

Travels of Tavernier

Through Turky Into Persia and The East Indies

Finished in the Year 1670

The six voyages of John Baptista Tavernier (1678)

IF the effect, of Education may be liken'd to a second Birth, I may truly say, that I came into the World with a desire to travel. The daily discourses which several Learned men had with my Father upon Geographical subjects, which my Father had the reputation of understanding very well, and to which, though very young, I was with much delight attentive, inspir'd me betimes with a design to see some part of those Countries, which were represented to me in the Maps, from which I never could keep off my Eyes. By two and twenty years of Age, therefore I had seen the fairest Regions of Europe, France, England, the Low Countries, Germany, Switzerland, Poland, Hungary, and Italy; and I spake indifferently well the Languages most necessary and molt generally spoken.

TO THE
RIGHT HONOURABLE
S t Thomas Davies, Kt
Lord Mayor of the City of L o n d o n.

My Lord,

IT cannot be thought that the Author of these Travels had he not verily believ'd that thereby he had eminently serv'd his King and Country, would have adventur'd a Dedication to so great a Monarch as the King of *France*: Wherein he presumes to tell him, that he was the person that had brought him from the *Indies* the fairest Jewels that at present adorn his Crown, for which & several other services done the Kingdom, His M^{ty} honoured him with the Title of *Noble*. And indeed it is not probable that a Potentate so wise and so discerning, had he not been convinc'd of the merit and good service of his Subject, would have receiv'd him with that esteem, or have honour'd him with that Title which he bestow'd upon him. As for the Truth of what is here compriz'd, there is his own Asseveration to his Prince of the Exactness which he has observ'd in that particular; which there is the less reason to misdoubt, in regard he has been publick in the World for some time without the least blemish of Contradiction. Be pleas'd then, My, Lord to confider the quality of this Work, and as you are in high Dignity, governing that Famous City which has so great a share in the Traffick of the Oriental world, vouchsafe it your acceptance, as it is now made serviceable to this City and the whole Nation by

My Lord
Your Lordships
most obedient Servant
J Phillips.

T O
THE MOST ACCOMPLIS'D,
AND
EMINENTLY LEARNED
DR. DANIEL COX,

Doctor of P H Y S I C K,

S I R,

Since 'tis the Mode of the Age , that no Book comes forth without a Dedication, I hope I shall not be blam'd for addressing these Travels to your Self, as being the Person that has contributed so much to the Ornament and Perfection of the whole Work. Hereby have I sav'd the labour of making Encomiums upon an Author , of whom You have tetfifi'd your Approbation , by the Encouragement You gave the Publisher. Nor is it reasonable, that Taverniek coming into England, should prefer others before a person that hath shewd him particular kindnesses. For my part, after I had tak'n a Prospect of your personal Candor; I knew not where to give so choice a Stranger better Accommodation: not without some regard to my self ; since I could not think that he who had been so kind to the Original Author, would be an Enemy to his Interpreter. Upon which score, as I presum'd at first, I hope You will pardon the farther preemption of styling myself ,

S i r,

Your most Humble Servant,

J. P H I L L I P S.

CHAP. I.

Of the Roads from France to the hither parts of Asia, and the Places from whence they usually set out for Ispahan.

A Man cannot travel in *Asia*, as they do in *Europe* ; nor at the same Hours, nor with the same ease. There are no weekly Coaches or Wagons from Town to Town ; besides, that the Soil of the Countries is of several natures. In *Asia* you shall meet with several Regions untill'd and unpeopl'd, either through the badness of the Climate and Soil, or the sloth of the Inhabitants, who rather choose to live miserably, than to work. There are vast Deserts to cross, and very dangerous, both for want of Water, and the Robberies that the *Arabs* daily commit therein. There are no certain Stages , or Inns to entertain Travellers. The best Inns, especially in *Turkie*, are the Tents which you carry along with you, and your Hosts are your Servants, that get ready those Victuals which you have bought in good Towns. You set up your Tent in the open Field, or in any Town where there is no Inn : and a good shift too in temperate weather, when the Sun is not too hot, or that it does not rain. In the *Carvansera's* or Inns which are more frequent in *Persia* than in *Turkie*, there are persons that furnish you with Provisions, and the first come are best served. As for *Turkie* it is full of Thieves , that keep in Troops together, and way-lay the Merchants upon the Roads, and if they be not very well guarded will certainly rob them : nay many times murder them. A mischief prevented in *Persia*, by the well order'd convenience which is provided for Travellers. To avoid these dangers and

inconveniences , you are obliged to stay for the *Caravans*, that go for *Persia* or the *Indies*, which never set out but at certain times, and from certain places.

These *Caravans* let out from *Constantinople*, *Smyrna*, and *Aleppo*. And it is from one of these Cities that a Traveller must set out, that intends for *Persia*, whether he keeps company with the *Caravan*, or will hazard himself alone with a Guide, as once I did.

I will begin with *Constantinople*, from whence you may go either by Land or Sea : and either by Land or Sea there are two ways to go. The first of these by Land is that which I took with Monsieur *Chapes* and Monsieur *St. Liebau*. By the way take notice, that *Vienna* is the half-way near-upon between *Paris* and *Constantinople*. The second Road is less frequented , but is less inconvenient and less dangerous : for there are no need of the Emperour's Pasports, which he does not grant very freely : besides that here is no fear of the Pirates of *Tunis* or *Argier*, as when you embarque from *Marseilles* or *Ligorn*. If you intend this way, you must go to *Venice* ; from *Venice* to *Ancona*, from whence several Barques are bound every Week for *Ragusa*. From *Ragusa* you sail along by the Shore to *Durazzo* a Sea-Port of *Albania* ; from whence you travel the rest of the way by Land. From *Durazzo* to *Albanopolis*, distant three days journey, from thence to *Monestier*, just as far ; from *Monestier* you may either take the left hand through *Sophia*, and *Philippopolis*, or the right through *Inguischer*, three days journey from *Monestier*, and ten from *Adrtanople*, from whence in five days you reach *Constantinople* through *Selivrea*.

This last way is part by Sea and part by Land : but there are two other ways altogether by Land , above and below *Italy*, according to the distinction which Antiquity made of the two Seas that almost encompass it. You may embark at *Venice*, and sayling along the Gulf which is free from Pirates , you must double the Cape of *Matapan*, the most Southern Point of all *Europe*, to enter into the *Archipelago*. The other way is from *Marseilles* or *Ligorn*, from whence several Vessels are bound for the East. The safest way is to go along with the *English* or *Holland* Fleets, that usually arrive at *Ligorn* either in the Spring or in Autumn, and part just against the *Morea*, to the several parts whither they are bound. As the Wind serves, those Fleets sometimes make Sail between the Hand of *Elba* and *Italy*, and by the Tower of *Messina* : sometimes below *Sicily* and *Sardigna*, within sight of *Malta*. Thus you must come within sight of *Candy*, whether you are bound for *Constantinople*, *Smyrna*, or *Alexandretta*, from whence it is but three days journey to *Aleppo* : from one of which three Cities , you must necessarily begin your journey, if you intend for *Persia*.

Some take *Egypt* in their way, using though *Alexandria*, *Cairo*, and *Damiata*, whence several Vessels are bound for *Joppa* ; or *St. John's* of *Acra*, which is not far off : from thence to *Jerusalem* or *Damasciu*, and from thence to *Bagdat* or *Babylon*.

If you will venture in a single Vessel not flaying for the Fleets, you may hire a Vessel from *Ligorn* to *Naples*, from *Naples* to *Messina*, keeping along by the Shore, and lying a-shore every night. I took this way, and went from *Messina* to *Syraeuse*, where are to be seen the most remarkable footsteps of Antiquity. Tis like a City under ground , and near to it is a great Rock which has been made hollow, at the bottom whereof if a man whisper, they that are at the top may hear him. They call this Rock *Dionysius* the Tyrant's Ear : for being at the top, he easily understood what the People said of him below, and discovered the Counsels of the chief Men of *Syracuse*, whom he kept prisoners there. *Syracuse* has nothing of that splendour which renown'd it when it was the Mistress of all *Sicily*, and when *Greece*, jealous of her power, made War upon her. But the Soil is very plentiful, and the Gallies of *Malta* very often take in their Provisions there. Near the City is a fair Convent of *Capuchin* Friers, going out of

which you may walk for half an hour between two very high Rocks, where there are several little Cells with every one a Garden, where the Friars sometimes retire, and it is certainly one of the most pleasing Solitudes in the World.

From *Syracuse* I went to *Malta*, where you must wait for some Ship that is bound for the East.

Chap. II. of Monsieur T a v e n i e r.

CHAP. II.

Of the Road from Constantinople to Ispahan, which the Author kept in his first Travels into Persia.

IT is seldom that any *Caravans* go from *Constantinople* into *Persia* ; but from *Bursa* they go every two Months : *Bursa* is the Capital City of *Bitlynia*, not above three clays journey from *Constantinople*, or a little more. These two Roads meet at *Chabangi*, where you may be from *Bursa* in two Days : and so I will only speak of the Roads from *Constantinople* to *Ispahan*. This Journey is to be undertaken either with the *Caravan* of Camels, or else ten or twelve Men in a Company, well mounted and well arm'd.

From *Constantinople* , you cross over to *Scutari* upon the Coast of *Asia*.

Setting out from *Scutari*, the first days journey is very pleasant, over Fields gayly painted with Flowers in their season. At first for for some time together, on both sides the way, you see nothing but fair Sepulchers with their Pyramids, and you may easily discern the Womens Monuments from the Mens. For there is a Turbant upon the Pyramid of the Mens Sepulcher, but the Pyramids of the Womens Monuments are trimm'd with the Head-Attire which is worn by the Women of the Country. That Evening you must lye at *Cartali*, a Village or *Bithynia*, the next Day at *Gebisa*, anciently *Lybissa*, famous for the Tomb of *Hannibal*. In that place there are two good Inns, and two fair Fountains.

The third Day you come to *Isnich*, which is thought to be the ancient *Nicea* ; one part of the City is built upon the descent of a Hill, the other part upon a Plain that reaches to the Sea , and makes the *Golf of Isnich*. The Haven consists of two Moles made of Free-stone, and three great Enclosures encompass'd with Walls , which serve instead of so many Arsenals , wherein there are Store-houses full of large Timber for building Houses and Galleys. The Country round about being an excellent place for Hunting, and the Soil bearing rare Fruits , and rich in Wine, caus'd *Sultan Amuratt* to build a *Seraglio* in the highest part of the Town, from whence there is a prospect : at the same time both over the Sea and the Country. The *Jews* inhabit the greatest part of the Town, dealing chiefly in Timber and Corn. When the Wind serves, you may go from *Constantinople* to *Isnich* in seven or eight Hours, there being no danger in the passage.

The fourth Day you stay at *Chabangi*, a small Town built upon the side of a Lake, call'd *Chaban-Gigul*, where there are two Inns. From the beginning of the Lake for two Leagues together you travel partly over Mountains, partly by the Lake side, where in some places the Horse will be up to the Belly. This Lake is not above ten Leagues in compass ; but it yields great store of large Fish, insomuch that I have bought a Pike two Foot and a half long for three Sous. Many Emperours have had a design to make a Cutt out of this Lake into the Sea, for the more easie transporting to *Constantinople* the Timber which grows upon the Mount-

ains near the Lake. And if the Grand *Visier*, who by a Miracle dy'd in his Bed, and left his Son successor to his Employment, had liv'd some few Years longer, he had no question added this to the rest of those famous Works that eterniz'd his Memory.

Departing from *Chabandi*, you come to lye at Night upon the Bank of a River call'd *Zacarat*, which runs Northward and falls into the Black Sea. It is a River plentiful in Fish, and you cross over it with a wooden Bridge. There is neither Town, nor Inn in that place ; but a League from the River is a great Town call'd *Ada*, the chiefest part of the Inhabitants whereof are *Armenians*. Thither we sent for excellent good Wine, and other necessary refreshments.

From that River to *Cancoly*, where you lye the next Night, and have your choice of four Inns, you travel all the day in the Mershes, over wooden Bridges and Causeys.

Tuskebasir is the next place, a small Village with two Inns. From thence to *Cargueslar*, a great Town, with one Inn ; built upon a River, where there is great store of Fish taken, which the Inhabitants call *Bourma-balouky*, that is to say, the Fish with the long Nose : It is speckl'd like a Trout ; but of a better tast, and more esteem'd. *Polia*, or *Polis*, is a City seated at the foot of several Mountains, the Inhabitants whereof are for the most part *Greeks*. These Mountains are very high, and extend themselves along the Road for two days journey. They are full of several sorts of Trees, which are straight and tall like Firr-trees ; and divided by so many Torrents, which it would be hard to pass over, were it not for the Bridges that the Grand Visier *Kuprigli* caus'd to be built. In regard the soil of these Mountains is very fat, there would be no drawing for the Horses after great Rains or the melting of the Snow, had not the same Visier caus'd all the Ways to be Pav'd and Pitch'd , even as far as *Constantinople*. A Work of great Charge, in regard there is not a Flint in any part of the Mountain, and for that the Stone is to be fetch'd a great way off. There are abundance of Pigeons as big as Hens, and of an excellent tast, which not only pleas'd our Appetites, but afforded us very good Pastime to shoot them. Between the City and the Mountain, there is a Plain about two Leagues in length ; near to which, there glides a River that waters it, and very much contributes to its fertility. It is an excellent Soil, and produces all things necessary for Humane Life. Upon each side of the way I counted above twenty Churchyards. For it is the custom of the Turks to bury near the Highway, believing that the Travellers pray for the Souls of the deceas'd. Upon every Tomb, there is to be seen a Marble Pillar, half fix'd in the Earth : of which Pillars there are so great a number, of various Colours, that it is from thence conjectural, that there were a very great number of Christian Churches in *Polia*, and the parts thereabouts. They assur'd me likewise , that there were a vast quantity of these Pillars in the Villages up and clown in the Mountains, which the *Turks* every day pull down to set upon their Tombs.

Bendonrlour is a Village in the Mountains, where there is one Inn.

Gerradar is beyond the Mountains, where there are two Inns.

Cargeslar has two Inns , and lyes in a good Country.

Caragalar, is a Town where there are two Inns.

Cosizar is a Village with one Inn.

Tocia is a great City situated upon rising Hills, that joyn to very high Mountains. Upon the Winter West, there appears a fair Champain Country, water'd by a Stream that falls into a River of a greater bigness, call'd *Gusearmac*. Upon the highest of the smaller Hills toward the East , there is a Fortress , where a *Basha* resides ; and in the Town is one of the fairest Inns upon the Road. The greatest part of the Inhabitants are Christian *Greeks*, who have the advantage to drink excellent Wine, with which the Country furnishes them in abundance.

Agisensalou stands upon a River, and there is an Inn and a fair Mosque in it.

Ozeman is a little City, seated at the foot of a Hill upon which there stands a strong Castle, and below two very commodious Inns. The River *Gusearmac*, broad and deep, washes the Southside of the City, which you cross, over one of the fairest Bridges that ever was seen. It consists of fifteen Arches, all of Free-stone, and is a Work that shews the Grandeur of the Undertaker. Somewhat at a distance from the Bridge stand six Corn-Mills all together, with little wooden Bridges to go from one to another. This River falls into the *Euxin* Sea, about eight days journey from *Ozeeman*.

Azilar is a great Town, where there are two Inns.

Delekiras is a great Village, with one Inn.

These Four Days Journeys are very dangerous, by reason that the Ways are narrow, and commodious for Robbers. They are very numerous in this Country ; and therefore understanding that we were way-laid , we sent and desir'd a Convoy of the *Basha*, who sent us fifty Horsemen.

Amasia is a great City, built upon an ascent in the hollow of a Mountain. It has no prospect, but only from the South over a fair Plain. The River that runs by it comes from *Tocat*, and throws it self into the *Black Sea*, four days journey from *Amasia*. You cross it over a wooden Bridge, so narrow that not above three persons can go a-brest. To bring fresh Water to the City, they have cut a League into Rocks as hard as Marble, which was a prodigious Labour. On the West-side, upon a high Mountain, stands a Fortress, where they can come by no other Water than what they preserve in Cisterns when it rains. In the middle of the Mountain is a fair Spring, and round about it are several Chambers cut out of the Rock, where the *Dervichs* make their abode. There are but two Inns, and those very bad ones, in *Amasia*. But the Soil is good , and bears the best Wine and Fruits in all *Natolia*.

Ainabachar, is the name of an Inn, distant a quarter of a League from a great Town where they fetch their Provisions.

Turcall is a great Town near to a Mountain, upon which there stands a Castle. The River that comes from *Tocatt* washes the Houses, and we caught excellent Fish in it. In that place is another of the fairest Inns upon the Road.

From *Turcall* you may travel in one day to *Tocatt*, where the Road from *Smyrna* to *Ispahan* meets.

Tocat is a good fair City built at the foot of a very high Mountain, spreading itself round about a great Rock that stands almost in the midst of the Town, upon the top whereof a high Castle commands the neighbouring parts , with a good Garrison in it. It is very ancient , and the remainder of three others that stood there in former times. The City is very well inhabited with *Turks*, who are the Lord Controllers, *Armenians*, *Greeks*, and *Jews*. The Streets are very narrow, but the Houses are indifferent well built ; and among several Mosques, there is one very magnificent, which seems to be newly rear'd. There was also a very fair Inn going up , which when I last traveled that way, was not quite finish'd. There is one thing more particular and more commodious at *Tocat*, which is not to be found in any Inns upon the Road, That round about all the *Caravansera's* in the Town , there are Lodgings which they let out to Merchants, that desire to be by themselves out of the noise and hurry of the *Caravans*, whiles

they stay at *Tocat*. Besides that, in those private Lodgings you have your liberty to drink Wine, and provide for the rest of your Journey, which is not so easily done in the publick Inns, where the *Turks* will have an eye upon the Merchants, to draw Money out of their pockets. The Christians have twelve Churches at *Tocat*, and there resides an Archbishop, that has under him seven Suffragans. There are also two Monasteries for Men, and two for Women ; and for fourteen or fifteen Leagues round *Tocat*, the Country is all inhabited by *Armenian* Christians, but very few *Greeks* being intermix'd among them. The greatest part of these Christians are Tradesmen , and for the most part Smiths. A fair River runs about half a quarter of a League from the City, which riles near to *Erzerom*, and is cross'd at *Tocat* over a very beautiful stone Bridge. Upon the North-side of the City, it waters a Plain three or four days Journey in extent, and two or three Leagues broad. It is very fertile, and replenish'd with fair Villages very well peopl'd. A man may live very cheap at *Tocat* : the Wine is most excellent, and all sort of rare Fruit very plentiful. It is the only place in all *Asia* where plenty of Saffron grows , which is the best Commodity you can carry to the *Indies*, where a Pound, as the Years fall out, is worth thirteen or fourteen Franks, [1] though the Wax that preserves it, be as much in weight as the Saffron. This City, with the Lands belonging to it, usually is the Dowager *Sultanesses* Joynture. There is only an *Aga* and a *Cady*, that command there in the behalf of the Grand *Signor* ; for the *Basha*, from whom they receive their Orders, lives at *Sivas*, which is the ancient *Sebastia*, and a very great City, some three days journey from *Tocat*. In short, *Tocat* is one of the most remarkable Thoroughfares in the East, where are continually lodg'd the *Caravans* from *Persia*, *Diarbequer*, *Bagdat*, *Constantinople*, *Smyrna*, *Synopus*, and other places ; and here the *Caravans* turn off, as they are variously bound. They that are for *Constantinople*, take to the Winter West upon the right hand ; they that are for *Smyrna*, incline to the Summer West, upon the left hand. When you let out either way out of *Tocat*, there is a Toll-gatherer, that counts all the Camels and Horses that pass by, and exacts for every Camel a quarter of a Rixdollar, and for every Horse half as much. As for the Horses or Camels that carry the Passengers or their Provisions, they pay nothing. This continual concourse of the *Caravans* trolls the Money about at *Tocat*, and makes it One of the most considerable Cities of *Turkie*.

Setting out of *Tocat* to go to *Erzerom*, you discover a little Village so situated under a Hill, as if the Mountain lay a top of it ; and between that Mountain and the River, the Road is very narrow where the *Caravan* is to pass. In this Road it was that we met the Grand *visier* returning from Hunting, with a Train of four hundred men : so soon as he perceiv'd us , he fil'd off all his men to give us liberty to pass by. But among all the Company, there was not above four Franks upon which he particularly cast his Eye ; which made him lend for the *Caravan Bachi* to know who we were. The *Caravan Bachi*, to avoid the ill Consequences of jealousy which the *Visier* might have of the Franks, at a time when the Grand *Visier* made War in *Persia*, told him we were Jews, at which the *Visier*, shaking his Head, reply'd only that we did not look like such, and happy it was for us that he took no farther notice. For it was twenty to one, but that upon better consideration he might have sent after us to have stopt us. But when he came home to his Lodging he found a *Capigi* staying for him, with Orders from the Grand *Signor* to take off his Head, which were presently executed. For *Amurath* being troubl'd for the loss of his Army, had no way but to revenge himself upon the person that had the command of it.

Notwithstanding that the *Caravans* rest at *Tocat*, yet they stay likewise two or three days at *Charkliqueu*, which is not above two Leagues distant from it, for *Charkliqueu* is a great Town in a lovely Country, between two fertile Hills, where there grows excellent Wine. It is for the most part inhabited by Christians, who are generally Tanners. The fine blew Goat-leather Skins being drest in *Tocat*, and the Parts thereabout. It is thought the Water contributes

very much to their Art. For *Tocat* is as famous for the blew Goats-leather Skins , as *Diarbequir* and *Bagdat* are for the red, *Moussul* or the ancient *Niniveh* for the yellow, and *Oursa* for the black. About two thousand Paces from this Town, in the midst of a Plain rises a vast Rock , upon the North-side whereof you ascend about nine or ten steps into a Chamber with a Bed, a Table, and a Cupboard in it, all hewn out of the Rock. Upon the West side you ascend ether five or fix steps that lead to a little Gallery, about five or six Foot long, and three broad , all hewn out of the Rock, though it be of an extraordinary hardness. The Christians affirm that St. *Chrysostom* made this Rock his retiring-place during his Exilement, and that he had no other Bed or Bolster than the Rock itself, in a place where they shew you the print of a Man's Body. Hence it is, that the *Caravans*, confiding for the most part of Christian Merchants, stay at *Charkliqueu*, to pay their Devotions to this Rock, where the Bishop of the place, attended by some Priests , with every one a Taper in their Hands, goes and says Mass. But the main Reason is, because there grows excellent Wine in this place, which being cheaper by half here, than it is at *Tocat* , obliges the Armenians to stop here, to provide themselves for the rest of their Journey.

Two Leagues from *Charkliqueu*, you cross over very high Mountains, with Precipices on both sides. It is the custom of the *Armenians*, when they hear of the approach of a *Caravan*, to ride out two or three days journey to meet their Country-men and carry them fresh Provisions. Those of *Charkliqueu* coming to meet our *Caravan*, three of the *Armenians* took a large Mornings-draught , which made them so Pot-valiant, that they would needs ride before to the Town alone by themselves ; but by the way they were set upon by six Horsemen that came from the North, where there are higher Mountains than those which we were to cross. Immediately the Thieves darted their Half-Pikes at the *Armenians*, in so much that two of them fell down mortally wounded, and the other sav'd himself among the Rocks, but the Thieves got their Horses and Goods, which were valu'd at ten thousand Crowns. The *Caravan* at the top of the Hill beheld the misfortune of those poor men which their own folly had brought upon them, but could not help them, by reason of the narrowness of the ways ; besides, that the Thieves knowing all the by-turnings, were presently out of sight. And therefore it is a dangerous thing to leave the Body of the *Caravan*, either by staying too far behind , or running too fast before : and some have suffer'd for distancing themselves not above five hundred Paces from it.

The *Caravans* do not make their Journeys all alike ; but come to their Stages sometimes sooner, sometimes later, according as they meet with Water and Inns, or places fit to pitch their Tents in, to which places the Natives bring Provision and Provender from the Mountains. There are some places where there is a necessity to provide Straw and Barley for two or three days. If you travel in *May*, when the Grass is high , it costs nothing to feed the Horses and Camels. For as soon as the *Caravan* is lodg'd, the Servants go and cut the Grass from off the Hillocks , where it is much better then upon the Plains. But while the Beasts feed only upon Grass they are much weaker , and cannot travel so far as at other times.

From the Mountain where the *Armenians* were set upon, you come to *Almous*, a little Village upon a River, which you cross, over a Bridge of Wood.

Going out of *Almous*, you cross a large Plain, at the end whereof you lodge upon the Bank of a fair River , call'd *Tousanlou-sou*, which falls into the River of *Tocat*.

Having pass'd this River, you ascend a high Mountain, which the People of the Country call *Kara-bchir-beguiendren*, or, the Mountain that stops the Grand *Signors* ; for it is very rugged, and you must of necessity alight, to ascend it. In that bad Way two Horses that

carry'd each of them two Bales of *English* Cloth burst under their Burthen , which prov'd excellent Food for several *Tartars* that were before us, and were pitch'd in the place where we intended to have lodg'd our felves ; so that we were forc'd to go a quarter of a League farther. These *Tartars* when they heard of our two dead Horses, made immediately to the Mountain fifteen or sixteen of them with all joy imaginable, to devour it. They slea'd the Horses , and when they came back (for I stay'd to see them) they brought every one a great piece of Flesh between the Saddle and their Horses backs. For by that means the Flesh mortifies, and bakes as it were, through the motion and heat of the Horse, and so they eat it without any more a-do. I saw one of them that took a piece of those Horses Flesh, and after he had beaten it soundly between two nasty Linnen Clothes, with a piece of a Stick, set his Teeth in it , and devour'd it with a very greedy appetite.

Upon the top of the Mountain which I have mention'd, there is a Plain, and in the mid'st of the Plain a Fountain call'd *Chesmé-beler*, or, *A Fountain of Crystal* ; near to which, on the South-side, there stands a Village.

From the place where we lodg'd , we came to a little Town called *Adras*, the Inhabitants whereof are all *Armenians*.

Aspidar is but two Leagues from *Adras*, and is but a Village.

Isbeder is another Village in the Mountains, where the *Caravan* generally stays one or two days ; as well to pay the Custom, which is the fourth part of a Rixdollar upon every Camel , and half as much for every Horfe ; as for the excellency and cheapness of the Wine, where every Man provides for himself.

Twice we pass'd by and paid nothing, in regard that the *Caravan* was too strong for the Toll-gatherers ; and were it not that they stay for the Wine, they might go directly forward without paying any thing.

Leaving *Isbeder*, we came to another great Town in the Mountains ; all the Houses are hewn out of the Rock upon which it is seated , as are also all the Stair-Cases. From this Village, having pass'd a River, over a wooden Bridge, at the end whereof there stands an Inn, you come to *Zacapa*, another Village, from whence through very narrow passages, where you are forc'd to unload the Camels, and carry your Goods upon Mens shoulders for thirty Paces together, you come to encamp in a little Plain. It lyes at the foot of a high Mountain, which they call *Dikmebell*, beyond which lies the Town *Kourd-Aga*, after which you cross three Rivers ; one fordable, the other over two Bridges, and then you come to a Village call'd *Garmeru*.

From *Garmeru* you go to *Seukmen*, another Village ; from *Seukmen* to *Louri* ; from *Louri* to *Chaouqueu*, which are two very handsom Towns.

I saw an Old Man at *Chaouqueu* who was above a Hundred and Thirty Years old, who when Sultan *Amurath* besieged *Bagdat*, gave his whole Army as much Oats as serv'd them one whole day. In recompence whereof, the *Sultan* exempted him and his Children from all Taxes and Tolls for their Lives.

Leaving *Chaouqueu*, you come to a high craggy Mountain which is call'd *Aaggidogii*, or, *The Bitter Mountain*. The Ways being narrow, the *Caravan* is fore'd to travel single, and then it is that they count all the Horses, and all the Camels, every Horse and every Camel paying

to the *Caravan*-Master a certain Duty, which amounts to a good Sum if the *Caravan* be numerous. One part of that Money is to pay seven or eight *Armenians*, that guard the *Caravan* all the way ; another part defrays the Expences upon the Road ; and the remainder is the Captain of the *Caravan*'s Profit.

Having pass'd this Mountain , you come to lodge in a Plain which they call *Gioganderesi*, and from thence to *Erzerom* you meet only with three Villages by the way, *Achikala*, *Ginnis*, and *Higia*, which are the *Caravan*'s Stages. During these three last days journeys, you keep all along the Banks of *Euphrates* for the most part, which is yet but narrow, taking its source Northward of *Erzerom*. 'Tis a wonderful thing to see the vast quantities of large *Asparagus* that grow all along the River, with which you may load several Camels.

A League on this side *Erzerom* the *Caravan* is constrain'd to stop ; for the Officer of the Custom-House accompani'd with the *Basha*'s Lieutenant, comes here and tyes all the Bales and Chests with a cross Cord , upon which he puts a Seal, to the end that when the Merchants come to the Town, they may not be able to take out any Bags of Money, or any pieces of Stuff on purpose to hide them till they go away. The particular Business of the *Basha*'s Lieutenant in meeting the *Caravan*, is to see whether the Merchants be well provided with Wines. And if he desire any Bottles, whether it be then, or in the City, where they are not asham'd to visit every Merchant, there is no refusing them. For there grows no Wine at *Erzerom*, all that is drank there being a small Wine of *Mingrelia*, which is always green : which forces the Merchants to furnish themselves with Wine at *Tocat*, which they may do sufficiently to last them into *Persia*. The Officer of the Custom-House generally allows the *Caravan* three days to rest ; during which time he sends to the principal Merchants some Fruit and other small Refreshments, by which he is no loser. After the three days are over, he comes and opens all the Bales and Chests, and takes a particular account of all the Merchandizes. This Search and the changing of Beasts, causes the *Caravan* to stay generally twenty or five and twenty days at *Erzerom*.

Erzerom is a frontier Town of *Turkie* toward *Persia*. It is situated at the end of a large Plain environ'd with Mountains, the Plain being beautifi'd with many fair Villages. If you take in the Castle and the Suburbs it may pass for a City, but the Houses are ill built of Wood, without any neatness or proportion. There are some Remains of Churches and of the ancient Buildings of the *Armenians*, by which you may conjecture that it never was very beautiful. The Fortress stands upon a high ground, with a double Wall, square Towers close one to another, and a pitiful Moat. The *Basha* resides there but in a very ill House, all the Buildings about the Fortress being in a bad condition. In the same Enclosure there is a little rising Ground upon which they have rais'd a small Fort, wherein the *Janisary-Aga* lives, and where the *Basha* has no Power. When the Grand *Signor* has a mind to the Head of this *Basha*, or any other considerable person in the Province, he sends a *Capigi*, with order to the *Janisary* to send for the Person to the little Fort, where the Execution is presently done. One Example hereof I saw in my last Travels into *Persia* : For the *Basha* of *Erzerom* not having sent Twelve thousand Men so soon as the Grand *Signor* requir'd them for his Wars in *Candy*, the same *Capigi* that brought the Sentence of his Death, had the same Order for the Execution of the *Basha* of *Kars* ; and meeting this *Capigi* upon the Road in a Village, upon his return for *Constantinople*, he would needs shew me whether I would or no, the Heads of the two *Basha*'s , which he was carrying to the Grand *Signor* in a Bag.

Between the first and second Gate of the Fortress are to be seen four and twenty Pieces of Cannon, most excellent Guns, but lying one upon another without Carnages. They lye at *Erzerom* to be ready upon all occasions when the Grand *Signor* makes War against the

Persans.

There are in *Erzerom* several great Inns ; this City, like *Tocat*, being one of the greatest Thoroughfares in *Turkie*. The Country about it bears Wine, but not very good, and in regard the People are strictly forbid to drink Wine, the Merchants are forc'd to buy it very privately, for fear it should come to the knowledge of the *Cadi*. Though it be very cold at *Erzerom*, Barley grows there in forty days, and Wheat in sixty, which is very remarkable. The Customs paid there for the carrying out of the Gold and Silver, and upon all other Commodities is very severe. Silk, that comes out of *Persia*, pays four and twenty Crowns for a Camel's Load, which is eight hundred Pounds. For in the mountainous Countries a Camel's Load is no more ; but in the plain and even Countries they make 'em carry above ten hundred weight. A Load of *Indian* Calicutt pays a hundred Crowns ; but the Loads of Linnen are much heavier than those of Silk. As for other Commodities, they pay Six per Cent, according to their value.

From this Stage the *Caravan* sets forward to a Fortress call'd *Haffan Kala*, where you must pay half a Piaster for every Camel's or Horses Load going from *Erzerom* to *Erivan*, but returning you pay but half as much.

Leaving this Fortress, you must go and lodge at a Bridge near to a Village which is call'd *Choban-Cupri*. Over this Bridge, which is the fairest in the whole Journey, you cross two Rivers which there meet, one is the *Kars*, and the other is a Stream that falls from a Mountain call'd *Binguiel*, both which disburthen themselves into the *Aras*. The *Caravan* usually stays a day or two at this Bridge ; because the *Caravan* divides it self at this place, some continuing on, the High-road, others taking the Road of *Kars*, as well to avoid fording the *Aras* several times, as the paying a great Duty upon the great Road, where they exact four Piasters upon every Camel's Load, and two upon every Horse-Load, whereas at *Kars* you are dismiss'd for half so much.

I went *Kars* Road twice ; but it is longer, and more troublesom than the other. As soon as you leave the Bridge, for the first four days you travel over woody Mountains, and very desert Countries, where you meet but with one Village ; but coming near *Kars* the Country is more pleasant, and well manur'd ; bearing all forts of Grain.

Kars is in 78 Deg. 40 Min. of Longitude, and 42 Deg. 40 Min. of Latitude ; in a very good Soil. The City is very large, but thinly peopl'd, though Provision be very plentiful and very cheap. But the Grand *Signor* always choosing that place to rendezvouz his Army, whenever he intended to recruit it, and to lodge his People there which he lent to build Villages ; the King of *Persia* has ruin'd all the Country, as he did at *Sulfa*, and in many other Frontier places, for nine or ten days journey together.

From *Kars* to *Erivan* the *Caravan* makes it nine days journey, and lyes where it can find mod convenience, there being no certain Stages. The first days journey ends at a Monastery and a Village, the one no less deserted than the other. The next day you come to the Ruines of a great City, call'd *Anikagaë*, in the Armenian Language the *City of Ani*, which was the name of an *Armenian* King that was the Founder of it. By the Wall, on the East-side, runs a rapid Stream that falls from the Mountains of *Mingrelia*, and empties it self into the River of *Kars*. This City was very strongly situated ; being plac'd in a Mersh, where are to be seen the Remains of two Causeys that only led to the Town. There are the Ruines of several Monasteries ; among the rest two that are entire, suppos'd to be Royal Foundations. From thence to *Erivan* for two days journey, you meet with only two Villages ; near the last of

which you ride by the side of a Hill, whither when the *Caravan* passes by, the People bring Horses from several Parts to be sold. The Great Road from the Bridge, where the Caravan parts, lyes thus :

Two Leagues from the Bridge, on the right hand toward the South, lyes a great Mountain which the People of the Country call *Mingol*. In this Mountain there are abundance of Springs , and from one side of it falls *Euphrates*, from the other side the River of *Kars*, which empties it self into the *Aras* fourteen or fifteen Leagues on this side *Erivan*. The *Aras*, which the Ancients call'd *Araxes*, falls from other Mountains Eastward of *Mingol*, which after many windings through the Upper *Armenia*, where it receives many other Rivers that swell its Streams ; it discharges it self into the *Caspian Sea* , two days journey from *Shamaki*, upon the Frontiers of the ancient *Medes*.

The whole Country is inter-cut by the Rivers *Aras* and *Kars*, and several other Streams that fall into them, inhabited by very few, but what are Christians ; those few *Mahnmetans* that live among them being so superstitious, that they will not drink the Water of any of those Rivers, nor wash in them ; believing them impure and defil'd by the use which the Christians make of them. They have their particular Wells and Cisterns by themselves, which they will not suffer a Christian to come near.

Comasour is the first Village where you lodge after you leave the Bridge of *Choban-Kupri*, going to *Erivan*.

Halicarcara is the next Stage to *Comasour* : this is a great Town also inhabited by Christians, but the Houics are built all under-ground like Caves. Coming thither the seventh of March 1655, the Snow was so deep that there was no travelling, so that we were fore'd to stay there eight days. But the Customer of *Erzerom* understanding in what a bad condition we were, came in person with five hundred Horse to make way for us, and sent for the Country-people round about to clear away the Snow. But it was not so much out of Kindness to us, as for his own Interest. For a new Officer being to succeed him upon the 22^d of March, and our Caravan being very numerous, he would have lost above a hundred thousand Crowns, had we not come to *Erzerom* before that day. Many of the Passengers were almost blinded by continual looking upon the Snow, the colour whereof very much dims the Sight : for preservation whereof the Travellers are wont to wear black Cypress Hoods, made on purpose, over their Faces. Others wear furr'd Bonnets, fring'd about with Goats-hair, which being long, falls over their Eyes , and does altogether as well as the Hood.

The *Caravan* is usually twelve days upon the Road, from *Erzerom* to *Erivan*. Leaving *Halicarcara*, you ford the *Aras* three times, and cross it the next day again : for it winds exceedingly. A League and a half from the place where you ford it the fourth time, upon the top of a high Mountain stands a Fortress call'd *Kaguisgan*, which is the last place which the *Turks* possess on that side. The Customers that live there come to the *Caravan* to take their Toll, which is four Piasters for every Camel loaden, and two for every Horse loaden. In the year 1655 the *Caravan* lodging about a League from the Fortress of *Kaguisgan*, the Mountains adjoining being inhabited by Christian *Armenians*, there came to us a poor Bishop attended by fifteen or sixteen persons, among which there were certain Priests, who brought us Bread, Fowl, and Fruit, desiring the Charity of the Merchants, who recompense'd them to their satisfaction. About four or five Months after, this Bishop had one of his Eyes struck out by a *Janisary*. That wicked Fellow came to the Town where the Bishop liv'd, and lighting upon the Bishop, ask'd him for Money, which because the Bishop had none to give him, in a rage he stabb'd him in the Eye with his Dagger. Complaint was made to the *Aga*, who 'tis

thought would have punish'd the Offender, but he fled, and left the Bishop without remedy of satisfaction.

From the last place where we encamp'd near the *Aras*, we went and lodg'd the next day upon the same River, in the fight of a Village not above a quarter of a League. The next day we cross'd the River that runs from *Kars*, and parts *Turkie* from *Persia*. The next day we stop'd upon the Banks of *Aras*, half a League from a little Town ; and this is the last time you see this River which you are constrain'd to pass so often.

Leaving *Aras* , we came to lodge in a Plain, in sight of a Town which is not far distant. The next day the *Caravan* lyes in the Field, and the next day it comes to a place where there are three Churches , whence it is but half a days journey from *Erivan*.

[1] Every Frank being 2s sterling.

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