

speaking against the *Gentiles*: *We do not fear* (saith he) *as you think, the ransacking of our graves, but we kept the most ancient and best custom of burying.*

*Pausanias* (who blameth the *Gaullois* as much as he can) saith in his *Phociques*, that they had no care to bury their dead; but we have shewn the contrary heretofore: and though it were so, he speaketh of the overthrow of the army of *Brennus*. The same might have been said of the *Nabateens*, who (according to *Strabo*) did that which *Pausanias* doth object to the *Gaullois*, and buried the bodies of their kings in dunghills.

Our savages are more kind than so, and have all that which the office of humanity may desire, yea even more. For after they have brought the dead to his rest, every one maketh him a present of the best thing he hath: some do cover him with many skins of beavers, of otters, and other beasts: others present him with bows, arrows, quivers, knives, *matachias*, and other things, which they have in common, not only with them of *Florida*, who, for want of furs, do set upon the sepulchres the cup wherein the deceased was accustomed to drink, and all about them they plant great numbers of arrows: *item* they of *Brasil*, who do bury with their dead things made of feathers and carkenets; and they of *Peru*, who (before the coming of the *Spaniards*) did fill their tombs with treasures: but also with many nations of these our parts, which did the same even from the first time after the flood, as may be conjectured by the writing (though deceitful) of the sepulchre of *Semiramis*, queen of *Babylon*; containing, that he of her successors that had need of money should make it to be opened, and that he should find there even as much as he would have. Whereof *Darius*, willing to make trial, found in it nothing else but other letters speaking in this sort; *unless thou wert a wicked man and unsatiable, thou wouldst not have, through covetousness, so troubled the quiet of the dead and broken down their sepulchres.* I would think this custom to have been only among the heathens, were it not that I find in *Josephus's* history, that *Solomon* did put in the sepulchre of *David* his father above three millions of gold, which was rifled thirteen hundred years after.

This custom to put gold into the sepulchres being come even to the *Romans*, was forbidden by the twelve tables, also the excessive expences that many did make in watering the bodies with precious liquors, and other mysteries that we have recited heretofore. And notwithstanding many

simple and foolish men and women did ordain by will and testament, that one should bury with their bodies their ornaments, rings, and jewels (which the *Greeks* did call *entaphbia*) as there is a form seen of it, reported by the lawyer *Scævola* in the books of the *Digestes*, which was reproved by *Papinian* and *Ulpian*, likewise civil lawyers; in such sort, that for the abuse thereof, the *Romans* were constrained to cause that the censors of the womens ornaments did condemn, as simple and effeminated, them that did such things, as *Plutarch* saith, in the lives of *Solon* and *Sylla*. Therefore the best course is to keep the modesty of the ancient patriarchs, and even of king *Cyrus*, whom we have mentioned before, on whose tomb was this inscription, reported by *Arrian*.

*Thou that passest by, whomsoever thou beest, and from what part soever thou comest, for I am sure that thou wilt come: I am that Cyrus who got the dominion to the Persians: I pray thee envy not this little parcel of ground which covereth my poor body.*

So then our savages are not excusable in putting all the best ornaments they have into the sepulchres of the dead, seeing they might reap commodity by them. But one may answer for them, that they have this custom even from their fathers beginning (for we see that almost from the very time of the flood the like hath been done, in this hither world) and giving to their dead their furs, *matachias*, bows, arrows and quivers; they were things that they had no need of.

And notwithstanding this doth not clear the *Spaniards* from blame, who have robbed the sepulchres of the *Indians* of *Peru*, and cast the bones on the dunghill; nor our own men that have done the like, in taking away the beavers skin in our *New-France*, as I have said heretofore.

For as *Isidorus* saith of *Damiette*, in an Epistle: *It is the part of enemies, void of all humanity, to rob the bodies of the dead, which cannot defend themselves; nature itself hath given this to many, that hatred doth cease after death, and do reconcile themselves with the deceased: but riches make the covetous to become enemies to the dead, against whom they have nothing to say, who torment their bones with reproach and injury.* And therefore not without cause have the ancient emperors made laws, and ordained rigorous pains against the spoilers and destroyers of sepulchres.

*All praises be given to God.*