

Peregrination. 2. Booke. 62
Of the place called Bezeftan and
ther publike markets.

Chap. 33.

HAuing already fufficiently spoken of the Mosques, A ma-
rathes and bathes which are in Constantinople, I will not
forget to describe vnto you the place called Bezeftan, beyng a
houfe, great, fouresquare & high, made after the maner of a hall
covered, hauing 4 gates, and as many streetes within it, being
round about fet with shops, furnished with al sorts of rare mar-
chandises & of high prizes, as rings, precious stones, furses of
martirs, Zebelins, Sables, Wolves, Buckes, Foxes, & other fine
skins of good prizes, in respect & comparison of this country: ^{Good cheape}
for oftentimes it happeneth that he shall haue the whole furring ^{Peltorie,}
of a long gowne, al of fine martirs, for fourescore or a 100. duc-
cats, where here you shal not haue the for 3. or 4. times so much.
Al sorts of cloth of gold, of siluer, of silke, chamblets, and fine
Mockados, bowes of Turkie, Targets and Bucklers, and other
merchandises very rich and necessary. And there are also to be
solde vnto them that doe bidde and offer most for them, an in- ^{Slaves sold as}
finite number of christian slaves of al ages and nations, in such ^{horses are in}
order as we doe vse to sel horses, for such as doe cheape them ^{markets,}
and are desirous to buy any of them, do view their eyes, teeth,
and throughout the whole partes of the body, yea caule them
too bee stripped starke naked, and see them goe, to the intent
they might the better know the detaultes, whiche of nature
myght bee in them, or imperfection of their persons, a thing
most pitifull & lamentable to behold: I haue there seen strip-
ped and 3. times visited in lesse then an houre, on one of the
sides of the Bezeftan, an Hongaria mayden, being of thirteene
or fourteene yeeres of age, and of beautie indifferent, whiche
in the ende was solde and deliuered vntoo an olde marchant a
Turke for foure and thirtie ducates, I hope with God his help
in my second volume to treat more particularly of the payne,
salamity & miserable seruitude wherwith these poore christia
slaves

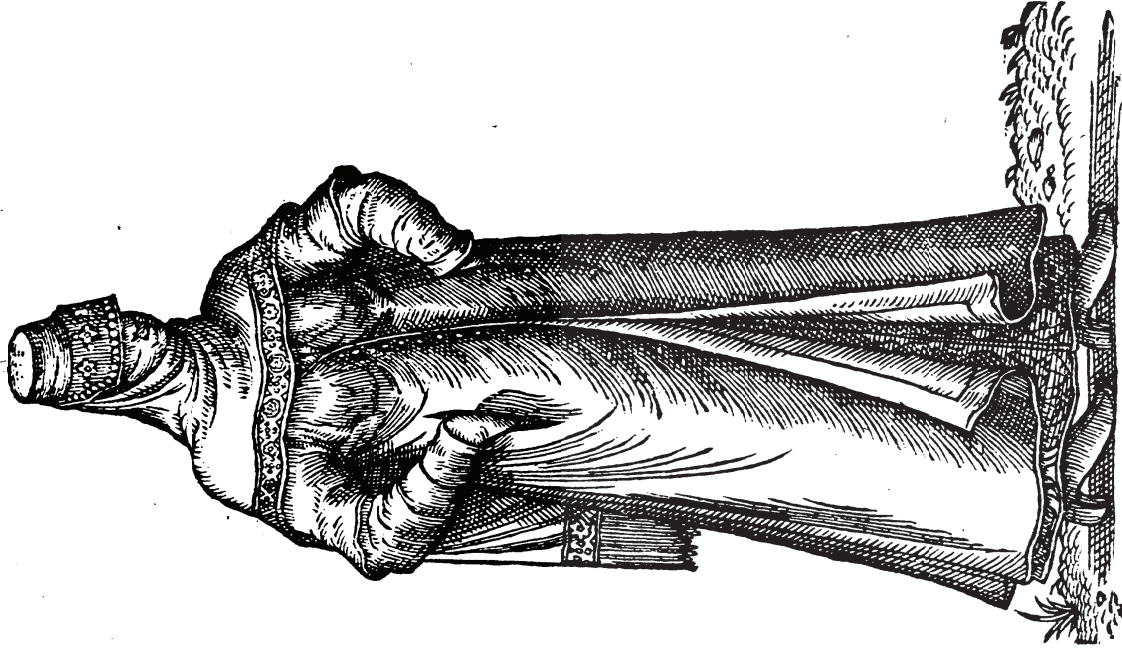
The orientall

vide folio 69.

slaves are intreated by the hands of these cruell Barbariás. The Bezestan standeth euey day open vntill the after noon, except vpon the Friday which is the festiual day of the Turkes, as the Sunday is vnto vs, and the saterday vnto the Iewes. There are besides this diuers other publike places to sel vpon the market dayes: one for old apparel and other things, as Saint. Thomas Apostle is in London, and the lowse mart in Antwerpe: and the other for al sorts of gold works, and of silke wrought wyth the needle, and in the Sadlers hall are sold many faire furnitures for horses, vessels of gold and other fine things, faire painted after the Damaskin fashion, or after the Iamesque sort, fayer then in any place in Turkic. But the aforelaid Bezestan is the place where the most costly things are sold.

The Friday is vnto the Turkes as the Sunday to the Christians, & the Saterday to the Iewes.

A Woman Turke going through the Citie.



13.

13

The thirde booke of the Navigations and .69

peregrinations orientall of N. De Nicolay of Dauphine, Chamberlaine and Geographer ordinarie of the king of France.

Of the origin, life and bringing vpp of the Azamogians being children of tribute, leuid vppon the Christians being Subiectes and tributaries too the great Turke.

The first Chapter.



Zamogians are children which the Turk fendeth for to be leuid in forme of tribute fro 4. yerres to foure yerres, throughout al Grecia, Albania, Valaquia, Seruia, Bofina, Trebisonda, Mingrelia and all other prouinces of his Dominion of the Christians dwelling within the same, taking a-

way by tyranny more then barbarous, of euery three male children one at the choise and will of the Comissarie, and notwithstanding that all christians dwelling in these countries, are not subiect vnto this kinde of tribute of soules, yet are they so ouer charged with such excessive Subsidies and exactions of money that oftentimes not hauing wherwith to pay him, they are al-

so constrained to giue & deliuer their owne children into bodily seruitude, & eternall perdition of their soules, a tyrannie I say again, most cruell & lamentable, & which ought too bee a great consideration & compasison vnto all true christian princes for to stir & prouoke the vnto a good peace & christian v-

nitie, & to apply their forces iointly, to deliuer the children of their christia brethren out of the miserable seruitude of these infidels, which by outragious force rauish these most deare infants & bodies, free by nature, from the lappes, of their fathers & mothers, into a seruitude of enmity more then bestiall, from baptisme to circumcision, from the companie of the christian faith, to seruitude & Barbarous infidelity, fro childly & fatherly kindnes to mortal enmity towards their own blood: for the executing of these lamentable leuyings are ordained more then two hundred Comissaries, which returning to Constantinople, bring with them an incredible number of these children, amongst which the most fayrest are chosen to be put in-

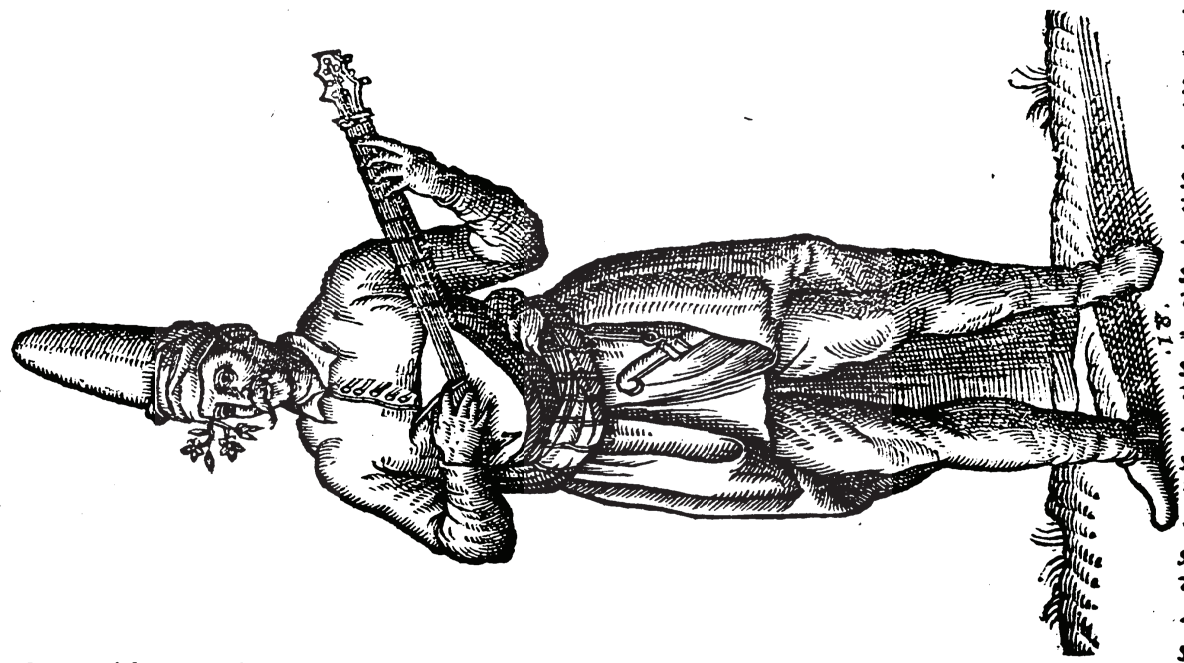
to the Sarail of the great Turke, where they are nourished and brought vp in the law of Mahomet, & by diuers masters being Eunuches, are instructed well to ride horses, shooting, and all other exercises of armes & agilitie, to the intent in proceffe of time to make them the more obeyfant and apt too support all paines and trauales of the warres, or els they doe teach them to learne some art or occupation, according to the capacite of their spirit: and such as amongst them are found to be the most grossest, they are put some to carry water & wood into the offices some other to make cleane the Sarail, or in the winter too gather the snow which falleth from heauen & for to carry the same vnder the grounde into a place called Carlich, where it is serueth all the whole Sommer in hys accustomed nature and coldnesse without melting, & this being reserved in these colde places serueth in whotte weather too refrethe the great Turke his drinke: the other are made gardeners or cookes, or are put to serue the Ianissaries Spachis, or captains, vnto which degrees by succession & time as fortune and vertue directeth the, they may attaine vnto themselves: they haue for their wages two or three Aspres a day, and are apparelled and hosed with a yere with course blew cloth, wearing on their heads a hygh yealow hatte, made after the fashion of a sugar loofe, and are vnder a captaine called Agiander Agasi, whiche hath for his prouision thyrtye Aspres a day, clothed and apparelled at the charges of the great Turke. The finest of these Azamogians, are kept prettily apparelled, according to their fashion: And although they haue no skill of the art of musicke, they do neuertheless giue themselves to play on diuers instruments, and most commonly going in the streets they doe found vpon a thing very like vnto a Cittern, which they call Tambora, too which found, they do accord their voices with such an euill fauoured and vnpleasant harmonie, that it were bad enough to make a Goat to daunce. Of these instruments, and of their apparel, yee may see the fourme naturally set forth (as at the other are) by the figure following.

Snow preferred at the founer long.

VVages and entertainment of the Azamogians.

Tambora like vnto a Cittern.

Azamogian or Lamogian a child of tribute.



X 2

Peregrination. 3. Booke.
Of the Cadilefquers great Doctors

of the lawe Mahometicke and chiefe Iu-
stices of the Turkes.

Chap. 14.

I Was not determined to have intreated in this first tome any thing belonging vnto the religion of the Turkes, pretending to have refered the same for the second part, where I hope by God his grace too declare, as before I have proposed, all that whiche may concerne their religion and ceremonies of their iustice and administration thereof which with the same is conioynct. But hauing afterwards considered that the strange diuersitie wherewith these doctours of their lawe doe disguise themselves: and also their Priests, Monkes, religious Heremits and Pilgrimes, would no lesse delight the spirites and sight of the Readers, the curious desire to vnderstand of their brutish liues & abominable superstition, I thought it not impertinent to set heare in order onely the pourtraies and figures of the principallest amongst them with a brieue description & declaration vpon euery of their figures, beginning with the two Cadilefquers, great doctours of their law & chiefe of their iustice, the one of them being ordeined for the administration of Grecia, and the other for Natolia. These Cadilefquers are reputed amongst the Turkes, in the estate of religion, of like dignitie and reuerence, as the Metropolitans are in the church of Grecia and the Patriarches in the Romane Church: and in the exercise of iustice, as Chauncellours or chiefe Presidents, being created and elected vnto this dignitie and auctoritie not by fauourable ambition, but through honorable election out of the first and most learned doctours of their lawe, because they should be approved so pertinent and sufficient in knowledge, that they themselves be provided of wisedome, counsell, & good iudgement, before they wil counsaile or iudge others, which they could not do, & lesse shuld be possible vnto the to decide iustly, an arrest of Iustice, in matter of waight and of
great

great difficultie, if they were adorned with good knowledge, great learning, and prudent iudgement: and therefore are they chosen of ripe age and constant, too the intent the heat of youth should bee passed & cooled with them, or the fire of carnall loue of the one sexe to the other (which detestably in those countries is vsed) should not cause them to sway or stray from the true way of iustice, whereas to the contrary, if they were chosen young, that the olde men should not haue occasion to esteeme them, that euen as they were young of yeres and age, they should also bee Greene of sense and iudgement, which so commonly is not found to be amongst olde men, ripe of age & yeres, vnto whom the number of yeres and long experience ought to haue brought more wisdom and ripe doctrine well and duly to administer Iustice which ought not to bee peruer- ted nor corrupted by any friendshippe, fauour, kintred, or any other alyauce, and muche lesse through insatiablen auarice. The estate therefore of these worthie Cadissequers is very stat- ly and honourable, besides that they dayly and ordinarily doe followe the court of the great Lord (which they call the gate) and through the honour, reuerence, and dignitie, they doe goe before the Bascha, for all that their authority is not so greate. They are executors of the lawes, & with the consent of the Bascha they do constitute and depose the Cadis which are Iudges of the prouinces, and also take acknowledgement vpon the ap- pellations interposed vpon the sentences & iudgements of the saide Cadis, according to their prouinces and circuite: to wit, the one for whole Gracia, and the other for the Natolie, which is very Turkie. Their annual wages for their estate and office as well for the Churche as administration of iustice, is about seuen or eight thousand ducats besides their ordinary gaynes, euery of them enterrayning for hys seruice two or 3. hundred slaues, and besides haue giuen them and kept at the charges of the great Lord, ten Secretaries, and two Moolurbassis, whiche are busied about the horses.

As for their apparel, they loue to be cloathed in chamberlaine fashion, or damaske, of sad colours, and more honest, as russet browne, tawny, or darke purple. The sleeves of their gownes be long

long and streit: vpon their heades they doe weare a Tulbant of a maruailous widenesse and bignesse, hauing the middest (which they doe call Mogeuisi) more lower and streight then the other ordinare are: going through the Countrie or Citie, they doe ryde most commonly on Mules or Mulets, or sometimes on gelded horses covered vpon the crouper, with a cloth of purple colour garded with silk fringes, as in the picture following ye may see: and if it happé that they do go on foot they go with a graue, sayre, & soft pace, wearing their beard long & fierce, shewing in the a great grauitie, ioyned with a fained holinesse, casting foorth but few words, but suche as are of theyr lawe and religion altogether, with euident and meane hypocrisie.

to Mahomet.

Chap. 10.

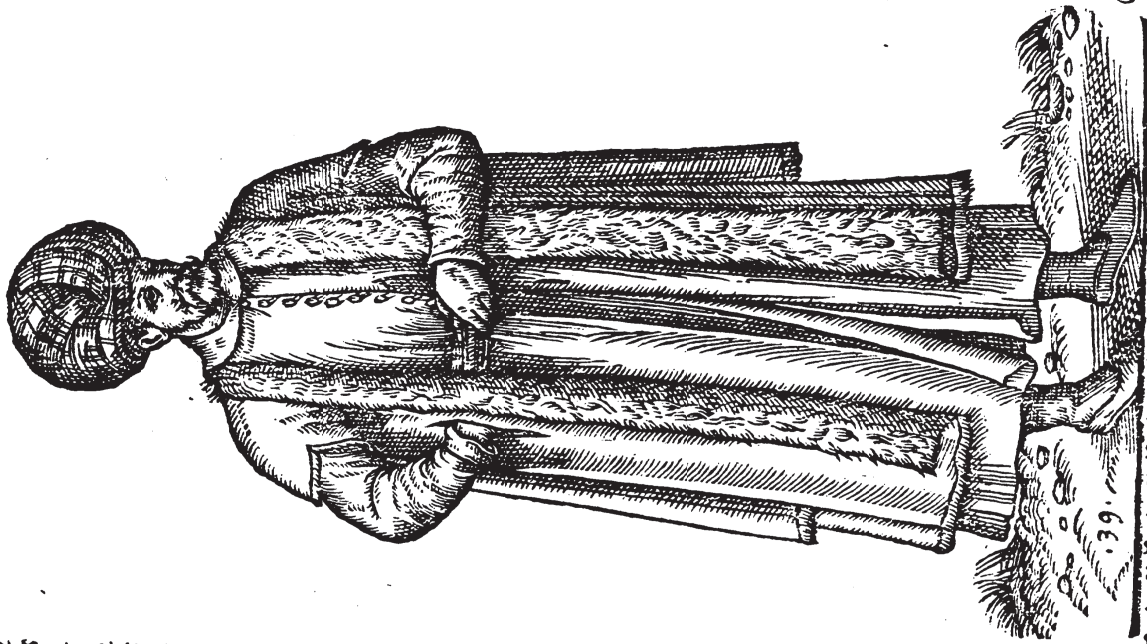
There are diuers amongst the Turks, which doe call themselves & for such are reputed, kinsmen of Mahomet, whereof some doe weare a Greene Tulbant, and the other a Muzaugia, which is to say, a bonnet whiche they doe weare vnder the Tulbant being of colour green: & al the rest of the Tulbât white. They do weare such colour for that they say their Prophet wore the like on his head, and contrarie to the Turks. The Sophians ^{Mahomets} whiche are the Persians, weare redde ones. ^{kinemen doe} Sopy is not the name of the King of persia (as some doe thinke) for this ^{weare a garment & Tulbant seueral to} name commeth of their sect and religion, which commandeth ^{be knowne frō} them of an humility, not to weare on their heades any habite more precious then wool, and for that in the Arabian tongue wool is called Sopy, those which are of this sect are called Sophians, and in derision the Turks do call them Kefulbach, which is to say, redde heads. The Turks & the Sophians doe say that it were not reasonable to cover the dishonest partes of the body, with the colour which the Prophets did weare on their heads. And therefore is no more permitted vnto the Turkes to weare green hose, then vnto the Sophians to weare red hosen. & whosoeuer should weare them, should be esteemed amongst them as an heretike. And therefore is not permitted vnto any: but vnto such as do say themselves to be sprong of the kindred of Mahomet, to weare a Greene Tulbant, and therefore are called Iesfilbas, which is to say Greene heads. They are also commonly called Emirs, which may be interpreted, kinsmen of the Prophet, and are holden in such reputation for holinesse of life that in iudgement, the testimony or witness of one of them is allowed for 2. others, But they are so mischieuous & vnhappy, that for money they wil make no conscience to beare such false witness, such as ye wil haue the: & specially if he be a Iewe or a Christian vnto whom they are mortal enemies. Some of them are verie rich

The oriental

rich, and go honorably apparelled. The other are poore handicraftes men, or sellers of fruites, candles, and vineget, whereof I haue seene a great many in Constantinople and Andrinople. Likewise diuers of them come with the Hags pilgrims of Meccque, making often with them through great hypocrisie, their prayers in the midt of the place. And for that they are of most peruerse and abominable nature diuers amongest these barbarous and rusticall people, are constrained more for the feare which they haue of their false witnessing, then for the holinesse which they know in them, to beare vnto them greate honour and reuerence.

Emir

Emir a kinsman of Mahomet.



Of the Pilgrims of Mecqua by the Turks
called Hagislar.

Chap. 21.

THe Turkes, Moores, and all other such barbarous nations, living vnder the obseruance of the law, & commandement of the false prophet Mahomet, find written in diuers places & passages of their Alcoram, that God hath promised vnto all Musulmans which through deuotion should go to visit the temple of Mecqua by the Arabians called Alcaaba, that he would neuer send their soules into perdition. Vpon confidēce of which promise they will gladly goe on such pilgrimage, leauing vndone al other household or common affaires, and foreseeing the difficulty of the voyage, by reason of the long desarts and sandes, whereby they must passe, doe beginne these pilgrimages, some soone, and some later, according to the distaunce of the Countrey, because they wilbe at Mecqua against Easter, which they do cal Chucci Bairam. But before they do depart, because their voyage should be the more lucky, they doe aske one another forgiuenesse of their offences. And then the day of their departure being come, they doe assemble in great companies, taking their way, first towards the city of Damas or of Caire, which the Arabians doe call Alcair where the crewe doth assemble: for they will not depart lightly, except they be at the least thirty or fortie thousand in a companye, with a good number of necessaries appoynted for the securitie, conduct, defence and safeguard of them, and to take regarde that the same be not pillaged and sacked of the Arabians, which day and night are watching in the desarts to spoile and take the pilgrims and trayalers. And besides that, the companye hauing to passe thorough so manye desartes, sandye, wythered, vnfruitfull, and lacking of all thinges necessarye for mans sustenance, order is taken for the loding of many Cammels with great prouision of victuals, fodder and water, aswell for the persons, as for the Cammels and other beastes, for that in these sandye and drye

Mecqua, or
Mecqua, 15
Cite in Arabie
Ayv Happe

300000000
400000
Pilgrims
at once
towards
Mecqua

2. wildernesse no droppe of water is founde but from three
 3. dayes to 3. dayes iourney, whiche notwithstanding they must
 get with force of armes from the Arabians, which keep and de-
 fend the same: having then thus passed these deserts, and the
 Pilgrims arrived at Medine Thalnabi, which also hath bin called
 Tribic, or as others do say Iezrab. They do go vnto the temple
 and there lay their Alcoram vpon the sepulture of Mahomet.
 And after that, the houre of seruice being come, the Maizins be-
 ginne to cry vpon the towres as their custome is, to call the
 people together to come vnto their ceremonies, and there re-
 mayne in prayer the space of 3. houres, which ended, they re-
 paire vnto a mount neere vnto the town called Arafetagi, vpon
 the which they doe strippe themselves starke naked, and goe
 to bathe in a riuer neere vnto it, euen to the necke, mumbling
 out certaine long prayers: which ended, they go out of the wa-
 ter to putte on their clothes agayne: and the nexte morning
 they proceede on their way towards Mecqua, being 3. small
 dayes iourney from Medine: where they being come, do enter
 into the temple to say their prayers. After which they goe tur-
 ning seuen times about a fouresquare towre, at euery circuite
 kissing the edge thereof, from thence they goe vnto a pit of salt
 water, which they cal Birzenzen, being closed within a Tower,
 being from the other, ten or twelue pases, pronouncing these
 wordes. All this be to the honour of God which is most meri-
 full, God forgie me al my finnes. These wordes being ended,
 certayne mynisters there appointed to draw the water, doe cast
 vpon the head of euery one of them three small buckets full,
 without sparing of their clothes. These beastly Mahometistes
 thinking through such outward washing, to be cleaned & pur-
 ged of their inward finnes.

Moreouer, they say, that the tower which they seuen tymes
 doe goe about, was the first house of prayer which Abraham
 buylded through the commaundement of God. Nowe when
 they are in this towre well washed and bathed, they goe to
 doe their sacrifice vpon a mount neere vnto it, presenting for
 an offering manye sheepe which beeing immolated and
 sacryficed, they doe distribute amongst the poore for
 God.

God his sake. The sacrifice being thus ended, a Sermon is made
 vnto them by the Cady Muselman, and that being done, euery
 one of them doe goe to cast 2. stones in a place, where they say
 the Diuel appeared to Abraham when he builded the temple.
 From thence they returne to Mecqua to say diuers other pray-
 ers, desiring God to exalt them as he exalted Abraham to the
 building of the temple. All these ceremonies being accom-
 shed, they depart to goe towards Ierusalem, which they cal Cu-
 2. zumobarech, & there do visite the holy mount where the tem-
 2. ple of Solomon was, which they holde in great reuerence. In this
 place they do celebrate another feast, and there exercise new ce-
 2. remonies. At the departure from the temple of Solomon euery
 one taketh his way to returne homewards or els where he doth
 thinke good. And thus they goe in troupes carrying great ban-
 2. ners with a pyke & halfe moone in the top of the staffe, going a-
 bout the townes & villages, singing the praises of their greate
 Prophet Mahomet, and asking of almes for the honor of God,
 & that which is giuen them they do eate altogether, beyng sett
 downe in the middelt of the common place, & after they haue
 thus eaten with a great hypocrite and shew of holines, they doe
 openly make their prayers. The most part of these pilgrims
 (which the Turks call Hagiflars) are Moores, clothed poorly i-
 2. nough although that diuers of them doe say to bee descended
 of the line of Mahomet, as the Emirs aboue mentioned. And
 of these I haue seen a great number at Constantinople, appar-
 2. rilled after the maner, as here I haue represented vnto you in
 the figure following.

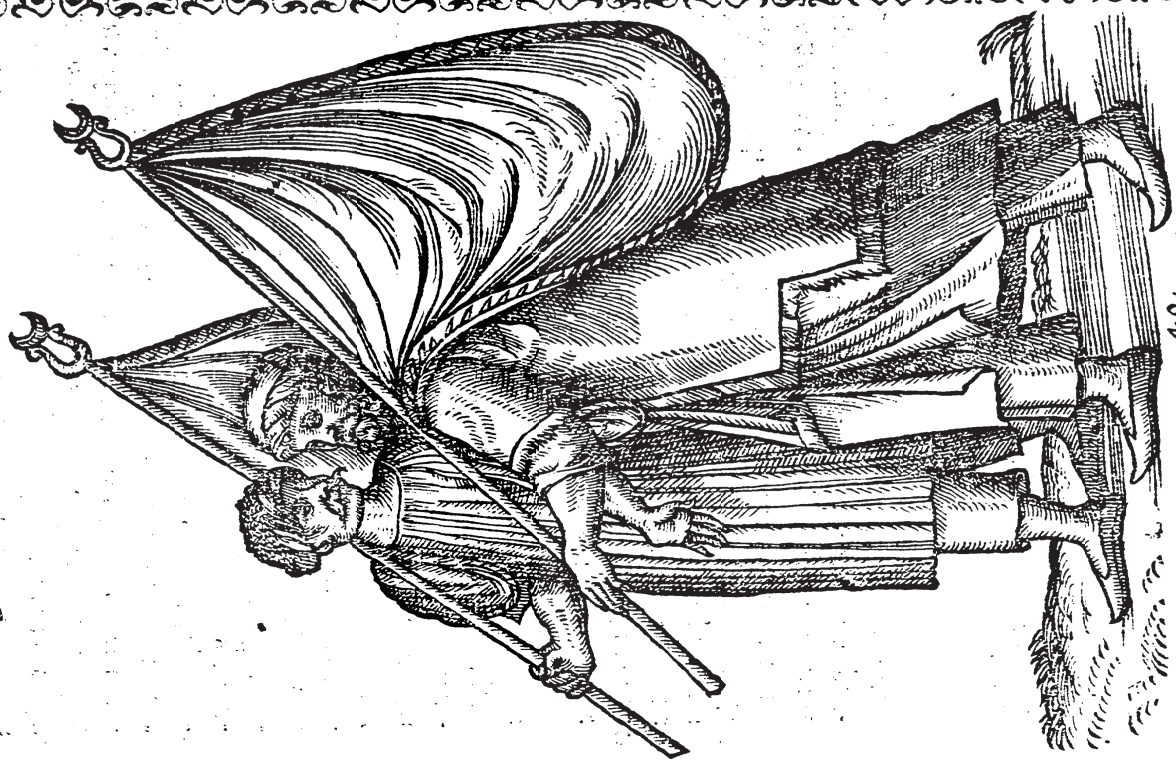
Of the Sacquas carriers of water, being also

Pilgrims of Mecqua.

Chap. 22.

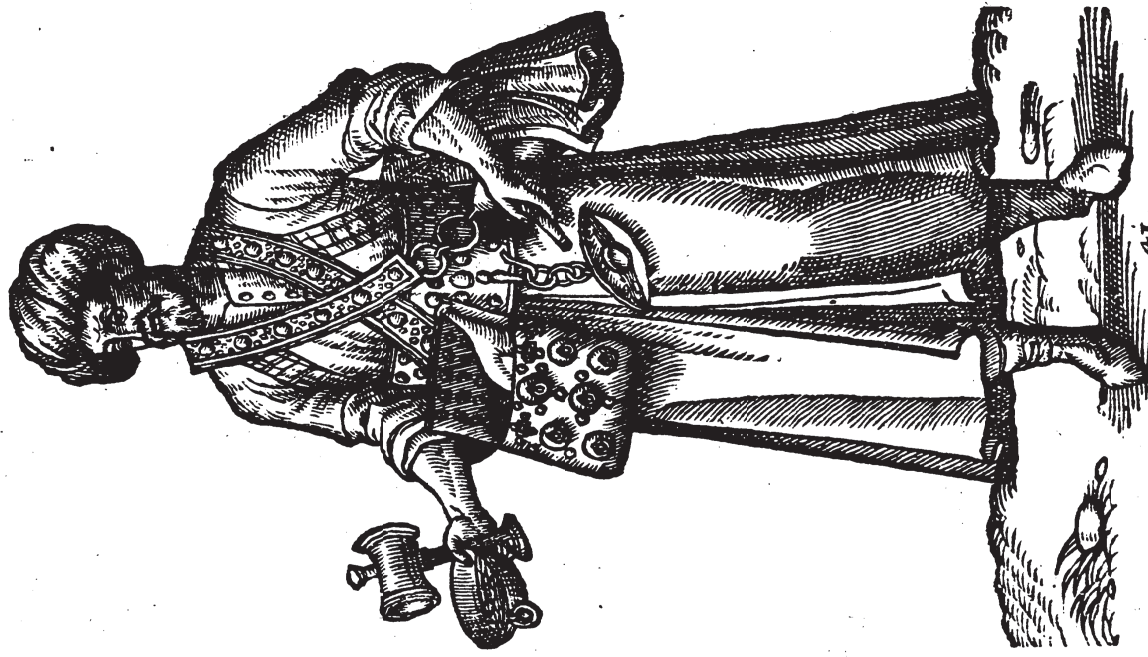
IT is founde in the Alcoram that Mahomet prophet of the
 Turks, doth forbid al his sectators Mahometistes to drinke
 wine. For that he did esteeme it a true nourishment of all euils
 and sinnes: and also as diners haue written, to keepe the Arabi-
 ans with such seuerer prohibition in greater sobriety, who for the
 naturall heat which is in them, taking the wine in too aboun-
 dantly, would not so easily suffer themselves to be tamed nor
 brought vnder subiection: by reason of these defences, are tho-
 rowout whole Turkey, Græcia, and other prouinces vnder the o-
 beissance of the great Turke, a great nûber of Turkes & Moores
 called Sacquaz, which dayly goe by the streetes, places and af-
 semblies of the cities, townes, and suburbs of the said prouin-
 ces, with a scrippe of leather full of fountaine or celsarne water,
 hoing on their side, & covered aboue with a faire cloth embro-
 dered with leaues about it or els plaine: & in one hand, a cup
 of fine Corinthian latten gilded and damaskined out of the
 which of great charity they doe offer and giue to drinke, al them
 that will: but yet for to make the water seem more faire & de-
 lectable to drinke, they put within the cuppe many and diners
 stones of Calcedonie, Iape and lapis Azuli, bearing in the same
 hand a lookingg lasse which they hold before the eyes of those
 to whom they giue to drinke, exhorting and admonishing them
 with words demonstratiue to think on death: for doing the of-
 fice of this gentleness, they will aske no paiment nor recompence;
 but if through honest liberality some peece of monie be giuen
 vnto them, they will most gladly receive it, and in manner of
 thankes and congratulation, they pull out of a budget or poke
 which hangeth at their girdle a yollfull of sweet smelling wa-
 ter, which they cast on the face and beard of him that hath gi-
 uen them money. I haue in a morning at Constantinople seene
 fifty of these Sacquas in a companie, all furnished with their
 scripps, large girdles, cups, glasses & al other their instruments, whi-
 che thus appavelled went through the city demãding their new
 yeres

Pilgrim Moores returning from Mecqua.



yer's gifts of al those they met withal, whether they were Turks
 Christians, or Jewes, in the honour of one of their faints, whose
 feast they celebrated that day. And the more to prouoke men
 to giue vnto them, presented to the one an apple, to the other
 an orange, or as I haue said, did cast sweet water in their faces,
 for you must vnderstand that the liberality of the Turkes and
 Moores is so great that they will hazard to giue the value of a
 Mangor, which is the 8. part of an Aspres, to haue two or three
 Aspres again for it. The same day in the afternoon these woorth-
 shipful Sacquas with their ornature came vnto me to the house
 of my Lord the Ambassador, where then I was lodged, he being
 then in Andrinopole, to see as they said, the picture which the
 day before I had made of one of their companions, which
 brought them thither. But the end was, that they would not de-
 part without hauing of me some present, alleading by their
 reasons that they had done me great honour, in comming to vi-
 sit me with the best of their stufe and apparel, so as for to ridd
 my self of them I gaue them about 20. Aspres, and so being very
 well contented, they returned to the place from whence they
 came. Now to returne vnto my first purpose, some of these Sac-
 quas, do this office of charitie through deuotion, whiche they
 haue receiued at Mecquaz, but the others doe it for hope of a
 gaine, which they pretend to get therby, for besides that which
 is giuen vnto them of almes, they are waged either publickly,
 or of som in particular. There are moreouer diuers other which
 in that order do keep before their houses great vessels of mar-
 ber full of water, couered, & vnder locke and key, & about the
 bottō therof is a cock of brasse to draw water out of, with a cup
 of latten damasked, fastened vnto it, with a small yron chaine,
 to the intent that euery on may drink therof at his pleasure, or
 going to the Mosquee, likewise wash his hands. So as this cha-
 rity is in such recommendation amongst the Turkes, that there
 are no artificers keeping shops, which haue not comonly great
 vessels or artificiall fountaines full of water standing vpon their
 stalles, for the common commoditie as before I haue amply
 declared.

Sac-



Sacquas, of nation a Moore, a bearer of wa-
 ter, and a Pilgrim of Mecquaz.