

And underneath :

Spargitur & tellus lacrymis, sparguntur & arma.

*Hinc alii spolia occisis direpta Latinis
Conjiciunt igni, galeas, ensesque decoros,
Frænaque ferventesque rotas: pars munera
nota*

*Ipsorum clypeos, & non felicia tela,
Scitigerosque suos, raptasque ex omnibus agris
In flammam jugulant pecudes——*

In the holy scripture I find but the bodies of *Saul* and of his sons to have been burnt after their overthrow, but it is not said that any of their moveables were cast into the fire.

The old *Gaullois* and *Germans* did burn with the dead body all that which he had loved, even to the very beasts, papers of accounts and obligations, as if by that means they would either have paid, or demanded their debts. In such sort, that a little before that *Cæsar* came thither, there were some that did cast themselves upon the pile where the body was burned, in hope to live elsewhere with their kindred, lords and friends. Concerning the *Germans*, *Tacitus* saith the same of them in these terms, *Que vivis cordi fuisse arbitrantur in ignem inferunt etiam animalia, servos & clientes.*

These fashions have been common anciently to many nations, but our savages are not so foolish as that; for they take good heed from putting themselves into the fire, knowing that it is too hot. They content themselves then in burning the dead man's goods; and as for the body, they put him honourably in the grave. This *Pannoniac*, of whom we have spoken, was kept in the cabin of *Niguroet* his father, and of *Neguioadetch* his mother, until the spring time, when that the assembly of the savages was made for to go to revenge his death: in which assembly he was yet wept for, and before they went to the wars they made an end of his funeral, and carried him (according to their custom) in a desolate island, towards *Cape de Sable*, some five and twenty or thirty leagues distant from *Port Royal*. Those isles which do serve them for church-yards are secret amongst them, for fear some enemy should seek to torment the bones of their dead.

Pliny, and many others, have esteemed that it was foolishness to keep dead bodies, under a vain opinion that after this life one is something. But one may apply unto him, that which *Portius Festus*, Governor of *Cæsarea*, did foolishly say to the apostle *St. Paul*: *Tbou art beside thy self; much learning hath made thee mad.* Our savages are esteemed very brutish, (which they are

not) but yet they have more wisdom in that respect than such philosophers.

We Christians do commonly bury the dead bodies, that is to say, we yield them to the earth (called *humus*, from whence cometh the word *homo* a man) from which they were taken, and so did the ancient *Romans* before the custom of burning them; which amongst the *West-Indians* the *Brasilians* do, who put their dead into pits digged after the form of a tun, almost upright, sometimes in their own houses, like to the first *Romans*, according as *Servius* the commentator of *Virgil* doth say. But our savages as far as *Peru* do not so, but rather do keep them whole in sepulchres, which be in many places as scaffolds of nine and ten foot high, the roof whereof is all covered with mats, whereupon they stretch out their dead, ranked according to the order of their decease. So almost our savages do, saving that their sepulchres are less and lower, made after the form of cages, which they cover very properly, and there they lay their dead: which we call to bury, and not to inter, seeing they are not within the earth.

Now although that many nations have thought good to keep the dead bodies; yet it is better to follow that which nature requireth, which is, to render to the earth that which belongeth unto her, which (as *Lucretius* saith)

Omniparens eadem rerum est commune sepulchrum.

Also this is the ancientest fashion of burying, saith *Cicero*. And that great *Cyrus*, king of the *Persians*, would not be otherwise served after his death, than to be restored to the earth: *O my dear children!* (said he before he died) *when I have ended my life, do not put my body either in gold or in silver, or in any other sepulchre, but render it forthwith to the earth: for what may be more happy and more to be desired, than to join himself with her that produceth and nourisheth all good and fair things?* So did he esteem for vanity all the pomps and excessive expences of the pyramids of *Ægypt*, of the *mausoleums* and other monuments made after that imitation; as the same of *Augustus* the great, and magnificent mausoleum of *Adrian*, the *septizone* of *Severus*, and other yet less; not esteeming himself after death more than the meanest of his subjects.

The *Romans* did leave the entombing of the bodies, having perceived that the long wars did bring disorder unto it, and that the dead corps were unburied, which by the laws of the twelve tables, it was behoveful to bury out of the town, like as they did in *Albens*. Whereupon *Arnobius*, speaking