

in black, *qui sub persona risus est*. For all these mournings are but deceits, and of a hundred there is not one but is glad of such a weed. This is the cause that the ancient *Thracians* were more wise, who did celebrate the birth of man with tears, and their funerals with joy, shewing that by death we are delivered from all calamities wherewith we are born, and are in rest. *Heraclides* speaking of the *Locris* faith, that they make not any mourning for the dead, but rather banquets and great rejoicing. And the wise *Solon*, knowing the foretold abuses, doth abolish all those renting of cloaths of those weeping fellows, and would not that so many clamours should be made over the dead, as *Plutarch* saith in his life. The Christians, yet more wise, did in ancient time sing *allelujah* at their burials, and this verse of the psalm, *Revertere anima mea in requiem tuam, quia dominus benefecit tibi*,

And now my soul sit thou art safe,
Return unto thy rest;
For largely to the Lord to thee,
His bounty hath express.

Notwithstanding because that we are men, subject to joy, to grief, and to other motions and perturbations of mind, which at the first motion are not in our power, as saith the philosopher, weeping is not a thing to be blamed, whether it be in considering our frail condition, and subject to so many harms, be it for the loss of that which we did love and held dearly. Holy personages have been touched with those passions, and our Saviour himself wept over the sepulchre of *Lazarus* brother to the holy *Magdalen*. But one must not suffer himself to be carried away with sorrow, nor make ostentations of clamours, wherewith very often the heart is never a whit touched. Whereupon the wise son of *Sirach*, doth give us an advertisement, saying, *Weep for the dead, for he hath lost the light [of this life] but make small weeping, because he is in rest*.

After that our savages had wept for *Panoniac*, they went to the place where his cabin was whilst he did live, and there they did burn all that he had left, his bows, arrows, quivers, his beavers skins, his tobacco (without which they cannot live) his dogs, and other his small moveables, to the end that no body should quarrel for his succession. The same sheweth how little they care for the goods of this world, giving thereby a goodly lesson to them, who by right or wrong do run after this silver devil, and very often do break their necks, or if they catch what they desire, it is in making bankrupt with God, and spoiling the poor, whether it

be with open war, or under colour of justice. A fair lesson, I say, to those covetous unfatiable *Tantalusses*, who take so much pains, and murder so many creatures to seek out hell in the depth of the earth, that is to say, the treasures which our Saviour doth call the riches of iniquity. A fair lesson also for them of whom *St. Hierome* speaketh, treating of the life of clerks: *There be some, saith he, who do give a little thing for an alms, to the end to have it again with great usury; and under colour of giving something, they seek after riches, which is rather a hunting than an alms: so are beasts, birds, and fishes taken. A small bait is put to a hook, to the end to catch at it silly womens purses*. And in the epitaph of *Neptolian* to *Heliodore*: *Some, saith he, do heap money upon money, and making their purses to burst out by certain kind of services, they catch at a snare the riches of good matrons, and become richer being monks, than they were being secular*. And for this covetousness, the regular and secular have been by imperial edicts excluded from legacies, whereof the same doth complain, not for the thing, but for that the cause thereof hath been given.

Let us come again to our burning of goods. The first people that had not yet covetousness rooted in their hearts did the same as our savages do. For the *Phrygians* (or *Trojans*) did bring to the *Latins* the use of burning, not only of moveables, but also of the dead bodies, making high piles of wood for that effect, as *Aeneas* did in the funerals of *Misenus*:

—Et robore sceto
Ingentem struxere pyram.

Virgil, *Aeneid* 6.

Then the body being washed and anointed, they did cast all his garments upon the pile of wood, frankincense, meats, and they poured on it oil, wine, honey, leaves, flowers, violets, roses, ointments of good smell, and other things, as may be seen by ancient histories and inscriptions. And for to continue that which I have said of *Misenus*, *Virgil* doth add;

Purpureasque super vestes, velamina nota
Conjiciunt: pars ingenti subiere feretro, &c.

—congesta cremantur

Tbura, dona, dapes, fuso crateres olivo.

Aeneid 2.

And speaking of the funerals of *Pallas*, a young lord, friend to *Aeneas*:

Tum geminas vestes, ostroque, auroque rigentes,
Extulit *Aeneas*—

Multaque præterea laurentis præmia pugnae
Aggerat, Et longo prædam jubet ordine duci:
Addit equos Et tela, quibus spoliaverat hostem.

And

The savages do burn the moveable goods of the deceased.