

Guarda del Aqua, for the water.

Guarda Papouchi, who has the care of the Papouches of all that come to court, to carry them to persons of distinction who dine there.

Guarda Banda, who has the care of putting vases of water in all proper places.

Guarda Hamam, who attends at the bagnios for bathing.

The gardeners.

Guardaletti; there are two so called, who have the care of every thing belonging to the bed chamber.

Muchachi del Camera, boys of the Bey's chamber; there are of them from twelve to eighteen; two of them always in waiting in sight of the Bey for two hours, who give the Bey's orders to the Bas Cafaka.

All these are Christians, and have a chapel under the Bey's apartment, where the Capuchins say mass on fundays and holidays.

Cooks; part of whom are Christians and part Turks.

Grooms; who are Christians.

Guardi Piki, who carry each a pike before the Bey when he goes abroad.

After the Bey goes the Guarda Letto, with water both cold and warm, one for drinking, the other for another use; and always two led horses are ready near him.

They have a man of war of seventy-four guns presented by the Grand Signor, and one of forty guns, and a little vessel call'd a Sambikino, which has fourteen small guns. The cities are govern'd by Agas and Cadis; an Aga being sent to every village. The Agas and Cadis are often taken from among the rich people, to put them out of the way, and afterwards on a pretence of mal-administration, they seize on all they have. He had not above three thousand soldiers for his standing army, who are Turks and renegados. The general is call'd Aga del Campo; the soldiers are all horse, and are call'd Spahi. It is said, that the Bey ought to pay a tribute to Algiers, which he had refused. He has to the east of Tunis the ports of Mahomet, only a gulf, Suta, Jerbe: To the west, Farini, Caponegro, Buferti, and Bona.

C H A P. XIV.

The Patent of Mahomet, which he granted to the Monks of MOUNT SINAI; and to Christians in general.

AS God is great and governeth, from whom all the Prophets are come, for there remaineth no record of injustice against God; through the gifts that are given unto men, Mahomet the son of Abdallah, the apostle of God, and careful guardian of the whole world; has wrote the present instrument to all those that are his national people, and of his own religion, as a secure and positive promise to be accomplish'd to the Christian nation, and relations of the Nazareen, whosoever they may be, whether they be the noble or the vulgar, the honourable or otherwise, saying thus.

I. Who-

I. Whosoever of my nation shall presume to break my promise and oath, which is contain'd in this present agreement, destroys the promise of God, acts contrary to the oath, and will be a resister of the faith; (which God forbid) for he becometh worthy of the curse, whether he be the King himself, or a poor man, or what person soever he may be.

II. That whenever any one of the monks in his travels shall happen to settle upon any mountain, hill, village, or other habitable place, on the sea, or in deserts, or in any convent, church, or house of prayer, I shall be in the midst of them, as the preserver and protector of them, their goods and effects, with my soul, aid and protection, jointly with all my national people; because they are a part of my own people, and an honour to me.

III. Moreover, I command all officers not to require any poll-tax of them, or any other tribute, because they shall not be forced or compell'd to any thing of this kind.

IV. None shall presume to change their judges or governors, but they shall remain in their office, without being deposed.

V. No one shall molest them when they are travelling on the road.

VI. Whatever churches they are possessed of, no one is to deprive them of them.

VII. Whosoever shall annul any one of these my decrees, let him know positively, that he annuls the ordinance of God.

VIII. Moreover, neither their judges, governors, monks, servants, disciples, or any others depending on them, shall pay any poll-tax, or be molested on that account, because I am their protector, wheresoever they shall be, either by land or sea, east or west, north or south; because both they and all that belong to them are included in this my promissory oath and patent.

IX. And of those that live quietly and solitary upon the mountains, they shall exact neither poll-tax nor tythes from their incomes, neither shall any Mussulman partake of what they have; for they labour only to maintain themselves.

X. Whenever the crop of the earth shall be plentiful in its due time, the inhabitants shall be obliged out of every bushel to give them a certain measure.

XI. Neither in time of war shall they take them out of their habitations, nor compel them to go to the wars, nor even then shall they require of them any poll-tax.

In these eleven chapters is to be found whatever relates to the monks, as to the remaining seven chapters, they direct what relates to every Christian.

XII. Those Christians who are inhabitants, and with their riches and traffick are able to pay the poll-tax, shall pay no more than twelve drachms.

XIII. Excepting this, nothing more shall be required of them, according to the express order of God, that says, Do not molest those that have a veneration for the books that are sent from God, but rather, in a kind manner, give of your good things to them, and converse with them, and hinder every one from molesting them.

OBSERVATIONS

XIV. If a Christian woman shall happen to marry a Mussulman, the Mussulman shall not cross the inclination of his wife, to keep her from her church and prayers, and the practice of her religion.

XV. That no person hinder them from repairing their churches.

XVI. Whosoever acts contrary to this my grant, or gives credit to any thing contrary to it, becomes truly an apostate to God, and to his divine Apostle, because this protection I have granted to them, according to this promise.

XVII. No one shall bear arms against them, but, on the contrary, the Mussulmen shall wage war for them.

XVIII. And by this I ordain, that none of my nation shall presume to do or act contrary to this my promise, until the end of the world.

Witneses,

Ali, the son of Abou Thaleb.
 Homar, the son of Hattavi.
 Ziphir, the son of Abuam.
 Saït, the son of Maatt.
 Thavitt, the son of Nefis.
 Muathem, the son of Kafvi.
 Amphachin, the son of Hassan.
 Azur, the son of Jassin.
 Abombaker, the son of Ambi Kaphe.
 Ottman, the son of Gafas.
 Ambtelack, the son of Messutt.
 Phazer, the son of Abbas.
 Talat, the son of Amptoulak.
 Saat, the Son of Abbatt.
 Kafmer, the son of Abid.
 Ambtullach, the son of Omar.

This present was written by the leader, the successor of Ali the son of Abou Thaleb; the Prophet marking it with his hand at the mosque of the Prophet (in whom be peace) in the second year of the Hegira, the third day of the month Machorem.

 C H A P. XV.

Forms of some Letters and Passports, according to the Eastern style.

I.

A Firman from the Grand Signor to an English Gentleman.

SULTAN Mahmud the fifth, the Ottoman Emperor, To the ever glorious judges, rulers and governors, the never failing sources of virtue and eloquence, who are between the confines of Germany and our happy and most high Porte.

To