

Technical and Bibliographic Notes/Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

- Coloured covers/
Couverture de couleur
- Covers damaged/
Couverture endommagée
- Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée
- Cover title missing/
Le titre de couverture manque
- Coloured maps/
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur
- Bound with other material/
Relié avec d'autres documents
- Tight binding may cause shadows or distortion
along interior margin/
La reliure serrée peut causer de l'ombre ou de la
distortion le long de la marge intérieure
- Blank leaves added during restoration may
appear within the text. Whenever possible, these
have been omitted from filming/
Il se peut que certaines pages blanches ajoutées
lors d'une restauration apparaissent dans le texte,
mais, lorsque cela était possible, ces pages n'ont
pas été filmées.

Additional comments:/
Commentaires supplémentaires:

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

- Coloured pages/
Pages de couleur
- Pages damaged/
Pages endommagées
- Pages restored and/or laminated/
Pages restaurées et/ou pelliculées
- Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées
- Pages detached/
Pages détachées
- Showthrough/
Transparence
- Quality of print varies/
Qualité inégale de l'impression
- Includes supplementary material/
Comprend du matériel supplémentaire
- Only edition available/
Seule édition disponible
- Pages wholly or partially obscured by errata
slips, tissues, etc., have been refilmed to
ensure the best possible image/
Les pages totalement ou partiellement
obscures par un feuillett d'errata, une pelure,
etc., ont été filmées à nouveau de façon à
obtenir la meilleure image possible.

This item is filmed at the reduction ratio checked below/
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	14X	18X	22X	26X	30X
				✓	

12X

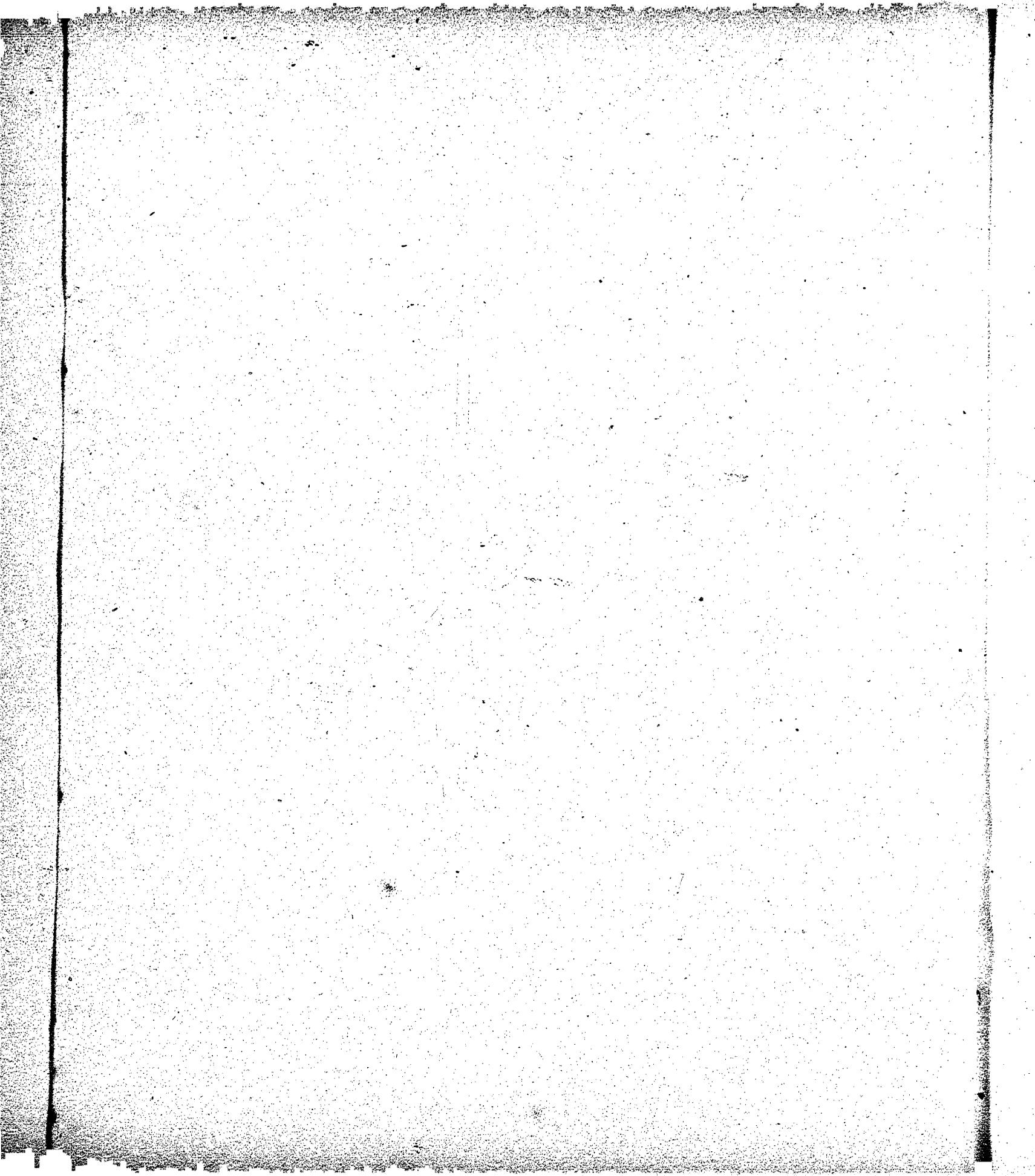
16X

20X

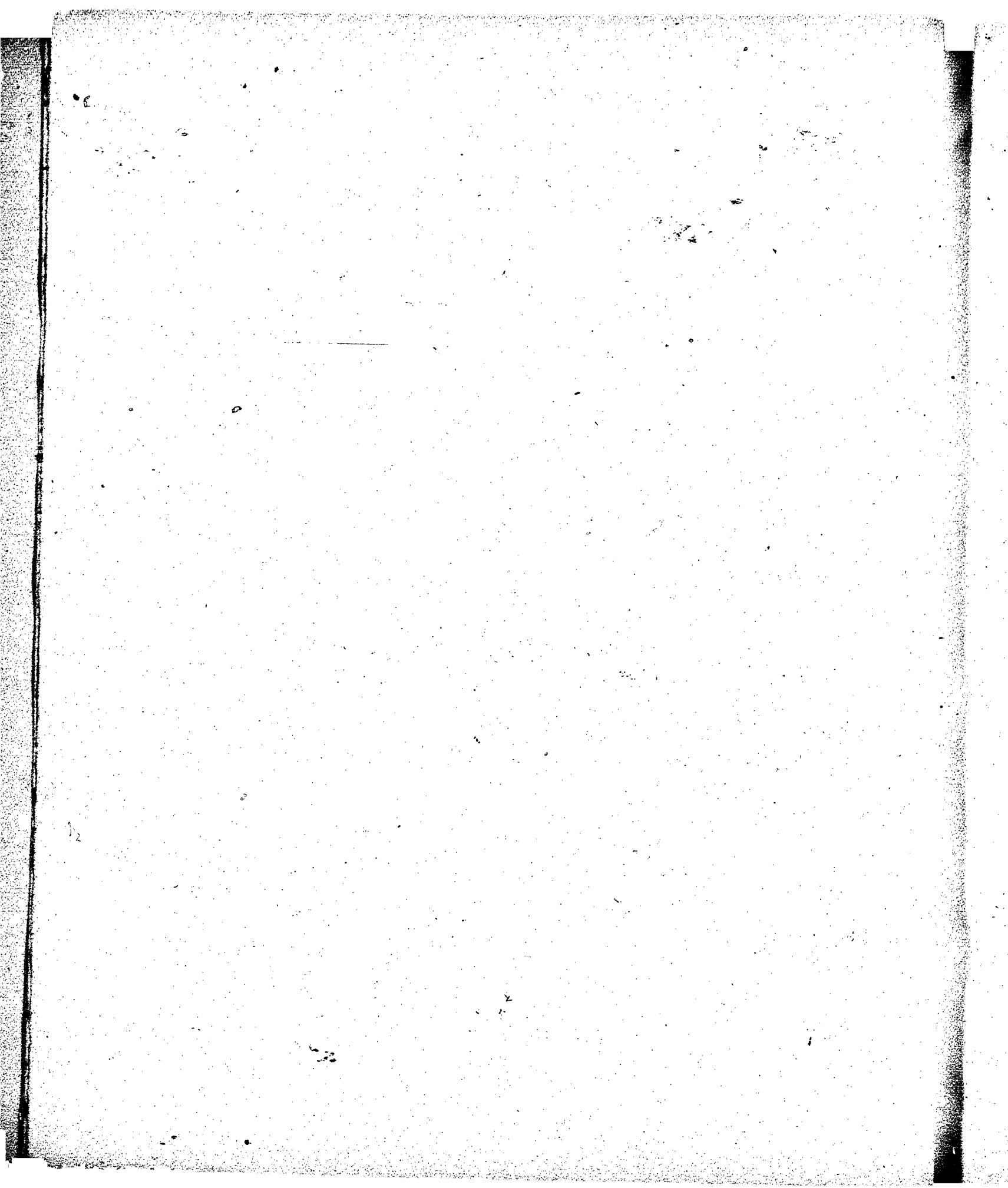
24X

28X

32X



The Principal Navigations, Voyages, Traffiques,
AND
Discoveries of the English Nation.



THE PRINCIPAL
Navigations, Voyages, Traffiques,
AND
Discoveries
OF
THE ENGLISH NATION.

Collected by

RICHARD HAKLUYT, Preacher,

AND

Edited by

EDMUND GOLDSMID, F.R.H.S.

VOL. VI.

MADEIRA AND THE CANARIES;
ANCIENT ASIA, AFRICA, &c.

Edinburgh:

E. & G. GOLDSMID,

1887.

[Only 100 Copies printed.]



40026

28-4-1927

THE SECOND VOLVME
OF THE PRINCIPAL
NAVIGATIONS, VOYAGES, TRAFFIQUES,
AND
DISCOUERIES
OF THE
ENGLISH NATION,
MADE BY SEA OR OUE-R-LAND,
TO THE

SOUTH & SOUTH-EAST PARTS OF THE WORLD.
AT ANY TIME WITHIN THE COMPASSE OF THESE 1600. YERES:

DIUIDED INTO TWO SEUERRALL PARTS:

WHEREOF THE FIRST CONTAINETH
THE PERSONALL TRAUELVS, &c. OF THE ENGLISH,
THROUGH AND WITHIN THE STREIGHT OF GIBRALTAR,

TO
Alger, Tunis, and Tripolis in Barbary, to Alexandria and Cairo in Aegypt, to
the Isles of Sicilia, Zante, Candia, Rhodus, Cyprus, and Chio, to the
Cittie of Constantinople, to diuers parts of Asia Minor, to
Syria and Armenia, to Ierusalem, and other
Places in Iudaea;

AS ALSO TO
Arabia, downe the Riuver of Euphrates, to Babylon and Balsara, and so
through the Persian Gulph to Ormuz, Chau', Goa, and to many Islands
adioyning upon the South Parts of Asia;

AND LIKEWISE FROM
Goa to Cambaia, and to all the Dominions of Zelabdim Echebar The Great
Mogor, to the Mighty Riuver of Ganges, to Bengal, Aracan, Bacoia, and
Chonderi, to Pegu, to Samahai in the Kingdome of Siam, and
almost to the very Frontiers of China.

THE SECOND COMPREHENDETH
THE VOYAGES, TRAFFICKS, &c. OF THE ENGLISH NATION,
MADE WITHOUT THE STREIGHT OF GIBRALTAR,

TO THE

ISLANDS OF THE ACORES, OF PORTO SANTO, MADRRA, AND THE CANARIES,
TO THE KINGDOME OF BARBARY, TO THE ISLES OF CAPO VERDE,
To the Riuers of Senega, Gambia, Madrabumba, and Sierra Leone, to the Coast
of Guinea and Benin, to the Isles of S. Thome and Santa Helena, to the
Parts about the Cape of Buona Esperanca, to Quitangone,
neere Mozambique, to the Isles of Comoro and Zanzibar, To the Cittie of Goa,
Beyond Cape Comori, to the Isles of Nicubar, Gomes Polo, and
Pulo Pinaom, to the maine Land of Malacea, and
to the Kingdome of Iunsalaon.

BY RICHARD HAKLVYT PREACHER,
AND SOMETIME STUDENT OF CHRIST CHVRCH IN OXFORD.

IMPRINTED AT LONDON BY GEORGE BISHOP, RALPH NEWBERY,
AND ROBERT BARKER.

ANNO 1599.





DEDICATION TO THE FIRST EDITION.

TO THE

RIGHT HONOURABLE

SIR ROBERT CECIL KNIGHT,

PRINCIPALL SECRETARIE TO HER MAIESTIE, MASTER OF THE
COURT OF WARDES AND LIUERIES, AND ONE OF HER
MAIESTIES MOST HONOURABLE PRIUIE COUNSELL.

RIGHT Honorable, hauing newly finished a Treatise of the long Voyages of our Nation made into the Leuant within the Streight of Gibraltar, and from thence ouer-land to the South and Southeast parts of the world, all circumstances considered, I found none to whom I thought it fitter to bee presented then to your selfe: wherein hauing begun at the highest Antiquities of this realme vnder the gouernment of the Romans; next vnder the Saxons; and thirdly since the conquest vnder the Normans, I haue continued the histories vnto these our dayes. The time of the Romans affordeth small matter. But after that they were called hence by forren invasions of their Empire, and the Saxonis by degrees became lords in this Iland, and shortly after receiued the Christian faith, they did not onely trauell to Rome, but passed further vnto Ierusalem, and therewith not contented, Sigelmus bishop of Shireburne in Dorcetshire caried the almes of king Alfred euen to the Sepulcher of S. Thomas in India, (which place at this day is called Maliapor) and brought from thence most fragrant spices, and rich iewels into England: which iewels, as

Dedication to First Edition.

William of Malmesburie in two sundry treatises writeth, were remaining in the aforessyd Cathedrall Church to be seene euen in his time. And this most memorable voyage into India is not onely mentioned by the aforessyd Malmesburie, but also by Florekcius Wigorniensis, a graue and worthy Author which liued before him, and by many others since, and euen by M. Foxe in his first volume of his acts and Monuments in the life of king Alfred. To omit diuers other of the Saxon nation, the trauels of Alured bishop of Worcester through Hungarie to Constantinople, and so by Asia the lesse into Phoenicia and Syria, and the like course of Ingulphus, not long afterward Abbot of Croiland, set downe particularly by himselfe, are things in mine opinion right worthy of memorie. After the comming in of the Normans, in the yeere 1096, in the reigne of William Rufus, and so downward for the space of aboue 300 yeeres, such was the ardent desire of our nation to visite the Holy land, and to expell the Saracens and Mahumetans, that not only great numbers of Erles, Bishops, Barons, and Knights, but euen Kings, Princes, and Peeres of the blood Roiall, with incredible deuotion, courage and alacritie intruded themselues into this glorious expedition. A sufficient prooef hereof are the voiajes of prince Edgar the nephew of Edmund Ironside, of Robert Curtois brother of William Rufus, the great beneuolence of king Henry the 2. and his vowe to haue gone in person to the succour of Ierusalem, the personall going into Palestina of his sonne king Richard the first, with the chualtrie, wealth, and shipping of this realme; the large contribution of king John, and the trauels of Oliuer Fitz-Roy his sonne, as is supposed, with Ranulph Glanuile Erle of Chester to the siege of Damiata in Egypt: the prosperous voyage of Richard Erle of Cornwall, elected afterward king of the Romans, and brother to Henry the 3, the famous expedition of Prince Edward, the first king of the Norman race of that name; the iourney of Henry Erle of Derbie, duke of Hereford, and afterward King of this realme, by the name of Henry the 4 against the citie of Tunis in Africa, and his preparation of ships and gallies to go himselfe into the Holy land, if he had not on the sudden bene preuented by death; the trauel of Iohn of Holland brother by the mothers side to king Richard the 2 into those parts. All these, either Kings, Kings sonnes, or Kings brothers, exposed themselues with inuincible courages to the manifest hazard of their persons, liues, and liuings, leauing their ease, their countries,

wives and children, induced with a Zelous deuotion and ardent desire to protect and dilate the Christian faith. These memorable enterprises in part concealed, in part scattered, and for the most part vnlooked after, I haue brought together in the best Method and breuitie that I could devise. Whereunto I haue annexed the losse of Rhodes, which although it were originally written in French, yet maketh it as honourable and often mention of the English nation, as of any other Christians that serued in that most violent siege. After which ensueth the princely promise of the bountiful aide of king Henry the 8 to Ferdinand newly elected king of Hungarie, against Solyman the mortall enemie of Christendome. These and the like Heroicall intents and attempts of our Princes, our Nobilitie, our Clergie, and our Chiualry, I haue in the first place exposed and set forth to the view of this age, with the same intention that the old Romans set vp in wax in their palaces the Statuas or images of their worthy ancestors; whereof Salust in his treatise of the warre of Iugurtha, writeth in this maner: Sæpe audui ego Quintum maximuni, Publium Scipionem, præterea ciuitatis nostræ præclaros viros solitos ita dicere, cum maiorum imagines intuerentur, vehementissimè animum sibi ad virtutem accendi. Scilicet non ceram illam, neq; figuram, tantam vim in sese habere, sed memoria rerum gestarum flamمام eam egregijs viris in pectore crescere, neq; prius sedari, quam virtus eorum famam et gloriam adæquauerit. I haue often heard (quoth he) how Quintus maximus, Publius Scipio, and many other worthy men of our citie were woont to say, when they beheld the images and portraiture of their ancestors, that they were most vehemently inflamed vnto vertue. Not that the sayd wax or portraiture had any such force at all in it selfe, but that by the remembraunce of their worthy actes, that flame was kindled in their noble breasts, and could never be quenched, vntill such time as their owne value had equalled the fame and glory of their progenitors. So, though not in wax, yet in record of writing haſt I presented to the noble courages of this English Monarchie, the like images of their famous predecessors, with hope of like effect in their posterite. And here by the way if any man shall think, that an vniuersall peace with our Christian neighbours will cut off the emploiment of the courageous increasing youth of this realme, he is much deceiued. For there are other most conuenient emploiments for all the superfluite of euery profession in this realme. For, not to meddle

with the state of Ireland, nor that of Guiana, there is vnder our noses the great and ample countrey of Virginia; the In-land whereof is found of late to bee so sweete and holesome a climate, so rich and abundant in siluer mines, so apt and capable of all commodities, which Italy, Spaine, and France can affoord, that the Spaniards themselves in their owne writings printed in Madrid 1586, and within few moneths afterward reprinted by me in Paris,* and in a secret mappe of those partes made in Mexico the yeere before, for the king of Spaine, (which originall with many others is in the custodie of the excellent Mathematician M. Thomas Hariot) as also in their intercepted letters come vnto my hand, bearing date 1595. they acknowledge the In-land to be a better and richer countrey then Mexico and Nueua Spania it selfe. And on the other side their chiefest writers, as Peter Martyr ab Angleria, and Francis Lopez de Gomara, the most learned Venetian John Baptista Ramusius, and the French Geographers, as namely, Popiliniere and the rest, acknowledge with one consent, that all that mightie tract of land from 67. degrees Northward to the latitude almost of Florida was first discouered out of England, by the commaundement of king Henry the seventh, and the South part thereof before any other Christian people of late hath bene planted with diuers English colonies by the royal consent of her sacred Maiestie vnder the broad seale of England, whereof one as yet remaineth, for ought we know, aliue in the countrey. Which action, if vpon a good and godly peace obtained, it shal please the Almighty to stirre vp her Maiesties heart to continue with her fauourable countenance (as vpon the ceasing of the warres of Granada, hee stirred vp the spirite of Isabella Queene of Castile, to aduance the enterprise of Columbus) with transporting of one or two thousand of her people, and such others as upon mine owne knowledge will most willingly at their owne charges become Aduenturers in good numbers with their bodies and goods; she shall by Gods assistance, in short space, worke many great and vnlooked for effects, increase her dominions, enrich her cofers, and reduce many Pagans to the faith of Christ. The neglecting hitherto of which last point our aduersaries daily in many of their bookes full bitterly lay vnto the charge of the professors of the Gospell. No sooner should we set footing in that pleasant and good land, and erect one or two conuenient

* This no doubt refers to the "History of the West Indies," which appears further on in this edition.

Fortes in the Continent, or in some Iland neere the maine; but every step we tread would yeeld vs new occasion of action, which I wish the Gentrie of our nation rather to regard, then to follow those soft vnpromisefull pleasures wherein they now too much consume their time and patrimonie, and hereafter will doe much more, when as our neighbour warres being appeased, they are like to haue lesse emploiment then nowe they haue, vnlesse they bee occupied in this or some other the like expedition. And to this ende and purpose giue me leaue (I beseech you) to impart this occurrent to your honourable and prouident consideration: that in the yere one thousand ffe hundred eighty and seuen, when I had caused the foure voyages of Ribault, Laudonniere, and Gourges to Florida, at mine owne charges to bee printed in Paris, which by the malice of some too much affectioned to the Spanish faction, had bene aboue twentie yeeres suppressed, assoone as that booke came to the view of that reverend and prudent Counsellor Monsieur Harlac the lord chife Justice of France, and certaine other of the wisest Judges, in great choler they asked, who had done such intollerable wrong to their whole kingdome, as to haue concealed that woorthie worke so long? Protesting further, that if their Kings and the Estate had throughly followed that action, France had bene freed of their long ciuill warres, and the variable humours of all sortes of people might haue had very ample and manifold occasions of good and honest emploiment abroad in that large and fruitfull Continent of the West Indies. The application of which sentence vnto our selues I here omit, hastening vnto the summarie recapitulation of other matters contained in this worke. It may please your Honour therefore to vnderstand, that the second part of this first Treatise containeth our auncient trade and traffique with English shipping to the Ilands of Sicilie, Candie, and Sio, which, by good warrant herein alleaged, I find to haue bene begun in the yeere 1511. and to haue continued vntill the yeere 1552. and somewhat longer. But shortly after (as it seemeth) it was intermitted, or rather giuen ouer (as is noted in master Gaspar Campions discreet letters to Master Michael Lock and Master William Winter inserted in this booke) first by occasion of the Turkes expelling of the foure and twentie Mauneses or gouernours of the Genouois out of the Ile of Sio, and by taking of the sayd Iland wholie into his owne hand in Aprill, 1566. sending thither Piali Basha with fourescore gallies for that purpose; and afterward by his

growing ouer mightie and troublesome in those Seas, by the cruell inuasion of Nicosia and Famagusta, and the whole Ile of Cyprus by his lieutenant Generall Mustapha Basha. Which lamentable Tragedie I haue here againe reuiued, that the posteritie may neuer forget what trust may bee giuen to the oath of a Mahumetan, when hee hath aduauntage and is in his choler.

Lastly, I haue here put downe at large the happie renuing and much increasing of our interrupted trade in all the Leuant, accomplished by the great charges and speciall industrie of the worshipfull and worthy Citizens, Sir Edward Osborne Knight, M. Richard Staper, and M. William Hareborne, together with the league for traffike onely betweene her Maiestie and the Grand Signior, with the great priuileges, immunitiess, and fauours obtayned of his imperiall Highnesse in that behalfe, the admissions and residencies of our Ambassadours in his stately Porch, and the great good and Christian offices which her Sacred Maiestie by her extraordinary fauour in that Court hath done for the king and kingdome of Poland, and other Christian Princes: the traffike of our Nation in all the chiefe Hauens of Africa and Egypt: the searching and haunting the very bottome of the Mediterran Sea to the ports of Tripoli and Alexandretta, of the Archipelagus, by the Turkes now called The white sea, euen to the walles of Constantinople: the voyages ouer land, and by riuier through Aleppo, Birra, Babylon and Balsara, and downe the Persian gulfe to Ormuz, and thence by the Ocean sea to Goa, and againe ouer-land to Bisnagar, Cambaia, Orix, Bengala, Aracan, Pegu, Malacca, Siam, the Iangomes, Quicheu, and euen to the Frontiers of the Empire of China: the former performed diuerse times by sundry of our nation, and the last great voyage by M. Ralph Fitch, who with M. John Newbery and two other consorts departed from London with her Maiesties letters written effectually in their fauour to the kings of Cambaia and China in the yere 1583, who in the yeere 1591. like another Paulus Venetus returned home to the place of his departure, with ample relation of his wonderfull trauailes, which he presented in writing to my Lord your father of honourable memorie.

Now here if any man shall take exception against this our new trade with Turkes and misbeleeuers, he shall shew himselfe a man of small experientie in old and new Histories, or wilfully

1. King. lead with partialitie, or some worse humour. *For
cap. 5. who knoweth not, that king Solomon of old, entred
2. Chron. cap. 2. into league vpon necessitie with Hiram the king of

Tyrus, a gentile? Or who is ignorant that the French, the Genouois, Florentines, Raguseans, Venetians, and Polonians are at this day in league with the Grand Signior, and haue beeene these many yeeres, and haue vsed trade and traffike in his dominions? Who can deny that the Emperor of Christendome hath had league with the Turke, and payd him a long while a pension for a part of Hungarie? And who doth not acknowledge, that either hath trauailed the remote parts of the world, or read the Histories of this latter age, that the Spaniards and Portugales in Barbarie, in the Indies, and elsewhere, haue ordinarie confederacie and traffike with the Moores, and many kindes of Gentiles and Pagans, and that which is more, doe pay them pensions, and vse them in their seruice and warres? Why then should that be blamed in vs, which is vsuall and common to the most part of other Christian nations? Therefore let our neighbours, which haue found most fault with this new league and traffike, thanke themselves and their owne foolish pride, whereby we were vrged to seeke further to prouide vent for our naturall commodities. And herein the old Greeke prouerbe was most truly verified, That euill counsaille prooueth worst to the author and deuiser of the same.

Hauing thus farre intreated of the chiefe contents of the first part of this second Volume, it remayneth that I briefly acquaint your Honor with the chiefe contents of the second part. It may therefore please you to vnderstand, that herein I haue likewise preserued, disposed, and set in order such Voyages, Nauigations, Traffikes, and Discoueries, as our Nation, and especially the worthy inhabitants of this citie of London, haue painefullly performed to the South and Southeast parts of the world, without the Streight of Gibraltar, vpon the coasts of Africa, about the Cape of Buona Speranca, to and beyonde the East India. To come more neere vnto particulars, I haue here set downe the very originals and infancie of our trades to the Canarian Ilands, to the kingdomes of Barbarie, to the mightie riuers of Senega and Gambra, to those of Madrabumba, and Sierra Leona, and the Isles of Cape Verde, with twelue sundry voyages to the sultry kingdomes of Guinea and Benin, to the Ile of San Thomé, with a late and true report of the weake estate of the Portugales in Angola, as also the whole course of the Portugale Caracks from Lisbon to the barre of Goa in India, with the disposition and qualitie of the climate neere and vnder the Equinoctiall line,

the sundry infallible markes and tokens of approaching vnto, and doubling of The Cape of good Hope, the great variation of the compasse for three or fourre pointes towards the East between the Meridian of S. Michael one of the Islands of the Azores, and the aforesaid Cape, with the retурне of the needle againe due North at the Cape Das Agulias, and that place being passed outward bound, the swaruing backe againe thereof towards the West, proportionally as it did before, the two wayes, the one within and the other without the Isle of S. Laurence, the dangers of priuie rockes and quicksands, the running seas, and the perils thereof, with the certaine and vndoubted signes of land. All these and other particularities are plainly and truely here deliuered by one Thomas Steuens a learned Englishman, who in the yeere 1579 going as a passenger in the Portugale Fleete from Lisbon into India, wrote the same from Goa to his father in England: Whereunto I haue added the memorable voyage of M. James Lancaster, who doth not onely recount and confirme most of the things aboue mentioned, but also doth acquaint vs with the state of the voyage beyond Cape Comori, and the Isle of Ceilon, with the Isles of Nicubar and Gomes Polo lying within two leagues of the rich Island Sumatra, and those of Pulo Pinaom, with the maine land of Iunçalaon and the streight of Malacca. I haue likewise added a late intercepted letter of a Portugall reuealing the secret and most gainefull trade of Pegu, which is also confirmed by Cesar Fredericke a Venetian, and M. Ralph Fitch now liuing here in London.

And because our chiefe desire is to find out ample vent of our wollen cloth, the naturall commoditie of this our Realme, the fittest places, which in al my readings and obseruations I find for that purpose, are the manifold Islands of Iapan, and the Northern parts of China, and the regions of the Tartars next adioyning (whereof I read, that the countrey in winter is Assi fria como Flandes, that is to say, as cold as Flanders, and that the riuers be strongly ouer frozen) and therefore I haue here inserted two speciall Treatises of the sayd Countries, the last discourse I hold to be the most exact of those parts that is yet come to light, which was printed in Latine in Macao a citie of China, in China-paper, in the yeere a thousand five hundred and ninetie, and was intercepted in the great Carack called Madre de Dios two yeeres after, inclosed in a case of sweete Cedar wood, and lapped vp almost an hundred

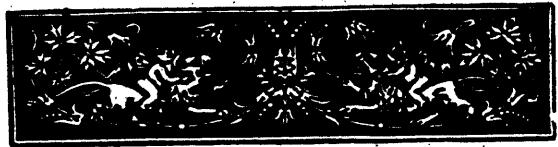
fold in fine calicut-cloth, as though it had bene some incomparable jewel.

But leauing abruptly this discourse, I thinke it not impertinent, before I make an end, to deliuer some of the reasons, that moued me to present this part of my trauailes vnto your Honour. The reuerend antiquitie in the dedication of their workes made choyse of such patrons, as eyther with their reputation and credite were able to countenance the same, or by their wisedome and vnderstanding were able to censure and approue them, or with their abilitie were likely to stand them or theirs in steade in the ordinarie necessities and accidents of their life. Touching the first, your descent from a father, that was accounted Pater patriæ, your owne place and credite in execution of her Maiesties inward counsailes and publike seruices, added to your well discharging your forren imployment (when the greatest cause in Christendome was handled) haue not onely drawen mens eyes vpon you, but also forcibly haue moued many, and my selfe among the rest to haue our labours protected by your authoritie. For the second point, when it pleased your Honour in sommer was two yeeres to haue some conference with me, and to demaund mine opinion touching the state of the Country of Guiana, and whether it were fit to be planted by the English: I then (to my no small ioy) did admire the exact knowledge which you had gotten of those matters of Indian Nauigations: and how carefull you were; not to be ouertaken with any partiall affection to the Action, appeared also, by the sound arguments which you made pro and contra, of the likelihood and reason of good or ill successe of the same, before the State and common wealth (wherein you haue an extraordinarie voyce) should be farther engaged. In consideration whereof I thinke myselfe thrise happie to haue these my trauailes censured by your Honours so well approued judgement. Touching the third and last motiue I cannot but acknowledge my selfe much indebted for your fauourable letters heretofore written in my behalfe in mine honest causes. Whereunto I may adde, that when this worke was to passe vnto the presse, your Honour did not onely intreate a worthy knight, a person of speciall experience, as in many others so in marine causes, to ouersee and peruse the same, but also vpon his good report with your most fauourable letters did warrant, and with extraordinarie commendation did approue and allow my labours, and desire to publish the same. Wherefore to conclude, seeing they take their life and light from

the most cheerefull and benigne aspect of your favour, I thinkne it
my bounden dutie in all humilitie and with much bashfulnesse to
recommend my selfe and them vnto your right Honorable and
fauourable protection, and your Honour to the merciful tuition of
the most High. From London this 24. of October. 1599.

Your Honours most humble
to be commanded,
Richard Hakluyt preacher.





Navigations, Voyages, Traffiques, and Discoueries

OF THE

ENGLISH NATION,

MADE TO

THE ILANDS OF MADERA AND OF THE CANARIES.



The voyage of Macham an English man, wherein he first of any man discouered the Iland of Madera, recorded verbatim in the Portugall history, written by Antonio Galuano.

In the yeere 1344, King Peter the fourth of that name reigning in Aragon, the Chronicles of his age write that about this time the Iland of Madera, standing in 32 degrees, was discouered by an English man, which was named Macham, who sailing out of England into Spaine, with a woman that he had stollen, arrived by tempest in that Iland, and did cast anker in that hauen or bay, which now is called Machico after the name of Macham.

VOL. VI.

C

And because his louer was sea-sicke, he went on land with some of his company, and the shippe with a good winde made saile away, and the woman died for thought. Macham, made there a which loued her dearely, built a chapell, or hermitage, chapel, nam- to bury her in, calling it by the name of Iesus, and ing it Iesus caused his name and hers to be written or grauen chapell. vpon the stone of her tombe, and the occasion of their arriuall there. And afterward heordeined a boat made of one-tree (for there be trees of a great compasse about) and went to sea in it, with those men that he had, and were left behinde with him, and came vpon the coast of Afrike, without saile or care. And the Mootes which saw it tooke it to be a maruellous thing, and presented him vnto the king of that countrey for a woonder, and that king also sent him and his companions for a miracle vnto the king of Castile.

In the yeere 1395, King Henry the third of that name reigning in Castile, the information which Macham gaue of this Iland, and also the ship of his company, moued many of France and Castile to go and discouer it, and also the great Canaria, &c.

In the yeere 1417, King Iohn the second reigning in Castile, and his mother Lady Katherine being Regent, one Monsieur Ruben of Bracamont, which was Admirall of France, demanding the conquest of the Ilands of the Canaries, with the title of King, for a kinsman of his named Monsieur Iohn Betancourt, after that the Queene hath giuen him them, and holpen him, he departed from Siuil with a good army. And they affirme also, that the principall cause which moued him to this, was to discouer the Iland of Madera, which Macham had found, &c. ibidem pag. 2. of Anthonio Galuano.*

* The romantic story of Machin or Macham has been recently confirmed by authentic documents discovered in Lisbon. The lady eloped with him from near Bristol. The name of Madeira is derived from its thick woods, the word being the same as the Latin Materies.

A briefe note concerning an ancient trade of the English
Marchants to the Canarie-islands, gathered out of an olde
ligier booke of M. Nicolas Thorne the elder a worshipfull
merchant of the city of Bristol.

IT appeareth evidently out of a certaine note or letter of remembrance, in the custody of me Richard Hakluyt, written by M. Nicolas Thorne the elder a principall merchant of Bristol, to his friend and factour Thomas Midnall and his owne seruant William Ballard at that time resident at S. Lucar in Andaluzia; that in the yeere of our Lord 1526 (and by all circumstances and probabilities long before) certaine English marchants, and among the rest himselfe with one Thomas Spacheford The English had an ordinary trade to the Canaries vnto the Canarie Ilands. For by the sayd letter notice 1526. was giuen to Thomas Midnall and William Ballard aforesayd, that a certaine ship called The Christopher of Cadiz bound for the West Indies had taken in certaine fardels of cloth both course and fine, broad and narrow of diuers sorts and colours, some arouas of packthreed, sixe cerons or bagges of sope with other goods of M. Nicolas Thorne, to be deliuered at Santa Cruz the chiefe towne in Tenerifa one of the seuen Canary-islands. All which commodities the sayd Thomas and William were authorised by the owner in the letter before mentioned to barter and sell away at Santa Cruz. And in lieu of such mony as should arise of the sale of those goods they were appointed to returne backe into England good store of Orchell (which is a certaine kinde of mosse growing vpon high rocks, in those dayes much vsed to die withall) some quantity of sugar, and certaine hundreds, of kid-skinnes. For the procuring of which and of other commodities at the best and first hand the sayd Thomas and William were to make their abode at Santa Cruz, and to remaine there as factours for the abouesayd M. Nicolas Thorne.

And here also I thought good to signifie, that in the sayd letters mention is made of one Thomas Tison an English man, who before theforesayd yere 1526 had found the way to the West Indies, and was there resident, vnto whom the sayd M. Nicolas Thorne sent certaine armour and other commodities specified in the letter aforesayd.

A description of the fortunate Ilands, otherwise called the Ilands of Canaria, with their strange fruits and commodities: composed by Thomas Nicols English man, who remained there the space of seuen yeeres together.

MIne intent is particularly to speake of the Canaria Ilands, which are seuen in number, wherein I dwelt the space of seuen yeres and more, because I finde such variety in sundry writers, and especially great vntruths, in a booke called The New found world Antartike, set out by a French man called Andrew Theuet, the which his booke he dedicated to the Cardinall of Sens, keeper of the great seale of France.

It appeareth by the sayd booke that he had read the works of sundry Phylosophers, Astronomers, and Cosmographers, whose opinions he gathered together. But touching his owne trauell, which he affirmeth, I refer to the judgement of the expert in our dayes, and therefore for mine owne part I write of these Canaria Ilands, as time hath taught me in many yeres.

The Iland of Canaria.

THe Iland of Canaria is almost equal in length and bredth, containing 12 leagues in length, touching the which as principall and the residue, the Spaniards holde opinion, that they discouered the same in their nauigation toward America, but the Portugals say, that their nation first found the sayd Ilands in their nauigation toward Aethiopia and the East Indies.

But truth it is that the Spaniards first conquered these Ilands, with diuers English gentlemen in their company, English men at the first whose posterity this present day injoyeth them. Some conquest of write that this Iland was named Canaria by meane of the Canaries. the number of dogs which there were found: as for example, Andrew Theuet sayth, that one Iuba carried two dogs from thence: but that opinion could I never learne by any of the naturall people of the countrey, although I haue talked with many in my time and with many of their children. For trueth it is, that there were dogs, but such as are in all the Northwest lands, and some part of the West India, which serued the people in stead of sheepe for victual.

But of some of the conquerors of those Ilands I haue heard say that the reason why they were called the Canaria Islands is, because there grow generally in them all foursesquare canes in great multitude together, which being touched will cast out a liquor as white as milke, which liquor is ranke poison, and at the first entry into these Ilands some of the discouerers were therewith poisoned: for many yeeres after that conquest the inhabitants began to plant both wine and sugar, so that Canaria was not so called by sugar canes.

The people which first inhabited this land were called Canaries by the conquerors, they were clothed in goat skinnes made like vnto a loose cassocke, they dwelt in caues in the rocks,* in great amity and brotherly love. They spake all one language: their chiefe feeding was gelt dogges, goates, and goates milke, their bread was made of barley meale and goates milke, called Gofia, which they vse at this day, and thereof I haue eaten diuers times, or it is accounted exceeding holesome.

Touching the originall of these people some holde opinion, that the Romans which dwelt in Africa exiled them thither, aswell men as women, their tongues being cut out of their heads, for blasphemy against the Romane gods. But howsoeuer it were, their language was speciall, and not mixed with Romane speech or Arabian.

This Iland is now the principallest of all the rest, not in fertility, but by reason it is the seat of iustice and gouernment of all the residue. This Iland hath a speciall Gouvernour for the Iland onely, yet notwithstanding there are three Judges called Auditours, who are superiour Judges, and all in one ioyntly proceed as the Lord Chanceller of any realme.

To this city from all the other Ilands come all such by appeale, as haue sustained any wrong, and these good Judges do remedy the same. The city is called Ciuitas Palmarum, it hath a beautifull Cathedrall church, with all dignities thereunto pertaining. For the publike weale of the Iland there are sundry Aldermen of great authority, who haue a councell house by themselves. The city is not onely beautifull, but the citizens curious and gallant in apparell. And after any raine or foule weather a man may goe cleane in Velvet slippers,

* Many thousand persons, including a colony of free negroes, still reside in cave dwellings in the hill side.

because the ground is sandy, the aire very temperate, without extreame heat or colde.

They reap wheat in February, and againe in May, which is excellent good, and maketh bread as white as snow. This Iland hath in it other three townes, the one called Telde, the second Galder, and the third Guia. It hath also twelue sugar houses called Ingenios, in which they make great quantity of good sugar.

The planting. The maner of the growth of sugar is in this sort, and growth of a good ground giueth foorth fruit nine times in sugar canes, 18 yere: that is to say, the first is called Planta which is layd along in a furrow, so that the water of a sluice may come ouer euery roote being couered with earth: this root bringeth foorth sundry canes, and so consequently all the rest. It groweth two yeeres before the yeelding of profit, and not sixe moneths, as Andrew Theuet the French man writheth.

Then are they cut even with the ground, and the tops and leaues called Coholia cut off, and the canes bound into The making of sugar. bundels like faggots, and so are caried to the sugar house called Ingenio, where they are ground in a mill, and the iuyce thereof conveyed by a conduct to a great vessell made for the purpose, where it is boiled till it waxe thicke, and then is it put into a fornace of earthen pots of the molde of a sugar loafe, and then is it carried to another house, called a purging house where it is placed to purge the blacknesse with a certaine clay that is layd thereon. Of the remainder in the cauldron is made a second sort called Escumas, and of the purging liquor that droppeth from the white sugar is made a third sort, and the remainder is called Panela or Netas, the refuse of all the purging is called Remiel or Malasses: and thereof is made another sort called Refinado.

When this first fruit is in this sort gathered, called Planta, then the Cane-field where it grew is burned ouer with sugar straw to the stumps of the first canes, and being husbanded, watred and trimmed, at the end of other two yeeres it yeeldeth the second fruit called Zoca. The third fruit is called Tertia Zoca, the fourth Quarta Zoca, and so orderly the rest, til age causeth the olde Canes to be planted againe.

Wine. This Iland hath singular good wine, especially in the towne of Telde, and sundry sorts of good fruits, as Batatas, Mellons, Peares, Apples, Orenge, Limons, Pomegranats, Figs Peaches of diuers sorts, and many other fruits: but

especially the Plantano which groweth neere brooke
sides, it is a tree that hath no timber in it, but groweth Plantano.
directly vpward with the body, hauing maruelous thicke leaues,
and euery leafe at the toppe of two yards long and almost halfe a
yard broad. The tree neuer yeeldeth fruit but once, and then is
cut downe; in whose place springeth another, and so still con-
tinueth. The fruit groweth on a branch, and euery tree yeeldeth
two or three of those branches, which beare some more and some
lesse, as some forty and some thirty, the fruit is like a Cucumber,
and when it is ripe it is blacke, and in eating more delicate then
any conserue.

This Iland is sufficiently prouided of Oxen, Kine, Camels,
Goats, Sheepe, Capons, Hens, Ducks, and Pidgeons, and great
Partridges. Wood is the thing that most wanteth: and because
I haue particularly to intreat of the other sixe Ilands, I leaue
further inlarging of Canaria, which standeth in 27 degrees distant
from the Equator.

The Ile of Tenerif.

THE Iland of Tenerif standeth in 27 degrees and a halfe from
the equator, and is distant from Canaria 12 leagues Northward.
This Iland containeth 17 leagues in length, and the land lieth
high in forme of a ridge of sownen lande in some part of England,
and in the midst of the sayd place standeth a round hill called
Pico Deteithe, situated in this sort. The top of this pike con-
teineth of heigh directly vpward 15 leagues and more, which is
45 English miles, out of the which often times proceedeth fire
and brimstone, and it may be about halfe a mile in compasse:
the sayd top is in forme or likenesse of a caldron.* But within
two miles of the top is nothing but ashes and pumish stones: yet
beneath that two miles is the colde region couered all the yere
with snow, and somewhat lower are mighty huge trees growing
called Vinatico, which are exceeding heauy and will not rot in
any water although they lie a thousand yeeres therein. Also
there is a wood called Barbusano, of like vertue, with many
Sauine trees and Pine trees. And beneath these sorts of trees
are woods of Bay trees of ten and 12 miles long, which is a
pleasant thing to trauell thorow, among the which are great
numbers of small birds, which sing exceeding sweet, but especially

* The Peak of Teneriffe is 12,182 feet high.

one sort that are very little, and of colour in all respects like a Swallow, sauing that he hath a little blacke spot on his breast as broad as a peny. He singeth more sweetly than all the rest, but if he be taken and imprisoned in a cage, he liueth but a small while. This Iland bringeth foorth all sorts of fruits, as Canaria doth: and also all the other Ilands in generall bring foorth shrubs or bushes, out of the which issueth a iuice

Lime. as white as milke, which after a while that it hath come out waxeth thicke, and is exceeding good birdlime, the bush is called Taybayba. This Iland also bringeth foorth another tree called Drago, which groweth on high among rocks, and by incision at the foot of the tree issueth out a liquor like blood, which is a common drug among Apothecaries. Of the wood of this tree are made targets greatly esteemed, because if any sword or dagger hit thereon, they sticke so fast that it is hard plucking them out.

This is the most fruitfull Iland of all the rest for corne, and in that respect is a mother or nurse to all the others in time of need.

There groweth also a certaine mosse vpon the high Orchel good for dying rocks called Orchel, which is bought for Diars to die withall. There are 12 sugar houses called Ingenios, which make great quantity of sugar. There is also one league of ground which standeth between two townes, the one called Larotaua, and the other Rialeio, and it is thought that the like plot of ground is not in all the world. The reason is, that this one league of ground produceth sweet water out of the clifffes or rocky mountaines, corne of all sortes, fruites of all sortes, and excellent good silke, flaxe, waxe, and hony, and very good wines in abundance, with great store of sugar and fire-wood. Out of this Iland is laden great quantities of wines for the West India, and other countreys. The best growtheth on a hill side called the Ramble.

There is in that Iland a faire citie, standing three leagues from the sea, nere vnto a lake called Laguna, wherein are two faire parish churches, there dwelleth the gouernour who ruleth all that Iland with justice. There are also aldermen for the publike weale, who buy their offices of the king: the most of the whole inhabitants of this city are gentlemen, merchants, and husband men.

Santa Cruz. There are foure other townes called Santa Cruz, Larotaua, Rialeio, and Garachico.

In this Iland before the conquest dwelt seuen kings, who with all their people dwelt in caues, and were clothed in goat skinnes, as the Canaria people were, and vsed such like order of diet as they had. Their order of buriall was, that when any died, he was carried naked to a great caue, where he was propped vp against the wall standing on his feet. But if he were of any authority among them, then had he a staffe in his hand, and a vessell of milke standing by him. I haue seene caues of 300 of these corpses together, the flesh being dried vp, the body remained as light as parchment. These people were called Guanches, naturally they spake another language cleane contrary to the Canarians, and so consequently euery Iland spake a severall language.

Note (gentle reader) that the Iland of Canaria, the Ile of Tenerif, and the Ile of Palma appertaine to the king of Spaine, vnto whom they pay fifty thousand duckats yeerely for custome and other profits. All these Ilands ioyntly are one bishopricke, which pay to the bishop twelue thousand duckats yeerely. And thus I conclude of the Ile of Tenerif, which standeth in 27 degrees and a halfe, as I haue before declared.

Gomera.

The Iland of Gomera standeth Westward from Tenerif, in distance sixe leagues: this is but a small Iland conteining eight leagues in length. It is an Earledome, and the Lord thereof is called the earle of Gomera. But in case of any controuersie the vassals may appeale to the kings superior Judges which reside in Canaria.

This Iland hath one proper towne called Gomera, which hath an excellent good port or harbour for ships, where often times the Indian fleet takes refreshing for their voyage.

There is also sufficient graine and fruit for the maintenance of themselves.

There is one Ingenio or Sugar-house, with great plenty of wine and other sorts of fruits, as Canaria and Tenerif hath.

This Iland yeeldeth no other commodity but onely orchell; it standeth in 27 degrees distant from the Equator toward the pole Arcticke.

The Ile of Palma.

THE Ile of Palma standeth twelve leagues distant from the Ile of Gomera Northwestward. This Iland is fruitfull of wine and sugar: it hath a proper city called the city of Palma, where is great contraction for wines, which are laden for the West India and other places. This city hath one faire church, and a gouernour, and aldermen to maintaine and execute justice. It hath also another pretie towne, called S. Andrewes. It hath also foure Ingenios which make excellent sugar, two of the which are called Zauzes, and the other two, Tassacort.

This Iland yeeldeth but little bread-corne; but rather is thereof provided from Tenerif and other places.

Their best wines grow in a soile called the Brenia, where yeerely is gathered twelve thousand buts of wine like vnto Malmsies. This Iland standeth round, and containeth in circuit neere five and twenty leagues. It hath plenty of all sorts of fruits, as Canaria and Tenerif haue, it standeth in twenty seuen degrees and a halfe.

The Iland of Yron, called Hierro.

THIS Iland standeth ten leagues distant from the Iland of Palma Westward: it is but a little Iland, which containeth sixe leagues in circuit, and hath but small extension. It appertaineth to the earle of Gomera. The chiefest commodity of this Iland is goats flesh and orchell. There is no vineyard in wine in all that Iland, but onely one vineyard that an English man of Taunton in the West countrey planted in the Hill of among rocks, his name was John Hill. ^{Hierro} ^{planted by} ^{Ioh. Hill of} ^{Taunton.}

This Iland hath no kind of fresh water, but onely in the middle of the Iland groweth a great tree with leaues like an Olive tree which hath a great cisterne at the foot of the sayd tree. This tree continually is couered with clouds, and by meanes thereof the leaues of the said tree continually drop water, very sweet, into the sayd cisterne, which commeth to the sayd tree from the clouds by attraction. And this water sufficeth the Iland for all necessities, as well for the cattell, as for the inhabitants.* It standeth in 27 degrees.

* In connection with this fable, it is interesting to see what is said by Le

The Iland of Lanzarota.

THE Iland of Lanzarota standeth eightene leagues distant from grand Canaria Southeastward. The onely commodity of this Iland is goats flesh and orchell. It is an earldome, and doth appertaine to Don Augustine de Herrera, with title of earle of Fortauentura and Lanzarota. But the vassals of these earldomes may in any cause of wrong appeale to the Kings Judges, which reside in Canaria, as I haue sayd before: because although the king hath reserved to himselfe but onely the three fruitful Islands, called Canaria, Tenerif, and Palma, yet he also reserved the rod of justice to himselfe, because otherwise the vassals might be euil intreated of their Lords.

From this Iland do weekly resort to Canaria, Tenerif, and Palma, boats laden with dried goats flesh, called Tussmetta, which serueth in stead of bacon, and is very good meat. This Iland standeth in 26 degrees, and is in length twelue leagues.

The Ile of Forteuentura.

THE Ile of Forteuentura standeth fifty leagues from the promontory of Cabo de Guer, in the firme land of Africa, and fourt and twenty leagues distant from Canaria Eastward. This Iland doth appertaine to the lord of Lanzarota. It is reasonable fruitfull of wheat and barley, and also of kine, goats, and orchel: this Ile is fifteene leagues long and ten leagues broad. On the North side it hath a little Iland about one league distant from the maine Iland, betweene both of the which it is nauigable for any ships, and is called Graciosa.

Maire, who visited these Islands in 1682. "As I had been told of a wonderful tree in Ferro, whose long and narrow leaves were always green, and furnished all the inhabitants with water, I wished to find out if it were true. I asked if, as I had heard, such a heavy dew fell on this tree that it dropped clear water into stone basins placed expressly to receive it. There was enough of it for the islanders and their cattle, Nature repairing by this miracle the defect of not providing pure water for this isle. The inhabitants confirmed my belief that this was a pure fable. There were some, however, who said that there might have been such a tree, but it could never have furnished the quantity attributed to it." [See *VOYAGE TO THE CANARIES*, etc., page 21, reprinted in *Bibliotheca Curiosa*.]

Both Forteuentura and Lanzarota haue very little wine of the growth of those Islands. It standeth in 27 degrees.

Thus much haue I written of these seuen Islands by experience, because I was a dweller there, as I haue sayd before, the space of seuen yeeres in the affaires of master Thomas Locke, master Anthonie Hickman, and master Edward Caselin, who in those dayes were worthy merchants, and of great credite in the citie of London.

A description of the Iland of Madera.

THE Iland of Madera standeth in 32 degrees distant from the equinoctinall line, and seuentie leagues from the Ile of Tenerif Northeastward and Southwest from Hercules pillars. This Iland was first discouered by one Macham an Englishman, and was after conquered and inhabited by the Portugall nation. It was first called the Iland of Madera, by reason of the great wildernesse of sundry sortes of trees that there did growe, and yet doe, as Cedars, Cypres, Vinatico, Barbuzano, Pine trees, and diuers others, and therefore the sayd Iland continueth still with the same name. Howbeit they hold opinion, that betweene the sayd Iland and the Ile of Palma is an Iland not yet discouered, which is the true Iland Madera called saint Brandon. This Iland yeeldeth a great summe of money to the king of Portugall yeerely: it hath one faire citie called Fouchall, which hath one faire port or harbour for shippes, and a strong bulwarke, and a faire Cathedrall church, with a bishop and other dignities thereunto appertaining. There is also iustice and gouernment according to the Portugall vse. But causes of appellation are remitted to the citie of Lisbone in Portugall to the kings superior judges there. This Iland hath another towne called Machico, which hath likewise a good road for ships, which towne and road were so called after the name of Macham the Englishman, who first discouered the same. There are also sixteene sugar houses called Ingenios, which make excellent good sugar.

There is besides the goodly timber before declared, great store of diuers sortes of fruites, as Peares, Apples, Plummes, wild Dates, Peaches of diuers sortes, Mellons, Batatas, Orentes, Lemmons, Pomgranates, Citrons, Figges, and all maner of garden herbes. There are many Dragon trees, such as grow in the Canarie Islands, but chiefly this land produceth great quantitie of singular good

wines which are laden for many places. On the North side of this land three leagues distant from the maine Iland standeth another little Iland called Porto santo: the people thereof liueth by husbandrie, for the Iland of Madera yeeldeth but litle corne, but rather is thereof prouided out of France and from the Iland of Tenerif. On the East side of the Ile of Madera sixe leagues distant standeth another little Iland called the Desert, which produceth onely Orchell, and nourisheth a great number of Goates, for the prouision of the maine Island, which may be thirtie leagues in circuit: and the land is of great heighth where the foresayd trees growe. It is woonder to see the conueyance of the water to the Ingenios by Mines through the mountaines.

In the mid way betweene Tenerif and the Iland of Madera standeth a little solitarie Iland called the Saluages, which may bee about one league in compasse, which hath neither tree nor fruit, but is onely food for Goates.





THE
FARDLE OF FACIONS
CONTEINING
THE AUNCIENTE MANERS, CUSTOMES, AND LAWES,
OF THE
PEOPLES ENHABITING THE TWO PARTES OF
THE EARTH,
CALLED
AFFRICKE AND ASIE.

Printed at London:

BY IHON KINGSTONE, AND HENRY SUTTON.

1555.

[This work was not included in the 1598-1600 edition of
Hakluyt's Voyages. It, however, formed
part of the supplement issued in 1812.]

TO THE
RIGHTE HONOURABLE
THE ERLE OF ARUNDEL,
KNIGHT OF THE ORDRE,
AND
LORDE STEWARDE OF THE QUIENES MAIESTIES
MOST HONOURABLE HOUSEHOLDE.

AFtre what time the barrein traeiles of longe seruice, had
driuen me to thinke libertie the best rewarde of my simple life,
right honorable Erle and that I had determined to leaue wrastlyng
with fortune, and to giue my self wholie to liue vpon my studie,
and the labours of my hand: I thought it moste fitting with the
dutie that I owe to God and manne, to bestowe my time (if I
could) as well to the profite of other, as of myself. Not coueting
to make of my floudde, a nother mannes ebbe (the Cancre of
all commune weathes) but rather to sette other a flote, where I
my self stakke on ground. Tourning me therefore, to the
searche of wisedome and vertue, for whose sake either we tosse,
or oughte to tosse so many papers and tongues: although I
founde aboute my self, verie litle of that Threasurie, yet remembred
I that a fewe yeres paste, at the instaunce of a good Citezain,
(who might at those daies, by authoritie commaunde me) I
had begonne to translate, a litle booke named in the Latine,
Omnium gentium mores, gathered longe sence by one Iohannes
Boemus, a manne as it appereth, of good iudgemente and dili-
gence. But so corrupted in the Printing, that after I had wrastled
a space, with sondrie Printes, I rather determined to lose my
labour of the quartre tanslacion, then to be shamed with the
haulff. And throwing it a side, entendred no further to wearie
my self therewithall, at the leaste vntill I. mighte finde a booke of
a bettре impression. In searching whereof at this my retourne to
my studie, although I found not at the full that, that I sought
for: yet vndrestanding emong the booke sellers (as one talke

bringes in another) that men of good learning and eloquence, bothe in the Frenche and Italien tonge, had not thought skorne to bestowe their time aboute the translacion therof, and that the Emperours Maiestie that now is, vouchedsaulfe to-receiue the presentacion therof, at the Frenche translatours hande, as well appereth in his booke: it kindled me againe, vpon regard of mine owne profite, and other mennes moe, to bring that to some good pointe, that earst I had begonne. For (thought I) seing the booke hath in it, much pleasant varietie of thinges, and yet more profite in the pitthe: if it faile to bee otherwise rewarded, yet shal it thankefullly of the good be regarded. Wherefore setting vpon it a fresshe, where the booke is deuided acording to thaunciente diuision of the earth into thre partes, Affrique, Asie, and Europe: hauing brought to an ende the two firste partes, I found no persone in mine opinion so fitte as your honour, to present theim vnto. For seing the whole processe ronneth vpon gouernance and Lawes, for thadministracion of commune wealthes, in peace and in warre, of aunciente times tofore our greate graundfathers daies: to whom mighte I bettre presente it, then to a Lorde of verie nobilitie and wisedome, that hath bene highe Mareshalle in the fieldes abrode, deputie of the locke and keie of this realme, and a counsailour at home, of thre worthie princes. Exercised so many waies in the waues of a fickle Commune wealth: troubled sometime, but neuer disappointed of honourable successe. To your good Lordeshippe then I yelde and committe, the firste fructes of my libertie, the firste cropp of my labours, this first daie of the Newe yere: beseeching the same in as good parte to receiue it, as I humblie offre it, and at your pleasure to vnsfolde the Fardle, and considre the stiffe. Whiche euer the farder in, shall sieme I truste the more pleasaunte and fruictefulle. And to conclude, if I shall vndrestande, that your honour delighteth in this, it shal be a cause sufficiente, to make me go in hande with Europe, that yet remaineth vntouched. Almightye God giue vnto your Lordeshippe prosperous fortune, in sounde honour and healthe.

Your Lordshippes moste humblie at commaundemente,
WILLIAM WATREMAN.

The Preface of the Authour.

I HAVE sought out at times, as laisure hath serued me, Good reader, the maners and facons the Lawes, Customes and Rites, of all suche peoples, as seemed notable, and worthy to be put in remembrance, together with the situation and description of their habitations: which the father of Stories Herodotus the Greke, Diodorus, the Siciliane, Berous, Strabo, Solinus, Trogus Pompeius, Ptolomeus, Plinius, Cornelius the stille, Dionysius the Africane, Pomponius Mela, Cæsar, Iosephus, and certein of the later writers, as Vincentius, and Aeneas Silvius (which afterward made Pope, had to name Pius the seconde) Anthonie Sabellicus, Ihon Nauclerus, Ambrose Calepine, Nicholas Perotte, in his cornu copiæ, and many other famous writers eche one for their parte, as it were skatered, and by piece meale, set furthe to posterite. Those I saie haue I sought out, gathered together, and acordyng to the ordre of the storie and tyme, digested into this litle packe. Not for the hongre of gaine, or the ticklyng desire of the peoples vaine brute, and vnskilfulle commendacion: but partly moued with the oportunitie of my laisure, and the wondrefull profite and pleasure, that I conceiued in this kinde of studie my self, and partly that other also delightyng in stories, might with litle labour, finde easely when thei would, the somme of thynges compiled in one Booke, that thei ware wonte with tediousnes to sieke in many. And I haue shocked theim vp together, as well those of ainciente tyme, as of later yeres, the lewde, as well as the vertuous indifferentie, that vsing them as present examples, and paternes of life, thou maiest with all thine endeouour folowe the vertuous and godlie, and with asmuche warenes eschewe the vicious and vngodly. Yea, that thou maiest further, my (reader) learne to discerne, how men haue in these daies amended the rude simplicitie of the first worlde, from Adam to the floud and many yeres after, when men liued skateryng on the earthe, without knowlege of Money, or what coigne ment, or Merchauntes trade: no maner of exchaunge, but one good tourne for another. When no man claimed aught for his seueralle, but lande and water ware as commune to al, as Ayer and Skie. When thei gaped not for honour, ne hunted after richesse, but eche man contented with a litle, passed his daies in

the wilde fielde, vnder the open heauen, the couerte of some shadowie Tree, or slendre houelle, with suche companion or companions as siemed them good, their diere babes and children aboute them. Sounde without carcke and in rest full quietnesse, eatyng the fructes of the fielde, and the milke of the cattle, and drinking the waters of the christalline springes. First clad with the softe barcke of trees, or the faire broade leaues, and in processe with rawe felle and hide full vngökemanly patched together. Not then enuironed with walles, ne pente vp with rampers, and ditches of deapthe, but walking at free scope emong the wanderyng beastes of the fielde, and where the night came vpon theim, there takyng their lodgynge without feare of murtherer or thief. Mery at the fulle, as without knowledge of the euilles y^e astre ensued as y^e wörld waxed elder, through diuers desires, and contrarie endeuours of menne. Who in processe for the insufficiencie of the fructes of the earthe, (whiche she tho gaue vntilled) and for default of other thynges, ganne falle at disquiete and debate emong themselues, and to auoied the inuasion of beastes, and menne of straunge borders, (whom by themselues thei could not repelle) gathered into companies, with commune aide to withstande suche encursions and violence of wrong. And so ioyning in confederacie, planted themselues together in a plotte, assigned their boundes, framed vp cotages, one by anothers chieque, diked in themselues, chose officers and gouernours and devised lawes, that thei also emong theimselues might liue in quiete. So beginning a rough paterne of tounes and of Cities, that afre ware laboured to more curious finesse.

AND now ware thei not contented, with the commodities of the fieldes and cattle alone, but by diuers inuencions of handcraftes and sciences, and by sondrie labours of this life, thei sought how to winne. Now gan thei tattempte the sease with many deuices, to transplante their progenie and offspring into places vnenhabited, and to enioye the commodities of eche others countrie, by mutuall traffique. Now came the Oxe to the yoke, the Horse to the draught, the Metalle to the stampe, the Apparel to handsomenes, the Speache to more finesse, the Behauour of menne to a more calmenesse, the Fare more deintie, the Buildyng more gorgeous, thenhabitours ouer all became milder and wittier, shaking of (euen of their owne accorde) the bruteshe outrages and stearne dealinges, y^t shamefully mought be spoken of. Nowe refrained thei from sleayng

one of a nother, from eatyng of ech others flesh, from rape and open defiling of mother, sister, and daughter indifferently, and fro many like abominacions to nature and honestie. Thei now marieng reason, with strength: and pollicie, with might: where the earthe was before forgrownen with bushes and wooddes, stufed with many noisome beastes, drowned with meares, and with marshe, vnfitte to be inhabitated, waast and vnhandsome in euery condition: by wittie diligence, and labour, ridde it from encombraunce, planed the roughes, digged vp trees by the rootes, dried away the superfluous waters, brought all into leauelle, banished barreinessse, and vncouered the face of the earth, that it might fully be sene, conuerted the champeine to tillage, the plaines to pasture, the valley to meadow, the hilles thei shadowed with wooddes and with Vines. Then thruste thei in cultre and share, and with wide woundes of the earthe, wan wine and corne plenteously of the grunde, that afore scarcely gaue them Akornes and Crabbes. Then inhabitated thei more thicke, and spred themselues ouer all, and buylte euery where. Of Tounes, thei made cities, and of villages, Tounes, Castles vpon the rockes, and in the valleis made thei the temples of the goddes. The golden graueled springes, thei encurbed with Marble, and with trees right pleasauntlie shadowed them aboue. From them they deriuied into cities and Tounes, the pure freshe waters, a great distaunce of, by conduictes of pipes and troughes, and suche other conueyance. Where nature had hidden the waters, out of sight, thei sacke welles of greate deapth, to supplie their lackes. Riuers, and maigne floudes, whiche afore with vnbridled violence, oftymes ouerflowed the neighboured aboue, to the destruction of their cattle, their houses, and themselues: thei restrained with bancques, and kept them in a course. And to the ende thei might not onely be vadable, but passed also with drie foote, thei deuised meanes with piles of Timbre, and arches of stone, maulgre the rage of their violent streames, to grunde bridges vpon them. Yea, the rockes of the sea whiche for the daungier of the accesse, thoughte themselves exempte from the dinte of their hande, when thei perceiued by experiance, thei ware noyous to sailors, with vnspeakable labour did thei ouerthrowe and breake into gobettes. Hewed out hauens on euery strand, enlarged crieques, opened rodes, and digged out herborowes, where their shippes mighte ride saulfe fro the storme. Finally thei so laboured, beautified, and perfeighted the earthe, that at this daie

compared with the former naturalle forgrown wastenesse, it might well sieme not to be that, but rather the Paradise of pleasure, out of the whiche, the first paternes of mankinde (Adam and Eue) for the transgression of Goddes precept, ware driuen.

MEN also inuented and founde many wittie sciences, and artes, many wondrefull workes whiche when by practice of lettres, thei had committed to booke, and laied vp for posterite, their successors so woundeder at their wisedomes, and so reuerenced their loue and endeouours (whiche thei spied to be meant toward them, and the wealth of those that shuld folow of them) that thei thought them not blessed enough, with the estate of men mortalle, but so aduaunced their fame, and wondered at their worthinesse, that thei wan theim the honour and name of Goddes immortall.

THO gan the Prince of the worlde, when men so gan to delight in thadournynge of the worlde, to sowe vpon the good siede, the pestilente Dernell; that as thei multiplied in nombre, so iniquitie might encrease, to disturbe and confounde this blessed state.

FIRST, therefore when he had with all kinde of wickedness belimed y^e world, he put into their heades, a curious searche of the highest knowledge, and suche as depended vpon destenie of thynges. And so practised his pageantes, by obscure and doubtfully attempred Responcions, and voices of spirites, that after he had fetred the worlde in the trauers of his toies, and launced into their hertes a blinde supersticion, and feare: he trained it whole to a wicked worship of many goddes and Goddesses, that when he ones had wiped cleane out of mynde the knowledge and honour of one God euerlastyng, he might practise vpon manne, some notable mischief. Then sette he vp pilgrimages to deuilles, foreshewers of thynges, that gaue aduertisemente and answere to demaundes in sondrie wise. In the Isle of Delphos one, in Euboea another, at Nasamone a thirde, and emong the Dodonians, the famous okes, whose bowes by the blastes of the windre resounded to the eare, a maner of aduertisemente of deuellishe delusion. To the whiche Idolles and Images of deuelles he stirred vp men to do the honour (Helas) due onely to God. As to Saturne in Italie, to Iupiter in Candie, to Iuno in Samos, to Bacchus in India, and at Thebes: to Isis, and Osiris in Egypce: in old Troie to Vesta: aboute Tritona in Aphrique to Pallas, in Germanie and Fraunce to Mercurie, vnder

the name of Theuthe: to Minerua at Athenes and Hymetto, to Apollo in Delphos, Rhodes, Chio, Patara, Troade and Tymbra. To Diane in Delos and in Scythia, to Venus in Paphos, Ciprus, Gnydon, and Cithera. To Mars in Thracia; to Priapus in Lampsacho of Hellespontus, to Vulcane in Lypara and Lennos, and in diuers other places to sondrie other, whose remembraunce was then moste freshe in the memorie of their people, for the benefaictes and merueilous inuencions bestowed emong them.

AFTERWARD, also when Iesus Christe the verie sonne of the almighty father, shewyng hymself in the fleshe of our mortalitie, was conuersante in the worlde, pointyng to the same, as with his fingre, the waie to immortalitie, and endelesse blessednesse, and bothe with woerde and example, exhorted and allured them to vprightnes of life, to the glorie of his father, sendyng his disciples and scolers into the vniuersall worlde, to condemne Superstition and all errour of wickednes, with the moste healthsome woerde: to plante true Religion, and geue newe preceptes, and directions of the life, and had now set the matier in suche forwardnesse and poincte, that the Gospell beyng generally of all nacions receiued, there lacked but continuance to perfeicte felicitie: The deuell eftesones retournyng to his naturall malice, desirous to reposesse that, that constrainedly he forsooke, betrappynge again the curious concepte of man, some he reuersed into their former abuses and errours, and some with newe Heresies he so corrupted, snarled, and blynded, that it had bene muche bettre for them, neuer almoste to haue knownen the waie of truthe, then after their entraunce, so rashely and maliciously to haue forsaken it.

AT this daie in Asia the lesse, the Armenianes, Arabians, Persians, Sirians, Assirians and Meades: in Aphrique, the Egipcians, Numidians, Libiens, and Moores. In Europe, the whole countrie of Grecia, Misia, Thracia, and all Turquie throwyng awaie Christe, are become the folowers and worshippers of Mahomet and his erronius doctrine. The people of Scithia, whom we now cal Tartares (a greate people and wide spread) parte of them worshippe the Idolle of their Emperour Kamme, parte the Sonne, the Moone, and other Starres, and part according to the Apostles doctrine, one only God. The people of Inde, and Ethiope, vnder the gouernaunce of Presbiter Ihon perseauer in Christiane godlinesse, howbeit after a sort, muche different from ours.

The sincere and true faithe of Christ, wherewith in time it

pleased God to illumine the worlde, remaineth in Germanie, Italy, Fraunce, Spaine, Englande, Scotland, Ireland, Denmarke, Liuon, Pruse, Pole, Hungarie, and the Isles of Rhodes, Sicilie, Corsica, Sardinia, with a fewe other. This bytter enemie of mankinde hauyng thus with his subtillties, inueiled our mindes, and disseuered the christian vnion, by diuersitie of maners and facions of belief, hath brought to passe thorough this damnable wyckednes of Sacrifices, and Rites, that whilste euery people (vndoubtedly with religious entent) endeuour theim selues to the worshippe of God, and echeone taketh vpon him to be the true and best worshipper of him, and whilste echone thinke theim selues to teade the streight pathe of euerlastyng blesscdnes, and contendeth with eigre mode and bitter dispute, that all other erre and be ledde farre a wrie: and whilste euery man struggethe and striueth to spread and enlarge his owne secte, and to ouerthrowe others, thei doe so hate and enuie, so persecute and annoy echone an other, that at this daie a man cannot safely trauaill from one countrie to another: yea, thei that would aduenture saufely or vnsafely, be almost euery where holden out. Wherof me thinkes I see it is like to come to passe, that whilste one people scant knoweth the name of another, (and yet almost neighbours) all that shall this daie be written or reported of theim, shalbe compted and refused as lyes. And yeat this maner of knowledge and experience, is of it self so pleasant, so profitable and so praise worthy, that sundrie (as it is well knownen) for the onely loue and desire thereof, leauing their natvie countrie, their father, their mother, their wiues and their children, yea, throwyng at their heles their sauftie and welfare, haue with greate troubles, vexations, and turmoilynges taken vpon theim for experiance sake, to cutte through the wallowing seas, and many thousands miles, to estrange theimselues fro their home, yea, and those men not in this age alone, but euен from the firste hatchyng of the worlde haue been reputed and founde of moste wisedome, authoritie, and good facion, sonest chosen with all mennes consent, bothe in peace and warre, to administre the commune wealth as maisters and counsailours, Judges and Capitaines. Suche ware thancient sages of Grece and of Italy, Socrates, Plato, Aristotle, Antisthenes, Aristippus, Zeno, and Pythagoras, who through their wisedomes and estimacion for trauailes wan them greate nombres of folowers, and brought furthe in ordre the sectes named Socratici, Academici, Peripateci, Cynici, Cyrenaici, Stoici, and Pythagorici,

echone chosyng name to glorie in his maister. Suche ware the prudente lawemakers of famous memorie, Minois and Rhadamanthus emong the Cretenses, Orpheus emong the Thraciens, Draco and Solon emong the Athenienses, Licurgus emong the Lacedemonians, Moses emong the Iewes, and Zamolxis emong the Scythians, and many other in other stedes whiche dreamed not their knowledge in the benchehole at homē, but learned of the men in the worlde moste wise, the Chaldeies, the Brachmanni, the Gymnosophites and the priestes of Egipte, with whom thei had for a space bene conuersant. Like glorie, by like trauaill happened to the worthies of the worlde, as to Iupiter of Crete (reported fwe times to haue surueied the whole worlde) and to his twoo sonnes Dionisius (otherwise called Bacchus) and Hercules the mightie. Likewise to Theseus and Iason, and the rest of that voiage. To the vnlucky sailer Vlisses, and to the banished Eneas, to Cyrus, Xerxes, and Alexander the Greate, to Hanniballe and Mithridate, kyng of Pontus, reported able to speake fiftie sondrie languages, to Antiochus, the greate and innumerable Princes of Roome, bothe of the Scipioes, Marii, and Lentuli. To Pompeius the greate, to Iulius Cesar, Octauian, and Augustus, to the Constantines, Charles, Conrades, Henrickes, and Frederickes. Whiche all by their exploictes vpon straunge nacions, haue gotten their immortall and euerlastyng renoume. Wherefore, seyng there is in the knowledge of peoples, and of their maners and facions, so greate pleasure and profite, and euery man cannot, yea, fewe men will, go trauaile the countries themselues : me thinkes gentill reader, thou oughtest with muche thanke to receyue at my hande these bookees of the maners and facions of peoples most notable and famous, togyther with the places, whiche thei inhabite : And with no lesse cherefulnes to embrase theim, then if beyng ledde on my hande from countrey to countrey, I should poynt the at eye, how euery people liueth, and where they haue dwelte, and at this daye doe. Let it not moue the, let it not withdrawe the, if any cankered reprehendour of other mens doynges shall saie vnto the : It is a thyng hath bene written of, many yeares agone, and that by a thousand sondry menne, and yet he but borowyng their woordes, bryngeth it foorth for a mayden booke, and nameth it his owne. For if thou well considre my trade, thou shalt fynd, that I haue not only brought thee other mennes olde store, but opened thee also the treasury of myne owne witte and bokes, not every where to be found, and like a

liberall feaster haue set before thee much of myne owne, and many thynges newe. Farewell and thankfully take that, that with labour is brought thee.

The Fardle of Facion, conteining the aunciente maners, customes and lawes, of the peoples inhabiting the two partes of the earth; called Affricke and Asie.

Affrike.

¶ The first Chapiter.

¶ The true opinion of the deuine, concerning the beginnyng of man.

WHen God had in. V. daies made perfecte the heauens and the earth, and the furniture of bothe: whiche the Latines for the goodlinesse and beautie thereof, call Mundus, and we (I knowe not for what reason) haue named the worlde: the sixth daie, to the entent there mighte be one to enioye, and be Lorde oer all, he made the moste notable creature Man. One that of all earthly creatures alone, is endowed with a mynde, and spirit from aboue. And he gaue him to name, Adam; accordyng to the colour of the molde he was made of. Then drawing out of his side the woman, whilst he slept; to thende he should not be alone, knitte her ynto hym, as an vnseparabla companion, and therwith placed them in the moste pleasaunt plot of the earth, fostered to flourishe with the moisture of floudes on euery parte. The place for the fresshe griesesse and merie shewe, the Greques name Paradisos. There lyued they a whyle a moste blessed life without bleamishe of wo, the earth of the own accorde bringing forth all thing. But when they ones had transgressed the precepte, they ware banysshed that inhabitaunce of pleasure and drien to shift the world. And fro thenceforth the graciousnes of the earth was also abated, and the francke fertilitie therof so withdrawn, that labour and swette, now wan *

* *Wan* and *won* were used indifferently. Thus in Drayton's *Polyolbion*, xi., p. 864 we find—

"These with tha Saxons went, and fortunatly *wan*,
Whose Captain Hengist first a Kingdom here began."

And in the same page :

"As mighty Hengist here, by force of arms had done,
So Ella coming in, soon from the Romans *won*
The counties neighb'ring Kent."

lesse a great deale, then ydle lokyng on before tyme had done. Shortly crepte in sickenes, and diseases, and the broyling heate and the nipping cold began to assaile their bodyes. Their first sonne was Cayin, and the seconde Abell, and then many other. And as the world grewe into yeares, and the earth began to waxe thicke peopled, loke as the nombre did encrease, so vices grew on, and their lyuing decaied euer into woors. For giltelesse dealyng, wrong came in place, for deuoutnesse, contempte of the Goddes, and so farre outraged their wickednes, that God skarcely syndyng one iuste Noha on the earth (whom he sauad, with his housholde, to repayre the losse of mankind and replenysshie the worlde) sente a floude vniversall, which couering all vnder water, killed all fleshe that bare lyfe vppon earth, excepte a fewe beastes, birdes, and wormes that ware preserued in the misticall arke. In the ende of fие Monethes afstre the floude began, the Arque touched on the mounteines of Armenia. And within foure Monethes afstre, Noas and all his beyng restored to the earth, with Goddes furtheraunce in shorte space repeopled the worlde. And to thende the same myghte euery wheare again be inhabited, he dispersed his yssue and kyndredes into sondrie coastes. After Berous opynion he sent Cham otherwyse, named Cameses and Chamesenuus with his offspring, into Egipte. Into Lybia and Cirene, Triton. And into the whole residewe of Affrike the ancient Iapetus called Attalus Priscus, Ganges he sent into Easte Asia with certeine of the sonnes of Comerus Gallus. And into Arabia the fertile, one Sabus, surnamed Thurifer. Ouer Arabia the Waste he made Arabus gouernour, and Petreius ouer Petrea. He gaue vnto Canaan, all that lyeth from Damasco to the outemost bordre of Palestine. In Europe he made Tuisco king of Sarmatia, from the floude of Tanais vnto the Rhene. And there were ioyned vnto him all the sonnes of Istrus, and Mesa, with their brethren, fro the mounteyne of Adula to Mesembria pontica. Archadius and Emathius gouerned the Tirianes, Comerus Gallus, had Italie and Fraunce, Samothes, Briteigne and Normandie, and Iubal, Spayne. That spiedie and vriple puttynge forthe of the children from their progenitours, before they had throughly learned and enured them selues with their facions and maners, was the cause of all the diuersitie that after ensued. For Cham, by the reason of his naughty demeanour towarde his father, beyng constrainyd to departe with his wyfe and hys chylldren, planted him selfe in that parte of Arabia, that

after was called by his name. And lefte no trade of religion to his posteritie, because he none had learned of his father. Whereof it came to passe, that when in processe of tyme they ware encreased to to many for that londe: beyng sent out as it ware, swarne afstre swarne into other habitations and skatered at length into sondrie partes of the worlde (for this banysshed progeny grewe aboue measure) some fel into errours wherout thei could neuer vnsnarle* themselues. The tongue gan to altre and the knowledge of the true God and all godlie worrchippe vanished out of mind. Inso muche that some liued so wildely (as afstre thou shalt here) that it ware harde to discene a difference betwixte them and the beastes of the felde. Thei that flieted into Egipt, wonderyng at the beautie and course of the Sonne, and the Moone, as though there had been in them a power diuine, began to worship them as Goddes: callyng the lesse, Isis and the bigger Osiris. To Iupiter also thei Sacrificed, and did honour as to y^e principall of life. To Vulcan for fire, to Pallas, as Lady of the skie, to Ceres as gouerneresse of the arth, and to sondry other for other sondry considerations. Neyther staied that darkenesse of iniquitie in Egipte alone, but where so euer the progeny of Cham stepte in from the begynnynge, there fell true godlines, all oute of minde and abondage to the deuell entred his place. And there neuer was countrie, mother of moe swarmes of people, then that part of Arabia, that he, and his, chase to be theirs. So greate a mischief did the vntymely banishememente of one manne, bring to the whole. Contrarily the progenie of Iapheth, and Sem, brought vp to full yéres vndre their elders, and rightly enstructed: contentyng them selues with a litle circuite, straied not so wide as this brother had doen. Whereby it chaunced that the zeale of the truthe, (I meane of good liuyng and true worshippe of one onely God) remained as hidden in one onely people, vntill the tyme of Messias.

* *To snarle*, to entangle; hence, *to unsnarle*—to disentangle.
“And from her head ofte rente her snarled heare.”

Spencer, *Faerie Queene*, iii., xii., 17.

“ You snarle yourself into so many and heynouse absurdities, as you shall never be able to wynde yourself oute.”—Crammer’s *Answer to Bp. Gardiner*, p. 168.
“ Supposed to be formed from *snares*.” [Nares].

¶ The seconde Chapitre.

¶ The false opinion of the Philosophre concernyng the
begynnyng of man.

BVt the aunciente Philosophers, whiche without knowledge of God, and his truthe, many yeres ago, wrate vpon the natures of thinges, and thistories of times had another opinion of the originall of man. For certain of them, believed the worlde euer to haue been, and that euer it should be, and man together with it to haue had no beginnyng. Certaine did holde that it had a beginnyng, and an ende it should haue, and a time to haue been, when man was not. For saie thei, the begynner of thynges visible, wrapped vp bothe heauen and earth at one instant, togither in one paterne, and so a distinction growing on betwixte these meynte bodies, the worlde to haue begon in suche ordre as we see. The aire by nature to be continually mouyng, and the moste fire parte of thesame, for the lightenesse thereof, moste highe to haue climbed. So that sonne and Moone, and the planetes all, participatyng of the nature of that lighter substaunce: moue so muche the faster, in how muche thei are of the more subtile parte. But that whiche was mixed with watterie moisture, to haue rested in the place, for the beauinesse thereof, and of the watery partes, the sea to haue comen: and the matier more compacte to haue passed into a clamminesse firste, and so into earth. This earth then brought by y^e heate of the sonne into a more fastenesse. And after by the same power puffed and swollen in the uppermoste parte, there gathered manye humours in sondry places, which drawing to ripenesse enclosed them selues in slymes and in filmes, as in the maresse of Egipt, and other stondyng waters we often se happen. And seyng the heate of thaiers sokynly warmeth the cold ground and heate meint* with moisture is apt to engendre: it came to passe by the gentle moisture of the night aire, and the comforting heate of the daie sonne, that those humours so riped, drawyng vp to the rinde of thearth, as though their tyme of childbirthe ware come, brake out of their filmes, and deliuered vpon the earth all maner of

* Mingled.—A word of Chaucer's time.

“And in one vessel both together meint.”

Fletcher's *Purple Island*, iv., st. 21.

liuing things. Emong whiche those that had in them moste heate, became foules into the aire: those that ware of nature more earthie, became wormes and beastes of sondrie kindes: and where water surmounted, thei drewe to the elemente of their kinde, and had to name fishes. But afterwarde the earth beyng more parched by the heate of the Sonne, and the drouthe of the windes, ceased to bring furthe any mo greate beastes: and those that ware already brought furthe, (saie thei) maintained, and encreased by mutuall engendrure, the varietie, and nombre. And they are of opinion that in the same wise, men ware engendred in the beginning. And as nature putte them forth emong other beastes, so liued they at the first an vnknownen lyfe wyldely emong them, vpon the fruictes, and the herbes of the fieldes. But the beastes afre a while waxing noysome vnto them, they ware forced in commune for eche others sauftie to drawe into companies to resiste their anoyaunce, one helping another, and to sieke places to make their abiding in. And where at the firsfe their speache was confuse, by litle and litle they sayed it drewe to a distinctenesse, and perfeigthe difference: in sorte that they ware able to gyue name to all thinges. But for that they ware diuersely sparckled in diuers partes of the worlde, they holde also that their speache was as diuers and different. And herof to haue astward risen the diuersitie of lettres. And as they firsfe assembled into bandes, so euery bande to haue broughte forthe his nacion. But these men at the firsfe voide of all helpe and experiance of liuyng, ware bittrely pinched with hongre and colde, before thei could learne to reserue the superfluous plenty of the Somer, to supply the lacke of Winters barreiness, whose bitter blastes, and hongrie pinynges, consumed many of them. Whiche thing when by experiance dere bought, thei had learned: thei soughte bothe for Caues to defende them fro colde, and began to hourde fruictes. Then happe found out fire, and reason gaue rule of profite, and disprofite, and necessitie toke in hand to sette wittie to schoole. Who gatheryng knowledge, and perceiuyng hymself to haue a helpe of his sences, more skilful then he thought, set hande a woorke, and practised connyng, to supplie all defaultes, whiche tongue and lettres did enlarge and distribute abrode.

THEI that had this opinion of the originall of manne, and ascribed not the same to the prouidence of God, affirmed the Etopiens to haue bene the firsfe of all menne. For thei con-

iectured that the ground of that countrie lyng nierest the heates of the Sonne must needs first of all other waxe warme. And the earth at that tyme beyng but clammie and softe, through the attemperaunce of that moysture and heate, man there first to haue bene fourmed, and there to haue gladlier inhabited (as natvie and naturall vnto him) then in any other place, when all places ware as yet straunge, and vnknownen, whiche astre men soughte. Beginnyng therfore at them, after I haue shewed how the worlde is deuided into thre partes (as also this treatise of myne) and haue spoken a litle of Aphrique, I wyll shewe the situacion of Aethiope, and the maners of that people, and so forthe of al other regions and peoples, with suche diligence as we can.

¶ The thirde Chapitre.

¶ The devision and limites of the Earthe.

THose that haue bene before our daies, (as Orosius writeth) are of opinion, that the circuite of the earth, bordered about with the Occean Sea: disroundyng hym self, shootheit out thre corner wise, and is also deuided into thre seuerall partes, Afrike, Asie, and Europe. Afrike is parted from Aise with the floude of Nilus, whiche comyng fro the Southe, ronneth through Ethiope into Egypce, where gently sheading hymself ouer his bancques, he leaueth in the countrie a marueilous fertilitie, and passeth into the middle earth sea, with seuen armes. From Europe it is separate with the middle earth sea, whiche beginnyng fro the Occean aforesaied: at the Islande of Gades, and the pileurs of Hercules, passeth not tenne miles ouer. But further entryng in, semeth to haue shooued of the maigne lande on bothe sides, and so to haue won a more largenesse. Asie is deuided from Europe, with Tanais the floude, whiche comyng fro the North, ronneth into the marshe of Meotis almoste midwaie, and there sincking himself, leaueth the marshe and Pontus Euxinus, for the rest of the bounde. And to retourne to Afrike again, the same hauyng Nilus as I saied on the Easte, and on all other partes, bounded with the sea, is shorter then Europe, but broader towarde the Occean, where it riseth into mounteigne. And shoryng towarde the Weste, by litle and litle waxeth more streigthe, and cometh at thende to a narowe poincte. Asmuche as is inhabited therof, is a plentuous soile,

but the great parte of it lieth waste, voide of enhabitauntes, either to whote* for menne to abide, or full of noisome and venemous vermine, and beastes, or elles so whelmed in sande and grauell, that there is nothing but mege barreiness. The sea that lieth on the Northe parte, is called Libicum, that on the Southe Aethiopicum, and the other on the West Atlanticum.

AT the first the whole was possest by fower sondrie peoples. Of the whiche, twaine (as Herodotus writeth) ware founde there, tyme out of minde, and the other twaine ware alienes and incommes. The two of continuance, ware the Poenj, and Ethiopes, whiche dwelte, the one at the Northe of the lande, the other at the South. The Alienes, the Phoenices, the Grekes, the old Ethiopeans, and the Aegipciennes, if it be true that thei report of themselues. At the beginhyng thei were sterne, and vnruly, and bruteshely liued, with herbes and with fleshe of wilde beastes, without lawe or rule, or facion of life, roilyng and rowmyng vpon heade, heather and thether without place of abode, where night came vpon them, there laiyng their bodies to reste. Afterwarde (as thei saie) Hercules passyng the seas out of Spaine, into Libie (a countrie on the Northe shore of Afrike) and bringyng an ouerplus of people thence with hym, somewhat bettre facioned and manered then thei, trained them to muche more humanitie. And of ye troughest thei came ouer in, made themselues cotages, and began to plante in plompes† one by another. But of these thinges we shall speake here aftre more at large.

Afrike is not euery place a like inhabited. For toward the Southe it lieth for the moste part waste, and vnpeopled, for the broilyng heate of that quatre. But the part that lieth ouer against Europe, is verie well inhabited. The frutefulnesse of the soile is exedyng, and to muche merueillous: as in some places bringyng the siede with a hundred folde encrease. It is straunge to beleue, that is saied of the goodnessse of the soile of the Moores. The Stocke of their vines to be more then two menne can fadome, and their clousters of Grapes to be a cubite long. The coronettes of their Pasnepes, and Gardein Thistles (whiche we calle Hortichokes) as also of their Fenelle, to be twelue Cubites compasse. Their haue Cannes like vnto those of India, whiche may contein in the compasse of the knot, or iointe, the measure of ij. bushelles. Ther be sene also Sparagi, of no lesse notable bigguenesse.

*Too hot.

†Ships.

‡Clumps, bodies.

Toward the mounte Atlas trees bee founde of a wondrefull heighth, smothe, and without knaggue or knotte, vp to the hard toppe, hauyng leaues like the Cypres, but of all other the moste noble Citrus, wherof the Romaines made great deintie. Afrike hath also many sondrie beastes, and Dragones that lye in awaite for the beastes, and when thei se time, so bewrappe and wreathe them aboue, that takynge fro theim the vse of their ioyntes, thei wearie them and kille theim. There are Elephantes, Lyons, Bugles, Pardales, Roes, and Apes, in some places beyonde nombre. There are also Chamelopardales and Rhizes, like unto Bulles. Herodote writeth, that there be founde Asses with hornes, Hienas Porpentines, wilde Rambes, a beast engendered of the Hiene and the Woulfe named Thoas, Panthere, Storckes, Oistruthes, and many kindes of serpentes, as Cerastes, and Aspides, against whom nature hath matched the Ichneumon (a verie little beast) as a mortall enemie.

¶ The. iiiij. Chapitre.

¶ Of Ethiope, and the auncient maners of that nation.

TWO countreies there ware of that name Ouerlanders, and Netherlanders. The one pertaynyng to Aphrique, the other to Asie. The one whiche at this daie is called Inde, hath on the east the redde sea, and the sea named Barbaricum, on the northe it toucheth vpon Egypte, and vpon that Libie that standeth on the vtter border of Afrike toward the sea. On the west it is bounded with the other Libie that standeth more into the mayne londe. The residue that runneth toward the south, ioyneth vpon the netherland Ethiope, whiche lyeth more southerly, and is muche greater. It is thought that these Ethiopes toke name of Ethipius Vulcanes sonne, that (as Plinie saith) was gouernour there. Or els of the Greke wordes aythoo and ops, whereof the former signifieth to broyle, or to bourne vp with heate, and the other, in the eye or sight. Whiche sheweth in effecte, that the countreie lyeng in the eye of the Sonne, it must nedes be of heate almost importable. As in diede it lyeth in the full course of the sonne, and is in continuall heate. Toward the weast it is hilly, in the middes grauell and sande, and on the easte waste and deserte. There be in it dyuers peoples of

sondry phisimony and shape, monstrous and of hugly shewe. They are thought (as I saied) to haue bene the fyrt of all men, and those whiche of all other maye truelyest be called an home-borne people. Neuer under the bondage of any: but euer a free nacion. The first wae of worshippyng God (say thei) was deuised and taught emonge them: with the maners and ceremonies there to appertinent. They had two kyndes of letters, one, whiche ware knownen onely to their priestes for matters of Religion, whiche they called misticall, and another for the vse of the people hidden from none. Yeat ware not their Letters facioned to ioyne together in sillables like ours, but Ziphres, and shapes of men and of beastes, of heades, and of armes, and artificers tooles, which signified in sondrie wise echone accordyng to his propertie. As by the picture of an hauke swiftenes and spiede, by the shape of a crocoiled displeasure or misfortune, by the figure of an eye, good watche or regarde, and so forthe of other. Emong their priestes, loke whome they sawe startle aboute as haulfe wood,* him did judge of all othermooste holy, and making him their king, they fall downe and worship him, as though he ware in him a Godhead, or as though at the least he ware by goddes prouidence giuen them. This king for al that, must be gouerned by the lawe, and is bounde to all thinges after thorde of the contray. He his selfe maye neither punishe or guerden any manne. But loke vpon whome he wyl haue execucion done, he sendeth the minister appointed for the purpose, to the person with a token of deathe: whiche when he hath shewed, the officier retourneth, and the persone what soeuer he be, incontinent fordoeth him self. So greatly ware they giuen to thee honour of their kynges, suche a ferenicie had they towarde them, that if it fortuned the king through any mishap, to be maymed or hurte in any parte of his bodye, as many as ware towarde him, namely of householde, voluntarilie woulde giue them selues the lyke hurt, thincking it an vnsitting thing the kynge to lacke an eye or the vse of a legge, and his frindes neither to halt, ne yet to lacke parte of their sight. Thei say it is the manier also, that when the king dieth, his frindes should wilfully dispatche them selues and die with hym; for this compte they glorious and a testimony of very friendship. The moste part of them, for that

* Mad, from the Saxon *wud*. See "Two Gentlemen of Verona," ii., 3, and "Mids. N. Dr.," ii., 3.

they lyē so vnder the Sonne, go naked: couering their priuities with shiepes tayles. But a feawe of them are clad with the rawe felles* of beastes. Some make them brieches of the heares of their heades vp to the waeste. They are comonly brieders and grasier in commune together. Their shepe be ofvery small body, and of a harde and rougue coate. Their dogges also are neuer a whitte bigger, but thei are fierce and hardie. They haue good store of gromel and barly, wheroft they vse to make drincke. All other graine and fruictes thei lacke, excepte it be dates whiche also are verye skante. Some of them lyue with herbes and the tender rootes of cannes or Riedes. Other eate fleshe, milke, and chese. Meroe, was in time past the heade citie of the kyngdome, whiche stondeth in an Isle of the same name facioned like a shielde, stretching it self thre thousand furlong alongest by Nilus. Aboute that Islande do the cattle masters dwelle, and are muche giuen to hunting, and those that be occupied with tilling of the grounde haue also mines of gold. Herodotus writheth that thethiopians named Macrobij, do more estieme latten then thei do golde whiche thei put to nothyng that thei compt of any price. In so muche that the Ambassadours of Cambises, when thei came thether, found the prisoners in the gaole fettered and tied with Chaines of golde. Some of theim sowe a kinde of graine called Sesamus, and other the delicate Lothom. Thei haue greate plenty of Hebenum, a woode muche like Guaiacum, and of Siliquastrum. Thei hunte Elephantes and kyll them to eate. There be Lions, Rhinocerotes, Basilisks, Pardales, and Dragones, whiche I said enwrappe thelephauntes, and sucke them to death, for their bloude. There befoud the precious-stones called the Iacinthe, and the Prasne. There is also cinamome gathered. Thei occupie bowes of woode seasoned in the fire, of soure cubites long. Women be trayned also to the warres, and haue for the moste parte a ring of latton hanging through their lippe. Certeine of theim worshippe the Sonne at his vprijste, and curse him moste bitterly at his doun gate. Diuers of them throwe their dead into Riuers, other coser them vp in earthen cofres, some enclose them in glasse, and kepe them in their houses a yeare, and in the meane season worship them

* Skin.

"To feed on bones, when flesh and fell is gone."

Gasc. Steel Glass (Chalm. Poet.), ii., 556, etc.

deuoutly, and offre vnto them the first of all their encrease. In the naming of a newe king, they giue their voice chiefly to him that is moste goodly of stature, moste conning in brieding of cattle, and of strength and substance passing the reast. The lawe hath bene, that the priestes of Memphis shoulde haue the auctoritie to sende the Kinge the token of deathe, and to set vp another in the place of the deade, whom they thoughte good. They haue an opinion that ther are two Goddes, one immortall, by whome all thinges haue their beginning, and continuance vnder his gouvernement, and another mortall, and he is vncerteine. Their king, and him that best deserueth of the city next vnto him, they honour as Goddes. This was the state of Ethiope from the beginning, and many yeares sence.

BVT at this daye as myne Authour Sabellius saieth y^t he learned of those that are enhabitantes in y^t countrey: The King of Ethiope (whom we commonly calle Pretoianes or Presbiter Ihon) is a man of suche power, that he is reported to haue vndre him thre skore and two other kings. If the heade Bysshoppess of the Realme desire to do, or to haue aughte done, al is referred vnto him. Of him be giuen al benefices, and spiritual promocions, which prerogatiue the Pope hath giuen, to the maiestie of kinges. Yet is he him selfe no priest, he hath any maner of ordres. There is of Archebisshoppes (that is to say of superior and head bisshoppes) a great nombre, whiche haue euery one vndre them at the least twenty other. The Princes, Dukes, Earles, and head Bishoppes, and suche other of like dignitie, when they come abrode, haue a crosse, and a basine of golde filled ful of earthe caried before them: that thone* maye put them in remembraunce that earth into earth must again be resolued, and y^e other renewe the memory of Christes suffering. Their priestes to haue yssue, mary one wyfe, but she ones beyng dead, it is vnlawfull to mary another. The temples and churches ther, are muche larger, much richer, and more gorgous then ours, for the moste part voulted from the floore to the toppe. They haue many ordres of devout men, moche like to our ordres of Religious: as the ordre of S. Anthony, Dominique, Calaguritani, Augustines, and Machareanes, whiche are bound to no colour but weare some suche one as Tharchebysshoppe shall allowe.

* The one.

Next vnto the supreame and soucreigne GOD, and Mary the virgin his mother, they haue moste in honour Thomas surnamed Didimus. This King, of all other the worthiest, whome they call Gias (a name giuen him of his mightinesse and power) is of the bloud of Dauid, continued from one generation to another (as they are perswaded) by so many yeres of succession. And he is not as the moste of the Ethiopians are, blacke, but white. Garima the chiefe citie, and as we terme it the chambre of the king, stondeth not by building of masonrie; and carpentrie as ours, but strieted with tentes and pavilions placed in good ordre, of velvet and saten, embrauded with silkes and purples of many diuers sortes. By an auncient ordre of the realme, the king liueth euer in presence and sighte of his people, and neuer soiourneth within the walles aboue two daies. Either for that they judge it an vncomely thing, and a token of delicate slouthfulnes; or elles for that some law doth forbid it. His army in the warres is ten hundred thousande men, fife hundred Elephantes, and horses, and Cameles, a wonderfull nomber, and this is but a meane preparacion. Ther are througheout the whole nacion certeine houses and stockes, that are pencionaries at armes, whose issue is as it ware branded with the marche of the crosse, y^e skinne beyng pretely slitte. Thei vse in the warres, Bowe, Pique, Habregeon, and helmette. Their highest dignitie is priesthode, y^e next, thordre of the Sages, whiche thei cal Balsamates, and Tamquates. They attribute moche also to the giltelesse and vprighte dealing man, whiche vertue they estieme as the firste staier to climbe to y^e dignitie of the sages. The nobilitie hath the thirde place of dignitie, and the pencionaries aforesaid, the fourthe. When the judges haue giuen sentence of life, or of deathe, the sentence is brought to the headborough of the Citie (whom we call the Mayour) and they Licomegia: he supplieth the place of the King. Lawes written thei occupy none, but iudge accordyng to reason and conscience. If any man be conuict of adulterie he forfeitteth the fourtieth parte of his goodes, but thadulteresse is punished at home, accordyng to the discretion of the partie offended. The men giue dowrie to those whom thei mary withal, but not to those y^t thei purchase besides. Their womens attire is of Golde, (whereof that country hathe plentie) of pearle, and of Sarsenette. Bothe men and women are apparellled in long garmentes downe to the foote, sliued, and close rounde aboue of al maner of

colours, sauing only blacke for that in that contray is proper for morning. They bewaile their dead. xl. daies space. In bancquettes of honour, in the place of our fruicte (which the latine calleth the seconde boorde) they serue in rawe fleshe very finely minced and spiced, whervpon the gestes fiede very licouricely.* They haue no maner of wollen webbe, but are eyther cladde in sarsenetts, or in linnen. One maner of speache serueth not througheout the whole contray, but sondry and diuerse, aswel in phrase as in naming of thinges. Thei haue twise in the yere haruest, and twise in the yere somer. These Ethiopians or Indianes excepted, al the reste of the people of Libia Westward, are worshippers of Mahomet, and liue afstre the same sorte in maner, that y^e Barbariens do in Egypce at this present; and are called Maures, or Moores, as I thincke of their outleapes and wilde rowming. For that people was no lesse noysome to Lybie in those cursed tymes (when so greate mutacion of thinges happened, when peoples ware so chaunged, suche alteration of seruice, and religion broughte in, and so many newe names giuen vnto contries) then the Sarasens ware.

¶ The v. Chapiter.

¶ Of Aegipce, and the auncient maners of that people.

AEGIPCE is a Countrie lying in Affrike, or as some hold opinion, borderyng therupon, so named of Aegiptus, Danaus brother, where afore it was called Aeria. This Aegipte (as Plinie recordeth in his fiueth boke) toucheth on the East, vppon the redde Sea, and the land of Palestine. On the West fronteth vpon Cirene, and the residue of Afrike. On the South it stretcheth to Aethiope: And on the Northe is ended with the sea, to whom it giueth name.

The notable Cities of that Countrie, were in tyme past, Thebes, Abydos, Alexandrie, Babilon, and Memphis, at this daie called Damiate, alias Chairus or Alkair, and the seate of the Soldan, a citie of notable largenesse. In Aegipt as Plato affirmeth, it was neuer sene rain. But Nilus supplyng that defaulte, yerely about sainte Barnabies tide, with his ouerflowynges maketh the soile fertile. It is nombred of the moste parte

* Gluttonously, daintily. (N. Bailey's Dictionary, 1737).

of writers, emong the Islandes: For that Nilus so parteth hymself aboute it, that he facioneth it triangle wise.

The Aegiptians firste of all other, deuised the names of the twelue Goddes, builte vp Altares, and Images, erected Chappelles and Temples, and graued in stone the similitude of many sondrie beastes. All whiche their doynges, dooe manifestly make, that thei came of the Aethiopes, who (as Diodore the Sicilian saieth) ware the firste inuentours of all these. Their women in old tyme, had all the trade of occupying, and brokage* abrode, and reuelled at the Tauerne, and kepte lustie chiere: And the men satte at home spinnynge, and woorkyng of Lace, and suche other thynges as women are wonte. The men bare their burdeins on the heade, the women on the shulder. In the easemente of vrine, the men rowked† doun, the women stooede vprighte. The easemente of ordure thei vsed at home, but commonly feasted abrode in the stretes. No woman tooke ordres, either of God or Goddesse. Their maner of ordres, is not to make seuerally for euery Goddesse and God, a seuall priest, but al at a shuffe, in generall for all. Emong the whiche, one is an heade, whose sonne inherith his roume by succession. The men children, euen of a custome of that people, did with good wil kepe their fathers and mothers, but the women children (yf they refused it) ware compelled. The moste part of men in solempne burialles, shaued their heades, and let theyr beardes growe, but The giptians shaued their beardes and let their heades grow. They wrought their doughe with their fiete, and their claye with their handes. As the Grecians do beleue, this people, and their offspring, are they that vsed circumcision. Thei ordre their writyng from their right hande towarde their left, contrary to vs. It was the maner emong them, that the menne should weare two garmentes at ones, the women but one. As the Aethiopes had, so learned they of them, two maner of lettres; the one seuall to the priestes thother vsed in commune. Their priestes, every thirde daye shaued their bodies, that there might be none occasion of filthinesse when they shold ministre or sacrifice. Thei did were garmentes of linnen, euer cleane wasshed, and white: and shoes of a certeine kinde of russhes, named Papyrus, whiche afre became stiffe, to geue name

* To *broke*, i.e., to deal, or transact business, particularly of an amorous character. (See Fansh. Lusiad, ix., 44; and Daniel, "Queen's Arcadia," iii., 3.)

† To bend.

to our paper. They neither sette beane their selues, ne eate them where soever they grewe: ne the priest may not loke vpon a beane, for that it is iudged an vncleane puls. They are wasshed euery daye in colde water thrise, and euery nighte twise. The heades of their sacrifices (for that they vsed to curse them with many terrible woordes) did they not eate, but either the priestes solde them to such strangiers as had trade emonge them, or if there ware no suche ready in time, they threwe them in to Nilus.

All the Egyprians offer in sacrifice, neither cowe, ne cowe calfe, because they are hallowed to Isis their goddesse, but bulles and bulle calues, or oxen, andstieres. For their meate they vse, moche a kynde of pancake, made of rye meale. For lacke of grapes they vse wyne made of Barly. They liue also with fisshe, either dried in the Sonne and so eaten rawe, or elles kept in pike. They fiede also vpon birdes, and foules, firste salted, and then eaten rawe. Quaile, and mallard, are not but for the richer sorte. At all solempne suppers, when a nomber is gathered, and the tables withdrawen, some one of the company carieth about in an open case, the image of death, caruen out of wood, or drawen with the pencile as niere to the vine as is possible, of a cubite, or two cubites long at the moste. Who shewyng it aboute to every of the gestes, saieth, loke here: drinke and be mery, for afstre thy death, suche shalt thou be. The yonger yf they miete their auncient, or bettre vpon the way, giue them lace, going somewhat aside: or yf the aunciente fortune to come in place where they are sitting, they arise out of their seate, wherein they agre with the Lacedemoniens. When they miete in the waye, they do reuerence to ech other, bowing their bodies, and letting fall their handes on their knees. They weare long garments of lynnyn, hemmed about the skirtes beneth, which the call Casiliras: ouer the which they throwe on another white garment also. Wollen apparelle thei neither weare to the churche, ne bewry any man in.

Nowe for asmoche as they afore time that euer excelled in anye kinde of learning, or durste take vppon them to prescribe lawe, and rule of life vnto other, as Orpheus, Homere, Museus, Melampode, Dedalus, Licurgus, Solon, Plato, Pithagoras, Samolxis, Eudoxus, Democritus, Inopides, and Moses the Hebrue, with manye other, whose names the Egyprians glorie to be cronicled with theim: trauelled first to the Egyprians, to learne emongest them bothe wisdome, and politique ordre (wherein at those daies they passed all other) me thinketh it pleasaunte and necessarie

also, to stande somewhat vpon their maners, ceremonies and Lawes, that it may be knownen what they, and sondry more haue borowed of them, and translated vnto other. For (as Philip Beroalde writeth in his commentary vpon Apuleius booke, entituled the Golden Asse) the moste parte of the deuices that we vse in our Christian religion, ware borowed out of the maner of Thegipians. As surpluis and rochet, and suche linnen garmentes: shauen crownes, tourninges at the altare, our masse solemnities, our organes, our knielinges, crouchinges, praiers, and other of that kinde. The kinges of Egypce (saieth Diodore the Sicilian in his seconde booke) liued not at rouers* as other kinges doe, as thoughe me lusteth ware lawe, but bothe in their monie collections, and daily fare and apparell, folowed the bridle of the lawe. They had neither slaye that was homeborne, ne slaye that was forein bought, appointed to attende or awaite vpon them. But the sonnes of those that ware priestes of honour, bothe abote thage of twenty yeres, and also singulerly learned. That the king hauing these attendant for the body both by daie and by night, restrained by the reuerence of the company about hym might commit nothing that was vicious, or dishonourable. For men of power are seldom euil, where they lacke ministres for their vnlawfull lustes. There ware appointed houres, both of the daie and the night, in the whiche the kinge mighte lawfully doe, what the Lawe did permit. In the morning, assone as he was ready, it behoved him to peruse al lettres, supplicacions, and billes: that knowing what was to be done, he might giue aunswere in tyme: that all things might rightlie, and ordrely be done. These being dispatched, when he had washed his bodie emong the Pieres of y^e Realme, he put on some robe of estate, and Sacrificed to the goddes. The maner was, that the Primate, or head of the spirituallty (the beastes appointed for the sacrifices being brought harde to the altare, and the Kyng standing by) should with a loude voyce, in the hearing of the people, wysshe to the king (that bare him selfe iustly towarde his subiectes) prosperous healthe, and good fortune in all. And should further particularly recite the vertues of the king, his deuoutnes and reuerence towarde God, and clemency towarde men. Commende him as chaste, iuste, and vpright: of noble and great courage, sothfaste, liberal, and one that well brideled al his desires. Punisshing thoffendour vnder his

* From the expression to shoot at rouers, i.e., at a mark, but with an elevation, not point blank.

desertes, and rewarding the well doer aboue his merites. Making a processe of these, and such other like: in the ende with the rehersalle of the contrary vices, he cursed the wicked and euil. Then absoluynge the King of his offences, he laied all the faulthe vpon the ministres, and attendauntes, y^t should at any time moue the king to any thing vnright, or vnlawfull. These thinges beinge done, he preached vnto the King the blessednes of the life, led accordyng to the pleasure of the goddes, and exhorted him thervnto: as also to frame his maners and doinges vnto vertue, and not to giue eare to that, that leude men should counsaile him, but to folowe those thynges that led vnto honour and vertue. In thende, whan the King had sacrificed a bulle, the priest declared certain preceptes and examples of excellente, and moste worthy men: written in their holy scripture. To thende that the Kynge admonisshed by the example of theim, might ordre his gouernance iustlye, and godly, and not geue hym selfe to couetous cloinyng,* and hourdyng of tresure. He neither satte to iudge, ne toke his vocacion, ne walked abrode, ne washed at home, ne laye with his Quiene, ne finally did any maner of thing, but vpon the prescrive of the lawe.

Their fare was but simple, nothing but veale, and goose, and their wine by measure appoyncted. So that thone should nether ouerlade the bealy, ne the other the heade. To conclude, their whole life so bounde vpon temperaunce, that it might be thoughte rather to have bene prescribed them by a discrete Phisicen to preserue helthe, then by a politique Lawyer. It siemeth wonderfull that the Egyprians migthe not rule their owne priuate life, but by the Lawes. But it semeth more wonderfull that their King had no liberty of him selfe, either to sitte in iudgement, to make collections of money, or topunishe any man, vpon wilfulnes, stoute stomachake, angre, displeasure, or anye vniuste cause: But to be holden vnder lawe as a commune subiecte, and yet not to be agreued therwith, but to thincke them selues moste blessed in obeyeng and folowyng the lawe, and other in folowing their Justes most vnhappy, as being led by them into many daungiers, and damages. For suche oftentimes, euen when they know them selues to do euill, either ouercome with malice, and hatred, or some other mischiefe of the minde, are not able to withhold theim selues from the euille. But they which by

* Probably from the old French, *encloyer*, to glut, or surfeit.

wisedome and discretion, gourne their liues, offende in fewe things. The kinges vsing suche an equitie, and vprightnes towarde their subdites, are so tendred againe of them, that not onely the priestes, but all the Egyprians in generall, haue more care for the health and the welfare of the King, then for their wiues, their children, or any other princes.

He that to his death continueth in this goodnesse, him being dead, do they in general lament. They teare their clothes, they shut up y^e churche dores, they haunte no place of wonte commune concourse, they omytte all solempne holy daies: and girding them selues vnder the pappes with brode Ribbond of Sarsenet, two or thre hundred on a company, men and women together, renewe euery daye twise, thre skore and xii. daies together, the buriall bewailing, casting dirte on their heades, and singing in rithme the vertue of the Kinge. They absteine from al fleshe of beastes, all meates y^t touche fire, all wine and all preparation of seruice at the table. They bathe not, thei smel of no swetes, they go to no beddes, they pleasure not in women: but as folkes that had buried their beste beloued childe, all that continuance of time they lament. During these seuenty and two daies (hauyng prepared all thinges necessarie for the funerall pompe): the laste daye of all, the bodie beyng enbaulmed and cofred, is sette before the entrie of the Toombe. Thereafre the custome, one redeth an abridgemente of all the thinges done by the king in his life. And if there be any man disposed to accuse the deade, libertie is giuen him. The priestes are present, and euer giue praise to his well doings, as they be recited. There stondeth also rounde about the Toombe a multitude of the communes, which with their voices allowe asmuche as is trew, and crie out vpon that, that is false, with vehement gainsaienges. Wherby it hath happened, that sondry kynges by the repugnynges of the people haue lien vntoombed: and haue lacked the honoure of bewrialle, that the good are wonte to haue. That feare, hath drien the kynges of Aegipte, to liue iustly, and vprightly, lesse the people afre their deathes, might shewe them suche dishonour, and beare them perpetuall hatred. This was the maner specially, of the aunciente kynges there.

The whole realme of Egipte was diuided into Shieres: and to euyer Shiere was appointed a Presidente, whiche had the gouernaunce of the whole Shiere. The reuenewes of the realme

ware diuided into iii. partes : whereof the companie of the priestes had the first parte, which ware in greate estimacion emong them, both for the administracion of Goddes Seruice, and also for the good learnyng, wherin thei brought vp many. And this porcion was giuen theim, partly for the administracion of the Sacrifices, and partly for the vse and commoditie of their priuate life. For thei neither thincke it mete, that any parte of the honour of the Goddes should bee omitted, or that thei, whiche are Ministres of the commune counsaill and profecte, should be destitute of necessary commodities of the life. For these menne are alwaie in matters of weighte, called vpon by the nobles, for their wisdome and counsaille : And to shewe (as thei can by their connynge in the Planettes, and Starres, and by the maner of their Sacrifices) the happe of thinges to come. Thei also declare vnto them, the stories of men of olde tyme, regested in their holy Scripture, to the ende that accordyng to them the kynges maie learne what shall profitte, or disprofighte. For the maner is not emong them, as it is emong the Grecians, that one manne, or one woman, shoulde attende vpon the sacrifices and Ceremonies alone : but thei are many at ones aboute the honour of their Goddes, and teache the same ordre to their children. This sorte of menne is priuileged, and exempte from all maner of charges, and hath next vnto the kyng, the second place of dignitie and honour.

The second porcion cometh to the king to maintein his owne state, and the charges of the warres : and to shewe liberalitie to men of prowesse according to their worthinesse. So that the Communes are neither burdoned with taxes nor tributes.

The thide parte do the pencionaries of the warres receiue, and suche other as vpon occasions are mustered to the warres : that vpon the regard of the stipende, thei maie haue the better good wille and courage, to hasarde their bodies in battaile. Their communaltie is deuided into thre sortes of people. Husbandmen, Brieders of cattle, and men of occupacion. The Husbandmen buyeng for a litle money a piece of grounde of the Priestes, the king, or the warriour : al the daies of their life, euen from their chlldhode, continually applie that care. Whereby it cometh to passe, that bothe for the skoolyng that thei haue therin at their fathers handes, and the continuall practisyng fro their youthe, that thei passe all other in Husbandrie.

The Brieders, afstre like maner, learnyng the trade of their fathers, occupie their whole life therabout. We see also that

al maner of Sciences haue bene much bettred, yea, brought to the toppe of perfection, emong the Egyprians. For the crafte men there, not medlyng with any commune matiers that myghte hindre theim, emploie them selues onely to suche sciences as the lawe doeth permit them, or their father hath taught them. So that thei neither disdaine to be taughte, nor the hatred of eche other, ne any thing elles withdraweth them from their crafte.

Their Iudgements and Sentences of lawe, are not there at guien aduenture, but vpon reason: for thei surely thought that all things well done, muste niedes be profitable to mannes life. To punishe the offendours, and to helpe the oppressed, thoughte thei the best wiae to auoide mischiefes. But to buye of the punishmente for money or fauour, that thought thei to be the very confusion of the commune welfare. Wherefore thei chase out of the chief cities (as Heliopole, Memphis, and Thebes) the worthiest men, to be as Lordes chief Justice, or Presidentes of Iudgements, so that their Justice benche did sieme to giue place, neither to the Areopagites of the Athenienses, ne yet to the Senate of the Lacedemonians that many a daie after theim ware instituted. Astre what tyme these chief Justices ware assembled (thirtie in nombre) thei chase out one that was Chauncellour of the whole: and when he failed, the citie appointed another in his place. All these had their liuynges of the kyng: but the Chauncellour more honorably then the rest. He bare alwaie about his necke a tablette, hangyng on a chaine of golde, and sette full of sundrie precious stones, whiche thei called Veritie and Truthe. The courte beyng set and begunne, and the tablet of Truthe by the Chauncellour laied furthe, and theight booke of their lawes (for so many had thei) brought furth into the middes emong them: it was the maner for the plaintife to putte into writyng the whole circumstance of his case, and the maner of the wrong doone vnto him, or how muche he esteemed himself to be endamaged thereby. And a time was giuen to the defendant to write awnse again to euery point; and either to deny that he did it, or elles to alledge that he rightfully did it, or elles to abate the estimate of the damage or wrong. Then had thei another daie appointed, to saie finally for them selues. At the whiche daie when the parties on bothe sides ware herd, and the iudges had conferred their opinions, the Chauncellour of the Judges gaue sentence by pointynge with the tablet of Veritie, toward the parte y^e seemed to be true. This was y^e maner of their iudgements.

And forasmuche as we are fallen into mencion of their iudgements, it shall not be vnfyttyng with myne enterprise, to write also the auncienté Lawes of the Egyprians, that it maie be knownen how muche they passe, bothe in ordre of thynges, and profite.

Fyrst to be periured was headyng: for they thought it a double offence. One in regarde of conscience not kept toward God, and an other in gyuynge occasion to destroy credite among men, whiche is the chiefest bonde of their felowship. If any wayfaryng man shuld espy a man sette vppon with thieues, or otherwyse to be wronged, and dyd not to his power succour and ayde hym, he was gyltie of death. If he ware not able to succour and to reskewe hym, then was he bounde to vtter the thieues, and to prosecute the matter to enditement. And he that so dyd not, was punyshed with a certayne nombre of stripes, and was kept thre days without meate. He that shuld accuse any man wrongfully, if he fortuned afterward to be broughte into iudgement, he suffered the punishment ordeyned for false accusers. All the Egyptians ware compelled to bryng every man their names to the chiefe Justices, and the facultie or science wherby they liued. In the which behalfe if any man lyed, or lyued with vnlauffull meanes, he felle into penaltie of death. If any man willyngly had slaine any man free or bond, the lawes condemned hym to die, not regarlynge the state of the man, but the malicious pourpose of the diede. Wherby they made men afrayd to doe mischief, and death beyng executed for the death of a bondman, the free myght goe in more sauftie. For the fathers that slewe their chyldren, there was no punyshement of death appoyned, but an iunction that they shoulde stande thre daies and thre nyghtes together at the graue of the deade, accompanied with a common warde of the people to see the thyng done. Neyther dyd it sieme them iuste, that he that gaue life to the childe, should lose his life for the childes death, but rather be put to continual sorowe, and to be pyned with the repentance of the diede, that other myght ther by the withdrawn from the like wyckednes. But for the chyld that kylled either father or mother, they deuised this kynd of synguler torment. They thruste hym through with riedes sharpeyned for the nones, in euery ioynt all ouer his body, and caused hym quicke to be thrown vpon a heape of Thornes, and so to bee burned. Iudgyng that there could not be a greater wickednes emong men, then to take awaie the life, from one that had giuen life vnto hym. If any woman with child ware condempned to

dye, thei abode the tyme of her deliueraunce notwithstanding: for that thei iudged it farre from all equitie, that the gilteles should dye together with the giltye. Or that ii. should be punished, where but one had offended. Who so had in battaille or warre, withdrawen hymself from his bande, forsaken his place in the arraie, or not obeied his capitaigne: was not condempned to dye, but suffred for his punishemente a notable reproche, of all punishe-
mentes the woorste, and more greuous then death. Who so had disclosed any secret to the ennemie, the Lawe commaunded his tongue to be cutte out of his heade. And who so clipped the coigne or countrefacted it, or chaunged the stampe or diminisched the weighte: or in lettres and writings, shoulde adde any thing, by entrelinyng, or otherwise: or should guelde out any thyng, or bryng a forged euidence, Obligacion or Bille, bothe his handes ware cutte of. That suche parte of the bodie as had offended, mighthe for euer bearre the punishemente therof: and the residue takynge warnyng by his ensample, might shonne the like.

There ware also sharpe punishementes constitute, in offences concernyng women. For he that had defloured a free woman, had his membres cutte of, because in one offence, he had committed thire no small wickednesses. That is to saie, wrong, made the woman an whore, and broughte in a double the laufulnes of her issue. But thei that ware taken in adulterie, bothe partes byeng agreed, the man was whipped with a thousand stripes by tale: and the woman had her nose cut of, wherwith beside y^r shame she had, the whole beautie of her face was disgraced, and disfigured.

The Lawes that apperteigned to the trade and occupieng of men, one with another: ware made (as thei saie) by one Bocchorides. It is commaunded in them, that if money haue bene lent any manne without writyng, vpon credite of his woordes: if the borrower deny it, he shoulde be put to his othe, to the whiche the creditour muste stande. For thei so muche estiemed an othe, that thei thoughte no man so wicked, as wilfully to abuse it. And again, because he that was noted to sweare very often, lost vterly his credite; and name: many menne affirme, that for the regard of their honesties, it happened very seldome, that any man came to his othe. Their Lawe maker also, iudging that vertue was the engendrer of credite, thought it good by good ordres to accustome men to good liuyng and honestie, vpon feare to sieme vnworthie of all reputacion. He thought it also to be against conscience,

that he that without an othe had borrowed, should not nowe for his own, be beleued with an othe. The forfeit for non painment of the lone, mought not bee aboue the double of the somme that was borowed. And painment was made onely of the goodes of the borower, the body was not arrestable. For the Lawemaker thought it conueniente, that onely the goodes should bee subdite to the debte, and the bodies (whose seruice was required bothe in peace and in warre) subiecte to the citie. It was not thoughte to bee Iustice, that the manne of warre, whiche hasardeth his bodie for the sauftie of his countrie, should for an enterest of lone, bee thrown into prisone. The whiche lawe, Solon siemeth to haue translated to the Athenienses, vndre the name of the lawe Sisarea, decreyng that the body of no citezein, should for any maner of enterest be emprisoned.*

* It may interest readers to see how much the knowledge of Africa had extended in 150 years. Cluverius, in his "Introductio in Geographiam," 1659, says :—

Summa Africæ descriptio.

Asiae exiguo Isthmo annexitur maxima Orbis terrarum peninsula Africa, tria millia et triginta circiter mill German. ambitu complectens. Isthmi intercapedo est mill. xxv. Pleraque Africæ inculta, et aut arenis sterilibus obducta, aut ob sitim cœli terrarumque deserta sunt, aut infestantur multo ac maleficio genere animalium; in universum vasta est magis quam frequens. Quædam tamen partes eximie fertiles. Græcis Libya dicitur, à Libya Epaphi filii Iovis filia: Africam autem ab Afro Libys Herculis filio dictam volunt. Maria eam cingunt, qua Sol oritur Rubrum, qua medius dies Æthiopicum, qua occidit Sol Atlanticum; ab Septemtrionibus Internum, Africum seu Libycum dictum, qua eam alluit. Longitudo summa computatur ab Herculis freto ad promontorium Bonæ Speci mill. Iccc. Latitudo inter duo promontoria, Hesperium, vulgo *C. Verde*, et Aromata, quod est juxta fauces Arabici sinus, vulgo nunc *Coarda fui*, mill. Ici. Terra ipsa, nisi qua interno mari accedit, obscure veteribus nota. Ultra autem Nili fontes ac montes Lunæ prorsus incognita.

Regiones atque gentes in quas divisa fuit quondam, sunt, Ægyptus, Cyrenaica, Africa Minor, seu proprie dicta, Troglo-

Thegiptians also for thieues, had this lawe alone, and no people els. The lawe commaunded that as many as would steale, should entre their names with the chief Prieste: and what so euer was

dytæ, Garamantes, Numidia, Mauritania, Gætulia, Libya interior, Arabia Troglodytica et Æthiopia.

C A P. I I.

Ægyptus.

Prima Africæ Asiaque proxima est Ægyptus, quam veteres Geographi in Asiae regionibus computarunt. At posteriores, Arabico sinu, ut ante dictum, inter Asiam Africamque termino constituto, Africæ eam contribuerunt.

Nomen traxit ab Ægypto Danai fratre; ante Aëria dicta. Terminatur à Septemtrione suo mari, id est, Ægyptio, ab Ortu Arabia Petreæ et dicto sinu; a Meridie Æthiopia, ab Occasu Cyrenaïca. Longa est a Pelusiaco Nili ostio ad Catabathmum opidum milliar. c l. Lata à Nili ostiis, ad opidum Metacompsum Nilo adpositum, nunc Conzo, mill. c.

Divisa fuit generatim in Superiorem, quæ in Meridiem vergit, et Inferiorem, quæ mari interno alluitur. Superiorem rursus Nilus dividebat in Libycam, qua Occidentem, et Arabicam, qua Orientem spectat. Hinc populi Arabægyptii, illinc Libyægyptii, dicti. Inferioris pars est Mareotis, sive Marmarica, ultima versus Occidentem Cyrenaïcae contermina. Speciatim vero universa Ægyptus in complures præfecturas descripta erat, quas Græco vocabulo Nomos vocarunt.

De urbibus Ægypti.

Ægyptus super ceteram antiquitatis gloriam, viginti millia urbium sibi Amase regnante habitata quondam prælulit; postea quoque sub Romano imperio multis, etiamsi ignobilibus, frequens.

Clarissima omnium fuit Alexandria, caput Ægypti totiusque Africæ, post deletam Carthaginem prima; ab Alexandro Magno condita; postea in tantam aucta multitudinem atque frequentiam, uti uni tantum Roma cederet. Secunda ab hac Diospolis, sive Thebae cognomine Ægyptiæ; quas centum portas habuisse ferunt; sive, ut alii ajunt, centum aulas, totidem olim Principum domos; solitasque singulas, ubi negotium exegerat, ducenos armatos milites effundere. Deinde Memphis, regia quondam: juxta quam pyramides, regum sepulchra. Turres sunt fastigiatæ, ultra celsitudinem

stollen, incontinentē to cary the same vnto hym. Likewise, he that was robbed was bounde to entre with the saied Chiefe Priest, the daie, time and houre, when he was robbed. By this meanes

omnem, quæ fieri manu possit; itaque mensuram umbrarum egressæ, nullas habent umbras, regum pecunia otiosa ac stulta ostentatio. Reliquæ urbes sunt, Syene, Sais, Bubastis, Elephantis, Tentyris, Arsinoe et Abydus, Memnonis olim regia; postea Osiris fano inclyta: et Arabiæ contermina, claritatis magnæ Heliopolis, id est, Solis urbs. In Marmarica vicus fuit Apis, nobilis religione Ægypti locus. Fuit et Labyrinthus nullo addito ligno exædificatus, domos mille et regias duodecim perpetuo parietis ambitu amplexus, marmore exstructus et tectus, unum in se descensum habens, intus pene innumerabiles vias, multis ambagibus huc et illuc remeantibus.

CAP. III.

De incolis Ægypti ac Nilo flumine; item de Libya exteriore.

Ipsi Ægyptii, hominum vetustissimos se prædicantes, cum Scythis de gentis antiquitate olim contenderunt. Antiquissimos esse post Syros, vel ipsa sacra Scriptura attestatur. Disciplinarum complurium inventores rerumque divinarum ac siderum peritisssimi dicti sunt, quare ad eos Dædalus, Melampus, Pythagoras, Homerus et alii complures eruditio[n]is causa profecti.

Sub regibus esse jam inde ab initio rerum consueverunt, modo suis, modo Æthiopibus; dein Persis ac Macedonibus; moxque iterum suis, donec Romani, Augusto debellante, in provinciam redegerunt Ægyptum. Post hoc Saraceni eam occuparunt: quibus successit Sultanorum inclytum nomen, ex Circassis Tartarorum gente ortum. Postremi Turcæ ann. clo Ioxvi invaserunt, qui etiam nunc tenent.

Nilus.

Sed de Nilo hoc loco pauca quædam retulisse haud abs re fuerit. Terra ipsa Ægyptus expers imbrum mire tamen fertilis, et hominum aliorumque perfœcunda generatrix. Nilus id efficit, amnum in internum mare permeantium maximus. Hic in Africæ desertis, montibus Lunæ ortus, haud statim Nilus est, et primum ingentem lacum Nilidem, qui nunc Zaire et Zembre dicitur, cxx. milliar. German. permeans, cum diu simplex sævusque receptis dextera magnis aquis descendit, Astapus cognominatus, quod Æthiopum lingua significat aquam è tenebris profluentem, circa Meroen,

the theste being easely founde out, he that was robbed, loste the fourthe parte and receiued the residue, the whiche fourthe was given to the thiese. For the Lawe maker (seeing it was impossible

Insularum, quas innumeratas lateque patentes spargit, clarissimam, laeo alveo Astabores dictus est, hoc est, ramus aquæ venientis e tenebris; dextero vero Astusapes, quod latentis significationem adjicit, nec ante, quam ubi rursum coit, Nilus dictus est. Inde partim asper, partimnavigia patiens; mox præcipiti cursu progressus, inter occursantes scopulos non fluere immenso fragore creditur, sed ruere. Postea lenis, et fractis aquis domataque violentia, et spatio fessus, tandem ad Δέλτα opidum per omnem Ægyptum vagus et dispersus, septem ingentibus ostiis in mare Ægyptum se evomit. Bis in anno, certis diebus auctu magno per totam spatiatus Ægyptum, fecundus innatat terris. Causas hujus incrementi varias prodidere; sed maxime probabiles duas: Etefiarum eo tempore ex adverso flantium repercussum, ultro in ora acto mari: aut imbres Æthiopiæ aestivos, iisdem Etesiis nubila illð ferentibus ex reliquo orbe. Idem amnis unus omnium nullas expirat auras.

Libya exterior.

Cæterum à tergo Ægypti versus Meridiem, juxta sinistram Nili ripam, Libya est exterior ad Æthiopiam extensa: nunc est *Elfocat* desertum et *Gaoga*.

C A P. I V.

Cyrenaica, Africa Minor, Libyæ deserta, Troglodyta et Garamantes.

Ægypto annexa est Cyrenaica regio, Ammonis oraculo maxime clara, nunc Barchanæ provinciæ dimidiæ pars Orientalis, eadem Pentapolitana dicta, à quinque insignium urbium numero, quæ Berænice, Arsinoe, Ptolemais, Apollonia, et ipsa Cyrene, unde regioni nomen. Græci hanc condiderunt, ex Thera insula Ægæi maris profecti. Ipsi Cyrenenses privata sorte inter Ægyptios ac Pœnos diu egerunt; dein cum Carthaginiensibus de agrorum finibus magnum ac diuturnum bellum gesserunt. Mox Carthaginæ deleta, et ipsi cum reliqua Africa Romano Imperio cesserunt. Posthinc solum eorum Sultanis, tandem Turcis.

vitterly to be withoute thieues) thought it moche bettre by this meanes
that men bare the losse of a piece then to be spoiled of the whole.

The ordre of Mariage emong the Egyprians is not vniforme, for

Africa Minor.

Sequitur Africa Minor sive proprie dicta. Terminatur à Septemtrione Africo pelago, ab Ortu sinu magnæ Syrtis, à Meridie montium perpetuis jugis; quibus à Libyæ desertis et Gætulis discernitur; ab Occasu Tusca amne. Continet hodie Tunetanum regnum.

Fluvii in ea clari Cinyphus, Triton, Tritonidem paludem trahens: Catada, ad Carthaginem se devolvens, et Bagradas omnium maximus ad Uticam, ac Tuscaterminus Africæ Minoris.

Populorum varia nomina. Clarissimi Nasamones, extra Africam propriam etiam Cyrenaicæ et Marmaricæ contermini; quos antea Mesammones Graeci adpellaverunt, ab argomento loci, medios inter arenas sitos, et ab his sublati Psylli, quorum corpori ingenitum fuit virus exitiale serpentibus, ut cuius odore vel fugarent vel sopirent eas: et supra Carthaginem Libyphœnices, iidem et Pœni à Phœnicio Tyro profecti, Duce Eliza sive Didone, quæ Carthaginem condidit.

Vrbium celeberrimæ Leptis magna, quæ et Neapolis, Abrotonum, Taphræ, Capsa, Thysdrus, Thapsus, Leptis parva, Rhuspina, Adrumetum, Clupea, Turres, Vthina et Carthago, Romæ æmula, terrarum cupida, opulentissima quondam totius Africæ, antequam Romani tribus bellis devictam deleverunt. Utica Catonis, qui inde Uticensis, morte nobilis.

Libya deserta, Troglodytæ et Garamantes.

Ab Africæ minoris tergo versus Austrum Libyæ deserta fuerunt; ultraque Troglodytæ, nunc Berdoa desertum. Hos tegit ab Austro Ater mons, et trans eum Garamantes populi clari, nunc Borno regnum. Caput gentis fuit Garama, quam hodieque eodem nomine exstare tradunt. Debris inclyta affuso fonte, cuius aquæ ex cœlesti quidem vertigine mutant qualitatem, at controversa siderum disciplina; quidpe qui friget calore, calet frigore; à medio scilicet die ad noctem medium aquis ferventibus, totidemque horis ad medium diem rigidibus.

Caeterum et Troglodytas et Garmantas olim Romanorum arma superaverunt.

the priest might marry but one onely wife. All other haue as many as they wille, acordyng to thejr substauence. Ther is no child emong them, though it be borne of a bought woman slaye,

C A P. V.

*Numidia et Mauritania.**Numidia.*

A Tusca amne usque ad Ampsagam fluvium litori Africo praetenditur Numidia, Masinissæ Regis nomine maxime clara, nunc Tremisenum regnum eodem porrigitur situ. Gens ipsa Numidae, ante Nomades à Græcis adpellati, à permutandis pabulis, mapalia sua plaustris circumferentes, ut nunc Tattarorum fert mos.

Fluviorum celeberrimus est Rubricatus. Vrbes quam plurimæ nobilesque; sed Cirtha eminent; Sittianorum, postquam Romani tenuere, colonia dicta: quondam Iubæ et Syphacis domus, cum foret opulentissima. Dein sequuntur Cullu, Ruscicade, Bulla regia, Tacatua, Hippo regius, Sicca, Tabrachæ: Hanc quoque regionem debellatam in provinciæ formam redegerunt Romani.

Mauritania.

Vltima ad Occasum est Mauritania; in qua præcipua gens Maurorum, unde nomen regioni. Hos Graeci Maurusios dixerunt. Terminantur à Meridie Atlante minori, quo submoventur à Gaetulis: qui et ipsi postea oppressis et extinctis Maurusiis Mauritaniae majorem partem occuparunt: ab Occasu est Oceanus Atlanticus, à Septemtrione fretum Herculis et mare internum; Ab Ortu primo Mulucham habuit flumen, quod Mauros à Numidis discernebat; at quum ea Numidiae pars, quea est inter Ampsagam et Mulucham, Mauritaniae adjiceretur, finis huic constitutus est Ampsaga. Continet hodie tria regna: Darense, Fezense et Maurocitanum. Dividebatur autem olim Malva flumine in Caesariensem quea Numidiæ contingit, et Tingitanam quea Oceano perfunditur. Regna fuere ad C. Caesarem usque Imperatorem, qui in duas divisit provincias.

Cæsariensis.

Cæsariensis provincia, quam nunc totam *Dara* regnum obsidet, antea Bocchi regnum adpellata fuit. Partem tamen inter Malvam et Mulucham Massaesylorum gens tenuit. Caput provinciae Iulia Cæsarea, aliquando ignobilis, cum Iol esset; postea quia Iubae

that is compted illegitimate. For they onely conte the fater to be the authour of his kynde, and the mother onely but to geue place and nourisement to the childe. When their children be

regia, illustris facta. Reliqua opida sunt Cartenna, Saldac, Opidum novum, Rusazus, Ruscurium, Rusconia, Tipasa, Tubusuptus et Tucca, impositum mari ac flumini Ampsagae.

Tingitana.

Tingitana provincia, quam nunc duo regna *Fez* et *Marocco* occupant, ab urbe *Tingi*, quae nunc vulgo *Tanger*, cognomen accepit, ante Bogudiana dicta à Rege Bogud. Opida in ea, Tingi modo dictum, caput provinciae, ab Anteoo conditum; Iulia Constantia, Zilis, Volubilis et Lixus, vel fabulosissime ab antiquis narrata. Ibi quidq[ue] regia Antaei, certamenque cum Hercule, et Hesperidum horti.

C A P. VI.

Gætuli, Atlas mons, Libya interior et Æthiopia.

Gætuli.

A tergo Mauritaniarum Africæque Minoris Gaetulorum gens, et ipsa quoque Romanorum armis debellata, longe lateque incoluit, quidpe quæ hodie occupat quicquid terrarum à *Lempta* opido ad Oceanum usque, spatio mill. Germanicorum cccl protenditur. Hoc spatio nunc est *Biledulgerit* provinciae major pars, ubi *Targa* regnum, et quatuor deserta, *Lempta*, *Zuenziga*, *Zanhaga*, *Hair*.

Atlas Mons.

Gætulos à Meridie claudit mons *Atlas*, totius Africæ vel fabulosissimus. E mediis hunc arenis in cœlum usque atollit prodiderunt celebrati auctores, asperum, squalentem, qua vergat ad litora Oceani, cui cognomen imposuit: eundem opacum nemorosumque, et scatebris fontium riguum; qua spectat Africam, fructibus omnium generum sponte ita subnascentibus, ut nunquam satietas voluptatibus desit. Incolarum neminem interdju cerni: silere omnia haud alio quam solitudinum horrore. Eundemque noctibus micare crebris ignibus, *Ægipanum* Satyrorumque lascivia impleri, tibiarum ac fistulae cantu tympanorumque et cymbalorum sonitu strepere.

borne they bring them vp with so lytle coste, as a man would
skantly belieue. They fiede them with the rootes of mererushes,
and other rootes, rosted in the embries, and with marshe Caubois,

Libya interior.

Vltra Atlantem Libya est interior ad Nigrum usque flumen,
vastarum solitudinum, nunc desertum *Sarra* dicta.

Æthiopia et Troglodytica.

Iam vero quicquid ultra Nigrum flumen est et *Ægyptum*, versus
utrumque mare Atlanticum Rubrumque, *Æthiopes* tenuerunt, gens
omnium Africæ terræ amplissima, extra Africam à vetustissimis
Geographorum posita. Ab *Æthiope* Vulcani filio cognominati;
vel, ut alii, ab nigro vultus corporisque colore; *aïθοψ* quidpe
significat nigrum.

Divisa fuit *Æthiopia* in varia *Æthiopum* genera; quorum
Ptolemaeus innumera tradit nomina. At clarissimi omnium fuere
Nigritae; à Nigro flumine dicti; et *Nubiorum* gens magna, unde
hodieque vastissima regio dicitur *Nubia*. Ea autem *Æthiopiae* pars
quaæ *Nilo* utrimque adjacet, *Æthiopia* dicitur sub *Ægypto*; atque
in ea ad *Nili* paludes seu lacus *Cinnamomifera* regio. At totum
sinus Arabici laevum latus *Arabes* tenuere *Troglodytae*, unde regio
ipsa *Troglodytica*.

CAP. VII.

*De incolis universæ Africæ novaque ejus descriptione; ac primum
de *Ægypto*.*

Qvinam mortales *Ægyptum* antiquitus incoluerint, ante dictum
set. Reliqua Africæ versus Occasum mari adjacentia tenuerunt
populi commemorati. Advenae autem primi fuere Phoenicum
coloni aliique ex Asia atque *Ægypto* profecti. Postea paruit
Romanis; mox Græcis Imperatoribus totum hoc terrarum spatium.
Deinde Vandalis, Saracenis, Arabibus. Nunc partem tenet Turca,
partem Serifus, quem vocant; partem reges alii, partem denique
Hispaniarum Rex.

At *Æthiopes* à suo solo neque recesserunt, neque in id alias
colonos receperunt; id longinquitas effecit regionis immensaque
intercedentium desertorum vastitates.

Sed enarrata Africæ antiquitate, res postulat, ut novam etiam
ejus descriptionem subjiciamus.

and colewertes which partly they seathe, and partly they roste, and parte giue them rawe. They go for the moste parte withoute hosen or shoes, all naked, the contry is so temperate. All the

Dividitur nunc universa in septem potissimum partes sive regiones, quarum nomina sunt haec : *Ægyptus, Barbaria, Biledulgerid, Serra desertum, Nigritæ, Æthiopia Interior, sive Superior, quod Abissinorum imperium, et Æthiopia Exterior sive Inferior.*

Ægyptus.

Ægypti (quam Turca obtinet) caput nunc est Cairum, vulgo *Alcair*, Chaldaicis Alchabyr, urbs magnitudine stupenda, Emporium celeberrimum, Circassiorum *Ægypti* Sultanorum quondam regia. Prope est *Materea* hortus balsami fructibus consitus, quod uniuersae Judæac quondam concessum, hodie nisi in hoc loco, nusquam colitur.

Vltra Nilum pyramides visuntur stupendæ altitudinis, ut ante memoravimus.

Secunda claritate à Cairo est Alexandria, splendida quondam atque opulentissima civitas, nunc crebris bellis destruta atque concisa, celeberrimum Christianis mercatoribus præbet emporium. Nobile exinde est cum arce opidum *Raschitt*, quod Europæi *Rosettam* vocant. *Damiata*, olim Pelusium, Ptolemai Geographi incunabulis insigne est.

CAP. VIII.

Barbaria.

Ægypto continuatur nobilissima totius Africæ regio *Barbaria* ; in sex partes divisa, quārum una est provincia *Barcana*, quinque reliquæ sunt regna, *Tunetanum, Tremisenum, Fessanum, Maurocanum et Darense.*

Barcana regio.

Inter *Ægyptum* et *Tunetanum* regnum litori prætenditur *Barcana regio*, à Barce antiqua urbe cognominata, soli asperitate pariter ac siccitate sterilis.

Regnum Tunetanum.

Tunetanum regnum veterem Africam minorem ferme totam occupat. Caput est *Tunetum*, sive *Tunisa*, vulgo *Tunisi*; insignis, vetus ac satis ampla urbs, quæ ex Carthaginis ruinis crevit;

coste that the Parentes bestowe on their children til they be of age to shift for themselues, surmounteth not the somme of a noble.*

emporium Venetis et Genuensibus aliisque mercatoribus celebre. Secunda est Tripolis nova, quae Tripolis Barbariae dicitur, ad differentiam Tripolis Syriae : emporium est Europaeis mercatoribus celeberrimum. *Bona* etiam, quae olim Hippo, D. Augustina Episcopatu nota, nunc emporium haud postremum. Intus vero est Constantina Romanarum antiquitatum reliquiis conspicua.

Regnum Tremisenum.

Caput regni est *Tremisen*, amplissima quondam, bellis gravissimis postea tenuata. In litore est *Alger*, emporium satis nobile, at piratica infame, Christianis mancipiis refertissimum ; urbs ipsa mœnibus, arcibus ac tormentis bellicis adeo munita, ut inexpugnabilis credatur.

Regnum Fessanum.

Ad ipsum fretum Herculis Hispaniae objacet Fessanum regnum, cuius caput *Fez*, urbs totius Barbariae princeps, ingens, opulenta, frequens, splendida ac magnificis superbisque aedificiis miranda.

Tanger, *Seba*, *Arzilla*, ampliae ad fretum urbes, Hispanicae sunt ditionis.

Regnum Maurocanum.

Caput est Maurocum, vulgo *Maroc*, amplissima ac celeberrima olim, inter maximas universi orbis memorata : at postea ab Arabibus divexata, nunc maligne colitur. Secunda est *Taradante*.

Darense Regnum.

Intus Maurocano, Fessano ac Tremiseno regnis confine est regnum Darense amplissimum, olim Caesariensis Mauritania dictum. Caput est *Dara*, unde regioni nomen, tenuibus, ut totum regnum, atque egenis incolis habitata. *Melilla* ad mare internum conspicua urbs Hispano paret.

CAP. IX.

Biledulgerit, Sarra desertum, Nigritæ, Abissini.

A Tergo dictarum regionum est *Biledulgerit* regio, longissimo tractu ab Ægypti confinibus ad Oceanum Atlanticum porrecta.

* Equal to six shillings and eightpence.

The priestes bring vp the children, both in the doctrine of their holye scriptures, and also in the other kindes of learning necessary for the commune life, and chiefly in Geometry and

Nomen ei à dactylorum proventu inditum. Deserta in ea sunt, *Lempta, Hair, Zuenziga, Zanhaga* à singulis opidis cognominibus, appellata. Regna *Targa, Bardoa et Gaoga*, itidem ab opidis dicta.

Sarra desertum.

Continuatur huic regioni versus Meridiem *Sarra*, cuius longitudine à regno *Gaoga* ad regnum *Gualata* extenditur.

Nigritæ.

Inde Nigritarum ampla est regio, ad utramque Nigri amnis ripam : longitudine ejus porrigitur à Nilo et Meroe insula, usque ad Nigri ostia et Oceanum. Regna in ea sunt haec, ab urbibus denominata : *Gualata, Hoden, Genocha, Senega, Tombuti, Melli, Bitonin, Gunea, Temian, Dauma, Cano, Cassena, Benin, Zanfara, Guangara, Borno, Nubia, Biafra, Medra.*

Aethiopia Interior que est Abissinorum.

In Interiori Aethiopiae imperat Abissinorum Rex, qui Presbyter sive Pretiosus Ioannes, vulgo *Prete Gianni*, vocatur ; magno, recepto tamen errore ; cum is quondam in Asiae, ut relatum est, regno *Tenduc* regnaverit. Abasenos populos recenset Stephanus in Arabia ; unde verisimile est, eos in Africam trajecto sinu Arabico commigrasse. Aut sane in ipsa Africa fuerunt ad sinistrum Arabici sinus latus, ubi Arabiam Troglodyticam supra memoravimus. Haec quidpe nunc sub Abissinorum imperio est. Alii tamen ab Arabico vocabulo *Elhabaichi* (sic enim Mauri Principem Abissinorum appellant) vulgo factum opinantur *Abassi*, ac deinde *Abasseni* ; quod denique commutatione vocalium in Abissinorum nomen evasit.

Clauditur regnum ab Ortu Arabico sinu et regionibus *Ajana* ac *Zangebara* ; à Meridie *Monomotapa* ; ab Occasu *Congo* et *Medar* regnis ; à Septentrione *Nubia* et Aegypto. Longum est ab Aegypto ad *Monomotapa* usque mill. IoiXXX. Latum inter fauces Arabici sinus et Nigrum fluvium mill. ccccl.

Dividitur in compluria regna sive provincias : quarum nomina sunt, *Dasila, Barnagasso, Dangali, Dobas, Trigemabon, Ambiancantiva, Vangue, Bagamidri, Beleguanze, Angote, Balli, Fatigar, Olabi, Baru,*

Arithmetique. As for the roughe exercises of wrasteling, ronning, daunsing, playeng at weapons, throwyng y^e barre or suche like, they train not their youth in, supposyng that the daily exercise of

Gemen, Fungi, Tirui, Esabela, Malemba. Vrbes in universo imperio paucae sunt: vicis plurimum habitatur, domibus ex creta et stramine constructis. Rex ipse (qui albo esse colore fertur) sub tentoriis degit, quorum sex millia cum sequuntur. *Amara* arx est munitissima, in monte *Amara* condita; in qua regis filii sub validissimo praesidio educantur, donec patre defuncto heres producatur.

CAP. X.

Æthiopia Exterior sive Inferior; item Insulæ Africæ adjacentes.

Reliquum Africæ *Æthiopia* perhibetur exterior sive inferior; ab Oriente, Meridie et Occidente Oceano perfusa; à Septemtrione quasi duobus brachiis Abissinorum imperium hinc inde complectitur.

Regiones, in quas dividitur, sunt *Congi, Monomotapa, Zangibar et Ajam.* Pleraque maritimorum à Portugalensibus tenentur firmissimis munimentis ac praesidiis.

Congi Regnum.

Congi regnum (quod alliis *Manicongo*) Oceano *Æthiopico* perfusum, nomen habet à capite suo urbe *Congi*. Incolae sunt Christiani. Terra ipsa fluminum aquis maxime rigua. Dividitur in provincias sex; quas illi *Mani*, id est, Praefecturas, vocant. Sunt autem *Bamba, Songo, Sundi, Pango, Batta et Pemba*. Regia est, civitas S. Salvatoris, quae ante *Banza*.

Monomotapa Regnum.

Monomotapa vocabulum significat Imperatorem; unde ipsi terrae, cui hic imperat, nomen inditum. Solum est fertile atque amœnum; amnes aurum, silvae elephantos magna copia producunt:

Clauditur regnum ab Ortu, Meridie et Occasu Oceano; à Septemtrione regno *Congi*, Abissinorum imperio et regione *Zangibar*. Longitudo ejus est inter duo maria Rubrum *Æthiopicumque* juxta Lunae montes milliar. German. cccc. Latitudo inter Nili fontes et promontorium Bonae Spei mill. ccc.

Caput regni ac sedes regum est *Monomotapa*, ad flumen S. Spiritus. Hinc versus Septemtrionem mill. circiter L. distat nobile aedificium,

suche, shoulde be to roughe, and daungerous for them, and that they should be an empeirng of strength. Musique they doe not onely compte vnprofitable, but also hurtful: as making mens courages altogether womanlyke. When they are sick, they heale themselves, eyther with fasting or vomiting: and that either euery eche other daye, or euery third daye, or fourthe. For they are of opinion that all diseases growe of superfluite of meate, and that kinde of cure therfore to be beste, that riddeth the grounde of the griefe. Men goyng to the warres, or traueil, lyng the countrie, are healed of free cost. For the Phisicens and Chirurgiens, haue a stipende allowed them of ordenary at the charge of the communes.

In curing, they are bounde to folowe the preceptes of the auncient and allowed writers, regestred in their holy scripture.

amplum atque antiquum, quadra forma ex ingentibus saxis constructum.

Zangibar et Ajan.

Monomotapae, qua Rubro mari perfunditur, continuatur *Zangibar* regio; cujus partes, *Cafares* populi, Monomotapae proximi, et regna *Mozambique*, *Kiloa*, *Mombaza* ac *Melinde*, ab urbibus singulis denominata; quarum *Mozambique* in insula condita, celeberrimum est Europaeis mercatoribus emporium. Sequitur versus Septemtrionem juxta litus maris Rubri *Ajan* regio, cujus partes duo regna *Del* et *Adea Magaduzzo*.

Insulae ad Africam.

Insularum ad Africam terram maxima est in Rubro mari *Menu-thias Cerne* Plinio dicta; nunc vulgo insula *Divi Laurentii*, et incolis *Madagascar*, id est, *Lunae* insula, felici aromatum proventu dives, longitudine mill. German. ccl, lat. lxxx occupans.

At in Atlantico Oceano contra Hesperium promontorium, quod nunc est *Cabo Verde*, Hesperides sunt insulae duae; ultraque Gorgades, Gorgonum quondam domus: nunc in universam *Islas de C. Verde* Hispanis dicuntur, hoc est insulae promontorii *Viridis*. Contra Mauritanum sunt *Fortunatae*, vii numero, quarum una *Canaria* vocitata, à multitudine canum ingentis magnitudinis, ut auctor est Plinius. Vnde universae *Fortunatae*, nunc *Canariae* dicuntur, Hispaniarum Regi subjectae. Ultra versus Septemtrionem est *Cerne*, nunc *Madera* dicta.

Atque haec est totius Africae brevis descriptio.

Yf a man folowing the prescripte of the scriptures can not so heale ye sicke, he is not blamed for that: But yf he fortune to heale him by any other meanes then is in the scripture appoyncted, he dieth for it. For the lawe giuer thoughte that it was harde to finde a bettre waye of curyng, then that y^e which of suche antiquitie was by longe practise founde oute and allowed, and deliuerner vnto them by suche a continuaunce. The Egyprians do worship aboue measure certeine beastes, not onely whilst they be onlieue,* but also when they are dead. As the Catte, the Icneumon the dogge, the hauke, the woulfe, the Cocodrille, and many other like. They are not onely not ashamed to professe the worship of these openly, but setting them selues out in the honouring of them to the vttermoste: they compte it asmuch praise and glory to them selues, as yf they bestowed the like on the Goddes. And they go about on procession with the propre Images of them, from citie, to citie, and from place, to place; holding them vp and shewing them a farre of vnto other, which fall on their knees, and euery one worship them. When any one of them dieth, they couer it with Sarcenet, and houling, and crieng, and beating of their breastes they all to bestrawe the carckesse with salte. And after they haue embalmed it with the licour of the Cedre and other fragraunt oyntmentes, and oyles, to preserue it the longer: thei bewrye it in holy sepulture. If a man haue slayne any of these beastes willingly: he is codempned to death. But yf he haue slaine an catte or a snyte,† willingly or vnwillingly: the people ronneth vpon him vpon heapes, and withoute all ordre of Justice or lawe, in moste miserable wise torment him to death. Vpon feare of the which daungier who soever espieth one of those lyeng dead: standing a farre, he howleth and crieth professing that he is not giltie of y^e death. These beastes with great attendaunce and chardge are kept vp abouete the cloistres of the Temple, by men of no meane reputacion: whiche fide them with floure and otemeale, and diuers deinties, soppedit and stieped in milke. And they set euery daie before them goose, bothe sodden and rosted. And before those that delight al in raw meatte they sette birdes and rawe foules.

*I have never met with this form of the word.

†A snipe, from the Saxon *sngta*,

"Greene-plover, snyte,
Partridge, larke, cocke, and phessant."

Heyw. Engl. Trav., Act i., Scene ii.

Finally as I said they kiepe them all with great diligence and coste. They lament their death asmoche as the death of their owne children, and bury them more sumptuously then their substance doth stretch. In so moche that Ptolomeus Lagus reigning in Egipt, when there chaunced a cowe to die in Memphis for very age: he that had taken charge of the keping of her, bestowed vpon the buriall of her (beside a greate some of mony that was giuen him for the keping) fiftie talentes of siluer, that he borowed of Ptolome. Peraduenture these thynges will seine vnto some men to wondreful: But he wil wondre asmoche yf he considre what communely is done emonge every of the Egyprians in the funeralle of their deade.

When any man is departed his lyfe, all his niere friendes and kindesfolke, throwing dirtē vpon their heades, go wieping and wailing rounde about the citie vntyl the Corps be buried. And in the meane season they neyther bathe, ne drincke wine, or eate any meate, but that that is most base and vile, ne ware any apparell that is gorgeous or faire. They haue thre sortes of Sepulchres, Sumptuous, meane, and basse. In the firste sorte they bestowe a talente of siluer. Aboute the seconde, twenty Markes, and aboute the thirde litle or nothing. There be certaine Pheretrs,* whose facultie it is to sette forthe burialles, whiche learne it of their fathers and teache it their children. These when a funeral happeneth, make vnto him that is doer for the deade, an estimate of the execuies in writing, whiche the doer may at his pleasure enlarge or make lesse. When thei are ones fallen at appoynte, the bodye is deliuered to the Pheretrer to bee enterred accordyng to the rate that they agreed vpon. Then the bodye beyng laied foorth, commeth the Phereters chiese cutter, and he appoincteth his vndrecutter a place on the side haulfe of the paunce, wher to make incision, and how large. Then he with a sharpe stone (whiche of the country fro whence it commeth, they call Ethiopicus) openeth the left side as farre as the lawe permitteth. And streight with all spiede ronneth his way from the company standing by, which curse him and reuile him and throwe many stones afre him. For they thincke there yet remaineth a certeine hatred due vnto him that woundeth the body of their frinde. Those that are the seasoners and embalmers of the body (whome they calle poulderers) they haue in greate honour and estimacion, for that they haue familiarite

* Query, ferrettrs, carriers.

with the priestes, and entre the temples together with them. The bodye nowe commen to their handes, one emong all (the reste standing by) vnlaceth the entrailes, and draweth them out at the foresaid incision, all sauing the kidneis, and the harte. These entrailes are taken by another at his hande, and wasshed in wine of the country Phenicea, wherin are enfused many soote* odours and drugges. Then enoincte they the whole bodye ouer, firste with Cedre, and then with other oynctementes. xxx. daies and aboue. Then do thei ceare it ouer with Mirre and Cinamome and suche other thinges as wil not onely preserue it to continuance, but also make it soote smelling. The Corps thus being trimmed, is deliuered to y^e kindesfolke of y^e deade, every parte of it kepte so whole (not an heare of his browes or eye liddes being hurte) y^e it raither lieth like one being in sliepe then like a dead corpse. Before y^e body be entered, y^e kindesfolke of the deade signifie to the iudges, and the friendes of this passed, y^e day of y^e burial. Whiche (according to the maner then vsed) thei terme the deades passaige ouer the mere. The maner wherof is this.

The judges, aboue. xl. in nomber, sittinge on the farther side of the mere, on a compassed benche wheling haulfe rounde and y^e people standing about them: The bodye is put into a little boate made for the nones, and drawnen ouer to the judges by a chorde. The body then standing before the judges in the sight of the people, before it be cofred, if ther be any manne that haue aught to saye against the dead, he is permitted by the lawe. Yf any be proued to haue liued euyll, the judges geue sentence that the bodye shall not be buried. And who so is founde vniustelye to haue accused, suffreth greate punyshemente therfore. When no manne wyll accuse, or he that accused is knownen to haue slanderously done it, the kinsfolke endyng their mournyng: tourne them selues now to the prayse of y^e dead, nothing afre the maner of the Grecians, for that the Egyprians thinke themselues all to be gentlemen alike. But beginnyng at his childehode, in the whiche thei reherse his bringing vp, nourtering and scholyng, thei passe to his mannes age, their commanding his godlines; his justice, his temperaunce, and the residewe of

*Sweet.

"They dauncen defty, and singen soote,
In their merriment."

Spenser's Hobbinol's Dittie, Sheph. Kal., Apr. iii.

his vertues. And calling vpon the vndre earthe, goddes, they beseche them to place him emonge the godlye and good. To the which wordes all the whole multitude crieth Amen : showtyng oute, and magnifieng the glorye of the deade, as thoughe they shoulde be with the vnder earth goddes, among y^e blessed for euer. This done euery man burieh his dead, some in Sepulchres made for the purpose, and other that haue no suche preparacion, in their strongest wall at home in their house, setting vp y^e cofre ther tabernacle wyse. But they that for some offence, or debte of enterest, or suche like, are denied their bewriall, are sette vp at home without any cofre, vntle their successors growyng to abilitie canne dischardge their debtes and offences, and honourably bewrie them.

There is a maner emong them, sometyme to borowe money vpon their parentes corpses, deliueryng the bodies to the creditours in pledge. And who so redemeth them not, ronneth into vtter infamie, and is at his death, denied his bewriall. A manne (not altogether causeles) mighte merueile, that thei could not be contente to constitute lawes for the framyng of the maners of those that are onlieue, but also put ordre for the execuies, and Hearses of the deade. But the cause why thei bent them selues so much hervnto, was for that thei thought ther was no better waie possible, to drive men to honestie of life. The Grekes, which haue set furthe so many thynges in fained tales, and tables of Poetes (farre aboue credite) concerningy the rewarde of the good, and punishment of the euill : could not with all their deuices, drawe men to vertue, and withdrawe them from vices. But rather contrariwise, haue with them that be leudely disposed : broughte all together in contempte and derision. But emong the Egyprians, the punishmente due vnto the wicked and lewed, and the praise of the godlye and good, not heard by tales of a tubbe,* but sene daiely, at the eye : putteth both partes in remembraunce what behoueth in this life, and what fame and opinion thei shall leave of them selues, to their posteritie. And hervppon it riseth, that euery man gladly emong them, ensueth good ordre of life. And to make an ende of Thegipians, me siemeth those Lawes are

* Swift took the title of his well-known book from this old expression. It appears in Bale's "Comedye Concerning Three Laws," compiled in 1538:

"Ye say they follow your law,
And vary not a shaw,
Which is a tale of a tub."

of very righte to be compted the beste, whiche regarde not so muche to make the people riche, as to aduance them to honestie and wisedome, where riches of necessitie must folowe.

¶ The vj. Chapitre.

¶ Of the Poeni, and thother peoples of Aphrique.

OF the Penois there are many and sondrie nacions. Adriachidæ lieng toward Egypce, are like of maners to Thegiptians, but their apparell is like to the other Penois. Their wiues haue vpon eche legge, a Lat houpe ofton. Thei delight in long heare, and looke what lyce it fortuneth any of them to take aboute them: thei bite theim, and throwe them awaie, the whiche propretie, thei onely of all the Poeni haue. As also to present their maidens that are vpon mariage; to the kyng, whiche choosyng emong them the maiden that liketh hym beste, sieketh in her lappe, that afstre can neuer bee founde. The Nasamones (a greate and a terrible nacion, spoilers of suche Shippes as fortune to be thrownen vpon the Sandes in the streightes) owarde Somimer, leauyng their cattle vpon the Sea coaste, goe doun into the plaine contrie to gather Dates, whiche are there very faire, and in greate plentie. Thei gather the boughes with the fruiete, not yet perfectly ripe, and laie them a Sonnyng to ripe. Afterward thei stiepe theim in Milke, and make soupinges and potages of theim. It is the maner emong them, for euery man to haue many wiues: and the fellowship of their wiues, that other vse in secrete : thei vse in open sighte, in maner afstre the facion that the Massagetes vse. It is also the maner of the Nasamones, whén any man marieth his first wife, to sende her about to euery one of the ghestes, to offer hym her body. And asmany as receiue her into armes, and shewe her the curtesie she comes for, must giue her some gifte, whiche she hath borne with her, home to her house. Their maner of takyng an othe, and foreshewyng of thinges to come, is thus.

Thei sweare by the menne that ware (by reporte) the best and moste iuste mén emong them, layeng their handes on their Graues, or Tumbes. But for the fore knowledge of thynges, thei come to the Graues of their kyndreade, and there when thei haue

praied their stinte, laye them doun vpon them to slepe: and loke what thei dreame, that doe thei folowe. Where in confirming of our promise, we vse to strike handes (as we calle it) thei vse to drincke one to another: or elles if thei lacke liquour, to take duste fro the earth, and one to licke part of that to another. The Garamantes shonne the fellowship and the sighte of all other peoples, and neither vse any kinde of weapon, or armour, ne yet dare defende them selues against other that vsed them. They dwell somwhat aboue the Nasamones, more vp londe. Aboute the sea coaste towarde the weste, ther bordereth vpon them the Maces: whiche shauie their heade in the crowne, and clyppe them rounde by the sides. The Gnidanes (nexte neighbours to the Maces) when they giue battayle to the ostruthes, their brieding vnder the grounde, are armed with rawe felles of beastes. Their women ware pretty wealtes of leather, every one a greate manye whiche (as it is sayde) they begge of suche menne as haue lien with them. So that the moe she hath, the more she is esteemed, as a deinty derling beloued of many. The Machlies dwelling aboue the mershe of Tritonides, vse to shauie their fore parte of their heade, and the Anses their hindre parte. The maydens of the Anses, at the yerely feastes of Minerua, in the honoure of the goddesse their country woman: deuiding them selues into two companies, vse to giue battaile, one parte to another with staues, and with stones: sayeng that thei obserue the maner of their country in the honour of her that we calle Minerua. And the maiden that departeth the battayle without wounde, thei holde her for no maide. But before ther battayle be fought, they determine that what mayden so euer beareth her selfe mooste valeaunte in the fielde, all the other maydens with commune conseute shall garnishe her, and arme her, both with the armour of Grecia, and the helmet of Corinthe. And shal sette her in a chariot, and carye her rounde about the mershe. The same menne vsen their women as indifferently commune, as kyen to the bulle. The children remaine with the women vntil they be of some strengthe. Ones in a quartre the men do assemble wholy together, and then looke with whome the childe fantasieth mooste to abide, him do they conte for his father.

There is a people named Atlantes, of the moynte Athlas, by the whiche they dwell. These giue no names one to another as other peoples do, but echeman is namelesse. When the sonne passeth ouer their heade, they curse him, and reuyle him with

all woordes of mischiefe: for that he is so broiling hote, that he destroith bothe them and ther countrye.

They eate of no kinde of beaste, neither dreame in their sliepe. The Aphres (whiche are all brieders of catteile) liue with fleshe and milke, and yet absteine they fro cowes milke, and all cowe fleshe, according to the maner of the Egyprians, and therefore kepe they none vp. The women of Cyrene thincke it not lawfull to strike a cowe, for Isis sake that is honoured in Egipt, to whome also they appointe fasting, and feastfull daies, and obserue them solemnly. But the women of Barcea absteine bothe from cowe fleshe and sowe flesh. When their children are iii. yeare olde they vse to cauterise them on the coron^{*} vaine (and some on the temple also with a medecine for that purpose, made of woolle as it is plucked fro the schiepe: because thie should not at any time be troubled with rheumes or posse,[†] and by that meanes they say they liue in very good health. Thei sacrifice after this maner. When in the name of their firste frutes they haue cutte of the eare of the beaste, they throwe it ouer the house. That done, they wring the necke on the one side. Of all the goddes they offre sacrifice to no more but Sonne and Mone. All the Aphres burye their deade as the Grecians doe, sauing the Nasamones, which bury them as though they ware sitting: wayting well when any man lieth in drawing on, to set him on his taile, leaste he shoud glie vp the ghoste lieng vpright. Their houses are made of wickers, and withes, wrought aboute trees, moch like vnto those that we calle frankencence trees, and in suche sorte that they may tourne them rounde euery waye. The Maries, shauing the lefste side of their heade, and lette the heare growe on the right. They die their bodie in redde, and vaunte that they come of the Troianes. The women of the Zabiques (which are the next neighbours to the Maries) driue the cartes in the warres, in the which the men fight. Ther are a people called Zigantes, wher beside the great plentye of hony that they gather fro the Bies, they haue also certeine men that are makers of honye. They all die them selues with red, and eate apes fleshe, wheroft he that dwel in the mountaines haue great plentye. These al being of the part called Libye, liue for the moste parte a wilde lyfe abrode in the fieldes like beastes, making no household prouision of meate, ne wearing any

*Query, frontal.

†A local name for a cold in the head. (See N. Bailey's Dict., vol. i.)

maner of appareil but gotes felles. The gentelmen, and men of honour emong them, haue neither cities nor townes, but Turrettes builte vpon the waters side, in the which they laye vp the ouerplus of that that they occupy. They sweare their people every yere to obeye their Prince, and that they that obey in diede, shoulde loue together as felowes and companions: but that the disobediente shoulde be pursued like felons and traitours. Their armour and weapon, are bothe acording to the nature of the country and contrimen: for wher thei of themselves are very quicke, and deliure* of bodye, and the country champaigne, and playne, they neither vse swearde, dagger, ne harneis, but onely cary thre lauelines in their hande, and a nombre of piked and chosen stones, in a case of stiffe leather hanging aboue them. With these they vse bothe to fight and to skirmishe. In his coming towarde the ennemy, he throweth his stone, fetching his ronne, and maketh lightlye a narowe mysse, thoughe it be a good waye of: suche continuall practise they haue of it. They kiepe neither lawe ne faithe.

The Troglodites (whiche are also named of the Grecians pastours, for their fieding and brieding of catteille) a people of Ethiope, do lyue in companies, and haue their heade ouer them, whome they call Tiraunte. But not meaninge in him so much tirany in diede, as some time some of our gouernours vnder a fayrer name do execute. None of them hathe any seuerall wife, and therfore no seueral children, but bothe those in commune, the tiraunte excepted: Who hathe but one wyfe onely. To the which yf any manne do but approach or drawe nigh: he is condempned in a certeine nombre of cattaille to be paied to the Tiraunte. From y^e beginning of Iuly vntle about middle August (at y^e which time thei haue great plenty of raine) thei nourishe them selues with milke, and bloude, sodden a litle together. The pasture vplond being, dried away with the heate of the Sonne: They sieke downe to the marshe, and lowe groundes, for the whiche onely they be often at debate. When their catteil waxeth olde or sicke, they kyll them, and eate them, and altogether liue vpon such. They do not giue the childe the name of the father, but name him afstre a bull, a rambe or an eawe. And

* Nimble.

"All of them being tall, quicke, and deliver persons."

Holinshed, vol. ii., ccc. 5.

those call thei father (the beastes I meane of the masle kinde) and thother of the femele kynde, they call mother, because their daily fode is giuen by them. The people called Idiote, vse for their drincke the iuyce of a whinne named Paliurus. But the men of worshyp and gentlemen vse the iuce of a certeine floure they haue emonge them, whiche maketh drincke moche like the worste of y^e Renishe muste. And because thei cary great droues of catteile with them, theychaunge their soile often. Their bodies are all naked, sauing their priuities, whiche they hide with felles of beastes. All the Troglodites are circumcised afre the maner of the Egpiatians, sauing only the Claudians: whiche they so terme of claudicacion or limping. They onely, dwellinge from their childe hode within the country of the Hesternes, are not touched with rasour or knife. The Troglodites that are called Magaueres, carye for theyr armour and weapon, a rounde buckler of a rawe oxe hide, and a clubbe shodde with yron. Other haue bowes, and Iauelines. As for graues or places of buriall, they passe not. For they binde the heade, and the fiete of the dead together with witthes of Paliurus, and then setting it vp vpon some hilly place, haue a good spore to all to bethwacke it with stones, vntle they lie heaped ouer the corps. Then laye they a goates horne on the toppe and departe, biddinge sorrowe go plaine him. They warre one with another, not as the Griekes vpon rancour and Ambicion, but onely for foode sake. In their skirmishes, firste they go to it with stones, as afore ye haue hearde, vntle it fortune some nombre to be hurte. Then occupieng the bowe (wherin they are very sure handed) thei kille one another vpon hepes. Those battayles are attoned by the women of mooste auncient age. For when they be ones comen into the middle emong them (as they maye do withoute harme, for that is compted abhominacion in any wise to hurte one of them) the battaille sodenly ceaseth. They that are nowe so siebled with age, that they can no longer followe the heard: winding the tayle of an oxe aboute their throte choke vp and die. But he that differreth to rydde him selfe in this sorte: It is laweful for another (afre a warninge) to doe it. And it is there compted a friendly benefaictie. Men also diseased of feures, oranye other incurable malady, they doe in lyke maner dispatche: iudginge it of all grieses the woorste, for that manne to liue, that canne nowe nothinge doe, why he shoulde desyre to lyue. Herodote writeth, that the Troglodites myne them selues caues in the grounde, wherin to

dwell. Men not troubled with anye desire of riches, but raither giuing them selues to wilfull pouertie. They glory in nothing but in one little stone, wherin appere thre skore sondry colours: which we therfore calle Exaenthalitus. They eate sondry kindes of venomous vermyne. And speake any distincke worde they cannot, but sieme rather to busse or thurre betwene thetiethe, then to speake.

There is another people dwelling in that Ethiope that lyeth aboue Egipte, called Ryzophagi, whiche bestowe muche time in digging vp of the rootes of Riedes growing nere aboue them, and in wasshing and cleensing of the same, whiche afterward they bruse betwixt stonyes till thei become clammie, and so makes wiete cakes of them, muche facioned like a brick a hande broade. Those bake thei by the Sonne, and so eate them. And this kinde of meate onely, serueth them all thei life tyme plentifully and enough, and neuer waxeth fulsome vnto theim. Thei neuer haue warre one with another, but with Lions, whiche comyng out of the deserte there, partly for shadowe, and partly for to praine vpon smaller beastes, doe oftymes wourie diuers of the Aethiopes, comyng out of the Fennes. In so muche that that nation had long sences bene vttrely destroied by the Lions, excepte nature of purpose, had shewed them her aide. For toward the dogge daies, there come into that coaste, infinite swarmes of Gnattes, without any drifte of winde to enforce them. The men then fieng to the fennes, are not harmed by them. But thei drive the Lions with their stingyng and terrible buszyng, cleane out of that quartre. Next vpon these, bordre the Ilophagi and Spermatophagi, the one iuyng by suche fruiete as falleth from the trees, in Sommer, and the residew of the yere by suche herbes as thei picke vp in the shadowed groundes. The other, the Ilophagi, sickynge to the plaines with their wiues and their children, climbe trees, and gather, eate, and cary home: the tendre croppes and buddes of the boughes. And thei haue by continualle practise, suche a nimblenes in climbyng, that (a wondrefull thyng to be spoken) thei will leape from boughe to boughe, and tree to tree like Cattes or Squirelles, and by reason of their slendrenes and lightenes, will mounte vp on braunches and twigges, without daunger or herte. For though their flete slippe, yet hange thei faste by the handes: and if thei bothe faile theim, yet falle thei so light, that thei be harmelesse.

These folkes go naked, and hold their wiues and children in

commune. Emong them selues they fighte for their places without weapon: but against foreiners with staues. And wheare thei ouercome, there chalenge thei Lordeshippe. Thei communely dye for hongre, when their sight faileth them: whiche was their onely instrumente to finde their foode. The residewe of the countrie there aboute, do those Aethiopians holde, which are named Cynecy, not very many in nombre, but muche differing in life from the rest. For their Countrie beying wooddie, and wilde, fulle of thicquettes, and skante of watre, thei are forced by night, for feare of wilde beastes, to slepe in trees: and toward the mornyng, all weaponed together, to drawe doun to the waters, wher thei shroude them selues into couert, and so abide close till the heate of the daie. At the whiche tyme the Bugles, Pardales, and other greate beastes, what for the heate, and what for thriste, flocke toguther to the watre. Assone as thei haue druncken, and haue well laden their beallies with watre, the Ethiopes startyng out vpon them with stakes, sharpened and hardened in the fire, and with stones, and with arrowes, and suche like weapon, at this aduaantage, slea them vpon heapes, and deuide the carkesses by compaignies to be eaten. And sometyme it happeneth that thei theim selues are slaine by some beast of force, howbeit very seldome. For thei euer by their pollicies and traines, doe more damage to the beastes, then the beastes can doe vnto them. If at any time thei lacke the bodies of the beastes, then take thei the rawe hides of suche as thei lateliest before had slaine, and cleansyng them cleane fro the heare, thei sokynglie laie them to a softe fire; and when thei be throughly hette, deuide them emong the compaignie, whiche very griedely fille themselues of them.

They exercise their children whilst thei be boies, to throw the darte at a sette marke, and he that hitteth not the marke receiueth no meate. By the whiche maner of trainyng, hongre so worketh in the boies that thei become excellente darters.

The Acridophagie (a people borderyng vpon the deaserte) are somewhat lower of stature then the residewe, leane, and exceeding blacke. In the Spring time, the Weste, and Southwest winde, bringeth vnto them out of the Deaserte, an houge nombre of Locustes, whiche are of verie greate bodie, and of wyngs very filthily coloured. The Aethiopians well accustomed with their maner of flighte and trade, gather together into a long slade betwixte two hillies, a great deale of rubbeshe and mullocke, from

places nigh hande, apte for fingry, and the grasse and all wiedes there aboue. And laieng it ready in heapes aforehande, a long the slade, when thei see the Locustes come with the winde like cloudes in the aire, thei set al on fire, and so swelte theim in the passing ouer, that thei bee skante full out of the slade, but thei fall to the grounde in suche plentie, that thei be to all the Acridophagi, a sufficient victuallyng. For thei poudre them with salte (wherof the countrie hath plentie) and so continually from yere to yere, liue by none other foode. For thei neither haue any kinde of catteille, ne fisshe can haue, beyng so farre fro the sea. And this maner of meate siemeth to theim, verie pleasaunte and fine.

Of bodie thei are very lighte, swifte of foote, and shorte liued as not passyng xl. yeres, he that liueth longest. Their ende is not more incredible, then it is miserable. For when their drawe into age, their briedeth a kinde of winghed lice in their bodies, of diuers colours, and very horrible, and filthie to beholde: whiche firste eate out their bealies, and then their brest, and so the whole body in a litle space. He that hath this disease, first as thoughe he had on hym some tickelyng ytche, all to beskratcheth his bodie with suche pleasure, as is also mingled with some smart, And within a litle while aftre, when the lyce beginne to craule, and the bodie beginneth to mattro, enraged with the bittrenes and grief of the disease, he teareth and mangleth his whole bodie with his nailes, putting furth in the mean while many a greuous grone. Then gussbeth there out of hym, suche abundaunce of lice, that a manne would thinke they had bene barelled in his body: and that the barel now broken, the swarme plomped out. And by this meanes, whether throughte the infectious aire, or the corruption of their fieding, thei make a miserable ende.

Vpon the Southe border of Affrike, dwell there menne called of the Grekes Cynamie, and of their neighbours Sauluages: Bearded, and that with abundaunce of heare. Thei kiepe for the saufegarde of their liues, greate compaignies of wilde Mastiues: for that from midde Iune, till midde Winter, there entreth into their countrie, an innumerable sorte of Kine of Inde. Whether thei flie thether to sauе them selues from other beastes, or come to sieke pasture, or by some instincte of nature vnknownen to manne, it is vncertaine. Against these, when the menne of their owne force, are not able to resist: thei defende themelues by the helpe of their dogges, and take many of htem. Whereof thei eate

parte whilst thei are freshe, and parte reserue thei in pouldre, for their afstre niede. Thei eate also many other kindes of beastes, whiche thei hunt with their dogges.

The laste of all the Affriens Southewarde, are the Ichthiophagi. A people borderyng vpon the Troglodities, in the Goulfe called Sinus Arabicus: whiche vnder the shape of man, liue the life of beastes. Thei goe naked all their life time, and make compte of their wiues and their children in commune. Thei knowe none other kindes of pleasure or displeasure, but like vnto beastes, suche as thei fiele: neither haue thei any respecte to vertue, or vice, or any discernyng betwixte goode or badde. Thei haue little Cabanes not farre from the Sea, vpon the clieues sides: where nature hath made greate carfes, diepe into the grounde, and hollowe Guttres, and Crikies into the maigne lande, bowting and compayng in and out, to and fro, many sondrie waies. Whose entringes thenhabitauntes vse to stoppe vp with great heapes of calion and stones, whereby the crikies serue them now in the steade of nettes. For when the sea floweth (which happeneth there twise in the daye, aboute the houres of thre, and of nyne) the water swelleth so highe, that it ouerfloweth into the maygne shore, and filleth those crieques with the sea. And the fisshe folowing the tide, and dispersinge them selues abrode in y^e maigne londe to seeke their foode: at the ebbe whēn the water withdraweth, retiring together with it alway to the dieper places, and at laste remaining in these gutters and crieques, they are stopped in with the stonē heapes, and at the lowe water lye drie. Then come the enhabitauntes with wyfe and children, take them, and laye them oute vpon the rocques against the midday sonne, wher, with y^e broiling heate of the same, they be within a while skorches and parched. Then do they remoue them, and with a litle beating separate the fysshe fro the bones. Then put they the fisshe into the hollowes of the rocques, and beat it to pomois, mingling therewith the side of the whynne Paliurus. And so facion it into lumpes muc̄e like a bricke, but somewhat longer. And when they haue taken them againe a litle by the sonne, they sitte them downe together, and eate by the bealy.

Of this haue thei alway in store, accordinge to the plenty that Neptune gyueth them. But when by the reason of tempest the sea ouerfloweth these places aboue his naturall course, and tarrieth longer then his wonte, so that they can not hatie this benefight of fisshing, and their store is all spent: they gather a kynde of

great shelle fysshe, whose shelles they grate open with stones, and eate the fisshe rawe, in taste muche like to an oyster. If it fortune this ouerflowing by the reason of the winde, to continue longe, and their shellefysshe to fayle them: then haue they recours to the fysshebones (which they do of purpose reserue together in heapes) and when thei haue gnabeled of the softest and gristly partes with their tiethe, of those that are newest and beste, they beate the harder with stones into pieces, and eate them. Thei eate as I haue said in the wilde field together abrode, rejoicing with a semblaunte of merinesse, and a maner of singyng full vntuned. That done they falle vppon their women, euen as they come to hande withoute any choyse: vtterly voide of care, by reason they are alwaye sure of meate in good plentye.

Thus foure daies euer continual, busied with this bealy bownsing chiere, the v. daie thei flocke together to go drincke, al on a droue, not vnlike to a heard of kiene to the waters, shouting as they go with an Yrishe whobub. And when they haue dronke till their bealies stondē a strutte, so that they are skant able to retourne: euerye bodie layes him downe dronckardelike to reste his water bolne bealy, and that daye eateth nothing. The next daye agayne they fall to their fyshing: And so passe they their lyfe continually.

Thei seldome falle into any diseases, for that they are alway of so vniforme diete. Neuerthesesse they are shorter lyued then we are. Theyr nature not corrupted by any perswasion taken of other, compteth the satisfieng of hongre, the greatest pleasure in the world. As for other extraordinary pleasures, they seke them not. This is the maner of liuing propre vnto them that lye within the bosome of the sayde Arabique sea. But the maner of them that dwell without the bosome, is moche more merueilous. For thei neuer drinke ne never are moued with any passion of the mynde. These beynge as it ware by fortune throwen oute into the desertes, farre from the partes miete to be inhabited, giue them selues altogether to fyshing, which they eate haulfe rawe. Not for to auoyde thirste (for they desire no moyste thynges) but rather of a nature sauluage and wilde, contented with such victualle as commeth to hande. They compe it a principall blessednes to be withoute hose things what so euer they be, that bringe sorowe or grieve to their hauers. Thei are reported to be of such patience, that though a manne strike them with a naked swerd, thei will not shonne him, or flye from

him. Beate them, or do theim wronge, and they onely wil looke vppon you, neither shewinge token of wrathe, nor countenaunce of pitie. Thei haue no maner of speache emong them: But onely shewe by signes of the hande, and nodding with the heade, what they lacke, and what they would haue. These people with a whole consent, are mayntayners of peace towarde all men, straunger and other. The which maner althoughe it be wondrefull, they haue kept time oute of mynde. Whether throughe longe continuance of custome, or driven by necessitie, or elles of nature: I cannot saye. They dwell not as the other Ichtiophagi doe, all in one maner of cabanes, but sondry in diuers. Some haue their dennes, and their cabanes in them opening to the North: to the ende they might by that meanes be the bettre shadowed fro the sonne, and haue the colder ayre. For those that are open toward the Southe, by the reason of the greate heate of the sonne, caste forthe such a breathe, tornais like, that a manne can not come niere them. They that open towarde the Northe, builde them preaty Cabanes of the ribbes of whales (whiche in those seas they plentuously find) compassing them aboue by the sides, accordyng to their naturall bendinge, and fasteninge them together at bothe endes with some maner of tyenge. Those do they couer with the woose and the wiedes of the sea tempered together. And in these they shroude them selues fro the sonne: nature by necessitie diuising a way how to helpe and defende her selfe.

Thus hauc ye hearde the lyfe of the Ichtiopagi, and now remaineth there for Aprique onely the Amazones to be spoken of, which menne saye in the oldē tyme dwelte in Libye. A kinde of warlike women, of greate force, and hardinesse, nothing lyke in lyfe vnto our women. The maner amonge them was to appointe to their maidens a certein space of yeres to be trayned, and exercysed in the feictes of warre. Those beyng expired, they ware ioyned to menne for yssues sake. The women bare all the rule of the commune wealthe. The women ware princes, lordes, and officiers, capiteines, and chiefeines of the warres. The menne had noughe to doe, but the drudgery at home, and as the women woulde appoincte them. The children assone as thei ware borne, were deliuered to the men to nouryshe vp with milke, and suche other thinges as their tendrenes required. If it ware a boye, they eyther brake the right arme assone as it was borne, that it mighte neuer be fytle for the warres, or slue it, or sente it

oute of the countrie. If a wenche, they streighe ceareyd y^e pappes, that thei might not growe to hindre them in the warres. Therefore the Grecians called theim Amazones, as ye woulde saie, pappelesse. The opinion is, that thei dwelt in the Ilonde named Hespera, which lieth in the marsshe, named (of a riuier that ronneth into it) Tritonis, ioyning vpon Ethiope, and the mounte Atlas, the greatest of all that lande. This Ilonde is very large and greate, hauyng plentie of diuers sortes of fruictes, whereby the enhabitautes liue. Thei haue many flockes of shiepe, and goates, and other small catteile, whose milke and fleshe they eate. They haue no maner of graine, ne knowe what to doe therewith.

O F A S I E.

THE SECONDE PARTE.

¶ The first Chapitre.

¶ Of Asie and the peoples moste famous therin.

Asie, the seconde part of the thre wherin to we haue said that the whole erth is diuided: tooke name as some hold opinion, of the daughter of Oceanus, and Tethis, named Asia, the wife of Iaphetus, and the mother of Prometheus. Or as other affirme, of Asius, the sonne of Maneye the Lidian. And it stretcheth it self from the South, bowtyng* by the Easte into the Northe: hauyng on the West parte the two flouddes, Nilus and Tanais, and the whole Sea Euxinum, and parte of the middle earth sea. Vpon the other thre quarters, it is lysted in with the Occean, whiche where he cometh by Easte Asie, is called Eous (as ye would saie toward the dawnynge) by the South, Indicus (of the countrie named India) and afre the name of the stoure Scithiane, vpon the northe Scythicus. The greate mounteine Taurus ronnyng East and West, and in a maner equally partyng the lande in twaine: leaueth one parte on the Northe side, called by the Grekes the outer Asie: and another on the South, named the inner Asie. This mounteine in many places is founde thre hundred lxxv. miles

* Bending.

broade: and of length equalle with the whole countrie. About a ffe hundred thre skore and thre miles. From the coast of the Rhodes, vnto the farthest part of Inde, and Scythia Eastwarde. And it is deuided into many sondrie partes, in sondrie wise named, whereof some are larger, some lesse. This Asie is of suche a sise, as auctoritus holde opinion, that Affrike and Europe ioyned together: are scante able to matche it in greatness. It is of a temperate heate and a fertile soile, and therefore full of all kindes of beaste, soule, and worme, and it hath in it many countries and Seignouries.

On the other side of the redde Sea, ouer against Egipte in Affrike: lieth the tripartite region, named Arabia, whose partes are, Petrea: boundyng West and Northe vpon Siria: and right at fronte before hym Eastwarde, Deserta: and Arabia Felix by Southe. Certein writers also adioyne to Arabia: Pancheia, and Sabea. It is iudged to haue the name of Arabus, the sonne of Apollo and Babilone.

The Arabiens beyng a greate people, and dwellyng very widn and brode: are in their liuyng very diuers, and as sondrie ie religion. Thei vse to go with long heare vrounded and forked cappes, somewhat mitre like, all aftre one sorte, and their beardes partie shauen. Thei vse not as we doe, to learne faculties and sciences one of another by apprenticehode, but looke what trade the father occupied, the same doeth the sonne generally applie himself to, and continue in. The mooste aunciente and eldest father that can be founde in the whole Countrie, is made their Lorde and Kyng. Looke what possessions any one kindrede hath, the same be commune to all those of that bloude: Yea one wife serueth theim all. Wherefore he that cometh firste into the house, laieth doun his falchion before the dore, as a token that the place is occupied. The senior of the stocke enioieth her alnight. Thus be thei all brethren and sistren one to another, throughout the whole people. Thei abstaine fro the embrasinges neither of sister ne mother, but all degrees are in that point as indifferent to them, as to beastes of the fieldes. Yet is adulterie death emong them. And this is adulterie there: to abandon the bodie to one of another kindred. And who so is by suche an ouerhwarde begotten: is iudged a bastard, and otherwise not. Thei bancquet not lightly together, vndre the nombre of thirtie personnes. Alwaie foresene that, two of the same nombre at the leaste, be Musicens. Waiters haue thei none, but one kinsman

to minister to-another, and one to helpe another. Their tounes and cities are wallesse, for thei liue quietly and in peace one with another. Thei haue no kinde of oyle; but that whiche is made of Sesama, but for all other thynges, thei are most blessed with plentie. They haue Shiepe greater than Kien, and verie white of woulle. Horses haue thei none, ne none desire, for that their Chameilles in al niedes serue them as well. Thei haue siluer and golde plentie, and diuerse kindes of spices, whiche other countries haue not. Laton, Brasse, Iron, Purple, Safron, the precious rote costus, and all coruen woorkes, are brought into them by other. Thei bewrie their kyng in a donghill, for other thei wille skante take so muche laboure. There is no people that better kiepeth their promise and couenaunt, then thei doe, and thus thei behight it.

When thei wille make any solempne promise, couenaunte, or league, the two parties commyng together, bryng with them a thirde, who standyng in the middes betwixte theim bothe, draweth bloude of eche of them, in the palme of the hande, along vndre the rote of the fingres, with a sharpe stone: and then pluckynge from eche of their garmentes a little iaggue,* he ennoynteth with that bloude seuen other stones, lyeng ready betwixte theim for that purpose. And whilst he so doeth, he calleth vpon the name of Dionisius and Vrania, whom thei accompte emong the nombre of goddes, reuengers of faithelesse faithes. This done, he that was the sequestrer of the couenaunte become thsuretie for the parties. And this maner of contracte, he that standeth moste at libertie, thinketh miete to be kepte.

Thei haue no firyng but broken endes and chippes of Myrrhe, whose smoke is so vnwholsome, that excepte thei withstode the malice therof with the perfume of Styrax, it would briede in them vncurable-diseases. The Cinamome whiche groweth emong theim, none gather but the priestes. And not thei neither, before thei haue sacrificed vnto the goddes. And yet further thei obserue, that the gatheryng neither beginne before the Sonne risyng, ne continue afstre the goyng doun. He that is lorde and gouernour emong them, when the whole gather is brought together, deuideth out vnto euery man his heape with a Lauelines ende, whiche thei haue ordinarily consecrate for that purpose. And emongest other, the Sonne also hath a heape deuided out

* A small piece.

for hym, whiche (if the devision be iuste) he kindeleth immediatly with his owne beames, and brenneth into asshes. Some of the Arabiens that are pinched with penurie, without all regard of body, life, or helth, doe eate Snakes, and Addres, and suche like vermine, and therefore are called of the Grekes Ophyophagi.

The Arabiens named Nomades, occupie much Chamelles, bothe in warre and burden, and all maner cariage, farre and nigh. The floude that ronneth alonge their bordes, hathe in it as it ware limall of golde in great plentie. Whiche they neuertheles for lacke of knowledge do neuer fine into masse.

Another people of Arabia named Dehoe, are for the great parte shepemasters, and brieders. Parte of them notwithstanding, occupie husbandrie, and tilthe. These haue suche plentie of gold, that oftentimes emong the cloddes in the fieldes thei finde little peables of golde as bigge as akecornes, whiche thei vse to set finely with stones, and weare for owches aboute their necke and armes, with a very good grace. They sell their golde vnto their borderers for the thirde parte of Laton, or for the halfe parte of siluer. Partly for that they nothing estieme it, and specially for the desire of the thinges that foreiners haue. Nexte vnto them lie the Sabeis, whose riches chiefly consisteth in encence, Myrrhe and Cinamome, howbeit some holde opinion also that Baulme groweth in some places of their borders. Thei haue also many date trees very redolente of smelle, and the roote called Calamus.

There is in that contry a kinde of serpentes lurking in the rootes of trees, of haulfe a foote lengthe, whose bitinge is for the moste parte death. The plenty of swiete odours, and sauours in those quarters, doeth verely stufse y^e smelling. And to avoyde that incommoditie, they oftentimes vse the fume of astincking gomme, and gotes heare chopped together. Ther is no man that hath to do to giue sentence vpon any case but the king. The mooste parte of the Sabeis apply husbandrie. The residewe gatheringe of spices and drugges. They sayle into Ethisope for trade of marchaundise, in barkes couered with leather. The refuse of their cinamome and Cassian they occupy for firing. Their chiese citie is called Saba, and stondeth vpon a hyll. Their kynge succed by discente of bloude, not any one of the kindred certeine, but suche as the people haue in moste honour, be he good or be he badde. The king neuer dare be sene oute of his

Palace, for that there goeth an olde prophecie emong them of a thing that shoulde be stoned to deathe of the people. And every one feareth it shoulde lighte on him selfe. They that are about the king of the Sabeis: haue plate bothe of siluer and golde of all sortes, curiously wrought and entallied. Tables, fourmes, trestles of siluer, and all furniture of household sumptuous aboue measure. They haue also Galeries buylte vpon great pillours, whose coronettes are of golde and of siluer. Cielinges vaultinges, dores and gates couered with siluer and golde, and set with precious stones: garnisshings of yuorye, and other rare thinges whiche emong men are of price. And in this bounteous magnifice haue thei continued many yeres. For why the gredy compasse how to atteyne honoure with the vniuste rapine of other mennes goodes, that hath tombled downe headeling so many commune wealthes, neuer had place emong them. In richesse equal vnto them, are the Garrei, whose implementes of household are all of golde and siluer, and of those and yuorie together, are their portalles, their cielinges, and rophes, made. The Nabatheens of all other Arabiens are the beste husbandes, and thriftiest spasers. Their caste is wittye in winning of substancialle, but greater in kepinge it. He that appaireth the substancialle that was lefte him, is by a commune lawe punished: and contrariwise that encreaseth it, muche prayded and honoured.

The Arabiens vse in their warres swerde, bowe, launce, slinge, and battle ax. The rable of helhounds (whom we calle Sarasines) that pestilent murreine of mankinde, came of this people. And as it is to be thoughte, at this daye the great parte of Arabia is degenerate into that name. But thei that dwell towarde Egypce, kepe yet their olde name, and lyue by butin,* like prickers of y^e bordre, wherin, the swiftenes of their camelles doeth them good seruice.

¶ The seconde Chapitre.

¶ Of Panchaia, and the maners of the Panqueis.

PAnchaia (a countrie of Arabia) is iudged of Diodore the Sicilian to be an islonde of xxv. miles brode. It hath in it thre noble cities Dalida, Hyracida, and Oceanida. The whole contrie (excepte a litle vaine of sandie grauelle) is fertile and plenteous: chiefly

* Booty, from the French "Butin."

of wine and encense. Whiche groweth ther in suche abounding, that it sufficeth the whole worlde for the francke fume offeringe. There groweth also good store of Myrrhe, and diuers other redolente thinges, whiche the Panqueis gather, and selle to the merchautes of Arabia. At whose hande other buieng them againe, transporte them into Egipte, and Sicilie. And fro thence they are spred abrode to all other peoples. The Panqueis in their warres vse wagons afre the maner of menne in olde time.

Their commune wealth is deuided into thre sondry degrees. The firste place haue the priestes, to whom eare ioyned the artificers. The seconde the houseband men. And the thirde the menne of warre: with whom the catteile maisters or brieders be coupled. The priestes are y^e heades, and chiese of all the residewe, and haue authoritie aswell in sentence of lawe, as to put ordre in al ciuile affaires: the sentence of deathe onely excepted.

The housebandmen, tille the grounde, and attende vpon the fruictes, and bring all into the commune store. And thei that shalbe founde moste diligente in that laboure and occupation: are chosen by the priestes (but not aboue the nombre of ten at one time) to be judges ouer the distribucion of the fruictes. Vpon consideracion that other by their aduancement might be stirred to like diligence. The catteile maisters, yf ther be any thing either apperteyning to the sacrifices, or commune affaires, touching nombre, or weight, do it with all diligence.

No man amonge the Panchais hath any thinge that he can call proprely his owne: his house, and his gardein excepted. For bothe the customes, and reuenewes, and all other profectes, are deliuered in to the priestes handes. Who accordinge as they finde necessarie and expediente, iustly distribute them. But they themselves are graunted double share. Their garmentes by the reason of the finesse of the wolle of their shiepe, especially aboue other, are verye softe and gentle clothe. Bothe menne and women vse ther, to sette oute them selues with Iuelles of golde, as cheines, braselettes, eareringes, tablettes, owches, ringes, Annulettes, buttons, broches, and shoes embraudred, and spangled with golde, of diuers colours. The menne of warre serue onely for the defence of their countrey.

The priestes aboue all other, give them selues vnto pleaunte life, fine, nette and sumptuous. Their garmentes are rochettes of fine linnen, and sometime of the deintiest wollen. Vpon their heades thei weare mitres embraudred, and garnished with golde.

They vse a kinde of voided shoes (whiche astreuarde the Griegues toke vp, and called sandalium) very finely made, and of sondry colours. And as the women weare, so do they, all maner of Iuelles sauing earinges. Their chiefe occupation is to attende vpon goddes seruice, settinge forthe the worthie diedes of the goddes, with himpnes,* and many kindes of commendacion. Yf thei be founde withoute the halowed grounde, it is lawfull for any manne to slea them. They saye that they came of the bloude of Jupiter Manasses, at suche time as he came firste into Panchaia, hauinge the whole worlde vndre his dominion. This countrie is full of golde, siluer, latton, tinne, and yron, of the whiche it is not lawefull to cary any one out of y^e realme. The giftes both of siluer and golde, whiche in greate nombre of longe time, have bene offred to their goddes, are kepte in the temple: whose dores are by excellent workmanship garnished with golde, siluer and yuorie. The couche of their God is vi. cubites longe, and foure cubites brode, all of golde, gorgeous of worcke, and goodly to beholde. And by that, is there sette a table of like sorte in euery poincte: for sise, stiffe, and gorgeousnes. They haue but one temple, all of white stone, builte vpon pilours, grauen, and embossed, thre hundred and xxxviii. taylours yardes square, that is to saye, euen of lengthe and bredthe, euery waye so muche. And somewhat accordinge to the syse of the temple, it is sette full of highe ymages very precious: coruen and grauen. Rounde about the temple haue the priestes their habitacion. And all the grounde aboue them xxv. myle compasse: is halowed to their goddes. The yerely rente of that grounde is bestowed vpon sacrifice.

¶ The iii. Chapitre.

¶ Of Assiria and Babilonia, and the maners of those peoples.

AS saieth saint Augustine, the countrie called Assiria, was so named of Assur, the sonne of Sem. And at this daie, to the ende that time might be founde an appairer, of al thinges, with the losse of a sillabe is becomen Siria: Hauyng for his bounde, on the East, the countrie called Inde, and part of Media. On the West the floude Tygris, on the Southe Susiana, and on the

* Hymns.

Northe the maigne mounteigne Caucasus. It is a deintie to haue in Assiria a shoure of raine: and therefore are thei constreined for the due moistyng of their lande, to tolle in the riuers by policie of trenching and damming: wherwith thei so plentifie their grounde, that thei communely receiue two hundred busshelles for a busshell, and in some speciall veine, three hundred for one. Their blades of their Wheate and Barlie are fowre fingers brode. Their Sesamum, and Miliū (Somer cornes) are in growthe like vnto trees. All the whiche thinges Herodotus the historien, though he knoweth them (as he writeth) to be vndoubtedly true, yet would he that men toke aduisemente in the reportyng of theim: for that thei mighte sieme vnto suche as never sawe the like, incredible. Thei haue a tree called Palma, that beareth a kinde of small Dates. This fructe thei fiede muche vppon, and out of the bodie of the tree, thei draw at one time of the yere a liquor or sappe, wherof thei make bothe wine and hony. In their fresh waters thei vse boates facioned round like a buckler, which the Arinenians that dwelle aboue them, do make of salowe wikers wrought one within an other, and couered with rawe leather. The appareile of the Assyrians is a shirte downe to the foote, and ouer that a short garment of wollen, and last of al a faire white pleicted cassaque doun to the foote agayne. Their shoes are not fastened on with lachettes, but lyke a poumpe close about the foote. Which also the Thebans dydde vse, and but they twayne, no moe. They suffre theyr heares to growe and couer them with prety forked cappes somewhat mytrellyke. And when they goe abroade, they besprinkle them selues with fragraunt oyles, to be swete at the smelle. They haue every man a ryng with a signet, and also a sceptre finely wrought: vpon whose toppe thei vse to sticke either an apple, or a rose, or a lillye, or some lyke thyng. For it is a dishonour to beare it bare.

Emongest all the lawes of that people I note this chiefly as worthie memorie. When their maidens came to be mariageable, thei ware from yere to yere, brought foorth into the Marquette, for suche as would buye them to be their wiues. And because there ware some so hard faoured, that menne would not onely be loth to give money for them, but some menne also for a little money to take theim: the fairest ware first solde, and with the prices of theim brought into the commune Treasourie, ware the fowler bestowed. Herodote writeth that he heard by reaporte,

that the Heneti (a people on the bordre of Italie towarde Illiria) ware wonte to vse this maner. Whervpon Sabellicus takyng an occasion, writeth in this maner. Whether there ware suche a maner vsed emong that people (saieth he) or not, I haue little more certaintie to laie for my self then Herodote had. But thus muche am I able to saie: that in Venice (a citie of famous worthines, and whose power is well knownen at this daie, to be greate, bothe by Sea and by lande) suche maner as I shall saie, was sometyme vsed. There was in the Citie of Venice, a place dedicate, as ye would saie to our Ladie of Pietie. Before whose doores it happened a child or twaine, begotten by a skape (whiche either for shame or necessitie could finde no mother, or for the nombre of parteners, no one propre father) to bee laide. And when by the good Citezeins suche tendrenes had been shewed to two or thre, as the mothers loked for, and manhode (to saie the truthe) doth require: the dore of pitie became so fructfull a mother, that she had not now one or twoo in a yere, but three or fower in a quarter. Whiche thyng when the gouernours of the citie perceiued, thei toke ordre by commune consente, that from thens foorth suche women children onely, as should fortune so to bee offred to Pietie, should bee nourisshed at the commune charge of the citie, and none other. And for those accordyngly, thei ordajned a place wher thei ware brought vp, hardly kepte in, and diuersely enstructed accordyng to their giftes of witte and capacitie, vntill thei ware mariageable. At the whiche tyme, she that had beautie and good qualties bothe, found those a sufficient dowrie to purchase her choyse of husbandes. And she that hadde but beautie alone, though her qualties ware not so excellente, yet for her honestie that beside forth was singuler in theim all, founde that beautie and honestie could not be vnmaried. These therefore ware not permitted to euery mannes choise, but graunted to suche as ware thoughte menne worthie of suche women. If there ware any that lacked the grace of beautie, yet if she ware wittie, and endewed with qualties (together with her honestie) a small dowrie purchased her a husband in good time. But if there ware any in whom there happened neither commendacion of beautie nor wit, but onely bare honestie: for her bestowyng was there a meane found, by waie of deuocion, as we terme it when we signifie a respecte of holines in the diede.

Menne vnmarried beyng in daungier vpon Sea or on Lande,

or beyng sore distressed with sickenes, makynge a vowe for the recoverie of healthe, where vnto thei holde them selues bounden in conscience (if it fortuned theim at that tyme to be deliuered) for satisfaction of their vowe in that case not vprightly perfourmed, vsed to take for their wiues, suche of the simplest as other had left. So that in processe thei alwaie founde husbandes, and the commune wealthe a diminishyng of charge.

Another Lawe of the Babilonians there was, more worthie of memorie a greate deale, for that it imprinted more weight. And that was this. Thei had from their beginnyng no Phisicens emong theim, but it was enacted by the consente of the Realme, that who so was diseased of any malady, should comon with other that had bene healed of the like afore. And acordyng to their counsaile, practise vpon himself. But he that vsed or attempted any other waie, to be punished for it. Other write that the sicke ware brought out into the Marquet place, where suche as had bene deliuered of the like grief afore: ware bounde by the lawe, to go fro persone to persone, and shewe theim by what meanes thei had bene remedied.

Thei bewrie their dead in Honie, and obserue the same maner of mournyng that the Egyprians do. If any man haue medled with his wife in the nighte, neither of theim bothe toucheth any thyng the next mornyng, before thei be washed:

There was in Babilon a Temple dedicate to Venus, and it hath bene the maner in tyme paste, that when their came any straunger to visite this Temple, all the women of Babilon should come vnto him or them, with greate solemnitie and fresshely appareiled, euery one hauing a garlante on her heade, with some seueralle knowledge of distinction one from another, and offre their seruice to the straungier. And looke whom he liked, he must laie doun in her lappe, suche somme of money as pleased him. That done thei bothe withdrew themselues fro the temple a greate distaunce, and laie together. That money was consecrate to Venus.

There were certaine kindredes emong theim, that liued with none other thyng but fisshe dried against the Sonne, and brused in a Mortare, and so laied vp till niede ware. And then did thei mingle it, and kneade it with water into a maner of paaste, and so baked it, and ate it. There ware thre sortes of menne that bare rule and office emong them. The king, the nobles with the Seniours, and those that had serued in the warres and ware now exempte. Thei had also menne skilfull in the secretes

of nature, whiche thei calle Magi, and Chaldei, suche as ware the priestes of Egipte, institute to attende vpon the seruice of their Goddes. These men all their life daies, liued in the loue of wisedome, and were agonyng in the cours of the Sterres. And sometyme by foretoketyng of birdes flight, and somtyme by power of holy verses and nombrs, tourned awaie the euilles fro menne, and benefitted them with thinges that ware good. Thei could expounde Dreames, and declare the significacions of vncouth wondres. So that men ware certein of suche successe, as thei had foreshewed. Thei wente not into straunge scholes to learne their knowledge, as the Grecians doe, but learned the science of these thynges at their fathers handes, as heritace from one generacion to another, euen from their childhode at home in their houses. Whereby it came to passe that beyng so kingly learned, it was bothe the more groundedly learned, and also without tediousnes. Thei had one vniforme and constaunt waie of teaching, and one constantnes of doctrine, not waueryng and almoste contrary to it self, as the doctrine of the Greekes: where ech Philosopher almoste had his waie, and iudgemente, of the principles and causes of thynges. But these menne agre al in one, that the worlde is eternall and euerlastyng, with out begynnyng and without ende. And that the ordre of the whole, was disposed by the prouidence of the highest. The bodies aboue to haue their course, not at all aduentures and without rule, but by an iniuiolable lawe of God, accordyng to his ordenaunce and will moste certein. Thei haue learned by long markyng and notyng of thynges tyme out of mynde, one afstre another: how by the course of the Starres, to prognostique, that is to foreshewe vnto men, many thynges to come. Thei holde that of all other Sterres, the planetes are strongest of Influence, namely Saturnus. To the sonne thei attribute brightnes and vertue of life. Mars, Iupiter, Mercurie, and Venus, thei obserue moste (for that thei haue a course propre by thiemselues) as interpretours of the mindes of the goddes to foresignifie thinges vnto men. Which opinion is so grounded in them, that they haue called all those fourre planetes, by the one name of Mercurius, as ye woulde saye commune currours or messengers. Thei also do warne menne of many thinges, bothe hurtfull and availeable: by the marking, and knowledge of winde and weather, of raine and droughte, of blasing sterres, of the eclipses of the Sonne and Mone, of earthquakes, and manye suche like.

Furthermore thei ymagine in the firmament other sterres, subiecte in influence vnto these former, wherof some are in the haulfe heauen continually in our sighte, and some in the other haulfe continually oute of our sight. And as the Egypciens haue feigned them selues xii. goddes, so likewyse haue thei. To euerie of the whiche they refiere one moneth, and one signe of the Zodiaque. Thei haue prophecied vnto kinges, many aduentures. As vnto Alexandre victory, when he made his exploite towarde Darius. Likewise to Hirchanour and Seleucus, and other the successors of Alexandre, prophecied thei many thinges: As also to the Romaines, which had most sure successe. Thei make compte also of. xxijij. other starres: without, and beside the waie of the zodiaque, xii. towarde the Northe, and the residewe towarde the Southe. Of the whiche, so many as appiere in sight, they iudge to apperteigne to the quicke, and the other to the dead. These troublesome mases haue thei broughte into the worlde more then enoughe, beside the accompte that thei make of their obseruacions, and deuinacions from their beginninge to Alexandres time: nombringe them thre thousande and fourty yeres (a shamefull lie) excepte thei will entreprete their yeres by the Mone, as the Egypcians doe, comptinge euery monethe for a yere.

The iiiij. Chapiter.

¶ Of Iewry, and of the life, maners, and Lawes of the Iewes.

PAlestina, whiche also is named Iudea, beinge a seueralle prouince of Siria, lieth betwixte Arabia Petrea, and the countrie Coelosiria. So bordering vpon the Egypcian sea on the West, and vpon the floude Jordon on the Easte, that the one with his waues wassheth his clieves, and the other sometime with his streme overfloweth his banckes.

The Bible, and Iosephus by ensample therof calleth this londe Cananea: a countrie renouned for manifolde substaunce. Fertile of soyle, well watered with riuers, and springes, and rich with precious balme. Lienge in the nauelle of the world, that it neither might be broyled with heate, ne frozen with colde. By the reason of the which mildenes of aier, it was iudged by the Israelites or Hebrues, (and righlye so iudged) to be the country that God promised vnto Abraham, Isaac, and Iacob, flowinge in aboundaunce of milke and honie. Vpon the hope of enioyinge

of this londe, folowed they Moses oute of Egipte fortye yeres wandering in Campe. And before thei ware broughte into Cananea by Iosua, his substitute, ouercame with strong hande, one and thirty kinges.

This is the people that onely of all other may chalenge the honour of auncientie. This is the people alone y^e mighte haue glorified in the wisedome, and vnmedled puritie of Language, as beinge of all other the firste. This is the people that was mother of lettres, and sciences. Amonge these remained the knowledge of the onely and euerliuinge God, and the certeintie of the religion that was pleasaunte in his eies. Among these was the knowledge, and foreknowledge of al, sauinge that Helas, they knewe not the visitour of their wealthe, and the ende of their wo, Iesus the sauoure of all that woulde knowe him, and sieke life in his deathe. But him whome thei knew not, when by reason thei should: him shal thei yet ones knowe in time when the father woulde.

The Israelites, the Hebrues or the Iewes (for all in effecte soundeth one people) liue afstre the rule of the lawes, whiche Moses their worthy duke, and deuine chiefeine, declared vnto them. Withoute the whiche also or anye other written, thei liued holily, hundred of yeares before: atteininge to the truthe hidden from other, by a singuler gifte aboue other. That Philosophre of Philosophers, and deuine of deuines, Moses the marueilous, waiengen in his insight, y^e no multitude assembled, coulde be gouerned to continuaunce without ordres of equitie and lawes: when with rewardes to the good, and reuenge vpon the euill, he had sufficiently exhorted, and trained his people to the desire of vertue, and y^e hate of the contrarie: at the last beside the two tables receiued in the mounte Sinah, added ordres of discipline, and ciuile gouernaunce, full of all goodlines and equitie. Whiche Iosephus, the Iewe, (a manne of greate knowledge, and eloquence, aswel in the Hebrewe, his natural tongue, as in the Grieke, amonge whome he liued in notable fame not a fewe yeres) hath gathered, and framed into one seuerall treatise. Out of the which, because I rather fansie, if I maye with like commoditie, to folowe the fountaines of the first Authours, then the brokes* of abredgers, which often bring with them much puddle: I haue here translated, and annexed to the ende of this booke, those

* *Broke*, literally, broken meat. It here means "disconnected passages."

ordres of the Iewes commune welthe, sendyng the for the reste to the Bible. And yet notwithstanding, loke what I founde in this Abredger, neither mencioned in the bible, nor in that treatise, the same thus ordrey foloweth.

The heathen writers, and the Christianes, do muche diff're concerning the Iewes, and Moyses their chiefeine. For Cornelius the styll,* in his firste booke of his yerely exploictes, called in Latine *Annales*, dothe not ascribe their departure oute of Egipte to the power and commaundement of God : but vnto necessitie, and constrainte, with these wordes :

A great skruines, and an yche saieth he, beinge risen throughе oute Egipte, Bocchoris, the king sekynge remedye in the Temple of Iupiter Hammon, was willed by responcion to clense his kingdome : And to sende awaye that kinde of people whom the goddes hated (he meaneth the Iewes) into some other contrey. The whiche when he had done, and they (as the poompe of al skruines, not knowing wher to become) laye cowering vndre hedges, and busshes, in places desert, and many of them dropped away, for sorowe and disease : Moyses (whiche also was one of the outecastes, saieth he) counseiled them not to sitte ther, awayting afstre the helpe of God or of man, whiche thei ware not like to haue: but to folowe him as their capteine, and lodesman, and committe them selues vnto his gouernaunce. And that hervnto thei all agreinge, at wilde aduentures, withoute knowingwhat thei did, tooke their iorney. In the which thei ware sore troubled, and harde bestadde,† for lacke of water. In this distresse, when thei ware now ready to lye them downe, and die for thirst, Moyses espienge a great heard of wilde Chamelles comming fro their fiedinge, and going into woddie place ther beside, folowed them. And iudginge the place not to be without watre, for that he sawe it fresshe and grene, digged and founde plenty of watre. Wherwith when thei had releued themselues, thei passed on. vi. daies iorney: and so exployted that the seventh daye thei where thei builte their Citie, and their temple. Moyses had beaten out all the enhabitauntes of the contry, then to the entent he might satle the peoples hartes towarde him

* Cornelius Tacitus. The reference, however, is wrong. The passage quoted does not appear in the *Annales*: it is from Book v., § 5. of the *History*.

Beset.

"What then behoveth so bestad to done."

Gascoigne's Works, 1587.

for euer: devised them newe ordres, and ceremonies cleane contrary to all other nacions. For (saieth Cornelius) Looke what so euer is holy amoninge vs, the same is amoninge them the contrary. And what so euer to vs is vnlawfull, that samē is compted lawfull amoninge theim. The ymage of the beaste that shewed them the waye to the waters, and the ende of their wanderinge: did thei set vp in their chambres, and offre vnto it a rambe, in the despight of Iupiter Hammon, whom we worship in the fourme of a Rambe. And because the Egyprians worshippe their goddesse Apis in the fourme of a cowe, therfore thei vse to slea also in sacrifice a cowe. Swines fleshe thei eate none, for that thei holde opinion that this kynde of beaste, of it selfe beinge disposed to be skoruiie, myghte be occasion againe to enfecte them of newe. The seventh daye thei make holy day. That is to say spende awaie in ydlenes and rest: for that on the seuenth daye, they founde reste of theyr wandering, and misery. And when they had caughte a sauour in this holye daye loytering: it came to passein processe of tyme, that thei made a longe holydaye also of the whole seuenth yere: But other holde opinion that thei do obserue suche maner of holyedaies, in the houour of Saturne the god of fasting and famine: with whose whippe thei are lothe againe to be punisshed. Their breade is vnleauened. These ceremonies and deuises, by what meanes so euer thei ware brought in amoninge them, thei do stiffeley defende. As thei are naturally giuen, to be stiffe in beliefe, and depe in loue with their owne althoughe towarde alother thei be most hatefull enemies. So that theineither will eate ne drincke with them: no nor lye in the chambre that a straunger of a nother nacion lyeth in. A people altogether giuen vnto leachery, and yet abstaining from the embrasinges of the straunger. Emong them selues thei judge nothinge vnlawfull. Thei devised to rounde of the fore-skinne of their yarde (whiche we call circumcision) because thei would haue a notable knowledge betwene them, and other nacions. And the firste lesson thei teache vnto their children, is to despise the goddes. The soules of those yt die in tormentes, or in warre, thei judge to be immortall. A continuall feare haue thei, and a regard of heauen and helle. And where the Egyprians honour many similitudes and Images of beastes, and other creatures, whiche thei make themselues: the Iewes onely doe honour with their sprite and minde, and conceiue in their vndrestandyng, but one onely Godheade. Judging all other that worshippe the

Images of creatures, or of manne: to bee vngodlie and wicked. These and many other thinges doth Cornelius write, and Trogus also in his xxxvi. booke.

There ware amoung the Iewes thre seuerall sectes, differyng in life from the rest of the people. The Phariseis, the Sadduceis, and the Esseis. The Phariseis vsed a certeine rough solempnesse of appareil, and a very skante fare: determinyng the Tradicions of Moyses, by certain ordenaunces and decrees, whiche thei themselues sette vp. Thei caried vpon their foreheads, and on their leste armes pretie billettes of Paper, facioned for the place, wherein ware written the tenne preceptes of y^e two Tables. And this did thei for that the Lorde saith: And these shall thou haue (meanyng the commaundementes) as a remembraunce hanging before thine eyes, and alwaie ready at thine hande. These were called their Philacteries, of these two woordes Phylexi and Thorat, wherof the former signifieth to Kiepe, and the other, the Lawe. These menne also hauyng vpon their skirtes muche broder gardes then other, stacke them full of Thornes, whiche beatyng and prickynge them on the hieles as thei wente, might putte them in remembraunce of the commaundementes of God. Thei attributed all thynges vnto God, and destenie, which they call Emarmeni. Neuertheles thei graunted, that it laie muche in the free choise of manne: either to doe, or not to doe the thinges that are iust and godlie, but yet destenie to helpe in al cases. Whiche destenie thei thought to depende of the influence of the bodies aboue. Looke what their superiors and Elders had saied, or answered to any demaunde, thei neuer would contrarie it. Thei believed that GOD should come to Judge the worlde, and that all soules ware euerlastyng. And as for the soules of the good, thei helde opinion, that thei passed from one bodie to another, vntill the daie of the generall resurrection. But the soules of the wicked, to be plunged into euerlasting prison and donegon. The name of Pharisei was giuen vnto them for that thei ware disguised fro y^e commune maner of other, as ye would saie, Sequestred.

The Sadduceis denied that there was any destenie, but that God was the beholder of all, and that it laie in the choise of manne, to do well or euill. And as for ioye or sorowe that the soule should suffre afstre this life, thei denied. Neither believed thei any resurrection: because thei thoughte the soule died with the bodie. Thei would not believe that there ware any spirits,

good or bad. Neither would thei receiue more of the Bible, then the fие bookeſ of Moſeſ. Thei ware ſterne men, and vncampaignable: not ſo muche as ones kepyng fellowshippe one with another. For the whiche ſternesse, thei named theim ſelues Sadduceis, that is to ſaie iuste menne.

The Esſeis ware in all pointes verie like vnto our cloiſterers, abhorryng mariage and the compagnie of women. Not for that thei condempned Mariage, or the procreation of iſſue, but for that thei iudged a manne ought to be ware of the intemperauncie of women. And that no woman kept herſelf true to her hufbande. Oh shameful opinion, and muche better to be reported by the dead, then to be credited of the quicke, bee it neuer ſo true. Thei possessed all thinges in commune. As for cheekeſ or reuilings, was to them muſke and honie, and ſlouenly vndaſtiness, a great comeliness. So that thei ware alwaie in a white ſurcoate, all was well. Thei had no certein abiding in any one citie: but Celles ouer all, where ſo euer thei became. Before the riſyng of the Sonne, thei ſpake nothyng that touched any worldly affair: but praied the Sonne to riſe. After whose vprijiſte thei laboured vntill eleuen of the clocke. And then, washyng firſte their whole bodie in water: thei ſatte doune together to meate, in ſolempne silence euery manne. Swearing they comp̄ted forſwearyng. Thei admitted no manne to their ſecte, vndre a yere of probation. And aftre what time thei had received him: yet had thei two yeres more to proue his maners and condicions. Suche as thei tooke with a faulte, thei draue fro their compagnie. Enioyned by the waiſe of penaunce, to go a grasing like a beaſt, vntill his dieng daie. When tenne ware ſette in a compagnie together, no one of them ſpake without the conſente of the other nyne. Thei wolde not ſpitte within the precinete of the compagnie emong theim, ne yeat on their righte ſide. They kept the Sabbath with ſuche a preciſenesse, that thei would not that daie, eafe nature of the belie burden. And when vpon other daies, nature forced theim to that easemente, thei caried with theim a litle ſpade of wood, wherewith in place moſt ſecrete, thei uſed to digge a litle pit, to laie their bealie in. And in the time of doyng, thei also uſed a very greate circumſpection, that their clothes laie close to the grounde rounde aboue theim, for offending (ſaied thei) of the Maiestie of God. Vpon whiche respecte, thei also couered and bewriued it, asſone as thei had done that nature required. Thei ware of verie long life, by the reaſon of

the vnifourme diete that thei vsed, alwaie afstre one rate of fare: whiche was onely the fruiete of their countrie Balme. Thei occupied no money. If any manne suffered for wel doyng, or as wrongfully condempned, that thoughte thei the beste kinde of death. Thei helde opinion that all soules ware made in the beginnyng, and put in to bodies from tyme to tyme, as bodies did niede them. And for the good soules beyng ridde of their bodies againe, thei saied there was a place appointed beyond the Weast Occean, where thei take repose. But for the euill, thei appointed places toward the East, as more stormie colde and vnplesante. Ther ware amonge them that prophecie thinges. Some of them gaue themselues to wedlocke: least if they shoulde be of the oppinion that men oughte to absteine vtrelly from women, mankinde shoulde fade, and in processe be extincte, yeat vsed thei the compaignie of their wiues nothing at riote.

The lande of Siria (whereof we haue named Iewrie a parte) is at this daie inhabited of the Grekes, called Griphones, of the Iacobites, Nestorians, Sarracenes, and of two Christian nations, the Sirians and Marouines. The Sirians vse the saie Masse, afstre the maner of the Grekes: and for a space ware subiecte to the churche of Rome.

The Marouines agree in opinion with the Iacobites. Their lettres and tongue are al one with the Arabique. These Christianes dwelle at the Mounte Libanus. The Sarracenes, whiche dwelle aboute Ierusalem (a people valeaunt in warre) delight muche in housbondrie and tilthe. But contrary wise, thei that inhabite Siria, in that poincte are nothing worth. The Marouines are fewe in nombre, but of all other thei are the hardieste.

¶ The v. Chapitre.

¶ Of Media, and the maners of the Medes.

MEDIA (a countrie of Asia) as Solinus writeth, toke the name of one Medus, the sonne of Medea and Egeus, kyng of Athenes. Of whom the people ware also called Medes. But Iosephus affirmeth that it was so named of Medius the sonne of Iapheth. This countrie, as it is sene in Ptolomie, hath on the Northē, the sea named Hircanum, on the West Armenia, and Assiria, on the Southe Persie, and on theast Hircania and Parthia. Saving that betwixte Parthia and it, there ronneth a mounteigne, that separateth

their frontiers. The feautes that thei mooste exercise, are shooting and ridyng. Wherein thei be righte experte, and almoste (for those quartres) without matche or felowe. It hathe bene there a longe continued and aunciente custome, to honour their kynges like goddes. The rounde cappe, whiche thei cal Tiara: and their long sliued garmentes, passed from them to the Persians, together with the Empire. It was a peculiern maner vsed of the Kynges of the Medes, to haue many wiues. Which thyng was aftrewards also taken by of the communes: so that at lengthe it was thought vnmiete to haue fewer wiues then seuen. It was also a goodlie thyng for a woman to haue many husbandes: and to be without ffe at ones, was compted a miserable state. The Medes entre leagues and couenauntes, both afstre the maner of the Grekes, and also with drawing bloud vpon some parte of the arme aboue he tshouldre, one of another, whiche thei vse to liche eche of others body. All that parte of the countrey that lieth towarde the Northe, is barrein and vnfructefulle. Wherfore thei vse to make store of their fruictes, and to drie them, and so to worke them into a masse or lumpe for their foode. Of rosted Almonds thei make their breade: and their wine of the rootes of certein herbes. Thei eat great plentie of the fleshe of wilde beastes.

¶ The vi. Chapitre.

¶ Of Parthia, and the maner of the Parthians.

A Certeine nombre of Outlawes and Banisshed menne, called Parthie, gaue name to this Countrie: Afstre suche time as by train, and stealth thei had gotten it. On the Southe it hath Carmania, on the North Hircanum, on the Weast the Meades, and on the Easte the country of Arabia. The countrey is hilly, and full of woddes, and of a barreine soyle. And a people which in the time of the Assiriens, and Medes, were scante known and little estiemed. In so moche that when y^e highe gouernaunce of the whole (whiche the Grekes call the Monarchie) was yelde into the handes of the Persians: thei ware made a butin, as a nombre of raskalles without name. Laste of all thei ware slauves to the Macedonies. But afterward in processe of time, suche was the valeaunenes of this people and suche successe had thei: that thei became lordes, not ouer their neighbours onely rounde

aboutē theim, but also helde the Romaines (the conquerours of the worlde) suche tacke, that in sondewarres they gaue them great ouerthrowes, and notablye endamaged their power. Pliny reherseth. xiii. kingdomes of the Parthians. Trogus calleth them Emperors of the East part of the worlde. Asthoughē they, and the Romaines holding the Weste, had deuided the whole betwixte them.

Astre the decay of the Monarchie of the Macedonians, this people was ruled by kinges. Whomegenerally by the name of the first king, thei termed Arsaces. Nexe vnto the kinges maiestie, the communaltie bare the swaye. Oute of whome they chase bothe their Capteigncs for the warres, and their governours for the peace time. Their language is a speache mixte of the Scithians, and Medes. Their appareil at the firske, was astre their facion vnlke to all other. But when thei grewe vnto power, louse and large, and so thinne : that a man migthe see thorouge it, astre the facion of the Medes. Their maner of weapon, and armour, was the same that the Scithians vscd. But their armies ware altogether almoste of slaues and bondemen, contrary to the maner of other peoples. And for that no manne hath auctoritie amonge them to give fredome vnto anye of this bonde ofspring : The nombre of them by continuance, came vnto a greate multitude. These do thei bringe vp, and make of as deerly, as thei do of their owne children : teachinge them to ride, to shote, to throwe the darte, and suche like seates, with great diligence and handsonenes. Eche communerther, acording to his substaunce, findeth a greate nombre of these to serve the kinge on horsebacke, in all warres. So that at what time Anthonic the Romaine made warre vpon the Parthians, wher thei mette him with fyfthie thousande horsemen : there wareof the whole nombre but eyghte hundred fre borne. They are not skylsuli to fighte it oute at hande stripes, ne yeat in the maner of besieging or assaulting : but all together astre the maner of skirmishe, as they spie their aduantage. Thei vse no trumpet for their warninges or onsettes but a dromme : neither are thei able to endure long in their fighte. For yf they ware so good in continuance, as thei be violente at a brunte: ther ware no multitude able to sustaine their force. For the moste parte thei breake of, when the skirmishe is euen at the whottest. And within a while astre thei feigne a flight, wher with thei beginne againe a newe onsette. So when thou thinkest thy selfe mooste sure of the honour of the

field, then arte thou at the point of the hardest hazard. Their horsmen yse armour of mayle entrelaced with fethers: bothe for their owne defence, and the defence also of their horses. In times passed thei occupied no golde ne siluer, but only in their armour. Vpon regarde of chaunge in their luste, thei mary echeone many wiues, and yet punishe thei none offence so greuously as adultery. For the auyding whereof, thei doe not onely forbide their women by generall restrainte from all feastes, and banquettinges of men: but also from the sighte of them. Some neuertelusse do wrighte, amoung the whiche Strabo is one, that thei vse to giue their wiues sometime to their friendes, as in y^e wayeof mariage, that thei maye so haue issue. Thei eate none other fleshe but suche as thei kylle at the chace. Thei be euer on horsebacke, whether thei go to the fielde or the bancket, to bye, to selle, to commune of aughte with their friende, or to do any thing that is to be done. Yea thei dispatche al commune and priuate affaires, sittinge on horsebacke. And this is to be vnderstonden of the fre borne: for the slaves are alwaies on foote. Their buriall for all menne (sauinge the kinge) is the dogges bealy, and the kytes. But when thei or suche like haue eaten of, the fleshe, then couer thei the bare bones with earth. Thei haue great regarde vnto their goddes, and the worship due vnto them. Thei are men of a proude nature, busie medlers, and sedicious, craftie, deceiptfull, malaparte, and vnshamefaced: for thei holde opinion that it becometh the man aswell to be sterne, as the woman to be milde. Thei be euer in some stirre, either with their neighbours, or elles amoung themselues. Men of fewe wordes, and readier to doe, then to saye. And therefore whether it go with them or against them, thei lappe it vp in scilence. Thei obey not their superiours for any reverence, but for feare. Altogether giuen to lechery, and yet skante in fiedinge. No farther trewe of worde or promesse, then semeth them expediente for their owne behoue.

¶ The. vii. Chapiter.

¶ Of Persia, and the maners and ordinances of the Persians.

PERSIA (a countrie of the Easte) was so called of Persius the Sonne of Jupiter and Danae. Of whome the chiefe citie of the kingdome also, was named Persepolis, whiche in Englishe soundeth

Perseboroughe (or as we corruptly terme it) Perseburie, and the whole nacion Persiens. This countrie as Ptolemie writheth in his frueth boo ke, hath on the Northe, Media: on the West, Susiana: on the Easte, the two Carmaniaes: and on the Southe, an inshot of the Sea, called the Bosome of Parthia. The famous cities therof, were Axiana Persepolis and Diopolis. By the name of Iupiter thei vnderstode the whole heauen. Thei chiefly honour the Sonne, whom the calle Mitra. Thei worship also the Mone, the planet Venus, the fyre, the earthe, the water, and the windes. Thei neither haue autare nor temple, nor ymage, but celebrate their deuine seruice vndre the open heauen vpon some highe place for that purpose appointed. In doinge sacrifice thei haue no farther respecte, but to take awaye the life from the beaste. As hauing opinion, that forasmuche as the goddes be spirites, thei delighte in nothinge but the spiritual parte, the soule. Before thei slea it, thei set it aparte by them, with a corone vpon the heade, and heape vpon it many bitre banninges and curses. Some of the nacion notwithstandinge, when thei haue slaine the beaste: vse to lay parte of the offalle in the fire.

When thei sacrifice vnto the fire, they timbre vp drie stickes together, cleane without pille or barcke. And after what time they haue powred on neates tallowe, and oyle, thei kindle it. Not blowing with blaste of blowesse or mouthe: but makinge winde as it ware with a ventile, or trenchour, or suche like thinge. For yf any manne either blow into it, or caste in any deade thing, or any durte, or puddle, it is deathe to the doer. The Persians beare suche reuerence to their floudes, that thei neither wasshe, pysse, nor throwedead carcase into them. No not so moche as spitte into them: But very reverentlie honour their water after this maner. Comminge to lake, mere, floude, pond, or springe: thei trenche out a little dicke, and ther cut thei the throte of the sacryfice. Being well ware, that no droppe of blode sprinckle into the water by. As though all water ware polluted and vnhalowed ouer all: yf that should happen. That done their Magi (that is to say men skyful in y^e secretes of nature) layeng the flesh vpon a heape of Myrtus, or Laurelle, and tymbryng smalle wandes about, sette fyre thereon and brenne yt. And pronouncynge certaine curses, they myngle oyle, mylke, and hony together, and sprinkle into the fyre. But these cursings make they not against the fyre ne water. But against the earthe, a greate whyle toguther: holding in their hande a boundle of

smalle myrte wandes. Their kinges reigne by succession of one kindred or stocke. To whom who so obeyeth not, hath his heade and armes striken of: and so wythout buriall is throwen out for karreine. Policritus sheweth that every king of the Persians, buyldeith his howse vpon a greate hille: and ther hourdeth vp all the thresoure, tribute, and taxe that he receyueth of the people: to be a recordre afstre his deathe how good a husbonde he hath bene for y' commune wealthe. Suche of the subiectes as dwelle vpon the sea coast, are taxed to paie money. But those that inhabite toward the mydde londe: suche commodities as the quarter beareth or hath wher they dwelle. As apothecary druggues, woolle, coulours, and suche like and cateille accordingly. He is not permitted any one cause, to putte any man to death. Neither is it lawfull for any other of the Persians to execute any thyng against any of his house or stock, that maie sieme in any wyse cruelle. Euery one of them marie many wiues: and holde many concubines also beside, for the encrease of issue.

The king Proclaimeth rewarde vnto him, that within one yere begetteth most children. Fiue yere afstre thei are begotten, thei come not in the fathers sight, by a certein ordenaunce vsed emong theim: but are broughte vp continually emong the women. To the ende that if the childe fortune to dye in the time of his infancie, their fathers grief maie be the lesse. Thei vse not to marie but in one tyme of the yere: toward midde Marche. The bridegrome eateth to his supper, an apple of that countrey, or a litle of the maribone of a Chamel: and so without any farther banqueting goeth to bedde. From fiue yeres olde, to twentie and fowre, thei learne to ride, to throwe the Darte, to shoote, and chiefly to haue a tongue voide of all vntruthe. For their nourituryng and trainyng in good maners, thei haue appointed theim Masters of greate sobrenes and vertue; that teache them dieties, and pretie songes, conteyning either the praises of their Goddes, or of some worthy Princes. Whiche sometime thei sing, and sometyme recite without note: that so they mighte learne to confourme their liues vnto theirs, whose praises thei sieme themselues to allowe. To this lesson assemble thei alwaie together, at the calle of a Trompette. And as thei growe into yeres, an accompt is required of them how well thei haue borne awaie the lessons of their childhode. Thei vse to ronne the race, and to course, bothe on horsebacke and on foote: at the leadyng of some noble mannes sonne,

chosen for the nones. The field for the race, is at least thre mile and thre quarters longe. And to the ende that heate or colde should the lesse trouble them, thei vse to wade ouer brookes, and swimme ouer riuers, and so to rowme and to hunte the fieldes, and to eate and drinke in their armour, and wette clothes. The fruytes that eate are akecornes, wild Peares, and the fruict of the Terebinthine tree. But their dailey-foode afstre their ronnyng, and other exercises of the bodie : is hard Bisquette, or a like crustie breade, Horteochques, Gromelle sede, a litle roste fleshe or soden, whether thei lust : and faire water their drincke. Their maner of Huntyng, is with the bowe, or the Darte on horse backe. Thei are good also in the slynge. In theforenoone thei plante and graffe, digge vp settes, stubbe vp rootes, make~~their~~ their owne armour, or fisshe and foule, with the Angle or nette. Their children are decked with garnishynges of golde. And their chief iuelle is the precious stone Piropus, whiche thei haue in suche price, that it maie come vppon no deade corps. And that honour giue thei also to the fire, for the reuerence thei beare there vnto. From twentie, till fuentie: thei folowe the warres. As for byeng and sellynge, or any kinde of Lawe prattle, thei vse not. Thei cary in their warres, a kind of shieldes facioned like a losenge, a quiure with shaftes, and a curtilace. On their heades a copintanke, embatled aboute like a turrette, and a brestplate emboussed, of skaled woorke. The princes and menne of honour did weare a treble Anaxirides, facioned muche like a coate armour, and a long coate doun to the knees, with hangyng slieues accordyng. The outside colours, but the lining white. In Somer thei weare purple, and in Wintre Medleis. The abillementes of their heades, are muche like the frontlettes that their Magi doe weare. The commune people are double coated doun to the midde Leggue, and haue about their heade a great rolle of Sendalle. Their beddes and their drinking vessel, are garnished with gold. When they haue matier of moste importaunce to common of, thei debate and conclude in the middes of their cuppes: thinkyng it muche surer that is so determined, then afstre any other sober sorte. Acqueintaunce mieting of equall degré, griete one another with a kisse. But the inferiour mieting with his bettre, enclineth his bodie foreward with lowe reuerence. Thei bewrie their corpses in the grounde, cearyng them all ouer with waxe. Their Magicens thei leaue vnbewried, for the foules to disspetche. The

children there, by an ordenaunce no where elles vsed: doe carnally knowe their mothers. Thus have ye heard what the maners of the Persians ware sometyme.

Herodotus reherseth certeine other, their facions not vterly vnworthe the tellynge. That thei compted it vilanie to laughe, or to spitte before the kyng. Thei thought it fondenes in the Grekes, worthie to be laughed at, to imagine goddes to be spong vp of meinne. What so euer was dishoneste to be done, that thoughte thei not honeste to be spoken. To be in debte was muche dishonour, but of all thinges moste vile for to lie. Thei vse not to bewrie their deade bodies, vntill thei haue bene tornē with dogges, or with fowles. And the parentes brought to niedesses vse there to make cheuisance of their doughters bodies, which emong no nation elles was euer allowed. Howbeit some holde opinion, that it was also the propretie of the Babilonians. The Persians at this daie, beyng subdued of the Saracenes, and bewitched with Mahometes brainsicke wickednesse, are cleane out of memorie. A people in those daies, whiche through their greate hardinesse and force, ware of long tyme Lordes of the Easte parte of the worlde. But now tombled cleane from their aunciente renowne, and bewried in dishonour.

¶ The. viij. Chapitre.

¶ Of Ynde; and the vncouthe trades and maners of life of the people therein.

YNde, a Countrie also of the Easte, and the closyng vp of Asia toward that quartre: is saied to be of suche a maigne syse, that it maie be compared with the thirde parte of the whole earth. Pomponius writheth, that alonge the shore, it is fowrtie daies sailing the nighte also comprised therein.

It tooke the name of the floude called Indus, whiche closeth vp the lande on the Weste side. Beginningy at the Southe sea, it stretcheth to y^e Sonnerisynge: And Northward to the mount Caucasus. There are in it many greate peoples: and Townes and Cities so thicke, that some haue reported them in nombre ffe thousande. And to saie truthe, it oughte not to sieme greatly straunge vnto folkes, though the countrie be reported to haue suche a nombre of Tounes, or to be so populous: consideryng that

of all other, the Yndiens alone, neuer discharged theim selues of any ouerplus of issue, as other haue done: but alwaie kepte their owne offispryng at home in their owne countrie. Their principall floudes are Ganges, Indus, and Hypanis. But Ganges farre passeth in greatness the other twaine. This lande by the benefite of the battling breathe of the gentle Weast wind, reapeth corne twice in the yere. And other Wintre hath it none, but the bittre blastes of Theasterly windes called Etesiae. Thei lacke wine, and yet some men reporte, that in the quartre called Musica, there groweth a good wine grape. In the Southe parte thereof, growth Nardus, Cinnamome, Peper and Calamus aromaticus: as doeth in Arabia and Aethiope. The wood Ebenum (which some suppose to be our Guayacum) groweth there, and not elles where. Likewise of the Popiniaye and the Vnicorne. As for precious stones, Beralle, Prasnes, Diamantes, firie Carbuncles and Pearles of all sortes, be founde there in greate plentie. Thei haue twoo Sommers, softe pimpelyng windes, a milde aier, a rancke soile, and abundaunce of watre. Diuerte of them therefore liue an hundred and thirtie yeres. Namely emong the Musicanes. And emong the Serites, yet somewhat longer.

All the Yndians generally, weare long heare: died either afstre a bright asshe coulour, or elles an Orenge tawnie. Their chief ieuelles, are of Pearle and precious stones. Their appareil is verie diuers: and in fewe, one like another. Some go in Mantles of Wollen, some of Linnen some naked, some onely brieched to couuer the priuities, and some wrapped aboute with pilles, and lithe barkes of trees. Thei are all by nature blacke of hewe: euen so died in their mothers wombe acordingy to the disposition of the fathers nature, whose siede also is blacke: as like wise in the Aethiopians. Talle men and strongly made. Thei are very spare fieders, namely when thei are in Campe. Neither delighte thei in muche preasse. Thei are as I saied, greate deckers and trimmers of them selues, haters of theft. Thei liue by lawe, but not written. They haue no knowledge of lettres, but administer altogether without booke. And for y^e they are voide of guile, and of very sobre diete: all thing prospereth well with them. Thei drinke no wine, but when thei Sacrifie to their goddes. But their drincke is a brüage that thei make sometyme of Rize, sometime of Barlie. Their meate for the mooste parte is soupynges made also of Rize.

In their lawes, bargaines, and couenautes, their simplicitie and true meanyng well appeareth: for that thei neuer are muche contentious aboue them. Thei haue no Lawes concernyng pledges or thynges committed to another mannes kiepyng. No witnessynges, no handwritynges, no sealynge, ne suche like tokens of trecherie and vntrust: but without all these, thei trust and be trusted, thei belieue and are belieued, yea, thei oftentimes leaue their houses wide open without keper. Whiche truely are all great signes of a iuste and vprighte dealyng emong them. But this peraduenture can not seate well with euery mannes fantasie: that thei should liue eche manne aparte by himself, and euery body to dine and to suppe when he lust, and not all at an howre determined. For in dede for the felowshippe and ciuitie, the contrary is more allowable. Thei commende and occupie muche as a commune exercise, to rubbe their bodies: specially with skrapers made for the nones. Afre whiche, thei smothe them selues again with Ebenum, whereof I speake afore.

In their Toumbes, and Bowrialles, very plaine and nothyng costlie: But in trimming and arraieng of their bodies, to, to, gaude glorious. For there aboue thei neither spare gold, ne precious stone ne any kinde of silke that thei haue. Thei delighte muche in garmentes of white Sarcenet. And for that thei sette muche by beautie, thei cary aboue with theim phanelles to defende them from the sonne, and leaue nothyng vndone, that maketh for the bettre grace of their faces. Thei sette asmuche by truthe alone, as by all other vertues together.

Age hath there no prerogative, except thei winne it with their wisedome, and knowledge. Thei haue many wiues, whiche thei vse to buye of their parentes for a yoke of Oxen. Some to serve them as their vndrelynges, and some for pleasure, and issue. Whiche maie neverthelesse vse buttoke banquetyng abrode (for any lawe or custome there is to restraine theim) excepte their housebandes by fine force, can compelle them to kepe close.

No one emong the Yndians either sacrificeth coroned, ne offreth odours, ne liquours. Thei wounde not their Sacrifice in no maner of wise: but smore* hym by stopping the breath. Least thei should offre any mangled thing vnto God, but that that ware in euery parte whole. He that is conuicte of false witnessyng, hath his fingres cutte of by the toppe ioyntes. He that hath taken

* To smother, from the Dutch *smooren*.

a limme from any manne, suffreth not onely the like losse, but loseth also his hande. But if any man haue taken from an artificer; his hande, or his eye, it lyeth hym vpon his heade.

The kyng hath a garde of bought women: who take chardge of his bodie, and haue the trimmyng and orderyng thereof, the residue of the armie, remainyng without the gates. If the Kyng fortune to be droncken, it is not onely lawfull for any one of these women to slea hym: but she shall also as in the wae of rewarde, be coupled in mariage to the nexte king. Whiche (as is saied) is one of his sonnes, that afore enioied the Croune. It is not lawfull for the king to slepe by daie time: and yet in the night tyme to auoide trecherie, he is forced every houre to chaunge his chambre. When he is not in campe, he oste tymes cometh abroade: bothe to give sentence, and to heare matiers depending in question. And if it be time of daie to trimme his bodie: he bothe heareth the pleaes, and is rubbed in the meane season with the skrapers afore mencioned, by thre of his women. He cometh furthe also to Sacrifices, and to hunting: Where he is accompanied with a rable of women, in as good ordre as ours ware wonte to be vpon Hocke Mondaie.* His waie is ranged with ropes, and his garde of menne abideth without. But if it fortune any to steale in, to the women (whiche is contrary to their ordre and duetie) he loseth his heade for it. There go afore hym Tabours and Belles. When he hunteth in places fensed aboute, two or thre armed women stande preste,† for his aide, and defence. But when he hunteth in open place, he is caried vpon an Eliphante: and euen so sittynge on his backe shooteth, or throweth the darte at his game. Some of his women ride vpon Horses, somē vpon Elephantes. As likewise in the warres, where thei fight with all kinde of weapons skilfully.

Suche menne also as haue gathered things into writynges, recorde: that the Yndians worshippe as their goddes the father of raine Iupiter: Ganges their floude, and the familiar spirites of their countrie. And when their kyng washeth his heade, thei make solempne feast, and sende his highnes grēate giftes, eche man enuyenge other, who maye shewe hym self most riche, and magnifificent.

* Hock-Mondays fell eight days after Easter. Hock-tide was a festival instituted in memory of King Hardicanute's death in 1042. Hock-Tuesday money was a duty paid to the landlord in ancient times.

† Preste—ready.

The commune wealthe of the Yndians, was sometyme deuided into seuen states or degrees. The Sages (whiche other calle Philosophers) ware of the first ordre, or state: the whiche although thei ware in nombre fewer then any of the rest: yet ware thei in honour and dignitie aboue the kyng, farre aboue all other. These menne (priuiledged from all busines) neither be troubled with office, ne be at any mannes commaundemente: But receiue of the communes suche things as serue for the Sacrifices of their goddes, and are requisite for bewrialles. As though thei ware bothe well acqueainted, and beloued in heauen, and khewe muche of the trade in helle. For this cause haue thei bothe giftes and honour largely giuen them. And in very diede thei do muche good among the people. For in the beginning of y^e yere, assemblyng together, thei foreshewe of raine, of drouthe of winde and of sickenesse: and of suche like thynges as maiest to profeight be foreknownen. For aswell the kyng as the people, ones vndrestandynge their foresawes, and knowyng the certeinie of their iudgementes by former experiance: shone the euilles, and are presto to attende vpon that, that is good. But if any of their said Sages shall fortune to erre in his foresighte: other punishmente hath he none, then for euer after to holde his peace.

The seconde ordre is of housebande menne, whiche beyng more in nombre then any of the other states, and exempte fro the warres, and all other labour: bestowe their tyme onely in housebandrie. No enemie spoileth them, none troubleth them: but refraineth fro doing them any hurte or hinderaunce, vpon respect of the profighte that redoundeth to the whole, throughe their trauailles. So that thei, hauyng libertie without all feare to followe their business, are instrumentes and meanes of a blessed plenteousnesse. Thei with their wiues and children, dwell alwaie in the countrie, without resortyng to the tounes or citie. Thei paie rente to the Kyng (for all the whole Countrie is subiecte to their kyng) neither is it lawfull for any of the communes to occupie and possesse any grounde, without paieynge rente. And the housebande men beside this rente, yelde vnto the Kynges maiestie, a fiuef of their fruictes yerely.

The thirde ordre standeth all by brieders and fieders, of all sortes, whiche like wise neither inhabite tounne ne village: but with tentes, in the wilde fieldes. And these with huntynge and soulyng in sondrie wise, so kiepe vndre the beastes and hurtefull foules: that whear other wise the housebande menne should in

siede tyme, and towarde harueste, be muche acloyed* and hyndered by the fowles, and theim selues alwaic by the beastes, the countrie is quiete from al suche annoyance.

In the fourthe ordre are Artificers, and handicrafesmen. Whiche are deuided, some into Smithes, some into Armourers, some for one purpose, some for another, as is expediente. These doe not only liue rente free, but also haue a certaine of graine allowed them at the kinges allowaunce.

In the fiueth ordre are the menne of warre, a greate nombre daiely exercised in armes, bothe on Horsebacke, on Elephantes, and on foote. And all their Elephantes, and horses miete for their warres, are found of the kinges allowaunce.

The sixteith ordre is of Surueiours or Maisters of reporte, whiche haue the ouer sighte of all thynges that are done in the realme, and the charge to bryng reaporte vnto the kyng.

In the seventh place, are thei that be Presidents, and heades of the commune counsailles, very fewe in nombre, but worthy men for their nobilitie and wisedome. Oute of these are chosen counsailours for the kynges Courtes, and officers to administre the commune wealth, and to determine controuersies: yea, capitaines for the warres, and Princes of the realme.

The whole state of Ynde beyng deuided into these ordres or degrees: it is alsoordeined, that a man shall not marie out of the ordre, wherin his callyng lieth, ne chaunge his trade. For neither maie the souldiour occupie housebandrie thoughte he woulde: ne the artificers entremedle with the doctrine of the Sages.

There are also amonge the Yndians, persons of honour appointed to be as it ware Tutoirs of straungiers, to see that no wronge be done them, to put ordre for their keyng, and Phisicke, if any falle sickle. As also (if it fortune any of them to die) for the bewrieng of theim, and to deliuer their goodes, and money to their nexte friendes.

All causes are brought afore the iudges, who heare the parties, and punysshe the offenders diligently. Ther is no slauery amonge them. Yea, thei haue a certaine ordinaunce, that none shalbe slaye or bondie amonge them, but all fre, and of equalle authoritie and honour. For thei holde opinion that who so accustometh his selfe neither to be Lorde ouer other, ne to wronge any bodie: y^e man hath prepared him selfe saufte and ease what so euer

* This word, meaning overburthened, is frequently met with in Chaucer.
VOL. VI. Q

shall happen hym by any aduenture. And a fonde thing ware it to make the lawes indifferente for all, and not to make the states of the men indifferente.

But because ther are in Inde manye sondrie contries, diuerse bothe in people and tongue (as in so large a thing muste nedes happen) ye shall vnderstand) that thei do not all alike vse such trade as I haue described, but in some places somewhat worse.

Of those that lie towarde the Easte, some occupie brieding, and some do not. Other dwellinge in them ershe and fennes vpon the riuers side: occupie fisshing, and liue by the same all rawe. And thebetrre to worcke their feate, thei make them selues boates, of such canes as growe ther, of a wonderfull biggenes, So, that so muche of the cane as is betwixte ioyncte, and ioyncte, is a iuste proportion of timbre for one of their boates.

These of all the other Indians, are appareilled in matte, made of a certayne softe kinde of mere rushes. Which when they haue gathered out of the floude, and sliced out in maner of lace: they brayde together muche like oure figge fraile, or suche like kinde of mattinge, and make them selues ierkins therof.

Those that be yet by Easte of them, are brierders of cataille: and liue altogether with rawe fleshe, and haue to name Padians. Whose condicions are sayde to be suche.

As often as it fortuneth any of their citezains to besicke, yf it be a manne: his nierest friendes, and those that are moste aboute him, kylle him by and by, leaste (saye thei) his fleshe shoulde waxe worse. Yea, though he woulde dissemble the matier, and denie him self to be sicke, it boteth not. For withoute pardon, they kille him, and make a feaste with him. If it be a woman, looke how the menne did by the manne, so do the women by a woman. Likewise do thei with bothe sortes, when thei waxe crooked for age, or become impotente: where broughte, what by the one meanes and the other, none of them die for age.

Ther is another sorte of the Indians that kille no liuinge thing, ne plante, nor sowe, nor builde house: but liue with herbes, and a certeine sede whiche groweth there of the owne accord, muche like vnto gromelle, whiche thei gather with the cuppe or shelle that it groweth in, and so seeth it, and eate it. If any of these falle sicke, he wandereth forthe into some deserte place, and ther laieth him downe: no manne taking hede either to his lieng or to his dienge.

All these Yndians that I nowe haue spoken of, in quenching of natures heate, vse their women as secretly as beastes do their females.

These Yndians haue a kinde of sages, that the Griekes calle Gimnosophistæ, whiche as the worde Sophista soundeth now, might merily be interpreted briechelesse bablers. But as Sophista did signifie then, naked Sages: or to giue one Griekе worde for another, naked Philosophers. These (as Petrarche writeth) haunte the outemoste borders, and shadowie partes of that countrie, wandering naked accordinge to their name, vp and downe, heather and theather studieng, and searching the natures of things, the course of the heauens, and the secreteſ of knowledge. Thei continue sometime al the whole daye from the sonne rising, till his downe goinge: beholdinge the same with stedfaste eye, neuer tourning away the heade (aloughue it be ther moste feruently hote) searching and spieneſ afre certaine secreteſ in the body thereof.

At another time thei passe the daye likewyse, standing one while on one legge, another while on another in y^e broilinge sande of that contrie. Froste nor snowe, nor firie heate greued not them.

Amonge these, is ther a people called Brachmanes, whiche (as Didimus their king wrate vnto Alexandre when he went aboue to subdue them) liue a pure and simple life, led with no likerous lustes of other mennes vanities. This people longeth for no more then nature requyreh naturallye. Thei are content with suche foode as commeth to hande, dcsiryng no suche as other menne tourne the worlde almoste vpside downe to haue, leauing no element vnransaked to gette a gowbin* for their glotonous gorge: but suche as the earth vnploughed, or vndoluen, yeldeth of her self. And because thei acqueinte not their table with surfeſ, in dede thei know not so many kindes of sickenesſes, ne ſo many names of diseases as we doe: but thei bettre knowe what ſounde healthe meaneth, and staied continuauce of the ſame then euer we are like.

Thei haue no neide to craue one anothers helpe and relieve, wher no manne maketh clayme by (thine) and by (myne) but euery manne taketh what he lusteth and lusteth no more then he niedeth. Enuie cannot dwelle ther, ne none of her impes, wher all be equalle, and none aboue other, and all alike poore, maketh

* A large mouthful. From the old French, *Gobau*.

all alike riche. Thei haue no officers of Iustice among them, because thei do nothinge that ought to be punisched. Ther can no lawe appiere, because none offence appeareth.

The whole people hath one onely lawe, to do nothinge against lawe that nature prescribeth. To cherishe labour, to barre out ydlenes, and banis colle couetyse. That lecherylicke not away the vigour of their spirites, and strength: nor lacke throwe menne in desperate doompes. That euery manne hath enoughe, wher no manne couettes more. That neuer content, is of all other the moste cruell restles plague. For whome she catcheth, she throweth a foote beneth beggery, whilst thei canne finde none ende of their scrattinge, but the more thei haue, the fellier gnaweth their longing.

Thei warme by the Sonne, the deawe is their moisture, y^e riuier is their drinke, the faire grounde their bedde. Care breaketh not their sleape, Compassing of vanities wearieh not their minde. Pride hath no strokē ouer them, among whom ther is no diuersite. Neither is their any kinde of bonde knownen amonge them: but the bondage of the body to the minde whiche they onely allowe to be iuste.

For the building of their houses,* they sende not ouer sea for stone, thei burne no Calion to make lime to tempre their mortre, thei bake no brickes, nor digge no sande. But either make them caues in the earthe, or take suche as they finde ready made in the sides of mountaines and hilles. Ther dwel thei without feare of rage or ruine, of weather or of windē. He thincketh him self saeflier fencid from showres with his caue, then with a fewe tiles: and yet hath by it a double commoditie. A house while he liueth, and a graue ready made when he dyeth. Ther is no glittering apparell, no ratteling in sylkes, no sylkes, no rusteling in veluettes, but a litle brieche of brawded russhes, or rather a couering of honeste shamefacednesse.

The women are not sette ouete to allure, ne pinched in to please, ne garnisshed to gase at. No heare died, no lockes outelaid, no face painted, no skinne slicked, no courtrēfeicte countenaunce, nor mynsing of passe. No poticary practise, no ynckhorne termes, nor pithlesse pratling. Finally no colours of hipocrisie, no meanes to set out more beautie then nature hathe giuen them. They ioyne not in engendriure for likerous luste, but for the loue of yssewe and succession. Thei kepe no warres, but maintaine peace: not with force, but with peaceable behaviour and maners. The father and the mother folowe not the child to y^e bewriall. Thei builde no

toubmes for the deade: more like vnto chirches then graues. They bewry not vp their asses in pottes dasshed full of pearle and precious stone. For why they estieme in these, neither the honour of the quicke, ne the pleasure of the deade: but rather the trouble and paine of bothe. Pestilence or other diseases (as I haue sayd) the Abrahamanes are not annoyed with, for they enfecte not the ayer with any filthe doinges. But nature alwaye with them, keapeth accorde with the season: and evry elemente his tourne with oute stoppe or barre. Their Phisicque is abstinence, which is able not only to cure the maladie already crepte in: but also to holde oute suche as otherwise mighthe entre. Thei couette no sightes, nor shewes of misrule: no disguisinges nor entreludes. Bvt when thei be disposed to haue the pleasure of the stage, thei entre into the regestre of their stories, and what thei finde thermoste fit to belaughed at, that do thei lamente and bewaile. They, delight not as many do, to heare olde wiues tales, and fantasies of Robin Hoode: but in studious consideracion of the wondreful workmanship of the worlde, and the disposinge of things in suche ordre of course and degree. Thei crosse no sease for merchaundise, ne learne no colours of Rethoricque. Thei haue one kinde of plaine eloquence commune to them all: tonge, and harte agreinge in truthe. Thei haue neither moote halles, ne vniuersities, whose disagreable doctrine more leaning to apisshe arte, then natural reason and experience, never bringeth anye staye, or certeinte of thinges. One part of this people iudgeth mannes perfesteste blessednes to stande in honestie. And a nother in pleasure. Not in the tickelinges of the taile, or pamperinges of the bealy, more bittre then pleaunte as thou maye vse them: but to lacke nothing that perfecte nature desireth, ne nothing to do that perfecte nature misliketh. Thei thincke it no honour to God, to slea for him an innocentе beaste; yea thei say he accepteth not the sacrifice of men polluted with bloode, but rather loueth a worship voide of all bloodsheade. That is to saye, the humble entreatie of woerde, because that properte only (to be entreated with woordes) is commune to God and to manne. With this therefore saye they he is pleased, because we somewhat resemble him self therin. And this was the life of y^e vnchristened Brahmanes, wher with we Christianes are so farre out of loue, that we are afraid leaste any man should beleue it to be true.

The Yndians called Catheis, haue eche man many wiues. And

assone as any one husbande fortuneth to die, his whole number of wiues assemble before the chiefest judges of the citie, and there eche for her self, sheweth- and alledgedh her welle deseruinges towarde her housebande: how derely she loued him, howe muche she tendered and honoured him. And she that is by them iudged to hane borne her self beste in that behaulfe, and to haue bene dierest to her husbonde: she in the beste maner and moste gorgeous that she can devise, triumphing and reioysinge, getteth her vp vpon the funeralle pyle wher her housebandes corps lieth ready to be brente, and ther kissinge and embrasinge the deade body, is burned together with her housebande. So gladde is she to haue the victorie in the contencion of wiuely chastitie, and honeste behauour toward her husbande. And the other that lyue, thincke them selues dishonoured: and escape not without spotte of reproche as longe as thei liue. Their children in their infancie, are not nourished vp at the libertie and will of the parentes: but certeine there are appointed to viewe the children: whiche yf thei spie vntowardnes in the infante, deformitie, or lacke of lymmes, commande it to be slayne.

Thei ioyne not mariages for nobilitie of birthe, or aboundinge of substaunce, but for beaultie, and rather vpon regarde of frute, then of luste.

Certaine also among the Yndians haue this custome, that yf thei be of suche pouertie that thei be not able to marye oute their daughters: euen in the floore of her age thei bringe her, or them, furthe into the marcate with trumpet and dromme, or suche other their noyses of warre: And their, after the multitudeis comen together, the maiden first vncouereth her self wholie vp to the harde shoulders, on the backe haulfe, to be sene stark naked, and afstre that likewise on the bealy. Yf the multitude finde no faulfe, but allowe her as worthye to please for her bodye, then marieth she to some one ther, whome she beste liketh.

Megasthenes writeth that vpon diuerse mountaines in Ynde, are people with dogges heades, and longe clawes, cladde in hydes of beastes, speakeinge with no voyce like vnto manne, but barking onlye, muche like vnto dogges, with mouthes rougue like a grater.

Thei that dwelle aboute the heade of Ganges, haue no nede of anye kinde of meate: for they liue by the sauour of their frutes. And yf thei fortune to iorney, so that they thincke to fayle of the sauour when thei would haue it, they cary with theim to smell to, at times as thei fainte. But if it fortune those to smelle any

horrible stincke, it is as present deathe vnto theim, as poysone to vs. It is recorded in writyng, that certaine of those were in Alexandres campe.

We rede also that there are in Inde men with one eye and no mo. And certein so notably eared that thei hange downe to their hieles, with suche a largenesse that thei may lye in either of them as vpon an apallet: and soharde, that thei may rende vp trees with them. Some othera also hauing but one legge, but vpon the same such a foote, that when the sonne is hote, and he lacketh shadowe, lyenge downe vpon his backe, and holdinge vp his fote, he largely shadoweth his whole bodie.

It is redde that in Clesia certein women haue but ones childe in all their life time: and the children as sone as thei are borne, immediatly to become horeheded. Againe, that there is another nacion, much longer lived than we are, whiche in their youth are horeheared: and in their age, their heare waxeth blacke. They affirme also that there is another sorte of women that conceiue at fyue yeres olde, and liue not aboue the age of viii. yeres. There are also that lacke neckes, and haue their eyes in their shoulders. Ther are also beside these, certeine saluages with dogges heades, and shache heared on their bodies, that make a very terrible charringe with their mouthes. But in these and suche like tales of the Indians, and their countre: for that a manne had nede of a redie beliefe that should take theim fort rutes, one had not nedee to bee to large: considerynge specially that menne nowe a daies, will skante beleue the reporte of other mens wrtinges, in the thinges that almost lye vndre their noses.

Ther is a place betwixt Gedrosia and the floude Yndus which is called Cathainus of the Cathaiens that enhabite it. This people ware an ospring of y^r Scithians, mucche altered from their naturall condicions, and wonted maners, if that that Aritone the Arminiane writheth of them in his storie, be true.

Thei passe (saieth he) all other men in quicke smelling. And thei saye of them selues, that though all other menne haue two instrumentes of sight, yet do none se with both two in dede, but thei: all other men in comparison either to haue no sight, or elles as it ware but with one eye. Their wittinesse is greate, but their boastinge greater. The whole nacion of them is perswaded, that thei mucche passe all other men in knowledge, and the subtillties of sciences. Thei are all of colour shining white, small eyed, beardelesse by nature. Their lettres are astre

the facion of the Romaine, all in squares. Thei are diuersely ledde with fonde supersticions, some afstre one sorte, and some afstre another. But thei are all voyde of the true knowledge which is in Iesus Christe. Some worship the sonne, some y^e moone. Other, ymages of yoten metalle, manie of them an oxe. And thus to sondry suche other monsters, hath this people in sondry wyse diuided it selfe in supersticion. Thei haue domaner of written lawes, nor knowe not what we meane when we speake of faithfulness or trustiness. And wher (as I said afore) thei haue in all handi worckes a passing subtiltie of witte, yet in the knowledge of heauenly thinges, thei are altogether to learne: that is to saie, the are vterly ignoraunt. A cowardly people and very feareful of death. Yet exercise thei a maner of warre, but that thei handle rather by witte, and policie, then by strength and hardinesse. In their fighte thei use a kinde of shaftes, and certaine other weapons of flight, vnknowen to other countries.

Their money is a piece of square paper, with their Kynge's Image vpon it. And because it cannot be durable: ordre is taken, that when it is soiled or dusked muche, with passyng from man to man, thei shall bring it to the coignyng house, and make exchaunge for newe. All their vtensiles and necessaries of house, are of golde, siluer, and other metalles. Oile is so deintie emong theim, that the kyng onely vseth it, as it ware for a precious ointement. Thus haue we treated of the Yndians, and now to their borderers, the Scithians.

¶ The ix. Chapitre.

¶ Of Scithia and their sterne maners.

SCithia (a countrie lieng by North) is said of Herodotus, to take the name of Scitha Hercules sonne. Or as Berossus Judgeth, of an other Scitha, borne of our greate graundame Araxe, Noahes wife, that dwelt first in that countrie. This people in the beginnyng, pente within narowe boundes, so in processe by litle and litle, through their valeauntries and force enlarged their limites: that thei became lordes of many countries aboue, and grewe into a great gouernaunce and renoume. Thei nestled first vpon the floude Araxis so fewe in nombre and so base: that no manne thought theim worthie the troublyng or talkyng of. But gettyng

vnto them a certein king, hardie, of great courage, and notable experience in the warres: thei enlarged their land so, that thei made it stretche on the one parte (whiche is altogether Hille, and Mounteigne) vnto Caucasus, and ouer al the plain vnto the Occean, and vnto the greate marshe of Meotis, and Tanais the floude. From whence the countrie of Scithia now stretcheth all along toward the East. And because the mounteigne Imaus, ronnyng along as the countrie coasteth, deuides it in the middes into two haulues: the one haulfe is called Scithia within Imaus, and the other without (as ye would saie) on this side the Mounte, and beyonde. There neuer medled any power with theim, that was able to conquerre theim: or muche to endamage them. Thei forced Darius, the Kyng of the Persians, with greate dishonour to flie their countrie. Thei slue Cirus with all his armie. Thei made an ende of Alexandre with al his power. The Romaines sente theim thretes thei would warre with theim, but they proued in fine but wordes. Thei are a people not tameable with any toile, bittre warriours, and of great strength of bodie. At the first very rawe, and with out any ordinarie trade of life: neither knowyng what tillage meant, ne yet hauyng any houses or cottages to dwell in. But wandryng vp and doun the wilde fieldes and driuyng their catteile afore theim, their wifes and their children ridyng in wagons by them. Thei obserued justice, without constraint of lawe. Thei compted none offence more heinous, then thefte. As folke that had nothyng vndre locke nor keye, barre, nor bolte: but altogether in the open fielde. Thei nether occupied golde ne siluer. Their chief foode was milke and Hony. Against colde and other stormes, thei wrapped their bodies in felles, and hides of beastes, and Mice skinnes. Thei knewe not what Wollen meante, ne any facion of garmente.

This maner of life was in many of the Scithians, but not in all. A greate nombre of theim, as thei muche differed in distaunce of place from other, so differed thei also from other in maners: and vsed a certefine trade of liuyng emong them selues, wheroft we afterward will entreat, when we haue saied somewhat more of their facions in generall.

Many of the Scithians delight in manslaughter. And the firste man that he taketh in fight, his bloud drincketh he: and offreth vnto his Kynge the heades of all those y^t he ther sleaeth. For when he hath so done, he is admitted to be partaker of the butine what so euef it be, whereof he should be otherwise parties. He

cutteth of the heade astre this sorte. Firste, with his knife he maketh in it a gashe rounde aboute like a circle, vndre the eares: then taketh he it by the heare of the croune, and striketh it of. That done, he fleaeth it, and taweth the skinne betwixte his handes, vntill it become very souple and soft and kiepeth it for a hande kercher. This wille he hange vpon the reine of his horse, and glorieth not a litle in it. And he that hath moste of suche handkerchers, is compted the valeauntest manne. There are many also that sowe together these skinnes of menne, as other doe the skinnes of beastes, and weare theim for their clothynge. Some of them flea the right hand of thei'renemies beyng slaine, so that the nailes also remain vpon the fingres, and make couers of theim for their quiuers.

Many of them flea the whole bodie, and stretche out the skinne vpon certayne stickes fitted for the nones, and so sprede them vpon their Horse. Of the Skulles of the heades thus slaine, thei make measures to drincke in: coueryng them on the outside with rawe Neates leather, and gilding them on the inside, if he be of habilitie. And when any gheste of estimacion commeth vnto theim, thei offre them to drincke in asmany as they haue, and declare for a greate bragge of thei'r valeauntesse, that so many they haue slaine with their owne hande.

Ones every yere, all the chief heades of the Scitians, kepe a solempne drinckyng. At the whiche the maner is, out of one of these Skulles, as out of a was sailing boule, to give all those the wine that haue slaine an enemie. But he that hath done no such notable acte, tasteth not therof, but sitteth aparte in a corner without honour: which is iudged among them a greate reproche. But thei that haue achieued many slaughters, thei dranke of two Goblettes together, which thei haue for that purpose.

The goddes whom thei worshippe, and doe Sacrifice vnto, are these: Firste and chiefly vnto Vesta, then to Iupiter, and the goddesse of the grounde: for that thei take her to be Iupiters wife. Nexte vnto Apollo and Venus, Mars and Hercules. Yet erecte thei no Chapelle, Altare, nor Image to any of these: but only to Mars: to whom thei offre of every hundred prisoners that thei take, one for a sacrifice. To the other thei offre bothe horses and other beastes, but specially horses. Swine thei so little estieme, that thei neither offre them to any of their goddes ne vouchesauf to kiepe theim in their Countrie. Looke whom the

kyng punissheth with death, his children he also commaundeth to be slain, as many as be males, but the women are pardoned.

' With whom the Scithians couenaunt or make League: after this maner thei doe it. They fille an earthen panne with wine, and of the parties that shall strike the League or couenaunte, thei drawe a quantitie of bloude, whiche thei mingle therewith. Then diepe thei into the panne their Curtilasse, their shaftes, their axe, and their darte. That done, thei wishe vnto them seiuers many terrible curses and mischieves, if thei holde not the league or couenaunte. And then drincke thei the wine. And not thei onely that strike the couenantes, but also those that are moste honourable in their compaignie.

The bewriall of their kyngesis afre this maner: where the Kyng dieth, those that are of his bloude, rounde his heare, cutte of one of his eares, slice his armes rounde aboute, all to begasshe his foreheade and his nose, and shoothe him through the lufe hande, in thre or fowre places. Then laie thei the corps in a Carte, and cary it to the Gerrites, where the Sepulchres of all their Kynges are. And thei dwell vpon the floude Boristhenes, about the place wher it becometh first saileable. This people when thei haue receiued it, trenche out a square plotte in the ground very wide and large. And then rippe the bealy of the corps, and bowelle it cleane: clensyng it and drieng it from all filthe, and fille it vp with Siler Montanum, Frankencense, Smallache siede, and Anise siede, beaten together in a Mortre. And when thei haue sowed it vp againe close, thei ceare the whole bodie, and conueigh the same in a Carte, to the nexte people vndre the gouernaunce of the Scithians, whiche with honour receiue it, and conueigh it vnto the nexte of their dominion: and so from one to another, vntle it haue passed rounde aboute, to as many peoples as are of their dominion, and be comen againe to the place of bewriall emong the Gerrites, whether it is accompanied with a certain of all the peoples, to whom it hath comen, as thei gathered encrease from place to place. Thei, afre what tyme thei haue laied the corps, cophine and all, vpon a bedde of state, amid the square afore mentioned: sticke doun their iuelines and speares aboute him, and with stickes laied ouer from one to another, frame as it ware a Cielyng, whiche thei couer with a funeralle palle. Then in the reste of the vvide space, that yet remaines in the Cophine made for the nones: thei bewrie one of his dierest lemmans, a waityng manne, a Cooke, a Horsekeper, a Lacquie, a

Butler, and a Horse. Whiche thei al first strangle, and thruste in, together with a portion of all sortes of plate, and of euery suche thyng as apperteined to his housholde, or body. And when the yere comes about, then do thei thus. Thei take of those that ware nerest about the Kyng (now there are none abouete the king, but thei be Scithians free borne, and suche as his self doth commaunde: for he maie be serued with no bought slaye) of those take thei fuetie and as many of his best horses. And when thei haue strangled bothe the men and the horses, they bowell the Horses, stiffe their bealies againe with Chaffe, and sowe theim vp close, and sette the menne vpon their backes. Then make thei a voulte ouer round about the bordre of the greate square, and so dispose these Horse menne enuiron the same, that thei sieme a farre of, a troupe of liuyng horsemen gardyng the kyng.

The communes haue also a maner of bewrialle afstre a like sorte. When one of theim dieth, his nexte neighbours and kindsfolke laie hym in a Carte, and cary hym aboue to every of his frindes: whiche at the recepte of hym make a feaste, as well to the kinds-men, as to all the residewe that accompagne the corps. And when thei haue thus caried hym aboue by the space of fowretene daies, he is bewried. All the braine of his heade beyng first piked out, and the skulle rinsed with water cleane. Aboue the bodie thei sette vp three sparres of woodde sloypyng, and restyng one vpon another at the toppes. Rounde about these sparres, thei straine cappyng woollen, packyng theim as close as thei can. And within betwixt the sparres, as it ware in the middest ouer the deade, thei set a traie or shallowe trough, where in to thei caste a kinde of stones, that glistereth by fire light.

The menne emong the Scithians do not vse to washe them selues. But the women vse to powre water vpon their own bodies, and to rubbe themselves against some rougue stone: and then with a piece of a Cipresse, Ceadre, or Encence tree, to grate their whole bodie, vntill it be some what bollen or swollen. And then enoint thei bothe that and their face, with certeine medicines for the nones: whereby thei become the nexte daie of a very god smell, and (when the medicine is washed awaie) slicke and smothe.

Their commune othe, and the othe of charge in matiers of controuersie, or iudgemente, is by the kynges clothe of estate: by the whiche if a man shalbe tried to haue forsworne hymself (as their enchauntours haue a maner to trie with salowe roddes

whether thei haue or not) by and by without respigthe, he loseth his heade, and all his goodes, whiche tourne to the vse of them that haue proued him periured.

The Massagetes, a people of Scithia in Asie, beyond the sea called Caspium mare in appareille and liuyng, muche like to the Scithians, and therefore of some so called: vse to fighte bothe on horsebacke and on fote, with suche actiuittie and force, that thei are almoste invincible in bothe. Their weapons are bowe and arrowes, Launces and Armynge swordes. Their beltes aboute their waste, the ornament of their heades, and their pollerone, are garnished with golde. Their Horses are barbed on the brest, with barbes of gold. Their reines, bridles, and trappour are all of golde. The heades of their Launces are of Brasse, and their Quiuers armed with Brasse. As for Siluer and Iron thei occupie none. Eche manne marieth one wife, and yet are the wiues of them all, commune one to another, whiche thynge is not vsed emong any of the other Scythians. When so euer any man lusteth for the compaignie of his woman, he hangeth vp his quauer vpon the carte wherein his wife is caryed by him, and there openly without shame coupleth.

When any one of this people waxeth very aged, his friendes, acquaintaunce, and kindesfolke assembled together, make a bealy Sacrifice of hym: sleayng as many shiepe besides, as will serue for the fulnesse of the nombre. And when thei haue dressed theim, eate parte and parte like, the one with the other. And this kinde of departyng is compted emong theim, of all other moste blessed. If any fortune to pine awaie of sickenesse, hym eate thei not: but put in a hole, and throwe earthe vpon him. Sory for the losse, that he came not to the feaste.

Thei neither sowe nor mowe, but liue by fleshe of suche beastes as thei haue, and suche fissh as Araxe the floude doeth plenteously minister vnto them: and with drinckyng of Milke, wherof thei make no spare. Thei knowe no goddes but the Sonne; In whose honour thei offre vp Horses in Sacrifice, as beyng in swiftenesse moste like vnto the Sonne.

The Seretines are a debonaire people, and suche louers of quietnesse, that they shonne to entremedle with any other people. Merchautes passe their outmost floude toward them, but thei maie come no nigher. Along the banques there, thei sette oute suche thynges, as thei are disposed to selle. Not the Merchautes, but the indwellers of the Countrie. For thei selle to other, and

buie of none. And thei sette them in ordre as thei judge them in price. The buyer cometh, and as he iudgeth theim by his eye to be worthe, without further trade or feloweshippe betwixte theim, so laieth he dounē. And if thei receiue it, he departeth with y^e ware. Emong them is there neither whore nor thiese, nor adulteresse broughte to iudgemente. Neither was it euer hearde, that there was a manne slaine emong theim. For the feare of their Lawes woorketh more strongly with theim, then the influences of the Starres. Thei dwelle as it ware in the beginnyng or entryng of the worlde. And for that thei liue afstre a chast sort: thei are neither skourged with Blastynge, ne Haile, ne Pestilence, ne suche other euilles. No manne toucheth a woman there, afstre she hath conceiued, ne yet in the time of her flowres. Thei eate none vncleane beastes, ne knowe what Sacrifisynge meaneth. Euery man there is his owne Judge, acordyng to Iustice. Therefore are thei not chastised with suche corrections as happen vnto other for synne, but bothe continue long in life, and die without grief.

The Tauroschiithians (so called for that thei dwell aboute the mounteigne Taurus) offre as many as fortune to make Shipwrecke vpon their shore: to the virgine, whose name ye shall afstre heare. And if it fortune any Greke or Grekes, to be driuen therethen, him doe thei sacrifice after this maner.

Astre what tyme thei haue made prayer after their maner, thei strike of his heade with an hatchet. And (as some saie) tomble dounē the carkesse into the Sea, (for this Virgine hath a Chapelle vpon the toppē of a high clieue, hangyng ouer the Sea, where this feate is doone) and naile vp the heade vpon a Gibet. In this poincte of nailyng vp the heade, all the writers agre, but in tomblyng dounē the body, not so, for some affirme, that the body is bewriued. The Virgine Deuille, to whom thei Sacrifice: is saith to be Iphigenia Agamemnons daughter. Their enemies as many as thei take, thus thei handle. Euery manne cutteth of his prisoners head, and carieth it home: and fasteneth it vpon the ende of a long pole, and setteth it vp: some vpon their house toppē some vpon their chimneis as high as thei can. And no merueile though thei set them so that thei might well see rounde about theim: for thei saie: they are the wardens and kepers of al their whole house. They liue by spoile, and by warre.

The Agathirsians are menne verie neate and fine, and greate

wearers of golde in their appareill. Thei occupie their women in commune, so that thei seme all of one kindred, and one householde: neuer striuyng nor grudgingyng one with another, muche like in body vnto the Thracians.

The Neuriens vse the maners of the Sithians. This people the somer before that Darius set furthe, ware constrained for the greate multitude of Serpentes y' ware bredde in their quartres, to chaunge their dwellyng place. Thei verily doe belieue, and wille sweare it: that every yere ones for a certaine daies, thei become Woulues, and retourne againe into their former shape and state.

The Antropophagites (so called for that thei liue by mannes fleshe) of all menne, are the worse conditioned, without lawe, or officer, appareilled like the Scithiens: but in language like vnto no bodye but them selues.

The Melanchleni do all weare blacke, as their name dothe signifie. And of these also are eaters of mannes fleshe: so manye as folowe the trade of the Scithians.

The Budines are a great nacion, and a populous, graye eyed, and redde headed al. Their heade citie is Gelone, wherof thei are also called Gelonites. Thei kepe evry thirde yere a reuelle in the honour of Bacchus: whereat thei make reuelle in dede, yea, reuell route. Thei ware sometime Grikees, whiche put of fro their countrie, seated them selues there. And by processe, losing the proprietie of their owne tonge, became in language haulfe Grekes, and haulfe Scithians. Yet are the Gelonites bothe in language and liuinge, different from the Budines. For the Budines being native of the place, are brieders of Catteile: The Gelonites, occupieng tilthe: liue by corne, and haue their frute yarde. Neyther lyke in colour ne countenaunce to the other. All their quartres are verye full, and thicke of trees. It hathe also many meres and greate. In and aboute the whiche thei take Ottres, and Beavers, and many other beastes: of whose skinnes they make them pilches, and Ierkins.

The Lirceis liue by woodmanshippe, and huntinge, and astre this maner. Their countrie beinge also very thicke of trees, thei vse to climbe suche as siemeth them beste: and there awaite their game. At the foote of every mannes tree lieth a dogge, and a horse well taughte to couche flatte on the bealy, as lowe as can bee. When the beast cometh within daungier, he shoteth. And yf he hitte, he streigthe commeth downe, taketh his horse backe, and foloweth with his hounde.

The Argippians dwell vndre the foote of the highe mountaines. Men whiche fro their birthe are balde; bothe the males and the females. Their noses tourne vp like a shoinge horne, and their chinnes be great out of measure. The sounde of their voice vnlike to all other: ther apparell afstre the sorte of the Scithians. Thei haue small regarde to brieding: by the reason wherof thei haue smalle store of cattaille. Thei lie vndre trees, whiche in the wintre thei couer ouer with a white kinde of felte, and in the somer take the same awaye, and lie vndre the open tree. Ther is no manne that will harme them for that thei are compted holy halowed: neither haue thei anye kinde of armour, or weapon of warre. These men haue the arbitrement of their neighbours contiouers rounde aboue. And as thei determine so are thei ended. Who so flieth vnto them, is saufe as in sanctuary.

The Issedonnes haue this propertie. When so euer any mannes father ther, dieth: all his kinsfolke bringe euery man one beast or other to the house of y^e sonne that kepereth the funeral. Which when they haue killed and minsed: they minse also the body of the deade. And bothe the flesshes beinge mingled together, thei fall to the banquet. Then take thei the dead mannes heade, and pike the braine cleane, and all other moistures and ragges, and when thei haue guilte it, thei vse it for a representacion of the partie departed. Solempnisinge euery yere furthe, the memoriall, with newe ceremonies, and mo. This dothe the sonne for the father, and the father for the sonne, as the Grekes kepe their birthe daies.

These are also sayde to be verye iuste dealers, and their wiues to be as valeaunt and hardie as the husbandes. Suche haue the maners of the Scithians bene. But afterwarde being subdued by the Tartares, and wearing by processe into their maners and ordinances: thei nowe liue all afstre one sorte, and vndre one name.

¶ The x. Chapiter.

¶ Of Tartarie, and the maners and power of the Tartarians.

TArtaria, otherwyse called Mongal: As Vincentius wryteth, is in that parte of the earthe where the Easte and the Northe ioyne together. It had vpon the Easte, the londe of the Katheorines

and Solangores, on the South, the Saracenes: on the Weste the Naymaniens, and on the Northe is enclosed with the occean. It hath the name of the floude Tartar that ronneth by it. A country very hilly, and full of mountaines. And where it is champe in, myngled with sande and grauelle. Barreine, except it be in places where it is moysted with floudes, which are very fewe. And therfore it is muche waaste, and thinly inhabitated. Ther is not in it one Citie, ne one village beside Cracuris. And wood in the moste parte of the country so skante, that the inhabitauntes are faine to make their fyre, and dresse their meate with the drie donge of neate and horses. The ayer intemperate and wonderfulle. Thondre, and lightening in somer so terrible, that sondry do presently die for very feare. Nowe is it broiling hote, and by and by bittre colde, and plenty of snowe. Suche stronge windes sometime, that it staieth horse and man, and bloweth of the rider: teareth vp trees by the rootes, and doeth muche harme. In wintre it neuer raineth ther, and in Somer very often. But so slendrely, that the earthe is skantē wette with al. And yet is ther great store of Cattaile: as Camelles, neate, &c. And horses and mares, in suche plentie, as I beleue no parte of the earth hath againe. It was first inhabited of foure peoples. Of the Ieccha Mongalles that is to saye, the greate Mongalles. The Sumongalles, that is to say the watre Mongalles, whiche called them selues Tartares, of the floude Tartar whose neighbours thei are.

The thirde people ware called Merchates, and the fourthe Metrites. There was no difference betwixte them eyther in body or language, but al aftre one sorte and facion. Their behauour was in the beginning very brute, and farre oute of ordre, without lawe or discipline, or any good facion. Thei liued amonge the Scithians, and kept herdes of cattalle in very base state and condition: and ware tributaries to all their neighbours. But within a while aftre, thei deuided them selues as it ware into wardes, to euery of the which was appointed a capitaine: in whose deuises and consentes consisted thordre of the whole. Yet ware thei tributaries to the Naimannes (their next neighbours) vntyll Canguista by a certaine prophecie was chosen their kyng. He assone as he had receiued the gouernaunce, abolished all worshippe of deuilles, and commaunded by commune decree that all the whole nacion should honour the highe God euerlasting: by whose prouidence he would seme to haue receiued the

kingdome. It was further decreed that as manye as ware of age to beare armour, should be prestes, and ready with the king at a certeyne daye. The multitude that serued for their warres, was thus distributed. Their capitaines ouer ten (which by a terme borowed of the Frenche, we calle Diseners, are at the commaundemente of the Centurians. And the Centuriane obeied the Millenarie, that had charge of a thousande. And he againe was subiecte to the grande Coronelle that had charge ouer ten thousande: aboue the whiche nombre thei mounted no degree of captaines.

This done, to proue the obedience of his subiectes, he commaunded seuen sonnes of the Princes or Dukes whiche before had gouerned the people: to be slaine by the handes of their owne fathers, and mothers. Whiche thinge althoughe it ware muche againste their hertes, and an horrible diede, yet did thei it. Partely vpon the feare of the residew of the people: and partly vpon conscience of their obedience. For why, the people thoughte when thei sawe him begyn afstre this sorte: thei had had a god amongst them. So that in disobeyinge of his commaundemente, thei thoughte thei should not haue disobeyed a king but God him selfe.

Canguista takinge stomake with this power, firste subdued those Scithians that bordred vpon him, and made them tributaries. And where other afore had bene tributaries also vnto them: now receiued he in that one peoples righte, tribute of many. Then settinge vpon those that ware further off, he had suche prosperous successe that from Scithia to the sonne risinge, and fro thence to the middle earthe sea, and beyondē: he broughte all together vndre his subiection. So that he moughte nowe worthely wryte him selfe highe Gouernour, and Emperour of the Easte.

The Tartares are very deformed, litle of bodie for the moste parte, hauyng great stiepe eyes: and yet so heary on the eye liddes, that there sheweth but litle in open sight. Platter faced and beardlesse, sauyng vpon the vpper lippe, and a litle aboute the poincte of the chinne thei haue a feawe heares as it were pricked in with Bodkins. Thei be communely all slendre in the waste. Thei shauhe the hindre haulfe of the heade, rounde aboue by the croune, from one eare to another: compassyng towarde the nape of the necke after suche a facion, that the polle behind sheweth muche like the face of a bearded manne. On the other parte, thei suffre their heare to growe at lengthe like our women:

whiche thei deuide into two tresses, or braudes, and bryng aboute to fasten behinde their eares. And this maner of shauyng, do thei vse also that dwelle among theim, of what nacion so euer thei be. Thei theim selues are very light and nimble: good on Horse, but naughte on foote. All from the moste to the leaste, as well the women as the menne: doe ride either vpon Geldynges, or Kien, where so euer thei become. For stoned Horses thei occupie none, ne yet Gelding that is a striker, and lighte of his heles. Their bridelles are trimmed with muche gold, siluer, and precious stones. And it is compted a ioly thyng among theim: to haue a great sort of siluer sounded belles, gynglyng aboute their horse neckes. Their speache is very chourlishe and loude. Their singyng is like the bawlynge of Woulves. When thei drinke, thei shake the heade: and drincke thei do very often euuen vnto dronckennesse, wherein thei glorie muche. Their dwellyng is neither in tounes ne Bouroughes. But in the fieldes abrode, afre the maner of thauncient Scithians in tentes. And the ratherso, for that thei are all moste generally catteill mastres. In the wintre time thei are wont to drawe to the plaines, and in the Somer season, to the mountaignes and hillie places for the better pasture. Thei make them Tentes, or elles rounde cotages of wickres, or of Felte vndersette with smothe poles. In the middes thei make a round windowe that giueth them lighte, and letteth out the smoke. In the middes of the Tent, is their fire, aboute the whiche their wife and their children doe sitte. The menne delight muche in dartyng, shootyng, and wrastelyng. Thei are merueilous good hunters, to the whiche thei go armed at all pieces. And assone as thei espie the beaste, thei come costing together rounde aboute and enclose her. And when euery manne hath throwen his darte, or shotte his arrowe: whilst the beast is troubled and amased with the stripes, thei steppe in to her and slea her. Thei neither vse breade ne bakynge: table clothe ne napkin.

Thei belieue that there is one GOD that made all thynges, bodily and ghostly, sene or vnsene, and hym thei honour: but not with any maner of Sacrifice or ceremonie. Thei make theim selues litle pupettes of silke or of felte, or of thrumme, like vnto menne: whiche thei sette vp vpon eche side of their Tentes, and do them muche reverencé, beseching them to take hede to their catteille. To these thei offre the first milke of all their milche catteill, of what kinde so euer thei be. And before thei begin

either to eate or drinke aught, thei sette a porcion thereof before theim. Looke what beaste thei kille to be eaten, thei reserue the harte all nighte in some couered cuppe, and the nexte moryng seath it and eate it.

Thei worshippe also and Sacrifice to the Sonne, Moone, and elementes fowre. To Cham also their Lorde and Kyng, thei do very deuoute honour and Sacrifice: supposyng him to be the sonne of God, and to haue no piere in the whole worlde: neither can thei abide to heare any other manne name hym.

This people so despiseth al other men, and thincke theim selues so farre to surmount them in wisedome and goodnes: that thei abhorre to speake to theim, or to compaignie with them. Thei calle the Pope and all Christen menne, Doggues and Idolatres: because thei honour stones and blocques. And thei theim selues (beyng giuen to deuelishe supersticions) are markers of dreames, and haue dreame readers emong theim: as well to enterprete their sweuens,* as to aske knowledge of Idolles. In whom thei are perswaded that God speaketh: and therefore acording to their answeres, frame them selues to do. Thei marke many seasons, and specially haue regarde to the chaunges of the Moone. Yet make thei for no season, ne chaunge, any singular holidaie or obseruance: but ilike for them all indifferently. Thei are of so gredie a couetousenesse, and desire, that if any of them se aughte, that he coueteth to haue, and cannot obtein with the good wille of the owner: if it apperteigne to no Tartarre, he will haue it by force. And thei thincke (through a certein ordenaunce that their Kyng made) thei offend not therein. For suche a commaunde-mente had thei of Canguista, and Cham, their firste Kynges: That if it fortune any Tartarre, or Tartarres seruaunt, to finde in his waie, horse, man, or woman, without the kinges lettres or his saulcondeute: he shold take it, him, her, or them as his owne for euer.

To suche as lacke money thei lende, but for shamefull gaines: that is to saie, two shillynges of the pounde for euer Monethe. And if it fortune ye to faile to make paimente at the daie: ye shall also be forced to paie the enterest, according to the rate of the Vsurie. That is to saie, of euer tenth penie, one.

Thei do so polle and oppresse their tributaries, with subsidies, taxes and tallages, as neuer did people but thei, that euer manne

* From the Saxon, meaning a dream. See Bailey's *Dict.*, London, 1737.

redde of. It is beyonde belief to saie. Thei euer couete, and as Lordes of all, do rape, and rende from other, and neuer recompence aught. No, the begger that liueth on almose, getteth not an aguelette of hym. Yet haue thei this one praise worthie propretie, that if he fortune to finde them at meate: thei neither shutte the doore against hym, ne thruste him out, if he be disposed to eate, but charitably bidde them, and parte with them suche as thei haue. But thei fiede the vncleyniest in the worlde, as I haue saied, without tableclothe, napkinne, or towell to couer the borde, or to wipe at meate, or astre. For thei neither washe hande, face, ne body, ne any garmente that thei weare. Thei nether gate bread, nor make bread, nor sallottes nor potage, nor any kinde of Pultz. But no maner of flesshe cometh to them amisse. Dogges, Cattes, Horses and ratten. Yea, sometime to shewe their cruytlie, and to satisfie their vengeance, the bodies of suche their enemies, as thei haue taken, thei vse to roste by a greate fire: and when thei bee asembled a good nombre together, thei teare theim of the spittes like Wolues, with their tethe, and deuoure them. And afreward drincke vp the bloude, whiche thei reserue afore hande for the nones. Otherwise thei vse to drincke Milke. Thei haue no wine of the countrie it self, but suche as is brought into them thei drincke very gredilie. Thei vse to Lowse one anothers heade, and euer as thei take a Lowce to eate her, saieng: thus wille I doe to our enemis. It is compted a greate offence emong them to suffre drincke, or a piece of meate to be loste. Thei neuer therfore giue the bone to the Dogge, till thei haue eaten out the marrowe. Thei neuer eate beaste (suche vyle niggardes thei are) as long as the same is sounde and in good likyng: but when it fortuneth to be hurte, sicke, or febled by age, then bewrie they it in their bealies. Thei are greate sparers, and contente with smalle chaunge, and litle foode. Thei drincke in the mornyng, a goblet full of Milke or twaine, whiche serueth theim sometyme for their whole daies foode.

The menne and the women moste communely are appareilled ylike. The men weare vpon their heades shallowe copin tackes, comming out behinde with a taile of a handefull and a haulfe long, and as muche in breadth: whiche thei fasten vnder their chинnes, for falling or blowing of, with a couple of strynges of ribbande lace, as we doe our nighte cappes. Their married women wear on their heades, fine wickre Basquettes of a foote and a haulf long: rounde, and flatte on the toppe like a barrelle. Whiche are either

garnished with chaungeable silkes, or the gaiest parte of the Pecockes feathers, and sette with golde and stones of sondrie sortes. Asfor the residue of their bodie, thei wear according to their abilitie, bothe men and women, Skarlet or Velvet, or other silkes. Thei weare coates of a straunge facion, open on the left side, whiche thei put on accordingly, and fasten with fowre or five Buttons. Their Somer wiedes are all communely blacke: and those that thei weare in Winter and foule weather, white: and neuer lower then the knee. Wearing furres (wherein thei muche delight) thei weare not the furre inwarde, as we communely doe: but contrariwise the heare outwarde, that thei maie enioie the pleasure of the shewe.

It is harde to discerne by the appareile the maide, fro the wife, or the woman fro the manne: so like araid do the menne and the women go. Thei weare briesches, the one and the other. When they shal go to the skirmishe, or to battaille, some couer their armes (whiche at all other tymes are naked) with plates of iron, buckled together alonge, in many pieces, that thei may the easelier sturre their armes. Some doe thesame with many foldes of Leather: wherwith thei also arme their head. Thei cannot handle a target: nor but fewe of them a launce or a long swerd. Thei haue curtilasses of. iii. quarters longe: not double edged but backed. Thei fighte all with a quarter blowe, and neither right downe, ne foyning. Thei be very redy on horsebacke, and very skilful archers. He is counted moste valeaunte, that best obserueth the commaundement and the obedience dewe to his capitaine. Thei haue no wages for their souldie, yet are they prest and ready in all affaires, and all commaundementes. In battayle, and otherwise wher oughte is to be done, very politike and experte. The princes and capitaines entre not the battle, but standyng aloofe, crye vnto their men, and harten them on: lookinge diligently abouete on euery side what is nedfull to be done. Sometyme to make the armye sieme the greater, and the more terrible to the ennemy: thei set vpon horsebacke their wiues and their children, yea and men made of cloutes. It is no vilany amonge them to fyfe: if any thinge maye eyther be saued or wonne by it. When thei will shoote, thei ynarme their righte arme, and then let thei fyfe with suche violence, that it pearceth all kinde of armour. Thei giue the onset flockinge in plumpes, and likewise in plompes they flie. And in the flighte thei so shoothe backe warde behinde them, that thei sea many of their ennemis pursuinge the chase. And

when thei perceiue their ennemis dispersed by pursuinge the chase, or not to fighte any thing wholie together: soudeinly retourninge, the beginne a newe onset with a hayle of shotte, neither sparing horse ne man. So that oftentimes thei ouercome when thei are thoughte to be vanquisshed. When thei come to enuade any quartre or countrie, thei deuide their armie, and sette vpon it on euery parte: so that the inhabitanours can neither haue laisure to assemble and resistre, ne waye to escape. Thus are thei alway sure of the victory, whiche thei knytte vp with moste proude craultie. Neither sparinge manne woman ne childe, olde ne younge sauing the artificer onely, whom thei reserue for their own usses. And this slaughter make thei afstre this maner. When thei haue all taken them, thei distribute them to their Centurians: who committe them againe to the slaues: to euery one fewer or more acordinge to the multitude. And when the slaues haue all slayne them as bouchers kylle hogges: then for a terroure to al other ther about: of every thousands of y^e dead thei take one, and hange hem vp by the hieles vpon a stake, amyddle these deade bodies: and so ordre his heade as though it appiered by his facion or maner of hanginge, that he yet bothe harkened the complainte of his felowes, and lessened them againe. Many of the Tartarres when the bodies lie freshe bliedinge on the grounde, laye them downe alonge, and sucke of y^e blood a full gloute.

Thei kepe faithe to no manne, howe depely so euer thei binde them selues thervnto. Thei deale yet wourse with those that thei ouer come with force. The maidens and younge women thei deflowre, aud defile as thei come to hande, neither do thei iudge it any dishonestie. The beautifuller sorte thei lead away with them: and in extreame misery, constraine them to be their slaues all their lyfe longe. Of all other thei are moste vnbrideled in leachery. For althoughe thei marye as many wiues as they luste, and are able to kepe: no degré prohibited, but mother, doughter, and sister: yet are thei as rancke bouuers with mankinde, and with beastes, as the Saracenes are, and no punishmente for it amonge them. The woman that thei marie, thei neuer take as wife, ne receiue any dowrie with her, vntill she haue borne a childe. So that if she be barren he maye caste her vp, and mary another.

This is a notable merauale, that though amonge theim manye women haue but one manne: yet thei neuer lightly falle out, ne brawle one with another for him. And yet are the menne parcialle

in theyr loue : shewing muche more fauour to one then another, and goyng fro the bedde of the one, streigthe to the bedde of an other. The women haue their seuerall tentes and householdes : And yet liue verye chastely, and true to their housebandes. For bothe the manne and the women taken in adultery, suffre death by the lawe.

Those that are not occupied for ye warres, driue the catteile a field, and there kepe them. Thei hunte, and exercise themselues in wrastlinge, other thing doe thei not. The care of prouision for meate and drincke, appareille and householde, they betake to the women. This people hath many superstitious toyes. It is a heinous matier with them, to touche ye fier, or take fleshe out of a potte with a knife. Thei hewe or choppe no maner of thing by the fire, leasse by any maner of meanes, thei might fortune to hurte the thing which alway they haue in reuerence, and iudge to be the clenser, and purifier of al thinges. To laye them downe to reste vpon the whippe that thei stirre theyr horse with (for spurres thei vse none) or to touche their shaftes therewith, in no wise thei wylle not. Thei neither kille younge birdes, ne take them in the neste or other waies. Thei beate not the horse with the bridle. Thei breake not one bone with another. Thei are ware, not to spill any spone meate, or drincke, specially milke. No manne pisseth within the compasse of their sojourning place. And if any one of self willed stubbornesse should do it, he ware sure withoute all mercy to die for it. But if necessitie constraine them to do it (as it often happeneth) then the tente of hym that did it, with all that is in it, muste be clensed and purified after this maner. They make two fires, thre strides one from another. And by eche fire thei pitche downe a Iaueline. Vpon them is tied a lyne stretching fro the one to the other, and couered ouer with buckeraime. Betwene these ii. Iauelins, as through a gate, muste all thinges passe that are to be purified. Two women (to whome this office belongeth) stande, on either side one, sprinkelinge on watre, and mumblinge certaine verses. No straungier, of what dignitie so euer he be, or of howe greate importance so euer the cause of his comming be: is admitted to the kinges sighte before he be purified. He that treadeth vpon the threshholde of the tente wherein their kinge, or anye of his chiefeines lyeth, dieth for it in the place. If any manne bite a gobet, greater than he is able to swallowe, so that he be constrained to put it out of his mouth againe: thei by and by make a hole vndre the tent, and

ther drawe him out, and cruelly slea him. Many other things ther are which thei compte for faultes beyonde all forgiuenesse. But to slea a man, to enuade a nother mannes country, contrary to all righte and reason, to bereue them of their goodes and possessions, to breake the preceptes of God, thei estieme as nothinge. Thei haue a beliefe that astre this life thei shal liue for euer in another worlde (but what maner of worlde thei cannot telle) and ther receiue rewarde for their well doinges. When any of them falleth sicke, and lieth at the pointe of deathe, thei sticke vp a Iaueline with a piece of blacke clothe at the dore of the tente wher he lieth, that none come in as they passe by. For no manne when he seeth this, dare entre thether vncalled.

Astre what time the sicke is dead, his whole house gather together, and priuely conueighe the corps into some place withoute the tente, chosen for y^e purpose. Ther cut they out a trenche, broade and diepe enoughe to sette vp another lytle tent in: so that the toppe of the tent maye be well within the grounde. In that thei prepare a table with a banquet: at the whiche thei sette the deade bodye in his beste appareille. And so together, as it ware with one hande, couer all with earth againe. Thei bewry with him also some beaste of bounden, and a horse ready saddled and appointed to ride. The gentlemen by their life time, appointe out a slaye (whome thei marke with their brande) to be specially bewried with him when he dieth. And this do thei vpon perswasion of a life in a nother worlde, wher thei woulde be loth to lacke these necessaries. Then doe the deades friendes take another horse, and slea him. And when they haue eaten the fleshe, thei stiffe the hide full of haye, and sowe it againe together and sette it vp ouer the graue vpon foure poles, in remembraunce of the deade. The bones do the two ordinarie women burne, for the cleensinge and purifienghe of the soule. But the gentlemen, and thei of higher degree, handle the hide astre another maner. Thei cut it out into very fine thonges, to asmuche lengthe as thei can, and measure oute asmuche grounde about the Sepulchre as the thonge wille stretche vnto. For so muche ground thincke thei shall the deade haue in a nother worlde. At the thirtieth daye thei ende their mourning.

Certaine of the Tartarres, professing the name of Christe, yet farre from his righteousnes: when their parentes waxe aged, to haste their death, crame them with gobins of fatte. When thei die thei burne them to pouldre, whiche thei reserue as a precious

Iewelle, to strawe vpon their meate euer daie. But to declare with what solempnitie and ioifulnes thei sette vp their newe Kynge, afstre the death of tholde: because it ware to longe a thyng, bothe for the reader and writer to set out at length, I will shewe you in brief the effecte.

Abrode in the fieldes, in a faire plaine ordenary for the purpose: all the Dukes, Erles, Barons, Lordes, and the reste of the nobilitie, together with the people of the whole kyngdome, do assemble. Then take thei hym, to whom the croune is due, either by succession, or by election. And when thei haue set hym vp in a throne of Golde: thei all fall doun on their knees, and together with one voice crie out a loude, afstre this maner. We require the, yea, we will and commaunde the, to take the rule and gouernaunce of vs. He answereth, if ye will haue me doe so, then must ye of necesstie be redy to do whatsoeuer I commaunde ye. To come when I calle ye, to go whether so euer I sende ye, to slea whom so euer I commaunde ye, without staieng or stackering. And to put the whole kingdome and rule in my handes, when thei haue aunswereid, we are content: Saith he againe, from hencefurthe then the speache of my mouth, shalbe my swearde. To this the people yealde with greate shoutes, and reioisynge. In the meane while the princes and the nobles, taking the king out of his throne, spread abrode on the grounde a piece of felte: vpon the whiche, thei cause hym in simple sorte to sitte doun, and thus saie to hym. Looke vp, and remembre GOD aboue the. And now looke doun also, and behold this felte vndre the. If thou gourne welle, thou shalte haue all euen as thou wouldest wisshe it. But if contrary wise, thou shalt so be broughte doun againe, and so nighe be bereued of all: that thou shalte not haue so muche, as this poore felte left the, whervpon thou sittest. This ones saied, thei sette in to hym, of all his wiues the dierest derlyng. And lifting vp the felte alofte, haile hym by the name of Emperour, and her by the name of Empresse. Then come there presentes streight from al countries, and peoples of his dominion: and all the Threasoures that the kyng, his predecessor lefte, are brought him. Of the whiche he giueth giftes to al the princes and high estates: commaundynge the reste to be kepte for himself, and so dissolueth the Parlament as it ware.

In his hande and power is then altogether, no manne can: or though he can, he dare not saie this is myne, or this is his. No man maie dwelle in any part of the lande, but in that wherevnto

he is appointed. The Emperour hymself appoincteth the Dukes: the Dukes, the Millenaries : the Millenaries, the Centurianes: and thei the Disniers : and the Disniers the residewe. The seale that he vseth hath this superscription. GOD in heauen, and Chut-chuth Cham in earth, the force of God, and Emperour of all menne. He hath fие armes of greate multitude and force: and fие chieftaines, by whom he subdueth all that stande against hym. He hymself never speaketh to any foreine ambassadours, nor admitteth them to his presence, as is aboue saied: excepte bothe thei and their giftes (without the whiche specially thei maie not come) bee purified by the ordenarie women. The Kyng aunswereþ by another mannes mouthe. And the persone by whome he aunswereþ, þe he never so honourable, for the tyme that he becommeth the kynges mouthe, kneleþ on his knees and giueth so diligent eare, that he swarueth not from the Kyng in one woerde. For it is not lawefull for any manne, to chaunge the kynges woordes: ne for any man in any wise, to replie against suche sentence as he giueth. He never drincketh in open presence, but some body first sing to hym, or plaië vpon some instrumente of Musicque.

The gentlemen and menne of honour when thei ride, haue a phannell borne afore them, on a Iauelines ende, to kiepe awaie the Sonne. And as it is saied, the women likewise. These ware the maners and facions of the Tartarres, for a two hundred yeres paste.

The Georgians, whom the Tartarres aboue the same tyme did subdue: ware Christians, astre the fourme of the Greke Churche. Thei ware neighbours to the Persians. Their dominions stretched out a great length, from Palestine in Iewrie to the mountaignes called Casprij. Thei had eightene Bishopries: and one Catholique: that is to saie, one generall bishoppe, whiche was to them, as our Metropolitane to vs. At the firste thei ware subiecte to the Patriarche of Antioche. Menne of greate courage and hardinesse. Thei all shaued their crounes: the Laietie square, the Clercques rounde. Their women (certeine of theim) had the ordre of Knighthode, and ware trained to the warres. The Georgianes when thei ware sette, ordered, and raunged in the fielde, and ware at point to ioyne the batteill: vsed to drincke of a gourdfull of strong wine, aboue the biggunes of a mannes fiste. And to sette vpon their ennemis: muche amended in courage.

Their Clercques, whiche we calle the Spirituallie, mighte vse bothe Simonie and vsurie at their wille. There was continuall hatred betwixte Tharmenians and them. For the Armenians ware also Christians, before the Tartarres had subdued the Georgianes and them. But thei differed in many thinges, from the belief and facions of the true Churche. Thei knewe no Christemas daie, no vigilles, nor the fowre quartre fastes, whiche we call Embryng daies. Thei fasted not on Easter euen, because (saie thei) that Christ rose that daie aboute euen tide. Vpon euerie Saturdaie, betwixte Easter and Whitsontide, thei did eate fleshe. Thei ware greate fasters, and beganne their Lente thre wekes afore vs: and so streightly fasted it, that vpon the Wednesdaie and Fridaie, thei neither eate any kinde of fleshe, ne aughte wherin was wine, or oile. Believing that he that dranke wine on those twoo daies: synned more then if he had bene at the stewes with a whore. On the Monedaie thei abstained from all maner of meate. On Tewsdaie and Thursdaie, thei did eate but one meale. Wedensdaie and Fridaie, nothyng at al. Saturdaie and Sondaie, thei eate fleshe and made lustie chiere. Throughe their whole Lente, no manne said Masse but on Saturdaies and Sondaies. Nor yet on the Fridaies throughout the whole yere: for thei thought then, that thei brake their fast. Thei admitted to the housecale, aswell children of two monethes olde, as all other indifferently. When thei went to Masse, thei vsed to put no watre in the wine. Thei abstained from Hares fleshe, Beaws fleshe, Crowes, and suche other as the Grekes did, and Iewes do. Their Chalices ware of Glasse, and of Trec. Some said Masse without either albe or vestement, or any maner suche ornament. Some onely with thornamentes of Deacon or Subdeacon. Thei ware all busie vsurers, and Simonites: bothe spirituall and Temporall, as the Georgianes ware. Their priestes studied Sothesaieng and Nigromancie. Their Spirituallie vsed Iunckettyng oftener then the Laietie.

Thei maried, but afstre the death of the wife, it was not lawefull for the housebande to marie againe, nor for the wife, afstre the death of the housebande. If the wife ware a whore, the Bisshoppe gaue hym leaue to put her awaie, and marie another. As for the fire of Purgatorie thei knewe nothing of it. Thei denied also verie stify, that there ware two natures in Christe. The Georgianes saied that thei swarued from the truthe of Christes Religion, in thirtie poinctes or articles.

¶ The xi. Chapitre.

¶ Of Turcquie, and of the maners, Lawes, and Ordenaunces
of the Turcques.

THE lande, whiche now is called Turcquie: bath on Theaste Armenia the more, and ronneth endelong to the Sea of the Cilicians: hauyng on the Northe, the Sea named Euxinus. There are in it many countries conteined. As Lichaonia, whose heade citie is Iconium. Cappadocia with her heade citie, named Cesarea. Isauria, whiche hath for the chief citie Seleucia. Licia, whiche now is called Briquia. Ionia: now called Quisquoun, in the whiche standeth Ephesus. Paphlagonia, and in it Germanopolis. And Leuech: that hath for the heade Citie Trapezus. All this countrie that now is called Turcquie, is not enhabited by one seuerall nacion, but there be in it Turcques, Grekes, Armenians, Saracenes, Jacobites, Nestorians, Iewes and Christians. Whiche liue for the moste parte, acording to the Tradicions and Ordenaunces, that Mahomet the counterfeict Propheete, gaue vnto the Saracenes (a people of Arabie) the yere of our Lorde and Sauiour Iesu Christe. vi. hundred and. xxix. A manne whome I can not telle whether I maye calle an Arabiane or a Persian. For ther be auctorities of writers on either behaulfe. His father was an idolastre astre the maner of the heathen. His mother an Ismalite leaning to the lawe of the Iewes. And whilst in his childehode, his mother taught him astre one sorte, and his father astre another: thei printed in hym suche a doubtfull belief, y^t when he came to age he cleaved to neither. But as a manne of subtyle and guilefull witte, astre what time he had bene longe conuersante amongst menne of the Christian religion: he draue a driste, devised out of both lawes (the olde and the newe) how he myghte notably enfecte the worlde.

He said the Iewes did wickedly to denie Christe to be borne of the virgine Mary, seinge the prophetes (men of great holinesse, and enspired with the holy ghost) had foreshewed the same, and warned men of many yeres passed to looke for him. Contrariwyse he said to the Christians thei ware very fonde to beleue that Iesus, so dierly beloued of God, and borne of a virgine, would suffre those vilanies and tormentes of the Iewes.

Martinus Segonius Nouomontanus, in his booke of the Sepulchre of Christe our king, writeth that the Turkes, and Saracenes by an auncient opinion receiued from Machomet: do laughe Christian menne to skorne, that seke therewith so greate reuerence. Sayeng that Christ y^e prophet of all prophetes endewed with the spirite of God, and voyde of all earthly corruption: had there no sepulchre in very diede, for that he being a spirituall body conceiued by the breathe of y^e holy ghost coulde not suffre, but should come againe to be iudge of the Gentiles. This saieth Segonius, and many other thinges sounding to like effecte: whiche the Mahometaines are wonte to throwe out against the Christians, bothe foolishshely and wickedly. When this counterfeite prophet had saused his secte with these wicked opinions: he gaue them his lawe, and sorte of religion. Against the whiche lesse any man of righte iudgemente should astwardē write or dispute (as against a pestilent and filthie perswasion) he wrote a lawe in his Alcorane that it shoulde be deathe to as many as should reason or dispute vppon it. Wherby he euidentlie declared, that ther was nothing godly or goodly therin. For why shoule he elles haue so raked it vp in the ashes, and forbidden it to be examined: so that the people coulde neuer come to knowledge what maner of thinge it is that thei beleue in. In the guing of his lawe, he vsed mucche the counselle and helpe of the moncke Sergius: of the wicked secte of the Nestorianes. And to the ende it might please the more vniuersally: he patched it vp together with peces of all maner of sectes. He thoughte it good to sette out Christe with the beste, affirminge that he was a manne excelling in all holinesse and vertue. Yea he extolled him to a more heighth then was appliable to the nature of man, calling him the woerde, the spirite, the soule of GOD, borne out of a virgines wombe, whome he also with many wondrefull praises magnified. He confirmed with his consente, the miracles, and story of the gospel, as farre as it varieith not from his Alcorane.

The Godspelles said he ware corrupte by the disciples of the Apostles. And ther fore it behoued his Alcorane to be made, for to correcte and amende them. Thus fauning into fauour with the Christians, he would haue bene christened of Sergius. Then to procure, and moue other also to fauour his procedinges: he denied with the Sabellians the Trinitie. With y^e Manicheis he made two goddes. With Eunomius, he denied that the father and the sonne ware equal. With Macedonius he said that the holy

ghoste was a creature, or substaunce created. With the Nicholaites he allowed the hauinge of many wiues at ones. He allowed also the olde testament. Alough he sayd he, it were in certain places faultie. And these fondenesses did he beswiete with a wondrefull lure of the thinges that menne in this lyfe mooste desire. Lettinge louse to as many as helde of him, the bridle of al lechery and luste. And for that cause doth this contagious euil sprede it self so wide into innumerable contries. So y^t if a man at this day compare the nombre of them that are by him seduced, with the other that remaine in the doctrine of faithe: he shal easeli perceiue the great oddes, ware it but herin. That wher Europe alone, (and not al that by a great deale) standeth in the belief of Christe: almoste all Asie, and Aphrique, yea and a greate pece of Europe standeth in the Turkissh belief of Mahomete.

The Saracenes that firste receiued the brainesicke wickednesse of this countrefeicte prophete, dwelte in that parte of Arabia, that is called Petrea: wher it entrecommuneth with Iewry on the one side, and with Egyp on the other. So named of Serracum, a place nere vnto the Nabatheis, or rather as thei woulde haue it them selues; of Sara, Abrahams wife.

Wherupon thei yet sticke faste in this opinion, y^t thei onely of al men are the lawfull heires of Goddes beheste. Thei gaue themselues to tilthe, to cattle, and to the warres. But the greater parte to the warres. And therefore at what time they ware hired of Heraclius in the warres againte the Persians: when he had gotten the victory, and thei perceiued them selues to be defrauded by him: kindled with the angre of the villanye thei had done vnto them, by the counsell and persuasion of Mahomet (who tooke vppon him to be their captaine) thei forsoke Heraclius. And going into Siria, enuaded Damasco. Wher when thei had encreased them selues bothe in nombre, and puruaunce necessary for them, thei entred into Egipte. And subdued firste that: then Persis, then Antioche, and then Ierusalem. Thus their power and fame dailly so encreased, and grewe: that men muche feared, that any thing afterwarde shoulde be able to resist them. In the meane season, the Turkes: a ferce and a cruell people, of the nacion of the Scithiens, driven out by their neighbours fro the mountaines called Caspij, came downe by the passage of the mounte Caucasus, firste into Asia the lesse, then into Armenia, Media, and Persis. And by stronge hande wanne all as they came. Against these the Saracenes went forth as to defende the

bordes of their gouernaunce. But forasmuche as this newecome power was to harde for them, the Saracenes within a while felle into such despaire of their state: that vppon condicione that the other would receiue Mahometes belief: thei ware content thei shold reigne felowlike together with them, in Persis. Wherto when thei had agreed, it was harde to saye whether of the peoples had receiued the greater dammage. The Saracenes, in yelding to them the haulf right of their kingdome: or the other, whiche for coueteousnes thereof yelded them selues to so rancke, and wicked a poyson of all vertue and godlynes.

One bonde of belief then so coupled and ioyned them: that for a space it made to them no matier whether ye called them all by one name, Saracenes, or Turkes. But nowe as ye se, the name of the Turkes hath gotten the bettre hande, and the other is out of remembrance. This people vseth moe kindes of horsemen then one. Thei haue Thimarceni, that is to saye Pencioners, aboute a fourre skore thousande. These haue giuen vnto them by the kinge, houses, villages, and Castles every one as he deserueth, in the steade of his wages or pencion. And thei attende vppon the Sensacho, or capitaine of that quarter, wher their possessions lye. At this daye the Turkes are deuided into two armies: the one for Asie, and the other for Europe. And either hath a chieftaine, at whose leading thei are. These chieftaines in their tongue be called Bassay. Ther are also another sorte muche lyke to our aduenturers, that serue withoute wages, called Aconizie. And these euer are spoiling afore when the campe is yet behynde. The fiueth parte of their butine is due vnto y^e king. And these are aboute a fourty thousande. Their thirde sorte of horsemen is deuided into Charippos Spahiglauos, and Soluphtaros. The beste, and worthiest of these, are y^e Charippie: of an honourable ordre of knighthode, as it ware for the kinges body. And those be euer about him, to the nombre of eyghte hundred, all Scythians and Persians, and elles of none other kinde of menne. These, when niede is, being in the sighte of the kinge: fight notably, and do wondrefull feates on horsebacke. Spahy, and Soluphtary be those whiche haue bene at the kinges bringing vp from their childehode, to serue his filthy abhomination. And when thei are come to mannes state, thei marye at the kynges pleasure: And be enriched both with dowery of their wife, and a stipende. These for the moste parte serue for embassadours, deputies, lieutenautes and suche other dignities, and are nexte vnto the kinge on bothe

sides of him, when he goeth any whether as a garde. Thei are in nombre a thousande and thre hundred.

Among the footemen are tree sortes, Ianizarie; these be chosen all the Empire ouer, of xii. yeres of age, or there aboute, by certein that haue Commission for the purpose: And are for a space enstructed in the feactes of warre, in commune schooles. And then aftewarde are thei chosen into souldie, and haue giuen them a shorter garmente, and a white cappe, with a tarse tourned vpwarde. Their weapon is a Targette, a. Curtilase; and a Bowe. Their office is to fortifie the campe, and to assaulte cities. Thei are in nombre aboue twentie thousande.

The seconde sorte are called Asappi, and are all footemen of light harnesse, weaponed with sweardle, target, and a kindle of long Iauelines, wherewith thei slea the horses of their enemies, in the skirmishe and battaile. These, to be knownen fro. the Ianizaries, weare redde cappes. These are appointed in nombre, accordyng as the case shall require. But thei are euer at the leaste fouretie thousande. When the warres are finished, for the whiche thei ware hired: these are no longer in wages. Tharmie roialle hath about two hundred thousande armed menne, beside a greate rable of footemen aduenturers, that take no wages, and suche other as be called out of Garrisons. And amonge these, Pioners and Cookes, Carpenters, Armourers, and suche other as thei must niedes haue to make the waye, wher the place is combresome: to dresse victualles, to amende harnesse, to make bredges ouer floudes, to trenche aboute their ennemis, to plante battries, make Ladders, and suche other thinges necessarie for the siege. Ther foloweth the armie also, sondrye sortes of money Masters: some for lone, some for exchaunge, some to buy thinges. And sondrye sortes of occupiers, such as be thought nedeful in such cases.

But there is nothing in all that nacion more to be marueiled at, then their spiedinessse in doeing of thinges: their constantnes in perilles, and their obedience and precise obseruinge of all commaundementes. For the least fault, of goeth the heade. Thei passe ouer raginge floudes, mountaignes and rockes: roughe and plaines, thicke and thinne, if thei be commaunded. Not hauing respecte to their lyfe, but to their rulers. No men maike awaie with more watche, no men with more hongre. Among them-is no mutinyng, no vproures, no sturres. In theyr fygght thei vse no cries, nor shoutes, but a certeine fiercenes of brayeng.

U

Thei kepe suche precise scilence in the night, through out their campe: that thei wil rather suffre such as they haue taken prisoners, to run their waie, then to make any sturre. Of all the peoples at this daie, thei onely doe warre, acording to the ordre of armies. So that no manne niedeth to meruayle how it cometh that no people this two hundred yeaire and aboue, haue had like successse vnto them. Yea; it may truely be sayd, that excepte it be by some plague or murreyn, or discorde among them selues, they can not be subdued. The apparail that the souldiours do vse, is most comely and honeste. In their sadles and bridles, there is neither curiositie, ne yet superfluite. No man emong them weareth his Armour, but when niede is to fight. They carry their harnesse behynde theim, at their backes. They vse neither banner, standerde, ne flagge: but certein Iaelins that haue streamyng out fro the toppe, diuers coloured thriedes, by the whiche euery hande knoweth his capiteine. Thei vse a dromme and a fiphe, to assemble their Bandes, and to sturre them to the batteile. When the batteile is done, all the armie is presented to the Regestour (whiche is some one of the nobles) bothe that it maye bee knownen who is slain, and what nombre: and that newe may be entred in their places. In all assemblies and mietinges, feaste, or other: thei praiе for their souldiours, and menne of warre. But specially aboue all other, for those that haue suffred death for the commune quarelle of their countrie: calling them happie, fortunate, and blessed, that thei yelded not vp their liues at home, amidde the lamentacions and bewalynges, of their wiues and children, but loste them abrode, amone the shoutes of their enemis, and the ratling of the Harneis, and Launces. The victories of their forefathers and eldres, thei put into Balade, and sing theim with greate honour and praises: for that thei thinke the courages of the souldiours and menne of warre be muche quickened, and kindled thereby.

Their dwelling houses are communely of timbre and cliae, very fewe of stone: for of them are the noble mennes houses their temples, and Bathes. And yet are there amone the communes, men able of them self alone, to set furthe an whole armie, furnished at all poinctes. But because thei are naturally giuen to sparing and to abhorre all sumptuousenesse, embrasing a lowe and simple state: thei wel beare this voluntarie pouertie, and rude homelinessse. For this cause also, doe thei not set by any kinde of Painters Imagerie. As for the other imagerie of coruen grauen,

or molten worke, thei do so hate and abhorre: that thei call vs Christians for delighting so muche in them, verie Idolatours and Image worshippers. And do not onely so calle vs, but wil earnestly argue, that we are so in dede. Thei vse no Seales to their Lettres, of what sorte so euer thei be, the kynges or other. But they credite the matier, assone as thei haue red the superscription, or heard the name of the sender. Thei occupie no belles, nor suffre not the Christianes that dwelle among them to do. Thei game not for money, or any valewe eiles. And if it fortune that any manne be founde to do, in many sundrie wise thei reuile him, and baite him with shames and reproche.

No man among them, of what degree or dignitie so euer he be: requireth forme chaire, stoole, or other kinde of seate to sitte vpon. But foldinge bothe him selfe and his clothes, aftre a mooste comely sorte: rucketh downe vpon the grounde, not muche vnlike to the sitting of our gentlewomen ofte times here in Englannde. The table wherupon thei eate, is for the mooste parte of a Bullockes hide; or a Hartes skinne. Not dressed, but in the heare, facioned rounde, beyng a fowre or fve spanne ouer, and so set rounde about on the bordre, or verge, with ringlettes of iron: that putting a couple of stringes through the ringes, it maye be drawnen together, and shutte and opened like a purse. House, or Churche, or any other place wher they entende to sitte, no man entreteth with his shoes on. For it is compted a very dishonest and vnmanerly facion, to sitte shoed. Wherfore they vse a maner of slippe shooes, that may lightly be putte of and on. The place where thei sitte, either at home, or at Churche, is in some place matted, and in some place ouerspred with course woollen Carpette. And some places also, either for the lowenes, moistenes, or vncleaneliness therof are plancked with boorde.

The garmentes aswell of the menne, as the women, are large and longe, and open afore: that thei may the more honestlie and couertly hide all, when nature craveth to be eased. And in doeyngh those niedes, thei take greate hiede, that their face be not into the Southe, as it is when thei praye. As also that thei discouer no priuie parte, that any myghte fortune to see. The menne make water sitting, aswell as the women. For if a man amonges them, ware sene to make water standing: he should be iudged of all, a foole, or an hertique.

From wine (as from a prouoker of al sinne and vncleanness) thei absteine by their lawe. And yet eate they the Grapes, and

drincke muste. Thei also forbear to eate any thinge, that commeth of the Hogge: or any thinge elles that dieth of sickenesse, or by aduenture vnslain. But any other thinges, being mannes meate, thei refuse not to eate. Thei worshippe the Fridaie; laieng all labour and businesse aparte, with as greate solemnitie and deuocion, as we doe the Sondaie, or as the Iewes doe the Sabbath daie. In euery citie there is one principall or head Churche. In the whiche vpon the Fridaie at afre Noone, thei all assemble together. And afre solemayne praiers, heare a sermone. Thei acknowledge one God, to whome thei make no like, nor equalle: and Mahomet to be his trustie and welbeloued, Prophete. All the Saracenes are bound to praiue fwe times on the daie, with their faces toward the South. And before thei so do, to the ende thei maie be cleane from all filthe of bodie: to wasshe them selues toppe and taile, heade, eares, eyes, nose, mouthe, armes, handes, bealy, colions, legges and fiete. Specially, if he haue bene late at the soile with a woman or stouped on his taile, to vnburden his bealie. Except he haue some lette of iournie, or sickenesse. But if he lacke watre to doe this withall (as that sieldome or neuer can happen, for that thei haue in all cities, bathes, ordenarie for the purpose) thei supplie the defaulte with the moulde of fresshe cleane earthe, wherewith thei rubbe ouer their whole bodies. Who is so polluted in any maner wise: suffreth no man before this cleensing, to speake with hym, or to see him, if it be possible. Euery yere for the space of fwe wiekes continually together, thei faste al daies as presicely as is possible, bothe from meate, drincke and women. But afre the sonne is ones doun, till the next daie he riseith, thei neither spare eatyng ne drinckyng, ne pressyng of pappes. In thende of their lente, and againe the sixtieth daie afre: Thei kiepe their passeouer or Easter, in remembraunce of the Rambe shewed vnto Abraham, to be Sacrificed in the steade of his sonne, and of a certaine nighte in the whiche thei doe beleue that the Alcorane was giuen them from heauen.

Euery yere ones, the Saracenes also are bound of duetie to visite the house of God, in the citie of Mecha: bothe to acknowledge their homage, and to yelde vnto Mohomete his yerely honour at his Sepulchre there. The Saracenes compelle no man to forsake his opinion or belief: ne yet labour so to perswade any countrie to do. Although their Alcorane commaunde theim to treade doun and destroie all menne of the contrary belieue yea

them and their prophetes. But through this sufferaunce, ther are to be founde inhabiting in Turkie, peoples of all opinions, and beleue: euer man vsinge suche kinde of worshippe to his God, as to his religion apperteineth. Their priestes do not muche diffre from the commune people, nor yet their churches from their dwelling houses. Yf thei knowe the Alcorane, and the praiours and ceremonies or their lawe, it suffiseth. Thei are neither giuen to contemplacion ne yet schole study. For why thei are not occupied with any churche seruice or cure of soules. Sacramentes haue thei none, nor reliques, nor halowinges of foutes, Aulters, and other necessaries. But prouidinge for their wiues, their children, and householde, thei occupie their time in husbandrie, marchaundise, huntinge, or some other meane to get the penie, and mainteyne their liuing, euen as the temporall men doe. Ther is nothing forbidden them, nothing is for them vnlawfull. Thei be neither burdoned with tillage, ne bondage. Thei be muche honoured of al men, for that thei are skilfull in the ceremonies of the lawe, teache them to other, and be the gouernours of the churches.

They haue many schooles and large, In the which great nombres are taught the lawes there giuen by kinges, for the ciuile gouernance and defence of the Realme. Of the whiche some are afterwarde sette fourth to be men of the churche, and some to be temporalle officers. Their spirituallie is deuided into many and sondry sortes of religions. Of the whiche some liue in the wooddes, and wyldernes shonnyng all companye. Some kiepe open hospitalitie in cities, and yet liue by almose them selues. Thse if they lacke meate to refreshe the niedy straunger and pelligrine, yet at the least waie they giue him harbour and lodgynge. Other, roumyng the cities vp and downe and caryeng alway in bottles faire watre and fresshie, if any man be disposed to drinke, vnasked they willingly proffre it him, and refuse not to take, if he for their gentlenesse offre aught vnto them agayn. Otherwise they craue nothyng, but in al their woordes, gesture, behauour, and diedes: shewe them selues aungelles rather then menne. And every one of these hath one knowledge or other, of difference from the reaste. The Saracenes or Turkes are very precise executours of Justice. Who so committeth bloudshed: hath in like sorte his owne shedde againe. Taken in adultery, both parties are streight without mercy stoned to deathe. Thei haue also a punisshement for fornication, whiche is to the manne taken with the diede, foure

score ierkes or lasshes with a skoturge. A thief for the first and the seconde time, escapeth with so many stripes. But at the thirde time, hathe his hande cut of, and at the fourthe his foote. He that endamageth any manne: as the losse or hinderaunce shalbe valedew, so muste he of force recompence. In claiming of goodes, or possessions, the claimer muste proue by witnesse that the thing claimed is his: and the denier shalbe tried by his othe. Witnesse thei admittē none, but persones of knownen honestie, and suche as myghte be belieued withoute an othe. Thei haue also certeine spiesfaultes ordinarilye appointed (muche like to our Sompnours) that spie in every shiere for suche as be necligent, and let slippe suche oraisons, and seruice as thei be bounde to. Those if thei fortune to finde them, do thei puishishe afstre this maner. Thei hange a borde about their neckes, with a great many of foxe tailes, and togginge them vp and downe the tretes: all ouer the citie, thei never lette them go vntyll they haue compounded by the purse. And in this also nothing vnlke to our Sompnours. It is lawfull for no manne, beinge come to mannes state, to liue vnmaried. It is compted amonge them as lawfull to haue. iiiii. wiues, as it is amonge vs to haue one. Matric what soeuer is aboue this nombre (as thei may if thei liste, and be able to kepe them, (no degree excepted, but mother and sister, marie a hundred) thei are not iudged so lawfull. The children that thei haue bothe by the one, and the other haue equalle porcion in the fathers enheritaunce. Sauing that. ii. women children are compted in porcion but for ope man childe. Thei haue not. ii. of their wiues together in one house, ne yet in one citie. For the busines, and disquietinges that might happen therby, but euery wife in a seuerall towne. The housebandes haue libertye to put them away thrise, and thrise to take them againe. But yet when he hath ones putte her awaie, if any manne haue taken her, and she lust to abide with hym, she maie.

Their women are moste honestlie appareiled. And vpon their heades doe vse a certeine attire, not mucche vnlke the velvet bonette of olde Englande: wherof the one lappe so hangeth vppon whiche side semeth her good: that when she is disposed to go out of the doores, or to come amongst menne within the house, she maie hide therwith by and by her whole face, sauyng her eyes.

The Saracenes woman, neuer dare shewe her self wher there is a company of menne. To go to the marchate to occupy byeng

or sellynge in any wise: is not sytting for their women. In the head church they haue a place farre a part fro y^e men: so close that no manne canne looke into them. Into the which notwithstandingyng it is not lauful for euery mans wyfe to entre: but for the nobilitie onely. Ne yet for them neyther, but on Friday, at the onely houre of noone praiere: whiche as I haue aforesayd, is kept amoung them high and holy.

To see a man and a woman talke together ther, in the open strete or abrode: is so straunge, and so vnwonte a thing, that in a whole yere it skante happeneth ones. For a man to sitte with his wyfe in open sighte, or to ride with any woman behinde him: amongst them ware a wondre. Maried couples neuer dally together in the sighte of other, nor chide or falle out. But the menne beare alwaies towarde the women a manly discrete sobrenes, and the women, towarde them a demure womanlie reuerence. Greate menne, that cannot alwaie haue their wiues in their owne eye, appoincte redgelinges, or guelte menne to awaite vppon them. Whiche waite them in diede so narrowlye, that it ware impossible for any man beside the housebande to speake with the wyte vnsene: or the wyfe by any stealthe to false her trouth and honestie. Finally the Saracenes do so full and whole beleue their Mahomete and his lawes: that thei doubt no whitte, but the kepers of them shall haue euerlasting blessednesse. That is to saye, after their opinion, a paradise of pleasure, a gardein plotte of delighte, full of swiete rindles of Christalline watre. In whose botomes y^e grauelle, popleth like glisteryng golde. The ayre alwaie so attempre and pure, that nothyng can be more swiete, more pleaunte nor healthsome. The grounde couered and garnished with natures Tapesserie, neither lacking any colour that pleaunte is to the eye, or sauour that maie delight the nose. Birdes syngynge with suche armonie, as neuer mortalle eare heard. Briefly flowyng in all pleasure that any harte can astre thincke. Dishes for the mouthe, of all deinties. All maner of Silkes, Veluettes, Purples, Skarlettes, and other precious apparell. Godly younge damoselles, with graie rowlyng eyes, and skinne as white as Whales bone, softe as the Silke, and breathed like the Rose, and all at their becke. Vesselles of siluer and golde. Angelles for their Butlers that shall bryng theim Milke in Goblettes of golde, and redde wine in siluer. But contrariwise, thei threaten vnto the breakers of them, helle, and euerlastyng destruccyon. This thei also beleue, that be a manne wrapped in

neuer so many synnes, yet if at his death, he beleue vpon God, and Machomete, he shalbe saued.

¶ The xii. Chapitre.

¶ Of the Christians, of their firste commyng vp, their Ceremonies, and ordenaunces.

CHRISTE IESU, the eternalle and verie sonne of thalmightie father, the seconde persone in the holie inseparabe, equalle, and euerlastyng Trinitie: Of a sette purpose, and spirituall secrete, not reuealed from the beginnyng of tyme, and aboue mannes capacite: was by the meane of the holy ghost, conceiued and borne manne. In Iewrie, of a Virgine, of the stocke of Dauid, a thousande ffe hundred, and twentie yeres* gone. To sette vs miserable, and vnhappy menne on foote againe, whiche ware in Adam and Eue, by the sinne of disobedience ouerthrownen. And to bryng vs againe, vnto our heauenlie natvie countrie, from the whiche we haue by so many ages, for that presumpcion bene banished. Finally, to repaire and supplie in heauen againe ones, the ruine and fal of those spriates, whiche a space afore our creacion, ware thurste doun fro thence. For the whiche purpose, we chiefly ware made. This Iesus, from thirtie yeres of age, vntill thirtie and fowre (in the whiche, throughe the malicousnes of the Iewes, he suffred on the galowe tree) traeillyng all Iewrie ouer: first moued and exhorted the Iewes, and then other peoples, from the olde Lawe of Moses, and their wicked Image worshippe, to his newe ordenaunce and trade. And as many as would folowe, and doe afstre hym, he called theim his scholers or disciples. Out of the whiche, he gaue vnto. xij. that he had specially chosen, Commission afstre his death (when he had appered to them on liue again, as he had forwarned them y^e he would) to go as Legates, or Embassatours tnto y^e whole world, and to preache vnto all creatures, what so euer thei had sene or learned of him. Simon Petre (to whom longe afore he had surrendred the gouernaunce and chieftainshippe of his Church, as in reuencion afstre him) when afstre the coming of the holy ghoste some wente into one coste, and some into another, euery

* It appereth by this place that this was wffitten. xxxv. yeres gone.

manne his wale, as thei ware allotted and commaunded: came first vnto Antioche. And there setting vp the first and chief chaire of the Churche, kepte a counsaille with the other Apostles, whiche often tymes came to hym. In this Counsaille among other things it was decreed, that asmany as should receiue, and cleave vnto the doctrine, and righte perswasion of Christes godlynes: should fro thence furthe be called Christianes. This Seate of superioritie, beyng afterwarde translated to Rome: bothe he and his Successours, tooke it for their chief charge and businesse, to put the rude and rawe seeete of their Christe, and the folowers of the same, in some good ordre and trade of gouernaunce. Bothe afstre the maner of Moses Lawe (whiche Christe came not to breake, but to consummate and finishe) and the state of the Romain gouernaunce, the Greke, and Egypcian: and also by paterne of the Ceremonies, obseruances, lawes, and ordenaunces Ecclesiasticalle and Temporalle, of many other peoples: But specially afstre the doctrine, of Christe Iesu, and the woorkyng of the holy ghoste, to bring them in to frame and facion. When thei ware entred in the mattier: As thei sawe that men not emong the Hebrues alone, but emong other peoples also, ware diuided into Ecclesiasticalle and Temporalle, Spirituallie and Laietie: and eche of them in mooste goodly wise, into their dignities and degrees (The Romain Emperour then being gouernour of the whole worlde alone) to haue Consulles, Fathers or Senatours: at whose becke all things ware devised and doone: And in the residewe of the earthe to bee many Kynges, many Dukes, Erles, Presidentes, and Deputies of countries, and their Lieutenauntes: Maresshalles of the fielde, and highe Conestables for the communes, Pretours or Prouostes, Standerdbearers roialle, Centurianes, and Disners, Seriauntes, Conestables, Collectours, Serueiours, Porters, Scribes, Listers, and many other persones without office, bothe menne and women. And in the Temples of their Goddes, à Sacrificer roialle, whiche is to saie in effecte, a highe Prieste of the dignitie of a kyng. Archesflamines, Flamines of honour, and other Flamines inferiour and laste in degree their Priestes. And by like ordre emong the Hebrues: an highe Bisshoppe, and inferiour Priestes, Leuites, Nazareis, candle quenchers, commaunders of Spirites, Churche Wardeines, and Syngers, whiche wee calle Chantours afstre the Frenche. And among the Grekes: Capiteines, or heades ouer a thousande, ouer an hundred, ouer fuetie, ouer tenne,

and ouer fiue. And that there ware yet beside these, bothe emong the Hebrues, and the Romaines, many couentes, or compaignies of menne and women religious. As Sadduceis, Esseis, and Phariseis emong the Hebrues: Salios, Diales, and Vestalles, emong the Romaines: The moste holy Apostles did all consent, that Petre, and thei that should folowe him in the seate of Rome, should for euermore be called Papa. As who would saie, father of fathers, the vniuersalle Apostollicall, moste holy, and moste highe bisshoppe. And that he should at Rome be Presidente ouer the vniuersalle Churche, as the Emperour therè, was ruler of the vniuersall worlde. And to matche the Consulles (which ware euer twaine) thei appointed fowre head Fathers, in the Greke named Patriarches, one at Constantinople, another at Antioche, a thirde at Alexandrie, and the fourthe at Hierusalem. In the place of the Senatours, thei took the Cardinales. To matche their kynges, whiche had three Dukes at commaundemente, thei deuided Primates: To whom ware subiecte thre Archebishoppes. So that the Archebishoppe or Metropolitan, standeth in the place of a Duke. For as the Duke had certein Erles or Barones at his commaundemente: so haue the Archbisshoppes, other inferiour Bisshopes at theirs, which also by reason muste countreuaile an Erle. The Bisshopes coadiutor or Suffragane, came into the Presidents place. Thordenarie into the Deputies, then did the Officialle matche with the Mareshalle. And with the high constable for the communes, the Bisshopes Chauncelour. And for the Pretour or Prouoste, thei sette vp an Archedeacon. In stede of the Centuriæ, was a Deane appointed. And for the Disnere, the Personæ or Vicare. For the Aduocates, crepte in the Parisshe Prieste, Soule Prieste, Chaunterie Prieste, Morowe Masse Prieste, and suche other. The Deacon standeth for the Surueiour. The Subdeacon for the Serieaunte. For the two Conestables, came in the two Commanders of Spirites, called Exorcista in the Greke. The Collectours office, was matched with the Churche wardeines. The Porter became the Sexteine. The Chauntour, scribe, and Lister, kiepe stille their name. The Acholite, whiche we calle Benet and Cholet, occupieth the roume of Candlebearer.

All these by one commune name, thei called Clerj, of the Greke woerde Cleros, that is to saie, a Lotte. For that thei ware firste from among the people, so allotted vnto God. Thereof cometh our terme Clerque, and his cosine Clergie. Neuerthelesse, this

name Clergie, was not so commune vnto all: but that it siemed moste proprely to reste in the seuen degrees, that the Pope of Rome vsed for his Ministres, when he saied Masse in persone him self. That is to saie, the Bishoppe, the Priest, the Deacon, and subdeacon, y^e Acholite, and the Chauntour. Vnto euerie of these gaue thei in y^e churche their seueralle dignitie^s officies, and appareile.

To the Bishoppe was giuen auctoritie, to ordeine and make other Clerkes. To enueile virgines, and to hallow them. To consecrate their likes, and their superiors That is to say, to make also. To laie handes vpon them. To confirme and Nunnes. Bishoppe children. To hallowe Churches. To put Priestes from their Priesthode: and to degrade theim, when thei deserue it. To kiepe Conuocacions and Sinodes. To make holy oile: to hallowe the ornamente^s and vess. And to do also other thinges, that the inferiour Priestes doe. To enstruc^te those that be newly come to the faithe. To Christiane, to make the Sacramente of the Altare, and to giue it to other. To absolu^ee the repentaunte of their sinnes, and to fettre the stubberne more streighe. To shewe furthe the Gospelle. To enioyne all Priestes to shaue their heades in the croune, like a circle of. iiiij. fingres brode, after the maner of y^e Nazareis. To kepe their heare shorte, to weare no bearde. And to liue chaste for euer.

Their liuyng onely to rise of the firste fructes, tenthes, and offrings: and vtrelly to be voide of all temporalle and Laie-mennes cares and busynesse. To be honestlie appareiled, and accordyngly to vse their passe and conuersacion. Onely to serue God and the churche. Diligently to plye the reading of holy scripture, y^t they themselues migh^t perfectly knowe all thinges perteining to Christian religion, wherin thei are bound to enstruc^te other. The companies or couentes of religious, aswel men as women: are Benedictines, Preachers, Franciscanes, Augustines, Barnardines, Anthonines, Iohannites, Cisternois, and innumerable other. Whiche al haue their habite, and maner of liuyng by them selfe: accordinge to the rule that echeone priuately prescribed to them selyes. And liued for the moste parte a solitary life, professing chastitie, pouretie, and perpetuall obedience. And for their solitarines the Greke called them Monarchi. Some of these haue for the heades Abbotes, some Priours: whiche are either subiecte to the Pope onely, or to the bishoppes. Al these vsed

coules, much astre one facion, but in colour diuers, and abstained fro fleshe. The bisshoppes when thei say masse, haue xv. holy garmentes, astre y^e maner of Moyses lawe, for y^e perfection of them. His boatewes, his Amice, an Albe, a Girdle, a Stole, a Maniple, a Tunicle of violette in graine fringed, his gloves, ringe,

The Latine and chesible or vestimente, a Sudari, a cope, a mitre calleth it a, and a crosse stafte. And a chaire at the Aultares shiepe hooke: ende, wherein he sitteth. Of the whiche vi. are commune to every inferiour prieste: the Amice, the Albe, the girdle, the stole, the Maniple, and the vestiment. But ouer, and aboue all these the Pope, by the gifte of Constantine the greate, hath libertie to weare al the ornamente Imperiale. That is to saye a kirtle of skarlet, a robe of Purple, a sceptre, and a close corone. With the whiche astre he hath rauisshed him selfe in the vestrie, vpon solempne feastes, when he entendeth to do masse: he commeth forth to the aultare, hauing on the right side a prieste, on the lefte side a Deacon, a Subdeacon going before him with a booke faste shutte, two candle bearers, and an encensour with the censoure in his hande smoking. When he is

That is, he comen to the griessinges, the stayers, or foote of
saieth con- the aultare: putting of his mitre, he maketh open
fiteor. confession† of his sinnes together with his company.

That done he goeth vp to the aultare, openeth the booke, lieng vpon the lefte corner of the same, kysseth it, and so procedeth in the Solempnizacion of y^e Masse. The subdeacon readeth the epistle, and the Deacon the godspelle. Priestes of al degrees, are charged to prayse God seuen times a daie, and to praye with ordenarie oraisons. Towarde the eueninge, euensonge: and compline more late. Matines in the morninge, and incontinent prime, and howres, in ordre of tyme, as thei stande in ordre‡ of name. And this humbly before the aultare, if he maye conveniently, with his face towarde the Easte. The pater nostre and the Crede, said thei, onely at the beginnyng of their seruice, as the commune people do nowe a daies also. Saincte Ierome, at the vrgent request of Pope Damasus, parted out the Psalmes acording to the daies of the wieke. And appointed for euery houre a porcion of propre psalmes. For the nighte houres on the holy daye. ix. and on the working daye. xii. For laudes in the morning. v. for euensonge as many, and for eche other houre

† Hora prjma, tertia, sexta, nona.

but thre. He also ordeined the Epistles, Godspelles, and other seruice, vsed to be red out of the olde or newe testament, in maner altogether, sauing y^e note. The Anthemes (which Ambrose, Bysshoppe of Millayne wrate, and endited) Damasus put ordre that the quiere should sing side afstre side, and added to every psalmes ende. Gloria patri, &c. The lessons and Himpnes that go before eche one of the howres did y^e councieles of Thoulouse and Agathone authorise. The orisons, the grailes, the tractes, the Alleluya, thoffertorie, the Communions in the Masse, the Anthemes, Versicles, repitions, and other thinges, either songe or redde by nyghte or by daye, to the beautifeng, and praysing of God: did Gregory, Gelasius, Ambrose, and many other holy fathers, deuise, and put furthe, not at one time but at sondry. The Masse (so terme thei the sacrifice) was firste vsed to be done in suche simple sorte, as yet is accustomed, vpon good Friday, and Easter even, with certeine lessons before it. But then Pope Celestinus put to the office of the Masse. Thelesphorus, Gloria in excelsis: But Hilarius of Pictavia made the Et in terra. Simachus ordeined it to be songe. The Salutacions, which by y^e terme of Dominus vobiscum, be made seuen tymes in a Masse, ware taken out of the booke of Ruthe, by Clemente and Anaclete, and put in, in their places. Gelasius made vp all the reste to the Offortory, in the same ordre thei be vsed. Excepte the Sequences and the Crede: wheroft Nicolas put in the firste, and Damasus the nexte: accordancte to the Sinode of Constantinople. The bidding of the beades, with the collacion that was wonte to be made in the pulpite on Sondaies, and halydayes: raither grewe to a custome by the example of Nehemias, and Esdras, then was by any authorised. In this collation at the firste comming vp therof, when so many as ware presente at the Masse did receiue the communion, acording as was ordeyned by a decree: thei that ware at any discorde ware exhorted to concorde, and agremente. And that thei should receiue the sacrament of the auльт cleane from the filthe of sinne, vpon the whiche consideracion at this daye it endeth with confiteor, or an open confession. There ware thei wonte to teache the instrumentes of the olde lawe, and the newe. The ten commaundementes. The xii. articles of our beleue. The seuen sacramentes, holy folkes liues, and Martirdomes, holy dayes, doctrines, and disciplines: vertues, and vices, and what soeuer are necessary beside forthe, for a Christiane to knowe. Gregory

linked on the offertorie. Leo the prefases. Gelasius the greate Canon, and the lesse. The Sanctus blessed Sixtus. And Gregory y^e Pater noster out of the Gospelle of sainte Mathewe. Martiaille the scholer of blessed Peter, deuised that Bysshoppes should gyue their benediction at the Agnus. And as for other inferiour priestes, Innocentius commaunded them to giue the paxe, that is to saye peace. Sergius tacked on the Agnus, and Gregory the poste communion. The closing vp of all with Ite missa est, Benedicamus, Deos gratias: was Leoes inuencion.

The xii. articles of our beleue, whiche the blessed Apostles would euery manne not onely to confesse with mouthe, but to beleue also in harte, are these.

Firste, that ther is one God in Trinitie, the father almighty maker of heauen and earthe. The seconde, Jesus Christe, his onely sonne our Lorde. The thirde, the same beinge conceiued of the holye ghoste, to haue bene borne of y^e Virgine Marie. The fourthe, to haue suffred vndre Ponce Pilate, to haue bene crucified, deade, bewried, and to haue descended in to helle. The fiueth, to haue risen agayne the thirde daye fro the deade. The sixteth, to haue ascended vp into the heauens, and to sitte on the right hande of God the father almighty. The seventh, that he shall come fro thence like a triumper, to iudge the quicke and the deade. The eight, that ther is an holy ghoste. The ninth, y^t there is an holy churche vniuersalle, the communion of the godly and good. The tenth, forgiuenesse of sinnes. The eleventh, the rising againe of the fleshe. The twelveth, atre our departing, life in another worlde euerlasting.

The tenne commaundementes, which God wrate with his owne finger, and gaue vnto the Israelites by Moses, whiche thapostles willed vs also to kiepe. The firste, thou shalte haue none other Goddes but me. The seconde, thou shalte not make any grauen Image, or likenesse of any thing that is in heauen aboue, in the earthe benethe, or in the water vnder the earthe, thou shalt not bowe doune to them, nor worshippe them. The third, thou shalt not take the name of thy lorde God in vain. The fourthe, remembre that thou kiepe holie thy Sabbath daie. The fiueth, honour thy father and mother. The sixteth, thou shalte doe no murdre. The seventh, thou shalte not commit adulterie. The eight, thou shalte not steale. The ninth, thou shalt beare no false witnesse against thy neighbour. The tenth, thou shalte not

desyre thy neighbours house, his wife, his seruaunte, his maide, his Oxe, nor his Asse, nor any thing that is thy neighbours.

The seuen Sacramentes of the churche, which are conteined in the fve laste Articles of our beleue, and commaunded vs by the holie fathers to be beleued.

The firste, diepyng into the water, called Baptisynge, astre the Greke. This, by canonicalle decree, in time paste was not wonte to be giuen (excepte greate necessitie soner required it) but to those that had bene scholers a space afore, to learne the thinges appertinent to Christendome. Yea, and that astre thei had bene exceedingly welle enstructed in the faithe: and proufe taken of their profityng, by seuen examinations, which ware made vpon seuen seueralle daies in the Lente, and so ware thei Baptised vpon Easter euen, and Whitesondaie euen. Vpon whiche daies, thei ware accustomed to halowe the christening watre, in euery Paroche. But because this specially of all other, is chichly necessarie vnto euerlasting saluation: leasse any bodie should die without it, thei decreed that assone as the childe was borne, godfathers should be sought for it, as it ware for witnesses or sureties whiche should bryng the childe vnto the Churche doore, and there to stande without. And then the Priest should enquire, before the childe be dieped in the Fonte, whether it haue renounced Sathan and all his pompe and pride. If it beleue certeinly and wholie, all the Articles of the Christiane faithe. And the Godfathers answering, yea: for it, the Prieste breathyng thrise vpon his face, exorciseth it, and catechiseth it. Astre that, doeth he seuen thinges to the childe in ordre. Firste, he putteth into the mouth hallowed salt. Secondly, he mingleth earthe and his spattle toguther, and smereth the eyes, eares, and nosethrilles of the childe. Thirdly, giuyng it suche name as it shall euer astre bee called by: he marketh it on the breaste and backe with holie oile, astre the facion of a crosse. Fourthly, he diepeth it thrise in the Watre, or besprinkleth it with watre thrise, in maner of a crosse, in the name of the holie Trinitie, the father, the sonne, and holie ghoste. In the whiche, name also, all thother Sacramentes are ministred. Fiueythly, weting his thumbe in the holic ointement, he maketh therewith a Crosse on the childes foreheade. Sixthly, he putteth a white garment vpon it. Seuenthly, he taketh it in the hande a Candle brennyng. The Iewes before thei be Christened (by the determinacion of the counsaile holden at Agathone, are cathechised, that is to saie, are scholers at the

enstruction of our beleue nine monethes. And are bound to fast fourtie daies: to dispossesse them selues of all that euer thei haue, and to make free their bonde men. And looke whiche of their children thei haue Circumcised, acording to Moses lawe: hym are thei bounde to banishe their companie. No merueile therefore if thei come so vnwillingly to christendomie.

Bishopping, whiche the Latines calle Confirmacion, a confirming, a ratisieng, establishyng, authorisyng, or allowyng of that went before: is the second Sacramente. And is giuen of the Bishoppe onely, before the Aultare in the Churche, to such as are of growen yeres, and fastyng (if it maie be) afre this maner. As many as shalbe Confirmed, come all together with euery one a godfather. And the Bishoppe afre he hath saied one orasion ouer them all, wetyng his thumbe in the holie oile, maketh a crosse vpon eche of their foreheads: In the name of the father, sonne, and holie ghoste. And giueth hym a blowe on the lefte chieke, for a remembraunce of the Sacrament, that he come not for it againe. The godfathers, to the ende the enoilyng should not droppe awaie, or by negligence bee wiped awaie, clappe on a faire filete on the forehead, whiche thei judge to be unlawfully taken awaie, before the seventh daie. The holie fathers esteemed this Sacrament so highly, that if the name giuen to the childe at his Christendome, siemed not good: the Bishoppe at the giuyng hereof mighte chaunge it.

The thirde Sacramente is holie Ordres, whiche in the firste Churche, was giuen likewise of the Bishoppe, onely in the monethe of Decembre. But now at sixe seueralle tymes of the yere: that is to saie, the fowre Saturdaies in the embre wekes (whiche ware purposelyordeined therefore) vpon the Saturdaie, whiche the Churche menné calle Sitientes, because the office of the Masse for that daie appointed, beginneth with that woerde, and vpon Easter even. This Sacrament was giuen onely to menne: and but to those neither, whose demeanour and life, disposition of bodie, and qualitie of minde, ware sufficiently tried and knownen. Afre the opinion of some, therè were seuen ordres, or degrees, wherby the holy fathers would vs to beleue that there ware seuen speciall influences, as it ware printed in the soule of the receiuer, wherby eche one for eche ordre, was to be compted an hallowed manne. Afre the mindes of other there ware nine. That is to saie, Musicens (whiche encludeth singing and plaieng) Doore kiepers, Reders Exorcistes, Acholites, Sub-

deacon, Deacon, Prieste and Bishop. And for all this, it is compted but one Sacramente, by the reason that all these tende to one ende, that is to saie, to consecrate the Lordes bodie. To euery one of these did the Counsaile of Toledo in Spaine, appoincte their seueralle liueries, and offices in the Churche. The Dorckevers had the office of our Common Sextene, to open the churche dores, to take hede to the churche, and to shutte the dores. And had therfore a keie giuen vnto them, when thei ware admitted to this ordre. The Reader, in signe and token of libertie to reade the Bible, and holie stories, had a greate booke giuen him. The Exorcistes, serued to commaunde euille sprites oute of menne, and in token therof, had a lesse booke giuen them. The Acholite, had the bearing and the orderyng of the Tapers, Candelstickes, and Cruettes at the Altare: and therfore had a Candelsticke, a Taper, and two empie Crulettes deliuerner hym. The Subdeacon, mighte take the offring, and handle the Chalice, and the Patine, carie theim to the Altare, and fro the Altare, and giue the Deacon Wine and water, out of the Cruettes. And therfore the Bishoppe deliuereth hym an empie Chalice with a Patine, and the Archdeacon one Cruct full of wine, and another full of watre, and a Towelle. To the Deacons, is the preaching of Goddes Gospelle to the people committed, and to helpe the priest in al holy ministracion. He hath the Gospelle booke deliuerner hym, and a towell hanged vpon his one shouldre, like a yoke. The Prieste hath power to consecrate the Lordes bodie, to prae for sinners, and to reconcile them againe to God by Penaunce enioined them. He hath deliuerner hym a Chalice with Wine, the Patine, with a singyng cake, a stole vpon bothe sholdres, and a Chesible. What Ornamentes the Bisshoppe hath giuen vnto hym, ye haue heard afore. He maie not be made Bisshoppe, but on the Sondaie about the iii. houre afstre Prime, betwene thoffice of the Masse and the Gospelle: at the whiche tyme twoo Bisshoppes, and a Metropolitane, laie their handes vpon his heade and a booke. The Bisshoppes in the firste Churche, did litle or nothyng diffre from other Priestes, and ware ruled by the commune Counsailes of the Churche, before that dissencion and devision entred emong the people, causing theim in sondrie sortes, to cleave vnto sondrie names, euery sorte as thei fortuned to be conuerted and Christened of a sondrie persone. As whom Paule Baptised, thei would be called Paulines. Whom Appollo, Appollonians.

Whom Cephas, Cephites, and so of other. To auoide therefore these breaches of concorde, and for an vniformitie, the holy fathers ware driven to decree and stablish that asmany as should afteward be baptised, should be called Christianes of Christe. And that ouer every Countie or Shiere, there should be sette one Prieste or moe, acording to the greatnesse of the same, suche as ware best tried. Whiche should haue to name, Ouersears in Englishe: in Greke, Episcopj. Whom we cal Bishopes, by chaungyng of P. into B. and leauing out the E. for shortnes, acording to the nature of our tonge. These mighte not then gouerne their Clergie, and other their Diocesans, at their owne pleasure, as thei did before: but according to the decrees of the Churche of Rome, and the holie Counsailes of the fathers assembled. Then began thei firste (by the suffraunce and helpe of deuote princes) to deuide all Christendome into Dioceses, and the Diocesse into Confocacions or Chaptres, and those againe into Paroches, and to set that goodly ordre, that yet continueth, aswell emong the clergie as the laietie. That the parishes should obeie their lawfull Persones, the Persones the Deane: the Deane the Bishoppe: the Bishoppe, the Archebishoppe. The Archebishoppe, the Primate or Patriarche: the Primate or Patriarche, the Legate: the Legate, the Pope: the Pope the generalle Counsaile: the generalle Counsaile, God alone.

For the fourthe Sacramente it is holden, that euery prieste rightly priested, acording to the keies of the Churche, hauing an entente to consecrate, and obseruyng the fourme of the woordes: hathe power, of wheaten breade to make the very bodie of Christe, and of wine to make his very bloude.

Christe our Lorde hym selfe, the daye before he suffred, kepte it solemnly with his disciples, and consecrated, and ordeined it continually to be celebrated, and eaten in the remembraunce of him selfe. And about this mattier a man had nede of a great faythe. Firste to beleue the breade to be chaunged into the body, and the wine into the bloude of Christe. Againe thoughte this be done euery daye that yet Christ for all that should growe neuer a whitte the bigger for y^e making, nor the lesse for the eatinge. Thirdely that the Sacrament being deuyded into many partes, Christ should yet remaine whole in euery cromme. Fourthly that thoughte the wicked eate it, yet should not it be defiled. Fiuethly, that it bringeth to as many euyll as receiue it, death; and to the good euerlasting life. Sixthly that it tourneth

not into the nature of the eater to his nourisshemente as other meate dothe: but turneth the eater contrariwise into the nature of it selfe. And yet being eaten, that it is rapte into heauen, vnhurte or vntouched. Seuently that in so smalle a syse of breade and wine, the infinite, and incomprehensible Christe, God and manne shoulde be comprehended. Then, that one, and the self same bodye of Christe, at one very instaunte, shoulde be in many places, and of many menne receiued at ones, and in sondrye parcelles. Ninethly y' thoughte the bread it selfe be chaunged into the very fleshe of Christe, and the wine into his bloude, that yet to all the sences thei remaine breade and wine, and neither fleshe ne bloud. Further that all these commodities conteined in these verses folowing should happen vnto those that worthelye eat it.

It putteth in mynde and kindleth, encreaseth hope, and strengtheneth. Mainteineth, clenseth, restoreth, giues life, and vniteth. Stablissheth beliefe, abates the foode of sinne, and all vnclyennes quencheth.

Finally, to be very profitable for the saluacion aswell of those liuyng as deade, for whom it is specially offred by the priest in the Masse. And therefore to haue to name Eucharistia communio.

In the beginning of the Christianne faithe (and yet amonge certeine schismatiques as thei saye) one whole lofe was consecrated, of suche bigguenesse, as when the Priest had broken it in a platter into smalle pieces, it mighte suffise the whole multitude that ware at the masse to participate of. For in time paste the Christianes came every day to communicate by a speciall commaundemente, and ordenaunce. Aftrewards but ones in a wieke and that on the Sonday. But whan it began to be skant well kepte vpon the Sonday neither: then was it commaunded that euery manne should receive it thrise in the yere, or ones at the leaste, at euery Easter. And that euery christian manne, when he stode in any daungier of death, beyng whole of minde, should receive it as a waifaring viande, to staye him by the waye: with as good preparation of bodye and soule, as he possibly mighte.

Matrimonie (whiche is the lawefulle coupling of the manne and the woman) broughte in by the lawe of nature, the lawe of God, the lawe of all peoples, and the lawe ciuile, is the fiueth Sacrament. The holy fathers woulde haue but one mariage at ones,

and that not in secrete but with open solemitie cyther in y^e churche, or in the churche porche, and so that the priest be called to the matier. Who shold firste examine the man, and then the womanne; whether thei bothe consent to be maried together. Yf thei be agreed (whiche is chiefly in this case requisite) he taking them bothe by the right handes: coupleth them together in the name of the holy and vnseperable trinitie, the father, the sonne, and the holy ghoste. And commaundeth, and exhorteth them that thei alwaye remembryng this their coupling of their owne free wille and consent: as longe as thei liue, neuer forsake one another but loue and honour one another, be debonaire and buxome one to another, giuing them selues to procreacion, and not to lecherous luste. And that thei honestly and diligently bringe vp, suche children as God sendeth them of theyr bodies. Astre that he affaunceth them both with one ringe. And sprinckling holy water vpon them, reacheth them a stole, and leadeth them into the churche, where (yf thei ware not blessed afore) he blesseth them knieling before the altare. The woman hath on a redde fillet or frontelette, and ouer that a white veile, withoute the whiche it is not lawfull for her fro that daye forwardc, to go oute of doores abrode, or to sitte by any manne. Twelue thinges ther be, whiche the holy fathers woulde haue to barre persons from contracting of matrimonie, and to disseuer them againe, yf thei be contracted. Errour of person, that is to saye, mistaking one for another. A betrowthing vpon a condicion, Consanguinitie or kindred, An open crime, Diuersitie of secte, Force, or constrainte. Holy ordres, a Bonde or former contracte, Commune or open honestie, Affinitie, and Dishabilitie of engendrure.

The sixteth Sacramente is penaunce or repentaunce, giuen of Christe as it ware for a wracke boorde, wherby men are preserued fro drowninge. Eche Christian oughte vndoubtedly to beleue that this consisteth in foure pointes. To saie, in Repentaunce of our sinnes, Canonicalle confession, Absolucion, and Satisfaction, or amendes. Firste let him sorowe, not with a lighte forthinckinge, but with a moste earnest and bitte repentaunce in the botome of his conscience: for the purtie and innocencie that he had gotten eyther by baptisme or y^e benefite of former repentaunce, and nowe hathe eftstones loste, and forgone throughe sinne. And let him hope with this repentaunce, to be reconciled to the fauour of God againe. And let him humbly, and truly with his owne

mouthe, confesse to a wise prieste, in the steade of God: all those offences wherwith he knoweth him selfe to haue loste his innocencie and clennesse, and to haue prouoked the wrath of GOD againste him selfe. And let him assuredly beleue that the same prieste, hath power giuen him of Christe (as beinge his vicare, or deputie on earthe) to absolute him of all his sinnes. Finally for satisfaction or amedes making for the faulfe: lete him not with grudginge, but chierfully, and gladly doe, what so euer he shalbe commaunded. Beleuing with vndoubted faith, that he is absolued, and quyte of all, assone as the priest in dewe forme of wordes, hath pronounced the absolucion.

The seventh, and the laste Sacrament is the laste enoynting, by an oyle that is made to this vse, by the bishope in euery diocesse, by an yerely custome vpon Maundy Thursdaie, like as the chrismatory oyle is. And this by the precepte of sainte Iames the Apostle, and by the ordinaunce of Felix the fourthe Pope after Sainte Peter: was giuen only to them that laie in dyeng, being of full age, and requyring it. Thei vse to enoynte with a prescripte fourme of wordes, and with often iuocation of sainctes: those partes of the bodie, wher our fwe wittes or senses: the hearing, seyng, smelling, tasting and touching, beare moste stroke, and with whiche man is judged chiefly to sinne. That is, the eares, the eyes, the nostrilles, the mouthe, the handes, and the fete. Whereby the holy fathers would vs to beleue, that there was not onely purchased cleane forgiuenesse of all smaller offences, or venialle sinnes: but also either presente recouerie, or a riper and gentler deathe. All the feastes and holydaies, throughout the yere, which the churche hath commaunded to be obserued and kept: beginne at the Aduente, or approache of Christe our Lorde. Whiche Peter the Apostle instituted to be obserued in Decembre, with fasting and praier, thre wiekes and a haulfe before Christemas, when we close vp the last. viii. daies of that moneth, with greate ioye and feaste. Thei deuided the yere into two and fiuetie wekes, and. xii. seueral monthes. The monethes commonly into. xxx. daies. The firste daye of Ianuary the churche recordeth how Christe was circumcised accordinge to Moyses lawe. The. iii. daye afre, howe he was worshipped of the thre Sages, with thre sondry presentes: and howe beinge baptisised of Iohn in Iordan the floude, he laide the foundacion of the newe Lawe. The seconde of Februarie, how his mother vnspotted, obeyeng the maner of her country: brought hym into

the temple, and suffred her self to be purified or clesned, whiche we calle churching of childe. In memorie wherof the churche vsyth that daye, solemayne procession, and halowing of candles, The fife and twentieth of Marche, how y^e aungel brought woerde to the virgin Marie, that Christ shoulde be borne of her, being conceyued in her wombe, by the ouershadowing of the holy ghoste. At the whiche time they willed vs to faste the fourtie daies that he fasted him selfe, being with vs ypon earth; and to renewe the remembraunce of his passion, and deathe, which he willingly susteined to deliuer vs fro y^e yoke and bondage of the deuell. The laste day of that faste, which oftentimes falleth in Aprille, to celebrate the highest featte in al the yere: in remembraunce howe he ~~ever~~ came deathe, descended into helle, vanquisshed the deuell, and retourned againe on liue, and appeared in glorious wyse vnto his scholers, or disciples. In Maye, how all those his scholers loking vpon him, he by his owne vertue and myghte, stied vp into the heauens. At the whiche time, by thordenaunce of saincte Mamerte, bishoppe of Vienne: there be made ganginges with the lesse Letantes from one Churche to another, all Christendome ouer. In Iune, and somtime in Maie, how the holy ghoste, promised to the disciples, giuen from aboue, appered to them like glowing tonges: and gaue them to vndrestande, and to speake the tonges of al nacions. Theight daie folowing, Trinitie Sondaie. The fiueth daie afre that, how Christe in his laste supper, for a continualle remembraunce of himselfe, instituted the moste holsome Sacramente of his bodie and bloud, vndre the fourme of breade and wine, leauyng it to be sene and eaten of his. The fuententh of Iuly, how the blessed Apostles, acordyng as thei ware commaunded, the twelueth yere afre the Ascension of their Master into heauen: wente theirwaies into the vniuersalle worlde, to Preache vnto all people. The departyng of Christes mother out of this life, the fuententh daie of Augste. And her Natiuitie, theight of Septembre. And thone and twentie of Nouembre, how she from thre yeres of age (at the whiche tym she was presented to the temple) vntill she was mariage able, remained there seruing God stil a peace. And theight of Decembre, how she was of her parentes begotten, that longe afore had bene barreine. The second daie of Iulie, how Elisabeth the passyng the Mounteines, visited her kindeswoman.

There ware also certeine holie daies appoyncted to the. xiij. Apostles. To certeine Martyres, Confessours, and Virgines. As

the fowre and twentieth of Februarie to saincte Matthie. To saincte Marke the Euangeliste, the xxv. of Aprille. Vpon the whichē daie, Gregorie ordeined the greate Letanies to be songe. The firste of Maie is hallowed for Philippe and Iames the more. The. xxix. of Iune, for Petre and Paule: and the. xxiiii. of thesame, for the Natiuitie of. S. Ihon Baptiste. The. xxv. of July, for Iames the lesse. For Bartholomewe the fowre and twentie of August. For Mathewe, the one and twentie of Septembre. And the eight and twentie of Octobre, for Simon and Iude. The last of Nouembre, for. S. Andrewe. The one and twentie of Decembre, for saincte Thomas. And the vii. and twentie of thesame moneth for Ihon the Euangeliste. The daie before, for Stephin the firste Martire. And the daie aftre for the Innocentes. The tenth of August for saint Laurence. And the thre and twentie of Aprille, for saincte George. Of all the Confessours, there are no moe that haue holidaies appointed, but S. Martine and saincte Nicholas. The firste, on the eleventh of Nouembre: and the other the sixteth of Decembre. Katherine the virgine, the five and twentie of Nouembre, and Marie Magdalene the twentie and two of July. There is also vndre the name of saincte Michael alone, the xxix. of Septembre: a holy daie for all blessed Angelles. And one other in commune for all the sainctes, and chosen of GOD, the firste of Nouembre.

Thei would also that euery seuenthe daie, should be hallowed of the Christianes, by the name of Sondaie, as the Iewes doe their Sabbath: restyng from all worldly woorke, and beyng only occupied with praising of GOD, and the deuine Seruice in the Churche. To learne by the Priestes preaching, the Gospelle and the commandementes of our faith. And by what meanes so etier we thinke in our conscience we haue prouoked the wrath of God against us all the wieke afore: that, this daie to amende, to sette cliere, and aske pardone for. In time past euery Thursdaie also was kepte as the Sondaie. But because we might sieme therein, somewhat to gratifie the Heathen (whiche that daie kepte solempne holie daie, to Iupiter their Idolle) it was laied doun againe. More ouer the clerkes and the people, vsed bothe Thursdaie and Sondaie before Masse, to go rounde aboute the Churche a Procession, and the Prieste, to sprinkle the people with holy watre. Agapitus instituted the one, and the other. The Thursdaie, in remembraunce of Christes Ascencion, and the Sondaie, of his glorious Resurrection: which we celebrate fro Sondaie to

Sondaie continually, ones every eight daies. The night afore every ordenary holidaie or feastefull daie: the whole clergie, and the people, ware bounde to kiepe Vigile in every churche. That is to saie, to wake all nighte, in deuine seruice and praier. But vpon consideracion of many slanderous crimes and offences, that ware by diuers naughtie and malicious persones committed, by the oportunitie of the darke: this maner was taken awaie, andordeined that the daie before the feaste, should be fasted, whiche yet kiepeth stille the name of Vigile. The fathers decreed that the churche in the whole yere should renue the memorie of ffeue thynges.

Fro the Sondaie called Septuagesima (because there are seuentie daies, betwiene that and the octaues of Easter) thei would vs to renue the memorie of Christes Fasting, Passion, Death and Bewrialle. The miserable falle also of our first parentes, and those extreme errours of mankinde, by the whiche thei ware ledde awaie fro the knowledge and worshippe of one verie GOD: to the wicked supersticion and honour of Idolles and deuelles. And further, the greuous and intollerable bondage that the people of Israell suffred vndre the Pharao of Egipte. Vpon whiche consideracion, the bookees of Genesis and Exodus be redde in the seruice of the churche. Whiche sheweth then in all her demeanour, and appareilyng, heauinessse and sorowe.

From the octaues of Easter, to the octaues of Whitsontide, Christes Resurrection, and Ascencion, with the commyng of the holy Ghoste. And together with that, the redempcion, reconciliacion, and atonement of mankinde with God the father, throughe Iesus Christe: and the restoryng againe of the children of Israell, to the lande of beheste. Wherein was prefigured our reconciliacion and redempcion aforesaid. For that cause is all the seruice out of the newe Testament, and al thinges done with ioye and gladnes.

From the octaues of Whitsontide, till Aduente, xx. wiekes space, and more, thei would haue to bee celebrated the conuerstation of Christ here in the worlde, with his miracles and woorkes of wondre. And ouer and beside that, the longe pilgrimage, that mankinde, by longe reuolucion maketh, from one generacion to another, from the tyme of our redempcion, saluacion, and sauing, vntill the laste daie of time. Wherefore duryng this while, vpon consideracion of the diverse happe and hasarde, wherwith the Churche is tossed, like a Shippe in the troubled Seas, she neither

greatly reioiceth, ne sorroweth, but redeth greate chaunge of booke, oute of the olde and newe Testamente: to the ende she maie walke the warelier, and the bettre wijnde her self out of the stormes, that are ready to assaile her.

From Aduente to Christemas, to remembre the tyme from Moses, to the commyng of Messias. In the whiche mankind certefied of saluacion, bothe by the lawe and the Prophetes, awaited with moste erneste desires for his comming, and the kingdome that he shold haue. Wherefore thei ordeined that the Prophecies should be redde, and fasting exercised. That the churche the bettre enstructed, and abled by these, migthe the worthelier receiue the Birthe daie of Christ her Lorde (whiche euer falleth the fowerth wieke astre) and from thens holde on with feaste, and continuall gladnesse vntill Septuagessima. Reioisynge that he was now come: whiche should bee the sauliuour of the worlde. Their oratories Temples, or places of praier (whiche we calle Churches) might not be built without the good will of the Bisshoppe of the Diocese. And when the Timbre was redy to be framed, and the foundation digged: it behoued them to send for the Bisshoppe, to hallowe the firste corner stone of the foundation, and to make the signe of the crosse therpon, and to laie it, and directe it iuste Easte and Weste. And then migthe the Masons sette vpon the reste, but not afore. This Churche did thei vse to builde, afre the facion of a crosse, and not vnlike the shape of a manne. The Chauncelle (in the whiche is conteined the highe Altare and the Quiere) directe full into the East, representeth the heade. And therefore ought to be made somwhat rounde, and muche shorter then the body of the churche. And yet vpon respecte that the heade is the place for the eyes, it ought to be of more lighte, and to bee separate with a particion, in the steade of a necke, from the body of the Churche. This particion the Latine calleth Cancelli: and out of that cometh our terme, Chauncelle. On eche side of this chauncelle peraduenture (for so fitteth it beste) should stand a Turret, as it ware for two eares. And in these the Belles to be hanged, to calle the people to Seruice, by daie and by night. Vndre one of these Turrettes, is there commonly a voulte, whose doore openeth into the quiere. And in this are laid vp, the hallowed vesselles and ornamente, and other vtensiles of the church. We calle it a vestrie. The other parte oughte so to be fitted, that hauing as it ware on eche side an arme, the reste maye

resemble the bodye with the fete stretched in breadthe, and in lengthe. On eche side of the bodye the pillers to stonde. Vpon whose coronettes or heades the vaulte or rophe of the churche maye reste. And to the foote beneath, aulters to be ioyned.

Those aulters to be ordreyly alway couered with two aulter clothes, and garnisshed with the crosse of Christe, or some little cofre of reliques. At eche ende a canlesticke: and a booke towarde the myddes. The walles to be parieted without, and within, and diuersly paincted. That thei also should haue in euery parissh a faire sounde stone, made holowe and fitte to holde water: in the whiche the water consecrate for baptisme, may be kept for the christening of children. Vpon the right hande of the highe aulter, that ther should be an almorie, either cutte into the walle, or framed vpon it: in the whiche thei woulde haue the Sacrement of the Lordes bodye, the holy oyle for the sicke, and the Chrismatorie, alwaie to be locked. Furthermore thei woulde that ther should be a pulpite in the middes of the churche, wherein the prieste maye stonde vpon Sondaies and holidayes, to teache the people those thinges that it behoueth them to knowe. The chauncelle to serue onely for the priestes, and clerkes. The rest of the temporalle multitude to be in the body of the church. Separate notwithstanding, the men on the ryght-side, and the women, on the lefte. And eche of them to be sobre and honest in apparellle and behauour. Whatsoeuer is contrary to good facion or Christiane religion, with greate dillgence to shonne it. It was the maner in the first churche, both among men and women, to lette their heare growe, to shewe out their naked skinne, and very litle or nothing to diffre in apparellle. Saint Peter put first ordre, that women should couer their heades, and menne rounde their heare, and either of them to go in seueralle and sondrye apparellle. Moreouer that to euery churche, shold be laid out a churchyarde, of the grounde adioyning, in the whiche all Christen mennes bodies mighte indifferently be bewried. The same to be consecrate, or halowed by the bishoppe, and to enioye all the priuilegies that the churche may enioye.

The funeralle for the deade, thei kepe not in euery place ylike. Some mourne and kiepe dirige and Masse seuen daies continualle together, some ix. some xxx. or fourtye some, fiuetie, and a hundred, and other a whole yere, wrapped vp in blacke. The conseilie of Toledoordeined that the corps beinge firste wasshed, and then wrapped vp in a shiete, shoulde be caried forthe with

singing by menne of his owne condicion or sorte, clerkes by clerkes, and laye menne of laye menne. And afstre what time the priest hath sensed the corps, throwen holy water vpon it, and said certeine prayers, to laye it into the graue with the face vpwarde, and the heade into the Weaste. Then to throwe in the earth again, and in token that ther is a Christian ther bewried, to sette vp a crosse of wodde, garnished with yvie, cipres, or laurelle. These be the ordres and facions of the Christiane religion.

FINIS.

Imprinted at London

by

John Kyngston and Henrie Sutton.

The xxii daye of December

Anno Domini

MDLV.

THE CONQUEST
OF THE
GRAND CANARIES,

MADE

THIS LAST SUMMER BY THRESCORE AND
THIRTEENE SAILE OF SHIPPS,

SENT FORTH AT THE
*COMMAND AND DIRECTION OF THE GENERALL OF THE UNITED
PROUINCES,*

TO THE

COAST OF SPAINE

AND THE

CANARIE-ISLES:

WITH THE

TAKING OF A TOWNE IN THE ILE OF GOMERA,

AND THE

SUCCESE OF PART OF THE SAIDE FLEETE IN THEIR
RETURNE HOMEMARD.

WHICH

SET SAILE FOR SPAINE THE 25 OF MAIE, AND RETURNED
HOME THE 10 OF SEPTENB. 1599.

At London:

PRINTED BY P. S. FOR W. ASPLEY, DWELLING IN PAULES CHURCH-
YARD AT THE SIGNE OF THE TYGERS HEAD.

1599.

NOTE.

The following very curious and interesting pamphlet was not included in the edition of 1598-1600. It was, however, inserted in the fifth volume of the small edition, 4to., of 1812, and is here transposed to that part of the Voyages relating to the Canaries, etc. Originally printed for "W. Apsley, dwelling in Paules Church-Yard, at the signe of the Tygers Head" in 1599, it is of the utmost rarity, and for that reason I have thought it right to give the original title-page.—E. G.

A TRUE REPORT

OR

A VOYAGE MADE THIS LAST SUMMER, BY A
FLEETE OF 73. SHIPPS,

SENT FORTH AT THE
COMMAND AND DIRECTION OF THE STATES GENERALL
OF THE VNITED PROUINCES,

TO THE

COAST OF SPAINE AND THE
CANARIE-ISLES.

Tuesday the 25. daie of Maie the wind being Northe and
Northe-east, we in the fleete of Rotterdam, being 20. saile of
ships, the sunne beeing Southe-west and by West, came before
Flushing, and ankered neere vnto Cleiburch; our generall at
his comming found the fleetes of North-Holland, and Zealand
ready.

Wednesday, the 26. daie wee remained there at anchor.

Thursday the 27. daie of Maie, we tooke into our ships (by the
Generals commandement) two gentlemēn and foure souldiours.

Friday the 28. of May 1599, the wind being northerly, we
waiied our anchors, and sailed from the Weelings with 73. ships,
hauing faire weather, setting our course West, Southwest. Wee
had 3. Admirals in this fleete, whereof the chiefe Admirall was
the ship of William Derickson Cloper, wherein was embarked the
honourable gentleman Peter Van Doest being generall of the
fleete. This ship was called the Orange, carying in her top a flag
of Orange colour, vnder whose squadron was certaine Zelanders,
with some South and North Hollanders; Ian Geerbranston caried
the white flag, vnder whom the Zelanders and ships of the Maze
were appointed. And Cornelius Gheleinson of Vlyshing wore in
his maine top the blew flag, vnder whom were appointed certaine

ships of the Maze with some North Hollanders. Thus were wee deuided into sondry squadrons, but to what ende it was so done, it is to me, and many others vnowne.

Saturday the 29. of Maiē, hauing sight of Callis, ye ships lay to the lee ward, and staied for the rereward. The Lord generall shot off a pecc, and afterward hung out the princes flag, in signe that the captains shold come aboord him, presently al the captains entred into their boates, and rowed aboord the General, at which time were two pinnaces sent out of the fleet, whereof one was the Generals Pinnace, but vnto what place they sailed, wee were altogether ignorant. And when the boates rowed from the Generall, some of them went aboord the victualers, and tooke out of them certaine fire-workes. The sunne Southwest, the Generall discharged an other peece of ordinance, and put out the Princes flag, wherupon presently the captaines went aboord him, and when our captaine returned, he had in his hande a letter closed vp, which hee brought from the Generall, and wee imagined that euy captaine had receiued the like, and then wee sailed altogether toward the hight of Blacknesse, where wee anchored, (which caused vs greatly to wonder, seeing we had so faire a wind,) but we perceiued afterwards, that this was done, to the ende we should there abide the coming of the great new ship of Amsterdam: for the soldiours which were appointed for her, were all with vs in a ship of our company.

Sunday, the 30. of Maie, where lying at anchor al that night, the next morning we set saile altogether hauing the winde at North East, wee set our course West Northwest, the weather being faire. The same morning our captain read vnto vs those very articles which before had bin read vnto vs in the prince Mauritz his Court, and afterwards we altogether, and with one accord were sworne to the keeping of them: At noone we were neere vnto Beuersier hauing a fine gale out of the East Northeast, the euening was calme, the foremost shippes slacked their sailes, attending the comming in of the hindermost.

Wednesday the ninth of Iune by the breake of daie we were hard vndēt the coast of Spaine neere to Vieuero, the winde being westerly, we sailed North West and by North, and North Northwest, the sunne Southwest and by West, we were ouer against the cape Ortegael, we sailed North West and by North, to fetch the wind: we were in 44. degrees 20. minut, at twilight, we had the foresaid Cape of vs about 5. miles South West and by West.

Thursday the 10. of Iune, the winde being at East South East, wee directed our course towardes the shore, and might certaintly discerne that it was the coast of Ortegall, we bore in West Southwest directly with the land, and ordered all thinges as if we presently should haue had battell, and about noone wee had sight of the Groyne, namely the tower which standeth neere the Groine.

Friday, the 11. of Iune, at the breake of day the winde being at North East and by East, sixe of our ships sailed forwarde South Southwest, meaning to enter the Groine, and there to learne how al things stood. The sunne being Southeast, Cape Prior was East from vs, wee bare South, presently after we spied two boates comming out of Veroli to learn what ships we were, the rather because that the day before they had beene our fleete at sea: we sailed by the wind, and lay in the wind to stay for their comming. The one doubting vs woulde not come neere vs, the other boat also durst not approch neere vs: wee called to one of the Spaniardes, saying wee came from Hamborch laden with cordage and other goods, desiring and praying him to let ys haue a Pilot to bring vs into the Groine, wherewith the boate came aboord vs, so that by our great haste, and policie we got one Spaniard, the other which remained in the boate would not come into our ship, but presently thrust off their boate, making all possible speede to get from vs. Hauing nowe gotten this Spaniarde, hee was presently deliuered into the handes of the Generall, who confessed that there were about 4000: souldiours come into the towne, with certaine horsemen, 36. waggons with money, and 300. pipes of wine, to furnish the Spanish fleet, that he lay the night past in the Groine, and was the Kings seruant. The sun South South-West, we came with ^{The whole} fleet commeth our whole fleete before the Groine, where wee found ^{before the} Groine.

At 12. 13. and 10. fadome we cast anchor, so that wee might behold much people both on the shoare and vpon the wals of the town: from the castle and town both, they shot mightely with their great ordinance into our fleet, so that there were aboue 200. cannon shot discharged, whetewith some of our ships were hit, but not one man lost, and little hurt done otherwise. There lay an other castle East ward from the towne, which shot also most terribly, but altogether vncertainly, for we know not that they touched any one ship more then Moy Lambert, which was greatly

to bee wondered at, seeing our fleete lay so thicke together, and so neere vnder the castle. There lay hard vnder the castle 12. great Gallions, with some French ships, which also nowe and then shot among our fleete, but they lay so neere the walles that wee could do them no harme at all. The Lord Generall worthy of al praise, wisely thinking himselfe, caused all his capitaines and counsell to come aboorde him, that they might together conserre vpon this busines, and what meanes might best bee found, to inuade the towne and the enemy, but they concluded not to meddle with the land there: seeing the enemy was there, strong vpon his guard, and that 5. weekes past both from Amsterdam, and by a French man, they had knowledge of our comming; by reason of the calme, wee were constrained to tow out our ships with the boates in dispite of al their shot, thus we parted from the Groyne without profit, or effecting of any thing, leauing the Papists of Groyne as wee founde them, from thence (the winde being at South Southwest) wee bent our course towarde Cape Saint Vincent, meaning to goe to Saint Lucars, hoping to fal vpon them at vnawares, and ere they looked for vs.

Saturday the 12. of Iune, hauing got a fine gale we ran along the coast of Galicia, at noone wee were before the Iland of Cesarian, and set our course towards Cape Finister.

Sunday the 13. of Iune, the lorde Generall gaue sharpe commandement by his letters, forbidding al men aboorde the ships to vse any play, with tables, cards, or dice, either for money, or for pastime, or vpon credit.

Munday the 14. of Iune, the wind blew so harde out of the North, that wee could not beare our topsails with our forecourse which sailed South, the sunne was southward we had Port a Porte of vs, being in 41. degrees and 20 minuts.

Tuesday the 15. of Iune, as soone as day appeared, we had sight of Cape Roxent, and then we sailed making small way, staying for the comming together of the fleete: the wind as before we sailed South Southwest, and were in 36 degrees.

Wednesday the 16. of Iune, towardes the euening we had sight of two strange ships eastward of our fleete, certain of our ships made towards them and tooke them, the one was an English man of war; the other was a Spanish barke with three missens: at his comming before the Generall, he said, he had already sent 2. prises into Englande, and woulde now with this prise returne home: for his victuals were almost spent.

Thursday the 17. of Iune, it was very still and calme weather.

Friday the 18. of Iune, the wind being at North Northeast, we sailed South Southwest. The Lord Generall caused all the Captaines with the Pilots to come aboord him: demanding of them which of them was best acquainted in the Isles of Canaria: and further, by what meanes, they might conquer and force the said Islands, and land their people. And about noone the captaines were chosen and appointed which shoulde commande on lande. The Generall gaue out newe ensignes, to the number of 9. or 10. according to the number of the ships. The Lord Generall appointed to each new capitaine, an Ancient bearer, a Lieutenant, and other officers, with 130. souldiers and mariners, and instructions how euery one of them should gouerne himself on the land.

Saturday the 19. of Iune, the General commanded that the captaines should deliuere out victuals but twice a day, to wit, 6. and 6. to a messe: for 6. men, 5. cans of beere of Roterdams measure euery day, 5. pounds of breade and no more; a cheese of 6. l. euery weeke, one pound of butter weekly, likewise pease, beanies, or Otemeale twise a day, according to the order. Capitaine Harman, and capitaine Pije, had each of them commission to commande on the land as captaines ouer two companies of saylers, each company containing 130. men. Harman Thunesson was appointed Ancient to capitaine Henricke Pije, and de Blomme Ancient to capitaine Hendricke Hertman. The ancients were deliuered the same day.

The 20. 21. 22. daies, wee sailed South Southwest, the wind being northerly.

Wednesday the 23. of Iune, the wind was North Northeast. The Generall commaunded all the captaines both for the sea and land to come aboord him, where it was ordained and determined how the battell should be ordered, after they were landed. According to the altitude, we found our selues to be 36. miles from great Canaria.

Thursday the 24. of Iune, we ranne our foresaid course. The sun being West Northwest, we sawe the land East and by South off vs: wee sailed East and by South, and with great labour and diligence bore all that might with the land.

Friday the 25. of June, we continued our course to the land for our assured knowledge thereof, and perceiued it to be Lancerot; we saw also a small land (which lay between both)

called Allegrania, and also ye Iland Forteuentura, which is 24 miles great, afterward we sailed Southwest along the coast of Forteuentura, which is a lande that hath very high hils. The sun Southwest, we were past the Iland Forteuentura, and were

The whole
Netherland-
ish fleet
commeth
before the
Island and
town of
Grand
Canaria.

sailed out of sight thereof, running as yet Southwest: about ii. a clocke in the afternoone wee had sight of the Iland of great Canaria, for a while wee kept our way; but when the Generall was assured that it was the grand Canaria, wee all tooke in our sailes, and lay to the lee ward, and so remained vntill it was past midnight, then wee set saile againe and made to the lande, our course westwarde.

Saturday the 26. of Iune, in the morning the whole fleet sailed West directly to the land the winde North and by East, and made all things ready to land; being now neere the shore, the whole fleet let fall their anchors harde by the great castle, which lieth North Northwest from the town, from whence they began to shoot mightily against the ships. The lord Generall and the vize Admirall with the other ships that had the greatest ordeneance, anchored close vnder the castle, and for a certain time they plied each other with their great shot; ye Generals main mast, and his missen mast were shot thorow, and his vize Admirall, namely the great new ship of Amsterdam was shot thorow 6. or 7. times; so that some of the souldiours and maryners also were slaine before they entered their long boates to rowe to the shore: But the ships for their parts, had so well bestowed their shot on the castle, that they of the castle began to faint, wherby they discharged not so thicke and often as before. Our men rowed to the land in the long boates, euery one full of souldiours, and the ships which could not discharge their ordeneance against the castle, bent them against the shore, (for the enemy had three brasse peeces lying vpon the strand) and many people were there gathered together where our souldiours shoulde land. Nowe as soone as the Generall with the most parte of the long boates were come together, they all at one instant rowed toward the shore, maintaining for a while the fight on both sides with their shot. But the General perceiving that the enemie woulde not abandon the place, with a valiant courage made to the shore, and altogether leaping into the water vp to the middle, maintained the fight with the enemy. Notwithstanding the enemy no lesse couragious, would not yet leaue the strand, so that some of our souldiours

and mariners lost their liues before the enemy would retire: for the place was discommodious, and hard to lande, but most of the enemy were slaine, to the number of 30. or 36. and the Gouernor his right leg was shot off, sitting on his horse. The lord General Peter von der Doest leaping first on land, was thrust in his leg with a pike, and had in his body 4. wounds more, and was in great danger to haue lost his life but that one of the souldiours slew the Spaniarde which meant to haue don it; but his wounds were of small moment, and his ancient bearer was slain with a shot, the Lieutenant Generall was shot in his throte, captaine Kruyc in the heade, 4. soldiours were slain, and 15. hurt in the generals pinnace before they could come to land: But when our people now with one courage all together rushed vpon the enemie, (leauing their ordeneunce behinde them,) they forsooke the strand, and ran together into the town, caryng with them their Gouernour, whose leg was shot off, and he was a knight of the order of the crosse, and leauing behind them 36. deade carcases on the strand, were presently by our people ransacked, and our dead people buried. Our men now hauing won the strand, put themselves presently in battell ray; the empty boates returned to the ships, but after our people had taken the strand, the castle did neuer shoot shot. After the boates were returned aboord, presently they rowed againe to the shore full of soldiours; our people being all landed, they which for the first time had commandement, set vs in 7. troupes, or battalions, being xxiii. companies strong, of soldiours and Mariners, with twentie foure Auncientes. At which time we marched a little forward twenty one a brest, and standing altogether in battell; suddainly three mariners came running to the Generall, (which had bin at the castle) telling him that the Spaniards desired to deliuier him the castle, so their liues and goods might be sau'd: the generall with some of the capaines and souldiours went first thither, and presently the castle was deliuiered into his possession, hoping on his pitty and mercy, and leauing behind them all the great ordenaunce, namely 9. peeces of brasse, and 6. Iron peeces, and also al their weapons. In the castle were about 80. Spaniards, some cannoniers, some soldiers, and some people of the countrey, for the defence thereof: beside powder, shot and match accordingly, for the artillery, and also thirty small peeces or caliuers. Also wee founde 58. prisoners,

Twenty foure
companies
strong of the
Nether-
landers.

The first
castle taken.

the rest were slaine with shot in the fury, and some were run away. The prisoners (which our people had taken in the road with two Barkes, and a ship sunke with our ordnance, as they lay all 3. hard before the castle) were sent altogether aboorde the ships except 3. of the principals which the lord General reserued by him, to the end he might the better knowe the state of all things. Presently 80. soldiours were sent into the castle, who tooke down the kings flag, and set vp the princes colours. At the same instant two Negros weré brought to y^e General, which were fetched out of the mountains, they said that they had lien there a sleepe, and knew nothing of any matter. But now when it began to wax dark, we marched altogether a great way towards the town, 4. companies of soldiers approached hard vnder the towne, and other 4. companies had the rereward; those of the Maze, with the Amsterdammers remained a pretty way from the town, vnder the hils; and the Zealanders, with the North Hollanders lay neere the waters side, so wee remained al that night in order of battell.

Sunday the 27. of Iune, after we had now stood al night in battel order, early in the morning we marched w^t al our 7. troupes hard vnder the town of Canarie, where we remained a while in that order: but because they of the castle (which lieth to the towne) shot so mightyly among vs; 2. of the troupes retired vnder a hill, where we were a little freede from the castle: for while our people stood imbattaile before the town, the castle did vs great hurt, for sometimes they shot fife or sixe men with one shot, ere we could entrench our selues before the castle: but after they perceiued that our people had made a small trench against the shot of the castle, they placed on the hill fife or sixe small peeces of brasse called falconets (which shoothe about a pounde of pouder) and sometimes they shot boules of wood, wherewith in the beginning they slew manie of our people: so aduantagiouslie had they placed their ordenaunce to shoot among vs. Ten or twelue of our Souldiours ranne vp the hill, whereof the enemy tooke one, and presently cut him in foure peeces. Our people seeing that they so tyranouslie dealt with them, about the euening tooke a Spaniarde prisoner, and vsed him after the same maner. The lorde Generall perceiuing that many men were slaine with the ordnance, caused fife peeces of brasse to bee brought from the castle which we had taken the daie before, and towarde the euening we beganne to make a battery, and the same

euening brought into it three peeces, whereof two were placed presentlie to play vppon the Castle and the hill; but that euening were but five or sixe shotte made. While that our men made the batterie, and planted or placed the ordenaunce, the enemy placed his ordenance in counter-battery: and before our battery could be finished, and the ordenance placed, many of our men were shot, among whom Peter vanden Eynde commissioner, had his leg shot off, whereof he died within three daies after: After that it was dark, al they which lay there before the towne were againe set in order of battel, 15. on a ranke, and so remained all that night.

The 28. of Iune, early in the morning euery man retired to his quarter, and then were two peeces more brought to the battery, which also were presently placed on the Rampire, and so wee began to shoot against the castle with 4. peeces, and with the fift we plaied vpon the small ordenance which lay vpon the hils. The enemie in the castle laid many sacks of wooll, and placed many tonnes or barrels filled with stones vpon the castle walles supposing thereby to make some little defence from our ordenance; but when an Iron bullet chanced to hit the barrels so filled with stones, it did them mightie hurt, for the stones would scatter maruailouslie abroad, whereby many of them that were in the castle were slaine. Our men hauing now with their shot almost abated the force of the castle, 4. companies marched vp the hils, intending to beate the enemy from thence, which lay there with the ordenance. But the enemy perceiuing himselfe to bee assaulted on all partes, (for most of the ordenance of the castle were dismounted and made vnprofitable, the gate of the towne set one fire by the Generals commandement) about noone they forsooke both the castle, hill, and town, and with all their wiues, children, money and Iewels, and all other things that they coulde carry with them, fled into the mountaines. Which when our men perceiued, they put themselues in order of battle xv. in a ranke. The lord Generall seeing the Spaniards shamefullie to flie, caused 2. ladders belonging to the enemies, to be brought out of a church which stood without the towne, whereof the one was too shorte, notwithstanding himselfe with one of the ladders climed vp the walles, one man at once followed, and by this meanes entered the towne ouer the wals. About noone some of our men ran into the castle without any reencounter: the enemy had vndermined the gate, but as we approched the wall, it tooke fire,

The second
castle and
town of
Grand
Canaria
taken.

but not one of our people was therewith hurt. They had also skattered powder in sundrie places, but our men themselves did fire the same: and as soone as our people were entred the castle, the kinges colours were taken downe, and the prince of Oranges set vp, and we found fve peeccs of brasse therein. When wee were all entered into the towne, we put our selues againe into order of battell 15. in a ranke in a low ground within the towne: and the souldiours which entered the towne by the hils side, brought to the Generall a man of Flushing, which they had taken out of prison: as soone as the Generall sawe him, he went presently with him to the prison, accompanied with some of our captaines, where they found 36. prisoners, which presently were discharged. And further they declared, that the Spaniards had taken with them 21. prisoners into the mountaines, which were condemned to be burnt, the one was an English man, the other a Dutchman, which had lien in the holy house. Thus with the helpe of God about noone, wee won the great Iland of Canaria, and the town of Allegona, battered with their owne artillery, and skaled with their owne ladders. Towards the euening wee were quartered in the housen, those wherein the Generall was, were by writing freed, that no man might take out any goods, in the rest every one might go, and take what pillage he could find: but the Spaniards had caried all the best things with them into the mountaines, and in the euening all our people entered the town. Euerie captaine with his company were seuerallie lodged, but yet we appointed watch on the hils, as well as in the towne, for the enemy shewed himselfe often vpon the hils, whereby we were forced to keep very good watch.

The 29. of Iune, this morning some of the mariners climed vp the hils, but the enemy (to whom the passage were better known, then to our people) sudainly set vpon them, and killed 20. of them. Towards the euening some 300. of our Soldiours marched towardes a small castle which lay halfe an hours iourney from the towne: but the enemy seeing our people to approch, forsooke the place and fled into the mountaines, our men being ascended, they founde in the castle three brasse peeces: and after they had appointed a Corporall with certaine soldiours to keepe the watch, the rest returned to the city. The same night the Spaniards tooke one of our soldiers appointed for a forlorne Sentinel, whom they presently put to the sword.

The last of Iune, as soone as day appeared, wee began to cary

the pillage aboarde belonging to the General, and captaines, as wines, and other goods. About noone 3. cheese men of the Spaniards came to our people, which kept watch on the hils with a flag of truce in their handes, which were straight brought before the Generall, and within a while after, there were 2. more brought vnto him; but after they had bin a while with him they departed again towards the mountaines: and in the euening came other 7. Spaniardes to our watch with a flag of truce, desired to speake with the Generall: but they were sente backe againe into the Mountaynes.

The first day of July, 1599. in the morning (our people being on the hils) 2. friers with three other Spaniards came vnto vs, desiring to be brought to the Generall, which our men accom plished: but the General denied to talke with them, wherefore they were presently sent backe againe from whence they came, for we were then labouring to send the goods a shipboord. Also at that instant was a sermon in the great church of great Canaria, made by the preacher of Ysilmond with great deuotion, and giuing thanks vnto God for our great victory, desiring him that it would please him daily to increase the same, to the honour of his name: at which Sermon the Lorde Generall was present with foure hundred persons.

The second of July 1599. wee were forbidden by sounde of the drum that no man should go beyond the forelorie sentenell placed on the Mountaines: and to sende backe againe into the hilles all such Spaniardes which came with a flag of truce, to speake with the Generall, and to put all such to the sworde as came with weapons. One of our Pinnaces tooke a fisherman fishing vnder the Ilande Forteauentura, wherin were 7. Spaniardes, which were brought before the General, and prently committed to prison.

The 3. of July in the morning we began to sende aboard our ships all the bels, ordeneance and munition which the enemies had left behinde them, at which time 2000. soldiors were appointed to march to the hils, to seeke the enemy, which lay hid there with their wiues, children and goods, as they were fled out of the towne: and as soone as they approched each other, they began the fight on both sides with great courage, but the enemy was forced to flie, beeing better acquainted with the passages of the mountains then our people were. Our men returned with the losse of some 70. persons: among whom captain Iacques

Dierickson with his boatson were slaine: the rest came into the towne againe into their appointed quarters.

The 4. of July, in the morning we began to burn the towne, and with pouder blewe vp the castle which lay by the towne, and we burned likewise all the cloisters and churches which were without the towne, lying neere the water side. The town burning, our people were set in battell, and in that order marched out of the towne, vntill they came to Gratiosa, the castle, which we first tooke, lying about halfe an hours journey from the towne, where the long boates receiued our men, and caried them againe aboarde. Presently after wee were departed out of the towne, the enemy entered, endeouring by all meanes possible to quench the fire. And while we were shipping our people, the enemy shewed him selfe sometimes 5. or 6. in a company, but they durst not approch vs. The reward of our men being shipped, we put fire to the castle which we tooke first, and blew it vp: This done, capitaine Quit imbarke himselfe also with his soldiours and pillage, which he had taken in the rode, for his ship wherein he was before was ready to sincke.

The 5. of July, lying in the roade, in the morning the Generall discharged two peeces of ordnance, and afterward put out 2. flags of the princes colours, thereby giuing to vnderstand, that all land captaines, and sea captaines also with one of their Pilots should resort to him, whereupon presentlie they all rowed aboarde the Generall; the Pilots which were best acquainted with the coast, were demanded by the Generall which were the weakest Islands, and where they might most commodiouslie land: Towards the euening capitaine Quyt his ship was fired, and suffered to drive towarde the strand. At which time a newe capitaine was appointed to capitaine Iaques Dirriksons ship aforesaide, who was slaine in the mountaines, namely capitaine Kloyers Lieutenant. And the Generals Clarke of the band was appointed Lieutenant to captain Kloyer.

The 6. of July, by reason of the contrary winds, and other inconueniences which happened at this present, and also because such ships, which before were sent to sea, and could not returne by reason of the contrary windes; we remained in the road, vnder the castle of Graciosa. About noone 4. Spaniards came out of the towne with a flag of truce to the strand, directly ouer against our ships, whereof 2. were brought aboarde the Generall in one of our long boates, (the other two with their flag of truce were

left behinde on the stronde) which remained with the Generall vntill the euening, and then were set on shore, and so the 4. Spaniardes returned to the towne.

The 7. day riding in the roade, in the morning 4. Spaniards with a flag of peace, came to the shore from the towne, directly ouer against our ships: the fleet seeing them, sent a long boate to the shore, and brought the said 4. Spaniards aboord the General, these men brought with them the ransome of certaine Spaniards, which had deliuered vp the castle of Graciosa at the Generals pleasure, which were set to ransome, every one according to his habilitie and office: and thus all the Spaniardes which were ransomed, together with the 4. Spaniardes which brought the ransoms, were set on shore with a long boat, and departed to the towne.

The 8. day of Iuly, two howers after sun rising, the Generall with all the ships set saile, carying with him all the Spaniardes that were not ransomed, sailing along the coast of great Canaria; in which time Ian Cornelesson Zwartekyes departed this worlde, whose leg was shot off at the taking of the Iland of great Canaria. Hauing nowe sailed from ye hight of the said Iland, which lay southerly from vs, we had sight of captaine Hertmans ship, and of 3. others which rode there at anchor: who, so soone as they perceiued our fleete, waied their anchors, and sailed along the coast with vs, which were the ships that the Generall had sent to sea. Sailing thus together vntill the sun was in the West, the wind began to rise more and more, so that we coulde not keep our direct course, but were forced to put to the Southwest of the great Iland of Canaria, where we anchored: wee had sight of the Iland Teneriffe, and of an other of the Islands of Canaria, wherein is the hie mountaine called the Pyck. This hil was from vs 14. miles, but by the great hight thereof it seemed to bee within foure or five miles off vs, but in the daie time when the sun shined wee could not see it.

The 9. of Iuly, lying thus at anchor, in the morning most of the long boates went a shore to fetch fresh water, such as they could there find and caried with them the deade corps of Ian Cornelesson aforesaid, the Constables son of the Admiralty of Roterdam, called Zwertkeys, which was there honorably buried on the high and drie land. This done, we set on fire the woode which lay on the shore piled and heaped in the woods, but in this place we found not any Spaniards.

The tenth of July, the boates being all returned to their ships with their people, every one wayed their anchors and hoised their sailes, the winde at Northwest; But being vnder saile together, the wind slacked and by reason of the great calme the ships lay a drift for want of wind.

The 11. of July, in the morning it blewe a stout gale in our topsailes out of the Northeast, but as we approched the Iland of Teneriffa, the winde altered often; sixe or seuen of our shippes, and the rest which were next vnto the shore, had sometimes a gale in their topsailes, and sometimes againe without wind: so that we lay a drift, and could keepe no reckoning either of the wind or course, and were forced to alter our course more than 12. times a day.

A declaration of the taking of Gomera one of the Ilands in Canaria, and how we afterwardes left it.

THE 12. day of July sailing thus with great variety of wind, vnder the great Iland Teneriffa, the day appearing, we had the wind more certain, filling our topsailes with a full gale from the Northwest: And when it was faire day light we saw our fleet scattered far one from another, by meanes of the foresaid mutable windes. Some ships lay driuing by reason of the calme, and other some had a little gale, but the most part of our fleet were West of vs, towards whom with all speed, we with the rest of the ships made. Being al come together, wee endeouored to reach the Ilande Gomera; wherein is a little towne: towards the euening many of our ships were neere the Iland, but the most part were to y^e lee ward; so that before it grew toward the euening none of vs could come neere the towne. Notwithstanding in the twilight and shutting vp of the euening: Ian Garbrantson Admirall of the white flag, his vize Admirall, and a Pinnace following, were come neere the town. Thus the Admirall sayling so neere to the Iland, they of Gomera discharged 2. pieces at him, but touched him not. The saide Admirall seeing this, passed on a little farther with the other ships which were neere him, and then tooke in their sailes, and cast their anchors. The

other ships which were behinde, laboured all they might to come also vnder the Iland to them.

The 13. of July, the Admirall of the white flag lying thus at anchor neere to Gomera, the greatest part of the fleete were yet in the morning betweene the Iland of Teneriffa and Gomera, so that parte of the ships were beyonde the towne, and mist sometimes cast about to conduce the others in, which were in the lee of vs. When wee had nowe for the most part passed the hight of the Iland, the Generall gaue a signe to all capitaines to come aboarde him, being vnder saile, directing his course to the Iland of Gomera, and the other ships did their endeouour to follow him and anchored about the necke of the valley, lying North North East off the towne. The ships being all come to anchor, the capitaines entered presently into the long boates, and rowed aboarde the Generall to know his minde; and after they had beene a while in the Generals ship, they returned to their ships, and 4. companies of souldiours were chosen out, and landed in the valley. Whiche done, al the ships waied their anchors, and sailed directly toward the towne, and then came to anchor againe. After that all our ships lay thus together in the road neere the valley, before the town: we discharged certaine peeces against the town, but they made no shewe at all of resistaunce, for they had buried foure brasse peeces as soone as they had sight of vs, which lay on the strand neere vnto a small castle: the other sixe companies were also set on land in the long boates, without any resistance: for the Spaniardes with their wiues, children, and all their goods whiche they coulde carry with them were fled into the mountains. The first 4. companies that of Generall were landed, as they marched along the hils side abandoned towards the towne, perceiving that the enemy fled with by the Spaniards, all his goods towards the hils, sent out a certayne number of soldiours to intercept them, and to take from them the goods whiche they caried away. And to accomplish this enterprise, our souldiours descended the hill into the valley, meaning suddainly to set vpon the Spaniardes; but the enemie perceiving their intent, hid themselues in caues which were neere vnto them, vntill our souldiours were in the valley. The Spaniardes perceiving that they were strong enough to encounter with our people, suddainly leapt out of their dens, and beset our souldiours on both sides. Our people seeing themselues thus compassed with their enemies, behaued themselues most valiantly, so that

many of the Spaniards lost their liues, and 80. of ours
Eighty
Netherlanders were slaine in this valley: among whom were 2.
and diuers Lieutenants (the one was Meerbecks sonne, and the
Spaniards other was Lieutenant to captaine Bynon) which had
slaine. receiued aboue 50. wounds in their bodies, so pitti-
fullie were they massacred, thus were these worthie champions
intercepted. The rest of those 4. companies, which were not
present at this fury of the Spaniardes, towrdes the euening,
descended the hils, and marched into the towne. Presently after
this, watch was appointed in al places of y^e towne, and some of
the soldiours began to dig the ground, to seeke for such goods as
the Spaniardes had buried, but at that instant they founde nothing,
except only certain pipes of wine.

About the sunne setting was brought in a Spanish prisoner,
which was deliuere to the Prouest marshal, by the Generals
commandement, to the end he might bring them to all such
places in the Ilande, whereas the Spaniardes had hidden their
goods: But because nothing could then be effected by reason
that the euening approched, and it began to bee too dark, the
Spaniard was committed to a keeper vntil the next morning for
the purpose aforesaide. But the night being far spent, and the
keeper taking small regard to his charge, the Spaniard secretlie
stole awaie and ran to the mountaines.

The 14. of July, in the morning the long boates rowed againe
to the shore, and caried aboarde such goods as the enemy had
left behind them, which for the most part were wines, for they
had caried clean awaie all other things into the mountains, and
had left almost nothing in the towne, but only the wines which
they had buried in the earth: In the afternoone our people found
3. bals, which they had buried in the fields, where corne had
growne.

The 15. of July in the morning our people running vp to the
hils 10. or 12. in a company to hunt and seeke for pillage were
suddainly inuironed by the enemy, and 6. or 8. of them slaine;
the rest saued themselves by flight. About noone there was a
generall muster taken of all the soldiours, to see how many wee
had lost: and such ships as were appointed to returne home,
began to deliuere out the victuals. The same day were two
copper peeces founde: whereof the one was 16. foot and halfe
long, and the other about 14. foot.

The 16. day in the morning the Lord Generall gaue notice to

all capitaines to resort to him aboord his ship, because some of the capitaines had not sent victuals vnto the soldiours that were on land, whereby they suffered hunger, and sundry of the soldiours had complained to the General thereof: At afternoone, the enemy came to the hill which lieth ouer the towne, crying and calling vnto our men to come and fetch agaist their muskets, and towards the euening many marriners with their weapons landed, and at that instant also all things were ordered to march very early the next morning vp the hils to fetch agaist our muskets, caliuers, and other weapons, which the Spaniards before had in mockery, and gibing wise willed vs to fetch from them. But now when all things were ordered for this seruice: the same night arose a strong gale of winde, encreasing more and more, that in the ende it grewe to a mightie tempest, that notwithstanding our fleet did ride vnder the Iland Gomera in the road before the towne, some were forced to way their anchors and to put to sea, to preuent the mischiefe like to happen to the ships, by reason they lay so neere one another. And when those shippes were a little way in the Sea, they cast their anchors, and there remained. By this occasion the generals aforesaid enterprise was kept backe: we iudging it as a warning, that the Generall should spare and preserue his people from the bloud-thirsty Spaniards, which had their holes and dens in the hils, and perhaps might haue taken away many of our liues. And heire by the way; by the name of the Iland Canaria, the Spaniards may rightly bee called Canarians or Canes, for Canaria is by interpretation, dogs kinde, for they ran as swift as dogs, and were as tyrannicall and bloud-thirsty as the rauening Wolfe, or any other wild beast, which they sufficiently manifested, for as soon as they could lay handes on any of our people (like vnto mad curs, agreeing with their name Canarians) they would presently woary them.

The 17. this hurtfull night ended, and the tempest ouer passed, and alaid, the courageous soldiours were all in redines, desirous to execute this peece of seruice, expecting and desiring nothing more, then to march vp the hils, and to incounter their idolotrous enemies. But vpon good consideration, this enterprise was staied, and some 300. soldiours sent into the same valley, where 3. daies before our people had beene suddainly compassed, intrapped, and slaine by the Spaniards. Our soldiours being come to the valley aforesaid found no resistance, neither could once see a

Spaniard; but found a smal peece of brasse about a fadome long, and two barrels of gunpowder; and when our souldiours perceiued that there was no good to bee done (forbearing to mount the hils, because they had no commission so to do) with such thinges as they had they returned to the towne. The euening now approaching, the Generall commanded to carry aboord the ships, such goods as they had there found, and digged out of the ground, which was accordingly done and accomplished, among which things were three brasse peeces, some bels and other goods.

Sunday the 18. of July, we remained at anchor in the road of the Iland Gomera.

Munday the 19. of July, remaining yet in the Iland Gomera, and seeing that the Spaniardes continued in their secret holes, and dens of the mountaines, wee set fire on the towne, and as neere as we could burnt down all places, as Cloisters churches, hermitages and houses, remaining yet in the towne vntill it was noone. After that all this was accomplished: we the united soldiours forsooke the towne, and presently the Lord General, with al his company, went aboord the ships. Thus we left the Iland Gomera burning, which was neuer before done by any nation. The Spaniardes seeing that the soldiours were departed out of the Iland, with all speed possible, in great heapes came running out of their secret caues and holes, to quench the fire, like as they of Allegona in the Iland of great Canaria before had done.

Wednesday the 20. of July, we lay stil in the road before Gomera, in this time 2. of our soldiours were put into captain Cloiers ship, and in lew of them, we received out of his ship 2. others, which were hurt, with two Spaniards.

The summary or briefe declaration of the Admirals
departing towards the West Indies.

Astre that the Generall had left the Ilands, he giueth order to
the fleet, taketh his leave of all the Captaines and officers
in most honorable sort: he aduanceth the voyage to the
West Indies with his Nauy: the rest of the ships returne
into the low Countries, every one from whence he came.

After that the Iland of great Canaria was by the vnited soldiours
taken, and won by force of armes, and the Iland Gomera con-
quered, for sundry reasons they were forsaken, after they had
caried to their ships such things as they found, fired the townes,
churches, cloisters, and houses, and rased their Castles. The
Lord Generall commanded all Captaines and officers of the fleet
to resorte vnto him aboord his ship. The same principals being
come accordingly, he welcommmed them and shewed them al
friendship he could, thanking them for their good and faithfull
endeuours which they had shewed in this seruice, which he per-
formed with a singular oration, praying Almighty God that he
woulde vouchsafe to be his only loadsman and merciful defender,
in all his enterprises, to the honor of his name, and happy successe
of the vnited Netherlandish prouinces. After this, the lorde
Generall againe in most friendly sort, and kind speeches, per-
swaded and desired all the saide captaines and officers, (alleadging
many reasons and examples) to perseuer in their good beginning
of true and faithfull seruice for God, and for their good Lords and
principall magistrates, the honorable gentlemen and states of the
vnited Netherland; and to the good liking of their valiant and
high borne gentleman, and gouernour General prince Mauritz,
their principal lorde and commander, &c. with these and such
like matters the daie was spent.

Wednesday the 21. of July, the wind was northerly: The lord
Generall commanded all the captaines and officers to resort vnto
him: and in most curteous maner againe the second time, tooke

leauue of them all, ordaining and appointing in his place as Admirall Generall ouer all those shippes which were to returne home, the valiant captainie Ian Gerbrantson, desiring and straightly charging them al there present, to shew all obedience and duty vnto him, as to his owne person; and that they should make his minde knowne to all others which had not beeene there present. After these speeches, and leauue taken,* the Admirall Ian Gerbrantson put out the princes colours in the maine top: and the honorable gentleman Peter von der Doest presentlie caused the princes flag also to be spread; and as soone as the sunne was Southwest, all the ships at one instant waied their anchors, and hoised their sailes, taking leauue nowe the third time one of another, in most braue and triumphant sort, and in this maner departed the one from the other. The lord General with his fleet, set this course South Southwest, with 36. ships, and the Admirall Ian Gerbrantson ran East by the wind, with 35. ships with intent to returne home.

Wednesday the 18. of August, sixteene ships of our fleet which were sent to returne home, being in company together in the latitude of 36. degrees and 10. minutes, the wind Southwest sailing Northeast, before it was noone, we perceiued 2. strange ships vnder saile comming out of the Northwest, towards whom

Two Spanish prizes taken. we made, and at afternoone we ouertooke them, and made them our prises: they were both Spaniardes, the one was a small Barke, and came from Cape de Blanco in 21. degrees, loaden for Woluis in the Condate where they dwelled. In the same ships was a marchant of Cyuill with 47. men, each of their ships hauing two cast peeces, and euery man his musket, but they made no shewe of defence, or offend-
ing. There was also found laden in the same ships, sixty thousand drie hides or skins, esteemed to bee worth 6000. duckets as they reported, there were also found two bags with mony, in the one was 11. hundred single rials, and in the other 10. hundred and forty single rials, with two Buts of traine oile, and two barrels of gum Arabique.

Thursday the 19. day, we the abouesaid 16. ships were

* *Marginal Note.*—The Netherlandish fleet diuide themselves into two companies, whereof the one returneth homewards, and the other proceedeth for the West Indians.

ogether, beside the two Spanish ships, 4 ships of war of North Holland, 4 ships of Warres of Zeland and one ship of war of the Maze: the captain wherof was Antony Leonardson, al the rest were victualers. The wind West Northwest, we sailed Northeast, and by North in 36. degrees and 45. minutes. The captaines had beeene all aboord the Admirall in councell aduising what were best to bee done in this matter of the Spaniards prises.

Saturday, Sunday, the 21. and 22. of August, our said fleet of 18. ships kept yet together, we found our selues to bee in 39. degrees, 6. minuts. The sun South and by West, the winde blew vp at West Northwest, wee sailed North Northeast, and North and by East, Lysborne was East of vs.

Munday the sixth of September, the winde westerly, we ran East, at noone wee sounded, the depth was 50. fadome water, we found small white shels with needles therein, in the hight of 49. degrees 20. minuts, the sun Southwest, wee had sight of Vshant, we ran Northeast and by North.

Tuesday the 7. of September, the sun East South East, wee saw England, a mighty blustering gale of winde from the South Southwest, wee sailed North Northeast. The sunne Southwest, came to land at Gawstert. Afterwarde: wee turned and sailed East Southeast: In the euening it blewe so much winde, that wee were forced to strike our maine top mast, and we ranne the whole night with two courses by the wind.

Wednesday the 8. of September, the foule weather continued, the sunne East and by South, we had sight of the Ile of Wight North Northwest of vs, and ranne the whole day, East Northeast with the foresaile by the wind: as the evening approached we saw Beuersier, in the night and second quarter we passed by Douer.

Thursday the 9. of September, as soone as the daie began to appeare it was calme weather, and darke, the sun Southeast, we lay still before Newport all the ebbe. The wind easterly, in the after noone the wind came Northwest, we set saile againe, running al night by the wind with our foresaile.

Friday the 10. of September 1599, by the break of day wee were before the Maze, the sun Southwest, we arriued by the helpe of God's mercy and grace before the Bill.

Since then, there is arriued at Texell another ship of war, whereof one Cater of Amsterdam was captain, the wich was

seuered from the fleet in this voyaige by tempest, and thought to be lost. The said capitaine met with some prises, and in company of two English shippes tooke a Caruell of Aduiso, verie richly laden comming out of India, and hauing more men then the English, shared halfe of the goods with them, and so came home this present month of Octob.

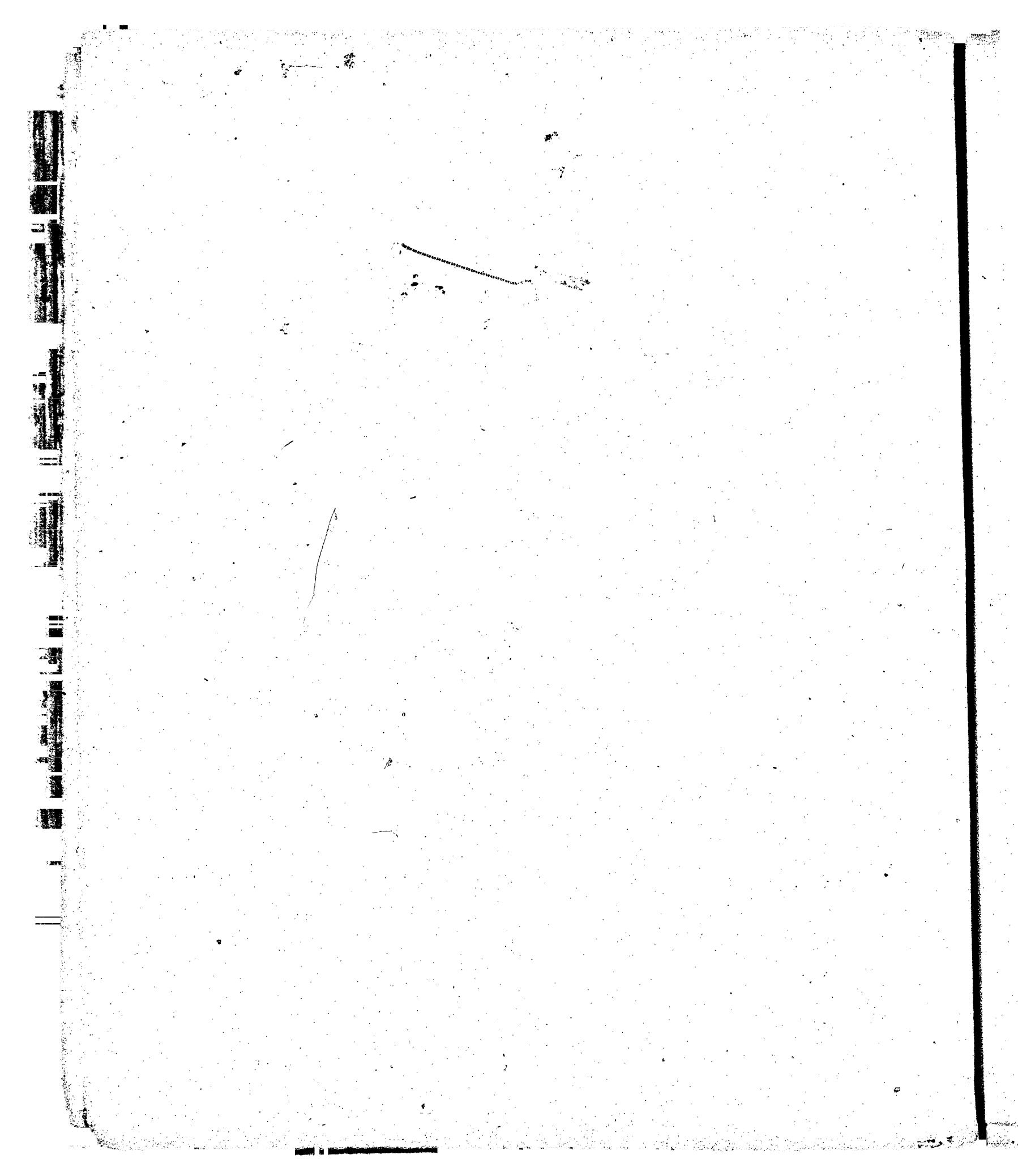
FINIS.

THE
Worldes Hydrographical Description.
WHEREIN IS PROUED
NOT ONELY BY AUCHTORITIE OF WRITERS,
BUT ALSO
BY LATE EXPERIENCE OF TRAUELLERS,
AND
REASONS OF SUBSTANTIALL PROBABILITIE,
THAT
THE WORLDE IN ALL HIS ZONES, CLYMATS AND PLACES,
IS HABITABLE AND INHABITED AND THE SEAS LIKEWISE
VNIUERSALLY NAUIGABLE WITHOUT ANY NATURALL
ANOVANCE TO HINDER THE SAME
WHEREBY APPEARES
THAT FROM ENGLAND THERE IS A SHORT AND SPEEDIE
PASSAGE INTO THE SOUTH SEAS, TO CHINA, MALUCCA,
PHILIPPINA, AND INDIA, BY NORTHERLY NAUIGATION
TO THE RENOWNE, HONOR AND BENIFIT
OF HER MAIESTIES STATE, AND
COMMUNALTY.

PUBLISHED BY
J. DAUIS OF SANDRUDG BY DARTMOUTH
IN THE COUNTIE OF DEUON. GENTLEMAN.
ANNO 1595. MAY 27.

IMPRINTED AT LONDON
BY THOMAS DAWSON
DWELLING AT THE THREE CRANES IN THE VINETREE.
AND ARE THERE TO BE SOLD.

1595.



TO THE
RIGHT HONORABLE

LORDES OF HER MAIESTIES MOST HONORABLE PRIUIE
COUNSAYLE.

MY most honorable good Lords for as much as it hath pleased God, not only to bestow vpon your Lordships, the excellent gifts of natures benefite, but hath also beautified the same with such speciall ornamente of perfection: As that thereby the mindes and attentiue industrie of all, haue no small regard vnto your honorable proceedings. And so much the rather, because to the great content of all her maiesties most louing subiectes, it hath pleased her highnes in her stately regard of gouernment, to make choise of your honours as speciall members in the regall disposition of the mightinesse of her imperiall command: Emboldeneth me among the rest to humble myself at your honorable feete, in presenting vnto the fauour of your excellent iudgementes this short treatise of the Worldes Hydrographicall bands. And knowing that not onely your renowned places, but also the singularitie of your education, by the prudent care of your noble progenitors hath and still doth induce and drawe you to fauour and imbrace whatsoeuer beareth but a seeming of the commonweales good: Much more then that which in substantiall truth shal be most beneficiall to the same. I am therefore the more encouraged not to slacke this my enterprise, because that through your honorable assistance when in the ballance of your wisedomes this discouery shall haue indifferent consideration, I knowe it will be ordered by you to bee a matter of no small moment to the good of our countrie. For thereby wee shall not onely haue a copious and rich vent for al our naturall and artificiall comodities of Eungland, in short time by safe passage, and without offence of any, but also shall by the first imployment retourne into our countrey by spedie passage, all Indian commodities in the ripenes of their perfection, whereby her Maiesties dominions should bee the storehouse of Europe, the nurse of the world and the glory

of nations, in yielding all forrayne naturall benefites by an easie rate : In communicating vnto all whatsoeuer God hath vnto any one assigned : And by the increase of all nations through the mightinesse of trade. Then should the merchant, tradesman, and poore artificer, haue imployment euall to their power and expedition, whereby what notable benefites would growe to her Maiestie, the state, and communaltie, I refer to your perfect iudgements. And for that I am desirous to auoyde the contradiction of vulgar conceipts, I haue thought it my best course, before I make profe of the certaintie of this discouerie, to lay downe whatsoeuer may against the same be obiected, and in the ouerthrowe of those conceipted hinderances the safenes of the passage shall most manifestly appeare, which when your wisdomes, shall with your patience peruse, I doe in no sort distract your fauorable acceptance and honorable assistance of the same. And although for diuers considerations I doe not in this treatis discouer my full knowledge for the place and altitude of this passage, yet whensoeuer it shall so please your honours to commaund I will in few wordes make the full certainty thereof knowne vnto your honours being alwaies redie with my person and poore habilitie to prosecute this action as your honours shall direct, beseeching God so to support you with all happines of this life, fauour of her Maiestie, loue of her highnes subiectes, and increase of honour as may be to your best content.

I most humbly take my leaue from Sandrudg by Dartmouth

this 27. of May 1595.

Your Honors in all dutifull seruice to command

I. D.

THE
WORLDS HYDROGRAPHICALL
OBJECTIONS
AGAINST
AL NORTHERLY DISCOUERIES.

ALL * impediments in nature, and circumstancies of former practises duly considered. The Northerly passage to China seeme very improbable. For first it is a matter very doubtfull whether there bee any such passage or no, sith it hath beene so often attempted and neuer performed, as by historical relation appeareth, whereby wee may fully perswade our selues that America and Asia, or some other continent are so conioyned togeather as that it is impossible for any such passage to be, the certaintie whereof is substantially proued vnto vs by the experiance of Sebastian Gabota an expert Pylot, and a man reported of especiall judgement, who being that wayes employed returned without successe. Jasper Coteriallis a man of no meane practise did likewise put the same in execution, with diuers others, all which in the best parte haue concluded ignorance. If not a full consent of such matter. And therfore sith practise hath reprooved the same, there is no reason why men should dote vpon so great an incertayntie, but if a passage may bee proued and that the contenentes are disioyned whereof there is small hope, yet the impedimentes of the clymate (wherein the same is supposed to lie) are such, and so offensiuе as that all hope is thereby likewise vtterly secluded, for with the frozen zone no reasonable creature will deny, but that the extremitie of colde is of such forceable action, (being the lest in the fulnes of his owne nature without mitigation,) as that it is impossible for any mortall creature to indure the same, by the vertue of whose working power, those Northerly Seas are wholly congealed, making but one mas or contenenent of yse, which is the more credible because the ordenary experiance of our fishermen

* Hakluyt has published an extract from this treatise in his Collection of Voyages; but the original work is so very rare and occupies so small a space that it has been deemed eligible to reprint it entire. EDIT.

geueth vs sufficient notice thereof, by reason of the great quantitie of yse which they find to be brought vpon the cost of newesound land from those Northerne regions. By the abundance whereof they are so noysomly pestred, as that in many weekes they haue not beeene able to recouer the shore, yea and many times recouer it not vntill the season of fishing bee ouer passed. This then being so in the Septentrionall latitude of 46, 47 and 48 degrees, which by natures benifit are latitudes of better temperature than ours of England, what hope should there remayne for a nauegable passing to be by the norwest, in the altitude of 60, 70 or 80 degrees, as it may bee more Northerly, when in these temperate partes of the world the shod of that frozen sea breadeth such noysome pester: as the pore fishermen doe continually sustain. And therefore it seemeth to be more then ignorance that men should attempt Nauigation in desperate clymats and through seas congeled, that neuer dissolute, where the stiffeſſe of the colde maketh the ayre palpably grosse without certainty that the landes are disioyned.

All which impediments if they were not, yet in that part of the world, Nauigation cannot be performed as ordenarily as it vsed, for no ordenarie sea chart can describe those regions either in the partes Geographicall or Hydrographicall, where the Meridians doe so spedily gather themſelues togetheſſe, the parallels beeing a verye ſmall proportion to a great circle, where quicke and vncertayne variation of the Compasse may greatly hinder or vterly ouerthrow the attempt. So that for lack of Curious lyned globes to the right vſe of Nauigation; with many other instruments either ynknowne or out of vſe, and yet of necessitie for that voyage, it ſhould with great difficultie be attayned. All which the premitiſes conſidered I refer the concluſion of these obiectiſes and certaintie of this paſſage to the generall opinion of my louing countrymen, whose dangerous attempts in those desperate uncertainties I wiſh to be altered, and better employed in matters of great probabilitie.

To prove a paſſage by the Norwēſt, without any land impediſſeſſe to hinder the ſame, by auctoritie of writers, and expeſience of trauellers, contrary to the former obiectiſes.

Homer an ancient writer affirmeth that the world being diuided into Asia, Africa, and Europe is an Illand, which is like-

wise so reported by Strabo in his first book of Cosmographie, Pomponius Mela in his third booke, Higinius, Solinus, with others. Whereby it is manifest that America was then vndiscovered and to them vnowne, otherwise they would haue made relation of it as of the rest. Neither could they in reason haue reported Asia, Africa and Europa to bee an Iland vntes they had knowne the same to be conioyned and in all his partes to be inuironed with the seas. And further America being very neere of equall quantitie with all the rest could not be reported as a parte either of Africa, Asia, or Europa in the ordenarie lymites of discretion. And therefore of necessitie it must be concluded that Asia, Africa and Europa the first reuiled world being knowne to bee an Iland, America must likewise be in the same nature because in no parte it conioyneth with the first.

By experiance of Trauellers to proue this passage.

AND that wee neede not to range after forrayne and ancient authorities, wherat curios wittes may take many exceptions, let vs consider the late discoueryes performed, within the space of two ages not yet passed, whereby it shall so manifestly appeare that Asia, Africa, and Europa are knit togeather, making one continent, and are wholy inuironed with the seas, as that no reasonable creature shall haue occasion therof to doubt. And first beginning at the north of Europe, from the north cape in 71 degrees, whereby our merchantes passe in their trade to S. Nicholias in Rouscia descending towards the South, the Nauigation is without impediment to the cape of Bona Esperanca, ordenarilie traded and daily practised. And therefore not to be gaynesayd: which two capes are distant more then 2000 leagues by the neerest tract, in all which distaunces America is not founde to bee any thing neere the coastes either of Europe or Afric, for from England the chefest of the partes of Europa to Newfoundland being parte of America it is 600. leagues the neerest distance that any part thereof beareth vnto Europa. And from cape Verde in Gynny being parte of Africa, vnto cape Saint Augustine in Brasill beeing parte of America, it wanteth but little of 500 leagues, the neerest distance betwenee Africa and America. Likewise from the sayd North Cape to Noua Zemla by the course of East and West neerest, there is passable sayling, and the North partes of Tartaria are well knowne to be banded with

the Scithian Seas to the promontory Tabin so that truely it is apparant that America is farre remouued and by a great sea diuided from any parte of Africa or Europa. And for the Southerne partes of the firste reueiled worlde it is most manifest that from the cape of Bona Esperanca towardes the east, the costes of Safallà, Mosambique, Melinde, Arabia, and Persia, whose gulfes lye open to the mayne occian: And all the coastes of East India to the capes of Callacut and Malacca, are banded with a mightie sea vpon the South whose lymmaties are yet vndiscouered. And from the cape of Malacca towardes the North so high as the Ile of Japan, and from thence the cost of China being part of Asia continueth stil North to the promontory Tabin, where the Scithian sea and this Indian sea haue recourse togeather, no part of America being neere the same by many 100 leages to hinder this passage.

For from the Callaifornia beeing parte of America, to the yles of Philippina bordering vpon the coastes of China being parte of Asia is 2100 leages and therefore America is farther separated from Asia, then from any the sea coastes either of Europe or Africa. Whereby it is most manifest that Asia, Africa and Europa are conioyned in an Iland. And therefore of necessity followeth that America is contained vnder one or many ylands, for from the septentrionall lat. of 75 deg. vnto the straights of Magilan it is knowne to be nauigable and hath our west occian to lymet the borders thereof, and through the straights of Magillane no man doubteth but there is Nauigable passage, from which straights, vpon all the Westerne borders of America, the costs of Chili, Chuli, Rocha, Baldiuia, Peru to the ystmos of Dariena and so the whole West shores of Noua Hispania are banded out by a long and mightie sea, not hauing any shore neere vnto it by one thousand leagues towardes the West, howe then may it be possible that Asia and America should make one contenent:

To proue the premisses by the attemptes of our owne Countreymen, besides others.

BUT lest it should be objected that the premisses are conceites, the acting authours not nominated, I will vse some boldnes to recyte our owne countreymen by whose paynefull trauells these truthes are made manifest vnto vs. Hoping and intreting that it

may not bee offensiuе, though in this sorte I make relation of their actions. And firste to begin with the North partes of Europe, it is not vñknowne to all our countrymen that from the famous citie of London Syr Huge Willlobie, knight, gaue the first attempt for the North estren discoueries, which were afterward most notably accomplished by master Borrowes, a Pylot of excellent iudgemente and fortunate in his actions, so farre as Golgoua Vaygats and Noua Zemla, with trade thereby procured to S. Nicholas in Rouscia. Then succeeded master Ginkinson who by his land trauell discouered the Scithian sea to lymit the North coastes of Tartaria, so farre as the riuere Ob. So that by our countrymen the North partes of Europe are at full made knowne vnto vs: and proued to ioyne with no other continent to hinder this passage. The common and ordenary trade of the Spanyard and Portingall from Lysbome to the coasts of Guyny, Bynny, Mina, Angola, Manicongo, and the cost of Ethiopia to the cape of Bona Esperanca, and all the cost of Est. India and Illes of Molucca, (by which wonderfull and copious trade, they are so mightily enriched, as that now they challeng a monarchy vnto themselves vpon the whole face of the earth) that their trade I say, proueth that America is farre seperated from any parte of Africa or the South of Asia. And the same Spaniard trading in the Citye of Canton within the kingdome of China, hauing layd his storehouse of abundance in Manellia a Citye by him erected in Luzon one of the Illes of Philippa bordring vpon the cost of China, doth by his common and ordenarie passages to Japan and other the borders of the coast, knowe that the Est continent of Asia lieth due North and South so high as the promontory Tabin, wher the Scithian sea and his maine occian of China are conioyned. But with what care they labour to conceale that matter of Hydrographie for the better preseruation of their fortunate estate, I refer to the excellent iudgement of statesmen, that painefullly labour in the glorious administration of a well gouerned Common weale, so that by them Africa and Asia are proued in no parte to ioyne with America, thereby to hinder this passage.

By late experiance to proue that America is an Iland, and may
be sayled round about contrary to the former obiection.

ASia, Africa and Europa being prooued to be conioyned and
an Iland, it now resteth to bee knowne by what authoritie
America is proued to be likewise an Iland, so that thereby all
land impedimentes are remoued, which might brede the dread
or vncertaynty of this passage. The first Englishman that gaue
any attempt vpon the coastes of West India being parte of
America was syr Iohn Hawkins knight: who there and in that
attempt as in many others sithins, did and hath prooued himselfe
to be a man of excellent capacity, great gouernment, and perfect
resolution. For before he attempted the same it was a matter
doubtfull and reported the extrekest lymit of danger to sayle
vpon those coastes. So that it was generally in dread among
vs, such is the slownes of our nation; for the most part of vs
rather ioy at home like Epicures to sit and carpe at other mens
hassardes, our selues not daring to giue any attempt. (I meane
such as are at leisure to seeke the good of their countrie not
being any wayes employed as paynfull members of a common
weale,) then either to further or giue due commendations to the
deseruers, howe then may Syr Iohn Hawkins bee esteemed, who
being a man of good account in his Countrey, of wealth and great
imployment, did notwithstanding for the good of his Countrey,
to procure trade, giue that notable and resolute attempt. Whose
steps many hundreds following sithins haue made themselues
men of good esteeme, and fit for the seruice of her sacrid
maiestie.

And by that his attempt of America (wherof West India is a
parte) is well prooued to be many hundred leagues distant from
any part of Afric or Europe.

Then succeeded Syr Francis Drake in his famous and euer
renowned voyage about the world, who departing from Plimouth
directed his course for the straites of Magillane, which place
was also reported to be most dangerous by reason of the
continuell violent and vnresistable current that was reported to haue
continuell passage into the straites, so that once entring therein
there was no more hope remayning of returne, besides the perill
of shelues, straightnes of the passage and vncertayne wyndinges
of the same, all which bread dread in the highest degree, the

distant and dangers considered. So that before his revealing of the same the matter was in question, whether there were such a passage or no, or whether Magillane did passe the same, if there was such a man so named, but Syr Frauncis Drake, considering the great benefit that might arise by his voyage through that passage, and the notable discoueries, that might be thereby performed, regarded not these dastardly affections of the idle multitude, but considering with judgement that in nature there cold be no such perpetuitie of violence where the occian is in no sorte straighted, proceeded with discreet prouision and so departing from England arriued vnto the same, and with good sucesse (through Gods most fauorable mercy passed through) wherein his resolution hath deserued everlastinge commendations. For the place in viewe is dangerous and verye vnpleasing, and in the execution to passe Nothing may seeme more doubtful, for 14 leagues west within the cape of Saint Maria lyeth the first straight, where it floweth and ebbeth with violent swiftnes, the straight not half a mile broad, the first fall into which straight is verye dangerous and doubtfull. This straight lasteth in his narrownes, 3 leages, then falling into another sea 8 leages broad and 8 leages through there lyeth the second straight due west South West from the firste, which course being vnknowne it is no small perill in finding this second straights, and that agayne is not a myle broad and continueth the bredth 3 or 4 leages Southwest, with violent swiftnes of flowing and reflowing, and there agayne he falleth into another Sea, through which due, South South West, lyeth the cape Froward, and his straight (so rightly named in the true nature of his peruersnes, for be the wind neuer so fauorable, at that cape it will be directly agaynst you with violent and daungerous flaughes) where there are three places probable to continue the passage. But the true straight lyeth from this cape West Nor West, where the land is very high all couered with snowe, and full of dangerous counter-windes, that beate with violence from those huge mountaines, from which cape the straight is neuer broder then 2 leages and in many places not halfe a mile, without hope of ancorage, the channell beeing shore deepe more then tow hundred fadomes, and so continueth to the South sea forty leages only to bee releued in little dangerous coues, with many turnings and chang of courses; how perilous then was this passage to Syr Frauncis Drake, to whom at that time no parte thereof was knowne. And being without relieve of

ancorage was inforced to follow his course in the hell darke nights, and in all the fury of tempestious stormes. I am the bolder to make this particuler relation in the praise of his perfect constancy and magnanemitye of spirite, because I haue thrise passed the same straights and haue felt the most bitter and mercyles fury thereof. But now knowing the place as I doe (for I haue described euery creke therein) I know it to be a voiage of as great certaynty, pleasure and ease, as any whatsoeuer that beareth but $\frac{1}{4}$ the distaunce from England that these straights doe. And this straight is founde to be 1200 leages from any parte of Africa so that truely it is manifest that these two landes are by no small distance seperated.

And after that Syr Frauncis was entred into the South Seas he coasted all the Westerne shores of America vntill he came into the Septentriionall latitude of forty eight degrees being on the backe syde of Newfound land. And from thence shaping his course towardes Asia found by his trauells that the Iles of Molucca are distant from America more then two hundred leages, howe then can Asia and Africa be conioyned and made one continent to hinder the passage, the men yet liuing that can reproue the same, but this concept is the bastard of ignorance borne through the fornication of the malitious multitude that onely desire to hinder when themselues can doe no good.

Now their onely resteth the North parts of America, vpon which coast my selfe haue had most experience of any in our age: for thrise I was that waye employed for the discouery of this notable passage, by the honourable care and some charge of Syr Francis Walsingham knight, principall secretary to her Maiestie, with whom diuers noble men and worshipfull marchants of London ioyned in purse and willingnesse for the furtherance of that attempt, but when his honour dyed the voyage was friendlesse, and mens mindes alienated from aduenturing therein.

The i voyage. In my first voyage not experienced of the nature of those climates, and hauing no direction either by Chart, Globe, or other certaine relation in what altitude that passage was to be searched, I shaped a Northerly course and so sought the same toward the South, and in that my Northerly course I fell vpon the shore which in ancient time was called Groenland, fие hundred leagues distant from the Durseys Northwest Northerly, the land being very high and full of mightie mountaines all couered with snow, no viewe of wood, grass or

earth to be seene, and the shore two leagues off into the sea so full of yce that no shipping could by any meanes come neare the same. The lothsome view of the shore, and irksome noyse of the yce was such, as that it bred strange conceites among vs, so that we supposed the place to be wast and voyd of any sensible or vegetable creatures, whereupon I called the same Desolation: so coasting this shore towards the South in the latitude of sixtie degrees, I found it to trend towards the West, I still followed the leading therof in the same height, and after fifty or sixtie leagues it fayled and lay directly North, which I still followed, and in thirtie leagues sayling vpon the West side of this coast by me named Desolation, we were past al the yce and found many greene and pleasant Isles bordering vpon the shore, but the mountaines of the maine were still couered with great quantities of snow, I brought my ship among those Isles and there mored to refresh ourselves in our weary trauell, in the latitude of sixtie four degrees or there about. The people of the countrey hauing espyed our shippes came downe vnto vs in their Canoas, and holding vp their right hand to the Sunne and crying Yliaout, would strike their breasts: we doing the like the people came aboard our shippes, men of good stature, vnbearded, small eyed and of tractable conditions, by whome as signes would permit, we vnderstood that towards the North and West there was a great sea, and vsing the people with kindenes in giuing them nayles and kniues which of all things they most desired, we departed, and finding the sea free from yce supposing our selues to be past al daunger we shaped our course Westnorthwest thinking thereby to passe for China, but in the latitude of sixtie sixe degrees we fell with another shore, and there found another passage of twenty leagues broad directly West into the same, which we supposed to be our hoped straight, we entered into the same thirty or fortie leagues, finding it neither to wyden nor streighten, then considering that the yeere was spent (for this was in the fine of August) not knowing the length of the straight and dangers thereof, we tooke it our best course to retурne with notice of our good successe for this small time of search. And so returning in a sharpe fret of Westerly windes the 29. of September we arriued at Dartmouth. And acquainting master Secretary with the rest of the honourable and worshipfull aduenturers of all our proceedings, I was appointed againe the second yere to search the bottome of this straight, because by all likelihood it was the place and passage by vs

laboured for. In this second attempt the marchants
The 2 voyage. of Exeter, and other places of the West became
aduenturers in the action, so that being sufficiently furnished for
sixe moneths, and hauing direction to search these straights,
vntill we found the same to fall into another sea vpon the West
side of this part of America, we should againe returne: for then
it was not to be doubted, but shipping with trade might safely be
conueied to China and the parts of Asia. We departed from
Dartmouth, and arriuing vnto the South part of the coast of
Desolation coasted the same vpon his West shore to the latitude
of sixtie sixe degrees, and there ancored among the Isles bor-
dering vpon the same, where we refreshed our selues, the people
of this place came likewise vnto vs, by whom I vnderstood
through their signes that towards the North the sea was large.
At this place the chiefe ship whereupon I trusted, called the
Mermayd of Dartmouth, found many occasions of discontent-
ment, and being vnwilling to proceed, shee there forsook me.
Then considering how I had giuen my faith and most constant
promise to my worshipfull good friend master William Sanderson,
who of all men was the greatest aduenturer in that action, and
tooke such care for the performance thereof that he hath to my
knowledge at one time disbursed as much money as any fve
others whatsoeuer out of his owne purse, when some of the
companie haue bene slacke in giuing in their aduenture: And also
knowing that I should loose the fauour of M. Secretary Walsing-
ham, if I should shrink from his direction; in one small barke of
30 Tunnes, whereof M. Sanderson was owner, alone without
farther comfort or company I proceeded on my voyage, and
arriuing at these straights followed the same 80 leagues, vntill I
came among many Islands, where the water did ebbe and flow
sixe tadmoe vpright, and where there had bene great trade of
people to make traine. But by such things as there we found,
wee knew that they were not Christians of Europe that had vsed
that trade: in fine by searching with our boat, we found small
hope to passe any farther that way, and therefore retourned
agayne recovered the sea and coasted the shore towards the
South, and in so doing (for it was too late to search towards the
North) we found another great inlet neere 40 leagues broad,

The North parts of America all Islands. where the water entered in with violent swiftnesse,
this we also thought might be a passage: for no doubt the North partes of America are all Islands by ought
that I could perceiue therein: but because I was alone

in a small barque of thirtie tunnes, and the yeere spent, I entred not into the same, for it was now the seventh of September, but coasting the shore towardes the South wee saw an incredible number of birds: hauing diuers fishermen aboard our barke they all concluded that there was a great skull of fish, we being vnprovided of fishing furniture with a long spike nayle made a hooke, and fastening the same to one of our sounding lines, before the bait was changed we tooke more than fortie great Cods, the fish swimming so abundantly thicke about our barke as is incredible to bee reported, of which with a small portion of salt that we had, we preserued some thirtie couple, or thereaboutes, and so returned for England. And hauing reported to M. Secretarie Walsingham the whole successe of this attempt, he commanded me to present vnto the most honourable Lord high Treasourer of England, some part of that fish: which when his Lordship saw, and heard at large the relation of this second attempt, I receiued fauourable countenance from his honour, aduising me to prosecute the action, of which his Lordship conceiued a very good opinion. The next yere, although diuers of the aduenturers fell from the Action, as all the Westerne merchants, and most of those in London: yet some of the aduenturers both honorable and worshipfull continued their willing fauour and charge, so that by this meanes the next yere two shippes were appointed for the fishing and one pinnesse for the discouerie.

Departing from Dartmouth, through Gods mercifull fauour, I arrived at the place of fishing, and there according to my direction I left the two ships to follow that busines, taking their faithful promise not to depart vntill my returne vnto them, which should be in the fine of August, and so in the barke I proceeded for the discouerie: but after my departure, in sixteene dayes the two shippes had finished their voyage, but so presently departed for England, without regard of their promise: my selfe not distrusting any such hard measure proceeded for the discouerie, and followed my course in the free and open sea betweene North and Northwest to the latitude of 67 degrees, and there I might see America West from me, and Desolation, East: then when I saw the land of both sides I began to distrust it would prooue but a gulfe: notwithstanding desirous to know the full certainty I proceeded, and in 68 degrees the passage enlarged, so that I could not see the Westerne shore: thus I continued to the latitude of 73 degrees, in a great sea,

free from yce, coasting the Westerne shore of Desolation : the people came continually rowing out vnto me in their Canoas, twenty, forty, and one hundred at a time, and would giue me fishes dryed, Salmon, Salmon peale, Cod, Caplin, Lumpe, Stonebase and such like, besides diuers kinds of birds, as Partrige, Fesant, Guls, Sea birds and other kindes of flesh : I still laboured by signes to know from them what they knew of any sea toward the North, they still made signes of a great sea as we vnderstood them, then I departed from that coast, thinking to discouer the North parts of America : and after I had sailed towards the West 40 leagues, I fel vpon a great banke of yce : the winde being North and blew much, I was constrained to coast the same toward the South, not seeing any shore West from me, neither was there any yce towards the North, but a great sea, free, large very salt and blew, and of an vnsearcheable depth : So coasting towards the South I came to the place where I left the ships to fish, but found them not. Then being forsaken and left in this distresse referring my self to the mercifull prouidence of God, I shaped my course for England, and vnhoped for of any, God alone releeuing me, I arriued at Dartmouth. By this last discouery it seemed most manifest that the passage was free and without impediment toward the North : but by reason of the Spanish fleet and vnfortunate time of M. Secretaries death, the voyage was omitted and neuer sithens attempted. The cause why I vse this particular relation of all my proceedings for this discouery, is to stay this obiection, why hath not Davis discouered this passage being thrise that wayes employed ? How far I proceeded and in what form this discouery lieth, doth appeare vpon the Globe which M. Sanderson to his very great charge hath published, for the which he deserueth great fauor and commendations. Made by master Emery Mullineux a man well qualited of a good iudgment and very experte in many excellente practises, in myselfe being the onely meane with master Sanderson to employ master Mulineux therein, whereby he is now growne to a most exquisite perfection.

Anthony de Mendoza viceroy of Mexico, sent certayne of his captaynes by land and also a nauy of ships by sea to search out the Norwest passage, who affirmed by his letters dated from Mexico in anno 1541 vnto the Emperour being then in Flaunders, that towardes the Norwest hee had founde the Kingdome of Cette, Citta, Alls, Ceuera, seuen cities and howe beyond the sayd

Kingdome farther towardes the Norwest, Francisco Vasques of Coronado hauing passed great desarts came to the sea side, where he found certayne shippes which sayled by that sea with merchandize, and had in their banners vpon the prows of their shippes, certayne fowles made of golde and siluer, named Alcatrazzi, and that the mariners signified vnto him by signes that they were thirtie dayes comming to the hauen, whereby he vnderstoode that those could be of no other country but of Asia, the next knowne continent towards the West. And farther the sayd Anthony affirmed that by men wel practised hee vnderstoode that 950 leages of that country was discouered vpon the same Sea, now if the cost in that distance of leages should lye to the West, it would then adioyne with the Northe partes of Asia, and then it would be a far shorter voyage then thirtie dayes sayling, but that it is nothing neere Asia by former authoritie is sufficiently expressed, then if it should lie towards the North, it would extend its self almost vnto the pole, a voyage ouer tedious to be perfourmed by land trauell. Therefore of necessity this distance of 950 leages must lie betweene the North and East, which by Anthony de Especio in his late trauells vpon the North of America is sufficiently discouered, then this beeing so, the distance is very small betweene the East parte of this discouered Sea and the passage wherein I haue so painefullly laboured, what doth then hinder vs of England vnto whom of all nations this discouery would be most beneficall to be incredulous slow of vnderstanding, and negligent in the highest degree, for the search of this passage which is most apparently prooved and of wondersfull benefit to the vniversal state of our countrey. Why should we be thus blinded seeing our enemies to possess the fruites of our blessednes and yet will not perceiue the same. But I hope the eternall maiestie of God the sole disposer of all thinges will also make this to appeare in his good time.

Cornelius Nepos recyteth that when Quintus Metellus Cæsar was proconsull for the Romanes in Fraunce, the King of Suevia gaue him certayne Indians, which sayling out of India for merchandize were by tempest drien vpon the coastes of Germany, a matter very strange that Indians in the fury of stormes should arrive vpon that coast, it resteth now carefully to consider by what winde they were so drien, if they had beene of any parte of Africa how could they escape the yls of Cape Verd, or the ylles of Canaria, the coastes of Spayne, Fraunce, Ireland or England to

arriue as they, but it was neuer knowne that any the natyues of Afric or Ethiopia haue vsed shippings. Therefore they could not bee of that parte of the worlde, for in that distance sayling they would haue been starued if no other shore had giuen them relefe. And that they were not of America is verye manifest, for vpon all the Est parte of that continent, beeing now thereby discouered, it hath not at any time beene perceiued that those people were euer accustomed to any order of shipping, which appeareth by the arriall of Colon vpon those coastes, for they had his shipping in such wonderfull admiration that they supposed him and his companie to haue descended from heauen, so rare and strange a thing was shipping in their eyes. Therefore those Indians could not bee of America safely to bee driuen vpon the coastes of Germany, the distance and impedimentes well considered.

Then comming neither from Afric nor America, they must of necessitie come from Asia by the Noreast or Norwest passages. But it should seme that they came not by the Noreast to double the promontory Tabin, to bee forced through the Scithian Sea, and to haue good passage through the narrow strait of Noua Zemla and neuer to recover any shore is a matter of great impossibilitie. Therefore it must needes be concluded that they came by the North partes of America through that discouered sea of 950 leages, and that they were of those people which Francisco Vasques of Coronado discouered, all which premises considered there remaineth no more doubting but that the landes are disioyned and that there is a Nauigable passage by the Norwest, of God for vs alone ordained to our infinite happines and for the euer being glory of her maiestie, for then her stately seate of London should be the storehouse of Europe: the nurse of the world: and the renowne of Nations, in yielding all forraine naturall benifits, by an easie rate, in short time returned vnto vs, and in the fulnes of their natural perfection: by natural participation through the world of all naturall and artificiall benefites, for want whereof at this present the most part liue distressed: and by the excellent comoditie of her seate, the mightines of her trade, with force of shipping thereby arising, and most abundant accessse and intercourse from all the Kingdomes of the worlde, then should the ydle hand bee scorned and plenty by industry in all this land should be proclaimed.

And therefore the passage proued and the benefites to all most apparant, let vs no longer neglect our happines, but like

Christians with willing and voluntary spirits labour without fainting for this so excellent a benefit.

To prooue by experiance that the sea fryseth not.

HAuing sufficiensly prooued that there is a passage without a land impediments to hinder the same, contrary to the first obiection, it nowe resteth that the other supposed impediments bee likewise answered. And firste as touching the frost and fresing of the seas, it is supposed that the frozen zone is not habitable, and seas innauigable by reason of the vehemensie of cold, by the diuine creator allotted to that part of the world, and we are drawn into that absurdity of this opinion by a conjectural reason of the sunnes far distance and long absence vnder the horizon of the greatest parte of that zone, whereby the working power of colde perfourmeth the fulnesse of his nature, not hauing any contrary disposition to hinder the same and when the Sunne by his presence should comfort that parte of the world, his beames are so far remoued from perpendicularitie by reason of his continuall neerenes to the horizon, as that the effectes thereof answeare not the violence of the winters cold. And therefore those seas remayne for euer vndissolued. Which if it be so, that the nature of cold can congeale the seas, it is very likely that his first working power, beginneth vpon the vpper face of the waters, and so descending worketh his effect, which if it were, howe then commeth it to passe that shippes sayle by the North cape, to Saint Nicholas ffe degrees or more within the frozen zone, and finde the seas from pester of yse, the farther from the shore the clearer from yse. And myselfe likewise howe coulde I haue sayled to the septentrionall latitude of seuentie ffe degrees, being nine degrees within the frozen zone, betweene two lands where the sea was straightened not fortie leages broade in some places, and thereby restrained from the violent motion and set of the maine occian and yet founde the same Nauigable and free from yse not onely in the midst of the chanell, but also close aborde the estern shore by me name Desolation, and therefore what neede the repetition of authorities from writers, or wretched philosophical reasons, when playne experiance maketh the matter so manifest, and yet I deny not but that I haue seene in some part of those seas, tow sortes of yse, in very great quantity, as a kind of yse by seamen name ylands of yse, being very high aboue the water,

fortie and fistie fadomes by estimation and higher, and euery of those haue beene seuen times as much vnder the water, which I haue proued by taking a peece of yse and haue put the same in a vessell of salt water, and still haue found the seuenth part thereof to bee aboue the water, into what forme soever I haue reduced the same, and this kind of yse is nothing but snow, which falleth in those great peeces, from the high mountains bordering close vpon the shore depe seas. (For all the sea coastes of Desolation are mountains of equall height with the pike of Tenerif with verye great vallies betweene them) which I haue seene incredible to bee reported, that vpon the toppe of some of these ylls of yse; there haue beene stones of more then one hundredth tonnes wayght, which in his fall, that snowe hath torné from the clyff, and in falling maketh such an horrible noyse as if there were one hundredth canons shot of at one instant, and this kind of yse is verye white, and freshe, and with shore winds is many times beaten far of into the seas; perhaps twentie leages and that is the farthest distance that they haue euer bin seene from the shore. The other kind is called flake yse, blue, very hard and thinne not aboue three fadomes thick at the farthest, and this kinde of yse bordreth close vpon the shore. And as the nature of heate with apt vessels diuideth the pure spirit from his grosse partes by the coning practice of distillation: so doth the colde in these regions deuide and congeale the fresh water from the salt, nere such shores where by the abundance of freshe rivers, the saltnes of the sea is mittigated, and not else where, for all yse in general beeing dissoluued is very fresh water, so that by the experiance of all that haue euer trauelled towardes the North it is well knowne that the sea neuer fryseth, but wee know that the sea dissolueth this yse with great speede, for in twentie foure houres I haue seen an ylante of yse turne vp and downe, as the common phrase is, because it hath melted so fast vnder water that the heauier parte hathe beene vpwarde, which hath beene the cause of his so turning, for the heaviest part of all things swiming is by nature downwards, and therefore sith the sea is by his heate of power to dissolve yse, it is greatly against reason that the same should be frozen, so that the congealation of the seas can bee no hinderance to the execution of this passage, contrary to the former obiection, by late experiance reprooued, yet if experiance wanted in ordinary reason men should not suppose nature to bee monstrous, for if all such yse and snowe as congealeth and descendeth in the

winter did not by natures benefit dissolve in the sommer, but that the cold were more actual then the heate, that difference of inequalitie bee it neuer so little would by time bread natures overthrowe, for if the one thousand parte of the yse which in winter is congealed, did the next sommer remayne yndissolued, that continual difference sithins the worldes creation, would not onely haue conuerted all those North Seas into yse, but would also by continuall accessse of snow haue extended himselfe aboue all the ayers regions by which reason all such exalations as should be drawn from the earth and seas within the temperate zones and by windes driuen into these stiffe regions, that moysture was no more to bee hoped for that by dissolution it should haue any retурne, so that by time the world should be left waterlesse. And therefore how ridiculous this imagination of the seas frysing is, I refer to the worlds generall opinion.

That the ayre in colde regions is tollerable.

ANd now for a full answer of all obiections, if the ayre bee proued tollerable then this most excellent and commodious passage is without al contradiction to be perffourmed. And that the ayre is tollerable as well in the winter as in the Sommer is thus proued. The inhabitantes of Moscouia, Lapland, Swethland, Norway and Tartaria omit not to trauel for their commodity: in the deepest of winter, passing by sleades ouer the yse and congealed snowe being made very slipperie and compact like yse by reason of much wearing and trading, hauing the vse of a kind of stag by them called Reen to drawe those their sleades.

Groynland (by me lately named Desolation) is likewise inhabited by a people of good stature and tractable conditions, it also mayntayneth diuers kinde of foules and beastes which I haue their seene, but know not their names, and these must trauell for their food in winter, and therefore the ayre is not intollerable in the extrekest nature of coldnes: and for the quality thereof in Sommer by my owne experiance I knowe that vpon the shore it is as hot there as it is at the ylls of cape de Verde in which place there is such abundance of moskeetes, (a kind of gnat that is in India very offensie and in great quantitie) as that we were stong with them like lepers, not beeing able to haue quiet being vpon the shore.

And vnder the clyfe in the pooles vnto which the streames

VOL. VI.

E 2

aryse not, I haue found salt in great plenty as whyte as the salt of Mayo congeled from the salt water which the spryng tyds bring into those poles, which could not be but by the benefit of a noble heat, of which salt I brought with me and gaue to master Secretory Walsingham and to master Sanderson, as a rare thing to be found in those parts and farther the same was of an extraordinary saltnes. And therefore it is an idle dreame that the ayre should there be insufferable, for ourselues haue with the water of those seas made salt, because we desired to know whether the benefit of the sunne were the cause of this cogulation, what better confirmation then can there be then this.

Island is likewise inhabited and yeldeth haukes in great store, as falcons, Iersfalcons, lanardes and sparrow haukes, rauens, crowes, beares, hares and foxes, with horses and other kinde of cattell, vpon which coast in August and September the yse is vtterly dissolved, all which the premises are certainly verified by such as trade thither from Lubec, Hambro, Amsterdam and England yerely, then why should wee dread this fayned dis temperature: from cold regions come our most costly furres as sables beeing esteemed for a principall ornament and the beastes that yeld us those furres are chiefly hunted in the winter, how grieuous then shall we thinke the winter to be, or howe insufferable the ayre, where this little tender beast liueth so well, and where the hunters may search the dennes and hautes of such beastes through the woods and snow.

Vpsaliensis affirmeth that he hath felt the Sommer nights in Gotland scarcely tollerable for heate, whereas in Rome he hath felt them cold.

The Mountaynes of Norway and Swethland are fruitlefull of mettalls in which siluer and copper are concoct and molten in veinis, which may scarcely bee done with fornaces, by which reason also the vapors and hot exhalations pearcing the earth and the waters and through both those natures breathing forth into the ayre, tempereth the quantite thereof making it tollerable, as wytnes the huge bignes of whales in those seas, with the strength of body and long life of such beastes as liue on the land, which thing could not bee except all things were there comodiously nourished, by the benefit of the heauen and the ayre, for nothing that in time of increase is hindred by any iniury or that is euill seed all the time it liueth can prosper well.

Also it is a thing vndoubtedly knowne by experiance that

vpon the coastes of newfounde land, (as such as the yse remayneth vndissoluued vpon those shores,) the wind being esterly, comming from the seas, causeth very sharpe colde, and yet the same is sufferable, but comming from the shore, yt presently yeldeth heat abundantly according to the true nature of the scituacion of the place, whereby it plainly appeareth that the very breth of the yse is rather the cause of this cold, then the distempreture of the ayre.

Wherefore if in winter where is abundance of yse and snowe the ayre is so sufferable, as that traueling and hunting may be exercised how much rather may wee iudge the seas to be Nauigable, and that in the deepest of winter, where there is neither yse nor snow that may yeld any such damps or cold breathings to the anoiance of such as shall take these enterprises in hand. And therefore the Sommer in no sort to be feared, but some curious wit may object that the naturall annoyance of cold is preuented by reason of the trauell of the body with other artificiall prouisions to defend the fury thereof, as also the whot vapors which the earth may yeld, whereof experiance vrgeth confession, but vpon the seas it cannot be sith it is a cold body subiect to yeld great damps and cold breathinges most offensiuue to nature. To the which I answeare in the vniuersall knowledge of all creatures that God the most glorious incomprehensible and euer being sole creatour of all thinges visible, invisible, rationall, irrationall, momentory and eternall in his diuine prouidence hath made nothing vncoumunicable, but hath giuen such order vnto all things, whereby every thing may be tollerable to the next, the extremities of ellements consent with their next the ayre is grosse about the earth and water, but thinn and hot about the fyre, by this prouidence in nature the sea is very salt, and salt (sayth Plinie) yeldeth the fatnes of oyle, but oyle by a certayne natuie heate is of propertie agreeable to fire, then being all of such qualitie by reason of the saltnes thereof moueth and stirreth vp generatiue heate, &c. Whereby the sea hath a working force in the dissolution of yse for things of so great contrariety as heate and cold haue togeather no affinitie in coniunction, but the one must of necessitey auoyde, the seas not being able by the bandes of nature to step backe, doth therefore cause the coldnesse of the ayre (by reason of his naturall heate) to giue place, whereby extremities being auoyded, the ayre must of necessitie remayne temperate, for in nature the ayre is hote and moist, the colde then being but accidentall is the soner auoided, and naturēs wrongs with ease redressed.

That vnder the Pole is the place of greatest dignitie.

REASON teacheth vs and experience confirmeth the same, that the Sun is the onely sufficient cause of heat through the whole world and therefore in such places where the Sunne hath longest continuance, the ayre there receueth the greatest impression of heat, as also in his absence it is in like sort afflicted with colde. And as the heate in all clymates is indurable, by the eternall ordinance of the creator, so likewise the cold is sufferable by his everlasting decree, for otherwise nature should bee monstrous and his creation wast, as it hath beene ydly affirmed by the most Cosmographicall writers, distinguishing the sphere into fife Zones haue concluded three of them to be wast, as vaynely created, the burning zone betweene the two tropikes, and the two frozen Zones, but experience hauing reprooued the grossenes of that errorr it shall be needlesse to say further therein. For although in the burning Zone the sun beames are at such right angles as that by the actuall reuerberation thereof the lower region of the ayre is greatly by that reflexion warmed, yet his equall absence breadeth such mitigation as that there we find the ayre tollerable, and the countries pleasant and fruitfull, being populus and well inhabited: so likewise vnder the pole being the center of the supposed frozen Zone, during the time that the Sunne is in the South signes, which is from the thirteenth of September vnto the 10 of March, it is there more cold then in any place of the world, because the Sunne in all that time doth neuer appeare aboue the Horyzon, but during the time that the Sunne is in the North signes which is from the tenth of March vnto the thirteenth of September he is in continual view to all such as posses that place, by which his continual presence, he worketh that notable effect, as that therby all the force of frysing is wholy redressed and vterly taken away, working then and there more actuall then in any other part of the world. In which place there continuall day from the Sunne rising to the sunne setting is equall with twenty sixe weekes and fife dayes, after our rate: and their night is equall with twenty ffe weekes and three dayes such as we haue, so that our whole yeere is with them but one night and one day, a wonderfull difference from al the rest of the world, and therefore no doubt but those people haue a wonderfull excellencie and an exceeding prorogatiue aboue all nations of the earth and this which is more to be noted. In all

other places of the world the absence and presence of the Sun is in equall proportion of time, hauing as much night as day, but vnder the Pole their artificiall day (that is the continuall presence of the Sunne before he sett) is nine of our naturall dayes or two hundredre 16. hours longer then is their night, whereby it appeareth that they haue the life, light and comfort of nature in a higher measure then all the nations of the earth. How blessed then may we thinke this nation to be: for they are in perpetuall light, and neuer know what darknesse meaneth, by the benefit of twylight and full moones, as the learned in Astronomic doe very well knowe, which people if they haue the notice of their eternitie by the comfortable light of the Gospel, then are they blessed and of all nations most blessed. Why then doe we neglect the search of this excellent discouery, agaynst which there can be nothing sayd to hinder the same. Why doe we refuse to see the dignity of Gods Creation, sith it hath pleased his diuine Maiestie to place vs the nerest neighbor therenvnto. I know there is no true Englishman that can in conscience refuse to be a contributer to procure this so great a happines to his country, whereby not onely the Prince and mightie men of the land shall be highly renowned, but also the Merchant, tradesman and artificer mightily enriched.

And now as touching the last obiection that the want of skill in Nauigation with curious instrumentes, should be the hinderance or ouerthrow of this action. I holde that to bee so fruolous as not worth the answering, for it is wel knowne that we haue globes in the most excellent perfection of arte, and haue the vse of them in as exquisite sort, as master Robert Hues in his book of the globes vse, lately published hath at large made knowne, and for Horizontall paradox and great circle sayling I am myself a witnesse in the behalfe of many, that we are not ignorant of them, as lately I haue made knowne in a briefe treatis of Nauigation naming it the Seamans Secretes. And therfore this as the rest breadeth no hinderance to this most commodious discouery.

What benefits would growe vnto Englande by this passage being discouered.

THE benefits which may growe by this discouery, are copious and of two sorts, a benift spirituall and a benift corporall. Both which sith by the awes of God and nature we are bound to regard, yet principally we are admonished first to seeke the

Kingdome of God and the righteousnes thereof and all things shall be giuen vnto vs. And therfore in seeking the Kingdome of God we are not onely tied to the depe search of Gods sacred word and to liue within the perfect lymits of Christianity, but also by al meanes we are bound to multiply, and increase the flocke of the faithfull. Which by this discouery wil be most abundantly perfourmed to the preseruation of many thousands which now most miserably are couered vnder the lothsome vayle of ignorance, neither can we in any sort doubt of their recovery by this passage discouered, Gods prouidence therein being considered who most mercifully sayth by the mouth of his prophet Esaias 66 I will come to gather all people and tonges, then shall they come and see my glory, of them that shall be saued. I will send some to the Gentils in the sea and the yls far of that haue not heard speake of me, and haue not sene my glory, shall preach my peace among the Gentiles.

And in this 65 Chapter he farther sayth, They seeke me that hitherto haue not asked for me, they find me that hitherto haue not sought me.

And againe chapter 49 I wil make waies vpon al my mountains and my footpathes shall be exalted, and behold these shall come from farre, some from the North and West, some from the land of Symis which is in the South. Then sith it is so appointed that there shal be one shepheard and one flocke, what hindreth vs of England, (being by Gods mercy for the same purpose at this present most aptly prepared,) not to attempt that which God himselfe hath appointed to be performed, there is no doubt but that wee of England are this sauad people by the eternal and infallible presence of the Lord predestinated to be sent vnto these Gentiles in the sea, to those ylls and famous Kingdoms ther to preach the peace of the Lorde, for are not we onely set vpon Mount Sion to giue light to all the rest of the world, haue not we the true handmayd of the Lord to rule vs, vnto whom the eternall maiestie of God hath reueled his truth and supreme power of excellencye, by whom then shall the truth be preached, but by them vnto whom the truth shall be reueled, it is onely we therefore that must be these shining messengers of the Lord and none but we for as the prophet sayth, O how beautifull are the feet of the messenger that bringeth the message from the mountain, that proclaimeth peace, that bringeth the good tidings and preacheth health and sayth to Sion thy God is King,

so that hereby the spirituall benefit arising by this discouery is most apparant, for which if there were no other cause wee are all bound to labour with purse and minde for the discouery of this notable passage. And nowe as touching the corporall and worldly benefits which will thereby arise, our owne late experience leadeth vs to the full knowledge thereof, as by the communitiis of trade groweth the mightines of riches, so by the kinde and guide of such tradinges may grow the multiplication of such benifits, with assurance how the same may in the best sort be continued. In the consideration whereof it is first to bee regarded with what commodities our owne country aboundeth either naturall or artificiall, what quantity may be spared; and wher the same may with the easiest rate be gained, and how in his best nature vnto vs returned, all which by this passage shall be vnto vs most plentifully effected, and not onely that, but this also which is most to be regarded that in our thus trading wee shall by no meanes inrich the next adioyning states vnto vs, for riches bread dread, and pouertie increaseth feare; but here I cease fering to offend, yet it is a question whether it were better by an easy rate to vent our commodities far of or by a more plentiful gayne to passe them to our neerer neighbours, and those therby more inriched then our selues, the premises considered wee finde our country to abound with woll, and wollen cloth, with lead, tin, copper and yron, matters of great moment, wee also knowe our soyle to be fertill, and would if trad did so permit haue equal imployement with any of our neighbours, in linnen cloth, fustians,seys, grograms or any other forraine artificiall commodities, besides the excellent labours of the artsman, either in metallyne mechanicall faculties, or other artificiall ornaments, whereof India is well knowne to receiue all that Europe can afford, rating our commodities in the highest esteeme of valewe, which by this passage is speedily perfourmed, and then none of these should lie dead vpon our handes as now they doe, neither should we bee then ignorant as now we are in many excellent practises into which by trade wee shoulde bee drawne. And by the same passage in this ample vent, we should also at the first hand receiue all Indian commodities both naturall and artificial in a far greter measure by an easier rate and in better condition, then nowe they are by many exchaunges brought vnto vs, then would all nations of Europe repayre vnto England not only for these forraine merchandizes by reason of their plenty, perfection and easy rates, but also to passe away that which God

in nature hath bestowed vpon them and their countrie, wherby her maiestie and her highnes successors for euer, should be monarks of the earth and commaunders of the Seas, through the abundance of trade her customes would be mightily augmented, her state highly enriched, and her force of shipping greatly aduanced, as that thereby shee should be to all nations moste dredful, and we her subiects through imployement should imbrace abundance and be clothed with plenty. The glory whereof would be a deadly horrer to her aduersaries, increase friendly loue with al and procure her maiestie stately and perpetuall peace, for it is no small aduantage that ariseth to a state by the mightines of trade: being by necessity linked to no other nation, the same also beeing in commodities of the highest esteeme, as gold, siluer, stones of price, iuels, pearls, spice, drugs, silkes raw and wrought veluetts, cloth of gold, besides many other commodities with vs of rare and high esteeme, whereof as yet our countrie is by nature depriued, al which India doth yeld at reasonable rates in great abundance receiuing ours in the highest esteeme, so that hereby plenty retournyng by trade abroade, and no smale quantity provided by industry at home, all want then banished in the abundance of her maesties royalty, so through dred in glory, peace and loue, her maesty should be the commaunding light of the world, and we her subiects the stars of wonder to al nations of the earth. Al which the premises considered it is impossible that any true English hart should be staiéd from willing contribution to the performance of this so excellent a discouery, the Lords and subiectes spirituall for the sole publication of Gods glorious gospell. And the Lords and subiectes temporal for the renowne of their prince and glory of their nation should be thervnto most vehemently effected. Which when it shall so please God in the mightines of his mercy, I beseech him to effect. Amen.

