

goodly Vessell of fortie brave Peeces, had been taken, as the *Turkes* assured me, by two of their *Polakers* of ten or twelve Guns a piece: Our Ships they doe not willingly set upon; not only for their able defence, but also because the Vessell, which uses to be a considerable piece of the Booty, is to them unusefull; for their employments being *Pyracy*, can make little use of an *English* Bottome, whose mould is too slow for that purpose: wherewith they asked me how we did in Warre at Sea, where our enemies might come on, or off, at leisure: I replied, these which came into their Seas, were private Merchants Vessels of Trade, flugs made only for burden, and weather; But for Warre our *King* had a Navy Royall of another frame the best for Sayle, and Fight, in the World.

The strangest thing I found among the *Turkish* Mariners, was their incredible civility; I who had often proved
the

the *Barbarisme* of other Nations at Sea, and above all others, of our own, supposed my self amongst *Bears*, till by experience, I found the contrary; & that not only in ordinary civilitie, but with so ready service, such a patience, so sweet, and gentle a way, generally through them all, as made me doubt, whether it was a dream, or reall; if at any time I stood in their way, or encombred their ropes, they would call me with a *Iannu*, or *Benim*, termes of most affection, and that with an encline, a voyce, and gesture so respective, as assured me, their other words (which I understood not) were of the same straine: The Captaines chiefe Gaine in this Voyage, is by Passengers; yet if interest share in this behaviour, they are not quite void of it, that can act it so well: Nor are they irreligious, so all the Voyage, Morning, and Evening, they Salute the *Sunne*, with three generall Shouts, and a *Priest* saying a kinde

kinde of *Letany*, every prayer ending with *Macree Kicboon*, that is, be *Angels* present, the People answer in manner of a shout *Homin*, that is, Amen.

Thus much of the *Military* part of *Turky*; to which I adde the point of *Fortification*; Herein their proceeding is direct contrary to the *Spaniards*, he not having multitudes of his owne sufficient to plant *Colonies*, is forced in all his *Conquests* (if he will have any people to governe over) to preserve the *naturals*: Now they not being assured in *Affection*, must be awed by *Fortresse*; which is a way, not onely unsure, but so chargeable, as makes him gaine but little by his winnings.

The *Turke* on the other side, well stored with people; First, considers what number of his owne, he will assigne for *Timariots* to each *Province* which hee takes; then he destroyes all its *Nobilitie*, and so farre of the
Vulgar,

Vulgar, till there rest only such a proportion as may till the land, and be awed by those *Timariots* with other ready Forces; that remainder is kept to Manure the land: this thus established, he needs not the Fortresse for himselfe; nor will he leave it a refuge for *Enemies*, or *Rebels*: yet if it bee a Frontier, he does not quite demolish it, but keeps it in such case, as may hold out till he might send an Army, ever supposing himselfe *Master* of the Field; wherefore as it stands in more, or lesse danger, so is it provided: Thus in *Hungary* the Castle of *Belgrade* is neither razed, nor carefully maintained; but that of *Buda* is guarded with a strong Garrison; all those within the Kingdome are pulled downe; so is it in his other Countreys: his *Maritime* Fortifications, because of sudden accessse by Saile, are held in the rule of Frontiers, and withall to command the *Haven*, yet is not the care of them so diligent as in *Christendome*; they

they every where gave me free access, excepting *Egypt*, where the extraordinary subtil malice of that people makes more *Vigilance*, and restraint, then elsewhere: Now followes their *Religion*, wherein I noted only the *Politicke* institutions thereof; these observations moving only in that *Sphere*, cannot jarre with a higher, though the motion seeme contrary: *Mahomet* noting the outward solemnities, wherewith other *Religions* entertained the mindes of men; he judged them perhaps in part, effeminate, as those daintie *Pictures*, and *Musicke* in *Churches*, those strange *Vestures*, & *Processions*; & partly chargeable, as those stately *Sacrifices*, and other solemnities of the *Heathen*, and all driven already to that height, as he could not out-goe; wherefore he refused to build his *Sect* thereon; Nor did he much affect to support it with *Miracles*, whose credit frequent *Impostures* had rendred suspected to the World;

World; but rather chose to build it upon the *Sword*, which with more assurance commands *Mankind*: Every *Noveltie* drawes men in for a while; but where the gain is not great, they soon grow weary, unless compulsion hold them on; therefore in his first beginnings, when he was asked what *Miracles* he had to approve his *Doctrine*, he drawing forth his *Scymitar*, told, that *God* having had his *Miracles* so long slighted by the *incredulitie* of men, would now plant his *Laws* with a strong hand, and no more leave them to the discretion of *Ignorant*, and vain man; and that he had therefore sent him in the power of the *Sword*, rather then of *Miracles*: from hence is it that now their *Boyes* ride to *Circumcision*, bearing an Iron club in their hands. Nevertheless, he failed not to frame his *Se&* so as might take humane nature; not the *Intellectuall* part; for all *Superstition* subsists on weak *Hypotheses*, whose plausible reason may

may for a while prevaile in the World, by possessing some shallow, rash, peremptory braines, but cannot hold out long, unlesse it have better *root*, then that of *argument*: He therefore made it comply with the maine parts of our *Nature, Hope, and Feare*: to the one he set out a *Paradise*; to the other though not a *Hell*, yet a shrewd *Purgatory*: his Preaching of *Paradise*, more then *Hell*, favours *hope* above *feare*, thereby filling the minde with good *courage*; which was much to his *Military* purpose: for he finding the *Sword* to be the foundation of *Empires*, and that to manage the *Sword*, the rude and sensuall are more vigorous, then wits softned in a mild *rationall* way of *civilitie*; did first frame his *institutions* to a rude insolent *sensualitie*; after which *education*, he fitted his future pretences just unto such capacities: wherefore seeing that Mens *opinions* are in great part *complectionall*, and *habituall*, it is no wonder

der to see them taken with *promises*, which to us seeme beastly, and ridiculous; they as much despise ours, and in a more *naturall* way, every thing is received, not at the rate of its owne worth, but as it agrees with the receivers *humour*; whereby, their *hopes*, and *feares* though false, prevail as strongly as if true, and serve the *State* as effectually, because *Opinion* which moves all other *Actions*, is governed by the *Apparency* of things, not by their *realitie*: Now to the intent that the most notable *fancies* of men might be entertained, there are foure severall *Orders* in their *Religion*; all very malicious against *Christians*; otherwise I have not noted them vicious, excepting their profest *Sodomy*, which in the *Levant* is not held a vice: each *Order* upholds its reputation upon some one peculiar *vertue*, which alone it professes, not pretending to any other: The *Calenderim* upon *Chastity*, wearing an *iron Ring* through the skin of