

which he one day gave the following striking instance:— Being on a journey between Lahore and Agra, on which occasion his mother accompanied him, being carried in a palanquin, and having to pass a river, he took one of the poles of the palanquin on his own shoulder, commanding his greatest nobles to do the same, and in this manner carried her across the river. He never denied her any request that ever she made, except one, and this was, that our Bible might be hung about the neck of an ass, and so beaten about the town of Agra. The reason of this strange request was, that the Portuguese had taken a ship of theirs, in which they found a copy of the *Koran*, or bible of the Mahometans, which they tied about the neck of a dog, and beat the dog about the streets of Ormus. But he denied her this request, saying, That if it were evil in the Portuguese to have so done with the *Koran*, it did not become a king to requite evil with evil, as the contempt of any religion was contempt of God, and he would not be revenged upon an innocent book. The moral of this is, that God would not permit the sacred book of his law and truth to be contemned among the infidels.

One day in every year, for the amusement of the king's women, all the tradesmen's wives are admitted into the *Mahal*, having each somewhat to sell, after the manner of a fair, and at which the king acts as broker for his wives, no other man being present, and by means of his gains on this occasion, provides his own supper. By this means he attains to a sight of all the pretty women of the city; and at a fair of this kind he got his beloved *Noor Mahal*.

After *Shaof Freed* had won the battle of Lahore by a stratagem, all the captains of the rebel army, to the number of two thousand, who had been taken by the king, were hung up upon flesh-hooks, or set upon stakes, forming an avenue for the king's entrance into Lahore. On this occasion, his son *Curseroo*, [*Cusero*] who had been made prisoner, rode beside him, bare-footed, on an elephant, and the king asked him how he liked that spectacle? To this the prince answered, That he was sorry to see so much cruelty and injustice in his father, in thus executing those who had only done their duty, as they had lived on his bread and salt: but that his father had done justly if he had pardoned these brave men, and punished him, who was their master, and the author of this rebellion.

Sultan *Cusero* has only one wife, owing to the following
circumstance:

circumstance: During his confinement, the king proposed to make a hunting progress of four months, and consulted how he might keep his son in safe custody during his absence. He at length determined to build a tower in which to immure him, having neither door nor window, and only a few small holes to let in air, and these so high as to be beyond reach. Into this tower were to be put along with the prince all sorts of provisions and necessaries, with a few servants to attend him. While this was building, the wife of Cusero fell at the king's feet, and would not leave him till she obtained his consent to be shut up along with her husband. The king endeavoured to persuade her to enjoy her liberty, but she utterly refused any other comfort than to be the companion of her husband's miseries. Among these, this was the greatest, that if any of those who were to be shut up along with him, to the number of fifty in all, should happen to die during the king's absence, there were no means either to remove or bury the body, as no person was to be allowed to come near the tower.

It is a frequent custom of the present Mogul, when he happens to be awake in the night time, he calls for certain poor old men, making them sit beside him, and passes his time in familiar discourse with them, giving them clothes and bountiful alms when he dismisses them. At one time, when residing at Ajimeer, he went a-foot on pilgrimage to the tomb of a saint or prophet called Haji Mundin, and there kindled a fire with his own hands, under an immense *Heidelbergian equipolent* brass pot, in which victuals were cooked for five thousand poor persons. When the victuals were ready, he took out the first platter with his own hands, and served the mess to a poor person. Noor Mahal took out and served the second, and the rest was served by the other ladies of his court.—*Crack me this nut, all ye papal charity-vaunters.*

One day an Armenian procured a nobleman to present him to the king, as one who desired to become an Mahometan; on which the king asked him, if he had been converted from hope of preferment; to which the Armenian answered, that he had no such motive. Some months afterwards, the new convert craved some courtesy from the king, which he denied, saying, "I have already done you the greatest of all favours, in allowing you to save your soul; but you must provide for your own body the best way you can." The king likes not those who change their religion, being himself

self of none but according to his own fancy, and freely allows therefore of all religions in his dominions. Of which I may give the following notable example :

He had an Armenian in his service, named Scander, whom he one day asked if he thought any of the *padres* had ever converted a single Mahometan to be a true Christian, for conscience sake, and not for money. Scander answered, with great confidence, that he had one as his servant, who was a sincere Christian, and would not be of any other for any worldly consideration. The king immediately caused this man to be sent for, and bidding Scander depart, he examined the convert as to his reasons for having become a Christian. In reply, he quoted certain feeble jesuitical reasons, declaring his determination to be of no other religion, though the king made him many fair speeches and large offers to return to Mahometism, offering him pensions, and the command of horse. He said he had now only four rupees a month, which was a poor recompense for becoming a Christian, but if he would recant, he would give him high dignities and large means. The fellow answered, that he had not become a Christian for such small wages, as he was able to earn as much in the service of a Mahometan; but was a Christian in his heart, and was determined so to continue. Finding this method ineffectual, the king turned his tune, and tried him with threats of severe punishment, unless he returned to the faith of Mahomet. But the proselyte manfully declared he would suffer any thing, being ready to endure whatever the king was pleased to order. Upon this declaration, when all the by-standers expected present and severe castigation, the king suddenly changed his manner towards him, highly commending his constancy and resolution, bidding him return to his master, and to serve him faithfully, and ordered him an allowance of one rupee a-day for his integrity. About two months afterwards, the king returned from hunting wild-hogs, an animal which is held in abhorrence by all Mahometans, and which kind of venison, therefore, the king was in use to distribute among the Christians and Rajaputs. On this occasion, the king sent for the converted catechumen above mentioned, and commanded him to take up a hog for his muster, which no Mahometan will touch. He did so, but on going out of the court gate, he was so hooted at by the Mahometans, that he threw down his burden in a ditch, and went home, concealing what had passed from

from his master. Some four days afterwards, the Armenian being on duty in presence of the king, he asked him if the hog he had sent him was good meat. The Armenian replied, that he had not seen or heard of any. The king therefore immediately ordered the convert to be sent for, who confessed that he had not carried home the hog, as being mocked by the Mahometans for touching so great an abomination, he had for shame thrown it away. On this the king observed, "By your Christian law there is no difference of meats. Are you ashamed of your law, or do you outwardly forsake it to flatter the Mahometans? I now see that you are neither a good Christian nor a good Mahometan, but a knave dissembling with both. When I believed you sincere, I gave you a pension, which I now take from you for your dissimulation, and I farther condemn you to receive an hundred stripes." These were presently paid him, instead of his money; and the king desired all to take warning by this example, that, having given liberty of conscience to all religions, he would have all to adhere to what they professed.

SECTION IX.

ACCOUNT OF THE WRONGS DONE TO THE ENGLISH AT BANDA BY THE DUTCH, IN 1617 AND 1618.¹

INTRODUCTION.

This section contains a letter from Mr Thomas Spurway, merchant or factor, addressed from Bantam, "To the Honourable and Right Worshipful the East India Company of England, touching the wrongs done at Banda to the English by the Hollanders; the former unkind disgusts and brabbling quarrels now breaking unexpectedly out into a furious and injurious war." Such is the account given of this section by Purchas, who farther informs his readers, "That the beginning of this letter was torn, and therefore imperfect in his edition; but, what is here defective, was to be afterwards supplied from the journals of Nathaniel Courthop, and other continuations

¹ Purch. Pilgr. I. 606.