion would lye at your-own Door.

The Honours we acquire by Virtue, are infinitely greater than those we derive from Nobility.

We discover the greatness of our Birth, by the Elevation of our thoughts.

Ingrateful Men never profit by the Favours they receive.

The Ignorant easily take the first Places; but the Learned, who understand the Rules of Civility, never do it.

During the space of Time you enjoy in this World, you are on this side your last hour. Before that hour comes, imploy the Time you have to dispose of, to prevent what must befall you when it is expir'd, and do not stay till all manner of hope is taken from you, and till you are call'd to an account for the Ills you have done.

The Infirmary of Old Age is sufficient, without adding any other Troubles to it.

According to the course of the World Life is a Misery without Wealth, and Science without Dignity is but a heap of coherent Discourses, which avail nothing.

The comfort of those who have receiv'd some sensible Affront, is that they are not to live to Eternity.

Whenever any great Wickednesses are committed in a Nation, God sends a general Affliction after them.

Nothing engages Hearts more than fair Words.

Old Age ought not to be reckon'd as a part of Life.

Do not magnifie your self. Where is the Glory of being created out of Dust, to be reduced to it again to become Worms Meat? To Live to day, and Die to morrow?

Dread the Prayers which those whom you Afflict send up to Heaven.

Have Patience, nothing can be done without Patience.

A Learned Monarch never repents his being so.

Mind what you say, and at what time.

The Reputation Men pretend to acquire by Insensibility, is a very ill one.

Whenever you ask Council, speak Truth, that the Council you receive may also be true.

In order to receive good Intelligence, allow every body a free entrance in your Army.

The greatest Enmity may be dissipated by an accomodation, excepting the enmity of envious Persons.

Men never repent holding their Tongues.

Men heap a Treasure of all sorts of Perfections in the Company of Worthy Men.

Be not severe in Punishment. It is harsh, tho' never so mild. Neither use it frequently, you may compass your Ends by other means.

The best method to acquire Reputation is to weigh and regulate ones Words.

He who has no Wealth, has no Honour in the World, and he who has no Honour according to the World, has no Wealth.

Behave your self bravely in Fight, and be not disheartned, lest you also dishearten your Soldiers.

The true use of Wealth is to dispose generously of it.

The World and Paradise may be compar'd to two Women who have but one Husband, who loves the one more than the other.

The Friendship that is contracted with a Mad Man, involves Men into speedy Misfortunes.

It is better to be alone than in the Company of the Wicked.

Answer the Friendship of your Friends, and have the same regard for them they have for you.

A Miser who hoards his Money, is like a Man who has Bread before him, and yet Starves.

Make use of your Wealth to gain the good Will of all Men.

We are daily respected and honoured while Death is closer to us than the Seam of our Shoes.

We die in the mid'st of Pleasures and Debauches without knowing that we die.

People never abandon their Monarch, nor withdraw from their Allegiance without effusion of Blood.

The Wise can never be Poor.

Falshood is always attended with Dishonour.

A Lye which tends towards Peace is to be preferr'd to a Truth which occasions Sedition.

Whoever is absolutely wean'd from the World, is free from all Vexation.

No Man discovers his want of sence more than he who begins to speak, before he who speaks has done speaking.

There is no true Wealth without Virtue.

Whoever intrusts an affair of Consequence to one who is not capable to discharge that Trust, soon repents it, and shows the shallowness of his understanding to Men of good sence.

An Enemy may become a Friend by Gratifications, but the more we indulge our Passions, the more they rebel.

We acquire the good Will of our Neighbour by being kind to him.

Wise Men never give hopes to take them away again.

Those who are of a generous Nature seldom have any thing to give, and those who are Rich are seldom Liberal.

He who would be thought Learned passes for an ignorant Person, before God and before Men.

He who designs to attain any perfection in Learning, must never suffer himself to be govern'd or rul'd by Women.

Wealth is design'd to live more at ease, but we do not live to heap up Wealth.

We afflict the Poor in pardoning those who oppress them by Extortions.

Take heed of those you do not know.

Those who suffer themselves to be guided by their desires are commonly Poor.

The best way to succeed in our Projects, is to conceal our Secrets.

Two sorts of Men labour in vain, he who gets, and does not enjoy what he gets; and he who learns of a Master whose Actions are not answerable to what he knows, nor yet to what he Teaches.

The Learned Man whose Manners are Vitiated, resembles the Blind who holds a Flambeau in his hand to light others, whilst he does not see himself.

The Trees we Plant yield us Fruit; but Men destroy those who have settled them in the World.

It is better to keep our Secrets to our selves than to confide them to others.

He who rails at other Mens Behaviours before you, uses you in the same manner before others.

The Learned know those who are Ignorant, because they have been Ignorant themselves; but an Ignorant Man can pass no Judgment on the Learned, because he has never been Learned.

He who flatters you, hates you in his Soul.

Kings stand more in need of the Counsel of the Wise, than the Wise stand in need of the Favour of Kings.

How should one rely on the Friendship of an ignorant Man, since he is an Enemy to himself?

Three things are not lasting in Nature: Riches without Trade, Science without Dispute, and a Kingdom without Severity.

Ill grounded Hopes are never lost till death.  
We wrong the Good in pardoning the Wicked.  
The more Experience we have, the Wiser we  
are.

The World would perish were all Men Lear-  
ned.

Laziness and over-sleeping do not only divert  
us from the Service of God, but they also intro-  
duce Poverty.

Excess and Vanity ruine the best Estates.

We must do Good, if we expect to receive any.

'Tis necessary to seek out a good Neighbour  
before we take a House; and a good Compani-  
on, before we undertake a Journey.

Do not discover all your Secrets to your  
Friend, because he may become your Enemy.  
Neither do your Enemy all the harm you can,  
because he may become your Friend.

We must take as much care to blame our  
selves, as to blame others.

Anger begins with Folly, and ends with Re-  
pentance.

He must needs be unhappy, who suffers his  
Reason to be sway'd by his Passions.

A wise Enemy is more estimable than a foolish  
Friend.

There is no Vertue like Prudence, no Morti-  
fication equal to the Consequences of Vice; no  
Goodness like the Goodness of Manners, and no  
Riches equal to the Pleasure of being contented  
with what we have.

Whoever contracts a Friendship with his  
Friends Enemies, seeks an occasion to offend his  
Friends.

It is not necessary to venture our Life in Af-  
fairs which may be accommodated by Money.



It is better to be Poor, than to get an Estate by indirect means.

It is not safe to follow the Counsel of an Enemy: Nevertheless, it is proper to hear it, in order to do the contrary of what he says; and good Sense requires it.

Nothing is worse than a learned Man whose Science is useless.

Excessive Passion makes all Men fly you; and ill-tim'd Carresses make them disrespect you. Therefore you must not be too severe, lest they despise you; nor too kind, lest they insult over you.

Two sorts of Men are never satisfi'd; those who seek after Science, and those who hoard Money.

Strike the Serpent's Head with your Enemy's Hand, you can never fail of success one way or other: If your Enemy overcomes, the Serpent will be kill'd; and if the Serpent get the advantage, your Enemy will no longer be in the World.

Never be the Harbinger of ill News to one who may be troubled thereat; leave that Task to another.

He who has no Education, is like a Body without a Soul.

Never accuse any one of Rebellion to the Prince, unless you are sure the Prince will credit you, otherwise you will ruine your self.

The Wise, tho' depriv'd of all Necessaries, are to be prefer'd to the Ignorant, who abound in all things.

The stupid or ignorant are full of themselves.

Whoever speaks too much is apt to Lye, or to say useless things.

Too much Precipitation is attended with Repentance, and Patience with good Success.

Those are Rich who are satisfi'd with little.

Hearken to learn, and keep Silence for thy own preservation.

Men are divided into two Classis : The one find what they seek for, and yet are not contented ; the others seek and do not find.

Whoever advises a conceited Man, wants Counsel himself.

Every Man thinks he has more Wit than his Neighbour, and every Father fancies his Son surpasses all others in Comeliness.

Well govern'd Subjects are better than great Armies.

He declares himself guilty who justifies himself before he is accus'd.

Kings will admit no equals ; the Envious have no rest ; and Lyars act without any consideration.

Beware of great Men whom you have laugh'd at, of a Fool when you have ralli'd him, of a wise Man when you have offended him, and of an ill Man when you have contracted a Friendship with him.

All the World cannot satisfie a covetous Man ; but, a sober Man only desires Bread to satisfie Nature.

The Devil has no Power over the Good, nor the Prince over the Mind of the Poor.

Three sorts of Men can get nothing that's good from three others : The Nobles from the Yeomen, the Good from the Bad, nor the Wise from the Ignorant.

The Affairs that are done by degrees, are soon ended.

A Man is known by his Tongue, as an ill Nut is known by its lightness.

Whoever disputes with a wiser Man than himself to be thought Learned, shows himself an Ass at last.

A Man ought to possess Science to that degree as to be able to show it at pleasure.

Prudence obliges to consider the end of all things.

The Service of Kings has a double Prospect, the hope of making ones Fortune, and the fear of losing ones Life : but it does not consist with the Prudence of a wise Man to expose himself to such a fear, for such a hope.

There are three things which are only known on three occasions : Valour in War, a wise Man in his Passion, and a Friend in Adversity.

If any one begins to speak before you, do not interrupt him, tho' you know the thing better than he.

Do not publish the Vices of your Neighbour, because you defame him, and lessen your own Reputation.

He who cannot distinguish Good from Evil, must be rank'd among Beasts.

He who teaches Science, and does not practise what he teaches, is like him who ploughs and does not sow.

It is possible to discover a Mans acquir'd Parts in one Day ; but do not trust him as to what relates to his Morals ; because the wickedness of his Soul is not to be discover'd in many Years.

A weakly Man who undertakes to fight with one who is stronger than himself, enables his Enemy to destroy him.

Whoever does not hearken to good Advice, must expect to be reprehended.

Science is increas'd by Experience, and Lyes are augmented by believing them too easily.

The wise Man who holds his Tongue, says more than the Fool who speaks.

Wisdom only appears by the opposition of Folly and of Stupidity.

We are Slaves to a publish'd Secret ; but, a Secret is our Slave as long as we conceal it.

Apply your self to the search of Science, from your Cradle to your Death.

The wise Man who happens to be among Fools, must expect no honour from them.

Nothing is more difficult than to know ones self.

It is no wonder if the Ignorant sometimes get the better of wise Men by their Prattle. Emerald wears out precious Stones.

The Understanding that is offuscated by Lust, may be compar'd to a Husband who is govern'd by his Wife.

The Wise must not easily excuse the Levities of the common People ; because they prove ill for both. The Authority of the Wise is lessen'd by it, and the common People are thereby confirm'd in their Disorders.

Whoever praises ill Actions, is apt to commit them.

The love of the World and of Riches, is the source of all Evils.

Heaven has granted all Men wherewith to live ; but, on condition that they shall work to get it.

Shame hinders us from obtaining what we desire.

We forget the Name of him whose Bread we have not eaten while he was alive.

In an ill Year, we must never ask the Poor how it fares with them, unless we design to relieve them.

The best Conduct in great Assemblies is to say nothing against any ones Sentiments.

The Good are joyful in the midst of their Poverty, and the Wicked are sad in the midst of their abundance.

A senseless Man is known by six different Marks ; First, In being angry without a cause. Secondly, In saying things which signify nothing. Thirdly, In trusting all sorts of Men. Fourthly, In changing when he has no reason to change. Fifthly, In being troubled at what does not concern him. And Lastly, In not being able to distinguish a Friend from an Enemy.

The School-Boy who learns against his will, is like a Lover who has no Money : The Traveller who wants good Sense, like a Bird without Wings : A learned Man who does not practise what he knows, like a Tree without Fruit : And a Priest without Learning, like a House without a Door.

It does not suit with good Sense to take a doubtful Remedy ; nor to travel without a Caravan in an unknown Country.

True Riches consist in being contented with what one has ; and the worst part of Poverty, is not to bear it with Patience.

We vainly expect five things, from five different sorts of Men : A Present from the Poor, Service from the Negligent, Success from an Enemy, Advice from the Envious, and true Love from a Woman.

We ruine our selves two different ways; by excessive Wealth, and by a great itch of Talking.

Be not over pressing to inform your self of what you may know at some time or other of your self; because it prejudices the good Opinion Men have of you.

He is no Man who suffers himself to be govern'd by Anger.

Suit your Words to the Capacity of those you speak to.

Those are Rich who are contented with what God allows them.

A little Beauty is preferable to a great deal of Wealth.

Whoever frequents the Wicked, wrongs his Reputation, tho' he be not yet corrupted by their Company. It is with him as with one who frequents Taverns; no Body says that he prays there; but, that he drinks Wine.

Moderation must be consider'd like a Tree; the Root of which is to be contented; and the Fruit, to be at rest.

The Poor whose end is happy, is preferable to a King whose end proves unfortunate.

A wise Man ought never to reprehend a Fault he is apt to commit himself.

Heaven gives Rain to Earth; but, in return, Earth only sends up Dust to Heaven: 'Tis because a Vessel can yield no more than it contains.

The Pleasure of this World consists in having Necessaries, and not Superfluities.

Those who are too much delighted with the World fall into Evil.

Friendship increases in visiting Friends; but, in visiting them seldom.

None are fit to Counsel Kings, but such as are not afraid of losing their life, and who expect nothing from them.

He wrongs himself most who is submissive to him who has no regard for him, and who maintains a Friendship which is of no use to him.

Do not suffer those to pass before you who do not know your Merit.

He who will not for a while patiently suffer the trouble of Learning, remains long in the obscurity of Ignorance.

Man is the noblest of all Creatures, and the Dog the most despicable: Nevertheless it must be granted that a grateful Dog is more estimable than an ingrateful Man.

Noble Men who are easie of Access derive a double advantage by it; the one, in that it sets off their Nobility; and the other, in that they are the more respected for it.

He who obeys his Passions is capable of nothing, and for that reason he is not fit to Command.

Perfection consists in three things: In being observant in the Religion we profess, in being patient under Afflictions, and in behaving our selves Prudently.

Since the World is but a Passage, it behoves us at least to endeavour to leave a good Reputation behind us.

A Camel is so gentle, that a Child may lead him an hundred Miles by a Halter. Nevertheless, if the Child leads him through a dangerous way, he resists and obeys no longer. This shows that we must reject Mildness when Severity is necessary.

A Prince without Justice, is like a River without Water.

As Meat is useles to a sick Man ; so all Advertisements, all Counsels and Preachings are vain to him who is blinded with worldly Love.

Three sorts of Persons discover in three different occasions what they are, and what they are capable of: Men of Courage, in Combats ; honest Men, in returning what has been confided into their Hands ; and Friends, in times of Adversity and ill Fortune.

Falshood is like a Wound which leaves a Scar. A Lyar is not credited, even when he speaks Truth ; as it happen'd to *Joseph's* Brothers.

A learned Man, who do's not practise what he knows, is like a Cloud which yields no Rain.

Tho' we have a thousand Friends, we still lack more ; but one Enemy is too much.

Science removes Ignorance, but it does not correct ill Nature.

The more an Enemy appears submissive, flattering and complaisant, the more a good Politician ought to mistrust him.

'Tis dangerous to speak, when we should hold our Tongues ; and to be silent, when we ought to speak.

A Man may chance to kill a hundred other Men with his Sword ; but, by his Prudence he may destroy a whole Army.

A rich Man without Liberality, is like a Tree without Fruit.

Provided you are not tired with seeking, you will find what you seek at last.



If you cannot keep your own Secret ; what reason have you to complain that he to whom you have reveal'd it does publish it ?

The Poor Man who has no Patience, is like a Lamp without Oil.

Tho' Patience is bitter, the Fruit of it is sweet.

He who to show his Eloquence and Wit, chances to say more than he is capable to do, soon repents his Imprudence.

The Administration of the Affairs of Kings, may be compar'd to Sea Voyages, in which some get, some lose, some heap up Treasures, and some lose their Lives.

A Woman without Vertue, is like unseason'd Meat.

He that is voluntarily Poor, possesses nothing, and nothing possesses him.

A Brother who promotes his own Interest to the prejudice of his Brother, is neither a Brother nor a Relation.

One Day of a learned Man, is more precious than the whole Life of an ignorant Person.

'Tis less grievous to die in Want, than to declare ones Poverty.

'Tis better to die honourably, than to live miserably.

The Wicked ought to be reputed as dead even while they are living ; but, the just Man lives even among the dead.

A cruel King must not expect to Reign long ; a proud Man to be prais'd ; an ill Man to have many Friends ; a covetous Man to be thought honest and good natur'd ; and a self-interested Man to be reputed just and equitable.

You must never discover your Aversion to those who envy you, nor to your Enemies.

The Friendship of great Men, hot Weather in Winter, the fair Words of Ladies, and the joy of Enemies, are four things we must never trust to.

We must never undertake any thing, without having first examin'd it.

The Heart of a Person who has no dependence, ought to be the Grave of the Secret he is intrusted with.

You ought never to converse nor keep company with Fools; because they are ashamed of nothing.

Whoever possesses an Art, may call himself a great Man.

Envy is as inseparable from Envy, as Fire and Smoak are inseparable from one another.

If a good Counsel does not succeed at one time, it will succeed at another.

The Country in which a Man has no Friends is an ill Country.

Envy is a Fire which kindles in an instant, and which equally burns both green and dry. It is a Torrent which sweeps away Cottages and Palaces.

Great and small are often banish'd from Home for one Fault committed by one only Man in a whole Nation.

Honours, Employments, and Dignities, do not reward us for the Trouble we are at to obtain them.

A Slave often deserves more esteem than a Gentleman.

At certain times a Book stands in stead of good Company.

A solitary life often proves the life of Men who neither can or will do any thing.

The Day we pass without doing some good Action, must not be numbred among the Days of our Life, no more than the Day in which we learn nothing.

Mediocrity is the Rule of all Affairs, and of all Enterprises.

Without Complaisance it is impossible to avoid Trouble, even among Friends and Relations.

A great Monarch's chief Object ought to be good Reputation; seeing that of all the Grandeurs and Hurry of the World, 'tis the only thing which remains after him.

Never put off what you are to do to Day till to Morrow.

The Mark of a great Soul, is to pity an Enemy in distress.

Liberality is so agreeable to God, that it disarms his Wrath, and induces him to shew Mercy.

A small Estate well manag'd lasts long; and great Treasures are soon wasted when in lavish Hands.

Never leave an old Friend for a new Acquaintance, or you will repent it.

Whoever does Good never loses his Reward. A good Action is never lost either before God or Man.

Those who are in Health, have Bread, and a dwelling Place, ought never to put themselves to Service, nor to Travel.

When you respect brave and valiant Men, they are wholly yours: But when you have the same regard for Cowards, they hate you, and become the more insolent.

Grediness leads to Infinity, the safest way is to fix our selves. Those who do not fix themselves are never rich.

A little Friendship well plac'd, is better than a great Friendship contracted without Consideration.

There are but two ways to get out of great Troubles, constant Steadiness, or Flight.

A Monarch who abandons himself wholly to Divertisements, makes his Life the first Life in the World in relation to Pleasures; but, in order to perform his Duty, he must be in his Kingdom, like the Rose in the middle of a Garden where it lies on Thorns.

You must not despise Men because they are creeping and ill-habited. The Bee is a disagreeable Insect to the sight; nevertheless, its Hive produces abundance of Honey.

Great Honours exalt a Man who is well born; but, they lower an ignorant Man.

Subjects enjoy Peace and Tranquility when they are govern'd by Princes who do not lay their Heads on the Pillow to take rest. The Monarch who allows himself none, procureth it to others.

It is necessary to compare our Sentiments with the Sentiments of a Second, because two Heads are better than one.

We should not rejoyce at the Death of an Enemy. Our Life will not last Eternally.

We must act in order to avoid Laziness; we must also attribute to God whatever we acquire by Labour, otherwise we live in a continual and condemnable Idleness.

The Trips of the Tongue do more harm than a false Step. The Head pays the forfeit of

the Tongue, but we are not so apt to stumble in walking warily.

The best of Men is he who does good to Men.

'Tis very difficult to make him Learned who knows nothing; because his Ignorance persuades him, that he is wiser than he who pretends to Teach him.

The major part of your Friends court you to share your Fortune, but as soon as your Estate diminishes they forsake you.

One Suit of Cloaths, one House, and Provision for one day is sufficient. If we die at Noon, one half of the last is superfluous.

The Miser is an object of Malediction, as well in relation to the World, as in respect to Religion, and an Enemy to all the Poor.

You had better do Good and be rail'd at, than to be Wicked and be well spoken of.

Bear the attempts of those who envy you with Patience; your moderation will drive them to despair, and you will see them all perish in time.

Self-interested Friends are like the Dogs in publick Places, who love the Bones better than those from whom they receive them.

When you are in Prosperity, take care to maintain your self therein; for you may chance to deprive your self of it by your own Folly.

Neither Birth nor Valour are required to obtain great Places, but Vivacity and force of Wit. Men of sense may aspire to any thing.

The advantage an honest Gentleman ought to aspire to at Court is, if possible, to obtain a higher Dignity than that he is already possess'd of, to be able to serve his Friends, and to hinder his Enemies by his Authority from being able to hurt him.

In order to live well, we must die to the Affections of the Senses, and of all things that have a dependance on them.

A Thousand Years of delight do not deserve the venturing of one moment of our Life to enjoy them.

The violent desire of living plentifully and without venturing any thing, is the forerunner of a despicable and ignominious Life.

We propose to behave our selves well when we are Ill; and we are no sooner in Health again, but we relapse into new Debauches. We place our hopes in God in our fears, and we offend him as soon as we are well again. That shews that there are no pure and sincere Actions.

In all Enterprises we must consider the end as well as the beginning.

You only receive proportionably as you give.

He who would advance himself at Court, must observe five things. The first is to correct the tendency he may have to Passion, by mildness and complaisance: The second, not to suffer himself to be seduced by the Devil of Pride: The third, to avoid being Vanquish'd by Interest: The fourth, to be sincere and upright in the Administration of the Affairs that are committed to his Care: And the fifth, not to be shaken by any Casualties whatever.

The Service of Kings is a vast Sea in which Merchants Sail; some are ruin'd by it, and others get great Estates.

Avoid him who does not know what he is capable of, who is obstinate in Enterprises that are above his reach, and who suffers himself to be guided by his Passions. He will have one days Satisfaction, and many years Repenrance.

Affairs are govern'd by the Wise while they go well; but the Wicked take the management of them as soon as they abandon them.

Fear him who fears you.

You must do nothing without design.

Prudence is one half of our Life.

Men must be submissive in asking, in order to be rais'd in obtaining their desire.

The Familiarity of great Men is dangerous, 'tis a Fire which often scorches.

Avoid the Familiarity of Kings, with as much care as you would keep dry Wood from Fire.

A wicked Woman in an honest Man's House is a Hell for him in this World.

The beginning of Joy is the immediate consequence of Patience.

Those who do not combat, fear danger, and never reach Glory.

We acquire Riches with Patience, and we are secur'd from dangers by silence.

It is the interest of Kings to court and to favour Men of Merit, because they receive Services from them proportionable to the favours they bestow upon them to that end.

We cannot say that the Miser possesses his Wealth, tho' he places his felicity in it.

The thoughts of Evil proceed from Idleness.

Value your self upon your Vertue, and not upon the Antiquity of your Family. Do not produce a living Creature by a dead one; and do not give a dead Creature for a living one.

Never speak ill of the Dead, to the end that the good you do may live in the memory of good Men.

To imploy your Wealth well, is better than to encrease it.

Kings and Subjects are equally unhappy, where Men of Merit are despis'd, and where ignorant Persons enjoy the best Places.

The best way not to be abus'd by the Wicked, is to be complaisant towards them.

That Wealth which is not employ'd towards the sustenance of Life, is useless.

'Tis worse to return Evil for Evil, than to be the Aggressor.

Men do not obtain whatever they desire.

Answer those who question you, in such a manner that they may have no reason to take Offence.

The only way to punish the Envious, is to load them with Favours.

Those who assist you in necessity are your Brothers and your Friends.

Prudence suffers between Impossibility, and Irresolution.

We best express our gratitude towards God for the Wealth he bestows on us, in disposing of it generously.

Contract no Friendship with any unless they are free from Passion.

When you speak, express your self so that your words may not want an Explanation.

The most precious Acquisition is that of a faithful Friend.

Never trust appearances, whatever noise a Drum makes 'tis only fill'd with Air.

Have a good Conscience; but be diffident, lest you be surpris'd or deceiv'd.

Whether you do Good or Evil, nothing remains unpunish'd or unrewarded.

Good success in Affairs, even in the most dangerous occasions, depends neither on Force, nor



on the assistance we receive from abroad, but on Prudence and good Conduct.

Wisdom is preferable to Force, because it executes things which Force cannot perform.

A Wise Man, by his words, does things which an hundred Armies joyn'd together could never execute.

Happy is he who corrects his faults by the faults of others.

Favours are not a sufficient reward for the low things a Man must do to obtain them.

Men should never speak before they have considered what they are to say, nor do any thing without Reason.

Those who expect to meet advantages in Troubles and Seditions, never fail to promote them.

The best Friends of this Age are those who mind our Faults.

We shall never have Friends, if we expect to have them without faults.

When a Minister who is Invested with an absolute Power, is equally an Arbitrator of secret Affairs, and of the general affairs of the State; 'tis a Miracle if he does not aspire to Sovereign Power, and if he does not destroy him who stands in his way.

The repose of the Soul consists in not hoping for any thing.

Men need not fear on that side which they are diffident of; but on that side on which they think themselves secure.

A Learned Imprudent Man is a burthen to every body.

An ill constitution can never be turn'd into perfect Health; neither can corrupted Manners

be turn'd into such as are laudable and irreproachable.

Those who are virtuous are esteem'd and respected in all Places, the Ignorant are strangers in their own Country.

Whoever applies himself wholly to learn Sciences, puts himself in a way to possess all sorts of Goods.

Give your Children a good Education, 'tis the best thing you can do for them.

He who does not succeed in the Execution of the Orders which have been given him, because he was supposed capable to perform them, ought to be excus'd; for it is very likely that he has omitted no cares in order thereunto.

Those who regard and respect the Wicked, cultivate a Thorn and breed a Serpent in their Bosom.

Be kind to the Wicked and you will make them grow honest.

True Wealth consists in Virtue, and not in the Possession of a great Estate, and Wisdom is found in the Understanding, and not in Years.

A Servant who is inclin'd to Evil, never leaves the World without paying his Master with Ingratitude.

Kings are only Kings because they have Men, and Men cannot live happy without a King.

Why do you who have great Employments and Dignities, rely upon others for what you ought to do your self? Why do you lay the blame of the faults you commit, upon others?

Every Action requires a particular Genius.

Riches increase according as they are distributed to the Poor.

Too much Reputation is often prejudicial.

Men are not despicable for being poor. A Lyon in Chains is never the less Valiant for it.

A single Man cannot resist many. A Fly overthrows an Elephant, notwithstanding his monstrous bulk, and all his strength; and many Ants together put a Lyon to a strange loss, when they assault him.

Good Actions make Life happy.

Whoever gives Council, does all he has to do; let him who receives it, take care to put it in execution.

Riches and Children occasion nothing but Misfortunes.

A Sovereign must be reduc'd to great streights before he destroys the Work of his own hands, in putting a Minister out of favour.

A young Man who has the Wisdom of an old Man, is look'd upon as an old Man among the Wife.

A Just Prince is the Image and Shadow of God on Earth.

The Service of great Men is like the Sea, the more Men are engag'd in it, the more risque they run.

Truth is bitter and hard to be understood.

We can never obtain the Possession of all, but by an absolute renunciation of all things.

Virtue appears no sooner, but Vice insults over it with Insolence.

Man has no greater Enemy than his Belly.

The Life of this World is Childrens Play.

We cannot say that we have maturely consider'd what we do, when the end does not answer our expectation.

That Friend we have least reason to value, is he we must express most regard for.

To the end that what you wish for may prove advantageous to you, never wish any thing but what is proper for you.

Raillery is look'd upon as an accomplishment among Debauchees ; but that Liberty is unseemly among those who profess Wisdom.

Covetousness is a very dangerous Distemper, it attacks the Soul and Heart ; and it is so pernicious, that all Men avoid those who are tainted with it.

The worst of Men are those who will not forgive.

Some pretend that it is impossible to avoid our Fate ; but it is good to do nothing without precaution.

You make a double Present, when you do it with a chearful Countenance.

Nobility is not perfect unless it be attended with good Actions.

Detraction and Calumny never quit their hold, until they have annihilated the Innocent they have once attack'd.

Mind those things at the latter end of your Life, which you have neglected at the beginning.

It is safer to rely on the Promises of honest Men, than on the Debts of bad Pay-Masters.

That Minister is guilty of a Crime, and of Rebellion, who perswades a King to break his Word.

Justice does more good than great Armies, and defends more securely than the best fortify'd Citadels.

Self-interested Friends are like Curs, who are good for nothing but to be about a Table.

Never frequent those who do not know your Worth.

Respect is the Tye of Friendship.

Consider your Condition, and leave Playing and Jestings to young People.

Anger is sooner appeas'd by Mildness than by Roughness. Fire is sooner quench'd by Water than by Fire. Fire would only serve to increase it.

These five things are the most useles things in the World: A Flambeau at Noon-day; a beautiful Face before a blind Man; abundance of Rain in a Desert, and in a barren Heath; a great Feast to Men who have no Stomach; and Truth with Science propos'd to an ignorant Person.

The Wise are only to give their Advice: They are not to answer for the execution; it is the part of those who consult them, if they have good Sense.

Men become Venerable, and challenge Respect in abstaining from Wiles and Tricks.

Four things rejoyce the Sight particularly: A Meadow enamell'd with Flowers, a purling Stream, pure Wine, and the presence of Friends.

Science and Learning without Practice, is like Wax without Honey, like Words without Deeds, and like a Tree without Branches, which is only fit to be thrown into the Fire.

Do not frequent the Fool who thinks himself Learned.

Whoever is in Favour with the Prince, does all the Mischief he pleases, and yet is applauded.

Speak Truth, tho' you know 'tis odious.

The Number of Guests at Table, is the Blessing of the House.

Five things are useless unless they are attended each with another: Words without Deeds, Wealth without Oeconomy, Science without good Manners, Alms without Intention and out of Season, and Life without Health.

If you would keep your Secret from your Enemy, do not reveal it to your Friend.

Avarice, Lust, and Self-Love, are three things which shorten Life.

The Noble-Man who lives without Honour, must not be deem'd among the Living.

If you design to live without disquiet in great Places, do Actions worthy of your Character.

When Subjects are abus'd by Inferiour Officers, and cannot make Remonstrances to the Prince, because the over-great Authority of the Minister awes them; their Fate is like that of a Man, who being press'd by drought, goes down to the Nile to drink, and there perceives a Crocodile, the sight of which will not permit him to take Water.

The Grave alone can extinguish Lust.

It is better to starve, than to wrong the Poor.

Meat is the Nutriment of the Body, but Conversation is the Food of the Soul.

Those who are guilty of the most enormous Crimes, are in some measure more tolerable than a proud Beggar.

Lyes last but a moment; but Truth will endure for ever.

Princes are like Beauties; the more Lovers a beautiful Lady has, the greater is her Glory. So the more numerous a Prince's Court is, the more the Prince is esteem'd and respected.

Nothing can reflect more on any Man, than to affirm a thing which is publicly known to be false.

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The basest thing in Nature, is to have the Power to do good, and not to do it.

Good Manners ought to be the Ornament of Men, and Gold the Ornament of Women.

If any Man reprehends you for your Faults, be not angry at him, but act the things he tells you.

Science is prejudicial to him who possesses it, when it is not accompany'd with Wisdom and good Conduct.

Poison'd Victuals are preferable to dangerous Discourses.

If you design not to be an ill Friend, be not of a revengeful Temper.

There are six things on which we ought never to ground our Hopes : The Shadow of a bare Cloud, because it only passes : The Friendship of disaffected Persons, because it passes like Lightning : The Love of Women, because the least trifle extinguishes it : Beauty, because it tarnishes at last, tho' never so accomplish'd : False Praises, because they signifie nothing : And finally, the Riches and Goods of this World, because they waste and consume.

If you are desirous to live without Crosses, do not fix your Affections on the World.

In order not to receive an Affront, do not remove that which you have not plac'd.

A wicked Man who is happy, is unworthy of his happiness.

If you would not have Men to discover your Faults, never discover the Faults of others.

Combat against your self, you will acquire the Tranquility of the Soul.

Do nothing out of Passion, you will free your self from a long Repentance.

If you would be esteem'd by others, esteem them.

In order to please every Body, suit your Discourse according to every ones Inclination.

Never laugh without Cause, for so to do is a double Folly.

Fine Raillery gives a relish to Conversation, as Salt does to Meat.

Jest with your Equals, lest you grow angry when they return you Jest for Jest.

Men take after those they frequent.

Never quarrel with any one: Quarrels are below a Man of Honour. None but Women and Children are allow'd to quarrel.

The Money which is best employ'd, is that which is laid out for God's sake.

The Remedy of an afflicted Heart is to submit to the Will of God.

If occasion obliges you to quarrel, do not say all the Evil you know of him you are fallen out with; do it in such a manner as to leave room for an Accommodation.

Lust is the distemper of the Soul.

Words show the Wit of Man, and his Actions show the bottom of his Heart.

It is harder to manage a good Estate well, than to acquire it.

The presence of Friends, causes a real and a lasting Joy.

A small Estate manag'd with Prudence, is better than great Treasures ill employ'd.

The Elevation of Men without Merit, is a vexation to honest Men.

Great Expences, bring in Poverty.

The greatness of Kings, appears in the Administration of Justice.



Tranquility and Health are acquir'd by Labour.

Lend your Friend Money as seldom as you can, to avoid the Vexation of asking for it again. When you are oblig'd to lend him any, suppose you give it him, and never ask for it again; but, tarry till he gives it you.

Be moderate towards him who does you harm, you will confound him.

The Consolation of those that are in Affliction, is to see their Friends.

A Friend easily becomes an Enemy; and when once he is an Enemy, he can hardly become a Friend again.

We commonly prejudice Enterprises by applying our selves too earnestly and too eagerly to them.

The Pleasures we enjoy near Princes commonly scorch our Lips.

Eloquence is the source of Riches.

Impart what you have to those who deserve it; but never covet what others enjoy, if you would be thought a very honest Man.

If you desire your Wife should be honest, do not take her above your Condition.

A Father must be grave and serious with his Children, that they may always fear him, and never despise him.

Honour your Father, your Son will honour you.

Beware of a Friend who loves your Enemy.

The Degree of Science is the highest of all the Degrees of Elevation.

You must break absolutely with Friends who break with you.

No Man is without Faults ; but yet endeavour to have none.

We must keep a fair Correspondence with the Wicked as well as with the Good ; because we sometimes stand in need of the assistance of the first as well as of the last.

The Joy of Life proceeds from a pure and clear Conscience.

A Drachma of Gold given to a poor Relation, is more than a hundred Drachma's given to another who is not related to thee.

Measure every one according to his Measure.

You must be faithful and sincere in Friendship, and live with your Friends as if you were to fall out with them at some time or other. For ought you know they may turn Enemies at last.

'Tis easier for Science or Learning to perish, than 'tis easie for learn'd Men to die.

Frequent the World, every one in proportion to his Merit.

The Peoples Devotion is Superstition.

The Poor ought never to contract a Friendship with those that are more powerful than themselves ; because those that are above us, never love us Cordially.

Considering the Off-spring of Man, 'tis strange he should magnifie himself.

Every Man is sensible of the Good or Ill he does.

Never contract a Friendship with Self-interested Friends ; because they only aim at their own Interest, and have no real Kindness.

Be ever diffident of two sorts of Men ; of a Potent Enemy, and of a Dissembling Friend.

Whatever part of the World we are in, we must always suffer.

Avoid making an Enemy who is greater than your self.

Never Railly those who are of an uneven Temper or giddy headed.

'Tis better to adorn the inside than the outside.

Whoever has no Friend, is a stranger wherever he goes.

Diffidence is a sign of Wisdom and of Prudence.

The Pleasures of this World are nothing but deceit.

If any ill Action be imputed to you, take great care to clear your self of it.

If you have any order to execute, do it alone and without a Companion, to the end you may not fail in the execution, and that you may have the approbation of him who has employ'd you.

If any one begs your Pardon for any Injury he has done you, grant it streight, and perswade your self that he has only offended you to make tryal of your Clemency.

The Learned are the true Nobles, and the true Lords in every Nation.

Never offend any one, to avoid being oblig'd to beg pardon.

Irregular Manners are the Drunkenness of Mortals.

If you should have the misfortune to be oblig'd to beg Pardon, do it quickly, to avoid the blame of Obstinacy.

The elevation of Man consists in Humility.

Court no Dignities, unless you deserve them.

The greatest Offence may be Pardon'd.

The Ignominy of Learning; is to have a very small stock of it.

Covetousness is the Punishment of the Rich.

A little discernment in our Actions is better than a multitude of Actions done without choice or consideration.

Gray Hairs are the Harbingers of Death.

One of the Laws of Friendship is never to be Importunate.

Whoever is in the Service of Princes, and of great ones, must observe five things to avoid giving his Enemies any advantages over him. He must never be surpriz'd in a Lie by his Master; he must never speak ill of any body before him; he must never dispute any thing with him; he must never do any thing contrary to his Orders; and finally, he must never reveal the Secret he has confided to him.

We lose the Credit Wealth gives us, proportionably as it wastes.

Honesty consists chiefly in three things; to perform what we are oblig'd to do, never to do any thing against Truth, and to moderate ourselves in our Actions.

Patience overcomes all things.

He is more than a Tyrant over himself, who humbles himself before those who do not matter it, and follows those from whom he can expect nothing.

Those who are Envious have no longer any regard to Religion, nor to the Laws of Equity and Justice.

Travel forms the Mind, and moreover we thereby learn Virtue; 'tis also the way to acquire Wealth.

We have an Inclination to become Enemies, when we refuse to hearken to the Council of a Friend.

Men betray Folly on five different occasions ; when they build their happiness upon the Misfortunes of others ; when they attempt to gain the love of Ladies by rigour, and by giving them rather marks of Hatred than of Love ; when they design to become Learned amid'st Repose and Pleasures ; when they seek Friends without making Advances ; and when being Friends they refuse to do any thing to assist their Friends in time of need.

Men maintain themselves, and get out of Troubles by Sincerity.

Silence is a Veil, under which Ignorance conceals it self.

The most sensible Injuries are those we receive from a Friend.

Whoever spends beyond his Revenue falls into Poverty at last.

Order and equality are laudable in all things ; but particularly in Domestick Affairs.

The hands of the Poor are always empty, and therefore they never obtain what they desire.

Whoever has a narrow Soul is worse than he who is close fitted.

We ever succeed better in that which belongs to our Profession than in any other thing.

The clearest Waters can never wash a Black-a-Moor white ; neither is it possible to alter the Nature of the Wicked.

Whenever you are admitted to a Great Man, let your Compliment be short, speak little, and retire soon.

The World is too narrow for two Fools who quarrel together.

We may deceive the Creature, but we can never deceive the Creator.

Three sorts of Persons incline to Rebellion: The Subject who does not pay the Prince what he owes him. The Patient who conceals his Distemper from his Physician; and he who does not discover his Poverty to his Friends.

Fathers, your Children and your Wealth occasion your ruine.

Whoever is not open-handed is always close-hearted.

He who has no Friends should retire in a Desert, rather than live among Men.

All those who seem to be Friends are not really so; and we are often deceived when we think we have met with a true one.

He who will not allow himself some Patience in the acquisition of Sciences, is like to sigh long under the Clouds of Ignorance.

Do not frequent the Wicked, because you will be esteem'd Criminal in frequenting them, tho' you are Innocent.

Borrow nothing of your Friend, if you desire to preserve his Friendship.

Happy is he who enjoys his Health.

Wisdom is a Folly among Fools, as Folly is Folly among the Wise.

The less we suffer, the longer we live.

Frequent the World; solitude is a kind of Madnes.

The more we are fill'd with hopes, the more we suffer.

Men may be considered as divided into four Classis: The first want all things in this World;

and have all things in abundance in the next : The second have whatever this World affords, and have nothing in the next : The third, want for nothing and are happy in this World, and in the next : And the fourth, have nothing in this World nor in the next.

Avoid Law-Suits. They are like a Fire, which Men have much ado to extinguish, when once it is kindled.

Tyranny overthrows the Tyrant in a short time.

The Tyrannical Government of Kings is more tolerable than Popular Government.

The Grandees court those who are greater than themselves.

Good Reputation is the most desirable thing in the World.

If you do good, you will receive good for good ; if you do evil, you will receive a greater evil.

The Passion of Riches is yet more violent than drought.

We are Slaves to Presents when we receive them.

The more pains we take in an Enterprize, the sooner we succeed in it.

Great Souls perform their Promises, and excuse those who do not perform theirs.

Every Man does his own business best.

A Man of Letters values one Line of the Compositions of a Learned Man more than a Treasure.

Silence is Wisdom it self, but few keep it.

Live contented, you will live like a King.

Whoever is free, and will live free and contented, must observe two things ; the one not to Marry,

Marry, tho' the Emperor of *Greece* should offer him his Daughter; and the other not to contract Debts, tho' Men should give him Credit to the day of Judgment.

Never respect a Man without Vertue, tho' he were the greatest and most powerful Man on Earth.

Nothing vexes more than to have been kind to an ungrateful Person.

All things are difficult before they are easie.

Never trouble your self about the Goods of this World; when to morrow comes it will bring its Provision along with it.

A sudden Death is the Punishment of a Tyrant.

He who designs to deceive others, is commonly deceiv'd himself.

The more a Man is advanc'd in the Service and Favour of Princes, the greater the danger is to which he is expos'd.

Our Love to the World is the origin of all Vice.

The Company of those we have an aversion for, is worse than Death.

Truth is so essential to Man, that it is far better for him not to speak, than to say any thing contrary to it.

'Tis a sign of an ill Cause when we rail at our Adversary.

The Tongue of the Wise Man is behind his Heart, and the Heart of the Fool behind his Tongue.

Diligence is only good in easie Affairs.

The Reputation a Man acquires by Vertue is preferable to the greatness of Birth.

True Prudence consists in seeing the consequence of a thing before we engage in it.



Whatever we undertake out of Ignorance never succeeds well.

When ill Men speak to the disadvantage of an honest Man, it is a testimony of his Virtue.

'Tis better to dye with Honour, than to live with Infamy.

The less Money one has, the less Credit one has in the World.

The Wise Man who is truly Wise does not value Riches.

Every Heart has its peculiar Care.

Do not grieve at your being depriv'd of the Goods of this World, they are nothing. The same reason forbids your being Proud at the Possession of them.

He who denies his having receiv'd a favour, destroys the Merit of receiving it.

An honest Man never dies, but we may reckon him dead who is not so.

Whoever does not Combat never obtains the Victory.

Persevere in your Enterprize, you will overcome the difficulties of it.

Those live with Pleasure who have Friends; but Life is full of disquiets when we have Enemies.

Good Actions rebound on those who do them; but the Evil which the Wicked commit is against themselves.

Old Men want no greater Distemper than their Old Age.

The unhappiness of the Wicked, is that the remembrance of their Wickednesses is never lost, tho' they amend their Lives.

We must suit our Discourse to the Capacity of those we speak to.

Old Age is no part of Life.

Science does a Monarch no harm.

The enmity of the Envious only is Irreconcilable.

Great Profits may accrue by Sea Voyages; but to avoid the danger, the safest way is not to embark, and to remain a Shore.

He who speaks cheerfully, shews that he speaks Truth.

Riches ought to serve for the ease of Life; but we must not employ our Life to hoard them.

Nothing is less excusable, than to bestow favours where they are not necessary.

It behoves us more to fly from our selves, than to fly before a Lyon.

We cannot lay any great stress on the Friendship of Courtiers, because they change upon the least occasion.

He that hath no Virtue, is not Rich.

Some Men seek after their own Riches in the same manner as they seek after those of other People.

Carry your self between two Enemies so as they may have no cause to complain of you, if ever they should happen to become Friends.

When any business does not succeed one way, try another that may be more advantagious to you.

We gain Authority over a Nation by Generousness and Liberality.

We ought not to put our Lives into danger for any thing that may be accommodated by Money.

A Man becomes happy by the Friendship of a happy Friend.

Don't be afraid, so long as your Enemies keep divided; but withdraw from them as soon as ever you find they cabal and unite together.

He that advises only with himself stands in need of another Counsellor.

Men gain an Esteem in the World proportionably to the good Qualities, Accomplishments, and Learning they are indued with.

Do not trust to the Caresses of your Enemies, neither be you puffed up with the Compliments that Flatterers give you: For the one lays Snares to catch you, and the other longs to get your Estate.

Those who Talk, and never say any thing that is good, ought to be told that they do not speak well.

Do not commend your self either in your Discourses or your Thoughts; nor likewise do you applaud the Discourse of an Ignorant Person.

Impatience under Affliction is the very height of Affliction.

He who does no good in Prosperity, suffers more when he is under Disgrace.

The Misfortune of him who treats all the World ill, is not to be able to find a Friend when he himself is in Misery.

Health and Debauchery by no means agree together.

That which we gain with ease, seldom continues long with us.

Silence is the best qualification in an Ignorant Man, and it is not to be Ignorant, in some measure, to have it.

When any one tells a Story better than you can, never interrupt him, tho' you believe you know it never so well.

Is not Fortune favourable to you? ne'r be troubled at it, but learn to comply with her Humours and Caprices.

Never

Never publish the Miscarriages of your Friends for you will bring a contempt upon your self by blaming of him.

It is not at all surprizing for a Learned Man to hold his Peace when he is in the Company of Officers ; the noise of Drums stifles the harmony of the Lute.

It is not safe to put ones Confidence in a Person of a fickle Humour.

We ought not to be ashamed to instruct our selves in what we do not understand.

'Tis no Calamity to want Treasures heap'd up. There is still the Treasure of Poverty to be chosen, of being contented with what one enjoys. He who hath given the former to the Kings and Princes of the Earth, hath given the blessing of the latter to the Poor.

Of all Maladies, Ignorance is the most dangerous. There is not any Remedy can cure her, no Light that can disperse her Darkness, nor any *Comforting Property* that is able to recover her from her Errors.

It is very severe for a Man to be under Command, that has already commanded others ; and to be exposed to ill usage after he has been bred up with all the softness and indulgence imaginable.

A thousand Crimes in a common Fellow shall hardly be taken notice of ; but if a Prince chance to make one false step in Government, he is oft-times prosecuted from one Country to another.

For a Man to excuse himself more than once, will put him in mind that he has done amiss before.

Do not use your Servants ill when there is no occasion for't, for you did not create them. Lay

aside your peevish humour towards them, and remember they have a greater Master than your self.

It is undecent to reprehend any one publickly.

A good Mediator is as wings to an humble Petitioner.

Kings are to maintain the Laws, and to cause them to be observed, and Laws well observed highly advance the Honour of Kings.

The Largeesses of one that is Ignorant, are like fine and beautiful Flowers set on a Dunghil.

Discouragement is a great deal more afflictive than Patience.

There are no Kings without Subjects; but if Subjects be not Rich, Kings ought to account themselves very poor and inconsiderable.

He of whom any thing is asked is free, until he has made a Promise.

The reason why we like our own Country better than any other is, because we think our selves more safe there, than any where else.

The most dangerous Enemy is he that conceals his Designs.

He that asks and obtains that which is not suitable to his Request, can derive no benefit from it.

He that hearkens to Detraction, is himself of the number of Detractors.

It is the lowest of all baseness to be hankering after other Peoples Estates.

Prudence in Hero's ought to go before Valour.

Treaties, Contracts, and Promises are of no further avail than the sincerity of Mens Intentions to keep and observe them.

Unruly desires never attain to what they aspire at.

We know Men of Courage upon dangerous occasions ; a Man of Conscience and Integrity, upon our desiring him to return the Pledge we committed to his charge ; and Friends in Necessity.

A Slave to his Passions deserves more to be despised than a Slave that is bought with our Money.

The envious is always enraged against him that hath not offended him.

Be always Humble in whatsoever station you shall find your self.

We oft-times blame our selves about that which is prejudicial to us.

In what House soever you come, be sure be Master of your Eyes and your Tongue.

Before you speak, think on what is possible to be objected against you.

We are free without Hope, and Hope is a slave.

We ought to be very moderate upon two occasions, in our Eating and in our Speaking.

A Friend, whose Friendship is interested, is like to a Hunter that flings down Corn for his own private Interest, and not to feed Birds with.

Do not procure to others what you believe will be of no advantage to your self. Neither Communicate your Secrets to Women nor young Persons.

Miserable and Cursed are those whose thoughts are wholly taken up in heaping Riches together ; for they dye at last, and then they leave them with regret.

Do not you take upon you to teach what you have not learn'd your self.

Hold no long Discourses with Persons above you.

He that is not helped by his Inferiors, is vanquish'd by those above him.

Death is the Poor's repose.

In Travelling take care how you go first, unless you be in Company.

An Action that is wicked at the bottom, and only good in outward appearance, is esteemed but for a time; but the value that Men have for an Action that is really good, lasts for ever.

It is better to go leisurely, and rest now and then, than to run full drive, and lose our strength by making over-much speed.

Why do we repent a second time of an Action that we have already repented of?

Why do we imagine that we live, when we do not live independantly on any?

Why do you contract Friendship with Persons that have no Merit? Such neither deserve any ones Friendship, nor Enmity.

Do Justice to others, that so they may do the like to you.

If you would acquire Authority with ease, be Complaisant.

If you desire to have your own Merit owned, acknowledge the Merit of others.

To be accomplish'd, you should not approve that in others which you don't approve in your self.

Agreeable Raillery has the same effect in Conversation, as Salt in our Victuals; but Raillery that is picquant begets aversion.

Don't rally with those below you, lest you lose the respect which they owe you; but only with your Equals, that so you may not be confounded, if they return Railery for Railery.

The most excellent of all Moral Virtues is to have a low esteem of our selves: It has this advantage in it, that it attracts not the Envy of others.

Never give Advice unless you are ask'd, especially to those who are not capable to receive it.

Speak of good things, and then you shall hear nothing but what is good.

Be not prodigal of your Benefactions to those who are not recommendable for any good Qualities; for it will be the same thing as if you sow'd in barren Heaths.

When you have no Learned Persons near you from whom you may learn, learn from the Ignorant by observing their Defects, to avoid falling into them.

An Ignorant Person is not a Man, and the Learned without Virtue is not Learned.

Make your self esteem'd by the reputation of speaking Truth; that so if necessity should oblige you to tell a Lie, Men will yet believe that you have told the Truth.

A pleasant Lie is preferable to a Truth one knows not how to swallow.

Man ought to speak, because it is Speech that distinguishes him from a Beast; but in speaking he ought to know what he says, that so he may be accounted a Man of Wit.

Say what you know in proper time and place, but do not speak it out of time, lest you dishonour Knowledge.



Whisper to none in Company, tho' you tell them very good things, because naturally Men are apt to be Jealous one of another.

Tho' you be Learned, nevertheless think your self Ignorant, that you may not hinder your self of the advantage of being able to learn.

Tho' he that speaks much, may be wise sometimes, yet notwithstanding he passes in the World for a Blockhead and an Impertinent busie body.

Whatever Perfections you have, do not boast of them, because Men will not believe you on your own Word.

Be not weary of hearing; for we learn to speak by hearing others.

How securely do those sleep, that are the Favourites of Kings?

Why don't we call him an Enemy that sees and suffers his Benefactor to be ill treated?

We may live well enough without a Brother, but we can't live without a Friend.

What Friends soever you have, yet don't neglect your self; For tho' you should have a Thousand, none of them loves you more than you ought to love your self.

As Kings are above all, so their Words and Actions ought to surpass the Words and Actions of all, that so they may have the reputation of Greatness added to their just Title.

The Character of a Wise Man consists in three things; to do himself what he says others ought to do, to do nothing contrary to Justice and Equity, and to bear with his Neighbour's Defects.

The greatest of Obligations is that of a Scholar towards his Master.

Force consists not in utterly destroying an Enemy, but in subduing his Irascible Appetite.

Do not rejoice at the Death of any one, for you will not live always, and you will die as do others.

He who is a Friend to the Good, hath nothing to fear from the Wicked.

Two things cause Affliction ; a sorrowful Friend, and a joyful Enemy.

Have no Intimacy with eight sorts of Persons, with an Envious Man, with him who shall have no regard for you, with one that is Ignorant, a Madman, a Covetous Man, a Liar, a meat Fellow, nor with a Calumniator.

Life is a Sleep, and Death is the time of waking out of it, and Man matches between them both as a Phantome.

The Liberal Man is beloved of God, acceptable to Men; near to Paradise, and far remote from the Flames of Hell.

How much kindness soever you have shewn your Wife, how long soever she has boarded and bedded with you, yet after you are dead, tho' your Carcass be not then laid in the Grave, she is thinking where and how she may have another Husband.

Hatred between Relations is worse than the bite of a Scorpion. The pain which this latter causes is soon over ; but the hatred of the other is seldom, if ever, at an end.

The way not to be uneasie to good Company, is to be very pleasant in it, or else to hold ones Peace, and hear others.

Good Council has a much greater effect than a good Sword, it may entirely ruin an Army, and

and it is very much if one Sword can kill an hundred Enemies.

The Raven will sooner become white, than he that seeks for Knowledge without serious Application will become Learned.

He that will Marry without Money, is like a Huntsman that wou'd take a Stag without Dogs; and he that wou'd needs be Devout without understanding, is like Paper whereon nothing is written.

In Summer we long for Winter, and when Winter is come we curse it; so true is it that Man can never be contented with one condition of Life.

In the World we esteem those that do not deserve our esteem, and are apt to despise those who really merit it; but the World is like the Sea, where the Pearl lies at bottom, and nothing but Carrion swims at top.

Is not Wine a thing to be admired, that makes a Liberal Man of a Covetous one?

The World is like an Inn, where the Traveller lies to day, and from whence he departs the next.

He that has no Money is like a Bird without Wings, and a Ship without Sails.

Raillery is good, but then it must not exceed the bounds of good Manners.

Shut not your Gates against those who wou'd come in, and do not refuse your Bread to those who wou'd eat.

The Will of God confounds the Designs of Men.

Do the Good to God that you would to your Neighbour.

Beware of other Mens Misfortunes, that so others may not take Example by yours.

The thing that hurts us is our bad Education.

Words are for Women, Actions for Men.

Tho' your Enemy seems no more than a Pismire, yet watch him as an Elephant.

Eat and Drink with your Friends, but neither sell to, nor buy any thing of them.

To speak to a senseless Man, is all one as not to speak to him at all. The more you shall speak to him, the more you will create trouble to your self.

Every one ought to speak according to his own Profession, and not according to the Profession of other Men.

The best is not to speak of things you cannot remember without Grief.

Neither ask nor desire what is impossible.

Learn to bear with courage and resolution the changes of Fortune.

Every Night always produces something that is new; and none knows what will happen before the Sun rises.

A beautiful Woman and Wine are two Poysons.

Where-ever the Poor happens to be at Night, he finds there his Palace.

A thousand Robbers can't steal from a Poor Man that is Naked.

Man returns after the same manner he came.

The more things are forbidden, the more we long after them.

He who sees a Friend without Faults, dies without a Friend.

Com-

Communicate to none what you design to do, because you may be laugh't at if you succeed not.

Rest, both in the one and other World, consists in two things; to live in good Correspondence with ones Friends, and to dissemble with ones Enemies.

He that no longer cares to live, says all that he has in his Heart.

Respect and Civility between Friends ought to be mutual.

The stupid with his Stupidity, acts what the wise Man does with his Wit.

Desire of living diverts us from great and noble Undertakings, and begets in us a habit of Idleness and Sloth.

How short would Life be, if Hope did not eke it out.

None in this World can truly be called a Man, but he that mistrusts every Body.

The way not to commit any Faults in speaking, is to hold ones peace.

Guard your self once from your Enemy; but twice take heed of your Friend.

Hope is an admirable Companion; if it be not always leading us where we long to come to, at least its Company is very agreeable and entertaining.

He that fishes for Pearls, plunges himself into the Sea; and he who aspires at Greatness, spends whole Nights in watching.

He that knows very well what he looks for, never regards the Dangers he must meet with before he finds it.

The easiness of giving is as much to be condemned in Women, as Avarice and tenaciousness in Men.

Great Souls appear in publick, when ever they are in a capacity of doing good; but they conceal themselves when in Poverty, and importune no body by begging.

When you see the poor Man at the Gate of one that is Rich, lament the Fate of the Poor, that he has need of the Rich; and lament also the Fate of the Rich Man, for the fordid love he bears to his Riches. But when you see the Rich at the Gate of the Poor, bless the Poor Man in that he hath need of nothing, and bless the Rich Man for the Honour he does to the Poor.

Long Discourses are tiresome, and lull the most patient as well as the wisest asleep.

The bigger a Book is, and the more it weighs in your hand, it does not follow that it is ever the better.

Consider that what you love is nothing but Skin that covers Blood and Bones.

He that will become a puissant Lord obtains what he desires at the Court of Kings.

Three things make an easie access to Kings; curious Arts, Riches, and Eloquence.

It is no Wisdom to go by a way that you know nothing of.

Three things render the Reigns of Kings agreeable; easiness of Access, Justice and Liberality.

Ignorance is unjust towards all the World.

A Story becomes old after you have once told it.

In the Age we live, to discover what we know, and what we are capable of, is the same thing

thing as to throw away Pearls on purpose to have them lost.

Don't complain of the World, for what good can be expected from it? Kings themselves suffer in it, What rest then or quiet will the Poor find in it? therefore if you desire Quiet, you must find it in Retirement.

He that has Virtue protects and maintains Virtue, just as Diamond polishes Diamond, and that Person loves Virtue who commends it, and conceals its flaws.

Virtue is now no longer in the World, the Honey is taken out of it, and only the Wasps remain in it.

He is to be looked upon as the least of Friends that is the most Ceremonious.

We might yet live pretty happily, were not Ceremonies the obstacle in the way.

With Strangers we ought to use Ceremonies, but let them be banished from Friends.

'Tis less troublesome to be Sick ones self, than to have the care of a Sick Person.

Every one according to his degree hath his Afflictions to undergo, and none of us all have Letters of Exemption as to that point.

Man ought to be firm and steady as a Rock, and not fitting and moveable as the Wind.

Meekness and affability is the Salt of good Manners and excellent Qualities.

Patience is the Pillar that supports Prudence.

An honest Woman loves her Husband, and tho' ugly, she ceases not to be the Ornament of his House.

How Poor soever the Husband is, he is as happy as a King, when his Wife is Wise and obedient.

In the Judgment of the Wise we ought to avoid Marrying five sorts of Wives ; a Widow that has Children by a former Husband ; a Woman richer than himself ; a Widow that bewails the loss of her other Husband ; a Woman that speaks ill of her Husband in his absence ; and lastly, a Woman that has Beauty, yet is but of mean Extraction.

Lyars commonly are most given to Swearing.

Persons of Birth and Probity are Friends to the highest degree ; but the Friendship of Persons of a base and mean Extraction is seldom solid.

The Innocent may speak what they please with good assurance.

Those who are below being envied, are not troubled with over many good Qualities.

Do not approve that in others which you condemn in your self.

Shun the Company of such Persons as take pleasure in tormenting others ; you may justly fear being burnt your self, when you stand too near the Fire.

He that bestows his kindneses on the Wicked, does the same thing as if he returned nothing but Evil on those who are Good.

Patience is the best Buckler in the World to defend a Man from being affronted.

Considering what a troublesome World we live in, there's no great Satisfaction to be taken in it.

We must do as the Ant, work hard in Summer, to get wherewithal to live comfortably in the Winter.



You are a Slave to your bodily Pleasures; yet there is no Pleasure but what you may enjoy in the Retirement of your Mind.

Little Quarrels now and then among Friends result in the endearing of Friendship between them.

To go about to instruct a wicked Man, is to put a drawn Sword into the hands of a Murderer.

A dissolute Wretch is capable of doing all the mischief imaginable.

The reason, wherefore Courtiers make their Court to Kings with so much Zeal and Passion, is, because they know this to be the most ready way to elevate them to the Honours and Dignities to which they aspire.

A Monarch, that only indulges himself in his private Pleasures and Satisfactions, and suffers his Subjects to live in Misery, will quickly see the Lustre of his Greatness eclipsed.

Hope comes after Despair, just as the bright shining of the Sun succeeds to a dark and dismal Night.

When an Ignorant Person is advanced to an honourable Station, his extravagance is so great, that he won't suffer a Learned Man to come near him.

Let Beauty be never so miserable, yet this is always peculiar to her, that she attracts the Eyes of all the World.

A Man of Wit, if he pleases, will make you believe the Moon is made of a Green Cheese.

Learning has this advantage, that it makes those who are great Masters of it command those to whom they are Inferiour.

We ought never to glory either in our great Estates or Friends; but, if in any thing, that we are Learned, Virtuous, and of good Morals.

'Tis a mighty Disgrace for a Learned Man to be Vitious; but an Ignorant *Dervis*, is a thing that is much worse, and both of them do teach a Religion they know little of, and at the same time despise.

A Man that has Wit, and yet in every thing consults others, is but half a Man; and he that has none, and yet will take no Advice, is not a Man.

Don't desire to be informed of him whom you intend to make your Friend, but enquire of him who is his Friend; because every body does naturally encline to tread in the same steps as his Friend does. If he be Wicked, do not pretend to keep at distance from him, but do it in earnest; but if he be good, keep close to him, and you'll become good too.

Have no familiarity with the Sluggard, the Wicked do easily corrupt the Good. Don't you see that Fire turns to Ashes, by being so near them?

The greatest Debt we owe is that to our Master who teaches us, and it is the first which ought to be paid, and that largely too; not so much to be quit of our Obligations to him, as out of a Respect to his Person.

Learning, with relation to proud Men, is much what like Water, with reference to Mountains and eminent Places; for in the same manner as it is contrary to the nature of Water to rise of it self; so also is it contrary to the nature of Learning to make Men become Proud.

Do you desire to be Learned without taking pains for it? This is one of the Thousand Species of Folly that are in the World.

He that Watches all Night, is glad of the approaching Day.

What Shame! What Affronts! What Vexations does a Man bring upon himself, only by his damnable Idleness!

He who Teaches, and does not practise what he Teaches, is like a Hen that has Wings, but does not fly with them.

The Wealth, after which you run with so much eagerness, is like your Shadow; which, if you offer to pursue, it still keeps before you, but if you fly from that, it follows you.

You who are Learned, be content with your Fortune, lest an over-affluence oppresses and troubles your Mind. A Brook derives pure Waters from its source, but it grows muddy as soon as ever it overflows its Banks.

What is Time, but a precipitate course, that is continually hurrying us on to Death in spite of our Teeth? And what surprises Wise Men is, that the Traveller is jogging on in that way, even then when he is taking his rest.

You that Weep when you are Born, whilst the Gossips are rejoicing and Merry-making, endeavour so to live, that you may be able to rejoyce and triumph at the time when your Friends are lamenting, I mean, at the hour of your Death.

Patiently endure all the Attacks of those that Envy you, you will by that means conquer them all. Thus Fire it self is put out, when it meets with nothing that it can burn.

Would you overcome your Enemy without Fighting? confound him with Vexation, and make him mad at you; Scorn him and be Virtuous: these are ways that will be more tormenting and cruel to him than either Sword or Pistol.

Whatever care is taken to avoid all occasions of Detraction, there are none can keep themselves from falling under the lash of Mens ill Tongues. If you be silent, they will say you are Dumb; if you are not Prodigal, then presently you are Covetous; and if you are Generous and Beneficent, then you are Prodigal; wherefore let such foul Mouths say their Pleasure, don't you fear the Judgment of God.

Despise no body, how low soever their Circumstances are. Fortune may raise them up, and bring you down.

Whil'st Fortune smiles on you, and you command others, carry your self prudently; because you must shortly leave all these things. Consider those who are gone before you, consider Empires, all is past, and of all that hath been, nothing remains but the footsteps of Veritas.

Memory soon is lost, but Writing continues long.

Do not shorten long Nights by sleeping them away, nor lengthen out the day which is so short, by Wickedness.

We see those of most excellent Qualifications oftentimes in a starving Condition; and the most unworthy wallowing in Riches; and the greatest Wits (without knowing any reason) do rank themselves in the number of the latter.

How do all things turn topsie turvy by time !  
 Manners are corrupted, Inconstancy reigns over  
 all things. 'Tis just like our Shadows in the  
 Water, where our Heads, which is the noblest  
 part, hangs downward, and our Feet, tho' the  
 vilest, is uppermost.

The World is Mad, and favours those that  
 are most like it. Wo then to 'em, if ever the  
 World should come to its Wits again !

If Knowledge without Religion were highly  
 valuable, nothing would be more so than the  
 Devil.

Keep your distance from Kings, and their  
 Wrath, and make no Court to those, whose  
 words are no sooner pronounced than executed.

To attain to the heighth of Wisdom, we must  
 neither Eat, nor Sleep, nor Speak too much.

Nothing does better set forth a great Talker,  
 then a tedious and cold Winter's Night.

All manner of Wickedness derives its Origin  
 from sight, as a great Fire is kindled by a  
 small Spark.

A good Book is the best of Friends : You can  
 entertain your self pleasantly with that when  
 you have not a Friend on whom you may safely  
 relie. It is no Blab to reveal your Secrets, and  
 it will teach you Wisdom.

The Body grows fat by much Sleeping, but  
 the Mind improves by much waking.

He that spends his time about things of little  
 use, loses that which might be of great Service  
 to him.

The more Wit any Man has, the less he  
 speaks ; wherefore it is as certain that He who  
 talks much has little Wit.

Amongst men, it is as certain that the more they  
 know, the less they talk.

Few of those who ask advice find themselves deceived, and their business never succeeds the worse for it.

By patience we come to the end of all things; but that is such a Vertue as few Persons practise, and that soo very rarely.

Great Fortitude of Mind appears in an hour of Patience.

There is none so Learned but some body may be more Learned than he.

Meditate much, and you will understand the better.

Words are like Arrows shot at a Butt, before they are let go, you endeavour to make them hit the Mark.

Knowledge is an Inheritance belonging to Man; it ought to be taken where e'er it is to be found, and we are to leave every thing else, as having no right to it.

The love of Riches is a sore Disease; it is putting a Man into an Agony to make him crave an Alms, and it is Death to him to be denied.

We seek after Wealth, and oft-times do not find it; and yet, a most strange thing! we never regard the end of our days, but yet we find that.

It would not be so troublesome to a Learned Man to employ his Nails in polishing Marble, to bite an Anvil with his Teeth, to be continually roving up and down on the Sea, to undertake a Voyage to *Meccha*, and not have where withal to Eat by the way, to go to Mount *Caucasus*, and bring from thence a Stone of an hundred pound weight, as only to see (and that at a distance too) the countenance of an Ignorant Coxcomb.

He that is not contented with what he has, if it be a sufficient competency to live upon, neither knows God, nor Honours him.

Wisdom and Courage signifie nothing when Fortune leaves us.

Fortune comes to us with leaden Heels; but flies from us with Swallows Wings.

When a King spends his whole time in Sports and Pleasures, you may justly say his Kingdom will be made up of Calamities and Wars.

Nothing is so bitter and melancholly to Mankind as the loss of Friends.

Where are Kings? Where are other Men? they have trod in the same Paths as thou dost now.

You, who have preferred this perishable World to all other things, and who have accounted those happy who have made the same choice as you have done, take of this World what necessity requires you should take of it, viz. That Death is the last moment thereof.

Speak nothing that is indecorous or unseemly; if you hear any such thing said by others, think on somewhat else, and make as if you did not hear it.

The World is like an Inn which receives Travellers: He that neglects making Provision for Necessaries to go further, is a Madman

Don't be seduced by a Multitude, because you will stand alone by your self when you die, and shall be called to give your Account.

Think seriously from whence you came, and whether you are to go, and where you are to be, to all Eternity.

Riches consist in what is sufficient, and not in superfluity.

Just as Fire is kindled by Wood, so is War by Words.

The Fault that Detraction cannot be excused of, is, fulying of Truth.

Don't wonder that you see Vertuous Persons in Disgrace and Contempt, or high Places filled with those that do not deserve them: Open your Eyes, and consider that the Stars which are innumerable, lose nothing of their Light, and that the Heaven turns only to make us see sometimes an Eclipse of the Moon, sometimes an Eclipse of the Sun.

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