

among whom Ibrahim, the First Dragoon of the Sultan, played the most important part. I will tell you more of this man later. All this occurred before peace had been concluded between the Kings of Spain and France ; when peace had been made, he seemed to seek an opportunity to make amends for his behaviour.

Lavigne used to express himself with a freedom of speech which was savage and brutal ; he was incapable of suppressing or hiding anything that came into his mind, however distasteful to his audience. The result was that even Roostem avoided intercourse with him, although other people shrank from conversation with Roostem on account of his bitter tongue. Lavigne used to send his interpreters to demand an interview ; Roostem resorted to evasion, and requested him to make known his wishes through the interpreters and so spare himself trouble, saying that the business could be transacted just as well without his presence. But all in vain, for he would immediately arrive and express such sentiments that Roostem could rarely listen to them without taking offence. On one occasion, for example, he was complaining that due consideration was not paid to his master. ' Perhaps you imagine,' he said, ' that Buda, Gran, Stuhlweissenburg, and the other Hungarian towns were captured by your valour. You are quite wrong ; it is all owing to us that you possess them ; for had there not been continual wars between our kings and those of Spain, so far from capturing them you would have hardly been safe from Charles V in Constantinople itself.' At this Roostem could restrain himself no longer, and bursting into a violent temper,

exclaimed, ' Do you talk about your kings and those of Spain ? Why, my master is so mighty that, if all your Christian princes joined arms together and made war on him at once, he would not care a jot, but could easily defeat them all.' So saying he retired angrily into his chamber, after ordering the ambassador to go.

At this point I must not forget to tell you what I learned about a tribe which still inhabits the Crimea (*n*), and which, I had often been told, showed traces of German origin in speech and habits, and even in facial and bodily appearance. I had, therefore, long been anxious to see a member of this tribe and to procure, if possible, something written in that language. Hitherto, however, I had been unsuccessful. Chance at last to some extent satisfied my desires. Two delegates had been sent from that district to Constantinople to submit some kind of complaint to the Sultan in the name of the tribe. My interpreters happened to meet them, and, remembering what I had told them to do if such a chance occurred, brought them to dine at my house.

One of them was rather tall and had a certain ingenuous simplicity of expression, and might have passed for a Fleming or Batavian. The other was shorter and more thickly set and had a dark complexion ; he was a Greek by birth and language, but in the long course of trade had acquired a good knowledge of their language, whereas the first named, by residence among Greeks and long association with them, had acquired their language to the extent of forgetting his own.

When I asked him about the nature and habits of these people, he gave the sort of replies that I expected.

He said that the tribe was warlike and at the present day occupied numerous villages from which the Prince of the Tartars, when he required them, enrolled eight hundred musketeers, which formed the mainstay of his forces. Their chief towns were Mancup and Scivarin. He had much to say of the Tartars and their barbarous condition, though not a few men of remarkable intelligence were to be found among them, who could give brief and apposite answers to questions about serious matters. He quoted an apt saying of the Turks that other nations have their wisdom written down in books, but the Tartars have swallowed their books and keep their wisdom stored in their breasts and produce it as required, and talk as if they were divinely inspired. He said that they are very unclean in their habits; if soup is placed upon the table, they do not ask for spoons but drink the liquid from the hollow of their hand. They slaughter horses and devour the flesh without cooking it, merely folding slices under the saddles of their horses and eating the meat when it is warm from the horse's heat with as much relish as if it had been daintily prepared. The chief of the tribe eats off a silver table. A horse's head is brought in for the first and last courses, just as with us butter has a place of honour at the beginning and end of a meal.

I will next write down a few of the many Germanic words which he repeated to me; for there were just as many words which were quite different from ours, either from the nature of the language or else because his memory failed him and he gave foreign instead of native words. He prefixed the article *tho* or *the* before all the substantives. The following are the words

which were identical with or only a little different from ours:

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|---|---------------------------------------|
| <i>Broe</i> , bread | <i>Tag</i> , day |
| <i>Plut</i> , blood | <i>Oeghene</i> , eyes |
| <i>Stul</i> , stool | <i>Bars</i> , beard |
| <i>Hus</i> , house | <i>Handa</i> , hand |
| <i>Wingart</i> , vine | <i>Boga</i> , bow |
| <i>Reghen</i> , rain | <i>Miera</i> , ant |
| <i>Bruder</i> , brother | <i>Rinck</i> or <i>Ringo</i> , ring |
| <i>Schwester</i> , sister | <i>Brunna</i> , fountain |
| <i>Alt</i> , old man | <i>Waghen</i> , wagon |
| <i>Winch</i> , wind | <i>Apel</i> , apple |
| <i>Silbir</i> , silver | <i>Schieten</i> , to shoot (an arrow) |
| <i>Goltz</i> , gold | <i>Schlipen</i> , to sleep |
| <i>Kor</i> , corn | <i>Kommen</i> , to come |
| <i>Salt</i> , salt | <i>Singhen</i> , to sing |
| <i>Fisc</i> , fish | <i>Lachen</i> , to laugh |
| <i>Hoef</i> , head | <i>Criten</i> , to cry |
| <i>Thurn</i> , door | <i>Geen</i> , to go |
| <i>Stern</i> , star | <i>Breen</i> , to roast |
| <i>Sune</i> , sun | <i>Schwaldch</i> , death |
| <i>Mine</i> , moon | |
| <i>Knauen tag</i> was 'good day', <i>knauen</i> meaning 'good'. He also used numerous other words which were not at all like our language, for example: | |
| <i>Iel</i> , life, or health | <i>Rintch</i> , mountain |
| <i>Ieltch</i> , alive, or well | <i>Fers</i> , man |
| <i>Iel uburt</i> , may it be well | <i>Statz</i> , earth |
| <i>Marzus</i> , wedding | <i>Ada</i> , egg |
| <i>Schuos</i> , bride | <i>Ano</i> , hen |
| <i>Baar</i> , boy | <i>Telich</i> , foolish |
| <i>Ael</i> , stone | <i>Stap</i> , she-goat |

| | |
|---------------------------|-----------------------------------|
| <i>Menus</i> , flesh | <i>Gadeltha</i> , beautiful |
| <i>Atochta</i> , bad | <i>Kiemschop</i> , drink up |
| <i>Wichigata</i> , white | a cupful |
| <i>Mycha</i> , sword | <i>Tzo warthata</i> , you have |
| <i>Lista</i> , too little | done |
| <i>Schedit</i> , light | <i>Ies warthata</i> , he has done |
| <i>Borrotsch</i> , wish | <i>Tch malthata</i> , I say |
| <i>Cadariou</i> , soldier | |

When I asked him to count, he did so as follows :

Ila, tua, tria, fyder, fyuf, seis, seene, just as we Flemings do. For you men of Brabant, who make out that you talk German, always pride yourselves very much upon so doing and laugh at us for what you call our disgusting pronunciation of the word which you call *seven*. He then went on : *Athe, nyne, thine, thinnia, thinneta, thinnertia*, &c. Twenty he called *stega*, thirty *treithyen*, forty *furdeithien*, a hundred *sada*, a thousand *hazer*. He also repeated a song in this language which began like this :

Wara wara ingdolou :

Seu te gira Galizu.

Hemisclep dorbiza ea. (n)

I cannot decide whether these men are Goths or Saxons. If they are Saxons, I think they must have been brought there in the time of Charles the Great, who scattered that race over various regions of the earth ; there are, for example, cities in Transylvania still inhabited by Saxons. Possibly it was thought best that the most savage amongst them should be removed to a still greater distance and settled in the Crimea, where, though surrounded by enemies, they still retain their Christianity. If they are Goths, I am of

opinion that they inhabited this district adjoining the Getæ from an early period. One would not perhaps be far wrong in holding that the greater part of the stretch of territory between the island of Gothland and what is now called Perekop was once populated by Goths. It was from here that the different Gothic clans, the Visigoths and Ostrogoths, came, and from here that they carried their victorious arms all over the world ; this was the breeding-ground of their barbarian hordes.

So much for what I have learned about the Crimea from these men of Perekop. Next listen to the information which I obtained from a wandering Turk about the city and country of Cathay (China). He was a member of the sect which regards it as an act of piety to wander over distant lands and worship God on the highest mountains and in deserted and desolate places. He had traversed almost the whole of the East, where he said he had made acquaintance with Portuguese travellers ; then, kindled with a desire to visit the city and kingdom of Cathay, he had joined some merchants who were starting thither. These merchants assemble in large numbers and travel in a body to the confines of that realm. The journey is not possible, (*n*) or at any rate is very dangerous, for small bodies of men ; there are many tribes on the route who are treacherous towards travellers, and their attacks are to be feared every moment.

When they had journeyed a considerable distance beyond the territory of the Persians, they reached the cities of Samarkand, Bokhara, and Tashkend, and the other places which are inhabited by the successors of Tamerlane. Then followed great deserts and regions,

inhabited some by fierce and inhospitable people, others by more civilized tribes ; but everywhere the lack of provisions and corn causes difficulties. Each traveller, therefore, provides himself with a stock of food and the necessities of life, which are loaded on a great number of camels. A large body of men travelling thus together is called a caravan. After many months of toil they reached the straits or barrier leading into the kingdom of Cathay ; for a great part of the dominion of the King of Cathay is inland and surrounded by rugged mountains and steep rocks, and can only be entered through a certain pass which is occupied by the King's garrisons. At this place they were asked what they brought with them, whence they came, and how many they were. Their answers were transmitted by the King's troops by means of smoke during the day and by fire during the night to the nearest beacon, which in its turn passed them on to the next beacon and so on, until, within a few hours, a message, which otherwise would take many days, reaches the King of Cathay and announces the arrival of the merchants. By the same method and with the same rapidity he transmits his reply, announcing what his pleasure is, whether all are to be admitted, or some excluded, or their departure delayed. Those who are admitted proceed under the charge of special guides, stopping at halting-places at suitable distances, where the necessary food and clothing are supplied at a reasonable price, until they reach Cathay itself. Here each has first to declare what he has brought with him, and then bestow upon the King, as a token of respect, whatever gift he deems suitable. It is also the custom that the King should be allowed to pur-

chase at a fair valuation any goods which he likes. The rest they sell or barter by arrangement, a date for their return being fixed beforehand, until which time they are allowed to transact business and make bargains ; for the Cathayans do not sanction continued intercourse with foreigners, lest the national customs should be contaminated by any foreign taint. They are then conducted back, being entertained at the same places as on their outward journey.

The same pilgrim stated that the people of Cathay are very clever and are highly civilized and well governed ; they have a religion of their own which differs from Christianity, Judaism, and Mahomedanism, but is most closely akin to Judaism, apart from its ceremonies. The art of printing has been in use among them for many centuries past, as is proved by the printed books existing in the country. They use paper prepared from the cocoons of silkworms, and so thin that it can be printed on one side only, the other side being left blank. There are numerous shops in the city for the sale of a perfume which they call musk, and which is the blood of an animal of the size of a kid. No saleable article is so highly prized among them as the lion, an animal which is rare in those regions and much admired, and commands a high price. These statements about the kingdom of Cathay I heard from the lips of this wanderer, and he must be responsible for them. Indeed, it is quite possible that, when I was questioning him about Cathay, he was really answering about some other neighbouring region, and that, in the words of the proverb, I was asking about a sickle and he was replying about a hoe. When he had finished his story, it occurred to me to